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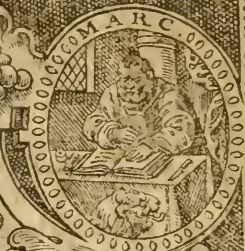
LEVI. SIMEON. RUBEN. PETER. ANDREW. JAMES.



JUDAH.



MATTHEW



MARC



JOHN.



DAN.

THE  
**BIBLE.**  
 Translated according to the Ebrew  
 and Greeke, and conferred with the best transla-  
 tions in diuers languages. With most profitable anno-  
 tations vpon all the hard places, and other things  
 of great importance, as may appeare in  
 the Epistle to the Reader.

*And also a most profitable Concordance for the  
 reader finding out of any thing in  
 the same contained*



PHILIP.



NEPHTHALI.



BARTHOLOMEW.



GAD.

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MATTHEW.



ASHER.



LYKE



JOHN.



THOMAS.



SACCAR.



JAMES.



ABYLON.

IOSEPH. BENJAMIN. MATTHIAS. IUDE.

Cum Privilegio.



SIMON.

B



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

- Esaï. 12. 3 & 49  
 10. reue. 21. 16.  
 and 22. 17. **H**ere is the Spring where waters flow,  
 to quench our heat of sinne :
- Ierem. 33. 15. Here is the Tree where truth doth grow,  
 to leade our liues therein :
- psal. 119. 160. Here is the Iudge that stints the strife,  
 when mens deuices faile :
- reue. 2. 7. and  
 22. 2. psal. 119.  
 142, 144.  
 Iohn 6. 35. Here is the Bread that feeds the life,  
 that death can not assaile.
- Luke 2. 10. The tidings of Saluation deere,  
 comes to our eares from hence :
- Ephes. 6. 16. The fortresse of our Faith is heere,  
 and shield of our defence.
- Matth. 7. 6. Then be not like the hogge, that hath  
 a pearle at his desire,  
 And takes more pleasure of the trough  
 and wallowing in the mire.
2. Pet. 2. 22. Reade not this booke, in any case,  
 but with a single eye :
- Matth. 6. 22. Reade not, but first desire Gods grace,  
 to vnderstand thereby.
- Psal. 119. 27,  
 73. Pray still in faith, with this respect,  
 to fructifie therein,
- Iude 20. That knowledge may bring this effect,  
 to mortifie thy sinne.
- Psal. 119. 11. Then happy thou, in all thy life,  
 whatso to thee befallles :
- Ioshua 1. 8. Psal. 1. 1, 3.  
 Psal. 94. 12, 13. Yea, double happy shalt thou be,  
 when God by death thee calles.

O Gracious God and most mercifull Father, which hast vouchsafed vs the rich  
 and precious iewell of thy holy Word, assist vs with thy Spirit, that it may be  
 written in our hearts to our euerlasting comfort, to reforme vs, to renew vs ac-  
 cording to thine owne image, to build vs vp, and edifie vs into the perfect building  
 of thy Christ sanctifying and increasing in vs all heavenly vertues. Grant this, O  
 heavenly Father, for Iesus Christes sake. Amen.



¶ To the Christian Reader,

**B**esides the manifold and continual benefits which Almighty God bestoweth vpon vs, both corporall and spirituall, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and vnsearchable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospell, and mercifully to regard vs after so horrible backsliding & falling away from Christ to Annichitit, fro light to darkness, from the liuing God to dumme and dead idoles, and that after so cruell murder of Gods Sauius, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, & many others: for the like, or not so manifest wickednes, but received againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that we may not bee vnmindfull of these great mercies, but seeke by all meanes (according to our dutie) to be thankfull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glory of his holy Name. Now forasmuch as this thing chiefly is attained by the knowledge and praising of the worde of God, (which is the light to our pathes, the key of the kingdome of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdome, the glasse wherein we behoude Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could bee more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeoured to achieve: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Nor that we vnderstande any thing to our selues aboute the least of our brethren (for God knoweth with what feare & trembling we haue bene for the space of two yeeres and more, day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines wee reuerence, exhorted, and also encouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefit & fauour of God toward his Church (though the time then was most dangerous, and the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunity and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men, and such diuersities of translations in diuers tongues: we vnderooke this great & wonderful worke (with all reuerence, as in the presence of God, as in treating the word of God, wherunto we thinke our selues vn sufficient) which now God, according to his diuine providence & mercy, hath directed to a most prosperous end. And this we may with good conscience protest, that we haue in euery point & word, according to the measure of that knowledge which it pleased Almighty God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness, that we haue by all meanes endeoured to set forth the puritie of the word and right sense of the holy Ghost, for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integrity: so haue we most reuerently kept the proprietie of the words, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the heuily phrase of the Ebrewie, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places relected the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares: that are not well practised, and also delight in the sweet sounding phrases of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of iust cawillation, seeing some translations reade, after one sort, and some after another, whereas all may serue to good purpose & edification, we haue in the margin noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the holy Ghost, and proper for our language with this marke ¶. Again, whereas the Ebrewie speech seemed hardly to agree with ours, we haue noted in the margin after this sort †, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, and restored to the true writing & first original, wherof they haue their signification, yet in the viall names little is changed for feare of troubling the simple readers. Moreover, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewie and Greeke tongues that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstood of them that are not well practised therein) we haue pur it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this \*. Besides this, the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verses are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further awell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, fits, and heresies growe daily for lacke of the true knowledge thereof, and how many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also endeoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, awell for the vnderstanding of such words as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory & the edification of his Church.

Finally, that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyued two most profitable Tables, the one serving for the interpretation of the Ebrewie names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseech you, that this rich peeble and inestimable treasure may not be offered in vaine, but as sacrifice from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruits of the Spirit, that God in vs may be fully glorified, through Christ Iesus our Lord, who liueth and reigneth for euer. Amen.

# How to take profit by reading of the holy Scriptures.

- 1 Earnestly and vsually pray vnto God that he wil vouchsafe to } Teach the way of his statutes. } Psl. 119.  
 } Giue vnderstanding.  
 } Direct in the path of his commaundements. }  
 } At the least, twise euery daye this exercise be kept. } Deu. 11. v. 19
- 2 Diligently keepe such order of reading the scriptures and prayer as may stand with his calling and state of life, So that } The time once appointed hereunto after a good entrie, be no otherwise employed. } Luke. 9. v. 62.  
 } Superstition be auoyded. } Esa. 29. v. 16.  
 } At one other time that be done, which is left vndone at any time. } Ephe. 5. v. 16.
- 3 Vnderstand to what ende and purpose the Scriptures serue, which were writzen, to } Teache, that we may learne trueth. }  
 } Improue, that we may be kept from error; } 2. Tim. 3. v. 16.  
 } Correct, that we may be driuen from vice. } 16 & 17.  
 } Instruēt, that wee may be setled in the way of well doing.  
 } Comfort, that in trouble we may be confirmed in patient hope. } Rom. 15. v. 4.
- 4 Religion and the right worshipping of God, as } Faith in } Father.  
 } one God } Sonne.  
 } The state of mankinde, by } Holy Ghost. } 1. Creation.  
 } } } 2. fall and sinne.  
 } } } 3. regeneration in Christ.  
 } The Church and the gouernment } Before Christ.  
 } thereof. } Since Christ.  
 } The word of God written in the Testament } Olde.  
 } } } Newe.  
 } Sacraments } Before Christ.  
 } } } Since Christ.  
 } The ende and generall iudgement of the } Good.  
 } } } Wicked.
- 5 Remember that Scriptures containe matter concerning } Common wealthes and gouernments of people, by } Magistrates } Good.  
 } } } Peace and warre. } Euill.  
 } } } Prosperitie and plagues. } Quiet.  
 } } } Subiectes } Disordered.
- 6 Families and things that belong to household, in which are } Husbands. } Godly blessed.  
 } Wiues.  
 } Parents.  
 } Children.  
 } Masters. } Vngodly plagued.  
 } Seruants.
- 7 The priuate life and doings of euery man in } } Wisdome and follie.  
 } } Loue and haered.  
 } } Sobernesse and incontinencie  
 } } Mirth and sorrowe.  
 } } Speach and silence.  
 } } Pride and humilitie.  
 } } Couetousnesse and liberalitie
- 8 The common life of all men, as } Riches, pouertie.  
 } Nobilitie.  
 } Favour.  
 } Labour and idlenessse.
- 9 Refuse all sense of Scripture contrary to the } Articles of Christian faith, contained in the common Creede.  
 } First and second table of Gods commaundements.
- 10 Marke and consider the } 1. Coherence of the text, how it hangeth together.  
 } 2. Course of times and ages, with such things as belong vnto them.  
 } 3. Maner of speach proper to the Scriptures.  
 } 4. Agreement that one place of Scripture hath with an other, whereby that which seemeth darke in one is made easie in an other.
- 11 Take opportunitie to } Reade interpreters, if he be able.  
 } Conferre with such as can open the Scriptures. A.Cs. 8. v. 30. 31. &c.  
 } Heare preaching, and to proue by the Scriptures that which is taught. A.Cs. 17. v. 11.

Who so euer mindeth to take profite by reading scriptures, must



¶ All ye soules of the ayre, blesse ye the Lord: praise him, and magnifie him for ever.

¶ All ye beasts and catrel, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Ye children of men, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Let Israel blesse the Lord: praise him, and magnifie him for ever.

¶ Ye priests of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Ye servants of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Ye spirits and soules of the righteous, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Ye holp and humble men of heart, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and magnifie him for ever.

¶ Glory be to the Father, and to the sc. As it was in the beginning, &c.

¶ And after the second Lesson, shall be vsed and sayd *Benedictus Dominus Deus Israel* in English, as followeth.

**B**lessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mighty saluation for vs: in the house of his servant David.

As hee spake by the mouth of his holy Prophets: which have bene since the world began.

That we should be saved from our enemies: & from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy covenant.

To performe the othe which he swore to our forefather Abraham: that he would give vs.

That wee, being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou child shalt be called the Prophet of the highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their finnes.

Though the tender mercy of our God: whereby the day springing from an high hath visited vs.

To giue light to them that sit in darkness, and in the shadow of death: and to guide our feete into the way of peace.

¶ Glory be to the Father, and to the sc. As it was in the beginning, is now, &c.

Or this C. Psalm *Iubilate*.

¶ Wee joyfull in the Lord, all ye lands: lette the Lord with gladnesse, and come before his presence with a song.

¶ Wee see here that the Lord he is God: it is hee that hath made vs, and not we our selues, we are his people, and the sheepe of his pasture.

¶ Wee goe now way into his gates with thanksgiving: and into his courts with praise: be thankfull vnto him, and speake good of his Name.

¶ For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

¶ Glory be to the Father, and to the sc. As it was in the beginning, &c.

¶ Then shall be sayd the Creede by the Minister and the people, standing.

**I** believe in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the Virgin Mary, suffered under Pontice

Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth on the right hand of God the Father Almighty: from thence shall he come to iudge the quicke and the dead. I beleue in the holy Ghost, the holy Catholike Church, the communion of Saints, the forgiveness of finnes, the resurrection of the body, and the life everlasting. Amen.

¶ And after that, these prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling. The Minister first pronouncing with a lowde voyce.

**The Lord be with you**  
Answered.

**And with thy spirit.**  
Minister.  
Let vs pray.

**Lord haue mercy vpon vs.**  
**Christ haue mercy vpon vs.**  
**Lord haue mercy vpon vs.**

¶ Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a loud voyce.

**Our father which art in heauen, &c.**  
The Minister then standing vp, shall say.

¶ **Lord shew thy mercy vpon vs.**  
Answered.

**And graunt vs thy saluation.**  
Minister.

¶ **Lord saue the King.**  
Answered.

**And mercifully heare vs when we call vpon thee.**  
Minister.

**Endue thy Ministers with righteousnesse.**  
Answered.

**And make thy chosen people ioyfull.**  
Minister.

¶ **Lord saue thy people.**  
Answered.

**And blesse thine inheritance.**  
Minister.

**Giue peace in our time, O Lord.**  
Answered.

**Because there is none other that fighteth for vs, but onely thou, O God.**  
Minister.

¶ **God make cleane our hearts within vs.**  
Answered.

**And take not thy holy spirit from vs.**

¶ Then shall follow three Collects. The first of the day, which shall be the same that is appointed at the Communion. The second, for peace. The third, for grace to liue well. And the last Collects shall neuer alter, but dayly be said at Morning prayer, throughout all the yeere as followeth.

¶ The second Collect for peace.

**O** God which art author of peace, and loue of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs by thy humble seruants in all assaults of our enemies, that wee liuing trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

¶ The third Collect for grace.

**O** Lord our heavenly Father, almighty and everlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and graunt that this day we fall into no sinne, neither come into any kinde of danger, but that all our doings may be ordered by thy governance, to see alwayes that is righteous in thy sight, through Iesus Christ our Lord. Amen.

*Benedictus. Luke 1.68.*

*Iubilate Deo.*

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# An order for Euening prayer throughout the yeere.



The Minister shall say.  
**Our Father** which art in heauen, &c.  
 Then likewise he shall say.  
**Our Lord** open thou our lips.

*Aufwere.*  
 And our mouth shall shew forth thy praise  
 Minister.

God make speede to saue vs.

*Aufwere.*

Our Lord make haste to helpe vs.

Minister.

Glorie be to the Father, and to the Sonne, &c.  
 As it was in the beginning, is now, &c.  
 Prayse ye the Lord.

Then Psalmes in order, as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that (*Magnificat*) in English, as followeth.

*Magnificat.*  
 Luke 1. 46.

My soule doe h magnifie the Lord: and my spirit hath reioyced in God my Sauerour.  
 For he hath regarded: h lowlines of his handmaidens.  
 For: behold from henceforth: all generati-ons shall call me blessed.

For: he that is mighty hath magnified me: and holp is his Name.

And his mercy is on them that feare him: throughout all generati-ons.

He hath shewed strength with his arme: he hath scattered the proud in the imaginati-on of their hearts.

He hath put downe the mighty from their seat: and hath exalted the humble and meke.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembri-ng his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end. Amen.

Or the 98. Psalm.

Sing vnto the Lord a new song: for he hath done marvellous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victorie.

The Lord declared his saluati-on: his righteousnesse hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluati-on of our God.

Show your felicity ioyfull vnto the Lord all ye lands: sing, reioyce, and giue thanks.

Playe the Lord vpon the harpe: sing to the harpe with a Psalm of thankelgiuing.

With Trumpets also and Shabournes: shew your felities ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for he is come to iudge the earth.

Catch righteousnesse that he iudge the world: and the people without equite.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end. Amen.

Then a Lesson of the new Testament, and after that, *Nunc dimittis* in English, as followeth.

Our Lord now lettest thou thy seruant depart in peace:

According to thy word.  
 For mine eyes haue seene: thy saluati-on.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glorie be to the Father, and to the Son.  
 As it was in the beginning, is now, &c.

Or this Psalm.

God be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon the earth: thy saying health among all nations.

Let the people praise thee, O God: yea, let all the people praye thee.

Let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Then shall follow the Creede with other prayers, as is before appointed at Morning prayer after *Benedictus*, and with three Collects. First of the day. Second, of peace. Third, for ayde against all perils, as hereafter foloweth, which two last Collects shall be dayly sayd at Euening prayer without alteration.

The second Collect at Euening prayer.

Our God from whom all holy desires, all good counsels, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may be set to obey thy commandments, and also that by thee, we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our Saviour. Amen.

The third Collect for ayde against all perils.

Lighten our darkenesse, wee beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Saviour Iesus Christ. Amen.

In the seals of Christmas, the Epiphany, S. Mathias, Easter, the Ascension, Pentecost, S. Iohn Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Iude, S. Andrew, & Trinitie Sunday, shall be sung or said immediately after *Benedictus*, this confession of our Christian faith.

*Canstatt*  
*Dormio.*

*Quincque  
vult.*

**W**hoever will be saved: before all things it is necessary that he hold the Catholike faith.

Which faith, except every one doe keepe holy and undefiled: without doubt he shall perish everlastingly. And the Catholike faith is this: that wee worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is a one: the glory equal, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall. As also there be not three incomprehensibles, nor three uncreates: but one uncreate, and one incomprehensible.

So likewise the Father is almighty, the Sonne almighty: and the holy Ghost almighty.

And yet they are not three almighties: but one almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be cōpse ten by the Christian verity: to acknowledge every person by himselfe to be God & Lord

So are we forbidden by the Catholike religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and conuall.

So that in all things as is aforesaid: the Trinitie in Trinitie, & the Trinitie in Unitie is to be worshipped.

He therefore that will be saved: must thus thinke of the Trinitie.

Furthermore, it is necessary to everlasting saluation: that hee also beleue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worldes: and man of the substance of his mother, borne in the world.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferior to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God,

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell: rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God almighty: from whence hee shall come to iudge the quicke and the dead.

At whose coming all men shall rise againe with their bodies: and shall giue account for their owne works.

And they that have done good, shall goe into life everlasting: and they that have done euill, into euertlasting fire.

This is the Catholike faith: which except a man beleue faithfully, he cannot be saved.


Glorie be to the Father, and to the sc.

As it was in the beginning, is now &c.

¶ Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

¶ Here followeth the Letanie, to be vled

upon Sundayes, Wednesdayes, and Fridayes, and at other times, when it shall be commanded by the Ordinarie.

 **G**od the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer &c.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost &c.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischief, from sinne, from the crafts and assaults of the deuill, from thy wrath and from euertlasting damnation.

Good Lord deliuer vs.

From all blindness of heart, from pride, haine glory, and hypocrisie, from enuie, hatred, and malice, and all vcharitableitie.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell, and murder, and from sudden death.

Good Lord deliuer vs.

From all lechery and prouise conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mystrie of thy holy incarnation, by thy holy nativite and circumcison, by thy baptisme, fasting, and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweate, by thy crosse and passion, by thy precious deat and buriall, by thy glorious



glorious resurrection, and ascension, and by the coming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

These sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church happily in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness and holinesse of life, thy seruant James, our most gracious King and Gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare and loue, and that he may euermore haue assistance at thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to bee his defender and keeper, giuing him the victorie ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to bleasde and preferre our gracious Queene Anne, Prince Henry, and the rest of the King and Queenes Royall issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, pastors and ministers of the Church, with true knowledge and vnderstanding of thy worde, and that both by their preaching and lining, they may set it forth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the counsell, and all the nobilitie, with grace, wisdom, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bleasde and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trinitie.

We beseech thee to heare good Lord.

That it may please thee to bleasde and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations unity, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue, and dread thee, and diligently to liue after thy commandments.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekly thy word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of truth, all such as haue erred and are decciued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weak hearted, and to raise by them that fall, and finally to beate downe Satan vnder our feet.

We beseech thee to heare vs good Lord.

That it may please thee to be our succour, helpe, and comfort all that be in danger, necessity, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserve all that trauele by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord  
That it may please thee to defend and provide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercy vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turne their hearts.

We beseech thee to heare vs good Lord.

That it may please thee to giue and preferre to our selfe the kindly fruits of the earth, so as in due time wee may enjoy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgive vs all our finnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

☉ Lambe of God that takest away the finnes of the world.

Grant vs thy peace.

☉ Lambe of God that takest away the finnes of the world.

Haue mercy vpon vs.

☉ Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.  
And leade vs not into temptation, &c.  
But deliuer vs from euill. Amen.

The Verse.

☉ Lord Deale not with vs after our finnes.

Answer.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that wee make before thee in all our troubles and aduersities, whensoever they oppress vs: and graciously heare vs, that those euils, which the craft and subtiltie of the deuill, or man worketh against vs be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no perlecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord  
O Lord arise, helpe vs, and deliuer vs for thy Names sake

O God, we haue heard with our eares, & our fathers haue declared vnto vs the noble wordes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, & deliuer vs for thine honour, Glorie be to the Father, and to the ec.

As it was in the beginning, is now, &c.  
From our enemies defend vs, ☉ Christ.

Graciously looke vpon our afflictions. Pitifully heare the sorrowes of our hearts.

Mercifully forgive the finnes of thy people. Favourably with mercy heare our prayers.

O Sonne of David haue mercy vpon vs.  
Both now and euer vouchsafe to heare vs, ☉ Christ.

Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.



The versicle.

Lord let thy mercy be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

Let vs pray.

W<sup>e</sup> humbly beleeue thee, O Father, mercifull to looke vpon our infirmitie, and for the glory of thy Names sake, turne from vs all those euils, that we most righteously haue deserved: and graunt that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore leaue thee in iohannicall and purenelle of living, to thy honour & glory, through our onely Mediatour and Adouocate Iesus Christ our Lord. Amen.

A prayer for the Kings Maiestie.

Lord our heauenly Father, high & mighty King of kings, Lord of lords, the onely ruler of princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beleeue thee with thy fauour to behold our most gracious soueraigne Lorde King James, and so replevish him with the grace of thy holy Spirit, that he may alwaye incline to thy will, and walke in thy waye, endue him plentifully with heauenly gifts, graunt him in health and wealth long to liue, strengthen him, that he may barquish & overcome all his enemies, and finally after this life, he may attaine euerlasting top and felicity, through Iesus Christ our Lord. Amen.

A prayer for the Queene and Prince, and other the Kings and Queenes children.

Almighty God, which hast promised to be a father of the elect and of their seede, wee humbly beleeue thee to blesse our gracious Queene Anne, Prince Henry, and all the King and Queenes Royall Progenie: indue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happynesse, and bring them to thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

Almighty and euerlasting God, which enclp woukest great matuities, send down vpon our Bishops and Curates and all congregations committed to their charge, the healthfull spirit of thy grace, and that they may truly please thee, poaize vpon them the continuall dewe of thy blessing: graunt this (O Lord) for the honour of our Adouocate and Mediatour Iesus Christ. Amen.

A prayer of Chrylostome.

Almighty God, which hast giuen vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or thre be gathered together in thy Name, thou wilt graunt their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting.

¶ The grace of our Lord Iesus Christ, and the loue of God, & the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ For raine if the time require.

O God heauenly Father, which by thy sonne Iesus Christ hast promised to all the that seeke thy kingdome & the righteouines thereof, all things necessary to their bodily sustentance, send vs we beleeue thee, in this our necessitie, such moderate raine and showres, that we may reueine the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, which for the sinne of man didst ouerwhelme all the world, except right persons, and afterwar of thy great mercy didst promise neuer to deluge: so againe: wee humbly beleeue thee, that al-

though wee for our iniquities haue worthily deserved this plague of raine & waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitful. Besides increase, and fishes doe multiply: let del vs beleeue thee, the afflictions of thy people, and graunt that the dearth and death (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honours, etc.

¶ In the time of warre.

O Almighty God, King of all kings, & gouernour of a kingdom, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, & to be mercifull vnto them that truly repent: haue & deliuer vs (we humbly beseeche thee) from the hands of our enemies, abate their pride, alluage their malice, & comfort their deuices, that wee being armed with thy defence, may be preferred euermore to all perils, to glorifie thee which are the onely giue of all victory, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague or sicknesse.

Almighty God, which in thy wrath in the time of King Dauid, didst slay with the plague of pestilence thre score and ten thousand, yet remember that thy mercie, didst spare the rest: haue pity vpon vs miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then commaund thine Angels to cease from punishing: so it may now please thee to withdraw from vs this plague and grievous sicknesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercy and to forgive, receive our humble petitions and though we be ried and hard with the chains of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake, our mediator and adouocate. Amen.

¶ A thanksgiving for raine.

O God our heauenly Father, who by thy gracious providence, doest canie the former and the later raine to defend vpon the earth, that it may bring forth fruit for the vse of man: we giue thee humble thanks, that it hath pleased thee in our greatest necessitie, to send vs at the last a ioyfull raine by thy infinite intercession, and to refresh it when it was dry, to the great comfort of vs thy unworthy seruants, and to the glory of thy holy Name, through thy mercie in Iesus Christ our Lord. Amen.

¶ A thanksgiving for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercie hast reueined and comforted our soules by this seasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A thanksgiving for plenty.

O most mercifull Father, which of thy gracious goodnesse, hast heard the deuoute prayers of thy Church, and turned our dearth & scarcity to cheape and plenty: wee giue thee humble thanks for this thy especiall bounty, beleeuing thee to continue

this thy loving kindnesse vnto vs, that our lams may peeble vs her fruite of increate, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

**A** thanksgiving for peace and victory.  
**O** Almighty God, which art a strong tower of defence vnto thy seruants, against the face of their enemies: we praye thee and thanksgiving for our deliuerance from those great and apparant dangers, wherewith wee were compassed: wee acknowledge it thy goodnesse, that we were not deliuered ouer as a praye vnto them, be'eeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Saviour and mightie deliuerer, through Iesus Christ our Lord. Amen.

**A** thanksgiving for deliuerance from the plague.

**O** Lord God, which hast wounded vs for our finnes and consumed vs for our transgressions by thy late heaue and vngreatfull visitation, and now in the midst of iudgement remembering mercie, hast redeemed

our soules from the iawes of death: wee offer vnto thy Fatherly goodnesse, our selues, our conies and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwaies praying and magnifying thy mercies in the middelt of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

**W**e humbly acknowledge before thee (O most mercifull father) that all the punishments which are threatened in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercie, vpon our weak and vniwozthy humiliation, to alwaies the noyous pestilence, wherewith wee lately haue bene soze afflicted, and to restore the hope of toy and health into our vniwoztings, Wee offer vnto thy diuine Maiestie the sacrifice of praye and thanksgiving, lauding and magnifying thy glorious Name for such thy p'et'uarion and p'ouidence ouer vs, through Iesus Christ our Lord. Amen

The end of the Letanie.

## The Collects, with the order how to find the beginning and end of the Epistles and Gospels in the New Testament by the Chapter and Verse, as it is appointed in the Booke of Common prayer.

The first Sunday in Aduent.

The Collect.



**A**lmightie God, giue vs grace that wee may cast away the workes of darkness, and put vpon vs the armour of light, now in the time of this mortall life, (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious maiestie, to iudge both the quicke and the dead, wee may rise to life immortal through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Doe nothing to any man.  
 verse 8. to the end.

Rom. 13

The Gospel.

And when they vnto neere,  
 verse 1. vnto verse 14.

Matth. 21

The second Sunday in Aduent.

The Collect.

**B**lessed Lord, which hast caused all holy Scriptures to be written for our learning, grant that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy woꝝ, we may embrace and euer haue fast the blessed hope of everlasting life, which thou hast giuen vs in our Saviour Iesus Christ. Amen.

The Epistle.

For wha' soeuer things.  
 verse 4 vnto verse 14.

Rom. 15

The Gospel.

When there shall be signes in the.  
 verse 25 vnto verse 34.

Luke 21

The third Sunday in Aduent.

The Collect.

**L**ord wee beseech thee giue eare to our prayers, and by thy gracious visitation, lighten the darkness of our hearts, by our Lord Iesus Christ. Amen.

The Epistle.

Let a man so esteeme of vs.  
 verse 1. vnto verse 6.

1. Cor. 4

The Gospel.

And when Iohn heard in the.  
 verse 2. vnto verse 11.

Matth. 11

The fourth Sunday in Aduent.

The Collect.

**L**ord praye thy, wee pray thee, thy power, and come among vs, and with great might succour vs, that where as through our finnes and wickednes we be soze let & hindered, by beautifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs, to whom with thee and the holy Ghost, be honour and glory world without end. Amen.

The Epistle.

Reioyce in the Lord alway.  
 verse 4 vnto verse 8.

Phil. 4

The Gospel.

Then this is the record of Iohn.  
 verse 19. vnto verse 29.

John 2

On Christmas day.

The Collect.

**A**lmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, & this day to be borne of a pure Virgin, grant that vs, being regenerate, and made thy children by adoption in grace, may daily be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth &c.

The Epistle.

At sundry times and in diuers.  
 verse 1. vnto verse 13.

Heb. 1

The Gospel.

In the beginning was the.  
 verse 1. vnto verse 15.

John 1

Saint Stevens day.

The Collect.

**G**raunt vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who  
 p. 28



prayed for his persecutors, to thee which liuest and reignest, &c.

¶ Then shall follow a Collect of the Nativity, which shall be layd continually vntil New yeeres day.

The Epistle.

But he being full of the holy. Actes 7  
uerle 5. vnto the end.

The Gospell.

Wherefore behold, I send. Matth. 13  
uerle 34. vnto the end.

Saint Iohn Euangelists day.

The Collect

**M**ercifull Lord, wee beseech thee to cast thy bright beams of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euertasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

That which was from the. 1. Iohn 1  
uerle 1. vnto the end.

The Gospell.

He said to him, Follow me. Iohn 2 1  
uerle 19. vnto the end.

Innocents day.

The Collect

**A**lmightie God, whose people this day the pong Innocents thy witnesses haue confessed & shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersion our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The Epistle.

Then I looked, and loe, a Lambe. Reue. 14  
uerle 1. vnto the end.

The Gospell.

The Angel of the Lord appeared. Matth. 2  
uerle 13. vnto uerle 19.

Sunday after Christmas day.

The Collect.

**A**lmightie God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, & this day to be borne of a pure Virgine, grant that we, being regenerate, and made thy children by adoption & grace, may dayly be renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth &c.

The Epistle.

Then I say, that the heire. Galat. 4  
uerle 1. vnto uerle 8

The Gospell.

The booke of the generation. Matth. 1  
uerle 1. to the end.

The Circumcision of Christ.

The Collect.

**A**lmightie God, which makest thy blessed Sonne to be circumcised and obedient to the law for man, grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Blessed is the man to whom. Rom. 4  
uerle 8. vnto uerle 15.

The Gospell.

And it came to passe when the. Luke 2  
uerle 15. vnto uerle 22.

¶ If there be a Sunday betweene the Epiphanie & the Circumcision, then shall be vsed the same Collect, Epistle, and Gospell at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

**O** God, which by the leading of a starre diddest manifest thy onely begotten Sonne to the Gentiles, mercifullly grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord.

The Epistle.

For this cause I Paul. Ephe. 3  
uerle 1. vnto uerle 13.

The Gospell.

When Iesus then was borne. Matth. 2  
uerle 1. vnto uerle 13.

The first Sunday after the Epiphanie.

The Collect.

**L**ord, wee beseech thee mercifullly to receive the prayers of thy people which call vpon thee, and graunt that they may both perceiue and know what things they ought to doe, and also haue grace & power faithfully to fulfill the same, through Iesus Christ our Lord.

The Epistle.

I beseech you therefore brethren. Rom. 12  
uerle 1. vnto uerle 6.

The Gospell.

And when he was thurte yere. Luke 2  
uerle 42. vnto the end.

The ij. Sunday after the Epiphanie.

The Collect.

**A**lmightie and euertasting God, which doest gouerne all things in heauen and earth, mercifullly heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

Seeing then that we haue gifts. Rom. 12  
uerle 6. end in uerle 16. at, We not wise &c.

The Gospell.

And the third day was there a. Iohn 2  
uerle 1. vnto uerle 12.

The iij. Sunday after the Epiphanie.

The Collect.

**A**lmightie and euertasting God, mercifullly looke vpon our infirmities, and in all our dangers and necessities, direct for: thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

We not wise in your felices. Rom. 12  
uerle 16. vnto the end.

The Gospell.

Now when he was come downe. Matth. 8  
uerle 1. vnto uerle 14.

The iiij. Sunday after the Epiphanie.

The Collect.

**G**od which knowest vs to be set in the middes of so many and great dangers, that for mans frailtinesse wee cannot alway stand vprightly: graunt to vs the heath of body and soule, that all those things which we suffer for sime, by thy helpe we may well passe and ouercome, through Christ our Lord.

The Epistle.

Let euery soule be subject. Rom. 13  
uerle 1. vnto uerle 8.

The Gospell.

And when he was entered into. Matth. 8  
uerle 23. vnto the end.

The v. Sunday after the Epiphanie.

The Collect.

**L**ord, wee beseech thee to keepe thy Church & house-holde continually in thy true religion, that they which doe leane only vpon hope of thy heavenly grace, may euermore bee defended by thy mighty power, through Iesus Christ our Lord.

The.



**The Epistle.**  
 Now therefore as the elect.  
 verſe 12. unto verſe 18.

**The Goſpel.**  
 The kingdom of heauen is.  
 verſe 24. unto verſe 31.

The ſix Sunday (if there be ſo many) ſhall haue the ſame Collect, Epistle and Goſpel, that was vpon the fiſt Sunday.

oulnelle and true hoſtineſſe, to thy honour and glory, which ſueſt and reigneth, &c.

**The Epistle.**  
 So we therefore as workers,  
 verſe 1. unto verſe 11.

**The Goſpel.**  
 Then was Ieſus led of the,  
 verſe 1. unto verſe 12.

**Septuagetiſma Sunday.**  
**The Collect.**  
**O** Lord, we beſeech thee fauourably to heare the prayers of thy people, that wee which are unſuly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Ieſus Chriſt our Saviour, who liueth and reigneth, &c.

The ij Sunday in Lent.  
**The Collect.**  
**A**lmighty God, which doest see that thee haueſt a power of our ſinnes to helpe our ſinnes, keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that wee may be defended from all aduerſities which may happen to the body, and from all euill thoughts, which may aſſault & hurt the ſoule, through Ieſus Chriſt &c.

**The Epistle.**  
 Knows ye not that they which,  
 verſe 24. to the end.

**The Goſpel.**  
 For the kingdom of heauen.  
 verſe 1. unto verſe 17.

**The Epistle.**  
 And furthermore we beſeech,  
 verſe 1. unto verſe 9.

**The Goſpel.**  
 And Ieſus went thence,  
 verſe 2. unto verſe 29.

**Sexageſima Sunday.**  
**The Collect.**  
**O** Lord God, which ſeeſt that we put not our truſt in any thing that wee doo, mercifully graunt that by thy power wee may be defended againſt all aduerſities, through Ieſus Chriſt our Lord.

The iij Sunday in Lent.  
**The Collect.**  
**W**e beſeech thee a mighty God, looke vpon the heartie deſires of thy humble ſeruants, and ſtretch forth thy right hand of thy meſſie, to be our defence againſt all our enemies, through Ieſus Chriſt our Lord. Amen.

**The Epistle.**  
 For ye ſuffer fooles gladly,  
 verſe 19. unto verſe 32.

**The Goſpel.**  
 Now when much people were,  
 verſe 4. unto verſe 16.

**The Epistle.**  
 Be ye therefore followers of,  
 verſe 1. unto verſe 15.

**The Goſpel.**  
 Then he caſt out a deuil,  
 verſe 14. unto verſe 29.

**Quinquageſima Sunday.**  
**The Collect.**  
**O** Lord, which doest teach vs that all our doings without charitie are nothing worth, lend thy holy Chok, and poure into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoever liueth, is counted dead before thee: graunt this for thy onely Sonne Ieſus Chriſts ſake.

The iij Sunday in Lent.  
**The Collect.**  
**G**raunt we beſeech thee almighty God, that wee which for our euill deedes are worthily puniſhed, by the comfort of thy grace may mercifully be releued, through our Lord Ieſus Chriſt.

**The Epistle.**  
 Though I ſpeake with the,  
 verſe 1. unto the end.

**The Goſpel.**  
 Then Ieſus tooke vnto him,  
 verſe 31. unto the end.

**The Epistle.**  
 Teſt me, ye that wil be vnder,  
 verſe 21. unto the end.

**The Goſpel.**  
 Ieſus went his way ouer the,  
 verſe 1. unto verſe 15.

The fiſt day of Lent.  
**The Collect.**  
**A**lmighty and everlaſting God, which hateſt nothing that thou haſt made, and doſt forgive the ſinnes of all them that be penitent: Create and make in vs new and contrite hearts, that we worſhiply lamenting our ſinnes, and acknowledging our wickedneſſe, may obtaine of thee the God of all mercie, perfect remiſſion and forgiveness, through Ieſus Chriſt.

The v Sunday in Lent.  
**The Collect.**  
**W**e beſeech thee almighty God, mercifully to looke vpon thy people, that by thy great goodneſſe, they may bee gouerned and preferred euermore both in body and ſoule, through Ieſus Chriſt our Lord, Amen.

**The Epistle.**  
 Turne you vnto me with all,  
 verſe 12. unto verſe 18.

**The Goſpel.**  
 Joyeauer when ys laſt looke,  
 verſe 16. unto verſe 22.

**The Epistle.**  
 But Chriſt being come an he,  
 verſe 11. unto verſe 16.

**The Goſpel.**  
 Which of you can reduce me of,  
 verſe 46. to the end.

The fiſt Sunday in Lent.  
**The Collect.**  
**O** Lord, which for our ſakes diddeſt laſt ſourtie dayes and ſourtie nightes: giue vs grace to vie ſuch abſtinence, that our fleſh being ſubdued to the ſpirit, we may euer obey thy goodly motions in righte:

The Sunday next before Eaſter.  
**The Collect.**  
**A**lmighty and everlaſting God, which of thy tender love towards man, haſt ſent our Saviour Ieſus Chriſt, to take vpon him our fleſh, & to ſuffer death vpon the croſſe, that all mankind ſhould follow the example of his great humility: mercifully graunt that wee both follow the example of his patience, and bee made partakers of his reſurrection, through the ſame Ieſus Chriſt our Lord.

The Epistle.  
**Let the same minde be in you.**  
 verſe 5. unto verſe 12.

The Goſpel.  
**And it came to paſſe, when,**  
 verſe 1. unto Chap 27. verſe 57.  
 Monday next before Eaſter.

The Epistle.  
**Who is this that cometh.**  
 verſe 1. to the end.

The Goſpel.  
**And two dayes after J. flowerd.**  
 verſe 1. unto the end.  
 Tueſday before Eaſter.

The Epistle.  
**The Lord God hath opened,**  
 verſe 5. unto the end.

The Goſpel.  
**And anon in the dawning.**  
 verſe 1. unto the end  
 Wednesday before Eaſter.

The Epistle.  
**For where a Teſtament is.**  
 verſe 1. 6. unto the end.

The Goſpel.  
**How the feaſt of unleavened bread.**  
 verſe 1. unto the end.  
 Thursday next before Eaſter.

The Epistle.  
**How in this that I declare.**  
 verſe 17. unto the end.

The Goſpel.  
**When the whole multitude.**  
 verſe 1. unto the end.  
 On good Friday.

The Collects.

**A**lmighty God, we beſeech thee graciously to be-  
 hold this thy familie, for the which our Lord Je-  
 ſus Chriſt was contented to be betrayed, and given up  
 into the hands of wicked men, and to ſuffer death by  
 on the croſſe, who lieth and reigneth, &c.

**A**lmighty and everlaſting God, by whole Spirit  
 the whole booy of the Church is governed and  
 ſanctified, receive our ſupplications and prayers which  
 wee offer before thee, for all eſtates of men in thy holy  
 Congregation, that every member of the ſame in his  
 vocation and miniſterie, may travel and godly ſerue  
 thee, through our Lord Jeſus, &c.

**M**ercifull God, who haſt made all men, and hateſt  
 nothing that thou haſt made, nor wouldeſt the  
 death of a ſinner, but rather that he ſhould be converted  
 and live, have mercy upon all Jewes, Turkes, In-  
 fidels and Heretiques, and take from them all igno-  
 rance, hardneſſe of heart, and content of thy word,  
 & ſo ſetch them home (blessed Lord) to thy ſtroke, that  
 they may be ſaved among the remnant of the true Iſ-  
 raelites, and her made one fold under one Shepheard,  
 Jeſus Chriſt our Lord, who lieth and reigneth, &c.

The Epistle.  
**For the Law hauing the,**  
 verſe 1. unto verſe 26.

The Goſpel.  
**When Jeſus had ſpoken theſe.**  
 verſe 1. unto the end of Chap. 19.  
 Eaſter Euen.

The Epistle.  
**For it is better (if ſo the will of,**  
 verſe 17. unto the end.

The Goſpel.  
**And when the Euen was come,**  
 verſe 57. unto the end.

Eaſter day.  
**Phil. 2** ¶ At Morning prayer, in ſtead of the Pſalme, *O come,*  
*let vs, &c.* theſe Antheſes ſhal be ſung or ſaid.

**Matth. 26** ¶ Chriſt riſing againe from the dead, now dieth not,  
 death from henceforth hath no power vpon him,  
 for in that he dieth, he died but once to put away ſinne,  
 but in that he lieth, he lieth unto God. And ſo like-  
 wiſe count your ſelues dead vnto ſinne, but liuing unto  
 God, in Chriſt Jeſus our Lord.

**Iſaiab 63** ¶ Chriſt is riſen againe, the firſt fruits of them that  
 ſleepe, for ſeruing that by man came death, by man  
 alſo cometh the reſurrection of the dead: for as by A-  
 dam all men doe die, ſo by Chriſt all men ſhal be reſto-  
 red to life.

The Collect.  
**Iſaiab 50** **A**lmightie God, which though thy onely begotten  
 Son Jeſus Chriſt haſt overcome death, & opened  
 vnto vs the gate of everlaſting life, we humbly beſeech  
 thee, that as by thy ſpeciall grace preſeruing vs, thou  
 doeſt put in our minds good deſires, ſo by thy continual  
 helpe, we may bring the ſame to good effect, through  
 Jeſus Chriſt our Lord, who lieth and reigneth, &c.

**Matth. 15** The Epistle.  
**John 20** The Goſpel.  
**Coloſſ. 3** The Epistle.  
**John 20** The Goſpel.

**Heb. 9** ¶ If ye be then riſen with Chriſt.  
 verſe 1. unto verſe 8.

The Collect.  
**John 20** ¶ How the firſt day of the.  
 verſe 1. unto verſe 11.  
 Munday in Eaſter weeke.

The Collect.  
**John 20** ¶ Almighty God, &c. As vpon Eaſter day.

The Epistle.  
**Acts 10** ¶ When Peter opened his.  
 verſe 34. unto verſe 44.

The Goſpel.  
**Luke 24** ¶ And behold, two of them went.  
 verſe 13. unto verſe 36.  
 Tueſday in Eaſter weeke.

The Collect.  
**Acts 13** ¶ Almighty Father, which haſt giuen thy onely Son  
 to die for our finnes, and to riſe againe for our iu-  
 ſtification: graunt vs to put away the leaſen of ma-  
 lice and wickedneſſe, that we may alway ſerue thee in  
 pureneſſe of living and truth, through Jeſus Chriſt  
 our Lord, Amen.

The Epistle.  
**Acts 13** ¶ He men and brethren, children of God.  
 verſe 26. unto verſe 42.

The Goſpel.  
**Luke 24** ¶ Jeſus himſelfe ſtood in the.  
 verſe 36. unto verſe 49.  
 The firſt Sunday after Eaſter.

The Collect.  
**Acts 13** ¶ Almighty God, &c. As vpon Eaſter day.

The Epistle.  
**1. John 5** ¶ For all that is borne of God.  
 verſe 4. unto verſe 13.

The Goſpel.  
**John 20** ¶ The ſame day then at night.  
 verſe 19. unto verſe 24.  
 The ſecond Sunday after Eaſter.

The Collect.  
**1. Pet. 2** ¶ Almighty God, which haſt giuen thy onely Son  
 to be vnto vs both a ſacrifice for ſinne, and alſo an  
 example of good life, graunt vs the grace that we may  
 alwayes moſt thankfully receive that his inſtimable  
 benefit, and alſo dayly endeavour our ſelues to follow  
 the beſtes ſteps of his moſt holy life.

The Epistle.  
**1. Pet. 2** ¶ For this is thanke worthy.  
 verſe 19. unto the end.



The Gospel.  
I am the good shepheard.  
verse 11. unto verse 17.  
The iij. Sunday after Easter.  
The Collect.

**A**lmightie God, which shewest to all men that be in error, the light of thy trueth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christes religion, that they may e'chewe those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle.  
Dearly beloved, I beseech you.  
verse 11. unto verse 18.

John 10

The Gospel.  
But when the Comforter shall.  
verse 26. and Chap 16 in verse 4. at, And these.  
Whitsunday.  
The Collect.

John 15

**G**OD, which as vpon this day, hath taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy consolat. through the merites of Iesus Christ our Sauiour, who liueth and reigneth with thee in the vnitie of the same Spirit, one God w<sup>o</sup>lde wit<sup>o</sup>ut ens. Amen.

The Gospel.  
A little while and ye shall not.  
verse 16. unto verse 23.

John 16

The Epistle.  
And when the dayes of Persecocoll.  
verse 1. unto verse 12.

Actes 2

The Gospel.  
If ye loue me, keepe my.  
verse 15. unto the end.

John 14

The iiij. Sunday after Easter.  
The Collect.

**A**lmightie God, which doest make the mindes of all faithfull men to be of one will. graunt vnto thy people, that they may loue the thing which thou commaundest, & desire that which thou doest promise, that among the sundry and manifold changes of this world, our hearts may liuely there bee fixed, where as true ioyes are to be found, through Christ our Lord, Amen.

The Epistle.  
Every good giuing, and euery.  
verse 17. unto verse 22.

James 1

Munday in Whitsun weeke.  
The Collect.

God which as, &c. As vpon Whitsunday.  
The Epistle.

Then Peter opened his mouth.  
verse 34. unto the end.

Actes 10

The Gospel.  
For God so lented the world.  
verse 16. unto verse 22.

John 3

The Gospel.  
But now I goe my way.  
verse 5. unto verse 16.

John 16

Tuesday in Whitsun weeke.  
The Collect.

God which as, &c. As vpon Whitsunday.  
The Epistle.

Now when the Apostles, which,  
verse 14. unto verse 18.

Actes 8

The v. Sunday after Easter.  
The Collect.

**L**ord, from whom all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ, Amen.

The Epistle.  
And be ye doers of the word.  
verse 22. unto the end.

James 1

The Gospel.  
Truely, truely I say vnto you.  
verse 1. unto verse 11.

John 10

Trinity Sunday.  
The Collect.

**A**lmightie and enercasting God, which hast giuen vnto vs thy seruants grace by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, & in the power of the diuine Maiestie to worship the Trinitie: we beseech thee that through the steadfastnesse of this faith, we may euermore bee defended from all aduersitie, which liueth and reigneth, &c.

The Gospel.  
Truely, truely I say vnto you.  
verse 23. unto the end.

John 16

The Epistle.  
After this I looked, and beheld.  
verse 1. unto the end.

Reuel 4

Ascension day.  
The Collect.

**G**raunt we beseech thee Almighty God, that like as wee doe beleue thy onely begotten Sonne our Lord to haue ascended into the heauens, so we may also in heart and mind thither ascend, and with him continually dwell.

The Epistle.  
I haue made the former.  
verse 1. unto verse 12.

Actes 1

The Gospel.  
There was now a man of the.  
verse 1. unto verse 16

John 3

Finally he appeared vnto.  
verse 14. to the end.

Marke 16

The first Sunday after Trinity.  
The Collect.

**G**OD the strength of all them that trust in thee, mercifully accept our prayers; and because the weaknesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandments, we may please thee both in will and deed, through Iesus Christ our Lord.

The Sunday after Ascension day.  
The Collect.

**G**od the King of glory, which hast exalted thine only Son Iesus Christ with great triumph into the kingdome of heauen; we beseech thee leaue vs not comfortlesse, but find vs to vs thine helpe which to comfort vs, and call vs vnto the same place whither our Sauiour Christ is gone before, who liueth, &c.

The Epistle.  
Now the end of all things is at.  
verse 7. unto verse 12.

1. Pet. 4

The Epistle.  
Beloued, let vs loue one.  
verse 7. unto the end.

1. John 4

The Gospel.  
There was a certaine rich man.  
verse 19. unto the end.

Luke 16

The ij. Sunday after Trinity.  
The Collect.

**L**ord make us to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne

gouverne them, whom thou dost bring by in thy Red-  
fast loue: graunt this, &c.

The Epistle.

Baruelle not my brethren, though,  
berle 13. to the end.

1. Iohn 3

The Gospel.

A certaine man made a great.  
berle 16. unto berle 25.

Luke 14

The iij. Sunday after Trinitie.

The Collect.

Lord we beseech thee mercifully to heare vs, and  
vnto whom thou hast giuen an heartie desire to  
pray, graunt that by thy mightie ayde, we may be de-  
frinded, through Iesus Christ our Lord.

The Epistle.

And submit your selues euery.  
berle 5. unto berle 12.

1. Pet. 5

The Gospel.

Then reioyced vnto him all the.  
berle 1. unto berle 11.

Luke 15

The iij. Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, without  
whom nothing is strong, nothing is help, encrease  
and multiply vpon vs thy mercie, that thou being  
our ruler and guide, wee may lo passe through things  
temporall, that we finally lose not the things eternal:  
graunt thy heauenly father, for Iesus Christs sake  
our Lord.

The Epistle.

For I count that the afflictions.  
berle 18. unto berle 24.

Rom. 8

The Gospel.

Be ye therefore mercifull, as.  
berle 38. unto berle 43.

Luke 6

The v. Sunday after Trinitie.

The Collect.

Grant Lord, we beseech thee, that the course of  
this world may bee so peaceably ordered by thy  
gouernance, that thy congregation may ioyfully serue  
thee in all godly quietnesse, through Iesus Christ our  
Lord.

The Epistle.

Finally, be ye all of one minde.  
berle 8. end in berle 15. at, And be ready.

1. Pet. 3

The Gospel.

When it came to passe as the.  
berle 1. unto berle 12.

Luke 5

The vj. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee,  
such good things as passe all mans vnderstand-  
ing: powre into our hearts such loue toward thee,  
that we louing thee in all things, may obtaine thy pro-  
mises, which exceede all that wee can desire, through  
Iesus Christ &c.

The Epistle.

Know ye not, that all we which,  
berle 7. unto berle 12.

Rom. 6

The Gospel.

For I say vnto you, except you.  
berle 20. unto berle 27.

Matth. 5

The vij. Sunday after Trinitie.

The Collect.

Lord of all power and might, which art the author  
and giuer of all good things, graffe in our hearts  
the loue of thy name, encrease in vs true religion, nour-  
ish vs with all goodnesse, and of thy great mercie keepe  
vs in the same, through Iesus Christ our Lord.

The Epistle.

I speake after the maner of man.

Rom. 6

berle 19. vnto the end.

The Gospel.

In those dayes when there was,  
berle 1. unto berle 10.

Matth. 8

The viij. Sunday after Trinitie.

The Collect.

God whose providence is neuer deceiued, we hum-  
bly beseech thee, that thou wilt put away from vs  
all hurtfull things, and giue those things which bee  
profitable for vs: through Iesus Christ our Lord.

The Epistle.

Therefore brethren, we are better.  
berle 12. unto berle 18.

Rom. 8

The Gospel.

Beware of false prophets.  
berle 15. unto berle 22.

Matth. 7

The ix. Sunday after Trinitie.

The Collect.

Grant vs Lord, we beseech thee, the spirite to  
thinke and doe alwayes such things as be right-  
full, that wee which cannot bee without thee, may by  
thee be able to liue according to thy will, through Je-  
sus Christ our Lord.

The Epistle.

Whoeuer brethren, I would.  
berle 1. unto berle 14.

1. Cor. 10

The Gospel.

And he said also vnto his.  
berle 1. unto berle 10.

Luke 16

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull cares, O Lorde, bee open to  
the prayers of thy humble seruants: and that they  
may obtaine their petitions, make them to aske such  
things as shall please thee, through Iesus Christ our  
Lord.

The Epistle.

Now concerning spirituall gifts.  
berle 1. unto berle 12.

1. Cor. 12

The Gospel.

And when he was come neare.  
berle 41. end in berle 47. at, And the high Priests  
and the.

Luke 19

The xj. Sunday after Trinitie.

The Collect.

God which declarest thy almighty power, most  
cheerfully in shewing mercie and pitie, giue vnto vs  
aboundantly thy grace, that we running to thy promi-  
ses, may bee made partakers of thy heauenly treasure,  
through Iesus Christ our Lord.

The Epistle.

Whoeuer brethren, I declare.  
berle 1. unto berle 12.

1. Cor. 15

The Gospel.

He spake also this parable vnto.  
berle 9. unto berle 15.

Luke 18

The xij. Sunday after Trinitie.

The Collect.

Almighty & euerlasting God, which art alwayes  
more ready to heare then we to pray, and art wont  
to giue more then either wee desire or deserue: powre  
downe vpon vs the abundance of thy mercy, forguiuing  
vs those things whereof our conscience is afraid, and  
giving vnto vs that, that our prayer dare not presume  
to aske, through Iesus Christ our Lord.

The Epistle.

And such trust haue we through,  
berle 4. unto berle 10.

2. Cor. 3

The Gospel.

And he departed againe.  
berle 31. to the end.

Matth. 7

The



The xiiij Sunday after Trinitie.

The Collect.

**A**lmighty and mercifull God, of whose onely gift it cometh, that thy faithfull people doe unto thee true and laudable service: Graunt wee beseech thee, that we may so runne to thy heavenly prizes, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

Now to Abraham and his seede.  
Galat. 3.  
verse 16. unto verse 23.

The Gospel.

Blessed are the eyes that see.  
Luke 10  
verse 23 unto verse 38.

The xiiij Sunday after Trinitie.

The Collect.

**A**lmightie and everlasting God, give unto vs the increase of faith, hope, and charitie, and that wee may obtaine that which thy dear promise make vs to see that which thou dost command, through Iesus Christ our Lord.

The Epistle.

Then I say, walke in the spirit.  
Galat. 5  
verse 22. unto verse 25.

The Gospel.

And so it was when he went.  
Luke 17  
verse 11 unto verse 20.

The xv. Sunday after Trinitie.

The Collect.

**K**eepe we beseech thee, O Lord, thy Church, with thy perpetual mercy, and because the frailtie of man without thee cannot but fall, keepe vs ever by thy hope, and leade vs to all things profitable to our salvation, through Iesus Christ our Lord.

The Epistle.

Ye see how large a letter.  
Galat. 6  
verse 11 unto the end.

The Gospel.

No man can serue two masters.  
Matth. 6  
verse 24. to the end.

The xvj. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee, let thy continuall pittie cleanse & defend thy congregation: & because it cannot continue in safety without thy succour, preferre it evermore by thy mercy & goodnesse, through Iesus Christ our Lord.

The Epistle.

Wherefore I desire that ye.  
Ephes. 3  
verse 1. to the end.

The Gospel.

And it came to passe the day after.  
Luke 7  
verse 11. unto verse 18.

The xvij. Sunday after Trinitie.

The Collect.

**L**ord we pray thee, that thy grace may alwayes prevaile & follow vs, and make vs continually to be given to all good works, through Iesus Christ our Lord.

The Epistle.

Therefore being patient.  
Ephes. 4  
verse 1. unto verse 7.

The Gospel.

And it came to passe that when.  
Luke 14  
verse 1. unto verse 12.

The xvij. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee graunt thy people grace to overcome the infections of the world, and with pure heart and conscience follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I thanke my God alwayes.  
1. Cor. 1

verse 4. unto verse 9.

The Gospel.

But when the Pharisees say.  
Matth. 23  
verse 34. to the end.

The xix. Sunday after Trinitie.

The Collect.

**O** God, forasmuch as without thee we are not able to please thee, graunt that at the working of thy mercie may in all things direct & rule our hearts, through Iesus Christ our Lord.

The Epistle.

This I say therefore, and testifie.  
Ephes. 4  
verse 17. to the end.

The Gospel.

Then he entered into a ship.  
Matth. 9  
verse 1. unto verse 9.

The xx. Sunday after Trinitie.

The Collect.

**A**lmightie and mercifull God, of thy bountifull grace we beseech thee, that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldst have done, through Iesus Christ our Lord.

The Epistle.

Take heed therefore, that ye.  
Ephes 5  
verse 25. unto verse 32.

The Gospel.

The kingdom of heauen is.  
Matth. 25  
verse 1. unto verse 13.

The xxj. Sunday after Trinitie.

The Collect.

**G**raunt we beseech thee, mercifull Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Finally my brethren, be strong.  
Ephes. 6  
verse 10. unto verse 21.

The Gospel.

And there was a certaine enter.  
John 4  
verse 46 to the end.

The xxij. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee to keepe thy household the Church in continual godlinesse, that though thy protection it may be free from all adversities, and devoutly given to serue thee in good works, to the glory of thy Name, through Iesus Christ our Lord. Amen.

The Epistle.

I thanke my God having.  
Phil. 1  
verse 3. unto verse 12.

The Gospel.

Then came Peter to him.  
Matth. 18  
verse 21. to the end.

The xxij. Sunday after Trinitie.

The Collect.

**G**od our refuge and strength, which art the author of all goodnes, be ready to heare the devout prayers of thy Church, and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren be followers of me,  
Phil. 3  
verse 17. unto the end.

The Gospel.

Then went the Pharisees and.  
Matth. 23  
verse 15 unto verse 23.

The xxiiij. Sunday after Trinitie.

The Collect.

**L**ord we beseech thee, afforde thy peop'le from their offences, that though thy bountifull goodnesse we may

may bee deliuered from the bonds of all these finnes, which by our frailty we haue comitted. Grant this, &c.

The Epistle.

We giue thanks to God.  
uerle 3. vnto uerle 13.

Colo. 1

Some was this day presented in the Temple in the substance of our flesh: so grant that we may be presented vnto thee with pure and cleare mindes, by Iesus Christ our Lord.

The Epistle.

The same Epistle apperued the Sunday before.

The Gospel.

And when the dayes of her.  
uerle 22. end in uerle 27. at. And when the.  
Saint Mathias day.

Luke 3

The Collect.

While he yet spake.  
uerle 18. vnto uerle 27.

Matth. 9

The xxv. Sunday after Trinitie.  
The Collect.

Sette vp, wee beseech thee, O Lord, the wijs of thy faithful people, that they plentifully bringing forth the fruit of good workes, may of thee be plentifully rewarded, through Iesus Christ our Lord.

The Epistle.

Behold, the dayes come.  
uerle 5. vnto uerle 9.

Hebr. 23

The Gospel.

Then Iesus lift vp his eyes.  
uerle 5. vnto uerle 15.

John 6

If there be any mo Sundaies before Aduent Sunday, to supply the same, shall be taken the Collect, Epistle and Gospel of some of those Sundaies which were omitted betweene the Epiphanie & Septuagesima.

Saint Andrewes day.

The Collect.

Almighty God, which diddest giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Iesus Christ, & followed him without delay: grant vnto vs all, that we being called by thy holy word, may forthwith giue our selues obediently to follow thy holy commandments, through the same Iesus Christ our Lord.

The Epistle.

For if thou shalt confesse.  
uerle 9. vnto the end.

Rom. 10

The Gospel.

And Iesus walking by the.  
uerle 18. vnto uerle 23.

Matth. 4

Saint Thomas the Apostle.

The Collect.

Almighty and everlasting God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be wonderful in thy Sonnes resurrection: grant vs to perfectly, and without all doubt to beleue in thy Son Iesus Christ, that our faith in thy sight neuer be reuocated. Heare vs, O Lord, through the same Iesus Christ, to whom with &c.

The Epistle.

Now therefore are ye no.  
uerle 19. vnto the end.

Ephes. 2

The Gospel.

But Thomas one of the.  
uerle 24. vnto the end.

John 20

Conversion of S. Paul.

The Collect.

God, which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: grant, wee beseech thee, that we which haue his wonderful conversion in remembrance, may follow & fulfil thy holy doctrine which he taught, through Iesus Christ our Lord.

The Epistle.

And Saul yet heaunting out.  
uerle 1. vnto uerle 23.

Actes 9

The Gospel.

Then answored Peter, and.  
uerle 27. to the end.

Matth. 19

Purification of S. Mary the Virgin.  
The Collect.

Almighty and everlasting God, wee humbly beseech thy Maiesty, that as thy onely begotten

Almighty God, which in the place of the traitour Judas didst chuse thy faithful servant Bartolomew to be of the number of the twelue Apostles, grant that thy Church, being alway preferred from false Apostles, may be ordered and guided by faithful and true Pastours, through Iesus Christ our Lord.

The Epistle.

And in those dayes Peter.  
uerle 15. vnto the end.

Actes 5

The Gospel.

At that time Iesus answered.  
uerle 25. vnto the end.

Matth. 11

Annunciation of the Virgin Marie.

The Collect.

We beseech thee Lord, powre thy grace into our hearts, that as we haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his croffe and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord. Amen.

The Epistle.

And the Lord spake againe vnto.  
uerle 10. vnto uerle 16.

Mat. 7

The Gospel.

And in the 6. moneth.  
uerle 26. vnto uerle 39.

Luke 1

Saint Markes day.

The Collect.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. Marke: giue vs grace, that we be not like children, carried away with every blast of doctrine, but firmly to be established in the truth of thy holy Gospel, through Iesus Christ our Lord. Amen.

The Epistle.

But vnto every one of vs is.  
uerle 7. vnto uerle 17.

Ephes. 4

The Gospel.

I am the true Vine, and my.  
uerle 1. vnto uerle 12.

John 15

Saint Philip and James day.

The Collect.

Almighty God, whom truly to serue, is everlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Word, the Truth, and the Life, as thou hast taught S. Philip and other Apostles, through Iesus Christ our Lord.

The Epistle.

James a seruant of God.  
uerle 1. vnto uerle 13.

James 1

The Gospel.

And he said to his disciples.  
uerle 1. vnto uerle 15.

John 14

Saint Barnabe Apostle.

The Collect.

Lord Almighty, which hast endued thy holy Apostle Barabas, with singular gifts of the holy Ghost: let vs not be deficiente of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory: through Iesus Christ, &c.

The



The Epistle. Acts 11  
Then endings of those things.  
Verse 22. unto the end.

The Gospel. John 15  
This is my commandment.  
Verse 12. unto verse 17.

S. Iohn Baptist.  
The Collect.

**A** Almighty God, thy whole providence thy servant Iohn Baptist was wonderfull home, and sent to prepare the way of thy Sonne our Saviour, by preaching of penance: make vs so to follow his doctrine and holy life, that wee may truly repent according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truthes sake, through Iesus Christ our Lord.

The Epistle. Gal. 40  
Comfort ye, comfort ye my.  
Verse 1. unto verse 12.

The Gospel. Luke 1  
Now when Elizabeths time was,  
Verse 57. unto the end.

Saint Peters day.  
The Collect.

**A** Almighty God, which by thy Sonne Iesus Christ hast given to thy Apostle Saint Peter many excellent gifts, and commanded him earnestly to feede thy flocke: make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crowne of everlastyng glory, through Iesus Christ our Lord.

The Epistle. Acts 12  
Now about that time, Herod.  
Verse 1. unto verse 22.

The Gospel. Matth. 16  
Now when Iesus came,  
Verse 13. unto verse 20.

Saint James the Apostle.  
The Collect.

**G**rant, O mercifull God, that as thine holy Apostle Saint James leaving his father, and all that he had, without delay was obedient unto the calling of thy Sonne Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be evermore ready to follow thy commandments, through Iesus Christ our Lord.

The Epistle. Actes 11  
In those dayes also came.  
Verse 27. end Chap 12. in verse 3. at, Then were the dayes.

The Gospel. Matth. 20  
Then came to him the.  
Verse 20. unto verse 29.

Saint Bartholomew Apostle.  
The Collect.

**O** Almighty and everlasting God, which hast given grace to thy Apostle Bartholomew, truly to believe and to preach thy word, graunt we beseech thee, unto the Church, both to loue that he beleueed, and to preach that he taught, through Christ our Lord.

The Epistle. Actes 5  
Thus by the hands of the.  
Verse 12. unto verse 17.

The Gospel. Luke 22  
And there arose also a strife.  
Verse 24. unto verse 31.

Saint Matthew the Apostle.  
The Collect.

**A** Almighty God, which by thy blessed Son didest call Matthew from the receipt of custome to be an Apostle and Euangelist, grant vs grace to forsake all covetous desires, & inordinate love of riches, & to follow thy said Son Iesus Christ, who liveth & reigneth, &c.

The Epistle. 2. Cor. 4  
Therefore, seeing that we.  
Verse 1. unto verse 7.

The Gospel. Matth. 9  
And as Iesus passed forth.  
Verse 9. unto verse 14.

Saint Michael and all Angels.  
The Collect.

**E**verlasting God, which hast ordeined & constituted the services of all Angels and men in a wonderfull order, mercifullly grant, that they which alway do thee service in heauen, may by thy appointment, succour and defend us in earth, through Iesus Christ our Lord.

The Epistle. Revel. 12  
And there was a battell in.  
Verse 7. unto verse 13.

The Gospel. Matth. 16  
The same time the disciples.  
Verse 1. unto verse 11.

Saint Luke the Evangelist.  
The Collect.

**A** Almighty God, which calldest Luke the Physician, whole practice is in the Gospel, to be a Physician of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soule, through thy Sonne Iesus Christ our Lord.

The Epistle. 2. Tim. 4  
But watch thou in all things.  
Verse 5. unto verse 6.

The Gospel. Luke 10  
After these things, the Lord.  
Verse 1. end in verse 7. at, Goe not from house.

Saint Simon and Iude Apostles.  
The Collect.

**A** Almighty God, which hast builded thy Congregation upon the foundation of the Apostles & Prophets, Iesus Christ himselfe being y head corner stone: grant vs so to be joined together in unity of spirit by their doctrine, that we may be made an holy Temple acceptable unto thee, through Iesus Christ our Lord.

The Epistle. Iude  
Iude a servant of Iesus Christ.  
Verse 1. unto verse 9.

The Gospel. Iohn 15  
These things command.  
Verse 17. to the end.

All Saints day.  
The Collect.

**A** Almighty God, which hast knit together thy elect body of thy Sonne Iesus Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly living, that we may come to thole vnspeakable joyes, which thou hast prepared for them, that in faithfull love thee, through Iesus Christ our Lord, Amen.

The Epistle. Revel. 7  
And I saw another Angel come.  
Verse 2. unto verse 3.

The Gospel. Matth. 5  
And when he saw the.  
Verse 1. unto verse 13.

# The order for the administration of the Lords Supper, or holy Communion.

**S**O many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deece: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, as soone as he conveniently may.

The same order shall the Curate vse with those be twixt whom hee perceiuet malice and hatred to reigne, not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heare, all that the other hath trespassed against him, and to make amends for that he himselfe hath offended, and the other partie will not be persuaded to a godly vnicie, but remaine still in his frowardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloth vpon it, shall stand in the boilie of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be sayd. And the Priest standing at the North side of the Table, shall say the Lords prayer with this Collict following.

## The Communion.

**A**lmighty God, vnto whom all hearts  
bee open, all desires known, and  
from whom no secret is hid, cleanse  
the thoughts of our hearts by the in-  
spiration of thy holy Spirit, that wee  
may perfectly loue thee, and worship  
thy holy Name, through Christ our  
Lord. Amen.

Then shall the Minister rehearse distinctly all the ten Commandements, and the people kneeling, shall after every Commandement, aske Gods mercie for their transgression of the same, after this sort.

Minister.

**G**OD speake these wordes, and sayd, I am the Lord thy God: thou shalt haue none other gods but mee.

People.

Lord haue mercie vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: for I the Lord thy God am a ielous God, and visit the sinne of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercie vnto thousandes, in them that loue me, and keepe my commandements.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, &c.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy manservant, and thy maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and halowed it.

People.

Lord haue mercie vpon vs, &c.

Minister.

Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt doe no murder.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not beare false witness against thy neighbour.

People.

Lord haue mercie vpon vs, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his ox, nor his asse, nor any thing that is his.

B

People.



People.

Lord haue mercie vpon vs, & write all these thy Lawes in our hearts we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing vp, and saying.

¶ Let vs pray.

**A**lmighty God, whose kingdome is euerslaking, And power infinite, haue mercie vpon the whole Church, and to rule the heart of thy chiefe servant James, our King: to go iustice, that hee (hauing thy whole minde) see (as) map adme all things: seeke thy honour and glory, and that vs: his subiects (due y conseruing) whose authority he hath) may (truly) iudice, honour, and humbly obey him in thee and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee & the holy Ghost, liueth and reigneth, ever one God, with vs without end, Amen.

**A**lmightie & euerslaking God, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, & that thou dost dispose & turne them as it seemeth best to thy goodly wildeome: wee humbly beseech thee, so to dispose and gouerne the heart of James thy seruant our King: a god gouernour, that in all his chaunges, wordes and workes, he may euer seeke thy honour and glory, and haue to preferre the people committed to his charge, in wealth, peace, and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake, Iesus Christ our Lord; Amen.

¶ Immediately after the Collect, the Minister shall read the Epistle, beginning thus

The Epistle written in the Chapter of.

¶ And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chapter of.

¶ And the Epistle and Gospel being ended, halbe said the Creed.

**I** beseech in one God the Father Almighty, maker of Heauen and earth, and of all things visible and invisible: and in one Lord Iesus Christ the onely begotten Sonne of God, begotten of his Father before all worldes, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the Virgine Mary, and was made man, and was crucified also for vs under Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth at the right hand of the Father. And he shall come againe with glory, to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beseech in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I beseech one Catholike and Apostolike Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying

one or mo of these sentences following, as he thinketh most conuenient by his discretiō.

\* Let your lighte lo shine before men, that they may see your good workes, and glorifie your Father which is in heauen. **Math. 5. 16.**

\* Lay not up for your selues treasure vpon the earth, wher the rust & moth doth corrupt, and wher the thieues breake through and steale: but lay up for youe treasures in heauen, wher neither rust nor moth doth corrupt, and wher the thieues doe not breake through and steale. **Math. 6. 19.**

\* Whosoever ye would that men should doe vnto you, even so doe vnto them, for this is the Law and the Prophets. **Math. 7. 12**

\* In euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen. **Mat. 7. 21**

\* Zacha. do forth and saie vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. **Luke 19. 8**

\* Who goeth a warfare at any time of his owne cost: who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flocke, and eateth not of the milke of the flocke? **1. Cor. 9. 7**

\* If we haue sown vnto you spiritual things, is it a great matter if we shall reape your worldly things? **1. Cor. 9. 11**

\* Doe ye not know that they which minister about holy things, liue of the sacrifice? and they which waite of the altar, are partakers with the altar: Euen so hath the Lord appointed, that they which preach the Gospel, should liue of the Gospel. **1. Cor. 9. 13**

\* Doe that looeth little, shall reape little: and hee that looeth plentifully, shall reape plentifully. Let euery man doe according as he is disposed in his heart, not grudging or of necessitie, for God looeth a cheatefull giuer. **1. Cor. 9. 6, 7.**

\* Let him that is taught in the word, minister vnto him that teacheth in all good things. We not deceiued, God is not mocked: For whatsoeuer a man soweth, that shall hee reape. **Gal. 6. 6, 7.**

\* While we haue time, let vs do good vnto all men, & specially vnto them which are of the household of faith. **Gal. 6. 10**

\* Godlinesse is great riches: if a man bee content with that hee hath: for wee brought nothing into the world, neither may we carrie a thing out. **1. Tim. 6. 7**

\* Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying up in hope for themselues a good foundation against the time to come, that they may attaine eternall life. **1. Tim. 6. 17, 18, and 19**

\* God is not vngracious, that he will forget your workes, and labour that proceedeth of loue: whi. h. youe haue shewed to his Chances sake, which haue ministered vnto the Saints, and yet doe minister. **Hebr. 6. 10**

\* To doe good, and to distribute forget not, for with such sacrifices God is pleased. **Hebr. 13. 16**

\* Who so hath this world his good, and seeth his brother haue neede, and shutteth vp his compassion from him, how shall hee the loue of God in him? **1. Iohn 3. 17**

\* Giue almes of thy goods, and turne neuer thy face from any poore man: and then the face of the Lord shall not be turned away from thee. **Tobit 4. 7**

\* Be mercifull after thy power. If thou hast much, giue plentifully. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie. **Tobit 4. 8, 9.**

\* He that hath pittie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. **Prout. 19. 17**

\* Blessed is the man that prauoth for the sicke and needy: the Lord will deliuer him in the time of trouble. **Psal. 41. 1**

¶ Then

¶ Then shall the Church-wardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priests shall say.

¶ Let vs pray for the whole state of Christs Church militant here in earth.

**A**lmighty and ever liuing God, which by thy holy Apostles hast taught vs to make prayers and supplications, and to giue thanks for all men: we humbly beseech thee most mercifully, to accept our almes, and to receive these our prayers, to which we offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with thy spirit or trued, knitte, and conserue: and grant that all they that doe confesse thy holy name, may agree in y<sup>e</sup> truth of thy holy word, and lue in vnitie and godly loue. We beseech thee also to saue and defend all Christian Kinges, priuies, and gouernours: and specially thy liege ian James our King, that vnder him we may be godly and quietly gouerned: add graunt vnto his noble Counsell, and to all that be put in authoritie vnder him, that they may truly and indifferently minister iustice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Giue grace O heavenly father to all Bishops, Bishops, and Curates, that they may both by their lue and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: and to all thy people giue thy heavenly grace, and specially to this congregation here present, that with meke heart and due reuerence, they may heare and receive thy holy word, truly learning it in holynesse & righte lues all the dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorow, need, sickness, or any other aduersity: grant this, O Father, for Iesus Christs sake our onely mediator and intercessor, Amen.

¶ Then shall follow this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

**W**hen we come together at this time (bearely behouing brethren) to feede at the Lords supper, vnto the which in Gods behalfe I bid you all that be here present, I beseech you for the Lord Iesus Christs sake, that ye will not refuse to come therto, being so leuily called and bidden of God him selfe. For knowe how grievous & vnhand a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing in the guests to sit downe, and yet they which be called (without any cause) most vnhankfully refuse to come. Which of you in such a case would not be moued? Who would not thinke a great iniurie & wrong done vnto him? Wherefore most dearly beloved in Christ, take ye good heede, lest ye, withdrawing your selues from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwaies lettered with worldly business: but such excuses be not so easily accepted and allowed before God. I may say, I am a grieuous sinner, and therefore I am afraid to come: Wherefore then do ye not repent and amend? When God reaseth you, let you not be ashamed to say, you will not come: When you should returne to God, will you excuse your selfe, and say that you be not ready? Consider ramshly with your selues, how little reuerence & reuerence shall cometh before God. They that refuse to feede at the Supper,

because they had brought a Foraine, or because they were married, were not so excused, but counted by worth of the heavenly feast. I for my part am here present, and according to mine conscience, I bid you in the name of God, I call you in Christs behalfe, I exhort you as you loue your chiefe salvation, that ye will be partakers of this holy Communion. And as the Soune of God did vouchsafe to per die by his soule by death vpon the crosse for your health: thus so it is your due to receive the Communion together in the remembrance of his death, as he himselfe cometh downe. But, if you will in no wise thus doe, excuseth with your selues the great iniurie you doe vnto God, and how for punishment hangeth ouer your heades for the same. And whereas you chide God to be in refusing this holy banquet. I am with you, and beseech you, that vnto this unkinde will ye will not add any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnto the face vnto God? Truly, it is a great vnhankfulness to say nay when ye be called: but the fault is much greater, when men stand by, and yet will not be care nor bid he it is his Communion with others. I pray you, what can this be else, but to see to haue the members of Christ in beision? It is sayd by all, Take ye care, take and take ye all of this, doe this in remembrance of mee. With what face then, or with what countenance shall ye heare these wordes: What will this be else, but a neglecting, a despising, and mocking of the Sacrament of Christs: Wherefore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you per be with your selues, from whom ye depart: ye depart from the Lords table, ye depart from your brethren, and from the benefit of most heavenly feede. These things if ye earnestly consider, yet shall by Gods grace returne to a better minde. For the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

¶ And sometime shall this be said also, at the discreti- on of the Curate.

**D**earest beloved, so far as much as our duty is to reuerence to Almighty God our heavenly father most heartily thanks, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirittuell feede and sustenance, as it is declared vnto vs, also vnto Gods word, as by the holy Sacrament of his blessed set part blood, the which heing so reasonable a thing to them which receive it heartily, and so targeth vs to them that will seek me to receive it without any duty is to exhort you to consider the dignity of the holy Communion, and the great benefit of it in worthily receiving it thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a meate godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy Scripture, & so come and be received, as they by partakers of such a heavenly table. The way and maner the which is first to examine your lues and consciences by the rule of Gods commandments: and whether see or not all per euery your selues to be esse in it. Let by will, wote, & reuerence, that I exhort you to see first in vs, and reuerence your selues to Almighty God, with full purpose of an earnest heart of life. And if you shall perceive your consciences to be such, as be not earnestly against God, let us against your neighbour: that ye shall receiue your lues

If there be no almes giuen to the poore, then shall y words (of accepting our almes) be left out vnfaid.



settes vnto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, as likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand: For other wise the receiving of the holy Communion, doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Table, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his owne conscience, but requireth further counsell, or counsell, then let him come to me, or some other discretely and learned minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieved, and that by the ministry of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfullnesse.

¶ Then shall the Minister say this exhortation.

**D**earely beloved in the Lord, ye that minde to come to the holy Communion of the body & blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, he to see exhorteth all ye to do so diligently to try and examine yourselves, before they presume to eate of that bread, & drinke of that cup. For as the benefite is great, if with a true penitent heart & lively faith we receiue this holy Sacrament: (For then we spiritually eate the flesh of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same unworthily. For then we be guiltie of the body and blood of Christ our Saviour, we eat and drinke our owne damnation, not considering the Lords body: Wee kindle Gods wrath against vs: we provoke him to plague vs with diuers diseases, & sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer of his word, an adulterer, or be in malice, or enuie, or any other grieuous crime, beware your finnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selves ( brethren ) that ye be not iudged of the Lord. Repent you truly for your finnes past: haue a lively and stedfast faith in Christ our Saviour. Amend your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And about all things, ye must giue most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ both God and man, who did humble himselfe euen to the death vpon the crosse for vs miserable sinners, which lay in darkness & shadow of death, that he might make vs the children of God, & exalt vs to everlasting life. And to the end that we should alway remember the exceeding great loue of our master & onely Saviour Jesus Christ, thus dying for vs, & the innumerable benefites which by his precious bloodshedding he hath obtained to vs: he hath instituted & ordained holy mysteries, as pledges of his loue, & continual remembrance of his death, to our great & endless comfort. To him therefore, with the Father and the holy Ghost, let vs giue (as we are most bounden) continual thanks, submitting our selues wholly to his holy will and plea-

sure, and studying to serue him in true holinesse and righteousness all the dayes of our life. Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

**Y**ou that doe truly and earnestly repent you of your finnes, and be in loue and charity with your neighbours, & intend to leade a new life, following the commandments of Gods, and walking from henceforth in his holy way: beauenly and eate this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them or els by the Minister himselfe, all kneeling humbly vpon their knees.

**A**lmighty God, Father of our Lord Jesus Christ, maker of all things, iudge of all men, we knowe and bewaile our manifold finnes & wickednesse, by which we from time to time most grievously haue committed, by thought, word, and deed, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and be heartily sore for these our misdoings, the remembrance of them is grieuous vnto vs: the burden of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Jesus Christs sake, forgive vs all that is past, and grant that we may neuer hereafter truely & please thee in wickednesse of life, to the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister or the Bishop ( being present ) stand vp, and turning himselfe to the people, say thus.

**A**lmighty God our heauenly Father, who of his great mercie hath promised forgiveness of finnes to all them which with hearty penitance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your finnes, confirme and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Minister also say.

Heare what comfortable words our Saviour Christ saith to all them that truly turne to him.

\* Come vnto me all ye that are trauailed, and be heauily laden, and I will refresh you. \* So God loueth the world, that he gave his onely begotten Sonne, to the end that all that beleeeue in him should not perish, but haue life everlasting.

Heare also what Saint Paul saith.

\* This is a true saying, and worthy of all men to be reuerenced, that Jesus Christ came into the world to saue sinners.

Heare also what Saint Iohn saith.

\* If any man sinne, wee haue an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our finnes.

¶ After which the Minister shall proceede, saying, Lift up your hearts.

Answer.

We lift them vp vnto the Lord.

Minister.

Let vs giue thanks vnto our Lord God.

Answers.

Mat. 11. 28.  
Iohn 3. 16.

1. Tim. 1. 15,

1. Ioh. 2. 1, 2.

Answer.

It is meet and right so to doe.  
Minister.

It is very meet, right, and our bounden dutie, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, almighty everlasting God.

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow, Therefore with Angels and Archangels, &c.

### Proper Prefaces.

Vpon Christmas day, and seven dayes after.

Because thou diddest give Iesus Christ thine onely Sonne to be borne as this day for vs; who by the operation of the holy Ghost was made very man, of the substance of the Virgine Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

Vpon Easter day, and seven dayes after.

Because chiefly are we bound to praise thee, for the glorious resurrection of thy Sonne Iesus Christ our Lord; for he is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs everlasting life. Therefore with Angels, &c.

Vpon Ascension day, and seven dayes after.

Through thy most vnto be loued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with &c.

Vpon Whitsunday and sixe dayes after.

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heauen, with a sudden great sound, as it had bene a mighty wind, in the likeness of fire tongues lighting vpon the Apostles, to teach them, and to leade them to all truth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale constantly to preach the Gospel vnto all nations, whereby we are brought out of darkness and error, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

Vpon the Feast of Trinitie onely.

It is very meete, right, and our bounden dutie, that we should at all times, and in all places give thanks to thee, O Lord, Almighty, and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After which Prefaces shall follow immediately.

Therefore with Angels and Archangels, and with all the company of heauen, wee laude and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Minister kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbs vnder thy Table. But thou art the same Lord, whose propertie is alway to haue mercy: grant vs therefore gracious Lord, to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euertime dwell in him, and be in vs. Amen.

¶ Then the Minister standing vp, shall say as followeth.

Almighty God our heauy thy Father, which of thy tender mercie diddest giue thine onely Sonne Iesus Christ, to suffer death vnder the Crosse for our redemption; who made there (by his onely eblation of himselfe once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world; and did institute, and in his holy Gospel commaund vs to continue a perpetual memorie of that his precious death, vntill his coming againe: Here be, O mercifull Father, we beseech thee, and grant that wee receiuing these thy creatures of bread and wine, according to thy Sonne our Saviour Iesus Christes holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same right that he was betrayed, took the bread, and when he had giuen thanks, he brake it, and gaue it to his disciples, saying, Take, eat, this is my body; which is giuen for you, doe this in remembrance of me. Likewise after supper he took the cup, and when he had giuen thanks, he gaue it to them, saying, Drink ye all of this, for this is my blood of the new Testament, which is shed for you and for many for the remission of sinnes: Doe this as oft as ye shall drinke it, in remembrance of me.

¶ Then shall the Minister first receiue the Communion in both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling. And when he deliuereth the bread, he shall say.

The body of our Lord Iesus Christ, which was giuen for thee, preserve thy body and soule into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in the heart by faith with thank giuing.

¶ And the Minister that deliuereth the cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, preserve thy bodie and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Minister say the Lords prayer, the people repeating after him euery petition. After shall be said as followeth.

O Lord and heavenly Father, wee thy humbly beseech thee entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise and thank giuing; most humbly beseeching thee to graunt, that by the merits and death of thy Sonne Iesus Christ, and through his faith in his blood, wee (and all the whole Church) may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selves, our soules and bodies to a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction: And although wee be unworthy, through our manifold sinnes, to offer



into the say sacrifice : yet wee beseech thee to accept this our bountie duty and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom, in the vnitie of the holy Ghost, all honour and glory be unto thee, O Father almighty, world without end, Amen.

Or this.

**A**lmighty and euertlasting God, wee most heartily thanke thee, for that thou doest vouchsafe to serue vs, which haue duely reioiced thes help mysteries, with the spirituall foode of the most precious body and blood of thy Sonne our Saviour Iesus Christ, and doest assure vs thereby of thy fauour and goodwille toward vs, and that we be thy members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euertlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without end, Amen.

¶ Then shall be said or sung,

**G**lorie be to God on high, and in earth peace, good will toward men. We praise thee, we bleste thee, we worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lord God heauenly King, God the Father almighty, O Lord the onely begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receive our prayer. Thou that sitest at the right hand of God the Father, haue mercie vpon vs: for thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father, Amen.

¶ Then the Minister or the Bishop, if hee be present, shall let them depart with this blessing.

**T**he peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord: and the blessing of God almightie, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes, Amen.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christs Church militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the Minister, according to his discretion.

And if there be not aboute twenty persons in the parish, of discretion to receive the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Minister.

And in Cathedral & Collegiat Churches, where be many Ministers & Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine: it shall suffice that the bread be such as is vsuall to be eaten at the table with other meates, but the best and purest wheate bread that conveniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion, shalbe provided by the Curate and Church wardens, at the charge of the Parish, and the Parish shalbe discharged of such summes of money, or other duties, which hitherto they haue payed for the same by order of their houses euery Sunday.

And note, that euery Parishioner shal communicate at the least three times in the yere, of which Easter to be one, and shall also receiue the Sacraments, and other rites, according to the order in this booke appointed. And yerely at Easter, euery Parishioner shall reckon with his Parson, Vicar, Curate, or his or their Deputie or Deputies, and pay to them or him all Ecclesiasticall duties, accustomedly due then and at that time to be payed.

¶ The

Collects to be said after the Offertorie, when there is no Communion, euery such day one And the same may be said also as oft as occasion shall serue, after the Collects either of Morning or Euening prayer, Communion, or Letanie, by the discretion of the Minister.

**S**ist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euertlasting saluation, that among all the changes and chances of this mortal life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

**O** Almighty Lord and euertlasting God, vouchsafe we beseech thee, to direct, sanctifie and gouerne both our hearts and bodies in the wayes of thy lawes, and in the workes of thy commandements, that though thy most mighty protection, both here and euer, we may be preferred in body and soule, through our Lord and Saviour Iesus Christ, Amen.

**R**emint we beseech thee Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace be lo grassed inwardly in our hearts, that they may bring forth in vs the fruit of good lining, to the honour and praise of thy Name, through Iesus Christ our Lord, Amen.

**P**reuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euertlasting life, through Iesus Christ our Lord, Amen.

**A**lmighty God, the fountaine of all wisdome, which knowest our necessities before wee aske, and our ignorance in asking, we beseech thee to haue compassion vpon our infirmities, and those things which for our vnbworthinesse we dare not, and for our blindness we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord, Amen.

**A**lmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to encline thine eares to vs, that haue made now our prayers & supplications vnto thee, and grant that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessities, and to the setting forth of thy glory, through Iesus Christ our Lord.

# The ministrations of Baptisme to be used in the Church.

**A**ppeareth by ancient writers, that the Sacrament of Baptisme in the old time was not commonly ministered, but at two times in the yeere: At Easter and Whitsuntide. At which times it was openly ministered in the presence of all the Congregation. Which custome now being grown out of vse (although it cannot for many Considerations be well restored againe) it is thought good to follow the same, as nere as conveniently may be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme should not be ministered but vpon Sundayes and other Holy dayes, when the most number of people may come together, as well for that the Congregation there present may testify the receiving of them that bee newly baptized into the number of Christes Church, as also because in the Baptisme of Infants, euery man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministered in the English tongue, Neuerthelesse (if necessitie so require) children may at all times be baptized at home.

When there are children to be baptized vpon the Sunday or Holy day, the Parents shall giue knowledge ouer night, or in the Morning afore the beginning of Morning prayer; to the Curate. And then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, either immediately after the last Lesson at Morning prayer, or else immediately after the last Lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Minister shall aske whether the children be baptized, or no. If they answer, No: then shall the Minister say thus.

**D**earely beloved, sozasmuch as all men bee conceiued and borne in sinne, and that our Saviour Christ sayth, None can enter into the kingdome of God, except he be regenerate and borne anew of water and the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercie hee will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Minister say.

Let vs pray.

**A**lmighty and exuerlasting God, which of thy great mercie diddest saue Noe and his familie in the Arke from perishing by water, and also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy baptisme, and by the baptisme of thy wellbeloued Sonne Iesus Christ, diddest sanctifie the flood Jordan, and all other waters, to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christes Church, and being stedfast in faith, may walk through hope, and rooted in charitie, may so passe the waues of this troublefome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord. Amen.

**A**lmighty and immortall God, the ayde of all that neede, the helper of all that sitte to thee for succour, the life of them that beleene, and the resurrection of the dead: we call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spiritual regeneration. Receiue them (O Lord) as thou hast promised by thy wellbeloued Sonne, saying, Aske, and you shall haue, seeke, and you

shall finde, knocke, and it shall be opened vnto you. So giue now vnto vs that aske: let vs that seeke, finde, and open the gate vnto vs that knocke, that these Infants may enioy the euerlasting benediction of thy heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Minister say.

¶ Here the wordes of the Gospel written by S. Marke in the tenth Chapter.

**A**t a certaine time they brought children to Christ that he should touch them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeas'd, and sayd vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoever doth not receiue the kingdome of God as a little child, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

**F**riends, you heare in this Gospel the wordes of our Saviour Christ, that he commanded the children to be brought vnto him: how he blamed those that would haue kept them from him, how he exhorted all men to follow their innocencie. Yet perceiue how by his outward gesture and deed, hee declared his good will toward them. For hee embraced them in his armes, hee layd his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue that he will likewise fauourably receiue these present Infants, that hee will embrace them with the armes of his mercie, that hee will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Therefore, weeing thus persuaded of the good will of our heavenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thanks vnto him, and say.



**A**lmightie and euerslasting God, heauenly Father, wee giue thee humble thanks; for that thou hast boughte us to call vs to the knowledg of thy grace, and faith in thee: Increase this knowledg, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerslasting saluation, through our Lord Iesus Christ, who liueth and reigneith with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Minister shall speake vnto the Godfathers and Godmothers on this wise.

**W**e beloved friends, ye haue brought these children here to be baptized, ye haue prayed, ye haue prayed that our Lorde Iesus Christ would buye them to receive them, to lay his hands vpon them, to bless them, to release them of their finnes, to giue them the kingdom of heauen, and euerslasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that ye haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that bee their surerres, that they will forsake the deuil and all his workes, and constantly beleue Gods holy wordes, and obediently keepe his commandments.

¶ Then shall the Minister demand of the Godfathers and Godmothers these questions following.

Doest thou forsake the deuil and all his workes, the haire poape and gloze of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow no be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his only begotten Sonne our Lorde: And that he was conceived by the holy Ghost, borne of the Virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the thirde day, that he ascended into heauen, & sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the ende of the world to iudge the quicke and the dead: And doest thou beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of finnes, the resurrection of the flesh, and euerslasting life after death?

Answer.

All this I steadfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the Minister say.

**O**mnipotent God, grant that the old Adam in these children may be buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to haue victorie, and to triumph against the deuil, the world and the flesh. Amen.

Grant that whoe deure is here dedicated to thee by our office and ministry, may also be enuyed with heavenly vertues, and euerslastingly rewarded, through

thy mercy. O blessed Lord God, who doest liue and gouerne all things to thy wisdome end. Amen.

**A**lmightie euerslasting God, whose most dearly beloved Sonne Iesus Christ, for the forgiveness of our finnes, riddest out of his most precious side both water and blood, and gaue commandment to his disciples that they should goe to all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which haue been baptized in this water, may receive the fullness of thy grace, and euer remaine in the number of thy faithful and elect children, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister take the childe in his hands, and aske the name: And naming the child, shall dip it in the water, so it be discreetly and warily done, saying.

**N**I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresayd words.

**N**I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying.

**W**e receive this childe into the Congregation of Christs Church, and doe signe him with the signe of the crosse in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully fight vnder his banner, against sinne, the world, and the deuil, and to continue Christs faithful soldier and seruant vnto his liues end. Amen.

¶ Then shall the Minister say.

**S**eeing now, dearly beloved brethren, that these children be regenerate and grafed into the body of Christs Congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall be said.

**O**ur Father which art in heauen, &c.

¶ Then shall the Minister say.

**W**e praise thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine owne childe by adoption, and to incorporate him into thy holy congregation: And humbly we beseech thee to graunt, that he being read to sinne, and liuing in uprighteousnes, & being buried with Christ in his death, may crucifie the old man, and detestably the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritor of thine euerslasting kingdom, through Christ our Lord. Amen.

¶ At the last end the Minister calling the Godfathers and Godmothers together, shall say this exhortation following.

**F**orasmuch as these children haue promised by you to forsake the deuil and all his workes, to be true in God, & to serue him: you must remember that it is your parts and duties to see that these Infants be taught, to looue as they shall be able to learne, what a solemn duty,

## Priuate Baptisme.

boldly promise, & profession they haue made by you. And that they may know these things the better, ye shall call vpon them to heare Sermons, & chiefly you shall prouide that they may learne the Creede, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that these children may be veriuously brought vp, to leade a godly and a

Christian life, remembring alwayes that Baptisme doth repent vnto vs our profession, which is, to follow the example of our Sauiour Christ, & to be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifyinge all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall commaund that the children bee brought to the Bishop, to bee confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

## Of them that are to be baptized in priuate houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.



His Pastours and Curates shall often admonish the people, that they deserre not the Baptisme of infants any longer then the Sunday or other holy day next after the childe be borne, vntill vpon a great and reasonable cause declared to the Curate, and by him approued.

And also they shall warne them, that without great cause and needlittie, they procure not their children to be baptized at home in their houses. And when great neede shall compell them so to doe, then Baptisme shall be administered on this fashion.

First, let the lawfull Minister, and them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then the childe being named by some one that is present, the said Lawfull Minister shall dip it in water, or poure water vpon it, saying these words.

**N** I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost Amen.

And let them not doubt but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe. But yet neuerthelesse, if the childe which is after this sort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same Parish did himselfe baptize that childe, the Congregation may be certified of the true forme of Baptisme by him priuately before vied. Or if the childe were baptized by any other lawfull Minister, that then the Minister of the Parish, where the childe was borne or christened, shall examine and trie, whether the childe be lawfully baptized or no. In which case if those that bring any childe to the Church, doe answer that the same childe is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?

Who was present when the childe was baptized?

And because some things, essentiall to this Sacrament, may happen to be omitted through feare or haste in such times of extremitie: therefore I demaund further of you,

With what matter was the childe baptized?

With what words was the childe baptized?

Whether thinke you th: childe to be lawfully and perfectly baptized?

¶ And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall he not christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this childe, which being borne in originall sinne, and

in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerslasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but most louingly doeth call them vnto him, as the holy Gospel doth witness to our comfort on this wise.

¶ At a certaine time they brought children to Christ that he should teach them. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeas'd, and sayd vnto them, Suffer little children to come vnto mee, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoever doth not receiue the kingdome of God as a little childe, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them. Mar. 10. 13.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel,

Friends, you heare in this Gospel the words of our Sauiour Christ, that he commanded the children to be brought vnto him: how he stamed those that would haue kept them from him, how he exhorted all men to follow their innocencie. See perceiue how by his outward gesture and deed, hee declared his good will toward them. For hee embraced them in his armes, hee layd his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue that he hath likewise fauourably receiued this present infant, that hee hath embraced him with the armes of his mercie, that hee hath giuen vnto him the blessing of eternall life, and made him partaker of his euerslasting kingdome. Wherefore wee bring thus persuaded of the good will of our heavenly Father, declared by his Sonne Iesus Christ toward this infant, let vs faithfully and devoutly giue thanks vnto him, and say the prayer which



## Priuate Baptisme.

the Lord himselfe taught, & in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Here the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heauen, &c.

¶ Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this child forsake the deuil and all his works, the vaine pompe and glory of the world, with all the concupis desires of the same, the small desires of the flesh, and not to follow and be obeyed by them?

Answer.

I forsake them all.

Minister.

Doest thou in the name of this child professe this faith, to beleue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceived by the holy Ghost, boine of the Virgin Marie, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, & sitteth at the right hand of God the Father almighty, and from thence he shall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of finnes, resurrection, and euertlasting life after death?

Answer.

All this I stedfastly beleue.

Let vs pray.

Almighty and euertlasting God, heauenly Father, wee giue thee humble thanks, for that thou hast bought vs to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euermore, giue thy holy Spirit to this infant, that he being borne againe, and being made

heire of euertlasting saluation through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the unitie of the same holy Spirit euertlastingly, Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

¶ So much as this child hath promised by you to forsake the deuil and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duetie to see that this infant bee taught, so soone as he shall bee able to learne, what a solemne vow, promise, and profession he hath made by you. And that he may knowe these things the better, wee shall call vpon him to heare Sermons, and the Bishoppe shall prouide that hee may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to knowe and beleue to his soules health, and that this child may bee vertuously brought by, to leade a godly and a Christian life, remembering alway that Baptisme doeth represente vnto vs our profession, which is to follow the example of our Saviour Christ, and be made like vnto him, that as he died and rose againe for vs, so should wee in such are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of liuing.

And so forth as in Publike Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine answers to the Priests questions, as that it cannot appeare that the child was baptized with water, *In the Name of the Father, and of the Sonne, and of the holy Ghost*, (which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning publike Baptisme, sauing that at the dipping of the child in the Font, he shall vse this forme of words.

If thou be not already baptized, I, I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

## The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

To the end that confirmation may be ministred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all things should bee done in the Church to the edification of the same) it is thought good that none hereafter shal be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appoynt them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuour themselves faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receive strength & defence against all temptations to sinne, and the assaults of the world and the deuil, it is most meete to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the v sage of the Church in times past, whereby it was ordained that Confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall know for truth, that it is certaine by Gods word, that children being baptizd, haue all things necessary for their saluation, and be vndoubtedly saued.

# A Catechisme, that is to say, An instruction to be learned of euery childe, before he be brought to be confirmed by the Bishop.



Question.  
What is your name?  
Answer.

Who gave you this name?  
Answer.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heauen.

Question.  
What did your Godfathers and Godmothers then for you?

Answer.  
They did promise and beho three things in my name. First, that I should forsake the deuill and all his works, the pompes, and vanities of the wicked world, and all the filthy lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandments, and walke in the same all the dayes of my life.

Question.  
Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answer.  
Yes verely: and by Gods helpe so I will. And I heartily thanke our heavenly Father, that he hath called me to this state of saluation, through Iesus Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.  
Rehearse the Articles of thy beleeffe.

Answer.  
I beleeue in God the Father Almighty, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lorde, which was conceived by the holy Ghost, borne of the virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Question.  
What doest thou chiefly learne in these Articles of thy beleeffe?

Answer.  
First, I learne to beleeue in God the Father, who hath made me and all the world.  
Secondly, in God the Sonne, who hath redeemed me and all mankind.  
Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.  
You sayd that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandments. Tell me how many there be?

Answer.  
Come.  
Question.  
Which be they?  
Answer.

The same which God spake in the x. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.  
ii. Thou shalt not make to thy selfe any graven image, nor the likeness of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them, nor worship them: For I the Lord thy God am a ielous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thou sands in them that loue me, and keepe my commandments.

iii. Thou shalt not take the Name of the Lorde thy God in vaine: for the Lorde will not hold him guiltlesse that taketh his Name in vaine.

iiii. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattel, and the stranger that is with in thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and halowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murder.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against thy neighbour.

x. Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbors wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Question.  
What doest thou chiefly learne by these commandments?

Answer.  
I learne two things: My duety towards God, and my duety towards my neighbour.

Question.  
What is thy duety towards God?

Answer.  
My duety towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truly all the dayes of my life.

Question.



# The Catechisme.

## Question.

What is thy duetie towards thy neighbour?

## Answer.

My duetie towards my neighbour is, to loue him as my selfe, and to doe to all men as I would they should doe vnto me. To loue, honour, & reuerence my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my governours, teachers, spirittuall pastors and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobriety and chastitie. Not to count nor desire other mens goods, but to learne and labour truly to get mine owne liuing, and to doe my duety in that state of life, vnto the which it shall please God to call me.

## Question.

My good child, know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lords prayer.

## Answer.

Our father which art in heauen, halowed bee thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespasses, as wee forgive them that trespass against vs. And leade vs not into temptation; but deliuer vs from euill. Amen.

## Question.

What desirest thou of God in this prayer?

## Answer.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto mee, and to all people, that we may worship him, serue him, and obey him as wee ought to doe. And I pray vnto God, that hee will send vs all things that bee needfull both for our soules and bodies. And that hee will be mercifull vnto vs, and forgive vs our finnes, and that it will please him to saue and defend vs in all dangers, ghostly and bodily, and that hee will keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust he will do of his mercy and goodnesse, thurgh our Lord Iesus Christ. And therefore I say Amen, So be it.

## Question.

How many Sacraments hath Christ ordeined in his Church?

## Answer.

Two onely as generally necessary for saluation, that is to say, Baptisme, and the Supper of the Lord.

## Question.

What meanst thou by this word Sacrament?

## Answer.

I meane an outward and visible signe, of an inward and spirittuall grace giuen vnto vs, ordeined by Christ himselfe, as a meane whereby we receiue the same, and a pledge also to assure vs thereof.

## Question.

How many parts are there in a Sacrament?

## Answer.

Two: the Outward visible signe, and the Inward Spirittuall Grace.

## Question.

What is the Outward visible Signe, or forme in Baptisme?

## Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

## Question.

What is the Inward and Spirittuall Grace?

## Answer.

A death vnto sinne, and a New birth vnto righteousness: For being by Nature borne in sinne, and the children of wrath, wee are hereby made the children of Grace.

## Question.

What is required of persons to be baptized?

## Answer.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleue the promises of God, made to them in that Sacrament.

## Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe it them?

## Answer.

Yet: they doe performe them by their Sureties, who promise and vow them both, in their names: which when they come to age, themselves are bound to performe.

## Question.

Why was the Sacrament of the Lords Supper ordeined?

## Answer.

For the continual remembrance of the Sacrifice of the death of Christ, and the benefits which wee receiue thereby.

## Question.

What is the outward part, or signe of the Lords Supper?

## Answer.

Bread and Wine, which the Lord hath commanded to be receiued.

## Question.

What is the inward part, or thing signified?

## Answer.

The Body and Blood of Christ, which are bereft and in deede taken and receiued of the faithfull in the Lords Supper.

## Question.

What are the Benefits, whereof we are partakers thereby?

## Answer.

The strengthening and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

## Question.

What is required of them, which come to the Lords Supper?

## Answer.

To examine themselves whether they Repent them truly of their former sinnes, stedfastly purposing to leade a New life: haue a lively faith in Gods mercy thurgh Christ, with a thankfull remembrance of his death, and be in Charitie with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and also can answer to such questions of this short Catechisme, as the Bishop (or such as he shall appoyne) shall by his discretion appoe them in: then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may haue a witness of his confirmation. And the Bishop shall confirme them on this wise.

# Confirmation, or laying on of hands.

**W**ith helpe in the Name of the Lord.

**Q**uodlibet hath made heauen and earth.  
Answer.  
Minister.

Blessed be the Name of the Lord.  
Answer.

Henceforth worlde without end.

Minister.  
Lord heare our prayers

Answer.  
And let our cry come vnto thee.

¶ Let vs pray.

**A**lmightie and euertlasting God, who hast touch-  
safed to regenerate these thy seruants by water  
and the holy Ghost, and hast giuen vnto them forgiveness  
of all their finnes: strengthen them we beseech  
thee, O Lord, with the holy Ghost the Comforter, and  
daily increase in them thy manifold graces of grace,  
the spirit of Wisdome and vnderstanding, the spirit  
of Counsaile and godly strength, the spirit of Know-  
ledge and true godlinesse, and fulfill them (O Lord)  
with the spirit of thy holy feare. Amen.

Then the Bishop shall lay his hand vpon euery child  
seuerally, saying.

Defend, O Lord, this childe with thy heauenly  
grace, that he may continue chaste for euer, and daily  
increase in thy help Spirit more and more, vntill hee  
come vnto thy euertlasting Kingdome. Amen.

Then shall the Bishop say.

¶ Let vs pray.

**A**lmightie and euertlasting God, which maketh vs  
both to will, and to doe those things that be good  
and acceptable vnto thy Maiestie, we make our hum-  
ble supplications vnto thee for these children, vpon  
whom (after the example of the holy Apostles) wee  
haue layd our hands, to certifie them (by this signe)  
of thy fauour and gracious goodnesse toward them: let

thy Fatherly hand, wee beseech thee, euer bee ouer  
them: let thy holy Spirit euer bee with them, and so  
leade them in the knowledge and obedience of thy  
Woide. that in the ende they may obtaine the Euer-  
lasting life, through our Lord Iesus Christ, who with  
thee and the holy Ghost, liueth and reigneth one God,  
worlde without end. Amen.

Then the Bishop shall bessee the children, saying  
thus.

**T**he blessing of God Almighty, the Father. the  
Sonne, and the holy Ghost, be vpon you, and re-  
maine with you for euer. Amen.

The Curate of euery Parish, or some other at his ap-  
pointment, shall diligently vpon Sundayes and Holy  
dayes, halfe an houre before Euening prayer, openly in  
the Church, instruct and examine so many children of  
his Parish sent vnto him, as the time wil serue, and as he  
shall thinke conuenient, in some part of this Cate-  
chisme.

And all Fathers, Mothers, Masters, and Dames, shall  
cause their children, seruants and prentises (which haue  
not learned their Catechisme) to come to the Church  
at the time appointed, and obediently to heare, and bee  
ordered by the Curate, vntill such time as they haue  
learned all that is here appointed for them to learne.  
and whensoever the Bishop shall giue knowledge for  
children to be brought before him to any conuenient  
place for their Confirmation, then shall the Curate of  
euery Parish, either bring or send in writing the names  
of all those children of his Parish, which can say the  
Articles of the faith, the Lords prayer, & the ten  
Commandements, and also how many of them can answer  
to the o-her questions contained in this Catechisme.

And there shall none be admitted to the holy Com-  
munion, vntill such time as he can say the Catechisme,  
and be confirmed.

## The forme of solemnization of Matrimonic.

**I**f first, the Banes must be asked three severall Sundayes, or Holy dayes, in the time of Service, the people being  
present, after the accustomed maner.

And if the persons that should be married, dwell in diuers Parishes, the Banes must be asked in both Parishes: and  
the Curate of the one parish, shall not solemnize Matrimony betwixt them, without a Certificate of the Banes  
being thus asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonic, the persons to be married, shall come into the body of  
the Church, with their friends and neighbours, and there the Minister shall say thus.

**D**earest beloved friends, we are gather-  
ed together here in the sight of God,  
and in the face of his congregation, to  
iowne together this man and this wo-  
man in help Matrimonic, which is an  
honourable estate, instituter of God in  
Dorset, in the time of mans innocencie, signifying  
vnto vs the mysticall vnion that is betwixt Christ  
and his Church which holy estate Christ assumed & beauti-  
fied with his presence, a first miracle that he wrought  
in Cana of Galilee, and is commended of Saint Paul to  
be honourable among all men, and therefore is not to  
be enterprised nor taken in hand vnadvisedly, lightly,  
or wantonly, to satisfie mens carnall lusts and appe-  
tites, like byuite bestes that haue no vnderstanding,

but reuerently, discretely, advisedly, soberly, and in the  
feare of God, duly considering the causes for which  
Matrimonic was ordeined. One was the procreation  
of children, to be brought vp in the feare and nurture  
of the Lord, and prayer of God. Secondly, it was orde-  
ined for a remedie against Sinne, and to auoid forni-  
cation, that such persons as haue not the gift of contin-  
encie, might marrie, and keepe themselves vnto chaste  
members of Christs body. Thirdly, for the mutual soci-  
etie, hope and comfort that the one ought to haue of  
the other, both in prosperitie & aduersitie, into the which  
holy estate these two persons preferre come now to bee  
iorned. Therefore if any man can shew any iust cause  
why they may not lawfully be iorned together, let him  
now speake, or els hereafter for euer holde his peace.

¶ And



¶ And also speaking to the persons that shalbe married, he shall say.

**R**equire and charge you, (as you will answer at the dreadfull day of iudgement, when the secrets of all hearts shalbe disclosed) that if either of you doe know any impediment why you may not be lawfully ioyued together in Matrimonie, that ye confesse it. For ye ye woe assured, that so many as be coupled together otherwise then Gods word doth allowe, are not ioyued together by God, neither is their Matrimonie lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimonie by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or els put in a caution to the full value of such charges as the persons to be married doe susteine, to prooue his allegation: then the solemnment must be deferred vnto such time as the truth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

**N** wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou loue her, comfort her, honour, and keepe her in sicknesse and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answer.

I will.

Then shall the Minister say to the woman.

**N** wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serue him, loue, honour, and keepe him in sicknesse and in health, and forsaking all other, keepe thee onely vnto him, so long as you both shall liue?

The woman shall answer.

I will.

Then shall the Minister say.

**W**ho giueth this woman to be married to this man?

¶ And the Minister receiving the woman at her father or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to the other, the man first saying.

**I** D. take thee M. to my wedded wife, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

**I** D. take thee M. to my wedded husband, to haue and to holde, from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue, cherish, & to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed ductie to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shall say.

**W**ith this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Sonne, and of the holy Ghost. Amen

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

Let vs pray.

**O** Eternal God, creator and preseruer of all mankind, giuer of all spirituall grace, the authoꝝ of

euermlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Iahab and Rebecca liued faithfully together, so these persons may liuely performe and keepe the bow & covenant betwixt them made (whereof of this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Minister ioyne their right hands together, and say.

**W**hole whom God hath ioyued together, let no man put asunder.

¶ Then shall the Minister speake vnto the people. Forasmuch as M. and M. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth eitherto other, and haue declared the same by giuing and receiuing of a Ring, and by forning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

**G**od the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lord mercifully with his fauour looke vpon you, and to fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come ye may haue life euermlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following.

Beati omnes. Psal. Cxxvij.

**B**lessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall bee as the fruitfull vine: vpon the walles of thy house.

Thy children like the Oliue branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord cometh from out of Sion: shall to blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glorie be to the Father, and to the sc.

As it was in the beginning, is now, &c.

Or this Psalme.

**G**od be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

Let the nations reioyce and be gladd: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Deus miseratur. Psal. 67.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Minister standing at the Table, and turning his face toward them, sh all say.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation, &c.

Answer.

But deliuer vs from euill Amen.

Minister.

Lord saue thy seruant, and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

Lord send them helpe from thy holy place.

Answer.

And euetwoze defend them.

Minister.

Be vnto them a towre of strength.

Answer.

From the face of their enemy.

Minister.

Lord heare our prayer.

Answer.

And let our crye come vnto thee.

Minister.

God of Abraham, God of Isahac, God of Jacob, blesse these thy seruants, and leue the seed of eternal life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham, and Sara, to their great comfort: So vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alwayes being in safetie vnder thy protection, may abide in thy loue vnto their liues ende, through Iesus Christ our Lord, Amen.

This prayer next following shalbe omitted, where the woman is past childbirth.

O Mercifull Lord, and heauily Father, by whose gracious gift mankind is increased: wee beseech thee alik with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly life and honestie, that they may see their childrens children, vnto the third and fourth generation, vnto thy people and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach, that it should neuer bee lawfull to put asunder those, whom thou by Matrimonie hast made one.

O God, which hast consecrated the Rite of Matrimonie vnto such an excellent mysterie, that in it is signified and represented the spiritual marriage and vnitie betwixt Christ and his Church: looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy Word, as Christ did loue his spouse the Church, whoe gaue himselfe for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wife as Rebecca, faithful & obedient as Sara, and in all quietnes, sobrietie and peace, be a follower of holy and goodly matrons. O Lord blesse them both,

and grant them to inherite thy euerlasting kingdome, through Iesus Christ our Lord, Amen.

Then shall the Minister say.

Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage, pouze vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

Then shal begin the Communion. And after the Gospel thabe said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

All ye which be married, or which intend to take the holy Rite of Matrimonie vpon you, heare what holy Scripture doth say as touching the vnitie of husbands toward their wiues, and wiues toward their husbands

S. Paul in his Epistle to the Ephesians the sixth Chapter, doeth giue this commandement to all married men. Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues as their owne bodies. He that loueth his owne wife, loueth himselfe: for neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doeth the Congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioynd vnto his wife, and they two shalbe one flesh. This mysterie is great, but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Ephes. 5. 10 &c.

Likewise the same S. Paul writing to the Colossians, speakech thus to all men that be married: Ye men, loue your wiues, and be not bitter vnto them.

Col 3. 19.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto all men that are married: Ye husbands, dwell with your wiues according to knowledg, as if you honour vnto the wife, as vnto the weaker vessel, and as heires together of the grace of life. so that your prayers be not hindered.

1. Pet. 3. 7.

Whereto ye haue heard the dutie of the husband toward the wife. Now likewise ye wiues, heare and learne your duties toward your husbands, euen as it is plainly set forth in holy Scripture

S. Paul (in the foreramen Epistle to the Ephesians) teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauour of the whole body.

Ephes. 5. 22, to verse 25.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the wiues also be in subiection vnto their owne husbands in all things. And againe he saith. Let the wife reuerence her husband. And (in his Epistle to the Colossians) S. Paul giueth you this short lesson: Ye wiues, submit your selues vnto your owne husbands, as it is convenient in the Lord.

Col 3. 18.

S. Peter also doeth instruct you very godly, thus saying: Let wiues be subiect to their owne husbands, so that if any of you feare not the Lord, they may be wiues without the Lord; by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not be outward,

1. Pet. 3. 1, to verse 7.



haired haire, and trimming about with gold, either in putting on of goggorous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the olde time) did the holy women which trusted in God, appa-

rell themselves, being subject to their owne husbands, as Sara obeyed Abrahams, calling him Lord, to ole daughters peare made, doing well, and not being disguised with any faare.

¶ The new married persons (the same day of their marriage) must receive the holy Communion.

## The order for the visitation of the sicke.

¶ The Minister entering the sick persons house, shall say, Peace be to this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, he shall say, kneeling downe.

**R**emember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy peple. Whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But decliue vs from euill. Amen.

Minister.

¶ Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemy haue none advantage of him.

Answer.

Doz the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answer.

From the face of his enemy.

Minister.

Lord heare our prayers.

Answer.

And let our crye come vnto thee.

Minister.

¶ Lord looke vpon me from heauen, beholde, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and true confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall grace and safetie, through Iesus Christ our Lord. Amen.

¶ Care vs Almighty and most mercifull God and our Saviour, extend thy accustomed goodwille to this thy seruant, which is grieued with sicknesse: visit him, O Lord, as thou diddest visite Peters twines mother, and the captiues seruant. So visite and restore vnto this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euertlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

¶ Dearely beloved, know this, that Almighty God is the Lord of life & death, and ouer all things to them pertaining, as youth, strength, health, age, to wake-

ness and sickness. Wherefore, whatsoeuer your sickness is, know you certainly that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it be to try your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicitie, or else if be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your beauly Father: Know you certainly, that if you truly repent you of your finnes, and heare your sicknesse patiently, trusting in Gods mercie, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euertlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

Take therefore in good woorth the chastisement of the Lord. For whom the Lord smiteth, hee chastiseth; yea, as Saint Paul saith, hee scourgeth euery sonne which he reuerenteth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If yee bee not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore, seeing that when our carnall fathers do correct vs, we reuerently obey them: Shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few daies doe chastise vs, after their owne pleasure: But he doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving, beare our heavenly Fathers correction, whensoeuer by any manner of aduersitie it shall please his gracious goodnesse to visite vs. And there shuld be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to heaue, but first he suffered paine, he entered not into his glory, before hee was crucified: So gently our way to eternall life is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euertlasting life. Now therefore taking your sicknesse, which is thus profitable for you patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your baptism. And forasmuch as after this life there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God and man. So that acending and condemning your selfe for your owne faultes, you may find merrie at our heavenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement: Therefore I shall shortly rehearse the Articles of our faith,

saith, that you may know whether you doe beleue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

*Doeſt thou beleue in God the Father Almighty?* (And so forth as it is in Baptisme.)

¶ Then shall the Minister examine whether hee be in charity w<sup>th</sup> all the world, exhorting him to forgieue from the bottom of his heart all persons that haue offended him, & if he haue offended other, to aske them forgiue nesse, and where he hath done inuirtue or wrong to any man, that he make amends to y<sup>e</sup> v<sup>er</sup>morie of his power. And if hee haue not afore disposed his goods, let him shew make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his exccutours. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be sayd before the Minister begin his prayer, as he shall see cause.

The Minister may not longer, nor omit to moue the sicke person (and that most cunnelly) to liberalitie toward the poore.

Here shall the sicke person make a special confession if hee feele his conscience troubled with any weighrie matter. After which confession, the Minister shall absolue him after this sort.

Our Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent & beleue in him, of his great mercie forgiue thee these offences, and by his authenticke committed to me, I absolue thee from all thy finnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen. And then the Minister shall say this Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies, doest lo to put away the finnes of those which truly repent, that thou rememberst them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuennesse. Renew in him (most louing Father) what doer hath bene decayed by the fraude and malice of the deuil, or by his owne carnall will and frailtynesse: preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, allwaie his paine, as shall be serue to the most expyent for him. And so far as much as he putteth his full trust onely in thy mercie, impute not vnto him his former finnes, but take him vnto thy fauour, through the merites of thy most dearly beloued Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme. **I** H thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, & deliuer me in thy righteoulnesse. encline thine eare vnto me, and heare me.

Be thou my strong holde, whereunto I may alwaie resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuere me, O my God, out of the hand of the vngodly: out of the hand of the vnrigheteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Though thee haue I bene holden by ever since I was borne: thou art hee that tooke me out of my mothers wombe, my praiſe shall be alwaie of thee.

I am become as it were a monster vnto many: but my true trust is in thee.

¶ Let my mouth be filled with thy prayſe: (that I may sing of thy glory) and honour all the day long.

Callk me not away in the time of age: forsake me not when my strengthe faileth me.

For mine enemies speake against me, and they that lay wait for my soule, take their counsell together, saying: God hath forsaken him, perfecttee him, and take him, for there is none to deliuer him.

Go not farre from me, O God: my God haste thee to helpe me.

Let them be confounded and perishe, that are against my soule: let them be covered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alwaie: and will prayſe thee more and more.

My mouth shall day by day speake of thy righteoulnesse and saluation: for I know no end thereof.

I will goe forth in the strengthe of the Lord God: and will make mention of thy righte. uousnesse onely.

Thou, O God, hast taught me from my youth vntill now: therefore will I rest of thy wonderous workes.

Forsake me not, O God, in mine olde age, when I am gray headed: until I haue shewed thy strengthe vnto this generation, and thy power to all them that are yet for to come.

Thy righteoulnesse, O God is very high: and great things are they that thou hast done, O God, who ts like vnto thee?

¶ What great troubles and aduersities hast thou shewed me, and yet riddest thou mine and restest me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought mee to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musike: vnto thee will I sing vpon the Harpe. O thou holy one of Israel.

My lips will be faime when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteoulnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glorie be to the Father, and to the so.

As it was in the beginning, is now, &c.

Adding this.

O Saviour of the world, I haue been, which by thy cruell and precious blood hath redeemed vs, helpe vs we beleech thee, O God.

¶ Then shall the Minister say.

The Almighty Lord, which is a most strong rebore to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, & through whom thou mayest recieue health and saluation: but onely the Name of our Lord Iesus Christ. Amen.

## The Communion of the sicke.



Orasmuch as all mortal men be subiect to many sudden perils, diseases, and sicknesses, and euer-vncertaine what time they shall depart out of this life: therefore to the intent they may be alwaies in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners to the oft receiving (in the Church) of the holy Communion of the body & blood of our Saviour



Christ: which if they doe, they shall haue recourse in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, and yet is desirous to receiue the Communion in his house, then he must giue knowledge our: might, or els early in the Morning, to the Curate, signifyinge also how many be appointed to communicate with him: And hauing a conuenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receiue the Communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

**A**lmightie everliving God, maker of mankinde, which doest correct thole whom thou doest lease, and chastisek every one whom thou dost receive: we beseech thee to haue mercie vpon this thy seruant, visited with thy hand, and to graunt that he may take his sicknesse patiently, and recouer his bodily health (if it be thy gracious will) and when'ter his soule shall to part from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

Heb. 12. ver. 5.

**B**y some, despite not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth.

The Gospel.

John 5. verse 24.

**V**erely, verely I say vnto you, He that heareth my worde, and beleueth in him that sent mee, hath everlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after minister vnto them that be appointed to communicate with the sicke.

¶ Put if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iust impediment, doe not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if hee doe truly repent him of his finnes, and steadfastly beleue that Iesus Christ hath suffered death vpon the Croesse for him, and shed his blood, or his redemption, earnestly remembring the benefites he hath thereby, and giuing him heartie thanks therefore, hee dothe eate and drinke the body & blood of our Sauiour Christ profitably to his soules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiue the holy Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation at the Palme. (*For thee, O Lord, haue I put my trust*) and goe straight to the Communion.

¶ In the time of Plague, weat, or such other like contagious times of sickneses, or diseases, when none of the Parish or neighbours can be gotten communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alonely communicate with him.

# The order for the buriall of the dead.

John 11. 25, 26.

**I** know that the resurrection and the life (sayeth the Lord) be that beleeueth in me, yea, though he were dead, yet shall he liue. And whoso euer liueth, and beleeueth in me, shall not dye for euer.

Iob 19. 25, 26.

I know that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be conuerted againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall beholde him, not with eyes, but with the same eyes.

1. Tim. 6. 7. Iob 1. 21.

**W**e brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away: Euen as it pleased the Lord, so cometh things to passe: Blessed be the Name of the Lord.

Iob 14. 1, 2.

¶ When they come to the graue, while the corps is made ready to be layd into the earth, the Minister shall say, or the Minister and Clerkes shall sing.

¶ An that is borne of a woman, hath but a short tyme to liue, and is full of miserie. He cometh vpon and is cut downe like a flower: he flourisheth as it were a shadow, and neuer continueth in one stay. In the midst of life, we be in death: of whom may we seeke for succour, but of thee, O Lord, which for our finnes susteyn our miseryes? Yet O Lord God most holy, O Lord most mighty, O helpe most mercifull Saviour, deliuer vs not vnto the bitter paines of eternall death. Thou knowest the secrets of our hearts: shut not vp thy mercifull eyes to our prayres: But spare vs, O Lord most holy, O God most mighty, O helpe and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last hour, for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body, by some standing by the Minister shall say.

**E**uermuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soules of our deere brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile clay, that it may be like to his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

Then shall be said or sung.

Reuel. 14. 13

**I** heard a voyce from heauen, saying vnto me. Write, From hence forth blessed are the dead which die in the Lord: Euen so saith the spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the xv. chapter to the Corinthians, the first Epistle.

2. Cor. 15. 20

**C**hris is risen from the dead, and became the first fruites of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam a sinne, euen so by Christ shall all be made aliuie, but eueny man in his owne order. The first is Christ, then they that are Chastis at his coming. Then cometh the reue, when hee hath destroyed by the kingdome to God the father, when hee hath put downe all rule, and all authoritie and power. For hee must reigne till hee haue put all his enemies vnder his feete. The last enemy that shall be destroyed, is death. For hee hath put all things vnder his feete. But when he sayeth, All things are put vnder him, it is manifest that he is excepted which did put all things vnder him. When all things are subdued vnto him, then shall the sonne also himselfe be subiect vnto him: yet all things vnder

Under hau, that God may be al in all this what do they  
 which are baptizd ouer the dead, if the dead rise not at  
 all? Why are they then baptizd ouer them? p, & w y  
 stand we alway then in hope? p. By our reioyng  
 which I haue in Christ Iesus our Lord, I die dayly.  
 That I haue taught with beasts at Ephesus after the  
 manner of men, what auantaged it me, if the dead rise  
 not againe: Let vs eate & drinke, for to morrow we shal  
 die. We not ye deceiued, euil words corrupt good man-  
 ners. I wote truely out of sleep, and sune not. For some  
 haue not the knowledge of God. I speake this to your  
 shame. But some man wil say. How arisest he dead? Which  
 what bodie shall they come? Tho: soole p which thou  
 lowest, is not quickned except it die. And what lowest  
 thou: thou lowest not p body that shal be, at bare corne,  
 as of wheat or some other: but God giueth it a body at  
 his pleasure, to enery seede his owne body. All flesh is  
 not one manner of flesh: but there is one manner of flesh of  
 men, another manner of flesh of beasts, another of fliyes,  
 another of birds. There are also celestiall bodies, & there  
 are bodies terrestriall. But the glory of the celestiall is  
 one, & the glory of the terrestriall is another. There is  
 one manner glory of the sun, another glory of the moone,  
 and another glory of the stars. For one starre differeth  
 frō another in glory: So is the resurrection of the dead.  
 It is sowne in corruption, it riseth againe in incorruption:  
 it is sowne in dishonour, it riseth againe in honour: it  
 is sowne in weaknesse, it riseth againe in power: it is  
 sowne a naturall body, it riseth againe a spirituall body.  
 There is a naturall body, and there is a spirituall body:  
 as it is also written. The first man Adam was made  
 a liuing soule, & the last Adam was made a quickning  
 spirit. Howbeit, that is not flesh which is spirituall, but  
 that which is natural, and then that which is spirituall.  
 The first man is of the earth earthie: The second man  
 is the Lord from heauen, heauenly. As is the earthie,  
 such are they that be earthie. And as is the heauenly,  
 such are they that are heauenly. And as we haue borne  
 the image of the earthie, so shall we beare the image of  
 the heauenly. This I say brethren, that flesh and blood  
 can not inherite the kingdome of God, neither can  
 corruption inherite incorruption. Behold, I shew you a  
 myserie. We shal not all sleepe, but we shal all be  
 changed, and that in a moment, in the twinkling of an eye,  
 by the last trump. For the trumpet shall blow, and the  
 dead shall rise incorruptible, and be shalbe changed: for  
 this corruptible must put on incorruption, & this  
 mortal must put on immortallitie. We see this corruptible  
 hath put on incorruption, & this mortal hath put on  
 immortallitie, then shall be brought to passe the saying that  
 is written. Death is swallowed vp into victory. Death  
 where is thy sting? hel where is thy victory? The sting  
 of death is sinne, & the strength of sinne is the law: but  
 thanks be unto God, which hath giuen vs victory  
 through our Lord Iesus Christ. There is no more death,  
 then, to be stedfast and dunnourable, alwayes rich in  
 the woike of the Lord, so much as ye know how that  
 your labour is not in vaine in the Lord.

¶ The Lesson ended, the Minister shall say.  
 Lord haue mercy vpon vs.  
 Christ haue mercy vpon vs.  
 Lord haue mercy vpon vs.  
 Our Father, &c. And leade vs not, &c.  
 Answer.  
 But deliuer vs from euill, Amen,  
 Minister.

A Rightie God, with whom doe liue the spirits of  
 them that depart hence in the Lord, and in whom  
 the soules of them that be absent, after they be deliuered  
 from the burien of the flesh, be in joy and celestie  
 Wee give thee hearty thanks for that it hath pleased

thee to deliuer this our brother, out of the miseries  
 of this sinfull world, beseeching thee that it may please  
 thee of thy gracious goodnesse, shortly to accomplish  
 the number of thine elect, and to hasten thy kingdome,  
 that we with this our brother, and all other departed  
 in the true faith of thy holy Name, may haue our perfect  
 consummation and blisse both in body and soule, in  
 thy eternall and enetlasting glory. Amen.

The Collect.  
 O Mercifull God p Father of our Lord Iesus Christ,  
 who is the resurrection & the life, in whom whoso-  
 euer beleueth, shall liue, though he die, & whoso-  
 euer beleueth in him, shall not die eternally, who also  
 taught vs by his holy Apostle Paul not to be saie, as  
 men without hope, for them that trust in him: we meekly  
 beseech thee, O Father, to raise vs: from the death of  
 sinne into the life of righteousness, that when we shall  
 depart this life, we may rest in him, as our hope is this  
 our brother death: & that at the general resurrection in  
 the last day we may be found acceptable in thy sight, &  
 receive that blessing which thy welbeloued Sonne hath  
 then pronounced to all that loue and feare thee, saying,  
 Come ye blessed children of my Father, receive y kingdom  
 prepared for you before the beginning of the world.  
 Grant this, we beseech thee, O mercifull father, through  
 Iesus Christ our mediator and redeemer. Amen.

¶ The thanksgiuing of women, after child-  
 birth, commonly called the Churching of women.

¶ The woman shall come into the Church, and there  
 shall kneele downe in some conuenient place, nigh  
 vnto the place where the Table standeth, and the  
 Priest standing by her, shall say these wordes or such  
 like as the case shall require.

¶ So much as it hath pleased almightie God of his  
 goodnesse to giue you safe deliuerance, and hath  
 preserved you in the great danger of childbirth, yee  
 shall therefore give hearty thanks vnto God, and pray.  
 ¶ Then shall the Priest say.

I haue lifted vp mine eyes vnto the hills: from whence  
 cometh my helpe.  
 My helpe cometh euen from the Lord: which hath  
 made heauen and earth.  
 He will not suffer thy foote to be moued: and he that  
 keepeth thee, will not sleepe.

Psal. 121.

Behold, hee that keepeth Israel: shall neither slum-  
 ber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy  
 defence vpon thy right hand.

So that the Sonne shall not burne thee by day: nor  
 the Heene by night.

The Lord himselfe shall keepe thee from all euill: yea, it is  
 euen he that shall keepe thy soule.

The Lord shall preserve thy going out, and thy com-  
 ming in: from this time forth for euermore.

Glory be to the Father, and to the Sonne, &c.  
 As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.  
 Christ haue mercy vpon vs.  
 Lord haue mercy vpon vs.  
 Our Father which art in heauen, &c.  
 And leade vs not into temptation, &c.

Answer.  
 But deliuer vs from euill, Amen,  
 Priest

¶ Lord saue this our woman thy seruand,  
 Answer.

Which purgeth her trust in thee.  
 Priest.

We thou to her a strong towre.  
 Answer.



Answer.  
From the face of her enimie.  
Priest.  
Lord heare our prayer.

Answer.  
And let our erle come vnto thee.  
Priest.  
¶ Let vs pray.

**O** Almighty God, which hast deliuered this woman thy seruant from the great paine & perill of child-birth: graunt we beseech thee, most mercifull father, that she through thy heipe, may both faithfully liue, and walke in her vocation, according to thy will in this life present, & also may be partaker of euertlasting glory in the life to come, through Iesus Christ our Lord, Amen.

¶ The woman that cometh to giue her thanks, must offer accustomed offerings: and if there bee a Communion, it is conuenient that shee receiue the holy Communion.

¶ A Commination against sinners, with certaine prayers to bee vsid diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Litanie shall be said after the accustomed maner: which ended, the Minister shall go into the Pulpit, and say thus.

**B**rethren, in the Primitive Church there was a good discipline, that at the beginning of Lent (in h persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saved in the day of the Lord: and that other admonished by their example, might be þ more afraid to offend.

In the head whereof, vntill the said discipline may be restored againe (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the first Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to euery sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

¶ Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And the people shall answer and say.

Amen.  
Minister.  
Deut. 27. 16 Cursed is he that curseth his father and mother.

Amen.  
Minister.  
Deut. 27. 17 Cursed is he that remooueth away the marke of his neighbours land.

Amen.  
Minister.  
Deut. 27. 18 Cursed is he þ maketh the blind to go out of his way.

Amen.  
Minister.  
Deut. 27. 19 Cursed is he that leueth in iudgement the right of the stranger, of them that be fatherlesse, & of widowes.

Amen.  
Minister.  
Deut. 27. 19 Cursed is he that leueth in iudgement the right of the stranger, of them that be fatherlesse, & of widowes.

Minister.  
Deut. 27. 24 Cursed is he that curseth his neighbour secretly.

Amen.  
Minister.  
Leuit. 20. 10 Cursed is he that lieth with his neighbours wife.

Amen.  
Minister.  
Deut. 27. 25 Cursed is he that taketh rewards to slay the soule of innocent blood.

Amen.  
Minister.  
Ierem. 17. 5 Cursed is he that putteth his trust in man, and taketh man for his defence, & in his heart goeth from the Lord.

Amen.  
Minister.  
Matt. 25. 41 Cursed are the vniuersitall: the fornicators, and adulterers, and the concubous persons, the worshippers of images, flatterers, drunkards, and extortioners.

Amen.  
Minister.  
Now seeing: at all they be accursed (as the Prophet Dauid beareth witness) which do erre and go astray from the commandments of God, let vs (remembering the dreadfull iudgement launging out our heads, and being alwayes at hand) returne vnto our Lord God, with all contrition & meeknesse of heart, be- waiting & lamenting our sinfull life, knowledging and confessing our offences, & seeking to bring forth worthy fruits of penance. ¶ For now is the axe put vnto the roots of the trees, so that euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

¶ It is a fearful thing to fall into the hands of the liuing God: he shall pynne downe raine vpon the sinners. ¶ Shores, fire and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is comen out of his place, to visit the wickednesse of such as dwell vpon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? ¶ His name is in his hand, and he will purge his floor, and gather the wheat into his barn: but hee will burne the chaffe with vniuersall fire. ¶ The day of the Lords cometh as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as for to cometh vpon a woman trauailing with childe, & they shall not escape. Then shall appeare the wrath of God in þ day of vengeance, which shall consume sinners, though the stubbornnes of their heart haue heaped vnto themselves, which despised the goodness, patience, and long sufferance of God, when he called them continually to repentance. ¶ When shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me early, but they shall not finde mee, and that because they hated knowledge, and received not the feare of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knowe, when the doore shall be shut, and too late to cry for mercy, when it is the time of iustice. ¶ Terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, Go ye cursed into the fire euertlasting, which is prepared for the deuil and his angels.

¶ Therefore brethren, take wee heede hereto, while the day of saluation lasteth, for the night cometh, when no man can worke: but let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into the utter darknes, where

1. Cor. 6. 2  
Iohn 9. 4, 5  
Matt. 25. 3, 4

Deut. 27. 15

Deut. 27. 16

Deut. 27. 17

Deut. 27. 18

Deut. 27. 19

Deut. 27. 24  
Leuit. 20. 10  
Deut. 27. 25  
Ierem. 17. 5  
Matt. 25. 41  
1. Cor. 6. 9, 10.  
Gal. 5. 19, 20, 21.  
Psal. 119. 21  
Math. 3. 10  
Hebr. 10. 31  
Psal. 116  
Isa. 26. 28  
Malac. 3. 2  
Matt. 3. 12  
1. Thel. 5, 2, 3.  
Rom. 2. 4, 5  
Pro. 1. 28, 2.  
Matt. 25. 10  
11, 12.  
Matt. 25. 41  
1. Cor. 6. 2  
Iohn 9. 4, 5  
Matt. 25. 3, 4

is weeping and gnashing of teeth. Let vs not abuse the  
goodnes of God, which calleth vs mercifullly to amend-  
ment, and of his endless pitie, promifeth vs forgive-  
nesse of that which is past, if with a whole mind & true  
hearte we returne vnto him. For though our sin be as  
red as scarlet, they shall be as white as snow; & though  
they be like purple, yet shall they be as a fine as wooll.  
¶ **C**ome you cleane (saith the Lord) from all your wicked-  
nesse, and your sinnes shall not be your destruction.  
¶ **C**ast away from you all your iniquities, that ye  
haue done, make you new hearts, and a new spirit.  
Wherefore will ye die, O ye house of Israel, seeing  
that I haue no pleasure in the death of him that dieth,  
saith the Lord God. Turne you ther, and ye shall liue.

\* Although we haue sinned, yet haue we an Advo-  
cate with the Father, Iesus Christ the righteous, and he  
it is that obtaineth grace for our sinnes.

\* For he was wounded for our offences, & smitten for  
our wickednes. Let vs therefore returne vnto him, who  
is the mercifull redemer of all true penitent sinners, as-  
suring our selues, that he is ready to receive vs, & most  
willing to pardon vs, if we come to him with faithfull  
repentance, if we will submit our selues vnto him, and  
from henceforth walke in his wayes, if we will take his  
cruel poke & light burden vpon vs, to fellow him in low-  
linesse, patience & charitie, and be ordered by the gover-  
nance of his holy spirit, seeking alwayes his glory, and  
seruing him duely in our vocation, with thankelouing.  
¶ **C**his if we doe, Christ will deliuer vs from the curse of  
the Law, and from the extreme malediction which shall  
light vpon them that shall be set on the left hand, and he  
will set vs on his right hand, & giue vs the blessed pos-  
session of his glorious kingdom, vnto the which he  
hath made to bring vs all for his infinite mercie. Amen.  
¶ Then shall they all kneele vpon their knees, and the  
Minister and Clerks kneeling (where they were ac-  
customed to say the Letanie) shall say this Psalme.

¶ Miserere mei Deus.

**H**ave mercie vpon mee, O God, after thy great  
goodnesse: according to the multitude of thy mercies  
doe alwaye mine offences.

Wash mee thoroughly from my wickednesse: and  
cleane me from my sinne.

For I knoweledge my faultes: and my sinne is euer  
before me.

Against thee onely haue I sinned, and done this euil  
in thy sight: that thou mightest be iustified in thy say-  
ing, and cleane when thou art iudged.

Behold, I was shapen in wickednesse: and in iniqui-  
tie hath my mother conceiued me.

But loe, thou requirest truth in the inward parts:  
and shalt make me to vnderstand wisdome secretly.

Thou shalt purge me with hyssop, & I shall be cleane:  
thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnes: that  
the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my  
iniquities.

Make me a cleane heart, O God: and renew a right  
spirit within me.

Cast me not away from thy presence: and take not  
thy holy spirit from me.

Give me the comfort of thy helpe againe: and sta-  
blish me with thy true spirit.

Then shall I teach thy wayes vnto the wicked: and  
sinners shall be converted vnto thee.

Deliuere me from blood guiltinesse, O God, then that  
art the God of my health: and my tongue shall sing of  
thy righteousnesse.

Thou shalt open my lips (O Lord) my mouth shall  
be to thy people.

For thou desirest no sacrifice, else would I giue it  
thee: but thou desirest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken  
and a contrite heart (O God) wilt thou not despise.

Bee favourable and gracious vnto Sion: I will  
then of the waste of Hierusalem.

Then shalt thou be pleased with the sacrifice of right-  
eousnesse, with the burnt offerings and oblations: then  
shall they offer young bullocks vpon thine altar.

Glorie be to thee Father, and to thee etc.  
As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.  
And leade vs not into temptation.

Answer.  
But deliuer vs from euill. Amen.

Minister.  
O Lord saue thy seruants,

Answer.  
Which put their trust in thee.

Minister.  
Send vnto them helpe from aboue.

Answer.  
And euermore mightily defende them.

Minister.  
Helpe vs, O God our Saviour.

Answer.  
And for the glory of thy Names sake deliuer vs, O  
mercifull vnto vs sinners for thy Names sake.

Minister.  
Lord heare our prayers.

Answer.  
And let our crye come vnto thee.

¶ Let vs pray.

O Lord, we beseech thee mercifullly heare our pray-  
ers, and spare all those which confesse their sinnes  
vnto thee, that they (whose consciences by sinne are ac-  
cused) by thy mercifull pardon, may be absolved  
through Christ our Lord Amen.

O Most mightie God & mercifull Father, which hast  
compassion of all men, & hastest nothing that thou  
hast made, which wouldst not the death of a sinner,  
but that he should rather runne from sinne, and be leued:  
mercifullly forgive vs our trespasses, receive & comfort  
vs, which be grieued & wearied with the burden of our  
sinnes: thy propertie is to haue mercie, to thee onely it  
appertaineth to forgive sinnes. Spare vs therefore,  
good Lord, spare thy people whom thou hast redeemed:  
enter not into iudgement with thy seruants, which ha-  
uile earth, and miserable sinners: but so turne thine ire  
from vs, which meekly knoweledge our vniuerses, & truly  
repent vs of our faultes: so make haste to helpe vs in  
this world, that wee may euer liue with thee in the  
world to come, though Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after  
the Minister.

Turne thou vs, O good Lord, and so shall wee be  
turned: be favourable, O Lord, be favourable to  
thy people, which turne to thee in weeping & fasting,  
and praying: for thou art a mercifull God full of com-  
passion, long suffering, and of great pitie. Thou sparest  
when we deserve punishment, and in thy wrath thinkest  
vpon mercie. Spare thy people, good Lord, spare  
them, let not thine heritage be brought to confusion.

Deare vs, O Lord, for thy mercie is great, and after  
the multitude of thy mercies, looke vpon vs.

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# The Psalmes of Dauid, of that translation, which is commonly vsed in the Church.

Morning prayer.

Beatus vir qui non abiit. Psal. 1.  
**B**lessed is the man that hath not walked in the counsel of the ungodly, nor stand in the way of sinners: and hath not sit in the seat of the scornfull.  
 2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.  
 3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.  
 4 His leafe also shall not wither: and looke what loeuer he doeth, it shall prosper.  
 5 As for the ungodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.  
 6 Therefore the ungodly shall not be able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.  
 7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt? Psal. 2.  
**W**hy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?  
 2 The kings of the earth stand by, and the rulers take counsaile together: against the Lord, and against his Anointed.  
 3 Let vs breake their bonds asunder: and cast away their cords from vs.  
 4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.  
 5 Then shall he speake vnto them in his wrath: and bere them in his sore displeasure.  
 6 Yet haue I set my king: vpon my holy hill of Sion.  
 7 I will preach the Law, whereof the Lord hath sayd vnto me: thou art my soune, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the uttermost partes of the earth for thy possession.  
 9 Thou shalt bruite them with a rod of iron: and breake them in pieces like a potters vessell.  
 10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.  
 11 Serue the Lord in feare: and reioyce vnto him with reuerence.  
 12 Kisse the Sonne, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.  
**L**ord how are they increased that trouble me: many are they that rise against me.  
 2 Many one there be that say of my soule: there is no helpe for him in his God.  
 3 But thou, O Lord, art my defender: thou art my worship, and the sifter vp of my head.  
 4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.  
 5 I said me downe and slept, and rose vp againe: for the Lord listned me.  
 6 I will not be afraid for ten thousand of people: that haue set themselves against me round about.  
 7 O Lord, and helpe mee. O my God: for thou smitest all mine enemies vpon the cheeke home, thou hast broken the teeth of the ungodly.  
 8 Saluation belongeth vnto the Lord: and thy

blessing is vpon the people.  
 Cum inuocarem. Psal. 4.  
**H**ear me when I call, O God of my righteousnesse: for thou hast let me in of libertie when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.  
 2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in banterie, and seeke after leasing?  
 3 Knowe this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.  
 4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be fill.  
 5 Offer the sacrifice of righteousness: and put your trust in the Lord.  
 6 There bee many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.  
 8 Thou hast put gladnesse in my heart: since the time that their coupe and wine and ople mercaled.  
 9 I will lye me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safety.

Verba mea auribus. Psal. 5.  
**P**onder my words, O Lord: consider my meditation.  
 2 O hearken thou vnto the voyce of my calling, my King: and my God: for vnto thee will I make my prayer.  
 3 My voice shalt thou heare sometimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.  
 4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.  
 5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.  
 6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloudy and deceitful man.  
 7 But as for me, I will come into thy house, euen before the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.  
 8 Leade me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfullnesse in his mouth: their inward parts are very wickednesse.  
 10 Their throat is an open sepulchre: they flatter with their tongue.  
 11 Destroy thou them, O God: let them perish through their owne imaginations: cast them out in the multitude of their ungodlinesse, for they haue rebelled against thee.  
 12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them, they that loue thy Name shall be glorious in thee.  
 13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy favourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.  
**O** Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.  
 2 Haue mercie vpon me, O Lord, for my sinnes are many: O Lord heale me, for my bones are vexed.

Morning prayer.

3 Thy soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Ob laue me for thy mercies sake.

5 For in death no man remembereth thee: and who will giue thee thanks in the pit?

6 I am weary of my groaning, every night tosh I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and woyme away because of all mine enemies.

8 Away from me all ye that worke bantle: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded & sore vexed: they shall be turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

**O** Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lett he denoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so that the congregation of the people come about thee: for their sake that before lift vp thy selfe againe.

8 The Lord shall lurge the people, giue sent ence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reins.

11 My helpe cometh of God: which preseruethe them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man wil not turne, he wil toget his sword: he hath bent his bows, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordaineth his arrowes against þe persecutors.

15 Behold, he travaileth with mischief: he hath conceived foreto, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: and is fallen himselfe into the destruction that he made for other.

17 For his traualle shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousnesse: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

**O** Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory about the heauens!

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest sil the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the starres which thou hast ordeined.

4 What is man that thou art mindful of him: and the sonne of man that thou wilt seek him?

5 Thou makest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue domination of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe & oxen: yea, and the best of the field.

8 The fowles of the ayre, and the fishes of the sea: and what soeuer walketh vpon the paths of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world!

Confitebor tibi. Psal. 9.

**I** will giue thanks vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes, of thy hands: and thou hast put all things in subiection vnder his feete.

2 I will be glad & reioyce in thee: yea, my tongue will I make of thy Name, O thou most High.

3 While mine enemies are diuised backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, & my cause: thou art set in the throne that is iudged right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer & euer.

6 O thou enemy, destructions are come to a perpetual end: euen as the cities which thou hast destroyed, their memorie shall be perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Zion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: & forgetteth not the cry of the poore.

13 Haue mercy vpon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises vnto the ports of the daughter of Zion: I will reioyce in thy saluation.

15 The heathen are sinke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the workes of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 O Lord, and let not man haue the vpper hand: let the heathen be iudged in thy light.

20 But them in feare (O Lord:) that the heathen may know themselves to be but men.

Vt quid Domine. Psal. 10.

**W**hy standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the crafty will of them that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the courteous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway glorious: thy iudgements are farre aboute out of his sight, and therefore desireth he all his enemies.

6 For he hath said in his heart, Curs, I shall neuer be

Morning prayer.



he cast do none: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraude: vnder his tongue is vngodlinesse and vanitie.

8 He secretly lurking in the chieftiue courtes of the strettes: & proudly in his lurking denmes doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lion lurking he in his denme: that he may rauish the poore.

10 He doeth rauish the poore: when he getteth him into his net.

11 He fallerh do none and humblyeth himselfe: that the congregation of the poore may fall into the hand of his captaiues.

12 He hath said in his heart, Truly, God hath forgotten: he hideth away his face, & he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth lay in his heart, Truly, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the feruolente.

17 Weake thou the power of the vngodly & malicious: take away his vngodlinesse, & thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparast their heart, and thine care hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

**I**n the Lord put I my trust: how lay ye then to my soule, that the shoulde rise as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiner: that they may piously shote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lordes seat is in heauen.

5 His eyes consider the poore: and his eye lioues respecth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire, and hymmone, stoyne and tempest: this shalbe their portion to drinke.

8 For the righteous Lord loneth righteousnes: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

**H**ipe me Lord, for there is no one godly man left: for the faithfull are diminished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proude things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord our God?

5 Now for the comfortlesse troubles sake of the neepe: and because of the deepe sighing of the poore.

6 I will up (sayth the Lord): and will helpe euery one from him that swelketh against him, and will let them at rest.

7 The words of the Lord are pure words: euen as the silver which from the earth is tryed, and purified seven times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserve him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vlquequo Domine. Psal. 13.

**H**ow long wilt thou hide thy face from me?

2 How long shall I seeke comforte in my soules, and be so bereid in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast do none, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highlest.

Dixit insipiens. Psal. 14.

**T**he foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one y doth good, (not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way: they are altogether become a:ominable: there is none that doth good, no not one.

5 Their throt is an open sepulchre, with their tongues haue they deceiued: the popen of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitterness: their ferie are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes: and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischief: eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was): for God is in the generation of the righteous.

10 As for you ye haue made a mock at the countaile of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel haue his God.

Domine quis habitabit? Psal. 15.

**L**ord who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen hee that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not flattered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: smaketh much of them that feare the Lord.

5 He that liueth aright with his neighbor, & disappoynteth him not: though it were to his owne hinderance.

6 Hee that hath not giuen his money vpon vswary: nor taken reward against the innocente.

7 Who doth the these things: shall neuer fall.

Confiteua me. Psal. 16.

**P**reterea mee, O God: for in thee haue I put my trust.

Evening prayer.

Morning prayer.

2 O my soule, thou hast sayd vnto the Lord: thou art my God, my goods are nothing vnto thee.  
 3 All my delight is vpon the saints that are in the earth: and vpon such as are: fit in vertue.  
 4 But they that run after another god: shall haue great trouble.  
 5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.  
 6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.  
 7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.  
 8 I will thanke the Lord for giuing me warning: my reines also shall keepe me in the night season.  
 9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.  
 10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.  
 11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine help one to see corruption.  
 12 Thou shalt shew me the path of life, in thy presence is the iustice of loy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

**H**eare the right, O Lord, consider my complaint: and hearken vnto the prayer that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.  
 3 Thou hast proued and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am utterly purposed, that my mouth shall not offend.  
 4 Because of mens workes that are done against the words of my lips: I haue kept me from the wayes of the destroyer.  
 5 O hold thou vp my goings in thy paths: that my footsteps slip not.  
 6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my wordes.

7 Shew thy maruailous louing kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compassed me round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelp, lurking in secret places.

13 Thy Lord disappoint him, and cast him downe: deliver my soule from the vngodly, which is a twofold of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will helpe thy presence in righteousness: and when I awake vp after thy likeness, I shall be satisfied with it.

Diligente. Psal. 3.

**I** will loue thee O Lord, my strength, the Lord is my stouie rocke and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the hope also of my saluation, and my refuge,

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the overfloddings of vngodliness made me afraid.

4 The paines of hell came about me: the snares of death ouerlooked me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voyce out of his holy temple: and my complaine shall come before him, I shall enter euen vnto his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 Then went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He looked the heauens also and came downe: and it was darke vnder his feet.

10 He rose vpon the Cherubims and did flie: he came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his habitation round about him, with darke water, and thicke cloudes to couer him.

12 At the brightnesse of his presence his cloudes remooued: hark stones and coales of fire.

13 The Lord also thunders out of heauen, and the high-est gaue his thunder: hark stones and coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springes of waters were seene, and the foundations of the world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from thy high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strength enemy, and from them which hate me: for they are too mighty for me.

18 They presented me in the day of my troubles: but the Lord was my ihselter.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a favour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleauesse of my hands shall he recompense me.

21 Because I haue kept the trapes of the Lord: and haue not forsaken my God, as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast our his com mandments from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleauesse of my hands in his eyesight.

25 With the help, thou shalt be help: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the freeward, thou shalt learne freewardnesse.

27 For thou shalt saue the people that are in aduersitie: as thou shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkness to be light.

29 For in thee I shall consist, as I will consist, and with the helpe of my God I shall leape ouer the wall.

30 The way of God is an vnrested way: the word of the Lord also is tried in the fire, he is the strength of all them that put their trust in him.

31 For: who is God but the Lord: or: who hath any strength except our God?

32 It is God that girdeth me with strength of waite:

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Evening prayer.



warre : and maketh my way perfect.  
 33 He maacth my feet like Harts feet : and treadeth me vp on high.  
 34 I reacht up my hands to fight: and mine armes shall beake aien a bow of Steele.  
 35 Thou hadt giuen me the defence of thy saluation: thy right hand altho shall hold me vp, and thy louing correction: shall make me great.  
 36 Thou shalt make my necke as high vnder me for to go: that my foot steps shall not slide.  
 37 I will follow vpon mine enemies, and ouertake them: neither will I tunc againe till I haue destroyed them.  
 38 I will smite them, that they shall not be able to stand: but fall vnder my feet.  
 39 Thou shalt giue me wch strength vnto the battell: thou shalt knowe to mine enemies vnto me.  
 40 Thou shalt make mine enemies al a to turne their backs vpon me : and I shall destroye them that hate me.  
 41 They shall cry, but there shall be none to helpe them : yea, euen vnto the Lord shall they cry, but he shall not heare them.  
 42 I will beat them as small as the dust before the winde: I will cast them out as clay in the firecees.  
 43 Thou shalt deliue me from the skinnings of the people: & thou shalt make me the head of the heathen.  
 44 A people who n I haue not knowen: shall serue me.  
 45 Allone as they heare of me, they shall obey me: but the strange children shall dissemble with me.  
 46 The strange children shall faile: and be astrayd out of their prisons.  
 47 The Lord iureth, and blessed be my strong helper: and praised be the God of my saluation.  
 48 Euen the God that teacheth that I be auenged: and sustineth the people vnto me.  
 49 It is he that deliueereth mee fro mine enemies: and tereeth mee vp above mine aduertaries: thou shalt rid me from the wicked man.  
 50 For his cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.  
 51 Great prosperitie giueth he vnto his King: and showeth loving kindeesse vnto Dauid his anointed, and vnto his seed for evermore.

Caeli narrant. Psal 19.

**T**he heauens declare the glory of God: and the firmament sheweth his handy worke.  
 2 One day telleth another: and one night certifieth another.  
 3 There is neither speech nor language: but their voyces are heard among them.  
 4 Their sound is gone out into all lands: and their words vnto the ends of the world.  
 5 In them hath he set a tabernacle for the sunne: which cometh forth as a bridegrome out of his chamber, and reioycech as a giant to run his course.  
 6 It goeth forth from the vttermoest part of the heauen, and cometh about vnto the end of it againe: and there is nothing hid from the heat thereof.  
 7 The Law of the Lord is an vnrefined Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.  
 8 The statutes of the Lord are right, and reioyce the heart: the commandement of the Lord is pure, and giueth sight vnto the eyes.  
 9 The feare of the Lord is cleame, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.  
 10 Hope to be defecte are they then gods, yea, that

Morning prayer.

much fine gods: sweeter also then honie, and the honie combe.  
 11 Howouer, by them is thy seruant taught: and in keeping: & them there is great reward.  
 12 Who can tell how oft he offendeth: O cleane thou me from my secret fautes.  
 13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be withoute fault, and innocent from the great offence.  
 14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.  
 15 O Lord: my strength, and my redeemer.  
 Exaudiate Dominus. Psal 20.

**T**he Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.  
 2 Send thee hope from the Sanctuary: and strength thee out of Zion.  
 3 Remember all thy offerings: and accept thy burnt sacrifice.  
 4 Graunt thee thy hearts desire: and fulfill all thy minde.  
 5 We will reioyce in thy saluation, and triumph in the Name of the Lord our God: thy Lord performe all thy petition s.  
 6 Now know I that the Lord hath chosen his anointed, and will heare him from his holy heauen: euen with the whole arm strength of his right hand.  
 7 Some put their trust in charers, and come in horses: but we will remember the Name of the Lord our God.  
 8 They are brought downe and fallen: but we are risen, and stand upright.  
 9 Save Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal 21.

**T**he King shall reioyce in thy strength, O Lord: exceeding so shall be of thy saluation.  
 2 Thou shalt giue him his hearts desire, and hast not denied him the request of his lips.  
 3 For thou shalt present him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.  
 4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.  
 5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.  
 6 For thou shalt giue him euertasting felicity: and make him glad with the top of thy countenance.  
 7 And why? because the King putteth his trust in the Lord: and in the mercy of the most High, he shall not mischaunce.  
 8 All thine enemies shall seeke thy hand: thy right hand shall finde out them that hate thee.  
 9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroye them in his displeasure, and the fire shall consume them.  
 10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.  
 11 For they intended mischief against thee: & imagined such a device as they are not able to performe.  
 12 Therefore shalt thou put them to flight: and the strings of thy bowe shalt thou make ready against the face of them.  
 13 We thou created Lord in thine owne strength: so will we sing and praise thy power.  
 Deus, Deus meus. Psal. 22.

**M**y God, my God (looke vpon me) why hast thou forsaken me: and art so farre from my prayer, and from the voyces of my complaint?  
 2 O my God I cry in the day time, but thou hearest not: and in the night season also I take no rest.

Evening prayer.

3 And thou continnest holy: & thou worship of  
Israel.  
4 Our fathers hoped in thee: they trusted in thee,  
and thou diddest deliuer them.  
5 They called vpon thee, and were holpen: they  
put their trust in thee, and were not confounde.  
6 But as for me, I am a worme, and no man: a be-  
yng scoone of men, and the outcast of the people.  
7 All they that see mee, laugh me to scoone: they  
spuere out their lips, and shake their heads, saying.  
8 He trusted in God, that hee would deliuer him:  
let him deliuer him, if he will haue him.  
9 But thou art hee that tooke me out of my mo-  
thers wombe: thou wast my hope when I hangd yet  
vpon my mothers breasts.  
10 I haue bene left vnto thee ever since I was  
hoore: thou art my God, euen fro my mothers wombe.  
11 & I goe not from me, for trouble is hard at hand:  
and there is none to helpe me.  
12 Many open are come about mee: fat bulks of  
Babylon close me in on every side.  
13 They gape vpon mee with their mouthes: as it  
were a ramping and roaring Lion.  
14 I am powred out like water, and all my bones  
are out of ioynt: my heart also in the midst of my body  
is euen like melting waxe.  
15 My strength is dried by like a pethard, and my  
tongue cleauerth to my gummies: and thou shalt bring  
me into the dust of death.  
16 For many dogs are come about mee: and the  
coumself of the wicked layed siege against me.  
17 They pearced my hands and my feete, I may tel  
all my bones: they stand staring and looking vpon me.  
18 They part my garments among them: and cast  
lots vpon my vesture.  
19 But be not thou farr from me, O Lord: thou  
art my succour, haste thee to he'pe me.  
20 Deliuer my soule from the sword: my dealing  
from the power of the dogge.  
21 Sau me fro the Lions mouth: thou hast heard  
me also from among the hornes of the Unicornes.  
22 It will declare thy Name vnto my brethren: in  
the midst of the Congregation will I praise thee.  
23 O prayle the Lord ye that feare him: magnifie  
him all ye: of the seede of Jacob, and feare him all ye  
seede of Israel.  
24 For hee hath not despised nor abhoyred the lowe  
estate of the poore, he hath not hid his face from him:  
but when hee called vnto him, he heard him.  
25 My prayle is of thee in thy great congregation: my  
voices wil I performe in the sight of them that feare him.  
26 The poore shall eate and bee satisfied: they that  
seeke after the Lord shall praise him, your heart shall  
liue for euer.  
27 All the ends of the world shall remember them-  
selues, and be turned vnto the Lord: and all the kin-  
reds of the nations shall worship before him.  
28 For the kingdome is the Lords: and hee is the  
gouernour among the people.  
29 All such as be fat vpon earth: haue eaten and  
wooshipped.  
30 All they that goe downe into the dust, shall kneele  
before him: and no man hath quickened his owne soule.  
31 By seede shall serue him: they shall be counted  
vnto the Lord for a generation.  
32 They shall come, and the heauens shall declare  
his righteousnesse: vnto a people that shall bee borne,  
whom the Lord hath made.

Dominus regit me. Psal 23.

The Lord is my Shepherd: therefore can I lacke nothing.

2 He shall seeke me in a greene pasture: and leade  
me forth beside the waters of comfort.  
3 He shall comfort my soule: and bring me forth in  
the paths of righteousnesse for his Names sake.  
4 For though I walke in the valley of the  
shadow of death, I will feare no euill: for thou art with  
me, thy rod and thy staffe comfort me.  
5 Thou shalt prepare a table before mee against  
them that trouble mee: thou shalt appoint my head  
with oyle, and my cup shall be full.  
6 But thy louing kindness and mercy shall followe  
me all the dayes of my life: and I will dwell in the house  
of the Lord to euer.

Dominus est terra. Psal 24.

The earth is the Lords, & all that therein is: the  
company of the world, & they that dwell therein.  
2 For he hath founded it vpon the seas: and  
prepared it vpon the floodes.  
3 Who shall ascend into the hill of the Lord: or  
who shall rise vp in his holy place?  
4 Euen he that hath cleane hands & a pure heart:  
and that hath not lift vp his minde vnto vanitie, nor  
sworne to deceiue his neighbour.  
5 He shall receiue the blessing from the Lord: and  
righteousnesse from the God of his saluation.  
6 This is the generation of them that seeke him:  
euen of them that seeke thy face, O Iacob.  
7 Lift vp your heads, O ye gates, and be ye lift  
vp ye euertlasting doores: and the King of glory shall  
come in.  
8 Who is the King of glory: it is the Lord strong  
and mighty, euen the Lord mighty in battell.  
9 Lift vp your heads, O ye gates, and be ye lift  
vp ye euertlasting doores: and the King of glory shall  
come in.  
10 Who is the King of glory: euen the Lord of  
hosts, he is the King of glory.

Ad te Domine. Psal 25.

Vnto thee, O Lord, wil I lift vp my soule, my God  
I haue put my trust in thee: O let me not be con-  
founde, neither let mine enemies triumph ouer me.  
2 For all they that hope in thee, shall not be asha-  
med: but such as transgresse without a cause, shall be  
put to confusion.  
3 Shew me thy wayes, O Lord: and teach mee  
thy paths.  
4 Leade me forth in thy truth, and leaue me: for  
thou art the God of my saluation, in thee hath bene my  
hope all the day long.  
5 Call to remembrance, O Lord, thy tender mer-  
cies: and thy louing kindness which hath bene euer  
of olde.  
6 Oh remember not the finnes and offences of my  
youth: but according to thy mercy thinke thou vpon  
me O Lord for thy goodness.  
7 Gracious and righteous is the Lord: therefore  
will he teach sinners in the way.  
8 Them that he merke shall be guide in iudgement:  
and such as be gentle, their shall he keepe his way.  
9 All the pathes of the Lord are mercy and truth:  
vnto such as keepe his Couenant and his testimonies.  
10 For thy Names sake, O Lord, be mercifull vnto  
my sinne, for it is great.  
11 What man is hee that feareth the Lord: him  
shall he teach in the way that he shall chuse.  
12 His soule shall dwell at ease: and his seede shall  
inherit the land.  
13 The feare of the Lord is among them that  
feare him: and hee will shew them his Couenant.  
14 Mine eyes are euer looking vnto the Lord: for  
he shall plucke my feete out of the net.

Morning prayer.



15 **Turne thee vnto me, and haue mercie vpon me:** for I am desolate and in misery.

16 **The loynes of my heart are enlarged:** & bying thou me out of my troubles.

17 **Looke vpon mine aduersitie and miserie:** and forgive me all my sinne.

18 **Consider mine enemies hoto many they are:** and they beare a tyrannous hate against me.

19 **I keepe my soule, and deliuer me:** let me not be confounded, for I haue put my trust in thee.

20 **Let perfectiue and righteous dealing waite vpon me:** for my hope hath bene in thee.

21 **Deliuer Israel, O God:** out of all his troubles. **Ludica me Domine, Psal. 26.**

**B**eneuolent: my trust hath bene also in the Lord, therefore shall I not fall.

2 **Examine me, O Lord, and proue me:** try out my reines and my heart.

3 **For thy loyng kindnesse is cuer before mine eyes:** and I will walke in thy trouth.

4 **I haue not dwelt with vaine persons:** neither will I haue fellowship with the deceitfull.

5 **I haue hated the congregation of the wicked:** and will not sit among the vngodly.

6 **I will wash my hands in innocencie, O Lord:** and so will I goe to thine altar.

7 **That I may shew the voyce of thanksgighting:** and tell of all thy wondrous workes.

8 **Lord, I haue loued the habitation of thy house:** and the place where thine honour dwelleth.

9 **I shyn not by my soule with the sinners:** nor my life with the bloody hitte.

10 **In whose hands is wickednesse:** and their right hands are full of gifts.

11 **But as for me, I will walke innocently, O Lord:** deliuer me, and be mercifull vnto me.

12 **My soule shall thank thee, O Lord:** I will praise the Lord in the congregations.

**Dominus illuminatio, Psal. 27.**

**T**he Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 **When the wicked (even mine enemies and my foes) came vpon me to eate by my flesh:** they stumbled and fell.

3 **Though an hoste of men were laid agalust me,** yet shall not my heart be afraid: and though there rose by warre against me, yet will I put my trust in him.

4 **One thing haue I desired of the Lord, which I will require:** euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his temple.

5 **For in the time of trouble he shall hide me in his tabernacle:** yea, in the secret place of his dwelling shall he hide me, and set me by vpon a rocke of stone.

6 **And now shall he lift vp mine head:** aboue mine enemies round about me.

7 **Therefore will I offer in his dwelling an oblation with great gladnesse:** I will sing and speake psalmes vnto the Lord.

8 **Hearken vnto my voyce, O Lord, when I cry vnto thee:** haue mercie vpon me, and heare me.

9 **My heart hath talked of thee, seeke ye my face:** thy face Lord will I seeke.

10 **Hide not thou thy face from me:** nor call thy seruant away in displeasure.

11 **Thou hast bene my succour:** leaue me not, neither forsake me. **O God of my saluation.**

12 **When my father and my mother forsake me:** the Lord taketh me by.

13 **Teach mee thy way, O Lord:** and leade me in the right way, because of mine enemies.

14 **Deliuer me not ouer into the wil of mine aduersaries:** for there are false witnesses risen vp against me, and such as speake wrong.

15 **I should verely haue fainted:** but that I beleue verely to see the goodnesse of the Lord in the land of the liuing.

16 **I saye that the Lords leasure:** will be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

**Ad te Domine, Psal. 28.**

**V**nto thee will I cry, O Lord my strength: thinke no shame of me, lest if thou make as though thou bearest not, I become like them that goe downe into the pit.

2 **Heare the voyce of my humble petitions** when I cry vnto thee: when I hold vp my hands toward the Mercie seate of thy holy Temple.

3 **Plucke mee not away (neither destroy mee)** with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischief in their hearts.

4 **Reuward them according to their deedes:** and according to the wickednesse of their owne inventions.

5 **Recompente them after the worke of their hands:** pay them that they haue deserued.

6 **For they regard not in their minds the workes of the Lord,** nor the operation of his hands: therefore shall he breake them downe, and not build them by.

7 **Waxed be the Lord:** for he hath heard the voyce of my humble petitions.

8 **The Lord is my strength and my shield,** my heart hath trusted in him, & I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 **The Lord is my strength:** and he is the whole some defence of his anoynted.

10 **O laude thy people, & giue thy blessing vnto thine inheritance:** feede them, and set them by for euer.

**Afferre Domino, Psal. 29.**

**B**ring vnto the Lord (O yee mightie) bring pong & bramines vnto the Lord: ascribe vnto the Lord worship and strength.

2 **Giue the Lord the honour due vnto his Name:** worship the Lord with holy worship.

3 **It is the Lord that commandeth the waters:** it is the glorious God that maketh the thunder.

4 **It is the Lord that ruleth the sea,** the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 **The voyce of the Lord breaketh the Cedars trees:** yea, the Lord breaketh the Cedars of Libanus.

6 **He made them also to skip like a Calf:** Libanus aske and Spruce like a pong Unicorn.

7 **The voyce of the Lord diuiderh the flames of fire,** the voyce of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cadese.

8 **The voyce of the Lord maketh the Windes to bring forth pong,** and discovereth the thicke bushes: in his Temple north euery man speake of his honour.

9 **The Lord stretcheth aboue the water floodes:** and the Lord remaineth a King for euer.

10 **The Lord shall giue strength vnto his people:** the Lord shall giue his people the blessing of peace.

**Exalabate Domine, Psal. 30.**

**I** will magnifie thee, O Lord, for thou hast set me by: and not made my foes to triumph ouer me.

2 **O Lord my God, I cryed vnto thee:** and thou hast healed me.

3 **Thou Lord hast brought my soule out of hel:** thou hast kept my life from them that goe downe to the pit.

4 Sing praises vnto the Lord (O ye saints of his:) and giue thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperitie I saye, I shall neuer be remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the buff giue thanks vnto thee: or shall it declare thy truth?

11 Heare, O Lord, and haue mercy vpon me: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my God, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

1 In thee, O Lord, haue I put my trust, let mee neuer be put to confusion: deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest save me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw me out of the net that they haue laid pynally for me: for thou art my strength.

6 Into thy hands I commended my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I haue hated them that hold of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad, and reioyce in thy mercy: for thou hast considered my trouble, and hast known my soule in aduersities.

9 Thou hast not shut mee by into the hand of the enemy: but hast left my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waered olde with heauinesse: and my peeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a repossor among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, coumpsed themselves from me.

14 I am cleane forgotten, as a dead man out of minde: I am become like a broken vessel.

15 For I haue heard the blasphem of humilitude: and feare is an euery side, while they conspire together against me, & take their counsell to take away my life.

16 But my hope hath bene in thee, O Lord: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer me fro the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the wicked be put to confusion, and be put to silence in the grave.

20 Let þringings be put to silence: while truely, & without feare, & desire, I speake against þ righteous.

21 O how plentiful is thy goodnesse, which thou hast layde vpon them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them privately by thine owne presence, from the psonking of all men: thou shalt keepe them secretly in thy tabernacles vnto the stroke of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindnesse in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voyce of my prayer: when I cryed vnto thee.

26 Loue the Lord all ye his Saintes: for the Lord preferreth them that are faithfull, and plentifully rewardeth the puous doer.

27 Be strong, and he shall stablish your heart: a I ye that put your trust in the Lord.

Beati quorum. Psal. 32.

**B**lessed is he who is unrighteousnesse is forgiven: and whose sinne is covered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: & in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my earnest complaining.

4 For thy hand is heavy vpon me day and night: and my moisture is like the drought in summer.

5 I will knowledge my sinne vnto thee: and mine unrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and to thou forgavest the wickednesse of my sinne.

7 For this shall curse eue that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.

9 I will enquire thee, & teach thee in þ way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to houle and mulc, which haue no vnderstanding: whose mouthes must bee holden with bitte and bridle, lest they fall vpon thee.

11 Great plagues remaine for the wicked: but who lo putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

**R**eioyce in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with Harpe: sing Psalms vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 Hei-nerth righteousnes and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of þ Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon a heape: and layeth by the deepe as in a treasure house.

8 Let all the earþ feare the Lord: and in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the desires of the people to be of none effect, and casteth out the counsels of Princes.

Euening prayer.



11 The counsell of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heaven, and beheld all the children of men: from the habitation of his dwelling he considered all them that dwell in the earth.

14 He hath fashioned all the hearts of them: and understandeth all their wozhes.

15 There is no king that can be saved by the multitude of an holke: neither is any mightie man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently waited for the Lord: for he is our helpe and our shield.

20 For our heart hath reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kinnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

**I** will alway giue thanks vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saureth him out of all his troubles.

7 The Angel of the Lord carrieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord ye that be his saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that listeth to lye, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 O helpe euill, & doe good: seeke peace, & ensee it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous, shall be desolate.

21 The Lord deliuereth the soules of his seruants:

and all they that put their trust in him, shall not be deliuiture.

Iudica me Domine. Psal. 35.

**P**leade vnto my cause, O Lord, with them that are iust: with me: and fight thou against them that fight against me.

Morning prayer.

2 Lay hand vpon the shield and buckler: and stand by to helpe me.

3 Bring forth the spear, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefes for me.

5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue pryncially said their net to destroy me without a cause: yea, such without a cause haue they made a pit for my soule.

8 Let a hidden destruction come vpon him vnawares, and his net that he hath laid pryncially catch himselfe: that he may fall into his owne mischiefes.

9 And my soule, be it still in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and I: and that is in miserie, from him that is spitefull him.

11 False witnesses did rise vp: they laye to my charge things that I knewe not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Beneath the skelle, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne holme.

14 I behauid my selfe as though it had bene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine auersitie they reioyced, and gathered them together: yea, the very abjects came together against me vnawares, making mooves at mee, and cealed not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my hearing from the Lions.

18 So wilt I giue thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them twinke with their eyes that hate me without a cause.

20 And why? their communicating is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They opened on me with their mouthes, and said: flie on thee, flie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand by to iudge my quarrel: auenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, Where, where, so would we haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them be clapped with rebuke and dishonour that boast themselves against me.

27 Let

27 Let them be glad and reioyce that fauour my righteous dealing : yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

Dixit iniustus. Psal. 16.

**M** heart sheweth me the wickednesse of the vngodly : that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight : but till his abominable sinne be found out.

3 The words of his mouth are vnrightheous, and full of deceit : he hath left off to be haue himselfe wiselie, and to doe good.

4 He imagineth mischiefes vpon his bed, and hath set himselfe in no good way : neither doeth he abhorre any thing that is euill.

5 Thy mercy O Lord reacheth vnto the heauens : and thy faithfullnesse vnto the cloudes.

6 Thy righteousness standeth like the strong mountaines : thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast : howe ere few : is thy mercy, O God : and the children of men shall put their trust vnder the shadow of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house : and thou shalt giue them drinke of thy pleasures, as out of the riuier.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue for thy loving kindness vnto them that know thee : and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against mee : and let not the hand of the vngodly call me downe.

12 There are they fallen (all) that thy wickednesse : they are cast downe, and shall not be able to stand.

Noli amulari. Psal. 37.

**F**ret not thy selfe, because of the vngodly : neither be thou enuious against the euill doers.

2 For they shall soon be cut downe like the graffe : and be withered euen as the greene herbe.

3 But thou thy trust in the Lord, & be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord : & put thy trust in him, and he shall bring it to passe.

6 We shall make thy righteousness as cleare as the light : and thy iust dealing as the noone day.

7 Hold the still in the Lord, & abide patiently vpon him : but grieue not thy selfe at him whose way deceypheth, against y man that doeth after euill counsaile.

8 Leave off from wrath, and let go of pleasure : fret not thy selfe, else shalt thou be moued to doe euill.

9 Withed words shall be rooted out : and they that partly abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall cease : thou shalt see them : thou shalt looke after his place, and he shall be away.

11 But the meeke spirit shall possess the earth : and shal the rest euen in the multitude of peace.

12 The vngodly seeketh contumace against the iust : and gnaweth vpon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seene that his day is coming.

14 The vngodly haue taken out the sword, and haue bene their bows : to cast downe the poore and needy, and to slay such as be of a right conversation.

15 Their sword shall go through their owne heart : and their bows shall be broken.

16 A shall sing that the righteous ha : is iustice

then great riches of the vngodly.

17 For the armes of the vngodly shall be broken : and the Lord by holdeth the righteous.

18 The Lord knoweth the dayes of the vngodly : and their incontinencie shall endure for euer.

19 They shall not be consumed in the perisous time : & in the dayes of death they shall haue enough.

20 As for the vngodly, they shall perish, and the enemies of the Lord shall consume as the fat of Lambs : yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe : but the righteous is mercifull and liberal.

22 Such as be the lesse of God, shall possess the lands : and they that be curled of him, shall be rooted out.

23 The Lord ordereth a good mans going : and maketh his way acceptable to himselfe.

24 Though I fall, he shall not be call away : for the Lord upholdeth him with his hand.

25 I haue bene young, and now am olde : and yet saue I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth : and his seed is blessed.

27 Stee from euill, and doe the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for euer.

29 The righteous shall be punished : as for the seed of the vngodly, it shall be rooted out.

30 The righteous shall inherite the land : and dwell therein for euer.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of iudgement.

32 The Law of his God is in his heart : and his goings shall not slide.

33 The vngodly seeeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand : nor condemne him when he is iudged.

35 Depe thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possess the land : when the vngodly shall perish, thou shalt see it.

36 In my house haue I reared vngodly in great powres : and flourishing like a greene Bar tree.

37 And I went by, and loe, he was gone : I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together : and the end of the vngodly is, they shall be rooted out at the last.

40 But the saluation of the righteous cometh of the Lord : which is also the strength in the time of trouble.

41 And the Lord shall stand by them, and saue them : he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine in furore. Psal. 78.

**P**ut me not to rebuke O Lord in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and they haue pricked me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sinne.

4 For my wickedness are gone ouer my head : and are like a load : they are too heauie for me to beare.

5 My woundes stinke, and are corrupt : through my foolishnesse.

Evening prayer.

Morning prayer.



6 I am brought into so great trouble and miserie: that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.

11 My leues and my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.

12 They also that sought after my life, layd waies for me: and they that went about to do me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euil as a man that heareth not: and in whole mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue requieth that they (euen mine enemies) should not triumph ouer mee: for when my foote slippt, they reioyced greatly against me.

17 And I truste am let in the plague: and my beauty is euen in my sight.

18 For I will confesse my wickednesse: and be loyfe for my sinne.

19 But mine enemies lye, & are ruyne: and they that hate me wrongfully, are many in number.

20 They also that reward euill for good, are against me: because I followe the thing that good is.

21 For sake me not, O Lord my God: be not thou farre from me.

22 Hasten thee to helpe me: O Lord God my saluation.

Dixi, Custodiam. Psal 39.

I said, I will take heed to my wayes: that I off. no sin: in my tongue.

2 I will keepe my mouth (as it were with) a byddle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good wordes, but it was paine and grieue to me.

4 My heart was hot within me, and while I was thus minding, the fire kindled: and at the last I spake with my tongue.

5 Lord let me know mine end, & the number of my daies: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, & verely euer man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heareth by riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a reuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauie hand.

12 Whereat thou with rebukes doest chassen man for sinne, thou makest his beauty to consume away like as it were a moth fretting a garment: euer man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: bold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner:

as all my fathers were.

15 O spare mee a litle, that I may recover my strength: before I go hence, and be no more seene.

Expectans expectavi. Psal 40.

I waited patiently for the Lord: and he enclined his eare to me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thanksgiving vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: I ke as bee all thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be no then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine rates: he! thou opened.

9 Thine offerings and sacrifice for sinne hast thou not required: then said I, Lo, I come.

10 In the volume of the booke it is written of me, that I should fulfil thy wil O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousness in the great congregation: for I wil not reframe my lips, O Lord, and that thou knowest.

12 I haue not hidde thy righteousness within my heart: my talking hath bene of thy truth, and of thy saluation.

13 I haue not kept backe thy louing mercie and truth: from the great congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy louing kinnesse and thy truth alway preterue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vpon: yea, they are moe in number then the halfe of mine heade, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be broken backward and put to reuke that wish me euill.

18 Let them be deolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be topfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal 41.

Blessed is hee that considereth the poore (and needy): the Lord shall deliuer him in the time of trouble.

2 The Lord preterue him and keepe him alure, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he hath sicke vpon his bed: make thou all his bed in his sicknesse.

4 I said, O Lord, be merciful vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perishe?

Evening prayer.

6 And if he come to see me, he speaketh banities: and his heart conceiveth falshood within himselfe, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me doe they imagine this evil.

8 Let the sentence of guiltinesse proceede against him: and now that he lieth, let him slee by no more.

9 Yea, such mine owne familiar friend whom I trusted: which did also eate of my bread, hath layde great waite for me.

10 But be thou mercifull unto me, O Lord: keepe thou me up againe, and I shall reward them.

11 By this I know thou favourst me: that mine enemy doeth not triumph against me.

12 And when I am in my health, thou upholdst me: and shalt let me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end: Amen.

Quemadmodum. Psal. 42.

**L**Ike as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, even for the living God: when shall I come to appeare before the presence of God?

3 Thy creatours have bene my meate day and night: while they say unto me, Where is now thy God?

4 Now when I thinke thereupon, I paine out my heart by my selfe: for I weat with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thanksgiving: among such as keepe holy day.

6 Why art thou full of heavinesse, O my soule: and why art thou so disquieted within me?

7 But thy trust in God: for I will yet give him thanks for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the high hill of Hermon.

9 Oe deepe calleth another, because of the noyle of the water pipes: all thy waies and skornes are gone over me.

10 The Lord hath granted his loving kindnesse on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, why hast thou forgotten me: why goe I thus bravely, while the enemy opprelesh me?

12 My bones are smitten a wonder, as with a sword: while mine enemies (that trouble me) call me in the teeth.

13 Mourn, while they say unto me: where is now thy God?

14 Why art thou so wretched, O my soule: and why art thou so disquieted within me?

15 Put thy trust in God: for I will yet thanke him which is the helpe of my countenance, and my God.

Indica me Deus Psal. 43.

**G**ive sentence with mee, O God, and defend my cause against the ungodly people: O deliver mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so bravely, while the enemy opprelesh me?

3 Send out thy light and thy truth, that they may lead mee: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may goe unto the altar of God, even unto the God of my joy & gladnes: and upon the Harpe will I give thanks unto thee, O God, my God.

5 Why art thou so wretched, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

**W**e have heard with our eares, O God, our fathers haire told us: what thou hast done in their time of olde.

Morning prayer.

2 How thou hast opened out the heavens with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For thy gate was not the found in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King (O God:) send helpe unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rife by against us.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that shalt save us from our enemies: and putteth them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art farre off, and putteth us to confusion: and goest not forth with our armes.

11 Thou makest us to turne our backs upon our enemies: so that they which hate us, spoyle our goods.

12 Thou stretchest us to be eaten by like sheepe: and hast scattered us among the Heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a byword among the heathen: and that the people shake their heads at us.

16 My confusion is dayly before me: and the shame of my face hath covered me.

17 For the voyce of the slanderer and blasphemour: for the enemy and avenger.

18 And though all this be come upon us, yet doe we not forget thee: nor be: and our selves forwardly in thy covenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 Do not when thou hast smitten us into the place of Dragons: and covered us with the shadowe of death.

21 If wee have forgotten the Name of our God, and broken up our hands to any strange god: shalt not God search it out? for he knoweth the very secret of the heart.

22 For thy sake also are we killen all the day long: and are counted as sheepe appointed to be slaine.

23 O Lord, why sleepest thou awake, and be not absent from us for ever.

24 Wherefore blindest thou thy face: and forgettest out misery and trouble?

25 For our soule is brought low, even unto the dust: out belly cleaveth unto the ground.

26 Arise and helpe us: and deliver us for thy mercies sake.

Eructant cor meum. Psal. 45.

**M**ee here is inditing of a good matter: I speake of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace



grace are thy lips, because God hath blessed thee for ever.

4 Stirr thee with thy sword upon thy thigh, & thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the worde of truth, of nickenesse, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharpe, and the people shall be subdued vnto thee: such in the middest among the kings enemies.

7 Thy seate (O God) endureth for euer: the scepter of thy kingdome is a right keeper.

8 Thou hast loued righteousness, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the ople of gladnesse about thy fellows.

9 All thy garments smell of Saffron, Aloes, and Cassia: out of the Iuozie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queens in a vesture of golde (brought about with diuers colours.)

11 Harken (O daughter) & consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich alid among the people shall make their supplication before thee.

14 The kings daughter is all gloriours within: her clothing is of wrought golde.

15 She shall be brought onto the king in raiment of needle worke: the virgins that be her fellows shall beate her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I wil remember thy Name from one generation vnto another: therefore shall the people giue thanks vnto thee world without end.

Deus noster refugium. Psal. 46.

**G**od is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hills be caried into the middest of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of y storme.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most Highest.

5 God is in the middest of her, therefore shall she not be remoued: God shall helpe her, and shall not forsake her.

6 The heathen make much ado, and the kingdoms are mouen: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither & behold the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warre to cease in all the world: he breaketh the bowe, and knappeth the speare in lumber, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

**C**lap your hands together, (all ye people:) & sing vnto God with the voyce of melodie. Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chule out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a meip voyce: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen God sitteth vpon his holy seate.

9 The princes of the people are ioynd vnto the people of the God of Abraham: for God (which is very high exalted) vorth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

**G**reat is the Lord, and highly to be praised: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the top of the whole earth: vpon the Mounte Iherb the city of the great King, God is well knownen in her palaces, as a lure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marvelled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the Callwinde.

7 Like as we haue heard, so haue we seene in the city of the Lord of hostes, in the city of our God: thou vpholdest the same for euer.

8 We wait for thy louing kinnesse (O God) in the middest of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds ende: thy right hand is full of righteousness.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walk about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes, set by her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hęc omnes. Psal. 49.

**O** heare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 By mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and I will to my backe speake vpon the Harpe.

5 Wherefore should I feare in the dapes of wickednesse: and when the wickednesse of my heales compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he ſeech that wiſe men alſo die, and periſh together: as wel as the ignorant and fooliſh, and leaue their riches for other.

11 And yet they thinke that their houſes ſhall continue for ever: and that their dwelling places ſhall endure from one generation to another, and call the lands after their owne names.

12 But heſſeleſſe, man will not abide in honour: ſeeing he may bee compared vnto the beaſts that periſh, this is the way of them.

13 This is their fooliſhneſſe: and their poſteritie praye their ſaying.

14 They lie in the bell like ſerpents, death gnaweth vpon them, & the righteous ſhall haue domination ouer them in the morning: their beautie ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath deliuered my ſoule from the place of hell: for he ſhall receiue me.

16 Be not thou afraid though one be made rich: or if the glory of his houſe be increased.

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pouer follow him.

18 For while he liued, he counted himſelfe a happy man: and ſo long as thou doeſt well vnto thy ſelfe, men will ſpeake good of thee.

19 He ſhall follow the generation of his fathers: and ſhall neuer ſee light.

20 Man being in honour, hath no vnderſtanding: but is compared vnto the beaſts that periſh.

Deus deorum. Pſal 50.

**T**he Lord, euen the moſt mighty God hath ſpoken: and called the world, from the riſing vp of the ſunne, vnto the going downe thereof.

2 Out of Zion hath God appeared: in perfect beautie.

3 Our God ſhall come, and ſhall not keepe ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred vp round about him.

4 He ſhall call the heauen from aboue: & the earth, that he may iudge his people.

5 Gather my Saints together vnto me: thole that haue made a covenant with me, with ſacrifice.

6 And the heauens ſhall declare his righteousneſſe: for God is Iudge himſelfe.

7 Heare, O my people, and I will ſpeake: I my ſelfe will reſtifie againſt thee, O Iſrael, for I am God, euen thy God.

8 I will not reprove thee, becauſe of thy ſacrifices, or for thy burnt offerings: becauſe they were not alway before me.

9 I will take no bullocke out of thine houſe: nor hee goats out of thy ſtol.

10 For all the beaſts of the foreſt are mine: and ſo are the cattels vpon a thouſand hills.

11 I know all the ſoules vpon the mountanes: and the wilde beaſts of the ſield are in my ſight.

12 If I be hungry, I will not tel thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eate Bulls fleſh: and drinke the blood of Goats?

14 Offer vnto God thankſgiving: & pay thy vowes vnto the moſt High.

15 And call vpon me in the time of trouble: ſo will I heare thee, and thou ſhalt praye me.

16 But vnto the vngodly ſay God: Why doeſt thou preach my lawes, and takeſt my covenant in thy mouth?

17 Whereaſ thou hateſt to be reformed: and haſt call my words behind thee.

18 When thou takeſt a chiefe, thou conſenteſt vnto him: and haſt bene partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt let forth deceit.

20 Thou ſaieſt & ſpakeſt againſt thy brother: yea, and haſt ſlandered thine owne mothers ſonne.

21 Theſe things haſt thou done, and I helde my tongue, and thoughteſt wickedly that I am euill ſuch a one as thy ſelfe: but I will reprove thee, and ſet before thee the things that thou haſt done.

22 Consider this yet that thou forget God: leſt I pluck you away, and there be none to deliuer you.

23 Who lo offereth me thanks and praye, he honoureth me: and to him that obſerue his conuerſation right, will I ſhew the ſaluation of God.

Miſerece mei Deus. Pſal 51.

**H**au mercie vpon mee, O God, after thy great goodneſſe: according to the multitude of thy mercies doe alway mine offences.

2 Waſh me thoroughly from my wickedneſſe: and cleaſe me from my ſinne.

3 For I knowledg my faultes: and my ſinne is euer before me.

4 Againſt thee onely haue I ſinned, and done this euill in thy ſight: that thou mighteſt be iuſtified in thy ſaying, and cleare when thou art iudged.

5 Behold, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceiued me.

6 But loe, thou requireſt truth in the inward parts: and haſt purged mee to vnderſtand wiſedome ſecretly.

7 Thou ſhalt purge me with hyſſope, and I ſhall be cleare: thou ſhalt waſh mee, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me heare of ioy & gladneſſe: that the bones which thou haſt broken may reſpore.

9 Turne thy face from my ſinnes: and put out all my miſdeeds.

10 Make me a cleane heart, O God: and renew a right ſpirit within me.

11 Call me not away from thy preſence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and ſtabliſh me with thy true Spirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhall be conuerted vnto thee.

14 Deliuer me from blood guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteousneſſe.

15 Thou ſhalt open my lippes (O Lord:) and my mouth ſhall ſhew thy praye.

16 For thou deſireſt no ſacrifice, elle wouldeſt I giue it thee: but thou deſigneſt not in burnt offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and contrite heart (O God) ſhalt thou not deſpiſe.

18 O be favourable and gracious vnto Sion: vnto thou the waſ of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteousneſſe, with the burnt offerings and oblations: then ſhall they offer yong bullocks vpon thine altar.

Quid gloriaris? Pſal 52.

**W**hy boaſteſt thou thy ſelfe, thou tyrant: theſe thou canſt do miſchiefe?

2 Whereas hee goodneſſe of God endureth yet daily: thy tongue imaginedly wickedneſſe: and with lies thou cutteſt like a ſharpe razor.

4 Thou haſt loued brighte colours more then goodneſſe: and to talke of lies more then righteousneſſe.

5 Thou haſt loued to ſpeake all wordes that may do hurt: O thou ſaſte tongue.

6 Therefore ſhal God deſtroy thee for ever: he ſhal take thee, and plucke thee out of thy dwelling, and roote thee out of the land of thy ſiſting.

Morning  
prayer.



7 The righteous also shall see this, and feare: and shall laugh him to scorn.  
 8 Loe, this is the man that tookt not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.  
 9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for ever and euer.  
 10 I will alwayes give thanks vnto thee for: that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

**T**he foolish bovie hath sayd in his heart: there is no God.  
 2 Corrupt are they, and become abominable in their wickednes: there is none that doeth good.  
 3 God looked downe from heauen vpon the children of men: to see if there were any that would understand and seeke after God.  
 4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.  
 5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eat bread: they haue not called vpon God.  
 6 They were afraid where no feare was: for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.  
 7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.  
 8 Then should Iacob reioyce: and Israel should be right glad.

Deus in Nomine. Psal. 54.

**S**ame me. O God, for thy Names sake: and avenge same in thy strength.  
 2 Heare my prayer, O God: and hearken vnto the words of my mouth.  
 3 For strangers are risen vp against me: & tyrants (which haue not God before their eyes) seeke after my soule.  
 4 Behold, God is my helper: the Lord is he that helpe me: he shall reward euil vnto mine enemies: destroy thou them in thy wrath.  
 5 An offering of a free heart will I giue thee, and praise thy Name (O Lord): because it is so comfortable.  
 6 For thou hast deliuered me out of all my trouble: and mine eye hath bene his light vpon mine enemies.

Exaudi Deus. Psal. 55.

**H**ear me prayer, O God: and hide not thy selfe from my petition.  
 2 Take heed vnto me, & heare me: how I mourne in my prayer, and am bereft.  
 3 The enemy crieth so, and the ingodly remembreth on so fast: for they are minded to do me some mischief, so maliciously are they set against me.  
 4 My heart is disquieted within me: and the feare of death is fallen vpon me.  
 5 Fearfulness and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.  
 6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.  
 7 Loe then would I get mee away farre off: and remaine in the wilderness.  
 8 I would make haste to escape: because of the storme winde and tempest.  
 9 Destroy their tongues (O Lord) & diuide them: for I haue spied vnto their counsaile and strife in the citie.  
 10 Day and night they go about within the walles

thereof: with these also and so they are in the midst of it.  
 11 Wickednesse is their way: deceit and guile goes not out of their throates.  
 12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.  
 13 Neither was it mine acquaintance that did magnifie himselfe against me: for when I was in peace, I would haue bin my selfe from him.  
 14 But it was euen then my companion: my guide and mine owne familiar friend.  
 15 We tooke sweete counsaile together: and walked in the house of God as friends.
 16 Let death come hastily vpon them, and let them goe downe quicks into hell: for wickednesse is in their dwellings: and among them.  
 17 As for me, I will call vpon God: and the Lord shall saue me.  
 18 In the euening & morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.  
 19 It is he that hath deliuered my soule in peace, from the battaile that was against me: for there were many with me.  
 20 Praise God that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.  
 21 Hee layd his hands vpon such as see at peace with him: and he brake his covenant.  
 22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet they be very sharp swords.  
 23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.  
 24 And as for them: thou O God, shalt bring them into the pit of destruction.  
 25 The blood thirste and deceitful man shall not stue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

**B**emercifull vnto mee, O God, for man goeth about to deuoure me, he is daily fighting and troubling me.  
 2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against mee, O thou most High God.  
 3 Neuertheless though I am sometime afraid: yet put I my trust in thee.  
 4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.  
 5 They daily mistake my words, all that they imagine, is to doe me euil.  
 6 They hol e all together, and keepe themselves close: and make my steps, when they lay waite for my soule.  
 7 Shall they escape for their wickednes: thou O God in thy displeasure shalt cast them downe.  
 8 Thou tellest my slurrings, put my teares into thy bottell: are not these things noted in thy booke?  
 9 Whensoever I call vpon thee, then shall mine enemies bee put to flight: this I know, for God is on my side.  
 10 In Gods word will I reioyce: in the Lords word will I comfort me.  
 11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.  
 12 Vnto thee (O God) will I pay my bowes: vnto thee will I giue thanks.  
 13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Morning prayer.

Euening prayer.

Miserere mei Deus. Psal. 57.

**B**e mercifull vnto me, O God, be mercifull vnto me, for my soule's traffick is in thee: and vnder the shadow of thy wings shall be my refuge, until his tyrannic euerpass.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproche of him that would eate me vp.

4 God shall send forth his mercy and truth: my soule is among Lyons.

5 And I the euen among the chyldezen of men (that are set on fire): whose teeth are speares and arrowes, and their tongue a sharpe word.

6 See by thy selfe, O God, about the heauens: and thy glory about all the earth.

7 They haue layed a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy truth vnto the cloudes.

12 See by thy selfe, O God, about the heauens: and thy glory aboute all the earth.

Silvete vtiqve. Psal. 58.

**A**re your mindes set vpon righteousnes, O ye congregation: and do ye iudge the thing that is right, O ye senses of men?

2 Yea, yee imagine mischiefes in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are forward euen from their mothers wombe: as soone as they be borne, they go astray, and speake lies.

4 They are as venomous as the poppon of a Serpente: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the charmer: charme he neuer so wisely.

6 Speake their teeth (O God) in their mouthes, smite the chaw bones of the Lyons, O Lord: let them fall away like water that runneth away, and when they hore their arrowes, let them be rooted out.

7 Let them consume away like a Masse, and bee like the vniuely fruit of a woman: and let them not see the sunne.

8 O: euer your pots be made hote with thornes: so let indignation breake him, euen as a thing that is raw.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59.

**D**eliver me from mine enemies, (O God:) defend me from them that rise vp against me.

2 O deliver me from the wicked doers: and saue me from the bloodthirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe mee, and be hold.

5 Stand by (O Lord God of holis) thou God of Israel, to vilitate all the heauen: and be not mercifull vnto them that offend of malicious wickednes.

6 They goe to and fro in the evening: they grinne like a dog, and run about thorow the cite.

7 Beholde, they speake with their mouth, and words are in their lips: for who doth heare?

8 But thou, O Lord, shalt haue them in detest: and then shalt laugh at the heauen to scoine.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my rescue vnto mine enemies.

11 Stay them net, lest my people forget it: but scatter them abroad among the people, and put them to shame, O Lord, our defence.

12 For the time of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cutting and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And in the evening they will returne: grime like a dog, and go about the cite.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, & will praise thy mercy beimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

**O** God, thou hast cast vs out, and scattered us abroad: thou hast also bene displeas'd, O tyme thee vnto vs againe.

2 Thou hast moved the land, and diuided it: heale the fozes thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the cruelti.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sikehem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasse is mine: Ephraim also is the strength of my head, Iuda is my strong hold.

8 Gad is my washpot, ouer Thon will I cast out my shoe: Philistia be thou glad of me.

9 Who wil leade me into the strong cite: who wil bring me into Thon?

10 Hast thou not cast vs out, O God: wilt not thou, O God, go out with our holis?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Though God shall we do great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

**H**ear my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth wil I call vnto thee: when my heart is in heauensse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy tabernacle for euer: and my trust shall be vnto the covering of thy wings.

5 For thou O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the King a long life: that his



peres may endure throughout all generations.

7 We shall dwell before God for ever: & prepare thy loving mercy and faithfulness, that they may preserve him

8 So will I alwayes sing praise unto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal 62.

Morning  
prayer.

**M**y soule truly waiteth still upon God: for of him cometh my salvation.

2 He verely is my strength & my salvation: he is my defence, so that I shall not greatly fall.

3 How long wilt thou imagine mischief against every man: ye shall be as mine all the day of paine, as a tottering wall that shall be, and like a broken hedge.

4 Their dance is every how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curle with their heart.

5 Heareth lesse, my soule, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 I put your trust in him alway (ye people): powre out your hearts before him, for God is our hope

9 As for the children of men, they are but vaine: the children of men are deceitfull upon the weights, they are altogether lighter then banitie it selfe.

10 I trust not in wrong and robbery, give not your felices unto banitie: if riches increase, let not your heart bowen them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardest every man according to his worke.

Deus Deus meus. Psal 63.

**O** God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

3 Thus have I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy loving kindness is better then the life it selfe: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

6 My soule shall be satisfied even as it were with marrow and farnesse: when my mouth prayeth thee with joyfull lips.

7 Have I not remembered thee in my bed: & thought upon thee when I was waking?

8 Because thou hast bene my helper: therefore under the shadow of thy wings will I reioyce.

9 My soule hangeth upon thee thy right hand hath upholden me.

10 These also that seeke the hurt of my soule: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for stones.

12 But the King shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies, shall be stopped.

Exaudi Deus. Psal. 64.

**H**ear my voyce, O God, in my prayer: preserve my life from feare of the enemy.

2 Hide me from the gathering together of the sword: and from the insurrection of wicked boers.

3 Which bene whet their tongue like a sword: and shoot out their arrowes, even bitter words.

4 That they may punish shoot at him which is perfect: suddenly do they hit him, and feare not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselves, every man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shall make them fall: in so much that who so heareth them, shall laugh them to scorne.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Te decet hymnus. Psal. 65.

**T**hou, O God, art praised in Sion: and unto thee shall the vow be performed in Hierusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou mercifull unto our finnes.

4 Blessed is the man whom thou chusest and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of the holy Temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remaine in the world.

6 Which in his strength setteth fast the mountaine: and is girded about with power.

7 Which stilleth the raging of the sea: & the noise of his waves, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy rehers: thou that maketh the outgoings of the morning and evening to praye thee.

9 Thou stillest the earth, and stillest it: thou maketh it very plenteous.

10 The river of God is full of water: thou preparest their course, for thou providest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou maketh it soft with the drops of raine, and bledest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop farnesse.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall reioyce on every side.

14 The fowles shall be full of sheepe: the valleys also shall stand so thick with come, that they shall laugh and sing.

Inbilate Deo. Psal 66.

**O** be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful are thou in thy workes: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 Come hither, and behold the workes of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof.

6 He smiteth with his powder for ever, his eyes behold the people: and flesh as will not cleave, shall not be able to walk themselves.

7 O praye our God (ye people): & make the voice of

Evening  
prayer.

of his parole to be heard:

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou O God hast proved vs: thou also hast tried vs like as silver is tried.

10 Thou broughtest vs into the snare: and laidst trouble upon our loynes.

11 Thou offeredst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a weakly place.

12 I will go into thy house with burnt offerings: and will pay thee my vows like as I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee the fat burnt sacrifices, with the incense of rammes: I will offer bullockes & goates.

14 I come hither & hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him prayes with my tongue.

16 If I incline vnto wickednesse with mine heart: the Lord will not heare me.

17 But God hath heard me: and considered the hope of my prayer.

18 Praised bee God which hath not cast out my prayer: nor turned his mercy from me.

Deus misericord. Psal. 67.

**G**od be mercifull vnto vs, and blest vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy lauding health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folk righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 When shalt the earth bring forth her increase: and God, euen our cōing God, shall giue vs his blessing.

7 God shall blest vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

**L**et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanissheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing prayes vnto his Name: magnifie him that sitteth vpon the heauens as it were vpon an houle, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is y God that maketh men to be of one minde in an houle, & bringeth the prisoners out of captiuitie: but letteth the ruggarages continue in scarcenesse.

7 O God, when thou comest forth before the people: when thou wentest through the wilternesse.

8 The earth spooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and reftrest it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armie did flee and were dis-

comfited: and they of the household diered the spoyle.

13 Though ye haue lien amongst e pots, yet shall ye be as the wings of a Dove: that is come ed with silver wings, and her feathers like gold.

14 When the Almighty scattered Kings vs: their lake: then were they as white as the snow in Selmon.

15 As the hill of Balan, so is God: yea, euen an high hill, as the hill of Balan.

16 Why say ye so ye high hills: this is Gods hill, in the which it pleased him to dwell: yea, the Lord will abide in it for euer.

17 The chariots of God are twenty thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone by on high, thou hast led captiuitie captiue, and receiuer gifts for men: yea, euen it thy enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and pouerth his benedictiō vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the happy scalpe of such a one: as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Balan: mine owne will I bring againe, as I did sometime from the deep of the sea.

23 That thy feete may see the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well knowne, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers see before, the minstrels follow after: in the midst also are the damocels playing with the timbrels.

26 Gine thanks, O Israel, vnto God the Lord in the congregation: from the ground of the heart.

27 There is little Benjamin their ruler, and the Princes of Iuda their counsaile: the princes of Zabulen, and the princes of Iaphthai.

28 Thy God hath lent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy temples sake at Ierusalalem: so shall kings bring presents vnto thee.

30 When the company of the spearmen, and multitude of the mightie, are scattered abroad among the heads of the people (so that they burne up ioyning pieces of silver): and when hee hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Sophias land shall come forth out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayes vnto the Lord.

33 Which stretch in the heauens ouer all from the beginning: for, hee doeth lend out his voyce, yea, and that a mighty voyce.

34 Aride ye the power to God ouer Israel: his troshy and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength & power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

**S**alue me, O God: for the waters are come in, euen vnto my soule.

2 I sicke fall in the deepe myze where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throte is dry: my sight faileth me for waiting long vpon my God.

4 They that hate me without a cause, are more then the haire of my head: they that are mine enemies,

Morning prayer.

Euening prayer.



and would destroy me quitelesse, are mighty.

5 I praised them the things that I neuer tooke : God thou knowest my simplicitie, and my faultes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reprooche : shame hath covered my face.

8 If I am become a stranger vnto my brethren : euen an alien vnto my mothers children.

9 For I zeale of thy house hath euen eaten me : and the rebukes of them y<sup>e</sup> rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting, and that was turned to my reprooche.

11 I put on a sackcloth also : as they rested vpon me.

12 They that sit in the gate speake against me : and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee : in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie : euen in the truth of thy saluation.

15 Take me out of the mire, that I sinke not : oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood ouer me, neither let the deepe swallow me vp : and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kinnesse is comfortable : turne thee vnto me, according to the multitude of thy mercie.

18 And hide not thy face from thy seruant, for I am in trouble : oh haste thee, and heare me.

19 Deuils righ vnto my soule, and saue it : oh deliuer me, because of mine enemies.

20 Thou hast known my reprooche, my shame, and my dishonour : mine aduersaries are all in thy sight.

21 Thy rebukes haue broken my heart, I am full of heavinesse : I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate : and when I was thirsty, they gaue me binger to drinke.

23 Let their table be made a snare to take them : let their wealth be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not : and euer bow downe their backs.

25 Hauy out thine indignation vpon them : and let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyde : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talke how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another : and not come into thy rightousnesse.

29 Let them be toyed out of the booke of the liuing : and not be written among the righteous.

30 As for me, when I am poore : and in beautifull thy helpe (O God) shall life me vp.

31 I will praise the Name of God with a song : and magnifie it with thanksgiving.

32 This also shall please the Lord : better then a bullocke, that hath horns and hooves.

33 The humbles shall consider this, & be glad : seeke ye after God, and your soules shall liue.

34 For the Lord heareth the poore : and despiseth not his prisoners.

35 Let heauen and earth praise him : the sea, and all that moueth therein.

36 For God will saue Sion, and build the cities of

Juda : that men may dwell there, & haue it in possession. The posterity also of his seruants shall inherit it : and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal 70.

Helpe mee, O Lord.

1 Let them be ashamed and confounded that seeke after my soule : let them be turned backward and put to confusion that wish me euill.

2 Let them (for their reward) be soone brought to shame : that cry out me, There, there.

3 But let all those that seeke thee, be ioyfull and glad in thee : and let all such as delight in thy saluation, say alway, The Lord be praised.

4 As for me, I am poore and in miserie : haste thee vnto me (O God).

5 Thou art my helpe and my redeemer : O Lord make no long tarrying.

In te Domine speraui. Psal 71.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion : but rouse me, & deliuer me in thy rightousnesse, euery thing thine care vnto me, & saue me.

2 Be thou my strong helpe, whereunto I may alway resort : thou hast promised to helpe me, for thou art my helpe of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the wicked : out of the hand of the brighteous & cruel man.

4 For thou O Lord God, art the thing that I long for : thou art my hope euen from my youth.

5 Though thee I haue bene holden by euer since I was borne : thou art he that tooke me out of my mothers wombe, my paine shall be alway of thee.

6 I am become as it were a monster vnto many : but my true trust is in thee.

7 O let my mouth be filled with thy praise : (that I may sing of thy glory) and honour all the day long.

8 Call me not away in the time of age : forsake me not when my strength faileth me.

9 For mine enemies speake against me, and they that say woe for my soule, take their counsell together, saying : God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 See not farre from me, O God : my God haste thee to helpe me.

11 Let them be confounded and perishe, that are against my soule : let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway : and will praye thee more and more.

13 My mouth shall dayly speake of thy rightousnesse and saluation : for I know no end thereof.

14 I will go forth in the strength of the Lord God : and will make mention of thy rightousnesse only.

15 Thou, O God, hast taught me from my youth vp until now : therefore wil I rest of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray headed : until I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy rightousnesse, O God, is very high : and great things are they that thou hast done, O God, who is like vnto thee?

18 What great troubles and aduersities hast thou shewed me, & yet diddest thou turne & refresh me : yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour : & comforted me on euery side.

20 Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrument of musike vnto thee : will I sing vpon the Harpe, O thou holy one of Israel.

Morning prayer.

21 My lips will be faire when I open my mouth: and I will my soul, whom thou hast delivered.

22 My tongue also shall praise of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me euill.

Dens iudicium. Psal. 72.

**G**lorie the King thy iudgements (O God): and thy righteousness vnto the Kings some.

2 Then shall he iudge thy people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hills righteousness vnto the people.

4 He shall keepe simple folke by their right: defend the children of the poore, and punish the wicked doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the dews that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace so long as the Moone endureth.

8 His dominion shall be as from the one sea to the other: and from the flood vnto the world's end.

9 They that dwell in the wilderness shall kneele before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the Alee shall bring presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy: and shall preserve the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall see made euen vnto him, and daps shall be praised.

16 There shall be an heape of stone in the earth high vpon the hills: his fruites shall shake like Libanus, and shall be greene in the citie, like greasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the peccatrice: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his maiesty for euer: and all the earth shall be filled with his haiesly, Amen.

Quam bonus Israel. Psal. 73.

**T**rue God is loving vnto Israel: euen vnto such as are of a cleane heart.

2 Beneath lesse my feet were almost gone: my treadings had beeing slip.

3 And why? I was grieued at the wicked: I doe also see the ingolp in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so bolden wth pride: andauerwher with crueltie.

7 Their eyes Israel with satnesse: and they do euen what they lust.

8 They corrupt oiler, and speake of wicked blasphemie: their talking is against the most Highst.

9 For they stretch forth their mouth vnto the heauen: and their tongue reacheth thvnto the world.

10 Therefore shall the people iustice: and therefore shall they be small at vantage.

11 Cuck (say they) how should God perdue it: is there knowledge in the neck Highst?

12 Lo, these are the wicked, these prosper in the world, and their haten riches in possession: and I sayd, When haue I cleued my heart in waies, and wicked my hart is in innocencie.

13 All the day long I haue I bene punished: and chastened euen now.

14 Yea, and I had almost sayd euen as they: I will so, then should I haue condemned the generation of thy children.

15 Then thought I to understand this: but it was too hard for me.

16 Until I went into the Sanctuary of God: then understood I the end of these men.

17 Namely, how thou dost see them in slippery places: and castest them downe, and destroyest them.

18 Whither suddenly doe they consume: perish, and come to a fallfull end?

19 Yea euen like as a dream when one awaketh: so shalt thou make of their image to vanish out of the citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless I am astray by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that, reuine me with glepp.

24 Whom haue I in brauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My fish and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For, lo, they that forsake thee shall perish: thou hast destroyed all them that omit foundation against thee.

27 But it is good for me to hast me fast by God, to put my trust in the Lord God: not to speake of althy works in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

**O** God, wherefore art thou alien from vs to long: why is thy wrath so hot against the hope of thy pasture?

2 I thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion a here in thou best dwelt.

4 Lift vp thy eyes, that thou mayest utterly destroy euery enemy which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the midst of thy congregation: and set by their banners for tokens.

6 We that beued timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake down all the carued worke thereof: with axes and Hammers.

8 They haue set fire vpon thy holy places: and haue destroyed the dwelling place of thy Name, euen vnto the ground.

9 Yea, they sayd in their hearts, Let vs make hauoke of them altogether: thus haue they burnt by all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there amongst vs that understandeth any more.

11 O God, how long shall the aduersary doe this wrong: or how long shall the enemy blaspheme thy Name, for euer?

12 Why with a rebeck thou thy hand: why pluckest not thou thy right hand out of thy bow to consume the enemy?

13 For God is my King of old: the holy that is done

Evening prayer.



upon earth, he doeth it himselfe.

14 Thou dividest alittle the sea through thy power: thou breakst the heads of the dragons in the waters.

15 Thou smocst the heads of Leviathan in pieces: and gawest him to be meate for the people in the wilderness.

16 Thou broughtest out fountaines and waters out of the hard rocks: thou didst by mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Dove vnto the multitude of the enemies: and forget not the congregation of thy poore for euer.

21 Looko vpon the Covenant: for all the earth is full of darknesse, and cruell habitations.

22 Why let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

**V**nto thee O God: doe we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy Name also is so high: and that vnto thy wonderful works declare.

3 When I receive the congregation, I shall iudge according vnto right.

4 The earth is weak, and all the inhabitants thereof: I beare vp the pillars of it.

5 I said vnto the foolcs, Deale not so madly: and vnto the vngodly, Set not vp your home.

6 Set not vp your home on high: and speake not with a stiff necke.

7 For y<sup>e</sup> notion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sicke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also will I brake: and the hornes of the righteous shall exalt.

Notas in Iudæa. Psal. 76.

**I**n Iurie is God knownen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Si. n.

3 There brake he the arrowes of the bowe: the shield, the word, and the battell.

4 Thou art of moze honour and might: then the hills of the robbers.

5 The y<sup>e</sup> were robbed, they haue slept their sleepe: and all the men (whose hands were mightie) haue found nothing.

6 A: thy rebuke O God of Jacob: both the charret and hoile are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembles, and was still.

9 When God arose to iudgement: and to helpe all the meke vpon earth.

10 The fiercenesse of man shall come to thy praise: and the fiercenesse of them: shalt thou reframe.

11 Praise vnto the Lord your God, and keepe it, all ye that be round about him: being presents vnto him that ought to be feared.

12 He shall reframe the spirit of Princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

**I** will cry vnto God with my voyce: euen vnto God I will cry with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my soule ranne and creald not, in the night, leason my soule refused conioie.

3 When I am in heavinesse I will thinke vpon God: when my heart is deere, I will complaine.

4 Thou holdst mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the peeces that are past.

6 I call to remembrance my long: and in the night I commune with mine owne heart, and search out my vitis.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vnto nought: and his mercie empty?

9 Hath God forgotten to be gracious: and will he shut up his louing kindnesse in displeasure?

10 And I sayde, It is mine owne infirmitie: but I will remember the peeces of the right hand of the most High.

11 I will remember the workes of the Lord: and call to minde thy workes of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God)?

14 Thou art the God that doest wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The cloudes poured out water, the ayre thundred: and thine arables went abroad.

18 The voyce of thy thundre was heard round about: the lightning shone vpon the ground, the earth was moued, and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteees are not knowne.

20 Thou leddest thy people like sheepe: by the hand of Moles and Aaron.

Attendite popule. Psal. 78.

**H**eare my Law, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knownen: and such as our fathers haue told vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderful workes that he hath done.

5 We made a conenant with Jacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children whiche were yet vnknowen.

Morning prayer.

Euening prayer.

7 To the intent that when they came by: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God: but to keep his commandments.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that let not their heart ariage, and whose spirit cleaueth not fastly vnto God.

10 Like as the children of Ephraim: w<sup>ch</sup> being banished and carrying bowes, turned themselves backe in the day of battell.

11 They kept not the covenant of God: and would not walke in his Law.

12 But forgot what he had done: and the wonderfull worke that he had shewed for them.

13 Vanellous things did he in sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloude: and all the night through with a light of fire.

16 He clane the hard rocks in the wilderness: & gaue them drinke therof, as it had bin out of the great depth.

17 He brought waters out of the stony rocks: so that it gushed out like the riners.

18 Yet for all this they limed more against him: and prouoked the most High in the wilderness.

19 They tempted God in their hearts: and requi-  
red meate for their lust.

20 They spake against God also, saying: that God prepare a table in the wilderness?

21 He smote the stony rocks in reede, that the water gushed out, and the streames flowed forth: so that he giue head also, of pouer flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beliened not in God: and put not their trust in his helpe,

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 He rained downe Hanna also vpon them for to eat: and gaue them fooode from heauen.

26 So man did eate Angels fooode: for he sent them meate enough.

27 He caused the East winde to blow vnder heauen: and through his power he brought in the South-  
west winde.

28 He rained flesh vpon them as thicke as dust: and feathered soules like as the land of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate & were well filled, for he gaue them their owne desire: they were not disappoynted of their lust.

31 But while the meate was yet in their monthes, the heauy wrath of God came vpon them, and slew the twelveth of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they limed yet more: and beleued not his wonderous workes.

33 Therefore their dayes did he consume in beryny: and their yeeres in trouble.

34 When he saw them, they sought him: and turned them early, and requi-  
red after God.

35 And they remembred that God was their strength: and that the high God was their redeemer.

36 Neuertheles they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

continued they steadfast in his Covenant.

38 But he was so mercifull, that hee so gaue their misdeedes: and dectroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderness: and giued him in the desert.

42 They turned backe and tempted God: and mocked the Holpore in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 Howe he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riners.

46 He sent lice among them, and deuoured them: by: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpillar: and their labour vnto the Grassopper.

48 Hee destroyed their vines with hailestones: and their mulberry trees with the frost.

49 He smote their cattell also with hailestones: and their flocks with hot thunder oaks.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightie: in the dwelling of Ham.

53 But as for his chone people, he led them forth like sheepe: and caried them in the wilderness like a flicke.

54 He brought them out safely that they should not feare: and ouerhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountains, which hee purchased with his right hand.

56 He cast out the Heathen also before them: caused their land to bee diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted at displeas'd the most High God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: flitting as it were like a broken tow.

59 For they grieued him with their hil: altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke soe displeasure at Israel.

61 So that he sooked the tabernacle in Sile: euen the tent that he had pitched among them.

62 Hee deliuered their power into captivity: and their beauty into the enemies hand.

63 He gaue his people ouer alle vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not giuen to marriage.

65 Their Highests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awoke as eue out of sleepe: and like a Gyant reuised him with his ire.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee reuised the tabernacle of Joseph: and chose out the tribes of Ephraim.

69 But chose the tribe of Iuda: euen the tribe of S-  
lon, which hee loued,



70 And there hee builded his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 Hee shall David also his servant : and tooke him away from the shepherds.

72 As he was collating the Gwes great with yong ones, hee tooke him : that he might feede Jacob his people, and Israel his inheritance.

73 So hee fed them with a faithfull and true heart : and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

**O** God, the heathen are come into thine inheritance : the holy Temple haue they defiled, and made Iherusalem an heape of stones.

2 The vasa bodies of thy seruants haue they giuen to be meat : vnto the foules of the ayre : and the fleshy of thy lambs vnto the beaks of the fowls.

3 Their blood haue they shed like water on euery side of Iherusalem : & there was no man to burie them.

4 We are become an open shame to our enemies : a very scoffe and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry : shall thy ieiunies burne like fire for euer ?

6 Pour out thine indignation vpon the Heathen that haue not known thee : and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob : and laid waste his dwelling place.

8 Remember not our old sinnes, but haue mercy vpon vs, and that soone : for wee are come to great miserie.

9 Hope vs, O God of our saluation, for the glory of thy Name : O deliuer vs, and be mercifull vnto our finnes for thy Names sake.

10 Wherefore doe the Heathen say : Where is now their God ?

11 O let the vengeance of thy seruants blood that is shed be openly shewed vpon the heathen in our sight.

12 O let the glorious fighting of the prisoners come before thee : according to the greatness of thy power preferre thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee : reward thou them (O Lord) Ieem sold into their bondage.

14 So we that be thy people, & sheepe of thy pasture, shall giue thee thanks for euer : and will alway be shewing forth thy prayle from generation to generation.

Qui regis Israel. Psal. 80.

**H**ear, O thou shepheard of Israel, thou that leadeest Ioseph like a sheepe : shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, & Manasse : sitte by thy strength, and come and helpe vs.

3 Turne vs againe, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes : how long wilt thou be angry with thy people that prayeth ?

5 Thou sedest them with the bread of teares : and giuest them plenty outnesse of teares to drinke.

6 Thou hast made vs a very sciffe vnto our neighbours : and our enemies laugh vs to scorn.

7 Turne vs againe thou God of hostes : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the Heathen, and planted it.

9 Thou madest a roome for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : & the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the sea, and

her boughes vnto the riuer.

12 Why hast thou broken downe her hedge : that all they that goe by, plucke off her grapes ?

13 The wilde Boie out of the woods doeth roste it by : and the wilde beastes of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen : behold, and visite this time.

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand : and vpon the sonne of man whom thou madest so strong for thy selfe.

18 And so wilt not we goe backe from thee : O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes : shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

**S**ing wee merrily vnto God our strength : make a cheerefull noise vnto the God of Jacob.

2 Take the Psalme, bringither the Tabret : the merie Harpe, with the Lute.

3 Blowe by the Trumpet in the new moon : euen in the time appointed, and vpon our solemnest day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This hee ordained in Ioseph for a testimonie : when he came out of the land of Egypt, and had heard a strange language.

6 I called his shoulder on the burthen : and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, & I deliuered thee : & heard thee what time as thy flame fel vpon thee.

8 I proued thee also : at the waters of Merit.

9 Heare, O my people, and I will assure thee, O Israel : if thou wilt hearken vnto me.

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce : and Israel would not obey me.

13 So I gaue them vp vnto their stone hearts lusts : and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me : for if Israel had walked in my wayes.

15 I should haue put downe their enemies : and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found liars : but their time should haue ended for euer.

17 Yee should haue fedde them also with the finest wheate flour : and with honey out of the stonie rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

**G**od standeth in the congregation of princes : he is a iudge among gods.

2 How long will ye giue wrong iudgements : and accept the persons of the vngodly ?

3 Defend the poore and fatherlesse : see that such as be in neede and necessity, haue right.

4 O I will the outcast and poore : saue them from the hand of the vngodly.

5 They will not be learned, nor vnderstand, but walke on still in darkenesse : all the foundations of the earth be out of course.

6 I haue said, Yee are gods : and ye all are children of the most High.

7 But ye shall die like men : ye shall fall like one of the princes.

Evening prayer.

8 I will saye vnto the goddes : why stand ye here all day long ?

9 O I will saye vnto the goddes : why stand ye here all day long ?

10 O I will saye vnto the goddes : why stand ye here all day long ?

11 O I will saye vnto the goddes : why stand ye here all day long ?

12 O I will saye vnto the goddes : why stand ye here all day long ?

13 O I will saye vnto the goddes : why stand ye here all day long ?

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99 O I will saye vnto the goddes : why stand ye here all day long ?

100 O I will saye vnto the goddes : why stand ye here all day long ?

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

**H**old not thy tongue, O God, keepe not still silence: hee straine not thy lippe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift up their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue call their heads together with one consente: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Ammon, & Amalech the Philistines, with them that dwell at Tyre.

8 Aſur also is ioynd unto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Siterai, and vnto Iabim, at the booke of Biron.

10 Which perished at Endor: and became as the young of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a whele: and as the stubble before the winde.

14 Like as the fire that burneth by the wood: and as the flame that consumeth the mountains.

15 Persecute them euen to wch thy tempest: and make them afraid with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and bered euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Jehouah) art sayd the most Highst ouer all the earth.

Quam dilecta. Psal. 84.

**O** how amiable are thy dwellings: thou Lord of hostes?

2 My soule hath a desire and longing to enter into the courts of the Lord: my heart and my flesh reioyce in the living God.

3 Yea, the Sparrow hath found her an house, and the swallow a nest, where she may lay her young: euen thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praying thee.

5 Blessed is the man, whose strength is in thee: in whose house are thy wayes.

6 Which going through the vale of miserie, be it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euerp one of them in Zion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather bee a doore keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship: and no good thing shall he withhold from them that thin a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

**L**ord, thou art become gracious vnto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people and covered all their finnes.

3 Thou hast taken away all thy displeasure: and turned thy face from thy wrathfull indignation.

4 Turne vs then, O God our saviour: & let thine anger cease from vs.

5 While thou be displeas'd at vs for ever: and while thou stretch out thy wrath from one generation to another?

6 Will thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his saviours, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Peace and truth are met together: righteousness and peace haue binde'd each other.

11 Truth shall flourish out of the earth: and righteousness shall haue looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.

**B**ow downe thine eare, O Lord, and heare mee: for I am poore and in miserie.

2 Persecute thou my soule, for I am helpe: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call vpon thee.

4 Commoue the soule of thy seruant: for vnto thee (O Lord) doe I hit by my faulte.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest mee.

8 Among the gods there is none like vnto thee (O Lord): there is no one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the Lord, the Lord, art risen against me: and the congregations of naughty men haue sought after my soule, and haue not let thee before their eyes.

15 But thou, O Lord God art full of compassion and mercy: long suffering, yelentous in goodness & truth.

16 Turne thee then vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, & helpe the soule of thine handmaide.

17 Shew some good token vpon me for good, that they which hate me, may see it, & be ashamed: because thou Lord hast helpen me, and comforted me.

Fundamenta eius. Psal. 87.

**H**er foundations are vpon the holy hills: the Lord loveth the gates of Zion, more then all the dwellings

Morning prayer.



kings of Iacob.

2 Very excellent things are spoken of thee: thou art the city of God.

3 I will thinke vpon Rahab and Babylon: which they that know me.

4 Behold ye the Philistines also: and they of Egypt, with the Egyptians, for there was he borne.

5 And of Sion it shall be reported: that he was borne in her: and the most High shall stablish her.

6 The Lord shall reuerse it when he writeth by the people: that he was borne there.

7 The singers also and trumpeters shall be reuerse: all my fresh springs shall be in thee.

Domine Deus. Psal 88.

**O** Lord God of my saluation, I haue cryed day and night before thee: Let not my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded, and he in the graue: which be out of remembrance, and are cut away from thy hand.

5 Thou hast layed me in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation hath hard vpon me: and thou hast hated me with all thy frownes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhored of them.

8 I am lo fast in prison: that I cannot get forth.

9 My sight faileth, for very trouble: Lord, I haue called dayly vpon thee, for I haue stretched out my hands vnto thee.

10 Doeſt thou shew wonders among the dead: or shall the dead rise by againe and praise thee?

11 Shall thy louing kindnesse bee forgotten in the graue: or thy faithfullnesse in destruction?

12 Shall thy wondrous workes be knowne in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my mouth by) thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friends haue thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal 89.

**M**erely shall be alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy truth, from one generation to another.

2 For I haue said, My reuerſe shall be set by for euer: thy truth shall thou stablish in the heauens.

3 I haue made a covenant with my chosen: I haue sworn vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set by thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wondrous workes: and thy truth in the congregation of the saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hosts, who is like vnto thee: thy truth (most mighty Lord) is on euery side.

10 Thou rulest the rearing of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies at sea with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layd the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: East, and Westmen shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seate: mercy and tenderheartnesse shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall e dayly in thy Name: and in thy right hand shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift up our hoines.

19 For the Lord is our defence: the Holy one of Israel is our King.

20 Thou speakest sometimes in visions vnto thy Saints, and sayest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and my arme shall strengthen him.

23 The enemy shall not bee able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face, and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his home be stablished.

26 I will see his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my covenant shall stand fast with him.

30 His seede also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my inuencions.

32 If they breake my statutes, and keepe not my commandments: I will visite their offences with the rod, and their sinne with scourges.

33 Therefore shall I not utterly take from him: nor suffer my truth to faile.

34 My covenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

35 His seede shall endure for euer: and his seate is like as the sunne before me.

36 He shall stand fast for euermore as the moone: and as the faithfull witness in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeas'd at him.

38 Thou hast broken the covenant of thy seruants: and call his rebuile to the ground.

39 Thou hast ouerthrowen all his strong holds: and broken

Fuening  
prayer.

ken botone his strong hold.  
 40 All they that go by spoile him: and he is become a rebuke vnto his neighbours.  
 41 Thou hast let by the right hand of his enemies: and made all his aduerfaries to reioyce  
 42 Who: hast taken away the edge of his sword: and giueft him not victory in the battell.  
 43 Thou hast put out his glory: and caft his thorne downe to the ground.  
 44 The voyces of his youth hast thou fhoyned: and covered him with difhonour.  
 45 Lord, how long wilt thou hide thy selfe, for euer: and shalt thy wrath burne like fire?  
 46 Oh remember how fhort my time is: wherefore hast thou made all men fo nought?  
 47 What man is he that liueth, & fhall not fee death: and fhall he deliuer his foule from the hand of hell?  
 48 Lord, where are thy old louing kindnesfes: which thou fharest vnto David in thy prietie?  
 49 Remember (Lord) the rebuke that thy seruants haue: and how I doe heare in my bolome the rebukes of many people.  
 50 Wherewith thine enemies haue blasphemed thee, and flandered the footsteps of thine anoynted: praifed be the Lord for evermore. Amen. Amen.

Dominie, refugium. Pfa. 90.

Morning prayer.

**L**ord, thou hast bene our refuge: from one generation to another.  
 2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euelasting, and world without end.  
 3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.  
 4 For: a thousand yeeres in thy sight, are but as yesterday: seeing that it is p. st. as a watch in the night.  
 5 As loone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasfe.  
 6 In the morning it is greene, & groweth vp: but in the evening it is cut downe, dried vp, and withered.  
 7 For we consume away in thy displeasure: and are afraid at thy wrath full indignation.  
 8 Thou hast let our misdeeds before thee: and our secret finnes in the sight of thy conuenance.  
 9 For when thou art angry, all our dayes are gone by: bring our yeeres to an end, as it were a tale that is told.  
 10 The dayes of our age are threefcore yeeres: and cert. a thirgh mon he so f. ong that they come to fourefcore yeeres: yet is their strength they but labour and fo to, so f. ont paffes hit away, and we are gone.  
 11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, fo is thy displeasure.  
 12 O teach vs to number our dayes: that we may apply our hearts vnto wifedome.  
 13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.  
 14 O satisfie vs with thy mercy, and that loone: fo shall we reioyce and be glad all the dayes of our life.  
 15 Comfort vs againe now after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduerfite.  
 16 Shew thy seruants thy worke: and their children thy glory.  
 17 And thy glorious maiestie of the Lord our God be vpon vs: vpon thou the worke of our hands vpon vs, O prosper thou our handie worke.  
 Qui habitat. Pfa. 91.

**W**ho so dwelleth vnder the defence of the most High: shall abide vnder the fhadow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and

my strong hold: my God, in him will I trust.  
 3 For hee shall deliuer thee from the snare of the hunter: and from the noyome pestilence.  
 4 He shall defend thee vnder his wings, and thou shalt be safe vnto his feathers: his faithfullnesse and truth shall be thy shield and buckler.  
 5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.  
 6 For the pestilence that walketh in the darknesse: nor for the sicknesse that despoyleth in the noone day.  
 7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.  
 8 Yea, with thine eyes shalt thou behold: and see the rebuark of the bragging.  
 9 For thou Lord art my hope: thou hast let thine house of defence very high.  
 10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.  
 11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.  
 12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.  
 13 Thou shalt go vpon the Lion & Adder: the young Lion and the Dragon shalt thou tread vnder thy feete.  
 14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall let him by, because he hath known my Name.  
 15 He shall call vpon me, and I will heare him: yea, I will bring him in trouble, I will deliuer him, and bring him to honour.  
 16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Pfa. 92.

**I**t is a good thing to giue thanks vnto the Lord: and to sing psalms vnto thy Name O most High God.  
 2 To tell of thy louing kindnesse early in the morning: and of thy truth in the night season.  
 3 Upon an instrument of ten strings, and vpon the Lute: vpon a loud instrument: and vpon the Harpe.  
 4 For thou Lord hast made mee glad through thy works: and I will reioyce in giuing praise for the excellencions of thy handes.  
 5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.  
 6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.  
 7 When the v. goodly are greene as the grasfe, and when all the woikers of wickednesse doe flourish: then shall they be destroy d for euer, but thou Lord art the most High: for evermore.  
 8 For loe, thine enemies (O Lord) see thine enemies shall perish: and all the woikers of wickednesse shall be destroyed.  
 9 But my home shall be exalted like the borne of an Anticome: for I am an antiepe with fresh oyle.  
 10 Mine eye also shall see his last of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.  
 11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.  
 12 Such as be planted in the house of the Lord: shall flourish in the courts (of the house) of our God.  
 13 They also shall bring forth more fruite in their age: and shall be fat and well liking.  
 14 That they may shewe how true the Lord my strength is: and that there is no vntightheartnesse in him.

Dominus regnabit. Pfa. 93.

**T**he Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.



2 He hath made the round world so sure: that it can not be mooued.

3 Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightyler.

6 Thy testimonies. O Lord, are very sure: holines becometh thine house for euer.

Deus vltionum. Psal 94.

**O** Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, he to thy selfe.

2 Arise thou Iudge of the world: and reward the proud after their deservings.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so dishonestly: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heede ye vnto it among the people: O ye fooles, when will ye vnderstand?

9 He that planted the care, shall he not heare: or he that made the eye, shall he not see?

10 O he that nurtured the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest (O Lord: ) and teachest him in thy law.

13 That thou mayest giue him patience in time of aduersitie: vnles the pit be digged vp for the vngodly.

14 For the Lord will not take his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who wil rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not fasted but my soule had bene put to silence.

18 But when I sapor, my foote hath slipped: thy mercie (O Lord) held me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the scoole of wickednesse: which imagineth mischief as a labo?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and bestrope them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal 95.

**O** Come, let vs sing vnto the Lord: let vs heartily reioice in the strength of our saluation.

2 Let vs come before his presence with thanksgiving: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and hee made it: and his hands

prepared the dry land.

6 Come, let vs worship and fall downe: & kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proued me, and saw my works.

10 Fourtie yeeres long was I grieved with this generation, and said: it is a people that do erre in their hearts, for they haue not knowne my wayes.

11 Vnto whom I swore in my wrath: that they should not enter into my rest.

Cantate Domino. Psal 96.

**O** Sing vnto the Lord a new song: sing vnto the Lord all the while earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worship bee praised: he is moze to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kindreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring offerings, and come into his courts.

9 O worship the Lord in the beautie of holinesse: see the whole earth shad in awe of him.

10 Tell it our among the heathen, that the Lord is King: and that it is hee which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be fruitful, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnauit. Psal 97.

**T**he Lord is King, the earth may be glad thereof: yea, the multitude of the Isles may be glad thereof.

2 Cloudes and darkenesse are round about him: righteousness and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne by his enemies on euery side.

4 His lightnings gaue him vnto the world: the earth saw it, and was afraid.

5 The hills melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousness: and all the people haue seene his glory.

7 Confounded be all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 When heard of it, and reioiced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre above all gods.

10 O ye that loue the Lord, see that ye hate the thing which is euill: the Lord preferreth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

Evening prayer.

- 11 There is springing by a light for the righteous : and ioyfull glancie f. i. i. as be true hearted.
  - 12 Reioyce in the Lord pee righteous : and giue thanks for a remembrance of his holinesse.
- Cantate Domino. Psal. 98
- O** Sing unto the Lord a new song : for he hath done marvellous things.
- 1 With his otone right hand, and with his holy arme : hath he gotten himselfe the victorie.
  - 2 The Lord declared his saluation : his righteousnesse hath he openie shewed in the sight of the heathen.
  - 3 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world haue knowne the saluation of our God.
  - 4 Shew your felicityes ioyfull unto the Lord, all pee landes : sing, reioyce, and giue thanks.
  - 5 Prayse the Lord vpon the Harpe : sing to the Harpe with a Psalme of thanksgiving.
  - 6 With Trumpets also and Schalmes : O shew your felicityes ioyfull before the Lord the King.
  - 7 Let the sea make a noise, and all that therein is : the round world, and they that dwelle therein.
  - 8 Let the floods clap their hands, and let the hills be ioyfull together before the Lord : for hee is come to iudge the earth.
  - 9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord : for hee is come to iudge the earth.
  - 10 With righteousness shall he iudge the world : and the people with equitie.

Dominus regnauit. Psal. 99.

**T**he Lord is King, see the people neuer so unpattent : hee stretch betwene the Cherubims, see the earth neuer lo vngait.

- 2 The Lord is great in Sion : and high aboue all people.
- 3 They shall giue thanks vnto thy Name : which is great, wonderfull, and toly.
- 4 The kings power togeth indgement, thou hast prepared equities : thou hast executed iudgement and righteousness in Jacob.
- 5 O magnifie the Lord our God : and fall downe before his footstool, for he is holy.
- 6 Moses and Aaron among his Priestes, and Samuel among such as call vpon his Name : these called vpon the Lord, and he heard them.
- 7 He spake vnto them out of the cloudy pillar : for they kept his testimonies : & the law that he gaue them.
- 8 Thou heardst them O Lord our God : thou forgauest them, O God, and punishedst their owne intentions.
- 9 O magnifie the Lord our God, and worship him vpon his holy hill : for the Lord our God is holy.

Inubilate Deo. Psal. 100.

**O** Be ioyfull in the Lord all pe landes : serue the Lord with gladnesse, and come before his presence with a song.

- 2 We are sure that the Lord he is God : it is he that hath made vs, and not we our selues, wee are his people, and the sheepe of his pasture.
- 3 O goe your way into his gates with thanksgiving, and into his courts with praise : be thankfull vnto him, and speake good of his Name.
- 4 For the Lords is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

**M**ong shall e of mercy and iudgement : vnto thee, O Lord, will I sing.

- 2 O let me haue vnderstanding : in the way of godlinesse.
- 3 When wilt thou come vnto me : I will walke in my house with a perfect heart.
- 4 I will take no wicked thing in hand, I hate the

names of vnfaithfullnesse : there shall no such cleane vnto me.

- 5 A stoward heart shall depart from me : I will not knowe a wicked person.
- 6 Who so prynciply flaundereth his neighbour : him will I detroy.
- 7 Who so hath also a proude looke, and high stomacke : I will not suffer him.
- 8 Mine eyes looke vnto such as be faithfull in the land : that they may dwell with me.
- 9 Who lo leaue th a godly life : hee shall be my seruant.
- 10 There shall no deceitfull person dwell in my house : he that telleth lies shall not tary in my sight.
- 11 I shall loose detroy all the wicked that are in the land : that I may roote out all wicked doers from the city of the Lord.

Domine exaudi. Psal. 102.

**H**ear my prayer, O Lord : and let my crying come vnto thee.

- 2 Woe not thy face from me in the time of my trouble : incline thine eares vnto me when I call, O heare me, and that right soone.
- 3 For my dayes are consumed away like smoke : and my bones are burne by as it were a firebrand.
- 4 My heart is smitten downe, and withered like grasse : so that I forget to eate my bread.
- 5 For the voice of my groaning : my bones will scarce cleaue to my flesh.
- 6 I am become like a Delicant in the wilderness : and like an Owle that is in the desert.
- 7 I haue watched : & am euen as it were a Sparrowe that stretch alone vpon the house top.
- 8 Mine enemies reuile me all the day long : & they that are mad vpon me, are twome together against me.
- 9 For I haue eaten ashes as it were bread : and mingled my drinke with weeping.
- 10 And that because of thine indignation & wrath : for thou hast taken me by, and cast me downe.
- 11 My dayes are gone like a shadow : and I am withered like grasse.
- 12 But thou O Lord shalt endure for euer : and thy remembrance throughout all generations.
- 13 Thou shalt arise and haue mercy vpon Sion : for it is time that thou haue mercy vpon her, yea, the time is come.
- 14 And why : thy seruants thinke vpon her stones : and it pitieth them to see her in the dust.
- 15 The heathen shall feare thy Name, O Lord : and all the kings of the earth thy glorie.
- 16 When the Lord shall build vpon Sion : and when his glory shall appeare.
- 17 When hee turneth him vnto the prayer of the poore destitute : and despiseth not their desire.
- 18 This shall hee desire for those that come after : and the people which shal be borne, shall praise the Lord.
- 19 For he hath looked downe from his Sanctuarie out of the heauen vnto the Lord behold the earth.
- 20 That he might heare the mourning of such as be in captiuitie : and deliuer the children appointed vnto death.
- 21 That they may declare the Name of the Lord in Sion : and his worship at Hierusalem.
- 22 When the people are gathered together : and the kingdomes also to serue the Lord.
- 23 He brought downe my strength in my iourney : and shortened my dayes.
- 24 But I sayd, O my God, take me not away in the midst of mine age : as for thy peeres they endure throughout all generations.
- 25 Thou Lord in the beginning hast layde the foundation of the earth : and the heauens are the worke

Morning prayer.



of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old as doeth a garment.

27 And as a vestment shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and thysele scene shall stand fast in thy sight.

Benedic anima. Psal. 103.

**P**Raise the Lord, O my soule: and all that is within me, praise his loyde Name.

2 Praise the Lord, O my soule: and forget not all his benefites

3 Which forgiveth all thy sinnes: & healeth all thine infirmities

4 Which saveth thy life from destruction: & crowneth thee with mercy and loving kinde nesse.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an Eagle.

6 The Lord ex-cuteh righteinesse & iudgement: for all them that are oppresse with wrong.

7 He sheweth his wayes unto Hosts: his workes unto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He wil not away be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: even so is the Lord mercifull to them that feare him.

14 For he knoweth wherof we be made: he remembereth that we are but dust.

15 The dayes of man are but as grass: for he flourisheth as a floure of the field.

16 For as soone as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that feare him: and his righteouinesse upon childrens children.

18 Given upon such as keepe his covenant: and thinke upon his commandments to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth over all.

20 O praise the Lord, ye Angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voyce of his word.

21 O praise the Lord, all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

**P**Raise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou doste keele thy selfe with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Which loveth the beames of his chamber in the waters: and maketh the cloudes his charer, and walketh upon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire

5 He laid the foundations of the earth: that it never should moue at any time.

6 Thou coverest it with the deepe like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe up as high as the hills, and downe to the valleyes beneath: euen unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neiher turne againe to come the earth.

10 He leueth the springs into the rivers: which runne among the hills.

11 All brookes of the fildes drinke thereof: and the wilde asses gurnch their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy workes.

14 He bringeth forth grasse for the cattell: & greene herbe for the fettle of men.

15 What he may bring foorth out of the earth, and wine that maketh glad the heart of man, and oyle to make him a cheerefull countenance, & bread to strengthen mans heart.

16 The trees of the Lord also are full of sappe: euen the Cedars of Libanus, which he hath planted.

17 Wherin the birds make their nestes: and the fittre trees are a dwelling for the Sorkes.

18 The high hills are a refuge for the wild Goats: and so are the stony rocks for the Conies.

19 He appointed the Moone for certaine seasons: and the Sonne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beastes of the forest doe moue.

21 The Lions roaring after their praye: doe seeke their meate at God.

22 The Sonne ariseth, and they get them away together: and lay them downe in their beddes.

23 Man goeth forth to his worke, and to his labour: vntill the evening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26 There goe the ships, & there is that Leuitan: whom thou hast made to take his pasture therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giueth it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou letteth thy breath goe forth, they shall be made: & thou shalt renew the face of the earth.

31 The glorious maiestie of the Lord shall endure for ever: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hills, they shall smocke.

33 I will sing vnto the Lord, as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

**O** Lord, I thank thee vnto the Lord, and call vpon his Name: tell the people what things he hath done.

Morning prayer.

Evening prayer.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderful works.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face continually.

5 Remember the marvellous works that he hath done: his wonders, and the iudgements of his mouth.

6 O pee seed of Abraham his seruant: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 Wee hath bene alway mindfull of his covenant and promise: that he made to a thousand generations.

9 Euen the covenant that he made with Abraham: and the othe that he sware vnto Isaac.

10 And appointed the same vnto Jacob for a Law: and to Israel for an euermlasting Testament.

11 Saying vnto thee but I giue the land of Chanaan: the lot of your inheritance.

12 When there were per but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but repproued euen kings for their sake.

15 Touch not mine Anointed: & to my Prophets no harme.

16 Whereouer, he called for a death vpon the land: and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Joseph which was sold to be a bondseruant.

18 Who e frette they hurt in the stocks: the prouision entered into his soule.

19 vntill pime came that his cause was knowne: the word of the Lord tried him.

20 The King sent and deliuered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might enforme his places after his will: and reach his Senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And hee increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt vniciously with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slew their fish.

30 Their land brought forth frogges: yea, euen in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them hailestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grasshoppers came, and eatey Mars innumerable: and did eat by all the graffe in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with silver & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the head of brauen.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in dry places.

41 For why? he remembered his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his Chosen with gladness.

43 And gaue them the lands of the Heathen: and they took the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

Confitemini Domino. Psal. 106.

O Give thanks vnto the Lord, for his gracious: and his mercie innumereb for euer.

2 Who can expresse the noble acts of the Lord: or their feyth all his people?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me O Lord, according to the fauour that thou hast had vnto thy people: O bid me with thy saluation.

5 That I may see the felicitie of thy Chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: we haue done amill, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy graue: at goodnesse in remembrance: but were disobedient at the sea enen at the red sea.

8 Nevertheless, hee helped them for his Names sake: that he might make his power to be knowne.

9 He rebuked the red sea also, and it was dried by: so he led them throught the deepe, as they row a waile-nesse.

10 And hee failed them from the aduetaries hands: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then blest they his holy name: and sang praise vnto him.

13 But with in a while they forgot his works: and would not abide his c. unfaile.

14 But liue came vpon them in the wilderness: and they tempted God in the desert.

15 And he gaue them their desire: and sent leanenes with all into their soule.

16 They angered Moses also in the tents: & Aaron the Saint of the Lord.

17 So the earth opened, and swallowed by Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt by the vngodly.

19 They made a calfe in Horeb: and worshipped the golden image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgot God their Saviour: which had done so great things in Egypt.

22 Wonderful works in the land of Ham: and fearefull things by the red sea.

23 So hee sayd he would haue destroyed them, had not Moses his Chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought some of that pleasant land, and gaue no credence vnto his word,

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25 But murmured in their tents : and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them : to ouerthrow them in the wilderness.

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They toynd themselves vnto Baal Peor : and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions : and the plague was great among them.

30 Then stood vp Phineas, and prayed : and to the plague ceased.

31 And that was counted vnto him for righteousnesse : among all posterities for euermore.

32 They angered him also at the waters of strife : so that he punished Beles for their sakes.

33 Because they prouoked his spirit : so that he spake vnadvisedly with his lips.

34 Neither defraied they the heathen : as the Lord commanded them.

35 But were mingled among the heathen : and learned their works.

36 In so much that they worshipped their idoles, which turned to their owne decay : yea, they offered their sones and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sounes and of their daughters : whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne works : and went a whoozing with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people : in so much that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the heathen : and they that hated them, were lords ouer them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time vld he deliuer them : but they rebelled against him with their owne inuentions, & were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduertitie : he heard their complaint.

44 He thought vpon his covenant, & pitied them according to the multitude of his mercies : yea, hee made all those that had led them away captiue, to pitie them.

45 Deliuer vs O Lord our Godys gather vs from among the heathen : that wee may giue thanks vnto thy holy Name, and make our bo- of thee praise.

46 Blessed bee the Lord God of Israel, from everlasting, and world without end : and let all the people say, Amen.

Confitemini Domino. Psal. 107.

**O** give thanks vnto the Lord, for he is gracious : and his mercie endureth for euer.

2 Let them giue thanks, whom the Lord hath redeemed, and deliuered from the hand of the enemy.

3 And gathered them out of the lands, from the East & from the West : from the North, & from the South.

4 They went astray in the wilderness out of the way : and found no citie to dwell in.

5 Hunger and thirst, their soule fainted in them.

6 So they cried vnto the Lord in their trouble : and he deliuered them from their distresse.

7 He led them forth by the right way : that they might go to the citie where they dwelt.

8 That men would therefore praise the Lord for his goodnesse : and declare the wonders that he doeth for the children of men.

9 For he satisfieth the emptie soule : and filleth the hungry soule with goodnesse.

10 Such as lie in darkenesse and in the shadow of death : being fast bound in misery and pain.

11 Because they rebelled against the word of the Lord : & lightly regarded the counsell of the most High.

12 He also brought downe their heart through beauty : for they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble : he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death : & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brass : and smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickednesse.

18 Their soule abhorred all manner of meate : and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble : he deliuered them out of their distresse.

20 Hee sent his word and healed them : and they were saned from their destruction.

21 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiving : and tell out his works with gladnesse.

23 They that goe downe to the sea in ships : and occupie their busines in great waters.

24 These men see the workes of the Lord : and his wonders in the deepe.

25 For at his word the stormy wind ariseth : which lifteth vp the waues therof.

26 They are caried by to the heauen, and downe againe to the deepe : their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry vnto the Lord in their trouble : he deliuereth them out of their distresse.

29 For he maketh the storme to cease : so that the waues thereof are still.

30 Then are they glad, because they see at rest : and hee bringeth them vnto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people : and praise him in the feast of the Church.

33 Which turneth the floods into a wilderness : and dieth by the water springes.

34 A fruitfull land maketh he barren : for the wickednesse of them that dwell therein.

35 Againe hee maketh the wilderness a standing water : and water springes of a dry ground.

36 And there he setteth the hungry : that they may build them a citie to dwell in.

37 That they may sowe their land, and plant vines yards : to yeeld them fruits of increase.

38 Hee blesseth them, so that they multiply exceedingly : and setteth not their cattell to decrease.

39 And againe, when they are minished & brought lowe : through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill entreated through

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through tyrants: and let them wander out of the way in the wilderness.

41 But helpe he the poore out of miserie: and make hee in thy households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who is wise, will ponder these things: and they shall understand the lowing knowledge of the Lord.

Paratum cor meum. Psal. 108.

**O** God, my heart is ready (my heart is ready:) I will sing and give praise with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thanks vnto thee. O Lord, among the people: I will sing psalmes vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy truth reacheth vnto the cloudes.

5 Set vp thy voice (O God) aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand saue them, and heare thou me,

7 God hath spok'n in his holinesse: I will reioyce therefore and dance with them, and meete out the balley of Succoth.

8 Shield is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Heab is my walk: pot: ouer Edom will I call out my shoe, vpon the Ididitines will I triumph.

10 Who will leade mee into the strong citie, and who will bring me into Edom?

11 Hast not thou forsaken vs? O God: and wilt not thou, God, go forth with our hosts?

12 O helpe vs against the enemy: for vaine is the helpe of man.

13 Though God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

**H**olde not thy tongue, O God of my prayse: for the mouth of the vngodly, pea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with woordes of hatred, and sought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hated for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his laborer.

11 Let there bee no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away,

14 Let them alway be before the Lord: that he may

root out the memoriall of them from off the earth.

15 And that because his misdeed was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delict was in cursing, and it shall happen vnto him: hee is not blest, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a ragment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloe that he hath vpon him: and as the girde that hee is alway girted withall.

19 Let it thus happen from the Lord vnto mine enemies: and to thole that sprake euill against my soule.

20 But heale thou with me (O Lord God) according vnto thy name: for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore: and my heart is wounded with griefe.

22 I goe hence like the shadow that departeth: and am vtterly away as the grasshopper.

23 My knees are weak through fasting: my flesh is dreyed for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me (O Lord my God:) oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against mee, but let thy seruants reioyce.

28 Let mine aduersaries bee clothed with shame: and let them cover themselves with their owne confusion, as with a cloke.

29 As for mee, I will giue great thanks vnto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poores: to saue his soule from vnrighuous Iudges.

Dixit Dominus. Psal. 110.

**T**he Lord sayde vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings: they shall worship: the dewe of thy birth is of the wombe of the morning.

4 The Lord sweare, and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound thine enemies Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreyes.

7 He shall drinke of the brooke in the way: therefore shall hee lift vp his head.

Confitebor tibi. Psal. 111.

**I** will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The works of the Lord are great: sought out of all them that haue pleasure therein.

3 His woike is worthy to be prayed and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath done his maruelous woikes: that they ought to be had in remembrance.



- 5 He hath giuen meate vnto them that feare him: he shall euer be mercifull of his Couenant.
- 6 He hath shewed his people power of his works: that he may giue them the heritage of the heathen.
- 7 The works of his hands are veritie and iudgement: all his commandements are true.
- 8 They stand fast for euer: and euer: and are done in truth and equitie.
- 9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.
- 10 The feare of the Lord is the beginning of wisdom: a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

- B**lessed is the man that feareth the Lord: hee hath great delight in his commandements.
- 2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.
- 3 Riches and plenty shall be in his house: and his righteousness endureth for euer.
- 4 Vnto the good hee ariseth vpon sight in the darkness: he is mercifull, iust, and righteous.
- 5 A good man is mercifull, and lowly: and will giue his words with discretion.
- 6 For he shall neuer be moued: and the righteous shall be in a remembrance.
- 7 He will not be afraid for any euill tidings: for his heart is without feare, and beleueth in the Lord.
- 8 His heart is stablished, and wil not shrink: vntill he see his venge vpon his enemies.
- 9 He hath dispersed abroad, and giuen to the poore: and his righteousness remaineth for euer, his honor shall be exalted with honour.
- 10 The vngodly shall see it, and it shall grieve him: he shall gnash with his teeth, and continue away, the desire of the vngodly shall perish.

Laudare pueni. Psal. 113.

- P**raise the Lord (ye seruants:) O praise the Name of the Lord.
- 2 Blessed be the Name of the Lord: from this time forth for evermore.
- 3 The Lords Name is praised: from the rising vp of the Sunne vnto the going downe of the same.
- 4 The Lord is high above all heathen: and his glory above the heauens.
- 5 Who is like vnto the Lord our God, that hath his dwelling so high: are yet humbleth himselfe to behold the things that are in heauen and earth?
- 6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.
- 7 That he may set him with the princes: euen with the princes of his people.
- 8 He maketh the barren woman to keepe house: and to be a topfull mother of children.

In exitu Israel. Psal. 114.

- W**hen Israel came out of Egypt: and the house of Jacob from among the strange people.
- 2 Iuda was his Sanctuarie: and Israel his dwelling.
- 3 The sea saw that, and fled: Iordan was broken backe.
- 4 The mountaines skipped like Rammes: and the little hills like yong sheepe.
- 5 What aileth thee, O thou sea, that thou fleddest: and thou Iordan, that thou wast broken backe?
- 6 Ye mountaines, that ye skipped like Rammes: and ye little hills like yong sheeps.
- 7 Tremble thou earth at the presence of the Lord:

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- at the presence of the God of Jacob.
- 8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.
- Non nobis Domine. Psal. 115.
- N**ot vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and for thy truest sake.
- 2 Wherefore shall the heathen say: Where is now their God?
- 3 As for our God, he is in heauen: he hath done what heuer pleased him.
- 4 Their idoles are silver and gold: euen the worke of mens hands.
- 5 They haue mouthes and speake not: eyes haue they, and see not.
- 6 They haue eares and heare not: noses haue they, and smell not.
- 7 They haue hands and haue not, feete haue they, and walke not: neither speake they throug; thurc thout.
- 8 They that make them, are like vnto them: and so are a liars as put their trust in them.
- 9 But thou house of Israel, trust thou in the Lord: he is thy succour and defence.
- 10 He house of Aaron, put your trust in the Lord: he is their helper and defender.
- 11 He that feare the Lord, put your trust in the Lord: he is their helper and defender.
- 12 The Lord hath bene mercifull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.
- 13 He shall blesse them that feare the Lord: both small and great.
- 14 The Lord shall increase you more and more: you: and your children.
- 15 He are the blessed of the Lord: which made heauen and earth.
- 16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
- 17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.
- 18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

- I**Am well pleased: that the Lord hath heard the voice of my prayer.
- 2 That hee hath enclined his eare vnto mee: therefore will I call vpon him as long as I liue.
- 3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.
- 4 I shall finde trouble and heavinesse, and I shall call vpon the Name of the Lord: O Lord I beseech thee deliuer my soule.
- 5 Gracious is the Lord and righteous: yes, our God is mercifull.
- 6 The Lord preferreth the simple: I was in miserie, and he helped me.
- 7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
- 8 And wher? thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.
- 9 I will walke before the Lord: in the land of the liuing.
- 10 I beleueed, and therefore will I speake, but I was sore troubled: I sayd in my haste, All men are liars.
- 11 What reward shall I giue vnto the Lord: for all the benefitt that he hath done vnto mee?
- 12 I wil receive the cup of saluation: and call vpon the

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the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his names.

14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bones in sunder.

15 I will offer to thee the sacrifice of thanksgiuings: and will call byn the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courtes of the Lordes house, tixn in the middes of thee, O Hierusalem. Praise the Lord.

Laudate Dominum, Psal 117.

**O** Prause the Lord all ye heathen: prayse him all ye nations.

2 For his mercifull kindnes is ever more & more toward vs: and the truth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino, Psal. 118.

**O** Since thou thankes vnto the Lord, for hee is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nationes compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thokes: for in the Name of the Lord I will destroy them.

13 Thou hast thankes for at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my long: and is become my saluation.

15 The voyce of ioy and Iealsh is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but live: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me euer vnto death.

19 Open me the gates of righteousness: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is maruillous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be gladd in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed belight: shine the sacrifice with cordes, pre, euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Peri immaculati, Psal 119.

**B**lessed are those that are undefild in the way: and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that we shal diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnsaued heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corriget.

**W**herewithall shall a young man cleanse his way: when he is ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy voyces haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lippes haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all maner of riches.

7 I will talke of thy commandments: and haue respect vnto thy wayes.

8 Thy delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

**O** Doe well vnto thy seruant: that I may live, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderful things of thy Law.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proud: and cursed are they that see thee: from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Directes also did sit and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhæst pavimento.

**M**y soule cleaunt to the dust: O quicken thou mee according to thy word.

2 I haue knowledgged my wayes, and thou hast heard mee:

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prayer.



me: **D** teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talke of thy wondrous works.

4 My soule melteth away for very heavinesse: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I have chosen the way of truth: and thy judgements have I loved before me.

7 I have sicken unto thy testimonies: **O** Lord comfort me now.

8 I will runne the way of thy commandments: when thou hast set my heart at liberty.

Legem pone.

**T**each me, **O** Lord, the way of thy statutes: and I shall keepe it unto the end.

2 Give me understanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to concupiscence.

5 Turne away mine eyes, lest they beholde vanitie: and quicken thou me in thy way.

6 Establish thy word in thy servant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: **O** quicken me in thy righteousness.

Et veniat super me.

**L**et thy loving mercy come also unto me, **O** Lord: Leuen thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 Take not the word of thy truth verily out of my mouth: for my hope is in thy judgements.

4 So shall I alway keepe thy law: yea, for ever and ever.

5 And I will walke at libertie: for I seeke thy commandments.

6 I will speake of thy testimonies also, even before Kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my studie shall be in thy statutes.

Memor esto verbi tui.

**O** Think upon thy servant, as concerning thy words: when in thou hast caused me to put my trust.

2 The same is my comfort in my troubles: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy Law.

4 For I remembered thine everlasting judgements, **O** Lord: and received comfort.

5 I am horribly afraid: for the bagodly that forsake thy Law.

6 Thy statutes have bene my songs: in the house of my pilgrimage.

7 I have thought upon thy name, **O** Lord, in the night season: and have kept thy Law.

8 This I had: because I kept thy commandments.   
 Portio mea Domine.

**T**hou art my portion, **O** Lord: I have promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: **O** be mercifull unto me according to thy word.

3 I called mine owne wayes to remembrance: and

turned my feete unto thy testimonies.

4 I made haste & prolonged not the time: to keepe thy commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy Law.

6 At midnight I will rise to give thanks unto thee because of thy righteous judgements.

7 I am a companion of all them that feare thee: and keepe thy commandments.

8 The earth, **O** Lord, is full of thy mercy: **D** teach me thy statutes

Bonitatem facisti.

**O** Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 I learne me true understanding and knowledge: for I have beleueed thy commandments.

3 Before I was troubled, I went weeping: but now haue I kept thy word.

4 Thou art good and gracious: **D** teach mee thy statutes.

5 The proud have imagined a lye against me: but I will keepe thy commandments with my whole heart.

6 Their heart is as fat as butter: but my delight hath bene in thy Law.

7 It is good for mee that I have bene in trouble: that I may learne thy statutes.

8 The Law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tua fecerunt me.

**T**hy hands have made me and fastened mee: **E**uening giue me understanding, that I may learne thy commandments.

2 They that feare thee will be glad when they see me: because I have put my trust in thy word.

3 I know (**O** Lord) that thy judgements are righteous: and that thou of very faithfulness hast caused me to be troubled.

4 Let thy mercifull kindness be my comfort: according to thy word unto thy servant.

5 Let thy loving mercies come unto mee, that I may live: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as feare thee, and have known thy testimonies: be turned unto me.

8 Let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

**M**y soule hath longed for thy salvation: and I have had a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, **O** when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for mee: which are not after thy Law.

6 All thy commandments are true: they persecute me falsely, **O** be thou my helpe.

7 Thy word is most made an end of me upon earth: but I forooke not thy commandments.

8 **O** quicken me after thy loving kindness: and so shall I keepe the testimonies of thy mouth.

In aeternum Domine.

**O** Lord, thy word endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinances:

Morning prayer.

Evening prayer.

nance: for all things serue thee.

4 If my delight had not bene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy commandements.

7 The ungodly layed wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things are come to an end: but thy commandement is exceeding broad.

Quonodo dilexi.

**L**ord, what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euill with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not humke from thy iudgements: for thou teachest me.

7 Oh how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

**T**hy word is a lantern vnto my feet: and a light vnto my pathes.

2 I haue sowne, and am steadfastly purposed: to keepe thy righteous iudgements.

3 I am troubled about meature: quicken me (O Lord) according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and reach me thy iudgements.

5 My soule is alway in my hand: yet do I not forget thy Law.

6 The ungodly haue laid a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for ever: & why? they are the hery joy of my heart.

8 I haue applied my heart to fulfill thy statutes alway, euen vnto the end.

Iniquos odio habui.

**I** hate them that imagine euill things: but thy Law do I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O stablish mee according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou putt'st away all the ungodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

**I** deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy statutes.

5 I am thy seruant. O graunt me vnderstanding: that I may keepe thy testimonies.

6 It is time for thee Lord to lay to thy hand: for they haue despised thy Law.

7 For I loue thy commandements: above golde and precious stone.

8 Therefore vobse I straight all thy commandements: and all false wayes I bitterly abhorre.

Mirabilia.

**T**hy testimonies are wonderful: therefore doeth my soule keepe them.

2 When thy word goeth forth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be merciful vnto me: as thou best to do vnto those that loue thy name.

5 O det my steps in thy words: and so shall no wickednes haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 Shew to the light of the countenance vpon thy seruant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

**R**ighteous art thou, O Lord: and true is thy iudgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath enim consumed me: because mine enemies haue forgotten thy words.

4 Thy word is tried to the bittermost: and thy seruant loveth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an euerlasting righteousness: and thy Law is the truth.

7 Trouble and heavinesse haue taken holde vpon me: yet is my delight in thy commandements.

8 The righteousness of thy testimonies is euerlasting: O graunt me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

**I** call with my whole heart: heare me, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe mee, and I shall keepe thy testimonies.

3 Early in the morning doe I arise vnto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Heare my voyce, (O Lord) according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They draw nigh that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowen long tyme: thou hast grounded them for euer.

Vide humilitatem.

**O** consider mine aduersitie, and deliuer me: for I do not forget thy Law.

2 Avenge thou my cause, and deliuer me: quicken me according vnto thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Haue there are that trouble me, and persecute me: yet doe I not swaue from thy testimonies.



6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandments: O quicken mee according to thy louing kinde- nesse.

8 Thy word is true from everlasting: all the iudgements of thy righteoussesse endure for euermore.

Principes persecuti sunt.

Princes haue persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great treasures.

3 As for lies, I hate and abhorre them: but thy Law do I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offenders at it.

6 Lord, I haue looked for thy saving health: and done after thy commandments.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commandments and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 Thy lipses shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand helpe me: for I haue chosen thy commandments.

6 I haue longed for thy saving health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheep that is lost: oh seeke thy seruant, for I do not forget thy commandments.

Ad Dominum. Psal. 120.

When I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee, thou false tongue: euen might and sharpe arrowes, with hot burning coales.

4 What is me, that I am constrained to dwell with Geseck: and to haue mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 My labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Ieuani oculus. Psal. 121.

I will lift vp mine eyes vnto the hills: from whence cometh my helpe.

2 My helpe cometh euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee, will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserve thee from all euill: yea, he is euen he that shall keepe thy soule.

8 The Lord shall preserve thy going out and thy coming in: from this time forth for euermore.

Iaxacus sum. Psal. 122.

I was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a city: that is at builded in it selfe.

4 For whether the tribes goe vp, euen the tribes of the Lord: to sacrifice vnto Israel, to giue thanks vnto the name of the Lord.

5 For there is the seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteoussesse with in thy palaces.

8 For my brethren and companions sake: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuauit oculus meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mappen vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vnto thee as vnto the dead.

4 Our soule is filled with the scornfull reproose of the wealthy: and with the despitefull ste of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not bene on our side (notu. I map Israel say) if the Lord himselfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs vp quick: when they were so wretchedly displeas'd at vs.

3 Yea the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is elap'd euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be remoued as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hills stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly cometh not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that feare thee and true of heart.

5 As for such as turne backe vnto their otne wickednesse: the Lord shall leaue them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

When the Lord curd against the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayd they among the heauen: the Lord hath

Morning prayer.

Evening prayer.

hath done great things for them.

4 **Yea,** the Lord hath done great things for vs al. ready: whereof we reioyce.

5 **Turne** cut captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 **Hee** that now goeth on his way weeping, and beareth soothly good seede: shall doubtlesse come againe with ioy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

**E**xcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but lost labour that ye haue to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloved sleepe.

4 **For,** children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the pong children.

6 **Happy** is the man that hath his quiver full of them: they shall not be ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

**B**lessed are all they that feare the Lord: and wasse in his waues.

2 For thou shalt eate the labours of thine hands: D well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the walles of thine house.

4 Thy children like the Olive branches: round about thy table.

5 **Loe,** thus shall the man be blessed: that feareth the Lord.

6 **The** Lord seds out of Sion shall blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 **Yea,** that thou shalt see thy childrens children: and peace vpon Israel.

Sape expugnauerunt. Psal. 129.

**M**any a time haue they fought against me from my youth vp: (may Israel now say.)

2 **Yea,** many a time haue they bered me from my path vp: but they haue not preuailed against me.

3 **The** plowers plowed vpon my backe: and made long furrowes.

4 **But** the righteous Lord: hath beuen the snares of the vngodly in pieces.

5 **Let** them be confounded and turned backward: as many as haue euill will at Sion.

6 **Let** them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 **Whereof** the mower filleth not his hand: neither he that bindeth vp the sheaves, his belome.

8 **So** that they which goe by, say not so much as the Lord: woeher you: wee wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

**O**ut of the deepe haue I called vnto thee (O Lord): Lord heare my voyce.

2 **Oh** let thine eares consider well: the voyce of my complaint.

3 **If** thou Lord wilt be extreme to marke what is done amisse: oh Lord, who may abide it?

4 **For** there is mercy with thee: therefore shalt thou be feared.

5 **I** looke for the Lord, my soule doth wait for him: in his word is my trust.

6 **My** soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 **O** Israel trust in the Lord, for with the Lord

there is mercy: and with him is plenteous redemption.

8 **And** hee shall redeeme Israel: from all his finnes. Domine, non est. Psal. 131.

**L**orde, I am not highly minded: I haue no proude looks.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 **But** I rekeine my soule, and keepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 **O** Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

**R**emember David: and all his trouble.

2 **How** hee swore vnto the Lord: and betwixt a bow vnto the almighty God of Jacob.

3 **I** will not come within the tabernacle of my house: nor climbe vp into my bed.

4 **I** will not suffer mine eyes to sleepe, nor mine eyelids to kumber: neither the temples of my head to take any rest.

5 **Untill** I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 **Lo,** we heard of the same at Ephzara: and found it in the wood.

7 **We** will goe into his tabernacle: and fall low on our knees before his footstole.

8 **Arise,** O Lord, into thy resting place: thou and the Arke of thy strength.

9 **Let** thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfullnesse.

10 **For** thy seruant Davids sake: tunc not away the presence of thine anoynted.

11 **The** Lord hath made a faithfull othe vnto David: and hee shall not shrinke from it.

12 **Of** the fruite of thy body: shall I set vpon thy seat.

13 **If** thy children will keepe my covenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 **For** the Lord hath chosen Sion to be an habitation for himselfe: hee hath chosen for her.

15 **This** shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 **I** will blesse her daughters with increase: and will satisfie her poore with bread.

17 **I** will decke her Priests with health: and her Saints shall reioyce and sing.

18 **There** shall I make the borne of Davids to flourish: I haue ordeined a lanterne for mine anoynted.

19 **As** for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quom bonus. Psal. 133.

**B**ehold how good and ioyfull a thing it is: brethren to dwell together in vnite.

2 **It** is like the precious oymntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 **Like** as the dew of Hermon: which fell vpon the hill of Sion.

4 **For** there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

**B**ehold (now) praye the Lord: all ye seruants of the Lord.

2 **Be** that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 **Lift** vp your hands in the Sanctuary: and praye the Lord.

4 **The** Lord that made heauen and earth: giue thee blessing out of Sion.



Laudate nomen. Psal. 135.

**O** praise the Lord, praise ye the Name of the Lord: people it, ye servants of the Lord.  
 2 Ye that stand in the house of the Lord: in the courts of the house of our God.  
 3 O praise the Lord, for the Lord is gracious: singing praises unto his Name, for it is lovely.  
 4 For why? the Lord hath chosen Jacob unto himselfe: and Israel for his owne possession.  
 5 For I know that the Lord is great: and that our Lord is above all gods.  
 6 Whatsoever the Lord pleased, that did he in heauen and in earth: and in the sea and in all deepe places.  
 7 He bringeth forth the cloudes from the ends of the world: and sendeth forth lightning with the raine, bringing the bindees out of his treasures.  
 8 He smote the first borne of Egypt: both of man and beest.  
 9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.  
 10 He smote diuers nations: & slew mighty kings.  
 11 Selson king of the Amozites: and Og the king of Basan: and all the kingdomes of Chanaan.  
 12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.  
 13 Thy Name, O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.  
 14 For the Lord will avenge his people: and hee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: is the worke of mens hands.  
 16 They haue mouthes, and speake not: eyes haue they, but they see not.  
 17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.  
 18 They that make them, are like vnto them: and so are all they that put their trust in them.  
 19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.  
 20 Praise the Lord ye house of Leuit: ye that feare the Lord, praise the Lord.  
 21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

**O** sine thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.  
 2 O giue thanks vnto the Lord of all gods: for his mercy endureth for euer.  
 3 O thanke the Lord of all lordes: for his mercy endureth for euer.  
 4 Which onely doeth great wonders: for his mercy endureth for euer.  
 5 Which by his excellent wisdom made the heauens: for his mercy endureth for euer.  
 6 Which laid out the earth about the waters: for his mercy endureth for euer.  
 7 Which hath made great lights: for his mercy endureth for euer.  
 8 The Sunne to rule the day: for his mercy endureth for euer.  
 9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.  
 10 Which smote Egypt with their first borne: for his mercy endureth for euer.  
 11 And brought out Israel from among them: for his mercy endureth for euer.  
 12 With a mighty hand and stretched out arme: for his mercy endureth for euer.  
 13 Which diuided the red sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe through the mides of the sea: for his mercy endureth for euer.  
 15 But as for Pharaoh and his host, he ouerthrew them in the red sea: for his mercy endureth for euer.  
 16 Which led his people through the wilderness: for his mercy endureth for euer.  
 17 Which smote great kings: for his mercy endureth for euer.  
 18 Hea, and slew mighty kings: for his mercy endureth for euer.  
 19 Selson king of the Amozites: for his mercy endureth for euer.  
 20 And Og the king of Basan: for his mercy endureth for euer.  
 21 And gaue away their land for an heritage: for his mercy endureth for euer.  
 22 Euen for an heritage vnto Israel his seruants: for his mercy endureth for euer.  
 23 Which remembered vs when we were in troubles: for his mercy endureth for euer.  
 24 And hath deliuered vs from our enemies: for his mercy endureth for euer.  
 25 Which giueth food to all flesh: for his mercy endureth for euer.  
 26 O giue thanks vnto the God of heauen: for his mercy endureth for euer.  
 27 O giue thanks vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

**B**y the waters of Babylon we sat downe and wept: when we remembred (thee) O Sion.  
 2 As for our harps, we hanged them vp: vpon the trees that are therein.  
 3 For they that led vs away captiue, required of vs then a melody in our heauicnes: sing vs one of the songs of Sion.  
 4 How shall we sing thy Lords song: in a strange land?  
 5 If I forget thee, O Hierusalem: let my right hand forget her cunning.  
 6 If I do not remember thee, let my tongue cleaue to the rooke of my mouth: yea, if I preferre not Hierusalem in my mirth.  
 7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.  
 8 O daughter of Babylon, waisted to misery: yea, saye they shall be ye reuwarders ther as thou hast serued vs.  
 9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

**I** will giue thanks vnto thee, O Lord, with my tubelz I heart: euen before thy or a will I sing praise vnto thee.  
 2 I will worship toward thy holy temple, & praise thy Name, because of thy louing kindness & true he: for thou hast magnified thy Name, & thy work above all things.  
 3 When I called vpon thee, thou hearest me: and encreasest my soule with much strenght.  
 4 All the Kings of the earth shall waipe thee, O Lord: for they haue heard the words of thy mouth.  
 5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.  
 6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdereth them as farre off.  
 7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.  
 8 The Lord shall make good his saying in order else toward me: yea, thy mercy, O Lord, endureth for euer, while thou shalt be thyne owne hands.  
 Domine

Euening prayer.

Morning  
prayer.

**O** Domine probasti. Psal. 139.  
 Lord, thou hast searched me out, and known me: thou knowest my downe sitting, and mine uprising, thou hast understood my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my way.

3 For loe, there is not a worde in my tongue: but thou, O Lord, knowest it all: secretly.

4 Thou hast fashioned me behind and before: and laid thine hand vpon me.

5 Such know a ledge is too wonderful and excellent for me: I cannot attaine vnto it.

6 Whether shall I goe then from thy Spirit: or whether shall I goe then from thy presence?

7 If I climb vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vtremost parts of the sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reins are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearfully & wonderfully made: marvellous are thy works, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the lumme of them?

18 If I tell them, they are more in number then the sand: when I awake w, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me pe blood thirlike men.

20 For they speake vnrightheously against thee: and thine enemies take by Name in vain.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 O Lord, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerslaking.

Bribe me Domine. Psal. 140.

**D**eliver me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which in agine mischiefes in their hearts: and stirre vs strike all the day long.

3 They haue sharpened their tongues like a serpent: Adders payson is vnder their lips.

4 Retene. O Lord, from the hands of the vngodly: preserue mee from the wicked men which are purposed to ouerthrow my goings.

5 They haue hated layd a snare for me, and spread a net abroad with cordes: yea, and let trappes in my way.

6 If I say vnto the Lord, thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination preuaile, lest they bee too pouer.

9 Let the mischiefes of their owne lips fall vpon the head of them: that compassie me about.

10 Let hote burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes, shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the prouee: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine clamauit. Psal. 141.

**L**ord, I call vpon thee, heare the voyce me: and consider my voyce, when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch (O Lord) before my mouth: & keepe the doore of my lips.

4 Let not mine heart bee enclined to any euill thing: let me not be occupied in vngodly thoughts, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my wordes, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh and beweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue layd for me: and from the trappes of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Vocce mea ad Dominum. Psal. 142.

**I** cryed vnto the Lord with my voyce: yea, euen vnto the Lord vnto I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knowest my path: in the top wherein I walked, haue they pritiully layd a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would knowe me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and sayd: Thou art my hope and my portion in the land of the sitting.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my perle outgo: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy Name: which thing I shall do vnto thee, when thou shalt haue brought me, then shall the righteous resort vnto my company.

Domine exaudi. Psal. 143.

**H**ear me my prayer, O Lord, and consider my desire: hearken vnto me for thy truetly and righteousnesse sake.

2 And enter not into iudgement with thy seruants: for in thy sight shall no man iustifying be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layd me in the darknesse, as the men that haue bene long dead.

4

Euening  
prayer.



4 Therefore is my spirit bereaved within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I make upon all thy workes: yea, I create my selfe in the workes of thy hands.

6 I stretch forth my hands unto thee: my soule gaspeth unto thee as a thirlike lawd.

7 Heare me, O Lord, and that soone, for my spirit waereth faint: hide not thy face from me, lest I be like unto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me þ way that I should walke in, for I lift up my soule unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: & for thy righteousness sake: taking my soule out of trouble.

12 And of thy goodnesse slay my enemies: and destroy all them that bere my soule, for I am thy seruant. Benedicite Dominum, Psal. 144.

**B**lessed be the Lord my strength: which teacheth my hands to warre, and my fingers to fight.

2 By hope and my fortresse, my castle any defender, my defender, in whom I trust: which subuerteth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man, that thou seest regardest him?

4 Man is like a thing of naught: his time passeth away like a shadow.

5 Now the heaucens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from above: deliver me and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of banitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prayes vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: and hast deliuered Dauid thy seruant from the perill of the sword.

11 Salue me & deliuer me from the hand of strange children: whose mouth talketh of banitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands, and ten thousandes in our streetes.

14 That our oren may be strong to labor, that there bee no decay: no leading into captiuitie, and no complaining in our streetes.

15 Wappy are the people that be in such a case: yea, blessed are the people which haue þ Lord for their God. Exal. abo te Deus. Psal. 145.

**I** will magnifie thee, O God, my King: and I will praise thy Name for ever and euer.

2 Every day will I giue thanks vnto thee: and praise thy Name for ever and euer.

3 Great is the Lord, and marvellous worship to be prayed: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praye, and wondrous workes.

6 So that men shall speake of the might of thy mar-

vellous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull, long suffering, and of great goodnesse.

9 The Lord is louing vnto every man: and his mercie is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowne vnto men.

13 Thy kingdome is an euerslasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteeth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giueth them their meate in due season.

16 Thou openest thine eare: and stillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preferreth all them that loue him: but scattereth abroad all the vngodly.

21 By mouth shall I speake the praye of the Lord: and let all flesh giue thanks vnto his holy Name for ever and euer.

Lauda anima mea. Psal. 146.

**P**raise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 Do not put your trust in princes, no: in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thought is perissh.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that liue wrong: which feedeth the hungry.

7 The Lord looeth men out of prison: the Lord giueth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he curmeth it vppside downe.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. Psal. 147.

**O** praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankesfull. Evening prayer.

2 The Lord doeth build vp Iherusalem: and gather together the outcasts of Israel.

3 Hee healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his holnesse is infinite.

6 The Lord setteth by the mercke: & bringeth the vngodly to rotne to the ground.

7 I sing vnto the Lord with thankesgiving: sing praises

prayer upon the harpe into our God.

8 Which conceyth the heauen with cloudes, and preparcth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.

9 Which giueth fodder vnto the cattel: and seedeth the pong raueners that call vpon him.

10 He hath no pleasure in the strength of an hoyle: neither deligheth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For hee hath made fall the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheate.

15 Hee sendeth forth his commaundement vpon earth: and his word runneth very swift.

16 Hee giueth snow like wooll: and scattereth the hoare frost like ashes.

17 Hee casteth forth his pee like mozses: who is able to abide his frost?

18 Hee sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 Hee sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 Hee hath not dealt to with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye stars and lighte.

4 Praise him all ye heauens: and ye waters that be aboute the heauens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a law which shall not be broken.

7 Praise the Lord vpon earth: pee Dragons and all creepes.

8 Fire and haile, snowe and vapours: winde and storme fulfilling his word.

9 Mountaines and all hills: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name one is excellent, and his praise aboute heauen and earth.

13 Hee shall exalt the borne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the mecke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their hebes.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To bee auengers of the heathen: and to rebuke the people.

8 To bindetheir kings in chaines: and their nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holynesse: praise him in the ornament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the cymbals and daunces: praise him vpon the stringes and pipe.

5 Praise him vpon the well tuned Cymbal: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath praise the Lord.

FINIS.



John Baptist



A prayer containing the ductie of every true Christian.



**O** God mightie God, mercifull and loving Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ, my onely Sauour and Redeemer: and most humbly beseech thee for his sake to bee mercifull vnto me, and to cast all my finnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Polite vpon me (O Lord) thy holy Spirit of wisdom and grace: Gourne and leade mee by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my feeps. Shew thy mercy vpon me, and so lighten the naturall blindness and darknesse of my heart through thy grace, that I may dayly be renewed by the same Spirit and grace: By the which (O Lord) purge the grosseesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and beautifull will, beleue and practise the same in my life and conuersation, and euenmore hold fast that blessed hope of euermolting life.

Worship and kill all vice in me, that my life may expresse my faith in thee: mercifullly heare the humble sute of thy seruant, & grant me thy peace all my dayes: graciously pardon mine iniquities, and defend me in all dangers of body, goods, and name: but most chiefly, my selfe, against all assaults, temptations, accusations, subtill haates and sleights of that old enemy of mankinde, Satan that roaring lion, euer seeking whom he may deuoure.

And here (O Lord) I prostrate, with most humble minde craue of thy diuine Maieesty, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden ductie, I beseech thee for his sake to blesse, saue and defend the principall member thereof, thy seruant our most deare and soveraigne Lord King James, increase in his royall heart thy true faith, godly zeale and loue of the same: And graunt him victorie over all his enemies, a long, prosperous and honourable life vpon earth, a blessed end, and life euermolting.

Wherefore, O Lord, grant vnto his Maieesties most honourable Counsellours, and every other member of this thy Church of England, that they and wee in our severall callings, may truly and godly serue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increase in vs true faith and Religion: Replenish our mindes with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Give vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection, all that thou hast giuen me, as wife, children, and seruants: Apte me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare & seruire. And so much as in this world I must alwayes be at warre and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and blood, but with the Deuill which is the prince of darkenesse, and with wicked men, creatures of his most damnable will: graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible confidence against all corruption, which I am

compassed with on euery side, but in such time as I haue ended the combate which during this life I must sustaine, in the end I may attaine to thy heavenly rest, which is prepared for me, and all thyne Elect, through Christ our Lord and onely Sauour. Amen.

Cerraine godly prayers for lunterie dayes.

¶ Munday.

**A**lmighty God, the Father of mercy, and God of all comfort, which onely forgiveest sinne: forgive vnto vs our finnes, god O Lord, forgive vnto vs our finnes, that by the multitude of thy mercies, they may bee covered, and not imputed vnto vs, and by the operation of the holy Ghost, wee may haue power and strength hereafter to resist sinne, Iy our Sauour and Lord Iesus Christ. Amen.

¶ Tuesday.

**O** Lord God, which despisest not a contrite heart, and forgettest the finnes and wickednesse of a sinner, in what house soeuer he doeth mourne and lament his old maner of liuing: graunt vnto vs (O Lord) true contrition of heart, that wee may becheryly respise our sinful life past, and wholly be conuerted vnto thee, Iy our Sauour and Lord Iesus Christ, Amen.

¶ Wednesday.

**O** Mercifull Father, by whose power and strength wee may overcome our enemies both bodily and ghostly: graunt vnto vs, O Lord, that according to our promise made in our baptisme, wee may overcome the chief enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, leade our liues in holinesse and righteousness, that wee may serue thee in spirit and truth, and that by our Sauour and Lord Iesus Christ, Amen.

¶ Thursday.

**O** Almighty and euermolting God, which not onely giueth every good, and perfect gift, but also increaseth those gifts that thou hast giuen: wee me O humbly beseech thee (mercifull God) to increase in vs the gift of faith, that wee may truly beleue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmitie of the flesh, nor by grievousnesse of temptation, neither by the subtill craftes and assaults of the deuill, wee be taken from faith in the blood of our Sauour and Lord Iesus Christ, Amen.

¶ Friday.

**G**raunt vnto vs, O mercifull God (we most heartily beseech thee) knowledge and true vnderstanding of thy word, that all ignorant creatures, wee may know what thy will and pleasures is in all things, and how to doe our duties, and truly to walke in our vocation: and that also wee may expresse in our liues, those things that we doe know, that wee bee not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauour and Lord Iesus Christ, Amen.

¶ Saturday.

**O** Almighty God, which hast prepared euermolting life to all that be thy faithful seruants: graunt vnto vs, O Lord, sure hope of the life euermolting, that we living in this miserable world, may haue some taste and feeling of it in our hearts, & that not by our desiring, but by the merite and deserveng of our Sauour and Lord Iesus Christ, Amen.

¶ Almighty

## Godly prayers.

**O** Mercifull God, our onely ayde, succour & strength  
 At all times: graunt vnto vs, O Lord, that in the  
 time of prosperitie we be not proud, and so forget thee,  
 but that with our whole heart and strength we may  
 cleaue vnto thee, and in the time of aduersitie, that we  
 fall not into infidelitie and deperation, but that al-  
 wayes with a constant faith, we may call for helpe vnto  
 thee: graunt this, O Lord, for our Advocates sake,  
 and Saviour Iesus Christ Amen.

Sunday.

**O** Almighty and mercifull Lord, which giueth vnto  
 thy elect people the holy Ghost, as a sure pledge of  
 thy heauenly kingsome: Graunt vnto vs, O Lord, thy  
 holy Spirit, that he may beare witness with our spirit,  
 that wee be thy children, and heres of thy kingdom, and  
 that by the operatioe of this Spirit, we may kill  
 all carnall lustes, vnlawfull pleasures, concupiscences,  
 and all affections, contrary to thy will, by our Saviour  
 and Lord Iesus Christ Amen

A prayer for trust in God.

**T**he beginning of the fall of man, was trust in him-  
 selfe. The beginning of the restoring of man, was  
 distrust in himselfe, and trust in God. O most gracious  
 and most wiselike guide our Saviour Christ, which doest  
 leade them right way to immortall blessednes, which  
 truly and vnfaignedly trusting in thee, commit them-  
 selues to thee: Graunt vs, that like as we be blinde and  
 feeble indeede. so we may take and repute our selues,  
 that we presume not of our felicitie, so to tie to our selues,  
 but so farre to see, that alway we may haue thee before  
 our eyes, to follow thee, being our guide, to be ready at  
 thy call most obediently, and to commit our liues vnto  
 thy care thee, that thou which enest knowest the way,  
 mayest leade vs the same way vnto our heauenly de-  
 sires: to thee with the father and the holy Ghost, be  
 gloxy for euer. Amen.

## Certaine godly prayers to be vsed for sundry purposes.

A generall confession of sinnes, to be sayd  
 every Morning.



**O** Almighty God our heauenly  
 Father, I confesse & acknow-  
 ledge, that I am a miserable  
 and a wretched sinner, & haue  
 manifeſtly waied most grie-  
 uously transgressed thy most  
 godly comādements through  
 wicked thoughts, vngodly  
 lustes, vnwill words & deedes,  
 committed all my wylleſſe. In  
 sinne am I borne and  
 conceived, & there is no good-  
 nesse in me, in as much as if  
 thou shouldest enter into thy  
 narrow iudgement with me.  
 In giuing me according vnto  
 the same, I were neuer able  
 to liue: & abscit, but must  
 needes perish and be damned  
 for euer: So let the helpe,  
 comfort, or succour is there  
 either in mee, or in any other  
 creature. Onely this is my  
 comfort (O heauenly father)  
 that thou wilt not spare thy  
 onely deare beloved Sonne,  
 but wilt diuine giue him by  
 vnto the most bitter, and most  
 vile and shamefull death of  
 the crosse for mee, that he  
 might pay the ransom for my  
 sinnes, satisfie thy iudgement,  
 fill & pacifie thy wrath, re-  
 concile me againe vnto thee,  
 and purchase me thy grace  
 and fauour, and euertlasting  
 life. Therefore, through the  
 merit of his most bitter  
 death and passion, and  
 through his innocent blood  
 shed for me, I beseech thee,  
 O heauenly father, that thou

wilt vouchsafe to be gracious  
 and mercifull vnto me, to  
 forgive and pardon mee of  
 all my sinnes, to lighten my  
 heart with thy holy Spirit,  
 to confirme & strengthen  
 mee with a right and perfect  
 faith, and to stille me in  
 loue towarde thee and my  
 neighbour, that I may  
 henceforth with a willing  
 and glad heart, walke as it  
 becometh me in thy most  
 godly Comādements,  
 and to glorie and praise thee  
 euertlastingly. Amē  
 that I may with a free  
 conscience and quiet heart,  
 in all manner of temptati-  
 ons, afflictions, or necessities,  
 and euen in the very pang  
 of death, cry out thy  
 mercie vnto thee, and say,  
 I beleue in God the Father  
 Almighty, maker of heauen  
 and earth, and in Iesus  
 Christ &c. But O Lord  
 God heauenly Father,  
 to comfort my selfe in  
 affliction and temptation  
 with these Articles of the  
 Christian faith, it is not in  
 my power, for faith is thy  
 gift: and so farre as thou  
 wilt be prayed vnto, and  
 called vpon for it: I come  
 vnto thee to pray and  
 beseech thee, beeh for  
 that and for all other my  
 necessities, euen as thy  
 deare beloved Sonne our  
 Saviour Iesus Christ  
 himselfe hath taught vs.  
 And from the very  
 bottom of my heart I cry  
 and say. Our Father  
 which art in heauen,  
 halowed be thy Name, &c.

Prayers to be sayd in the morning.

**O** Mercifull Lord God, heauenly father, I render  
 most high laudes, praise, and thanks vnto thee,  
 that thou hast preferred me both this night,  
 and all the times and dayes of my life  
 hitherto, vnder thy protecti-  
 on, and hast suffered mee to  
 liue vnto this present  
 houre. And I beseech thee  
 heartily, that thou wilt  
 vouchsafe to receiue me  
 this day, and the residue  
 of my whole life, from  
 henceforth into thy  
 tuition, ruling and  
 gouerning me with thy  
 holy Spirit, that all  
 manner of darknesse,  
 of misdeeds, infidelitie  
 and of carnall lustes  
 and affections may be  
 utterly chased and  
 vniuen out of my heart,  
 and that I may be  
 iustified and laued both  
 body and soule through  
 a right and perfect  
 faith, and so walke in  
 the light of thy most  
 goodly truth, to thy  
 glory and praise, and  
 to the profit and  
 furtherance of my  
 neighbour, through  
 Iesus Christ our  
 Lord and Saviour.  
 Amen.

**A**ll possible thanks that we are able, we render  
 vnto thee, O Lord Iesus Christ, for that thou  
 hast willed this night past to be prosperous  
 vnto vs: and we beseech thee  
 likewise to prosper all  
 this same day vnto vs  
 for thy glory, and for  
 the health of our soules,  
 and that thou which art  
 the true Light, not  
 knowing any going  
 downe, and which art  
 the Summe eternal,  
 giuing life, food, and  
 gladnesse vnto all  
 things, vouchsafe to  
 shine into our mi-  
 ndes, that wee may  
 not any where  
 stumble to fall into  
 any sinne, but may  
 through thy good  
 guiding and  
 conducting, come to  
 the life euertlasting.  
 Amen.

**O** Lord Iesus Christ, which art the true  
 Summe of the world,  
 euertmore arising, and  
 neuer going downe,  
 which by thy most  
 wholesome appearing  
 and light, doest  
 bring forth, preserve,  
 nourish, and refresh  
 all things as well  
 that are in heauen,  
 as also that are on  
 earth: we beseech  
 thee mercifullly and  
 fauourably to shine  
 into our hearts,  
 that the night and  
 darknesse of sinne,  
 and the mists of  
 error on euery side  
 diuen away, thou  
 mightest shining  
 within our hearts,  
 wee may all our  
 life space goe  
 without any  
 stumbling or  
 offence, and  
 may desist  
 and calmly walke  
 (as in the day  
 time) being pure  
 and cleane from  
 the workes of  
 darknesse, and  
 abounding in  
 all good  
 workes which  
 God hath  
 prepared for  
 vs to walke  
 in, with  
 thy father and  
 with the  
 holy Ghost  
 himselfe  
 and reigned  
 for euer  
 and euer. Amen.

O God



## Godly prayers.

**O** God and Lord Jesus Christ, thou knowest, yea and hast also taught us how great the infirmities and weaknesse of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man trust to himselfe, it cannot be anyeved, but that he must run leadlong, and fall into a thousand vncomings and mischances. **O** our Father, haue thou pite and compassion vpon the weaknesse of vs thy children, be thou present and ready to helpe vs, also apes shewing thy mercy vpon vs, and prospering what euer wee godly go about, so that thou giuing vs light we may see what things are truly good in deede: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we may come where to obtaine them: for we hauing nothing but mistrust in our sinnes, doe feare and commit our selues full and whole vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

### A prayer against temptation.

**O** Lord Jesus Christ, the onely way and fence of our whole state, our onely hope, our onely saluation, our glory, and our triumph, who in the flesh (which thou hast for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Satan, and who onely and alone of all men diddest utterly overcome and banquish liue death, the world, the deuil, and all the kingdom of hell: and what ouer thou hast to overcome, for our behoefe it is that thou hast overcome it: neither hast it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresayd euils, but of purpose to reward vs with a crowne of the more glory for it. And to the intent that thou mightest likewise ouerthrow Satan in thy members, as thou hastest afore done in thine owne person, giue thou (we beseech thee) vnto vs thy soldiers **O** Lionest victorious of the tribe of Juda strength against the roaring Lion, which continually wardeth to and fro, seeking whome hee may deuoure. Thou being that same Serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy silke ones, which will keepe against the veneful awaying of the most liuidie serpent. Thou being a Lambe as white as snow, the banquisher of Serpents tymme, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our selues weak and feeble, and in thee strong and valiant, wee may withstand and overcome all assaults of the deuil, so that our godly enemy may not glorie on vs, but being conquered through thee, we may giue thanks to thy mercie, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer without end. Amen.

### A prayer for the obtaining of wisdom.

Wisdom 9.

**O** God of our fathers, and Lord of mercy, then that hast made all things with thy word, and ordeined man through thy wisdom, that he shoulde haue dominion ouer the creatures which thou hast made, that hee shoulde order the world according to equitie and righteousness and create in judgement with a true heart: giue mee wisdom, which is euer about thy seate, and put me not out from among thy children: for if thy seruant and some of thy handmaide, am a feeble person, of a short time, and too young to the vnderstanding of thy iudgements and lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. **O** send thy wisdom out of thy holy heauens, and from the throne of thy Palace, that hee may be with me, and

laboure with me, that I may know what is acceptable in thy sight, for he knoweth & vnderstandeth all things, and hee shall conuert me right iobely in thy works, and preserve me in her power, so that my workes be acceptat le Amen.

### A prayer against worldly carefullnesse.

**O** Most deare and i. der Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindness of our senses, and carefullnesse of worldly things, and may put our whole studie and care in keeping of thy holy Law, and that we may labour and trauaile for our necessities in this life, like the viuers of the ayre, and the fishes of the field without our care. For then hast promised to be careful for vs, and hast commanded that vpon thee we should cast all our care: which thou art reignest with thy out and Amen.

### A prayer necessary for all persons.

**O** Mercifull God, I a wretched sinner & knowledgemy selfe bound to keepe thy holy commandments, yet yet unable to performe them, and to be acceptat for lust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled thy Law to iustitie all men that beleue and trust in him. Therefore graue mee grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in thy Scripture, all the dayes of my life, to thy glory, and yet to trust wholly in thy mercy, and in Christy merits, to be purged from my sinnes, and not in my good workes, as they neuer so many. Giue mee grace to loue thy holy word seruenly, to search the Scriptures diligently, to reade them humbly, to vnderstand them truly, to liue after them eternally. Order my life so, **O** Lord, that it may be alway acceptable vnto thee. Giue mee grace not to reioyce in any thing that displeaseth thee, but to reioyce more to reioyce in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer deuaie from thy truth taught in holy Scripture. In prosperitie, **O** Lord, saue me, that I waue not proude. In aduersity helpe me, that I neither despair nor blaspheme thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to work to thee repentance in my heart, that I may be forke without desperaten, trust in thy mercie without presumption, that I may amend my life, and become truly religious without hypocricie, iobly in heart without faimng, faithfull and true without deceit, merry without lightnesse, sad without mistrust, sober without stouchnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my neighbours in thy lawes truly, to obey our King and all gouernours vnder him humbly, to receiue all lawes and common ordinaunces (which disageeth not from thy holy word) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbours secretly, and to aske of all men, louing all goodnesse earnestly. **O** Lord graunt me thus to doe, for the glory of thy holy Name. Amen.

### A prayer for patience in trouble

**I** Now hast thou (**O** Lord) humbled and plucked me **I** adowne: I dare now vneathly make my prayers vnto thee, for thou art angry with me, but not without my deserring. Certainly I haue sinned, **O** Lord, I confesse it: I will not deny it: but, oh my God, pardon my trespasses, release my debts, tender vnto thy grace againe vnto me, stoppe my woundes, for I am all to plagued and



# The first booke of Moses, called

## \* GENESIS.

### T H E A R G V M E N T.

**M**oses in effect declareth three things, which are in this booke chiefly to be considered, First, that the world and all things therein were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderful workes, and to praise his Name for the infinite graces, wherewith hee had endued him, fell willingly from God through disobedience: who yet for his owne Mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked vnminifull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his Preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assurth vs by the examples of Abraham, Izkak, Iaakob, and the rest of the Patriarkes, that his Mercies neuer faile them, whom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions hee euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preferuation and success thereof might be onely attributed to God, Moses sheweth by the examples of Cain, Istmael, Esau and others, which were noble in mans judgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdom might be confounded, and the Name of God euermore praised.

### C H A P. I.

1 God createth the heauen and the earth, 3 The light and the darknesse. 8 The firmament. 9 He separateth the water from the earth. 16 He createth the Sunne, the Moone, and the starres. 21 He createth the fish, birds, beasts. 26 Hee createth man, and giueth him rule ouer all creatures, 29 And prouideth nouriture for man and beast.

**I**n the beginning \* God created the heauen and the earth.

2 And the earth was <sup>b</sup> without forme and void, and <sup>c</sup> darknesse was vpon the deepe, and the Spirit of God <sup>d</sup> mooued vpon the <sup>e</sup> waters.

3 Then sayd God, \* Let there be light: and there was light.

4 And God sawe the light that it was good, and God separated <sup>f</sup> the light from the darkenesse.

5 And God called the light, Day, and the darkenesse, hee called Night. <sup>†</sup> So the euening and the morning were the first day.

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

7 Then God made the firmament, and separated the waters which were <sup>g</sup> vnder the firmament, from the waters which were <sup>h</sup> aboue the firmament, and it was so.

8 And God called the firmament, <sup>i</sup> Hea-

uen. <sup>†</sup> So the euening & the morning were the second day.

9 God sayd againe, \* Let the waters vnder the Heauen be gathered into one place, and let the dry land appeare, and it was so.

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

11 Then God sayd, <sup>k</sup> Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth, and it was so.

12 And the earth brought forth the bud of the herbe that seedeth seed according to his kinde, also the tree that beareth fruit, which hath his seede in it selfe according to his kinde: and God saw that it was good.

13 <sup>†</sup> So the euening and the morning were the third day.

14 And God said, \* Let there be lights in the firmament of the heauen, to separate the day from the night, and let them be for <sup>m</sup> signes, and for seasons, and for dayes, and yeeres.

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

16 God then made two great lights: the greater light to rule the day, & the lesse light to rule the night: he made also the starres.

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

18 And to rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

l Which is the artificall day, from the Sunne rising to the going downe. m Of things appertaining to naturall and political orders and seasons. n To wit, the Sunne and the Moone: and here hee speaketh as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus. o To giue it sufficient light, as instruments appointed for the same, to serue to mans vse. Iere. 31. 35.

\* This word signifyeth the beginning and generation of the creatures.

† The second day.

Psal. 33. 7. and 89. 11. and 136. 6. iob 38. 4.

h So that we see it is the onely power of Gods word that maketh the earth fruitful, which els naturally is barren. i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, and to the profite of man, but for as they were accounted, yet to be the elect by Christ, they are restored and serue to their wealth.

† The third day.

Psal. 136. 7.

deut. 4. 19.

k By the lights, he meaneth the Sun, the Moone, and the starres.

a First of all, and before that any creature was, God made heauen and earth of nothing, Wild. 11. 14.

Psal. 33. 6.

and 136. 5.

eccius. 18. 1.

athes 14. 15.

and 17. 24.

b As a rude

lump and with-

out any creature

in it: for the wa-

ters covered all.

¶ Or, waste.

c Darkenesse

covered the

deepe waters: for

as yet the light

was not created.

¶ Ebr. face of the

deepe.

d He maintai-

ned this confused

heepe by his secret

power. † Ebr. face

of the waters. Hebr. 11. 3.

e The light was

made before either

Sunne or Moone

was created: therefore

wee must not attribute

that to the creatures

that are Gods

instruments, which

onely appertaineth

to God. ¶ Ebr. betweene

the light, and betweene

the darkenesse. † The first day. ¶ Ebr. so

was the euening, so

was the morning. Psal. 33. 6. and 136. 5. iere. 10. 12. and 51. 15. ¶ Or, spreading ouer, and aine. † As the Sea and riuers from those waters that are in the cloudes, which are vpholien by Gods power, lest they should ouerwhelme the world. Psal. 143. 4.

g That is, the region of the aire, and all that is aboue vs.



fourth

19 † So the evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: and let the fowle flie upon the earth in the open firmament of the heauen.

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

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

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

24 Wherefore God said, Let the earth bring forth the living thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde: and it was so.

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

26 Furthermore God sayd, Let vs make man in our Image according to our likeness, and let them rule over the fish of the sea, and ouer the fowle of the heauen, and ouer the beasts, and ouer all the earth, and ouer every thing that creepeth and mooueth on the earth.

27 \* Thus God created the man in his Image: in the Image of God created hee him: he created them male and female.

28 And God blessed them, and God said to them, \* Bring forth fruit and multiply, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the fowle of the heauen, and ouer every beast that mooueth upon the earth.

29 And God said, Behold, I haue given vnto you every herbe bearing seed, which is vpon all the earth, and every tree, wherein is the fruit of a tree bearing seed: that shall be to you for meate.

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

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

Thus the heauens, and the earth were finished, and all the hostes of heam.

2 For in the seventh day God ended his worke which he had made, and the seventh day hee rested from all his worke, which hee had made.

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

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

5 And every plant of the field, before it was in the earth, and every herbe of the field, before it grewe: for the Lord God had not rained it: and there was no man to till the ground.

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

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

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

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

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

11 The name of one is \* Pison: the same compasseth the whole land of Hauilah, where is gold.

12 And the golde of that land is good: there is \* Beluim, and the onyx stone.

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

14 The name also of the third riuier is Hiddekel: this goeth toward the East side of Babilon: and the fourth riuier is \* Perath.

15 \* Then the Lord God tooke the man, and put him into the garden of Eden, that hee might dress it, and keepe it.

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

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

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

19 So the Lord God formed of the earth every beast of the fieldes, and every soule of

a That is, the innumerable abundance of creatures in heauen and earth.

Exod. 20. 11. and 31. 17. deuy. 5. 14. hebr. 4. 4.

b For he had now finished his creation, but his providence still watcheth ouer his creatures, and governeth them.

c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse towards him.

Or, the originall and beginning.

Or, tree, as chapo 21. 15.

d God onely openeth the heauens, and shutteth them, hee sendeth drought and raine according to his good pleasure.

Or, formed.

e He sheweth wherof mans body was created, to the intent that man should not glory in the excellencie of his owne nature.

1 Cor. 15. 45.

f This was the name of a place, as some thinke, in Melopotamia, most pleasant, and abundant in all things.

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

h That is, of miserable experience, which came by disobeying God.

Ecclus. 24. 29.

i Which Hauilah is a countrey ioyning to Persia Backward, and iudgeth toward the west.

Or, precious stone, or pearle. Plinie saith it is the name of a tree. Or, Ethiopia. Or, Tyriss. Or, Assyria.

Or, Euphrate. k God would not haue man idle, though as yet there was no need to labour. l So that man might know there was a soueraigne Lord to whom he owed obedience.

m By this death hee meant the separation of man from God, who is our life and chiefe felicitie: and also that our disobedience is the cause thereof. Ebr. before him.

fish and  
bes which  
swimme,  
eape.

the soule of

r the first of

firmament.

The fish and  
bes had both  
beginning,  
crein we see  
nature giueth  
place to  
oods wil, for such  
as the one  
nt is made to  
be about in the  
aire, and the  
other to swimme  
beneath in the  
water.

That is, by the  
uene of his  
word he gaue  
power to his  
creatures to in-  
gender,

† The sixth day.  
† Ebr. soule of life.  
Cha. 5. 1. & 9. 6.  
1. cor. 1. 7.  
sol. 3. 10.

f God commanded the water and the earth to bring forth other creatures: but of man hee saith, Let vs make: Signifying that God taketh counsell with his wisdom and vertue, purposing to make an excellent worke aboue all the rest of his creation.

e This image and likeness of God in manis expounded, E. phel. 4. 24.

where it is written, that man was created after God in righteousnesse and true holinesse, meaning by these two woordes all perfection, as wisdom, truth, innocencie, power, &c. Wis. 2. 33. ecclus. 17. 1.

Mt. 19. 4. u The propagation of man is the blessing of God, Psal. 128. Chap. 3. 17. and 9. 1. x Gods great liberality to man taketh away all excuse of his ingratitude. Chap. 9. 3. Exod. 31. 17.

ecclus. 39. 16. marke 7. 37. † The sixth day.

CHAP. II.

2 God refresheth the seventh day, and sanctifieth it. 15 He setteth man in the Garden. 22 He createth the woman. 24 Marriage is ordained.



n By mouing them to come & submit themselves to Adam.

†Ebr. bush.  
o Signifying, that mankind was peccar, when the woman was created, which before was like an vnpersit building.

1. Cor. 1. 8.  
¶ Or, mannesse, because she cometh of man: for in Ebrew *sh* is man, and *shah* the woman.

Mat. 19. 5. mark. 10. 7. 1. cor. 6. 16. ephes. 5. 31.

o So that marriage requireth a greater duty of vs toward our wives, then otherwise we are bound to shew to our parents. q For before sinne entred, all things were honest & comely.

Wis. 4. 24.

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

b God suffered Satan to make the serpent his instrument, and to speake in him. c In doubtling of Gods threatening, she yielded to Satan.

2. Cor. 11. 3. d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings.

†Ebr. die the death e As though hee should say, God doeth not forbid you to eat of the fruit, saue that he knoweth that if yee should eate thereof, ye should bee like vnto him. Eccles. 25. 26. 1. sim. 2. 14. f Not so much to please his wife, as moued by ambition at her persuasion. g They began to feele their miserie, but they sought not to God for remedy. †Ebr. things so gard about them to hide their priuities. ¶ Or, wynde.

h The sinfull conscience seeketh Gods presence.

the heauen, & brought them vnto the man to see how hee would call them: for how soeuer the man named the liuing creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found hee noe an helpe meeke for him.

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

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

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

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

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

### CHAP. III.

1 The woman seduced by the serpent, & misleth her husband to sin. 3 They both flee from God. 4 They three are punished. 5 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

**N**OW the serpent was more subtil then any beast of the field, which the Lord God had made: and he said to the woman, ¶ Yes, hath God in deed said, ¶ Yee shall not eate of euery tree of the garden?

2 And the woman sayd vnto the serpent, ¶ What eate of the fruit of the trees of the garden,

3 But of the fruit of the tree which is in the mids of the garden, God hath said, ¶ Yee shall not eate of it, neither shall yee touch it, ¶ lest yee die.

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

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

6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to bee desired to get knowledge) tooke of the fruit thereof, and did ¶ eate, and gaue also to her husband with her, and he did ¶ eate.

7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, and made themselves ¶ breeches.

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

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

10 ¶ Who sayd, I heard thy voyce in the garden, and was afrayde: because I was naked, therefore I hid myselfe.

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

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

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

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

15 I will also ¶ put enmitie between thee and the woman, and betweene thy seed and her seed. ¶ He shall breake thine ¶ head, and thou shalt ¶ bruise his heele.

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

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

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

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

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

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

22 ¶ And the Lord God said, ¶ Behold, the man is become as one of vs, to knowe good and euill. And now lest he put forth his handes, and ¶ take also of the tree of life, and eate and liue for ever,

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

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

i His hypoc appereth, he bid the of his naked which was a transgression Gods commandement.

k His wicked and lacke of repentance: peareth in that he burde- neth God with his fault, because he had giuen him a wife.

l In stead of confessing her sinne, shee increaseth it by accusing the serpent.

m He asked the reason of Adam and his wife, because hee would bring them to repentance, but he asked not the serpent, because he would shew him no mercy.

n As a vile and contemptible beast, 11a. 65. 25. o He chiefly meaneth Satan, by whose motion and craft the serpent deceiued the woman.

p That is, the power of sinne and death.

q Satan shall ling Christ and his members, but not ouercome them.

r The Lord com- forth Adam by the promise of the blessed seed, & also punisheth the body for the sinne, which the soule should haue bene punished for, that

the spirit hauing conceiued hope of forgiveness, might liue by faith. 1. Cor. 1. 4. 34. f The transgression of Gods commandement was the cause that both mankind and all other creatures were subiect to the curse. t These are not the naturall fruites of the earth, but proceeded of the corruption of sinne. u Or gaue them knowledge to make themselves coats. x By this desirion hee reprocheth Adams miserie, whereinto he was fallen by ambition, y Adam deprivd of life, lost also the signe thereof.



CHAP. III.

1 The generation of mankind. 3 Cain and Abel offer sacrifice. 8 Cain killeth Abel. 23 Lamech a tyrant encourageth his searefull wives. 26 True religion is restored.

Afterward the man knew Henuah his wife, which concained and bare Cain, and sayd, I haue obtained a man by the Lord.

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

3 And in proecesse of time it came to passe, that Cain brought an oblation vnto the Lord of the fruit of the ground.

4 And Abel also himselfe brought of the best fruite of his sheepe, and of the fat of them, and the Lord had respect vnto \*Habel, and to his offering,

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

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

7 If thou doe wel, shalt thou not be accepted? and if thou doest not well, sin lieth at the doore: also vnto thee his desire shall be vsicke, and thou shalt rule ouer him.

8 Then Cain spake to Habel his brother. And when they were in the fiede, Cain rose vp against Habel his brother, and slew him.

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

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

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

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

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

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

15 When the Lord said vnto him, Doubtlesse whosoever slayeth Cain, he shall be punished seuen fold. And the Lord set a marke vpon Cain, lest any man finding him should kill him.

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

17 Cain also knew his wife, which concieved and bare Henoeh: and he built a citie, and called the name of the citie by the name of his sonne, Henoeh.

18 And to Henoeh was borne Irad, and Irad begate Hebutael, & Hebutael begate Methusael, & Methusael begate Lamech.

19 And Lamech tooke to him 9 two wives: the name of the one was Adah, and the name of the other Zillah.

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

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

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

23 Then Lamech sayd vnto his wives Adah and Zillah, Heare my voice, ye wives of Lamech: hearken vnto my speech: for I would slay a man in my wound, and a young man in mine hurt.

24 If Cain shall be auenged seuen fold, truly Lamech 7 seuentie times seuen fold.

25 And Adam knew his wife againe, and she bare a son, and shee called his name Sheth: for God, said she, hath appointed me another seede for Habel, because Cain slew him.

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

murder others. t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

1 The genealogie, 5 Age & death of Adam. 6 His successiō vnto Noah and his children. 24 Henoah was taken away.

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

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

3 Now Adam lined an hundred and thirtie yeeres, and begate a childe in his owne likenesse after his image, and called his name Sheth.

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

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

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

7 And Sheth liued after hee begate Enosh, eight hundred and teuen yeres, and begate sonnes and daughters.

the same from the beginning, in that he continued ward it by a continuall succession,

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgments against him.

q The law full institution of marriage, which is, that two should be one flesh, which was first corrupt in the house of Cain by Lamech.

r His wives seeing that all men hated him for his cruelty, were afraid: therefore he braggeth that there is none so lustie that were able to resist, although he were already wounded.

r Hee mocked at Gods sufferance in Cain, jesting as though God would suffer none to punish him, and yet giue him licence to

murder others. t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

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murder others. t In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

is nature, and of Gods nature, were not ly abolished through sinne, he qualitie condition of was changed. That is, according to the Lords promise, as chap. 3. 5. some read, to the Lord, as reioicing for the sonne which she had borne, whom she would offer to the Lord, as the first fruites of her birth. This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifye their saluation: albeit they were desirous of the sacrament of the crosse of life. Heb. 11. 4. d Because he was an hypocrite, and offered onely for an outward shew without sincerity of heart. e Both thou and thy sacrifice shall be acceptable to mee. f Sinne shall still torment thy conscience. g The dignitie of the first borne is giuen to Cain ouer Habel. Wisd. 10. 3. matt. 23. 35. 1. ioh. 2. 12. iude 11. b This is the nature of the reprobate when they are reprobod of their hypocrisie, euen to neglect God and despise him. i God reuengeth the wronges of his Saints, though none complain: for the iniquitie it selfe cryeth for vengeance. k The earth shall be a witness against thee, which mercifully receiued that blood, which thou most cruelly sheddest. l Thou shalt neuer haue rest: for thine heart shall be in continuall feare and care. m He burdeneth God as a cruell iudge, because he did punish him so sharply. n Or, my sinne is greater then can be pardoned. o Ebr. from off the face of. n Not for the loue hee bare to Cain, but to suppress murder. o Which was some visible signe of Gods iudgement, that others should feare thereby.



c The chiefe cause of long life in the first age, was the multiplication of mankinde, that according to Gods commandement at the beginning of the world might be increased with people, which might vnicuersally praise his Name.

8 So all the dayes of Sheth were c<sup>nine</sup> hundred and twelue yeeres: and he died.

9 Also Enosh liued ninetie yeeres, and begate Kenan.

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

11 So all the dayes of Enosh were nine hundred and five yeeres: and he died.

12 Likewise Kenan liued seuentie yeeres, and begate Hahalaleel.

13 And Kenan liued, after he begate Hahalaleel, eight hundred and fourtie yeeres, and begate sonnes and daughters.

14 So all the dayes of Kenan were nine hundred and ten yeeres: and he died.

15 Hahalaleel also liued fiftie and five yeeres, and begate Jered.

16 Also Hahalaleel liued after he begate Jered, eight hundred and thirtie yeeres, and begate sonnes and daughters.

17 So all the dayes of Hahalaleel were eight hundred ninetie and five yeeres: and he died.

18 And Jered liued an hundred fiftie and two yeeres, and begate Henoch.

19 Then Jered liued, after he begate Henoch, eight hundred yeeres, and begate sonnes and daughters.

20 So all the dayes of Jered were nine hundred fiftie and two yeeres: and he died.

21 Also Henoch liued fiftie and five yeeres, and begate Methuselah.

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

23 So all the dayes of Henoch were three hundred fiftie and five yeeres.

24 And Henoch walked with God, and hee was no more seene: for s<sup>God</sup> tooke him away.

25 Methuselah also liued an hundred eighty and seven yeeres, and begate Lamech.

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

27 So all the dayes of Methuselah were nine hundred fiftie and nine yeeres: and hee died.

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

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

30 And Lamech liued after hee begate Noah, five hundred ninetie and five yeeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seven hundred seuentie and seven yeeres: and hee died.

32 And Noah was five hundred yeere olde. And Noah begate Shem, Ham, and Japheth.

#### CHAP. VI.

3 God threateth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that hee made him. 18 Noah and his are preserved in the Arke, which hee was commanded to make.

When men began to be multiplied vpon the earth, and there were daughters

borne vnto them,

2 Then the sonnes of God sawe the daughters of men that they were faire, and they tooke them wiues of al that they liked.

3 Therefore the Lord said, My spirit shall not alway<sup>d</sup> striue with man, because hee is but flesh, and his dayes shall be an hundred and twentie yeeres.

4 There were giants in the earth in those dayes, yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of renowne.

5 When the Lord sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill & continually,

6 Then it repented the Lord, that hee had made man in the earth, and he was loze in his heart.

7 Therefore the Lord said, I wil destroy from the earth the man whom I haue created, from man vnto beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

8 But Noah found grace in the eyes of the Lord.

9 These are the generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

10 And Noah begate thre sonnes, Shem, Ham, and Japheth.

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

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

13 And God said vnto Noah, An end of all flesh is come before mee: for the earth is filled with cruelty: & though them: and behold, I wil destroy them with the earth.

14 Make thee an Arke of i pine trees: thou shalt make & cabins in the Arke, and shalt pitch it within and without with pitch.

15 And thus shalt thou make it: the length of the Arke shall be thre hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it about, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the first, second and thirde roome.

17 And I, behold, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I establish my Covenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh, two of euery sort shalt thou caule to come

a The of the which degen. b Thol came of parents, Kain. c Hauing respect of beaurie, worldly c rations, it their maner. godlinesse. ||Or, had choi. d Because ma could not bee wonne by Gods lenitie and long sufferance, whereby hee strove to overcome him, hee would no longer stay his vengeance. e Which terme God gaue man to repent, before he would destroy the earth, 1. Pet. 3. 20. ||Or, ynants. f Which vsurped authorie ouer others, and did degenerate from that simplicitie wherein their fathers liued. Chap. 8. 21. math. 15. 19. †Ebr. Every day. g God thot neuer repent, but he speaketh after our capacite, because hee did deliure him, and in that, as it were did disauow him to be his creature. h God declareth how much hee detesteth sinne, seeing the punishment thereof extendeth to the brute beasts. i God was mercifull vnto him. ||Or, historie.

k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. ||Or, I will destroy mankinde. ||Or, oppression and wickednesse. †Ebr from the face of them. †Ebr, Copher. †Ebr. nestes. ||Or, of this measure. 1 That is, of three heights. m To the intent that in this great enterpeuse and mockings of the whole world thou mayest be confirmed, that thy faith faile not.

Ecclus. 4. 16. hebr. 11. 5.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitye of soules and bodies. As to, inquir where he became, is meer curiositie.

h Lamech had respect to the promise, Chap. 3. 5, and desired to see the deliuerer which should be sent, and yet saue but a figure thereof: he also spake this by the spirit of prophesie, because Noah deliuered the Church, and preserved it by his obedience.



into the Arke, to keepe them aliuē with thee: they shall be male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of euery creeping thing of the earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe them aliuē.

21 And take thou with thee of all meate that is eaten: & thou shalt gather it to thee, that it may be meate for thee and for them.

22 \* Noah therefore did according vnto all, that God commaunded him: euen \* so did hee.

CHAP. VII.

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

And the Lord said vnto Noah, Enter thou and all thine house into the Arke: for thee haue I scene \* a righteous before me in this age.

2 Of euery cleane beast thou shalt take to thee by seuen, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heauen by seuen; male and female to keepe seede aliuē vpon the whole earth.

4 For seuen dayes hence I will cause it raine vpon the earth foure dayes and foure nightes, and all the substance that I haue made, will I destroy from off the earth.

5 \* Noah therefore did according vnto all that the Lord commaunded him.

6 And Noah was five hundred yeeres old, when the flood of waters was vpon the earth.

7 \* So Noah entred and his sonnes, and his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beastes, and of the vncleane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female as God had commaunded Noah.

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

11 In the six hundred yeere of Noahs life in the second moneth, the seventeenth day of the moneth, in the same day were all the fountaines of the great deepe broken vp, and the windowes of heauen were opened.

12 And the raine was vpon the earth foure dayes and foure nightes.

13 In the sixe same day entred Noah with Shem, and Ham and Iapheth, the sonnes of Noah, and Noahs wife, and the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, & euery thing that creepeth and moueth vpon the earth after his kind, and euery soule after his kind, euen euery bird of euery feather.

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

16 And they entring in, came male and female of all flesh, as God had commaunded

him: and the Lord shut him in.

17 Then the flood was foure dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift up aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

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

20 Fifteene cubites byward did the waters preuaile, when the mountaines were couered.

21 \* Then all flesh perished that moued vpon the earth, both soule and cattell, and beast, and euery thing that creepeth & moueth vpon the earth, and euery man.

22 Euery thing in whose nostrils is the spirit of life did breathe, whatsoeuer they were in the land, they died.

23 So hee destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, and to the soule of the heauen: they were euen destroyed from the earth. And Noah onely remained, and they that were with him in the Arke.

24 And the waters prevailed vpon the earth an hundred and fiftie dayes.

CHAP. VIII.

1 The flood ceaseth. 16 Noah is commaunded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God prometh that all things shall continue in their first order.

Now God \* remembered Noah and beneuery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

2 The fountaines also of the deepe, and the windowes of heauen were stopped, and the raine from heauen was restrained.

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

4 And in the seventh moneth, in the seventeenth day of the moneth, the Arke rested vpon the mountaines of Ararat.

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

6 \* So after foure dayes, Noah opened the window of the Arke, which hee had made,

7 And sent forth a rauen, which went out going forth and returning, vntill the waters were dried by vpon the earth.

8 Again he sent a doue from him, that he might see if the waters were diminished from off the earth.

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

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

II And

g So that Gods secret power descended him against the rage of the mightie waters.

¶ Or. shut it upon him.

† Ebr. waxed very mightie.

Wisd. 10.4. eccles. 39.27, 28.

h That is, God.

i Learne what it is to obey God onely, and to forsake the multitude, 1 Pet. 3.20

a Not that God forgetteth his at any time, but when he sendeth sheweth, then hee sweeth if he remembereth them.

b If God remember euery brute beast, what ought to bee assurance of his children?

c Which continued part of September and part of October.

¶ Or. Bayed.

¶ Or. Armenia.

d Which was the month of December.

† Ebr. at the end of fiftie dayes.

† The rauen is sent forth and returneth.

† Hee sendeth the doue.

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

7. he Gods ndments, adding athing.

Pet. 2.5. In respect of the rest of the world, and because he had a desire to seee God, and liue vprightly. ¶ Or. generation. b Which might be offered in sacrifice, whereof fixe were for breede, and the seventh for sacrifice. Math. 24.37. luke 17.26. 1. pet. 3.20.

e God compelled them to present themselves to Noah, as they did before to Adam, when hee gaue them names, Chap. 2.19. d Which was about the beginning of May, when all things did most flourish. e Both the waters in the earth did ouerflow, and also the clouds powdered downe.

f Euery liuing thing that God would haue to be preferred on earth, came into the Arke to Noah.



**¶ Or, bish.**  
f Which was a  
signe that the  
waters were  
much dimini-  
shed: for the olives  
grow not on the  
hie mounta nes.  
g Called in E-  
brew Abib, con-  
taining part of  
March and part  
of April.

h Noah decla-  
reth his obedi-  
ence, in that he  
would not de-  
part out of the  
Arke without  
Gods expresse  
commandement,  
as he did not en-  
ter in without  
the same: the  
Arke being a fi-  
gure of the  
Church, wherein  
nothing most be  
done without the  
word of God,  
Chap. 1. 22.  
and 9. 1.

i For sacrifices,  
which were as an  
exercise of their  
faith, whereby  
they vsed to giue  
thanks to God  
for his benefices,  
¶ Or, a sweete  
saour.

k That is, thereby  
he sheweth him-  
selfe appeased,  
and his anger to  
rest.

Chap. 6. 5. math. 25. 19. l The order of nature destroyed by the  
flood, is restored by Gods promise.

### CHAP. IX.

1 The confirmation of marriage. 2 Mans au-  
thority ouer all creatures. 3 Permission of meats.  
6 The power of the sword. 14 The rainebow is  
the signe of Gods promise. 21 Noah is drunken  
and mocked of his sonne, whom he curseth 29  
The age and death of Noah.

**A**ND God \* blessed Noah and his sonnes,  
and sayd to them, \* Bring forth fruit,  
and multiply, and replenish the earth.

2 Also the deare of you, & the deead of you  
shall be vpon euery beast of the earth, & vpon  
euery foule of the heauen, vpon all that mo-  
ueth on the earth, and vpon all the fishes of  
the sea: into your hand are they deliuered.

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

a God increased  
them with fruit,  
& declared vnto  
them his coun-  
sell as touching  
the replenishing  
of the earth.  
Chap. 1. 28. and  
8. 17.  
b By the vertue  
of this comman-  
dement beasts  
rage not so much  
against man as they would, yea, and many serue to his vse thereby.  
c By this permission man may with a good conscience vse the crea-  
tures of God for his necessitie. Chap. 1. 29.

4 \* But flesh with y life therof, I meane,  
with the blood therof, shall ye not eate.  
5 \* For surely I will require your blood,  
wherin your liues are: at the hand of euery  
beast will I require it: and at the hande of  
man, euen at the hande of a mans brother  
will I require the life of man.  
6 Also so \* sheddeth mans blood, & by  
man shall his blood be shed: \* for in the \* I-  
mage of God hath he made man.  
7 But bring ye forth fruit and multiply:  
growe plentifully in the earth, and increase  
therein.  
8 \* God spake also to Noah and to his  
sonnes with him, saying,  
9 Behold, I covenen I establish my \* cove-  
nant with you, & with your seed after you,  
10 And with euery liuing creature that  
is with you, with the foule, with the cattell,  
and with euery beast of the earth with you  
from all that goe out of the Arke, vnto eu-  
ry beast of the earth.  
11 \* And my covenant will I establish  
with you, that from henceforth all flesh that  
not be rooted out by the waters of the flood,  
neither shall there be a flood to destroy the  
earth any more.  
12 Then God said, This is the token of  
the covenant which I make betweene mee  
and you, & betweene euery liuing thing that  
is with you vnto perpetual generations.  
13 I haue let my \* bow in the cloud, and  
it shall bee for a signe of the covenant be-  
twene me and the earth.  
14 And when \* I shall couer the earth  
with a cloud, and the bow shall be seene in the  
cloud,  
15 Then wil I remember my \* covenant,  
which is betweene mee and you, and be-  
twene euery liuing thing in all flesh, and  
there shall bee no more waters of a flood to  
destroy all flesh.  
16 Therefore the bowe shall bee in the  
cloud that I may see it, and remember the  
cuerlasting covenant betweene God, and  
euery liuing thing in all flesh that is vpon  
the earth.  
17 God sayd yet to Noah, m This is the  
signe of the covenant, which I haue establi-  
shed betweene me and all flesh that is vpon  
the earth.  
18 ¶ Now the sonnes of Noah going  
forth of the Arke, were Shem and Ham  
and Japheth. And Ham is the father of Ca-  
naan.  
19 These are the three sonnes of Noah,  
& of them was the \* whole earth ouerspread.  
20 ¶ Noah also began to bee an husband-  
man, and planted a vineyard.  
21 And hee drunke of the wine, and was  
drunken, and was vncouered in the mids  
of his tent.  
22 And when Ham the father \* of Ca-  
naan sawe the nakednes of his father, q he  
told his two brethren without.  
23 Then tooke Shem & Japheth a gar-  
ment, and brought it, Chap. 1. 28. ¶ Or, Noah began againe. o This is  
set before our eyes to shewe what an horrible thing drunkennesse is.  
p Of whom came the Canaanites, that wicked nation, who were  
also cursed of God. q In derision and con-empt of his father.

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r Not on  
the Magis-  
trate  
but of time  
God raieth  
one murdree  
to kill anothe  
Chap. 1. 27.  
g Therefore  
kill man is to  
face Gods ima-  
ge and so iniurie  
not onely done  
to man, but also  
to God.  
h To assure you  
that the world  
shall be no more  
destroyed by a  
flood.  
i The children  
which are not  
yet borne, are  
comprehended  
in Gods cove-  
nant made with  
their fathers.  
Ifa. 54. 9.  
k Hereby we see  
that signes or sa-  
craments ought  
not to be separa-  
ted from the  
word.  
Eccles. 43. 11, 12  
l When men  
shall see my bow  
in the heauen,  
they shall know  
that I haue not  
forgotten my  
covenant with  
them.  
m God doeth  
repeate this the  
offer, to con-  
firmate Noahs  
faith to much  
more.  
n This declarth  
what was the  
vertue of Gods  
blessing, when  
he said, Increase  
and bring forth, Chap. 1. 28. ¶ Or, Noah began againe. o This is  
set before our eyes to shewe what an horrible thing drunkennesse is.  
p Of whom came the Canaanites, that wicked nation, who were  
also cursed of God. q In derision and con-empt of his father.



ment, and put it upon both their shoulders, and went backward, & covered the nakednes of their father w<sup>th</sup> their faces backward: so they saw not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sounes had done unto him,

25 And sayd, \* Cursed bee Canaan: a seruant of seruants shal he be unto his brethren.

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

27 Godd<sup>d</sup> perfwade Iapheth, that he may dwell in the tents of Shem, and let Canaan be his seruant.

28 And Noah liued after the flood three hundredeth and fiftie yeeres.

29 So all the dayes of Noah were nine hundredeth and fiftie yeeres, and he died.

C H A P. X.

1 The increas of mankind by Noah & by sons. 10 The beginning of ciues, countreys & nations.

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

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

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

4 Also the sonnes of Iauan, Elshah, and Carsuth, Kittim, and Dodanim.

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

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

7 And the sonnes of Cush, Seba, and Hamitah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

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

9 Hee was a mighty hunter before the Lord: wherefore it is sayd, As Nimrod the mighty hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Crech, and Accad, & Calneh in the landes of Shinar.

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

12 Resen also betweene Nineueh, & Calah: this is a great citie.

13 And Mizraim begat Ludim, and Ananiam, and Chabim, and Phythimim,

14 Pathulim also, and Casluhim, out of whom came the Philistines, and the Caphtozims.

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

16 And Jebusi, and Emori, & Gergashi,

17 And Hiti, and Arki and Sini,

18 And Kenazi, and Zemarai, and Hama:

thi: and after ward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Sidon, as thou comest to Gerar vnto Asah, and as thou goest vnto Sodom and Gomorrah, and Admah, and Zeboim, euen vnto Laha.

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

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

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

23 And the sonnes of Aram, Uz, and Iul, and Oether, & Bath.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

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

26 Then Joktan begate Almodad, and Sheleph, and Hazarmaueth, and Ierab,

27 And Habozam, and Usal, & Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, & Yaualah, and Jobab: all these were the sonnes of Joktan.

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

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

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

C H A P. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age and generation of Sh. m. vnto Abram. 31. Abrahams departure fr<sup>o</sup> Ur with his father Terah, Sarai, and Lot. 32 The age and death of Terah.

Then the whole earth was of one language, and one speech.

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

3 And they sayd one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and lime had they in stead of mortar.

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

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

6 And the Lord sayd, Behold, the people is one; and they all haue one language, and this they begin to doe, neither can they now be stopped from whatsoeuer they haue imagined to doe.

7 And the Lord said, Behold, I will come downe, and confound their language, and scatter them vpon the face of the whole earth.

8 And the Lord said, Unto Nimrod, the mighty hunter before me, I will shew my power, and my might, by the confounding of his language, and by the scattering of him, and of the tower which he builded.

9 And the Lord said, Behold, I will confound the language of the people, and they shall be scattered vpon the face of the whole earth.

10 The name of the citie and tower, which they builded, was Babel, because the Lord confounded thence the language of the people, and he scattered them vpon the face of the whole earth.

11 And the name of the citie was Babel, because the Lord confounded thence the language of the people, and he scattered them vpon the face of the whole earth.

12 And the name of the citie was Babel, because the Lord confounded thence the language of the people, and he scattered them vpon the face of the whole earth.

i In his stocke the Church was preferred: therefore Moses leaueeth off speaking of Iapheth and Ham, and intracteth of Shem more at large. k Of whom came the Hebrews or Iewes. l Chron. 1. 17. This diuision came by the diuersitie of languages, as appeareth, Chap. 13. 9.

|| Or, of these came diuers nations.

Wisd. 10. 5. a In the yeere an hundred and thirte after the flood. b To wit, Nimrod and his company. c That is, from Armenia, where the Arke stayed. d Which was afterward called Caldea. e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour. f Meaning, that he declared by effect that he knew their wicked enterprise: for Gods power is euery where, and doth neither ascend nor descend. g God speaketh this in derision, because of their foolish persuasion and enterprise.

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the Gentiles  
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eth, and were separated from the Church, should be ioyned to the  
e by the perswasion of Gods Spirit and preaching of the Gospel.  
C H A P. X.  
1 The increas of mankind by Noah & by sons.  
10 The beginning of ciues, countreys & nations.  
These generati-  
ons are here re-  
cited, partly to  
declare the mar-  
ueilous increas  
in so small a time,  
and also to ser-  
forth their great  
forgetfulness of  
Gods graces to-  
ward their fa-  
thers.  
b Of Madai and  
Iauan came the  
Medes and  
Greekes.  
c The Iewes so  
call all countreys  
which are sepa-  
rated from them  
by sea, as Grecia,  
Italy, &c which  
were giuen to  
the children of  
Iapheth, of  
whom came the  
Gentiles.  
d Of Cush and  
Mizraim came  
the Ethiopians  
and Egyptians.  
e Meaning a  
cruell oppressor  
and tyrant.  
f Histryanny  
came into a pro-  
uerbe, as hated  
both of God and  
man: for he pas-  
sed not to com-  
mit cruelty euen  
in Gods presence.  
g For there was  
another citie in  
Egypt called also Babel. || Or, the streets of the citie. h Of Lud came  
the Lydians. || Or, the Cappadocians.

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h He speaketh as though hee rooke counsell with his owne wisdom and power, to wit, with the Sonne, and holy Ghost, signifying the greatnesse and certaintie of the punishment.

i By this great plague of the confusion of tongues appeare Gods horrible judgement against mans pride and vaine glory. **¶** Or, confusion. **1. Chron. 1. 17. k** He returneth to the genealogie of Shem, to come to the history of Abram, wherein the Church of God is described, which is Moses principall purpose.

**1. Chron. 1. 25.**

**1. Chron. 1. 26. ioh 24. 2.**

l Hee maketh mention first of Abram, not because he was the first borne, but for the history, which properly appertaineth vnto him. For by comparing this place with vsife 3. 2. and chap. 1. 2. vers. 4 it may be gathered that Abram was borne, when his father was 130. yeeres olde.

**¶ Ebr. Casdim.** m Some thinke that this Iteah was Sarai.

n Albeit the Oracle of God eare to Abram, yet the honour is giuen to Terah, because he was the father. **Ioh. 24. 2. nehe. 9. 7. iudeth. 5. 7. iohs. 7. 4.**

**7** Come on, let vs goe downe, & there confound their language, that every one perceiue not anothers speech.

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

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

**10** ¶ These are the generations of Shem: Shem was an hundred yeer old, and begat Arpachshad two yeeres after the flood.

**11** And Shem liued, after he begat Arpachshad, five hundred yeeres, and begate sonnes and daughters.

**12** Also Arpachshad liued five and thirty yeeres, and begate Shelah.

**13** And Arpachshad liued after he begate Shelah, foure hundred and threie yeeres, and begate sonnes and daughters.

**14** And Shelah liued thirty yeeres, and begate Eber.

**15** So Shelah liued, after he begate Eber, foure hundred and threie yeeres, and begate sonnes and daughters.

**16** Likewise Eber liued foure and thirty yeeres, and begate Peleg.

**17** So Eber liued, after he begate Peleg, foure hundred and thirtie yeeres, and begate sonnes and daughters.

**18** And Peleg liued thirty yeeres, and begate Reu.

**19** And Peleg liued after he begate Reu, two hundred and nine yeeres, and begate sonnes and daughters.

**20** Also Reu liued two and thirtie yeeres, and begate Serug.

**21** So Reu liued after he begate Serug, two hundred and seven yeeres, and begate sonnes and daughters.

**22** Moreover Serug liued thirty yeeres, and begate Nahor.

**23** And Serug liued, after he begate Nahor, two hundred yeeres, and begate sonnes and daughters.

**24** And Nahor liued nine and twentie yeeres, and begate Terah.

**25** So Nahor liued after he begate Terah, an hundred and nineteene yeeres, and begate sonnes and daughters.

**26** ¶ So Terah liued seuentie yeeres, and begate Abram, Nahor, and Haran.

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

**28** Then Haran died before Terah his father in the land of his natiuitie, in Ur of the Chaldees.

**29** So Abram and Nahor tooke them wiues. The name of Abzams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of Iteah.

**30** But Sarai was barren, & had no child.

**31** ¶ Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abzams wife: and they departed together from Ur of the Chaldees, to goe into

the land of Canaan, and they came to Haran, and dwelt there.

**32** So the daies of Terah were two hundred and five yeeres, and Terah died in Haran.

CHAP. XII.

**1** Abram by Gods commandment goeth to Canaan. **3** Christ vs promised. **7** Abram buildeth altars for the exercise & declaratiō of his faith among the wifdels. **10** Because of the dearth he goeth into Egypt. **15** Pharaoh taketh his wife, and vs punished.

**17** ¶ The Lord had said vnto Abram, ¶ Set thee out of thy country, and from thy kindred, and from thy fathers house into the land that I will shew thee.

**2** And I will make of thee a great nation, and I will blesse thee, and make thy name great, and thou shalt be a blessing.

**3** I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

**4** So Abram departed, euen as the Lord spake vnto him, and Lot went with him. (And Abram was seuentie and five yeer old, when he departed out of Haran.)

**5** Then Abram tooke Sarai his wife, and Lot his brothers sonne, and at their subsistance that they possessed, & the soules that they had gotten in Haran, and they departed, to goe to the land of Canaan: and to the land of Canaan they came.

**6** ¶ So Abram passed through the land vnto the place of Shechem, and vnto the plaine of Mozei (and the Canaanite was then in the land)

**7** And the Lord appeared vnto Abram, & sayd, Vnto thy feede will I giue this land. And there hee builded an altar vnto the Lord, which appeared vnto him.

**8** Afterward remoouing thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the West side, & Hai on the East: and there hee built an altar vnto the Lord, and called on the Name of the Lord.

**9** ¶ Againe Abram went forth going and iourneying toward the South.

**10** ¶ Then there came a famine in the land: therefore Abram went downe into Egypt, to iourne there: for there was a great famine in the land.

**11** And when hee drew neere to enter into Egypt, hee sayd to Sarai his wife, Behold now, I know that thou art a faire woman to looke vpon:

**12** Therefore it will come to passe, that when the Egyptians see thee, they will say, Shee is his wife: so will they kill mee, but they will keepe thee aloue.

**13** Say, I pray thee, that thou art my sister among that wicked people.

**i** And so serued the true God, and renoured all idolatry. **k** Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse. **l** This was a new triall of Abzams faith: whereby wee see that the ende of one affliction is the beginning of another. **m** By this we may learne not to vse vnlawfull meanes, nor to put others in danger to see our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that if hee should die without issue, Gods promise should not haue taken place: wherein appeared a weak faith.

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c The world  
reouer by thy  
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sing which  
they lost in  
Adam.  
d Meaning as  
well seruants as  
cattell.  
e Hee wandred  
to and fro in the  
land before he  
could find a fe  
ling place: thus  
God exerciseth  
the faith of his  
children.  
¶ Or, Oke growe.  
i Which was a  
cruell and rebel  
lious nation, by  
whom God kept  
his in continuall  
exercise.  
g It was not e  
nough for him  
to worship God  
in his heart, but  
it was expedient  
to declare by  
outward profes  
sion his faith be  
fore men, where  
of this altar was  
a signe.

h Because of the  
troubles that he

ser,

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ster, that I may fare well for thy sake, and that my life may be preserved by thee.

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

15 And the princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman was taken into Pharaohs house:

16 ¶ Who intreated Abram well for her sake, and he had sheepe, and breeces, and hee asses, and men servants, and madd seruantes, and shee asses, and camels.

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

18 ¶ Then Pharaoh called Abram, and sayd, Why hast thou done this unto mee? Wherefore didst thou not tell me, that shee was thy wife?

19 ¶ Why saydest thou, Shee is my sister, that I should take her to be my wife? Now therefore behold thy wife, take her and goe thy way.

20 ¶ And Pharaoh gave men & commandment concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednesse of the Sodomites. 14 The promise made to Abram is renewed. 18 Abram buildeth an altar to the Lord.

¶ When Abram went by from Egypt, hee and his wife, and all that he had, and Lot with him toward the South.

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

3 And hee went on his iourney from the South toward Beth-el, to the place where his tent had been at the beginning, between Beth-el, and Haai.

4 ¶ Unto the place of the altar, which he had made there at the first: & there Abram called on the Name of the Lord.

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

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

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

8 ¶ Then sayd Abram vnto Lot, Let there be no strife, I pray thee, betweene thee and me, neither betweene mine herdmen & thine herdmen: for we be brethren.

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

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

11 ¶ Then Lot chose vnto him all the plaine

of Iorden, & tooke his iourney fro the East: and they departed the one from the other.

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

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

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

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

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

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

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

spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchisedek commeth to meeete him. 23 Abram would not be enriched by the king of Sodom.

¶ And in the dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, & Tidal king of the nations:

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Seboim, and the king of Bela, which is Zoar.

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

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

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the Rephaim in Akitroth Karnaim, and the Zuzim in Ham, and the Emims in Shauch Kirathaim.

6 And the houses in their mount Sir, vnto the plaine of Paran, which is by the wildernesse.

7 And they returned & came to En-mishpat, which is Kadesh, & smote all the country of the Amalekites, and also the Amorrites that dwelled in Hazeroth-tamar.

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

9 ¶ Towit, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings against fine.

10 ¶ Now the vale of Siddim was full of salt pits, and the kings of Sodom and

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

i Lot thin king to get Paradise, found hell.

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

Chap. 12. v. and 15. 7. 18. & 26. 4. deut. 34. 4.

l Meaning, a long time, and till the coming of Christ, as Exod. 12. 14. & 21. 6. deut. 1. 5. 17. and

spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

CHAP. XIII.

12 In the ouerthrow of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchisedek commeth to meeete him. 23 Abram would not be enriched by the king of Sodom.

a That is, of Babylon: by kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countries.

c Ambition is the chief cause of warres among princes.

d Or, of the labour red fields.

e Called also the dead sea, or the lake Asphaltic neere vnto Sodom and Gomorah.

f Or, giants.

g Or, plaine.

h Or, destroyed.

i Or, giants.

l Or, plaine.

m Or, destroyed.

n And afterward was ouerwhelmed with water, and so was called the salt sea.

o And afterward was ouerwhelmed with water, and so was called the salt sea.

p And afterward was ouerwhelmed with water, and so was called the salt sea.

q And afterward was ouerwhelmed with water, and so was called the salt sea.

r And afterward was ouerwhelmed with water, and so was called the salt sea.

wife. d anger a. Amightie and as he carefull o. his, fo did he true Sarai. to the intent none should art him either in his person or goods.

a His great riches gotten in Egypt, hinderd him not to follow his vocation.

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19. Chap. 12. 7.

c This incommodie come by their riches, which brake friendship, and as it were the bond of nature.

d Who seeing their contention, might blaspheme God, and destroy them.

e He cutteth off the occasion of contention: therefore the euill ceaseth.

f Abram resigneth his owne right to buy peace.

g Which was in Eden, Chap. 2. 10



Or, were discor-  
fid.

Gomozah fled, and he fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomozah, and all their victualls, and went their way.

12 Theſep took Lot alſo Abrahams brothers ſonne and his ſubſtance (for hee dwelt at Sodom) and departed.

13 Then came one that had eſcaped, and told Abram the Ebrew, which dwelt in the plaine of Hauare the Amoure, brother of Ethcol, and brother of Aner, which were ſconfederate with Abram.

14 When Abram heard that his brother was taken, hee brought fourth of them that were boine and brought vp in his houſe, three hundred and eightyene, and purſued them vnto Dan.

15 Then hee and his ſeruaunts diuided themſelues againſt them by night, and ſmore them, and purſued them vnto Hobab, which is on the left ſide of Damalcus.

16 And hee recovered all the ſubſtance, and alſo brought againe his brother Lot, and his goods, and the women alſo and the people.

17 After that hee returned from the laughter of Chemoz-loamer, & of the kings that were with him, came the king of Sodom fourth to meeete him in the valley of Sauch, which is the Kings Dale.

18 And Melchi-zedek king of Shalem brought fourth bread and wine: and he was a Prieſt of the moſt high God.

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

20 And bleſſed be the moſt high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithe of al.

21 Then the king of Sodom ſaid to Abram, Giue mee theſe & pearls, and take the goods to thy ſelfe.

22 And Abram ſaid to the king of Sodom, I haue liſt vp mine hand vnto the Lord the moſt high God poſſeſſor of heauen and earth,

23 That I will not take of all that is thine, ſo much as a thred or ſho-latchet, leſt thou thouideſt ſay, I haue made Abram rich,

24 Same onely that, which the young men haue caren, and the parts of the men which went with mee, Aner, Ethcol, and Hauare: let them take their parts.

CHAP. XV.

1 The Lord is Abrahams defence and reward. 6 He is iuſtified by faith. 13 The ſeruaunt and deliuerance out of Egypt: is declared. 18 The land of Canaan is promiſed the fourth time.

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

2 And Abram ſaid, O Lord God, what wilt thou giue mee, ſeeing I go childleſſe, and the ſeward of mine houſe is this Eizer of Damalcus?

3 Againe Abram ſaid, Behold, to mee thou haſt giuen no ſeed: wherefore, loe, a ſeruaunt of mine houſe ſhal be mine heire.

4 Then behold, the word of the Lord

came vnto him, ſaying, Thyſ man ſhall not be thine heire, but one that ſhall come out of thine owne bowels, he ſhall be thine heire.

5 Whereouer hee brought him fourth, and ſaid, \* Looke vp now vnto heauen, and tell the ſtars, if thou be able to number them: and hee ſaid vnto him, Shall thye ſeede be?

6 And Abram \* beleued the Lord, and he counted that to him for righteouſneſſe.

7 Againe hee ſaid vnto him, I am the Lord that brought thee out of \* Ur of the Caldees, to giue thee this land to inherit it.

8 And he ſaid, O Lord God, wherefore ſhall I know that I ſhall inherit it?

9 Then he ſaid vnto him, Take mee an heifer of three yeeres olde, and a ſhee goat of three yeeres olde, and a ram of three yeeres olde, a turtle done alſo and a pigeon.

10 So hee tooke all theſe vnto him, and diuided them in the mids, and layed euery piece one againſt another: but the birds diuided hee not.

11 Then ſoules fell on the carnelles, and Abram drewe them away.

12 And when the Sunne went downe, there fell an heauey ſleepe vpon Abram: and loe, & very fearefull darkneſſe fell vpon him.

13 Then hee ſaid to Abram, \* Know for a ſuretie, that thye ſeede ſhall be a ſtranger in a land, that is not theirs, \* a ſouce hundred yeeres, and ſhall ſerue them: and they ſhall increate them euill.

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

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

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

17 Alſo when the Sunne went downe, there was a darkneſſe: and behold a ſmoking fornaſe, and a firebrand, which went betwene thoſe pieces.

18 In that ſame day the Lord made a covenaut w Abram, ſaying, Unto thy ſeed haue I giuen this land, \* from the river of Egypt vnto the great river, the river \* Euphrates:

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hitites, and the Perizzites, and the Rephaim,

21 The Amozites alſo, the Canaanites, and the Girgathiſites, and the Jebulites.

the meature of their wickedneſſe is full. Chap. 12. 7 and 13. 15, and 26. 4. deut. 4. 5. 1. King. 4. 21. 2. chiron. 9. 26. Ebr. Perath.

CHAP. XVI.

2 Sarai being barren, giueth Hagar to Abram: 4 Which conceiueth & deſp. ſeth her dame: 5 And being ill handled, ſe. ch. 7 The Angel com. ſtirreth her. 11. 12. The name & manners of her ſonne 13 She calleth vpon the Lord, whom ſhe ſindeth true.

Now Sarai Abrahams wife bare him no children, and he had a maide an Egyptian, Hagar by name.

2 And Sarai ſaid vnto Abram, Behold now, the Lord hath \* reſtrained mee from

b She ſaileth in binding Gods power to the com. n. order of nature, as though God could not giue her children in her olde age.

Rem  
Rom  
6. 12  
1. Chap. 1  
o This  
ticular  
of Gods,  
which is,  
lawfull  
ſe follow  
in a  
ſignes: but  
permitted  
ſome by a  
liar motion,  
to Geoden  
and  
Ezekiah.

c This was the old cuſtome in making covenants, 1er. 34. 18 to the which God added theſe conditions, that Abrahams poſteritie ſhould bee as torne in pieces, but after, they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet deliuered. Ebr. a feare of great darkneſſe. Acts 7. 6.

Exod. 12. 40. d Counting from the birth of Iſrahak to their departure out of Egypt which declareth that God will ſuffer his to be afflicted in this world.

Or, after foure hundred yeeres. e Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them, when

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

f The Godly are plagued many times with the wicked: therefore their companie is dangerous. g God moued them to ioine with Abram, and preferred him from their liberty and ſeruations. Or, armed.

Ebr. Damneſek.

2. Sam. 18. 18.

Heb. 7. 1.

h For Abram and his ſouldiers reſection, and not to offer ſacrifice.

i In that Melchi-zedek ſed Abram, he declared himſelfe to repreſent a King: and in that he bleſſed him, the high Prieſt.

Hebr. 7. 8.

Ebr. ſoules.

Or, I haue ſworne.

Ebr. If I take

from thee a threed

Ebr. reade 1. Sam.

14. 44.

k He would not that his liberality ſhould be hurtfull vnto others.

Or, the Lord ſpoke to Abram. Num. 12. 6. Pal. 16. 6.

a His feare was not onely leſt he ſhould not haue children, but leſt the promiſe of the bleſſed ſeede ſhould not be accompliſhed in him.



childe bearing. I pray thee goe in vnto my maide: y it may bee that I shall & receiue a childe by her. And Abram obeyed the voyce of Sarai.

3 Then Sarai Abrahams wife tooke Hagar her maide the Egyptian, after Abram had dwelled comie yere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 And he went in vnto Hagar, and she conceived, & when the saw that shee had conceived, her dame was despised in her eyes.

5 Then Sarai said to Abram, & Thou dost me wrong: I haue giuen my maide into thy bosome, and shee hath had the childe conceived, and I am despised in her eyes: the Lord iudge betwene me and thee.

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

7 But the Angel of the Lord found her beside a fountain of water in the wilderness, by the fountain in the way to Shur.

8 And hee said, Hagar Sarais maide, whence comest thou, & whither wilt thou go? And she said, I flee to my dame Sarai.

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

10 Againe the Angel of the Lord said vnto her, I wil so greatly increase thy seed, that it shall not be numbered by multitude.

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

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

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

14 Wherefore the well was called Beer-lahai-roi: loe, it is betwene Kadeth and Be'ed.

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

16 And Abram was fourescore and sixe yere old, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abrahams name is changed to confirme him in the promise. 8 The land of Canaan is the first time promised. 12 Circumcision is instituted 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Fzba' is promised. 23 Abraham and his house are circumcised.

W Den Abram was ninety yere old and nine, the Lord appeared to Abram and said vnto him, I am God || all sufficient: walke before me, and be thou upright.

2 And I will make my couenant betwene mee and thee, and I will multiply thee exceedingly.

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

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

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

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreover, I will establish my couenant betwene mee and thee, and thy seede after thee in their generations, for an everlasting couenant, to bee God vnto thee and to thy seede after thee.

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

9 Againe God saide vnto Abraham, Thou also shalt keepe my couenant, thou, and thy seed after thee in their generations.

10 This is my couenant, which ye shall keepe betwene me and you, and thy seed after thee, Let euery man child among you be circumcised.

11 That is, yee shall circumcise the foreskinne of your flesh, and it shall bee a signe of the couenant betwene me and you.

12 And euery manchild of eight dayes olde among you shall be circumcised in your generations, as well hee that is bozne in thine house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is bozne in thine house, and hee that is bought with thy money, must needs bee circumcised: so my couenant shall bee in your flesh for an everlasting couenant.

14 But the uncircumcised manchild, in whose flesh the foreskinne is not circumcised, euen that person shall bee cut off from his people, because hee hath broken my couenant.

15 Afterward God sayde vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shall be her name.

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

17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a child bee bozne vnto him that is an hundred yere olde? And shall Sarah that is ninetie yere olde, beare?

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

19 Then God said, Sarah thy wife shall beare thee a sonne in deede, and thou shalt call his name Izhak: and I will establish my couenant with him for an everlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: loe, I haue blessed him, and will make him fruitful, and will multiply him & exceedingly: twelue princes shall hee beget, and I will make a great nation of him.

21 But my couenant wil I establish with Izhak, which Sarah shall beare vnto thee the next yere at this season.

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

23 Then Abraham tooke Ishmael his sonne, and all that were bozne in his house,

b The changing of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.

Chap. 17. 16.

c Circumcision is called the couenant, because it signifyeth the couenant, and hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Acts 7. 8.

d That priuie circumcision, to shew that all that is begotten of man is corrupt, and must be mortified. Rom. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankind all was consecrated, and here is declared, that whoeuer contemneth the signe, despiseth also the promise.

|| Or, dame, or princeffe. f Which proceeded of a sudden boy, and not of infidelitie. Chap. 18. 10. and 11. 2.

g The everlasting couenant is made with the children of the spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael. & Ebr greatly, greatly. Chap. 21. 2.

ven- ilded

punish- declareth they gaine tempt any against the of God.

Or, Mine iniurie is vpon thee. Or, power.

Which was said, as appeareth verse 13, and chap. 18. 17. e God reiecteth none estate of people in their miseries, but sendeth them comfort, || Or, fierce and cruell: or, as a wilde asse. Chap 25. 18.

f That is, the Ishmaelites shall be a peculiar people by themselves, and not a portion of another people. g She rebuketh her owne dulnes, and acknowledgeth Gods graces, who was present with her euery where.

Chap 24. 62. || Or, the Well of the liuing and seeing me.

|| Or, Almighty. Chap. 5. 22.

|| Or without bypocrisie.

a Not onely according to the flesh, but of a far greater multitude by faith, Rom. 4. 17.



**b** They were well instructed which obeyed to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the highest they may obey the will of God.

and all that was bought with his money, that is, every man childe among the men of Abrahams house, and hee circumcised the foreskin of their flesh in that selfe same day, as God had commanded him.

24 Abrahams alio humilke was ninetie yeere old and nine, when the foreskin of his flesh was circumcised.  
25 And Ishmael his sonne was thirteene yeere old, when the foreskin of his flesh was circumcised.

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

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

CHAP. XVIII.

1 Abraham receiveth three Angels into his house. 10 Sarah is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared unto Abraham. 23 Abraham prayeth for them.

**A** Gaine the Lord appeared unto him in the plaine of Mamré, as he late in his tent dooie about the hear of the day.

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

3 And hee said, O Lord, if I have now found favour in thy sight, goe not, I pray thee, from thy servant.

4 Let a little water, I pray you, bee brought, and wash your feet, and rest your selves vnder the tree.

5 And I will bring a morsell of bread, that you may comfort your hearts, afterward ye shall goe your wayes: for therefore are ye come to your servant. And they said, Doe even as thou hast said.

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

7 And Abraham ran to the heastes, and tooke a tender and good calfe, and gaue it to the servant, who halted to make it ready.

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

9 Then they sayd to him, Where is Sarah thy wife? And hee answered, Behold, she is in the tent.

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

11 (Now Abraham and Sarah were old and stricken in age, and it seemed to bee wirth Sarah after the manner of women.)

12 Therefore Sarah laughed wirthin herselfe, saying, After I am waxed old, \*and my lord also, shall I haue lust?

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

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

15 But Sarah denyed, saying, I laughed not: for I was afraid. And hee sayd, \*It is not so: for thou laughedst.

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

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

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

19 For I know him: that hee will command his sonnes and his household after him, that they keepe the way of the Lord, to doe righteously and iudgement, that the Lord may bring vpon Abraham that hee hath spoken vnto him.

20 Then the Lord sayd, Because the cry of Sodom and Gomorah is great, and because their iniquity is exceeding greivous,

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

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

23 Then Abraham drew nere, and said, Wilt thou also destroy the righteous wirth the wicked?

24 If there be fifty righteous within the cite, wilt thou destroy it and spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous wirth the wicked: and that the righteous should bee euen as the wicked, be it farre from thee. Shall not the Judge of all the world \*doe right?

26 And the Lord answered, If I shall find in Sodom \*fiftie righteous within the cite, then will I spare all the place for their sakes.

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

28 If there shall lacke feue of fiftie righteous, wilt thou destroy all the cite for siue? And hee sayd, If I find there siue and fortie, I will not destroy it.

29 And he yet spake to him againe, and said, What if there shall be found forty there? Then he answered, I will not doe it for forties sake.

30 Againe hee said, Let not my Lord now be angry that I speake, What if thirtie bee found there? Then hee sayd, I will not doe it if I find thirtie here.

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

32 Then hee sayd, Let not my Lord bee now angry, and I will speake but this \*once. What if reane be found there? And hee answered, I will not destroy it for reanes sake.

1 Or, hid. Zeeb. 8. 6.

4 Etr. No. i I chowd. Etr. word, which wee call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.

Chap. 13. 3. and 22. 18.

i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children. k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduice. l For our sinnes cry for vengeance, though none accuse vs. 1 Ebr. doe iudgement.

m God declareth that his iudgements were done with great mercie, inasmuch as all were so corrupt that not onely fiftie, but ten righteous men could not bee found there: and also, that the wicked are spared for the righteous sake. n Herod, that we learne, that the nearer wee approach vnto God, the more doeth our miserable state appeare, and the more are wee humbled, o If God refused not the prayer for the wicked Sodomiters, euen to the first request, how much more will hee graunt the prayers of the godly for the afflicted Church?

Heb. 13. 2. Or, Okegronne.

a That is, three Angels in mans shape.

b Speaking to one of them, in whome appeared to be most masculine; for hee thought they had bene men.

c For men vsed because of the great heat to goe bare footed in those parts.

d Assent of God that I should doe my duty to you. 1 Ebr. Seim.

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

Chap. 17. 19. 31.

f. 21. 2. rom. 9. 9.

f. This is, about this time when shee shall be alie,

or when the child shall come into this life.

g For she rather had respect to the order of nature, then beleued the promise of God.

1. Pet. 3. 6.



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

CHAP. XIX.

3 Let receiveth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is delivered. 25 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

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

2 And hee sayd, See my Lordes, I pray you turne in now into your seruants house, and tary all night, and wath your feet, and yee shall rite vp early and goe your wayes. Who sayd, Nay, but wee will abide in the streete all night.

3 Then he p<sup>r</sup>essed upon them earnestly, and they turned in to him, and came to his house, and he made them a feast, and did bake unleavened bread, and they did eate.

4 But before they went to bed, the men of the city, even the men of Sodom compassed the house round about, from the young eun to the old, all the people from all quarters.

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

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

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

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

9 Then they sayd, Away hence. And they sayd, hee is come alone as a stranger, and shall he iudge and rule? wee will now deale worse with thee then with them. So they p<sup>r</sup>essed sore vpon Lot: him selfe, and came to breake the doore.

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

11 Then they smote the men that were at the doore of the house with blindness both small and great, so that they were weary in seeking the doore.

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

13 For wee will destroy this place, because the cry of them is great before the Lord. & the Lord hath sent vs to destroy it.

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

15 And when the morning arose, the Angels halted Lot, saying, Arise, take thy

wife and thy two daughters: which are heere, lest thou bee destroyed in the punishment of the citie.

16 And as he prolonged the time, the men caught both him and his wife, and his two daughters by the hands (the Lord being mercifull vnto him) and they brought him forth, and let him without the citie.

17 And when they had brought them out, the Angel sayde, Escape for thy life: looke not behind thee, neither tary thou in all the plaine: escape into the mountaine, lest thou be destroyed.

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

19 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto mee in saving my life: I cannot escape in the mountaine, lest some euill take mee, and I die.

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

21 Then hee sayd vnto him, Beholde, I haue receiued & thy request also concerning this thing, that I will not overthrow this citie, for the which thou hast spoken.

22 Hast thee, I saue thee here: for I can doe nothing til thou be come thither. Therefore the name of the city was called Zoar.

23 The soune did rise vpon the earth, when Lot entered into Zoar.

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

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

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

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

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

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

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

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

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

33 So they made their father drinke wine that night, & the elder went & lay with her father: but hee perceived not, neither when she lay downe, neither when she rose vp.

34 And on the morrow the elder said to the younger, Behold, yesternight lay I with my father:

1 Ebr. which are found.

b The mercy of God fruitfull to ouercome mans slownesse in following Gods calling. Wisd. 10.6.

i He willed him to seee his Gods iudgements, and not to be soe forie to depart from that rich country, and full of vaine pleasures.

k Though it be little, yet it is great enough to saue my life: wherein he offendeth in chusing another place then the Angel had appointed him.

l Because Gods commandement was to destroy the citie and to saue Lot,

m Which before was called Bela, Chap. 14. 2.

n Which before was called Bela, Deut. 29. 23. isa. 13. 19. iere. 50. 40. ezek. 16. 49. hose. 11. 3 amos 4. 11. luke 17. 29. iude 7.

o As touching the body onely: and this was a notable monument of Gods vengeance to all them that passed that way.

p Meaning in the country which the Lord had now destroyed.

q For except hee had bene overcome with wine, he would neuer haue done that abominable acte.

Wherein we Gods prouident care in preserving his, albeit receiue not himselfe to all like: for Lot had but two Angels, and Abraham three, Chap. 18. 4.

b That is, hee prayed them so instantly.

c Not for that they had neede: but because the time was not yet come that they would reuel themselves.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

e Hee deserueth praise in defending his guests, but he is to be blamed in seeking vnlawfull means.

f That I should preferre them from all iniury.

2. Pet. 2. 7.

Wisd. 19. 16.

& Ebr. finding.

g This prooueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour.

Chap. 18. 20. Or, should marry.



† Ebr. keepe a luse.  
 r Thus God per-  
 mitted him to fall  
 most horribly in  
 the solitary moun-  
 taines, whom the  
 wickednes of So-  
 dom could not  
 overcome.  
 l Who as they  
 were borne in  
 most horrible in-  
 cess, so were they  
 and their poster-  
 itie vile and  
 wicked.  
 r That is, sonne of my people, signifying, that they rather reioyced  
 in their sinne, then repented for the same.

father : let vs make him drinke wine this  
 night also : and goe thou and lett with him,  
 that we may & proferre leede of our father.  
 35 So they made their father drinke wine  
 that night also, and the yonger arose, and lay  
 with him, but he perceived not when she lay  
 downe, neither when she rose vp.  
 36 Thus were both the daughters of  
 Lot with child by their father.  
 37 And the elder bare a sonne, and shee  
 called his name Moab : the same is the fa-  
 ther of the Moabites vnto this day.  
 38 And the yonger bare a sonne also : she  
 called his name Ben ammi: the same is the  
 father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land  
 of Gerar. 2 Abimelech taketh away his wife. 3  
 God reproveth the king, 9 and the king Abra-  
 ham. 11 Sarah is restored with gifts, 17 A-  
 braham prayeth, and the king and his are healed.  
 Afteward Abraham departed thence to-  
 ward the South countrey, and dwelled  
 betwene Cadeth and Shur, and sojour-  
 ned in Gerar.

2 And Abraham said of Sarah his wife,  
 b Shee is my sister. Then Abimelech King  
 of Gerar sent and took Sarah.  
 3 But GOD came to Abimelech in a  
 dreame by night, and sayd to him, Beholde,  
 c thou art but dead, because of the woman  
 which thou hast take: for she is a maids wife.  
 4 (Notwithstanding Abimelech had not  
 yet come neere her.) And he said, Lord, wilt  
 thou slay enen <sup>d</sup> the righteous nation?  
 5 Said not he vnto me, She is my sister?  
 yea, and she her selfe said, He is my brother:  
 with an vpright <sup>e</sup> minde, and <sup>f</sup> innocent  
 hands, haue I done this.

6 And God said vnto him by a dreame,  
 I knowe that thou didst this euill with an  
 vpright minde, and I <sup>g</sup> kept thee also that  
 thou shouldest not sinne against mee: there-  
 fore I suffered I thee not to touch her.

7 Now then, deliuer the man his wife a-  
 gaine: for he is a <sup>b</sup> Prophet, & he <sup>c</sup> shall pray  
 for thee that thou mayest liue: but if thou de-  
 liuer her not againe, bee sure that thou shalt  
 die the death, thou and all that thou hast.

8 Then Abimelech rising vp early in the  
 morning, called all his seruants, and tolde  
 all these things <sup>d</sup> vnto them, and the men  
 were feare aftrayd.

9 Afterward Abimelech called Abraham,  
 and said vnto him, What hast thou done  
 vnto vs? and what haue I offended thee, that  
 thou hast brought on mee and my <sup>e</sup> king-  
 dome this great sinne? thou hast done things  
 vnto me that ought not to be done.

10 So Abimelech sayde vnto Abraham,  
 What talkest thou that thou hast done this  
 thing?

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

12 Yet in very deepe she is my <sup>a</sup> sister: for  
 she is the daughter of my father, but not the  
 daughter of my mother, and shee is my wife.

13 Now when God caused me to wander  
 out of my fathers house, I sayd then to her,  
 This is thy kindnesse that thou shalt shew  
 vnto me in all places where we come, <sup>b</sup> Say  
 thou of me, He is my brother.

14 Then tooke Abimelech sheepe and  
 heenes, and meuenervants, and women ser-  
 uants, and gaue them vnto Abraham, and  
 restored him Sarah his wife.

15 And Abimelech said, Beholde, my land  
 is before thee: dwell where it pleaseth thee.

16 Like wise to Sarah he sayd, Behold,  
 I haue giuen thy brother a thousand peces  
 of silver: behold, her is the <sup>c</sup> vaile of thine  
 eyes to all that are with thee, & to all others:  
 and she was <sup>d</sup> thus repproued.

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

18 For the Lorde <sup>e</sup> had shut by euery  
 wombe of the house of Abimelech, because of  
 Sarah Abrahams wife.

CHAP. XXI.

2 Ishhak is borne. 9 Ishmael mocketh Ishhak.  
 14 Hagar is cast out with her sonne. 17 The  
 Angel comforteth Hagar, 22 The covenant be-  
 twene Abimelech and Abraham. 33 Abraham  
 called vpon the Lord.

Now the Lord visited Sarah, as he had  
 sayd, and did vnto her <sup>a</sup> according as  
 he had promised.

2 For <sup>b</sup> Sarah conceived, and bare A-  
 braham a sonne in his <sup>c</sup> old age, at the same  
 season that God tolde him.

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

4 Then Abraham circumcised Ishhak  
 his sonne, when he was eight dayes old, <sup>d</sup> as  
 God had commanded him.

5 So Abraham was an hundred yere old,  
 when his sonne Ishhak was borne vnto him.

6 Then Sarah said, God hath made me  
 to reioyce: all that heare wil reioyce with me.

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

8 Then the child grew, and was wean-  
 ed: and Abraham made a great feast the  
 same day that Ishhak was weaned.

9 And Sarah saw the sonne of Hagar  
 the Egyptian (which she had borne vnto A-  
 braham) <sup>d</sup> mocking.

10 Wherefore shee said vnto Abraham,  
 Cast out this bond woman and her sonne:  
 for the sonne of this bond woman shall not be  
 heire with my sonne Ishhak.

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

12 But God said vnto Abraham, Let  
 it not be grieuous in thy sight for the child,  
 and for thy bond woman: in all that Sarah  
 shall say vnto thee, heare her voice: for it  
 Ishhak shall thy seede be <sup>e</sup> called.

13 As for the sonne of the bond woman, I  
 will make him <sup>f</sup> a nation also, because he is  
 thy seede.

m By sicut, h  
 meaneth his c  
 fin germaine,  
 by daughter,  
 Abrahams nece  
 Chap. 11. 29. fo  
 so the Brewere  
 vse these words  
 Chap. 12. 13.  
 ||Or, s at thy col  
 mandement.  
 n Such an head  
 as with whom  
 thou mayest be  
 pleased fr m  
 all dangers.  
 o God caused  
 this heathen-  
 king to reprove  
 her, because the  
 dissembled, fee-  
 ing that God  
 had giuen her a  
 husband, as her  
 vaile & defence.  
 p Had take awa  
 fr om the gift  
 of conceiuing,

Chap. 17. 19. and  
 18. 10.  
 Mat. 1. 2. act. 7. 8.  
 galat. 4. 23. heb.  
 11. 17.  
 a Therefore the  
 miracle was  
 greater.

Chap. 17. 12.  
 b She accuseth  
 herselfe of ingra-  
 titude that she  
 did not beloue  
 the Angel.

c He derided  
 Gods promise  
 made to Ishhak,  
 which the Ape-  
 ste calleth per-  
 secution, Galat.  
 4. 29.

Galat 4. 30.  
 d Thepromi-  
 sed seed shall be  
 counted from  
 Ishhak and not  
 from Ishmael,  
 Rom. 9. 7. hebr.  
 11. 18.  
 e The Ismae-  
 lites shall come  
 of him.

a Which was  
 toward Egypt.  
 b Abraham had  
 now twice fallen  
 into this fault:  
 such is mans  
 fraitie.  
 c So greatly God  
 detesteth breach  
 of marriage.  
 d The infidels  
 confessed y God  
 would not punish  
 but for iust oc-  
 casion: therefore  
 whensoever hee  
 punisheth hee  
 the occasion is iust.  
 e As one falling  
 by ignorance, &  
 not doing euill of  
 purpose.  
 f Not thinking  
 to doe any man  
 harme.  
 g God by his  
 holy spirit retain-  
 eth them that  
 offend by igno-  
 rance, that they  
 shal not intogre-  
 ation in conscience.  
 h That is, one to  
 whom God re-  
 uealeth himselfe  
 familiarly.  
 i For the prayer  
 of the godly is  
 of force towards  
 God.  
 † Ebr. in their eares  
 k The wickednes  
 of the King bring-  
 eth Gods wrath  
 vpon the whole  
 realme.  
 l Hebewerth  
 that no honestie  
 can be hoped for,  
 where the feare of  
 God is not.



CHAP. XXII.

1.2 The faith of Abraham is proved in offering his sonne Izhak. 3. Izhak is a figure of Christ. 20 The generation of Nabor Abrahams brother, of whom cometh Rebekah.

1 And after these things, God did \*proue Abraham, and sayd vnto him, Abraham. ¶ He answered, I here am I.

2 And hee sayd, Take now thine onely sonne Izhak, whom thou lovest, and gett thee vnto the land of a Moia, and \*offer him there for a burnt offering vpon one of the mountaines, which I will shew thee.

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

4 ¶ Then the third day Abiahm lift vp his eyes, and saw the place asare off.

5 And sayd vnto his seruants, Abide you here with the asse: for I and the childe will goe ponder and worship, and \*come againe vnto you.

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

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

8 Then Abiahm answered, My sonne, God will \*prouide him a Lambe for a burnt offering: so they went both together.

9 And when they came to the place which God had shewed him, Abiahm builded an altar there, and couched the wood, and \*bound Izhak his sonne, and layd him on the altar vpon the wood.

10 And Abiahm stretching foorth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lord called vnto him from heauen, saying, Abiahm, Abiahm. And he answered, here am I.

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

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behind him, caught by the hornes in a bush. Then Abraham went and tooke the ramme, and offered him vp for a burnt offering in the stead of his sonne.

14 And Abraham called the name of that place, ¶ Jehouah iuez, as it is sayd this day, In the Mount of the Lord \*be seene.

15 ¶ And the Angel of the Lord cried vnto Abraham from heauen the second time, 16 And said, \*By my selfe haue I sworne (saith the Lord) because thou hast done this thing, and hast not spared thine onely sonne,

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

due faith re-  
ceeth all na-  
all affections  
bey Gods  
amandement.

For his prom-  
ise sake made  
to Abraham, and  
nor because the  
childe had discre-  
tion and iudge-  
ment to pray.

h Except God  
open our eyes,  
we can neither  
see nor vse the  
meanes which  
are before vs.

i As touching  
outward things  
God caused him  
to prosper.

¶ Or, shot in the  
bow, and was an  
hunter.

¶ Ebr. deals false-  
ly with me, or lie.

k So that it is a  
lawfull thing to  
take an othe in  
matters of im-  
portance, for to  
iustifie the truth,  
and to assure o-  
thers of our sin-  
ceritie.  
l Wicked ser-  
uants doe many  
euils vnknowe  
to their masters.

¶ Or, well of the  
othe, or of seuen,  
meaning lambs.  
m Thus we see  
that the godly,  
as touching out-  
ward things, may  
make peace with  
the wicked that  
knowe not the  
true God.

n That is hee  
worshiped God  
in all points of  
true religion.

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

15 And when the water of the bottle was spent, they cast the childe vnder a certaine tree.

16 Then she went & fate her ouer against him asare off, a boue aboue shoot: for shee sayd, I will not see the death of the childe: and she fate downe ouer against him, and silt vp her voyce, and wept.

17 Then God e heard the voyce of the childe, and the Angel of God called to Yagar from heauen, and said vnto her, What aileth thee, Yagar? feare not. for God hath heard the voyce of the childe where he is.

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

19 And God b opened her eyes, and shee saw a well of water: so the went & filled the bottle with water, and gaue the boy drinke.

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

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

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

23 ¶ Do not therefore sweare vnto mee heere by God, that thou wilt not ¶ hurt me nor my children, nor my childrens children: thou shalt deale with me and with the countrey where thou hast bene a stranger, according vnto the kindnesse that I haue shewed thee.

24 Then Abraham said, I will ¶ sweare.

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

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

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

28 And Abraham set seuen lambs of the stocke by themselves.

29 Then Abimelech said vnto Abraham, ¶ What meane these seuen lambes, which thou hast set by thyselfes?

30 And he answered, Because thou hast receiue of mine hand these seuen lambes, that it may be a witness vnto mee, that I haue digged this well.

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

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

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

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

Hebr. 11, 17.  
¶ Ebr. Loes, l.  
a Which signifi-  
fith the feare of  
God, in y which  
place he was ho-  
noured, and Salo-  
mon afterward  
build the Temple  
b Herein stode  
the chiefe point  
of his tentation,  
seeing he was co-  
manded to offer  
vp him in whom  
God had promi-  
sed to blesse all  
the nations of  
the world.  
c He doubted  
not, but God  
would accom-  
plish his promise,  
though he should  
sacrifice his son.  
d The only way  
to ouercome all  
tentations is to  
rest vpon Gods  
prouidence.  
e For it is like  
that his father  
had declared to  
him Gods com-  
mandement, wher-  
unto he shewed  
himselfe obedient,  
¶ Jam. 2. 21.  
¶ That is, by thy  
true obedience  
thou hast declar-  
ed thy liuely  
faith.  
¶ Or, and hast not  
withholen thine  
only son from me.  
¶ Ebr. thy sonne,  
thine only sonne.  
¶ Or, the Lord will  
see or prouide.  
g The name is  
changed to shew  
that God doth.  
both see & prou-  
ide secretly for  
his, and also eui-  
dently is seene  
and felt in time  
conuenient.  
¶ Psal. 105. 9. ec.  
clus. 44. 3. luke  
1. 73. heb. 6. 13.  
h Signifying,  
that there is no  
greater then he,  
¶ Or, holds.



Chap. 12. 3. and 18. 18. eccles. 4. 4. 22. actes 3. 25. galat. 3. 8.

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

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

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

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hays, and Pildash, and Tidlaph, and Bethuel.

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

24 And his concubine called Kemah, she bare also Edebah, and Gahan, and Thahah, and Maachah.

CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 13 The equite of Abraham. 19 Sarah is buried vs Machpelah.

When Sarah was an hundred and seuen yeere olde (& so long liued she.)

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

3 Then Abraham rose vp from the sight of his corpes, and talked with the Hittites, saying,

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

5 Then the Hittites answered Abraham, saying vnto him,

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

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

8 And he communed with them, saying, If it be & your minde, that I shall bury my dead out of my sight, heare me, and intreate for me to Ephron, the sonne of Zoar,

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

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

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

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

13 And spake vnto Ephron in the audi-

ence of the people of the country, saying, Seeing thou wilt giue it, I pray thee, heare me, I will giue thee the price of the field: rectifie it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

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

16 So Abraham hearkned vnto Ephron, and Abraham weped to Ephron the Hittite, which he had named in the audience of the Hittites, euen foure hundred silver shekels of currant money among merchants.

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

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

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

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

CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Ishak in his owne kyndred. 12 The seruant prayeth to God. 33 His fidelitie towards his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent, and she agreeth, 67 and is married to Ishak.

Now Abraham was old, and & stricken in yeeres, and the Lord had blessed Abraham in all things

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, \* Put now thine hand vnder my thigh,

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

4 But thou shalt go vnto my country, and to my kyndred, and take a wife vnto my sonne Ishak.

5 And the seruant said to him, What if the woman will not come with mee to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

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

7 The Lord God of heauen, who tooke mee from my fathers house, & from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, \* vnto thy seed will I giue this land, hee shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuertheless if the woman will not follow thee, then shalt thou bee & discharged of this mine oath: onely bring not my sonne thither againe.

Or, of the Syrians.

i Concubines oftentimes taken in the good part, for those women which were in-favour to the viues.

Ebr. the yeeres of the life of Sarah.

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

Ebr. sonnes of Heth.

b That is, godly, or excellent: for the Hebrewes so speake of all things: that are notable, because all excellencie commeth of God.

Ebr. in your soule.

Or, double caue, because one was within another. Ebr. in full silver.

c Meaning, all the citizens and inhabitants.

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

e The common shekel is about 20. pence, so there are 40. shekels mount to 33. pound fixe shillings and eight pence, after the shillings sterling the ounce.

Or, citizens.

f That is, all the people confirmed the sale.

Ebr. come into dayes.

Chap 47. 29. a Which ceremony declared the seruants obedience toward his master, and the masters power ouer the seruant, b This sheweth that an oath may be required in a lawfull cause, c He would not that his sonne should marry our of the godly family: for the inconueniences that come by marrying with the vngodly are set foorth in sundry places of the Scriptures.

d Lett he should lose the inheritance promised, Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.

Ebr. innocent.



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

10 ¶ So the seruant tooke ten camels of the camels of his master, and departed: (for he had all his masters goods in his hand:) and so he arole, and went to ¶ Aram Naharain, vnto the city of Nahor.

11 And he made his camels to sit downe without the city by a well of water, at euendie about the time that the women come out to draw water.

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

13 Loe, I stand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 ¶ Beant therefore that the mayde, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say, Dinke, and I will giue thy camels drinke also: may be she that thou halt ordeined for thy seruant Ishak: and thereby shall I know that thou halt shewed mercy on my master.

15 ¶ And now yer he had lese speaking, behold, Rebekah came out, the daughter of Bethuel, sonne of Bilcay the wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the mayde was very faire to look vpon, a virgin and unknowen of man) and she went downe to the well, and filled her pitcher, and came vp.

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

18 And she said, Dinke I sir: and she hafterd, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when she had giuen him drinke, she laide, I will draw water for thy camels also, vntill I they haue drunken ynough.

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

21 So the man wondered at her, and held his peace, to know whether the Lord had made his iourney prosperous or not.

22 And when the camels had lese drunke, the man tooke a golden halke abilliment of halfe a shekel weight, and two bracelets for her handes, of renne shekels weight of golde:

23 And hee sayd, Whose daughter art thou? tell me, I pray thee, Is there room in thy fathers house for vs to lodge in?

24 Then she said to him, I am the daughter of Bethuel the sonne of Bilcay whom she bare vnto Nahor.

25 Moreover she said vnto him, We haue litter also and prouender ynough, and roome to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abraham, which hath not withdrawn his mercie: and his truely from my master: for when I was in the way, the

Lord brought mee to my masters brethrens house.

28 And the mayde ran and tolde them of her mothers house according to their wordes.

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

30 For when he had seene the earerings, and the bracelets in his sisters handes, and when hee heard the wordes of Rebekah his sister, laying, Thus said the man vnto me, then he went to the man, and loe, he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord: wherefore standest thou without, seeing I haue prepared the house and roome for the camels?

32 ¶ Then the man came into the house, and he vnsaddled the camels, and brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were wit him.

33 Afterward the meate was set before him: but he said, I will not eat vntill I haue said my message. And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath blessed my matter wonderfully, that he is become great, for he hath giuen him sheepe, and beeces, and siluer, and gold, and men seruants, and mayd seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a son vnto my master, when she was old, vnto him hath he giuen all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the Canaanites, in whole land I dwell.

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

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

40 Who answered me, The Lord, before whom I walke, will sende his Angel with thee, and prosper thy tourney, and thou shalt take a wife for my sonne of my kinned, and my fathers house.

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

42 So I came this day to the well, and said, O Lord the God of my master Abraham, if thou now prosper my iourney which I goe,

43 Beholde, I stand by the well of water: when a virgin cometh forth to draw water, & I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,

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

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

46 And she made haste, and tooke downe her

n For he waked on Gods hand, who had now heard his prayer.

o To wit, Laban.

p The gentle intertainment of strangers vsed among the godly fathers.

q The fidelitie that seruants owe to their masters, cauleth them to preferre their masters businessse to their owne necessitie.

r To blesse, signifies here to enrich, or increase with substance, as the text in the same verse declareth.

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

t Meaning, among his kinnefolkes, as verse 40.

u Which by mine vboritic I caused thee to make.

¶ Or, way.

Verse 13,

¶ Or, shewed.

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

¶ Or, Mesopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.

e That is, to Charran.

¶ Ebr, to bow thy knees.

f He groundeth his prayer vpon Gods promise made to his master.

¶ Or, cause mee to meete.

g The seruant moued by Gods spirite, desired to be assured by a signe, whether God prospered his iourney or no.

h God giueth good successe to all things that we vndertaken for the glory of his Name and according to his word.

i Here is declared that God euer heareth the prayers of his, and granteth their requests.

¶ Ebr my Lord.

¶ Ebr, hau: made me end of drinking.

¶ Or, earering.

k God permitted many things both in apparell and other things, which are now forbid: especially when they appertaine not to our mortification.

l The golden shekel is here meant, and not that of silver.

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



her pitcher from her shoulder, and sayde, **Dynke**, and I will gine thy camels dynke also. So I dynke, and she gauē the camels dynke also.

47 Then I asked her, and sayd, **Whose daughter art thou?** And she answered, **The daughter of Bethuel Nabors sonne, whome Hylach bare vnto him.** Then I put the abillment vpon her face, and the bracelets vpon her hands.

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

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

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

51 Behold, Rebekah is before thee, take her and go, that she may be thy masters sons wife, euen as the Lord hath sayd.

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

53 Then the seruant tooke fourth Jewels of siluer, and Jewels of golde, and rayment, and gaue to Rebekah: also vnto her brother and to her mother he gaue gifts.

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

55 Then her brother and her mother answered, **Let the made adide with vs, at the least tenne dayes: then shall hee goe.**

56 But hee sayd vnto them, **Winder you me not, seeing the Lord hath prospered my journey: send mee away, that I may goe to my master.**

57 Then they said, **Wee will call the maid and aske her consent.**

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

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

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

61 Then Rebekah arose, & her maids, & rode vpon the camels, & followed the man: and the seruant tooke Rebekah, & departed.

62 Now Izhak came from the way of Beer-lahai rot, (for he dwelt in the South countrey.)

63 And Izhak went out to pray in the field toward the euening: who lift vp his eyes, and looked, & beheld, the camels came.

64 Also Rebekah lift vp her eyes, and when shee saw Izhak, shee lighted downe from the camel.

65 (For he had said to the seruant, **Who is pouder man, that cometh in the field,**

to meet vs? and the seruant had sayd, **It is my master.**) So hee tooke a vaille, and couered her.

66 And the seruant told Izhak all things that he had done.

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

f The custome was, if the spoule was brought to her husband, her head being couered, in token of chastitee. ||Or, had left mourning for her mother.

CHAPTER XXV.

1 Abraham taketh Keturah to wife, & getteth many children. 5 Abraham giueth all his goods to Izhak. 8 Hee dieth. 12 The genealogie of Ishmael. 25 The birth of Jaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

Now Abraham had taken a hui another wife called Keturah.

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

3 And Jokshan begate Sheba, and Dedan: And the sonnes of Dedan were Asshurim, and Letuim, and Leummim.

4 All the sons of Midian were Ephah, and Cypher, and Yanoch, & Abida, and Eldaah All these were the sonnes of Keturah.

5 And Abraham gaue all his goods to Izhak:

6 But vnto the concubines, which Abraham had, Abraham gaue gifts, and sent them away from Izhak his sonne (while hee yet liued) toward the East countrey.

7 And this is the age of Abrahams life, which hee liued, an hundredeth seuentie and foure yeere.

8 Then Abraham yelded the spirit, and died in a good age, an old man, and of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron soune of Zoar the Hittite, before Hamme,

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

11 And after the death of Abraham God blessed Izhak his sonne, and Izhak dwelt by Beer-lahai-rot.

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

13 And these are the names of the sons of Ishmael, name by name, according to their kindreds: the eldest sonne of Ishmael was Nabaioth, then Kedar, and Adbeel, and Mishlam,

14 And Dishma, and Dumah, & Massa, 15 Yadar, and Tema, Ierur, Naphis, and Kedemah.

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

17 (And these are the yeeres of the life of Ishmael, an hundredeth thirty and seuen yeere, and hee yelded the spirit, and died, and was gathered vnto his people.)

a While Sarah was yet alue.

1. Chro. i. 31.

f Ebr. all that he had.

b For by the verue of Gods word he had not begat any more.

c Read chap. 22. 24.

d To auoide the dissention that els might haue come because of the heritage.

e Hereby the ancient signified that man by death perished not wholly: but as the soules of the godly liued after in perpetuall ioy, so the soules of the wicked in perpetuall paine.

Chap. 23 16.

Chap. 16. 14. and 24. 62.

1. Chro. i. 29.

f Ebr. first borne.

f Which dwelt among the Arabians, and were separate from the blessed seed.

y Hesheweth what is our duty, when we haue receiued any benefit of the Lord.

f Ebr. in the way of truth.

z If you will freely and faithfully giue your daughter to my masters sonne, a That is, that I may prouide elsewhere.

b So soone as they perceiue that it is Gods ordinance, they yeeld.

||Or, as thy commandement.

||Or, ordained.

Verse 56. & 59.

f Ebr. dayes, or tenne.

e This sheweth that parents haue not authority to marry their children without consent of the parties.

f Ebr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.

Chap. 16. 14. and 25. 11.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.



Or, his lor fell, g He meane: h that his lor fell to dwell among his brethren, as the Angel promised, Chap. 16. 12. Or, Syrian of Mesopotamia.

18 And they dwelt from Haulah unto Shur, that is towards Egypt, as thou goest to Asshur. Ithmael dwelt in the presence of all his brethren.

19 Likewise these are the generations of Izhak, Abrahams sonne. Abraham begate Izhak,

20 And Izhak was forty yeere old, when heooke Rebekah to wife, the daughter of Bethuel the Aramite of Hadan Aram, and sister to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, because shee was barren: and the Lord was intreated of hun, and Rebekah his wife conceived,

22 But the children stroue together within her: therefore shee sayd, Seeing it is so, why am I thus? wherefore shee went to aske the Lord.

23 And the Lord sayd to her, Two nations are in thy wombe, & two manner of people shalbe diuided out of thy bowels, and the one people shall be mightier then the other, and the elder shall serue the yonger.

24 Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, & they called his name Esau.

26 And afterward came his brother out, and his hand helde Esau by the heele: therefore his name was called Jaakob. Now Izhak was threescore yeere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, & I was in the fields: but Jaakob was a plain man, & dwelt in tents.

28 And Izhak loued Esau, for he venison was his meate, but Rebekah loued Jaakob.

29 Now Jaakob lodde portrage, and Esau came from the field and was wearie.

30 Then Esau said to Jaakob, Let me eate I pray thee, of that portrage so red, for I am weary. Therefore was his name called Edom.

31 And Jaakob sayd, Sell mee euen now thy birthright.

32 And Esau sayde, Loe, I am almost dead, what is then this birthright to mee?

33 Jaakob then said, Swear to me euen now. And he sware to him, and solde his birthright vnto Jaakob.

34 Then Jaakob gaue Esau bread and portrage of lentils: and he did eate & drinke, and rose vp, and went his way: So Esau concerned his birthright.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 3. He renemyth his promise. 9 The king blameth him for denying his wife. 14 The Philistins hate him for his riches, 15 stop his welles, 16 and driue him away, 24 God comforteth him. 31 Hee maketh a league with Abimelech.

And there was a famine in the lande besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistins vnto Gerar.

2 For the Lord appeared vnto him, and said, Doe not downe into Egypt, but abide

in the land which I shall shew vnto thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seed I will giue all these countreyes: and I will performe the othe which I sware vnto Abraham thy father.

4 Also I will cause thy seed to multiply as the starrs of heauen, and will giue vnto thy seed all these countreyes: and in thy seed shall all the nations of the earth be blessed,

5 Because that Abraham obeyed my voyce and kept mine & ordinance, my commandements, my statutes, and my Lawes.

6 So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he sayd, Shee is my sister: for he feared to say, Shee is my wife, lest, sayd hee, the men of the place should kill mee, because of Rebekah: for she was beautifull to the eye.

8 So after he had been there long time, Abimelech king of the Philistins looked out at a window, and loe, hee saw Izhak sporting with Rebekah his wife.

9 Then Abimelech called Izhak, & said, Loe, she is of a surty thy wife, & why saydest thou, Shee is my sister? to whom Izhak answered, Because I thought this, It may be that I shall die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldst thou haue brought sinne vpon vs.

11 Then Abimelech charged all his people saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and found in the same yeere an hundred fold by estimation: and so the Lord blessed him.

13 And the man waxed mighty, & still increased till he was exceeding great:

14 For he had flocks of sheepe, and herds of cattell, and a mighty household: therefore the Philistins had enuie at him,

15 Inso much that the Philistins stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayd vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 Therefore Izhak departed thence and pitched his tent in the valley of Gerar, and dwelt there.

18 And Izhak returning digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistins had stopped them after the death of Abraham, and hee gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of liuing water.

20 And the herdmen of Gerar did strue with Izhaks herdmen, saying, The water is ours: therefore called hee the name of the well, Cistern, because they were at strife with him.

21 Afterward they digged another well, and stroue for that also, and hee called the name

Chap. 13. 15. and 15. 18.

Chap 12. 3 and 15. 8, and 18. 18. and 22. 18. and 28. 14.

c He commendeth Abrahams obedience, because Izhak should bee the more ready to follow the like: for as God made this promise of his free mercie, so doeth the confirmation thereof proceed of the same fountain.

d Whereby wee see that feare and distrust is found in the most faithfull.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife,

f In all ages men were perswaded that Gods vengeance should light vpon wedlocke breakers,

g The malicious enuy alwayes the graces of God in others,

h The Hebrew word significth a flood or valley, where water at any time runneth.

Or, springing

Or, contentions, strife.

Or, hurt one another. h That is, with child, seeing one shall destroy another. i For that is the onely refuge in all our miseries. Rom. 9. 12.

Hosea. 12. 3. math. 1. 2.

Ebr, a man of the field.

Or, simple and innocem.

Ebr, venison in his mouth.

Or, feed me quickly.

k The reprobate esteem not Gods benefites except they feele them presently, and therefore they preferre present pleasures.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

a In the land of Canaan,

b Gods providence alwayes watcheth to direct the wayes of his children,



Or, hatred.

name of it || Sitnah.  
22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called hee the name of it || Rehorbori, and saide, Because the Lord hath now made vs room, we shall increase vpon the earth.

Or, largesse, rooms.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.  
k To signifie that he would serue none other God, but the God of his father Abraham,

23 So he went by thence to Beer-sheba.  
24 And the Lord appeared vnto him the same night, and said, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiply thy seed for myseruant Abrahams sake.  
25 Then he built an altar there, and called vpon the Name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

26 Then came Abimelech to him from Gerar, and Ahuzzah one of his friends, and Pihol the captain of his army.

27 To whom Izhak sayd, Wherefore come ye to me, seeing ye hate me, and haue put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, & we thought thus, Let there be now an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

i The Hebrews in swearing begin commonly with If, and vnderstand the self: that is, that God shall punish him that breaketh the othe: here the wicked shew that they are afraid lest that come to them, which they would do to other.

29 If thou shalt doe vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, and sent thee a way in peace: thou now, the blessed of the Lord, doe this.

30 Then he made them a feast, and they did eat and drinke.

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

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

Or, othe.  
Or, the well of the othe.

33 So he called it || Shibah: therefore the name of the citie is called || Beer-sheba vnto this day.

34 Now when Esau was forty yeere olde, he tooke to wife Judith the daughter of Beeri an Hittite, and Bathshemah the daughter of Elon an Hittite also.

35 And they were a grieffe of minde to Izhak, and to Rebekah.

CHAP. XXVII.

8 Jaakob getteth the blessing: fro Esau by his mothers counsel. 38 Esau by weeping moueth his father to pury him. 41 Esau hateth Jaakob & threatneth his death. 43 Rebekah sendeth Jaakob away.

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

Ebr. Loe, F.

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

i Ebr. hum.  
A carnal affection, which he bare to his sonne, made him forget that which God spake to his wife, Chap. 25. 23.

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

4 Then make me sauory meat, such as I loue, and bring it to me that I may eat, and that my soule may blesse thee before I die.

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

6 Then Rebekah spake vnto Jaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make me sauory meate, that I may eat and blesse thee before the Lord, afoze my death.

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

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

10 Then thou shalt bring it to thy father, and he shall eat, to the intent that he may blesse thee before his death.

11 But Jaakob said to Rebekah his mother, Behold, Esau my brother is rough, and I am smoothe.

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

13 But his mother said vnto him, Upon me be thy curse, my sonne: onely heare my voyce, and goe and bring me them.

14 So he went and let them, and brought them to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah took faire clothes of her elder sonne Esau, which were in her house, and clothed Jaakob her younger sonne:

16 And she couered his handes and the smoothe of his necke with the kinnes of the kids of the goates.

17 Afterward she put the pleasant meate and bread, which he had prepared, in the hand of her sonne Jaakob.

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

19 And Jaakob said to his father, I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit by and eat of my venison, that thy soule may blesse me.

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

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

22 Then Jaakob came nere to Izhak his father, and he felt him, and sayd, The voyce is Jaakobs voyce, but the handes are the handes of Esau.

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

24 Againe he sayd, Art thou that my sonne Esau? Who answered, yea.

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

26 Afterwarde his father Izhak sayde vnto

b This subtiltie is blame-worthy, because she should haue tarried til God had performed his promise.

Ebr. before his eyes.

Or, as though I would deceiue him.

Or, I will take the danger on me.

The assurance of Gods decree made her bold.

d Although Jaakob was assured of this blessing by faith: yet he did enill to seeke it by lies, and the more because he abused Gods Name thereunto.

e This declareth that he suspected some thing, yee God would not haue his decree altered.

Ebr. f am.



unto him, Come neere now, and kisse me, my sonne.

27 And hee came neere and kissed him. Then he smelled the savour of his garnets, and blessed him, and said, Behold, the smell of thy sonne is as the smell of a field, which the Lord hath blessed.

28 \* God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, and nations bow unto thee: be lord ouer thy brethren, and let thy mothers children honour thee. Cursed be he that curseth thee, and blessed be he that blesteth thee.

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

31 And hee also prepared saucy meat and brought it to his father, and said unto his father, Let my father arise, & eat of his sonnes venison, that thy soule may belee me.

32 But his father Izhak sayd unto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

33 Then Izhak was stricken with a maruelous great feare, and said, Who and where is he that hunted venison, and brought it me, and I haue eate of all before thou camest? and I haue blessed him, therefore he shall be blessed.

34 When Esau heard the wordes of his father, he cried out with a great cry and bitter, out of measure, and said unto his father, Bless me, euen me also, my father.

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

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

37 Then Izhak answered, and said unto Esau, Behold, I haue made him<sup>e</sup> thy lord, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him, and unto thee now what shall I doe, my sonne?

38 Then Esau said unto his father, Hast thou but one blessing, my father? blese me, I euen me also my father: and Esau lifted up his voyce, and wept.

39 Then Izhak his father answered, and said vnto him, Behold, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by thy sword shalt thou liue, and shalt be thy brothers<sup>e</sup> seruant. But it shall come to passe, when thou shalt get the masterye, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iakob because of the blessing, wherewith his father blessed him. And Esau thought in his mind,

\* The dayes of mourning for my father will come shortly, I then I will slay my brother Iakob.

42 And it was told to Rebekah of the

wordes of Esau her elder sonne, and she sent and called Iakob her yonger sonne, & said vnto him, Beholde, thy brother Esau is comforted against thee, meaning to kill thee:

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

44 And tarry with him a while, until thy brothers fierceneffe be swaged,

45 And till thy brothers wrath turne away from thee, & he forget the things which thou hast done to him: then will I send and take thee from thence: why should I be depriued of you both in one day?

46 Also Rebekah said to Izhak, \* I am weary of my life, for the daughters of Heth. If Iakob take a wife of the daughters of Heth like these of the daughters of the land, what anaileth it me to liue?

CHAP. XXVII.

1 Izhak for biddeth Iakob to take a wife of the Canaanites. 9 Esau taketh a wife of the daughters of Ishmael against his fathers will. 12 Iakob in the way to Haran seeth a ladder reaching to heauen. 14 Christ is promised. 20 Iakob asketh of God onely meate and clothing.

¶ Then Izhak called Iakob, and a blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Laban thy mothers brother.

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

3 And God shall sufficient blese thee and make thee to increase, & multiply thee, that thou mayest be a multitude of people.

4 And giue thee the blessing of Abraham, euen to thee and to thy seed with thee, that thou mayest inherit the land (wherem thou art a stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent forth Iakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Aramite, brother to Rebekah Iakobs and Esaus mother.

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

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

8 Also Esau seeing that the daughters of Canaan displeas'd Izhak his father,

9 Then went Esau to Ishmael, & tooke IJunto the wives, which he had. Bahalath the daughter of Ishmael Abrahams sonne, the sister of Nabath, to be his wife.

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

11 And he came vnto a certaine place, and taried there all night, because the Sun was downe, and tooke of the stones of the place, and layde vnder his head, and slept in the same place.

12 Then hee dreamed, and behold, there stood a ladder vpon the earth, and the top

m He hath good hope to recouer his birthright by killing thee.

n For the wicked sonne will kill the godly: and the plague of God will afterward light on the wicked sonne.

o Which were Esaus wives,

p Hereby the perwaded Izhak to agree to Iakobs departure.

a This second blessing was to confirme Iakobs faith, lest he should thinke that his father had giuen it without Gods motion.

Hose. 12, 12.

Chap. 24, 10.

¶ Or, Almighty.

b The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens, where they should haue a fixe dwelling.

¶ Or, beside his wives.

c Thinking hereby to haue reconciled himselfe to his father, but all in vaine: for he taketh not away the cause of the euill.

d Christ is the ladder, whereby God & man are ioyned together,

& by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him ascend into heauen.

Hebr. 11, 20.

f In perceiuing his errour, by appointing his heire against Gods sentence pronounced before.

¶ Or, sufficiently.

g In the Cha. 25, he was so called,

because he held his brother by the heele, as though he would overthrow him:

and therefore he is here called an overthrower, or deciever.

h For Izhak did this as he was the minister & Prophet of God.

¶ Or, I am also (thy sonne.)

Hebr. 12, 17.

i Because thine enemies shall be round about thee.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie.

Obad. 1, 10.

l Hypocrites onely abstaine from doing euil for feare of men.



Chap. 35. 1. and  
48. 3.

e Hee felt the  
force of this pro-  
mise onely by  
faith: for all his  
life time he was  
but a stranger in  
this land.

Deut. 12. 20.  
and 19. 14.  
Chap. 12. 3.  
and 18. 18.  
and 22. 18.  
and 26. 4.

f He was touched  
with a godly  
fearre and reuer-  
rence.

g To bee a rem-  
embrance onely  
of the vision  
shewed vnto  
him.

Chap. 31. 13.  
||Or, house of God  
h He bindeth  
not God vnder  
this condition,  
but acknowleg-  
eth his infirmity,  
and promisseth to  
be thankfull.

a That is, hee  
went forth on  
his journey.

†Ebz, to the Land  
of the children of  
the Eaſt.

b Thus he was  
directed by the  
only providence  
of God, who  
brought him also  
to Labans house.

c It seemeth that  
in those dayes the  
custome was to  
call euen stran-  
gers brethren.  
d Or, is he in  
peace? by the  
which word the  
Ebrewes signifie  
all prosperity.

top of it reached vp to heauen: and loe, the  
Angels of God went vp and downe by it.

13 And beholde, the Lord stood about  
it, and said, I am the Lord God of Abraham  
thy father, and the God of Iſhak: the land,  
vpon the which thou sleepest, e will I giue  
thee and thy seed.

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

15 And loe, I am with thee, and will  
keepe thee withersoener thou goest, and  
will bring thee againe into this land: for I  
will not forsake thee vntill I haue perfor-  
med that, that I haue promised thee.

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

17 And he was afraid, and sayd, How  
fearefull is this place! this is none other but  
the house of God, and this is the gate of  
heauen.

18 Then Iakob rose vp rarely in the  
morning, & took the stone that he had laid  
vnder his head, and set it vp as a \* pillar,  
and powred oyle vpon the top of it.

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

20 ¶ Then Iakob vowed a vow, saying,  
If God will be with me, and will keepe me  
in this iourney which I goe, and will giue  
me bread to eat, and clothes to put on:

21 So that I come againe vnto my fa-  
thers house in safetie, then shall the Lord be  
my God.

22 And this stone, which I haue set vp  
as a pillar, shall be Gods house: and of all  
that thou shalt giue me, will I giue thee the tenth  
vnto thee.

#### C H A P. XXXIX.

13 Iakob commeth to Laban & serueth seuen  
yeres for Rachel. 23 Leah brought to his bed in stead  
of Rachel. 27 He serueth seuen yeres more for Ra-  
chel. 32 Leah conceiueth and beareth foure sonnes.

¶ Then Iakob lift vp his feete and came  
into the \* East country.

2 And as he looked about, behold, there  
was a well in the field, b and loe, three flocks  
of sheepe lay thereby ( for at that well were  
the flocks watered ) and there was a great  
stone vpon the wels mouth.

3 And thither were all the flocks gathe-  
red, and they rolled the stone from the wels  
mouth, & watered the sheepe, & put the stone  
againe vpon the wels mouth in his place.

4 And Iakob sayd vnto them, My  
brethren, whence be ye? And they answer-  
ed, We are of Haran.

5 ¶ Then hee said vnto them, Know yee  
Laban the sonne of Nahor? ¶ Who said, We  
know him.

6 Againe he sayd vnto them, d Is he in  
good health? and they answered, Hee is in  
good health, and behold, his daughter Ra-  
hel commeth with the sheepe.

7 ¶ Then he said, Loe, it is yet hie day, nei-  
ther is it time that the cattell should bee ga-  
thered together: water yee the sheepe and

goe feed them.

8 But they said, We may not vntill all  
the flocks be brought together, and all men  
rolle the stone from the wels mouth, that  
we may water the sheepe.

9 ¶ While he talked with them, Rachel  
also came with her fathers sheepe, for shee  
kept them.

10 And assoone as Iakob saw Rachel  
the daughter of Laban his mothers brother,  
& the sheepe of Laban his mothers brother,  
then came Iakob nere, & rolled the stone  
from the wels mouth, and watered the flock  
of Laban his mothers brother.

11 And Iakob kissed Rachel, and lift vp  
his voyce and wept.

12 ( For Iakob told Rachel, that he was  
her fathers || brother, and that hee was Re-  
bekahs sonne ) then she ranne and told her  
father.

13 And when Laban heard tell of Iakob  
his sisters sonne, he ranne to meet him,  
and embraced him, & kissed him, & brought  
him to his house: and hee told Laban e all  
these things.

14 ¶ To whom Laban said, Well, thou art  
my bone and my flesh, and hee abode with  
him the space of a moneth.

15 ¶ For Laban sayd vnto Iakob,  
Though thou be my brother, shouldst thou  
therefore serue me for nought? Tel me what  
shall be thy wages?

16 Now Laban had two daughters, the  
elder called Leah, & the younger called Ra-  
hel.

17 And Leah was || tender eyed, but Ra-  
hel was beautifull and faire.

18 And Iakob loued Rachel, and sayd, I  
will serue thee seuen yeres for Rachel thy  
younger daughter.

19 ¶ Then Laban answered, It is better  
that I giue her thee, then that I should  
giue her to another man: abide with me.

20 And Iakob serued seuen yeres for  
Rachel, & they seemed vnto him but a few  
dayes, because hee loued her.

21 ¶ Then Iakob sayd to Laban, Giue  
me my wife that I may goe in to her: for my  
term is ended.

22 ¶ Therefore Laban gathered together  
all the men of the place, and made a feast.

23 But b when the evening was come,  
he tooke Leah his daughter, and brought  
her to him, and he went in vnto her.

24 And Laban gaue his maid Zilpah to  
his daughter Leah, to be her seruant.

25 ¶ But when the morning was come,  
behold, it was Leah. ¶ Then said hee to La-  
ban, ¶ Therefore hast thou done thus to mee?  
Did not I serue thee for Rachel? wherefore  
then hast thou beguiled me?

26 And Laban answered, It is not the  
manner of this place, to giue the younger be-  
fore the elder.

27 I will fill seuen yeres for her, and we will  
also giue thee this for the seruice, which thou  
shalt serue me yet seuen yeres more.

28 ¶ Then Iakob did so, and fulfilled her  
seuen yeres, so hee gaue him Rachel his  
daughter to be his wife.

29 Laban also gaue to Rachel his daugh-

|| Or, nephew.

e That is, the  
cause why he  
departed from  
his fathers house  
and what he saw  
in the way.  
f That is, of my  
blood and kin-  
red.

|| Or, bleare eyed.

g Meaning, after  
that the yeres  
were accompli-  
shed.

†Ez, my dayes  
are full.  
h The cause why  
Iakob was decei-  
ued, was, that  
in old time the  
wife was couered  
with a waile,  
when she was  
brought to her  
husband, in signe  
of chastitie and  
shamefastnesse.  
i Hee esteemed  
more the profite  
that he had of  
Iakobs seruice,  
then cyther his  
promise or the  
manner of the  
country, though  
hee alleaged cu-  
stome for his ex-  
cuse.



ter Bilhah his maide to be her seruant.

30 So entered he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yerres moe.

21 ¶ When the Lord saw that Leah was despised, he made her fruitful: but Rahel was barren.

32 And Leah conceived and bare a son, and shee called his name Reuben: for shee sayd, Because the Lord hath looked vpon my tribulation, now therefore mine husband will love me.

33 And shee conceived againe, and bare a sonne, and sayd, Because the Lorde heard that I was hated, hee hath therefore giuen me this sonne also, and shee called his name Simeon.

34 And shee conceived againe, and bare a sonne, and sayd, Now at this time will my husband keepe mee company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreover shee conceived againe, and bare a sonne, saying, Now will I prayse the Lord: therefore shee called his name Iudah, and left bearing.

C H A P. XXX.

4.9 *Rahel & Leah being both barren giue their maids vnto their husband, and they bare him children.* 15 Leah giueth Mandrakes to Rahel, that Jaakob might lie with her. 27 Laban is enriched for Jaakobs sake. 43 Jaakob is made very rich.

¶ Now when Rahel saw that she bare Jaakob no children, Rahel envied her sister, and said vnto Jaakob, Giue me children, or els I die.

2 Then Jaakobs anger was kindled against Rahel, and hee said, Am I in Gods stead; which hath withhelden from thee the fruit of the wombe?

3 And shee sayd, Behold my mayd Bilhah, goe in to her, and shee shall beare vpon my knees, and I shall haue children also by her.

4 Then shee gaue him Bilhah her maide to wife, and Jaakob went in to her.

5 So Bilhah conceived, and bare Jaakob a sonne.

6 Then saide Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name Dan.

7 And Bilhah Rahels mayd conceived againe, and bare Jaakob the second sonne.

8 Then Rahel saide, With excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and shee called his name Naphtali.

9 And when Leah saw that she had left bearing, shee tooke Zilpah her maide, and gaue her Jaakob to wife.

10 And Zilpah Leahs mayde bare Jaakob a sonne.

11 Then sayde Leah, A company cometh: and shee called his name Gad.

12 Againe Zilpah Leahs maide, bare Jaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will bleesse me: and shee called his name Asher.

14 ¶ Now Reuben went in the dayes of

the wheat haruest & found Mandrakes in the field, and brought them vnto his mother Leah. Then said Rahel to Leah, Giue mee, I pray thee, of thy ionnes mandrakes.

15 But shee answered her, Is it a small matter for thee to take mine husband, except thou take my ionnes mandrakes also? Then said Rahel, Therefore he shall sleepe with thee this night for thy ionnes mandrakes.

16 And Jaakob came from the feld in the evening, & Leah went out to meete him, & said, Come in to mee, for I haue bought and payed for thee with my ionnes mandrakes: and hee slept with her that night.

17 And God heard Leah, and shee conceived, and bare vnto Jaakob the fift sonne.

18 Then said Leah, God hath giuen mee my reward, because I gaue my mayde to my husband, and shee called his name Issachar.

19 After, Leah conceived againe, & bare Jaakob the sixth sonne.

20 Then Leah saide, God hath indued me with a good dowrie: now will mine husband dwell with mee, because I haue borne him sixe sonnes: and shee called his name Zebulun.

21 After that, shee bare a daughter, and shee called her name Dinah.

22 ¶ And God remembered Rahel, and God heard her, and opened her wombe.

23 So shee conceived and bare a son, and said, God hath taken away my rebuke.

24 And shee called his name Joseph, saying, The Lord will giue mee yet another sonne.

25 ¶ And alsoone as Rahel had borne Joseph, Jaakob layd to Laban. Send me away that I may goe vnto my place, & to my countrye.

26 Giue mee my wines and my children, for whome I haue serued thee, and let mee goe: for thou knowest what seruitee I haue done thee.

27 To whome Laban answered, If I haue now found fauour in thy sight, varie: I haue perceived that the Lord hath blessed me for thy sake.

28 Also hee said, Appoint vnto mee thy wages, and I will giue it thee.

29 But he sayd vnto him, Thou knowest what seruitee I haue done thee, and in what taking thy cattell hath bene vnder me.

30 For the little, that thou hadst before I came, is increased into a multitude: and the Lorde hath blessed thee by my conning: but now when shall I trauel for mine own house also?

31 Then he sayd, What shall I giue thee? And Jaakob answered, Thou shalt giue mee nothing at all: if thou wilt doe this thing for me, I will returne, seed, and keepe thy sheepe.

32 I will passe thorow all thy flocks this day, and I separate from them all the sheepe with little spots and great spots, and all the blacke lambs among the sheepe, & the great spotted, and little spotted among the goates: and it shall be my wages.

33 So that my righteousnesse answere for me

e Which is a kinde of herbe whose roore hath a certaine likenes of the figure of a man.

f Ebr. buying, I haue bought.

f In Reed of acknowledging her fault, she boasteth as if God had rewarded her therefore.

g Or, made her fruitful.

g Because fruitfulness came of Gods blessing, who said, Increase and multiply: barrenesse was counted as a curse.

h Or, tried by experience.

i Or, with me.

j Ebr. as my foote, h The order of nature requireth that cury one prouide for his owne family.

k Or, separate thou.

l Or, red, i That which shall hereafter be thus spotted, k God shall testify for my righteous dealing by rewarding my labours.

f Ebr. opened her wombe.

k This declareth that oft times they which are despised of men, are fauoured of God.

l Hereby appeareth, that she had recourse to God in her affliction, m For children are a great cause of mutuall loue betweene man and wife.

|| Or, confesse. Math. 7. 2. f Ebr. stood from bearing.

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault, b I will receiue her children on my lap, as though they were mine owne. f Ebr. I shall be builded.

f Ebr. wrestlings of God.

c The arrogancy of mans nature appeareth in that shee conceiveth her sister, after she hath receiued this benefit of God to beare children.

d That is, God doth increase me with a multitude of children: for so Iacob doth expound this name Gad, Chap. 49. 19.



me hereafter, when it shall come for my reward before thy face, & every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shall be || theft with me.

34 Then Laban said, Go to, would God it might be according to thy saying.

35 Therefore || he tooke out the same day the hee goates, that were party coloured and with great spots, and all the shee goates with little and great spots, and all that had white in them, & all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee let three dayes iourney betweene himselfe and Jaakob. And Jaakob kept the rest of Labans sheepe.

37 ¶ Then Jaakob tooke rods of greene poplar, & of basell, and of the chestnut tree, and pulled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which hee had pulled, in the gutters and watering troughs, when the sheepe came to drinke, before the sheepe: ( for they were in heat, when they came to drinke.)

39 And when the sheepe || were in heate before the rods, and afterward brought forth young of partie colour, and with small and great spots.

40 And Jaakob parted the lambs, and turned the faces of the flocke towards these lambs party coloured, & all manner of black, among the sheepe of Laban: so hee put his owne flockes by themselves, and put them not with Labans flocke.

41 And in every ramming time of the stronger sheepe, Jaakob laid the rods before the eyes of the sheep in the gutters, that they might concieve before the rods.

42 But when the sheepe were feeble, hee put them not in: and so the feebler were Labans, and the stronger Jaakobs.

43 So the man increased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels, and asses.

CHAP. XXXI.

1 Labans children murmure against Iakob.

3 God commadeth him to returne to his country.

13, 24 The care of God for Jaakob. 19 Rahel stealeth her fathers idols. 23 Laban followeth Iakob.

44 The covenant betweene Laban and Jaakob.

¶ Now hee heard the wordes of Labans sonnes, saying, Jaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Jaakob beheld the countenance of Laban, & that it was not towards him as in times past:

3 And the Lord had said unto Jaakob, Turne againe into the land of thy fathers, and to thy kindred, and I will be with thee.

4 Therefore Jaakob sent and called Rahel and Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not toward me & as it was wont, and the God of my fathers hath bene with me.

6 And ye know that I haue serued your father with all my might,

7 But your father hath deceiued me, and changed my wages || ten times: but God || suffered him not to hurt mee.

8 If he thus sayd, The spotted shall be thy wages, then all the sheepe bare spotted: and if hee said this, The partie coloured shall be thy reward, then bare all the sheepe party coloured.

9 Thus hath God taken away your fathers || substance, and giuen it me.

10 For in ramming time I lifted by mine eyes, and saw in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with little and great spots spotted.

11 And the Angel of God sayd to me in a dreame, Jaakob. And I answered, Lo, I am here.

12 And hee sayde, Lift vp now thine eyes, and see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with little and great spots: for I haue seene all that Laban doeth vnto thee.

13 ¶ I am the God of Beth-el, where thou anointest the pillar, where thou vowedst a vow vnto me. Now rise, get thee out of this country, and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and sayd vnto him, Haue wee any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers: for hee hath sold vs, and hath eaten vs and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours, and our childrens: now then whatlouer God hath sayd vnto thee, doe it.

17 ¶ Then Jaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And hee carryed away all his flockes, and all his substance which hee had gotten, to wit, his riches which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 ¶ When Laban was gone to sheare his sheepe, then Rahel stole her fathers idoles.

20 Thus Jaakob stole away the heart of Laban the Aramite: for hee told him not that he fled.

21 So fled he with all that he had, and hee rose vp, and passed the || riuer, & set his face toward mount Seiead.

22 And the thir day after was it tolde Laban, that Jaakob fled.

23 Then hee tooke his || brethren with him, and followed after him leuen dayes iourney, and ouertooke him at mount Seiead.

24 And God came to Laban the Aramite in a dreame by night, and sayde vnto him, Take heede that thou speake not to Jaakob & ought saue good.

25 ¶ Then Laban ouertooke Jaakob, and Jaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Seiead.

26 ¶ Then Laban sayd to Jaakob, What hast thou done? || thou hast euen stolen away mine heart, and carryed away my Daughters

Or, many times.

c This declareth that the thing which Iakob did before, was by Gods commandment, and not through deceit. Or, cattell.

d This Angel was Christ which appeared to Iakob in Beth-el, and hereby appeareth hee had taught his wiues the feare of God: for hee talketh as though they knew this thing. Chap. 28. 18. e For they were giuen to Iakob in recompense of his seruice, which was a kinde of sale.

f For so the word here signifieth, because Laban calleth them gods, verse 30. Or, went away priuily from Laban. Or, Expreater. Or, kinsefolkes and friends. Or, soyned with him.

g Ebr. from good to euill.

h Or, conueyed thy selfe away priuily.

Or, counted thest.

Or, Laban.

Or, redde, or, browne.

I Iakob herein vsed no deceit: for it was Gods commandment, as he declareth in the next chapter, verse 9. and 11.

Or, conceived.

m As they which tooke the ramme about September, & brought forth about March: so the feebler in March, & lambe in September.

a The children vttered in wordes that which the father dissembled in heart, for y couerous think that whatsoeuer they cannot snatch, is plucked fro them. Ebr. and loe, not he with him as yesterday, and yesterday.

b The God who my father worshipped.



daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell mee, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: now thou hast done foolishly in doing so.

29 I am not able to doe you euill: but the Lord of your father spake vnto mee yesterday, saying, Take heed that thou speake not to Jaakob ought laue good.

30 Now thou greatly longest thy way, because thou greatly hast hated after thy fathers house, yet wherefore hast thou stolen my gods?

31 Then Jaakob answered, and saide to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whom thou findest thy gods, let him not lue. Search thou before our brethren what I haue of thine, and take it to thee, (but Jaakob wist not that Rachel had stolen them.)

33 Then came Laban into Jaakobs tent, and into Leahs tent, & into the two maidens tents, but found them not. So hee went out of Leahs tent, and entred into Rahels tent.

34 (Now Rachel had taken the idoles, and put them in the camels' litter, and sate downe vpon them) and Laban searched all the tent, but found them not.

35 Then sayd she to her father, My lord, be not angry that I cannot rife vp before thee: for the custome of women is vpon me: so hee searched, but found not the idoles.

36 Then Jaakob was wroth, & chode with Laban: Jaakob also answered and sayd to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my house, what hast thou found of all thing household stuffe? put it here before my brethren and thy brethren, that they may iudge betweene vs both.

38 This twentieth yerer I haue bene with thee: thine ewes and thy goates haue not cast thee young, and the rammes of thy flocke haue I not eaten.

39 Whatsoeuer was some of beastes, I brought it not vnto thee, but made it good my selfe: \* of mine hand didst thou require it, were it stolen by day or stolen by night.

40 I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.

41 Thus haue I bene twenty yeere in thy house, and serued thee fourteene yerer for thy two daughters, and sixe yerer for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the feare of Izhak had bene with mee, surely thou haddest sent me away now empty: but God behelde my

tribulation, and the labour of my hands, and rebuked thee yesternight.

43 Then Laban answered, and said vnto Jaakob, These daughters are my daughters, and these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I & thou, which may be a witness betweene me and thee.

45 Then tooke Jaakob a stone, and set it vp as a pillar.

46 And Jaakob sayd vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it Jegar-sahadutha, and Jaakob called it Galeed.

48 For Laban said, this heape is witness betweene me and thee this day: therefore he called the name of it Galeed.

49 Also he called it, Mizpah, because hee sayd, The Lord looke betwene mee and thee, when wee shall be departed one from another,

50 If thou shalt bere my daughters, or shalt take wiuues beside my daughters: there is no man with vs, beheld, God is witness betweene mee and thee.

51 Whereouer Laban said to Jaakob, Behold this heape, and behold the pillar, which I haue set betweene me and thee,

52 This heape shall be witness, and the pillar shall be witness, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of Israhel, and the God of their father be iudge betweene vs: but Jaakob sware by the feare of his father Izhak.

54 Then Jaakob did offer a sacrifice vpon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose vp and killed his sonnes and his daughters, and blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Jaakob by his Angels 9 to He prayeth vnto God confessing his unworthines.

13 He sendeth presents vnto Esau. 24 28 Hee wrestled with the Angel, who nameth him Israhel.

Now Jaakob went fourth on his journey, and the Angels of God met him.

2 And when Jaakob saw them, he sayd, This is Gods hoste, and called the name of the same place J Baharam.

3 Then Jaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

4 To whom hee gaue commandment, saying, Thus shall ye speake to my lord Esau: Thy seruant Jaakob sayth thus, I haue bene a stranger with Laban, and tarried vnto this time.

5 I haue beuen also e asses, sheepe, and men

i His conscience reprooued him of his misbehaviour toward laakob, and therefore moued him to seeke peace. ||Or, the heape of wiuues.

k The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

||Or, watch tower.

l To punish the trespasser.

||Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couctousnesse hee forced Jaakob.

n Behold, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Izhak worshipped.

||Or, meate.

p We see that there is euer some seed of the knowledge of God in the hearts of the wicked.

Chap. 48. 16.

a Hee acknowledged Gods benedictions, who for the preservation of his, sendeth hosts of Angels.

||Or, tents.

b Hee reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promise.

†Ebr. power is in mine hand.

g He was an idolater, and therefore would not acknowledge the God of laakob for his God,

||Or, let him die.

||Or, straw, or, saddle.

†Ebr. let not anger be in the eyes of my lord.

†Or, been barren.

†Ebr. the corne, or taken by pray. Exod. 22. 12.

||Or, I slept not.

h Thais, the God whom Izhak did feare and reuerence.



men seruants, & women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Jaakob, saying, Wee came vnto thy brother Esau, and he also cometh against thee, and foure hundred men with him.

7 Then Jaakob was greatly afraid, and was sore troubled, and diuided the people that was with him, & the sheepe, and the beeces, and the camels into two companies.

8 For hee said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreover Jaakob said, O God of my father Abraham, and God of my father Izhak: Lord, which saydest vnto me, Returne vnto thy country, and to thy kindred, and I will doe thee good,

10 I am not worthy of the least of all the mercies and all the truth, which thou hast shewed vnto thy servant: for with my staffe came I ouer this Iordn, and now haue I gotten two bands.

11 I pray thee deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and be another vpon the children.

12 For thou saidest, I will surely doe thee good, & make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he taried there the same night, and took of that which came to hand, a present for Esau his brother:

14 Two hundred three goats and twenty hee goates, two hundred ewes and twenty rammes:

15 Thirty milch camels with their colts, fourtie kine, and ten bullocks, twentie shee asses and ten foales.

16 So he deliuered them into the hand of his seruants, euery droue by themselves, and said vnto his seruants, Pass before me, and put a space betwene droue and droue.

17 And he commanded the foremost, saying, If Esau my brother meet thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruants Jaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commanded he the second, and the third, and al that followed the droues, saying, After this maner see shall speake vnto Esau, when ye finde him.

20 And ye shall say moreover, Beholde, thy servant Jaakob cometh after vs, (for he thought, I shall appeale his wrath with the present that goeth before me, and afterwards I will see his face: it may be that he will accept me.)

21 So went the present before him: but he taried that night with the company.

22 And he rose vp the same night, and tooke his two wives, and his two maydes, and his eleven children, and went ouer the foord Iabbok.

23 And he tooke them, and sent them ouer the river, and sent ouer that he had.

24 ¶ Now when Jaakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he saw that he could not preuaile against him: therefore he touched the hollow of his thigh, & the hollow of Jaakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me goe, for the morning appeareth: Who answered, I will not let thee goe, except thou bleste me.

27 Then said he vnto him, What is thy name? And he said, Jaakob.

28 Then said he, Thy name shall be called Jaakob no more, but Israel: because thou hast had power with God, thou shalt also preuaile with men.

29 Then Jaakob demanded, saying, Tell me, I pray thee, thy name. And he said, Wherefore now dost thou aske my name? And he blessed him there.

30 And Jaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and my life is preserved.

31 And the Sun rose to him as he passed Peniel, and he halted vpon his thigh.

32 Therefore the children of Israel eate not of the finew that thranke in the hollow of the thigh, vnto this day: because he touched the finew that thranke in the hollow of Jaakobs thigh.

CHAP. XXXIII.

4 Esau and Jaakob meet and are agreed. 11 Esau receiueth his gifts. 19 Jaakob buyeth a possession. 20 And buildeth an Altar.

¶ As Jaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundred men: and he diuided the children to Leah, and to Rachel, and to the two maydes.

2 And he put the maids, and their children for most, and Leah, and her children after, and Rachel and Ioseph hindmost.

3 So he went before them, and bowed himselfe to the ground seuen times, vntill he came nere to his brother.

4 Then Esau ranne to meet him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and saw the women, and the children, and said, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy servant.

6 Then came the maydes nere, they, and their children, and bowed themselves.

7 Leah also with her children came nere and made obeysance: and after, Ioseph and Rachel drew nere and did reverence.

8 Then he said, What meanest thou by all this droue, which I see? Who answered, I haue sent it, that I might finde fauour in the sight of my lord.

9 And Esau sayd, I haue enugh my brother: keepe that thou hast to thy selfe.

10 But Jaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hand: for I haue seene thy face, as though I had seene the face of God, because thou hast accepted mee.

11 I pray thee take my blessing, that is brought

h That is, God in forme of man. i For God assaieth his with the one hand, and vp-holdeth them with the other. Hofs. 12. 4.

Chap. 35. 10.

k God gaue Jaakob both power to ouercome, and also the praise of the victory. || Or, my soule is deliuered. l The faithfull fo overcome their tentations, that they feele the smart thereof, to the intent that they should not glory but in their humilitie.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reverence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Jaakob and his family are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection. d In that that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

|| Or, gifts.

c Albeit hee was comforted by the Angels, yet the infirmities of the flesh doeth appeare.

Chap. 31. 13.

d Ebr. I am lesse then all thy mercies. d That is, poore and without all prouision.

e Meaning, he will put all to death: this prouerbe cometh of them which kill the bird together with her young ones. f Not distrusting Gods assistance, but vsing such means as God had giuen him.

g He thought it no losse to depart with these goods, to the intent he might follow the vocation whereunto God called him. h Ebr. receiue my face.



brought thee: for God hath had mercy on me, and therefore I haue all things: so he compelled him, and heooke it.

12 And he said, Let vs take our iourney and go, and I will go before thee.

13 Then he answered him, My lord knoweth, that the children are tender, & the ewes and kine with yong vnder mine hand: and if they should ouerdue them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will drine softly, according to the pace of the cattell, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Elau sayde, I will leane then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 So Elau returned, and went his way that same day vnto Seir.

17 And Jaakob went forward toward Succoth, and built him an house, and made booties for his cattell: therefore he called the name of the place Succoth.

18 Afterward, Jaakob came safe to Shechem a city, which is in the land of Canaan, when he came from Padan Aram, and pitched before the city.

19 And there hee bought a parcell of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundred pieces of money.

20 And he set vp there an altar, and called it, The mighty God of Israel.

CHAPTER XXXIIII.

21 Dinah is rauished. Hamor asketh her in marriage for his sonne. 22 The Shechemites are Circumcised at the request of Jaakobs sonnes, and the persuasion of Hamor. 23 The whore dome is reuenged. 24 Jaakob reprooueth his sonnes.

Then Dinah, the daughter of Leah, which she bare vnto Jaakob, went out to see the daughters of that countrey.

2 When when Shechem the sonne of Hamor, the Hittite lord of that countrey saw, heooke her, and lay with her, and defiled her.

3 So his heart claue vnto Dinah the daughter of Jaakob: and he loued the maid, and spake kindly vnto the mayd.

4 Then said Shechem to his father Hamor, saying, Get me this mayd to wife.

5 (Now Jaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the field: therefore Jaakob helde his peace, vntill they were come.)

6 Then Hamor the father of Shechem went vnto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the field and heard it, it grieved the men, and they were very angry, because he had wrought villeny in Israel, in that he had lien with Jaakobs daughter: which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And ye shall dwell with vs, and the land shall be before you: dwell, & do your businesse in it, & haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint me.

12 I like of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the mayd to wife.

13 Then the sonnes of Jaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they sayd vnto them, We cannot doe this thing, to giue our sister to an vncircumcised man: for that were a reprooche vnto vs.

15 But in this will we consent vnto you, if ye will be as we are, that euery manchild among you be circumcised:

16 Then will we giue our daughters to you, and we will take your daughters to vs, and wil dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then wil we take our daughter and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing, because he loued Jaakobs daughter: he was also the most set by of all his fathers house.

20 Then Hamor and Shechem his sonne went vnto the gate of their citie, and communed with the men of their city, saying,

21 These men are peaceable with vs; and that they may dwell in the land, and do their affaires therein (for behold, the land hath room enough for them) let vs take their daughters to wiues, & giue them our daughters.

22 Ouely herein wil the men consent vnto vs for to dwell with vs, and to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not their flocks and their substance and all their cattell be ours? onely let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkned at that went out of the gate of his city: and all the men children were circumcised, even all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Jaakob, Simeon and Levi Dinahs brethren, tooke either of them his sword and went into the citie boldly, and slew euery male.

26 They slew also Hamor and Shechem his sonne with the edge of the sword, and tooke Dinah out of Shechems house, and went their way.

27 Againe the other sonnes of Jaakob came vpon the dead, and spoiled the city, because they had defiled their sister.

28 They

e By earnest entreatie.

f He promised that which (as seemeth) his minde was not to performe.

Or, tents. Or, Mesopotamia. Or, lammes, or money so marked. g He calleth the signe the thing, which it signifieth, in token that God had mightily deliuered him.

a This example teacheth that too much libertie is not to be giuen to youth. † Ebr. humbled her.

† Ebr. spake to the heart of the mayd.

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessary.

Or, folly. † Ebr. and it shall not be so done.

Or, marriages.

Or, grant my request.

† Ebr. multiply greatly the dowry.

c They made the holy ordinance of God, a meane to compass their wicked purpose. d As it is abominacion for them that are baptized to ioyne with infidels. e Their fault is the greater, in that they make Religion a cloke for their craft.

Or, most honourable.

f For the people vsed to assemble there, and iustice also was ministered.

g Thus many pretend to speak for a publike profit, when they onely speake for their owne priuate gaine and commoditie.

h Thus they lacke no kinde of persuasion, which preferre their owne commodities before the common wealth.

i For they were the chiefe of the company.

chap 49.6.

k The people are punished with their wicked princes.

† Ebr. mouth of the sword.



28 They tooke their sheepe, and their beemes, and their asses, and whatfoeuer was in the cite, and in the fields.

29 Alfo they caried away captiue and fpoiled all their goods, and all their children and their wives, and all that was in the houfes.

30 Then Yaakob fayd to Simeon and Leui, Ye haue troubled me, and made mee || flinke among the inhabitants of the land, as well the Canaanites, as the Perizzites, and I being few in number, they shall gather themfelues together againft me, & flay me, and fo shall I and my houfe be destroyed.

31 And they answered, Should he abufe our lifter as a whore?

CHAP. XXXV.

1 Yaakob at Gods commandement goeth vnto Beth-el to build an altar. 2 Hee reformeth his boyhold. 3 God maketh the enemies of Yaakob afraid. 4 Deborah dieth. 5 The land of Canaan is promifed him. 6 Rahel dieth in labour. 7 Reuben lieth with his fathers concubine. 8 The fonnes of Yaakob. 9 The death of Izhak.

Then God said to Yaakob, Arife, goe vnto Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, when thou fleddest from Elau thy brother.

2 Then fayd Yaakob vnto his houfhold, and to all that were with him, Put away the ftrange gods that are among you, and cleane your felues, and change your garments:

3 For we will arife, & goe vnto Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gaue vnto Yaakob all the ftrange gods, which were in their handes, and all their eareerings which were in their eares, and Yaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon the cities that were round about them: fo that they did not follow after the fonnes of Yaakob.

6 So came Yaakob to Luz, which is in the land of Canaan: (the fame is Beth-el) he and all the people that was with him.

7 And he built here an altar, and had called the place, The God of Beth-el, becaufe that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebeahs nurfe died, and was buried beneath Beth-el vnder an oke: and he called the name of it || Allon Bachuth.

9 Againe God appeared vnto Yaakob, after he came out of Padan Aram, and blefled him.

10 Moreover God fayd vnto him, Thy name is Yaakob: thy name shall be no more called Yaakob, but || Izhac shall bee thy name: and he called his name Izhac.

11 Againe, God layde vnto him, I am God || all fufficient, grow, and multiplie, a nation and multitude of nations fhall fpring of thee, and Kinges shall come out of thy loynes.

12 Alfo I will giue the land, which I giue

to Abraham and Izhak, vnto thee: and vnto thy seed after thee will I giue that land.

13 So God ascended from him in the place where he had talked with him.

14 And Yaakob fet vp a pillar in the place where he talked with him, a pillar of ftone, and powred drinke offering thereon: alfo he powred oyle thereon.

15 And Yaakob called the name of the place where God fpake with him, Beth-el.

16 Then they departed from Beth-el, and when there was about halfe a dayes iourney of ground to come to Ephrath, Rahel traueiled, and in traueiling there was in perill.

17 And when fhe was in pain of her labour, the midwife fayd vnto her, Feare not: for thou shalt haue this fonne alfo.

18 Then as fhe was about to yeelde by the gholt (for fhe died) he called his name Ben-oni, but his father called him Benjamin.

19 Thus dyed Rahel, & was buried in the way to Ephrath, which is Beth-lehem.

20 And Yaakob fet a pillar vpon her graue: this is the pillar of Rahels graue vnto this day.

21 Then Izhac went forward, and pitched his tent beyond Biddal-eder.

22 Now when Izhac dwelt in that land, Reuben went, and lay with Bilhah his fathers concubine, and it came to Izhacs eare. And Yaakob had twelue fonnes.

23 The fonnes of Leah, Reuben Izhaks eldest fonne, and Simeon, and Leui, and Iudah, and Izhacar, and Zebulun.

24 The fonnes of Rahel: Ioseph & Benjamin.

25 And the fonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the fonnes of Zilpah Leahs maide: Gad and Afer. These are the fonnes of Yaakob, which were bozne him in Padan Aram.

27 Then Yaakob came vnto Izhak his father to Haur a cite of Arabah: this is Hebron, where Abraham & Izhak were ftrangers.

28 And the dayes of Izhak were an hundred and fourefcore yeeres.

29 And Izhak gaue vnto the gholt, and died, and was gathered vnto his people, being old and full of dayes: and his fonnes Elau and Yaakob buried him.

CHAP. XXXVI.

2 The wives of Efa. 7 Yaakob and Efa are rich. 9 The genealogy of Efa. 24 The finding of mules.

Now thele are the generations of Efa, which is Edom.

1 Elau tooke his wives of the daughters of Canaan: Adah the daughter of Elon an Hittite, & Aholibamah the daughter of Anah, the daughter of Ziboen an Hittite.

2 And tooke Balameth Izhmaels daughter, lifter of Rebaioth.

3 And Adah bare vnto Elau, Eliphaz: and Balameth bare Reuel.

4 Alfo Aholibamah bare Ienih, and Jaalam, and Kozab: thele are the fonnes of Elau which were bozne to him in the land

e As God is faide to defend, when he fheweth fome figne of his prefence, fo he is faid to ascend, when the vifion is ended.

f The Ebrewe word fignifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

Chap. 48. 7.

g The ancient fathers vied this ceremony to teftifie their hope of the refurrexion to come, which was not generally revealed, h This teacheth that the fathers were not chofen for their merits, but by Gods onely mercies whose election by their fault was not changed.

Chap. 49. 4.

Chap. 25. 8.

a This genealogie declareth that Efaus was blefled temporally, and that his fathers bleffing tooke place in worldly things.

b Befides those wives whereof is fpooken.

Chap. 26. 34.

1. Chron. 1. 35.

Or, to be abhorred.

a God is euer at hand to fuccour his in their troubles. Chap. 28. 13.

b That by this outward act they fhould fhew their inward repentance.

c For therein was fome figne of fupernatural, as in tables and Agnus deus.

d Thus notwithstanding the inconuenience that came before, God deliuered Yaakob. Chap. 28. 19.

Or, oke of lamentation.

Chap. 32. 28.

Or, almighty.



land of Canaan.

6 So Esau took his wives & his sonnes and his daughters, and all the soules of his house, and his flockes, and all his cattell, and all his substance which he had gotten in the land of Canaan, and went into another countrey from his brother Iakob.

7 For their riches were so great that they could not dwell together, & the land, wherein they were strangers, could not receive them because of their flockes.

8 Therefore dwelt Esau in mount Seir: This Esau is Edom.

9 So these are the generations of Esau father of Edom in mount Seir.

10 These are the names of Esau's sonnes: Eliphaz the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, & Kenaz.

12 And Timna was concubine to Eliphaz Esau's sonne, and bare unto Eliphaz Amalek: these be the sonnes of Adah Esau's wife.

13 And these are the sonnes of Reuel: Nahath, and Zerah, Shammah, and Hizzah: these were the sonnes of Basemath Esau's wife.

14 And these were the sonnes of Aholibamah the daughter of Anah, daughter of Zibeon Esau's wife: for shee bare unto Esau Iush, and Jaalam, and Kozah.

15 These were the Dukes of the sonnes of Esau: the sons of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Kozah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 And these are the sonnes of Reuel Esau's sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Hizzah: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Basemath Esau's wife.

18 Likewise these were the sonnes of Aholibamah Esau's wife: Duke Iush, Duke Jaalam, Duke Kozah: these Dukes came of Aholibamah, the daughter of Anah Esau's wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom.

20 These are the sonnes of Seir the Horite, which inhabited the land before, Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sons of Seir in the land of Edom.

22 And the sonnes of Lotan were Hori, and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Alvan, and Vanabath, and Ebal, Shepho, and Dnam.

24 And these are the sonnes of Zibeon: both Anah, and Anah: this was Anah that found mules in the wilderness, and he fed his father Zibeon's asses.

25 And the children of Anah were these:

Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithyan, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Jaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These be the Dukes of the Horites: after their Dukedomes in the land of Seir.

31 And these are the kings that reigned in the land of Edom, before there reigned any King over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his city was Dinhabah.

33 And when Bela died, Jobab the sonne of Zerah, of Bozra reigned in his stead.

34 When Jobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Hidi-an in the field of Obab, reigned in his stead, and the name of his cite was Aith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his cite was Pau: and his wives name Weberabel the daughter of Hated, the daughter of Mesahab.

40 Then these are the names of the Dukes of Esau according to their families, their places & by their names: Duke Timna, Duke Alnah, Duke Terheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Hivzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.

2 Joseph accuseth his brethren. 5. He dreameth and is hated of his brethren. 28 They sell him to the Pharaohes. 34 Iakob bewaileth Joseph.

1 Iakob now dwelt in the land, wherein his father was a stranger, in the lande of Canaan.

2 These are the generations of Iakob: when Joseph was threene yeere old, hee kept sheepe with his brethren: and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives. And Joseph brought unto their father their 1<sup>st</sup> euill laying.

3 Now Israel loued Joseph more then all his sonnes, because hee begate him in his old age, and hee made him a coate of many colours.

e Herein appeareth Gods providence, which causeth the wicked to giue place to the godly, that Iakob might enjoy Canaan according to Gods promise.

Johs 24.4. Or, the Edomites. 1. Chron. 1. 35.

Or, nephewes.

Or, neeces.

Or, chiefe men. If Gods promise be so sure towards them, which are not of his household, how much more will he performe the same to vs? Or, nephewes.

Or, nephewes.

1. Chron. 1. 38. e Before that Esau did there inhabit.

f Who not contented with those kinds of beasts which God had created, found out the monstrous generation of mules betweene the Ass and the Mare.

g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth for euer. Psal. 108. 28.

h Which cite is by the river Euphrates.

Or, neeces.

i Of Edom came the Idumeans.

a That is, the story of such things as came to him and his familie, as Chap. 5. 1. Or, slander. b Hee complained of the euill words, and iniuries which they spake and did against him. Or, neeces.



4 So when his brethren saw that their father loved him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and tolde his brethren, who hated him to much the more.

6 For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheaues in the mids of the field: and loe, my sheafe arose, and also stood vpright, and beholde, your sheaues compassed round about, and did reverence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him to much the more for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and tolde it his brethren, and said, Beholde, I haue had one dreame more, & beholde, the Sunne and the Moone and eleuen starres did reverence to me.

10 Then he told it vnto his father and to his brethren, and his father rebuked him, and saide vnto him, What is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deed, and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel layd vnto Ioseph, Doe not thy brethren keepe in Shechem? come, and I will send thee to them.

14 And hee answered him, I am here. Then hee said vnto him, So now, see whether it be well with thy brethren, and how the flockes prosper, and bring me word againe: so hee sent him from the vale of Hebron, and he came to Shechem.

15 ¶ When a man found him: for loe, he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And hee answered, I seeke my brethren: tell me, I pray thee, where they keepe shee?

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they saw him afarre off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold, this is dreame commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then wee shall see, what will come of his dreames.

21 ¶ But when Reuben heard that, he deliuered him out of their handes, and said, Let vs not kill him.

22 Also Reuben said vnto them, Shedd not blood, but cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus hee said, that he might deliuer him out of their hand, and restore him to

his father againe.  
23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them down to eat bread: and they lipt vp their eyes, and looked, and behold, there came a company of Ishmaelites from Silead, and their camels laden with spicke, and balme, and myrrhe, and were going to carry it downe into Egypt.

26 Then Iudah said vnto his brethren, What shall we do, if wee slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmaelites, & let not our hands be vpon him: for he is our brother and our fleshy: and his brethren obeyed.

28 Then the Midianites merchantmen passed by, and they drew sooth, and lift Ioseph out of the pit, and sold Ioseph vnto the Ishmaelites for twenty pieces of siluer: wha brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & sayd, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 So they sent that particoloured coat, and they brought it vnto their father, and said, This haire we found: see now, whether it be thy sonnes coat or no.

33 Then hee knew it, and sayd, It is my sonnes coat: a wicked beast hath deuoured him: Ioseph is surely come in pieces.

34 And Iacob rent his clothes, and put sackcloth about his fornes, and sorrowed for his sonne a long season.

35 Then all his sonnes & all his daughters sole vp to comfort him, but hee would not be comforted, but said, Surely I will goe downe into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites solde him into Egypt vnto Potiphar an Eunuch of Pharaohs, and his chief steward.

C H A P. XXXVIII.

2 The marriage of Iudah. 7.9 The trespassse of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lyeth with his daughter in law Tamar. 24 Tamar is ridged to be burnt for whoredome. 29. 30 The birth of Pharez and Zarah.

¶ And at that time Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah saw there the daughter of a man called Shuah a Benaminitite: and hee tooke her to wife, and went in vnto her.

3 So shee conceived, and bare a sonne, and hee called his name Er.

4 ¶ And shee conceived againe, and bare a sonne, and shee called his name Onan.

5 Whereouer she bare yet a sonne, whom shee

h Their hypocritic appeareth in this, that they feared man more then God: and thought it was not murder, if they did not his blood: or els had an excuse to couer their fault.

¶ Or, ofensur-pentine, or tur-acle. Wisd. 10. 13. psal. 105. 17.

i Moses writing according to the opinion of them which tooke the Midianites and Ishmaelites to be both one, doth here confound their names: as also appeareth, verse 36. & chap. 39. 1. or else hee was first offered to the Midianites but sold to the Ishmaelites.

k To wit, the messengers which were sent. Chap. 24. 28. ¶ Or, I will mourne for him, so long as I liue.

l Which word doth not alway signifye him that is gilded, but also him that is in some his dignitie.

¶ Or, captaine of the guard.

c God reciled to him by a dreame, what should come to passe.

d The more that God sheweth himselfe fauourable to his, the more doth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

¶ Or, kept diligently. f He knew that God was author of the dreame, but hee vnderstood not the meaning.

g The holy Ghost couereth not mens fautes, as do vaine writers which make vice vertue. ¶ Or, master of dreames.

Chap. 42. 22.

† Ebr let vs not smite his life.

a Moses describeth the genealogie of Iudah, because the Messias should come of him.

1. Chron. 2. 3. b Which signifieth notwithstanding was condemned of God. ¶ Cab. 16. 19.



she called Shelah; and Judah was at Thezib when she bare him.

6 Then Judah tooke a wife to Er his first borne sonne, whose name was Tamar.

7 Now Er the first borne of Judah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Judah said to Dhan, So in vnto thy brothers wife, and do the office of a kintman vnto her, and raise vnto thy brother.

9 And Dhan knew that the seed should not be his: Therefore when he went in vnto his brothers wife, hee spilled it on the ground, lest hee should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which hee did: wherefore he slew him also.

11 Then sayde Judah to Tamar his daughter in law, Remain a widow in thy fathers house, till Shelah my sonne grow vp (for hee thought thus, Lest hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

12 And in proceesse of time also the daughter of Shuah Judahs wife died. Then Judah, when hee had left mourning, went vp to his sheepe sheerers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth vp to Timnah, to sheere his sheepe.

14 Then shee put her widowes garments off from her, & covered her with a vaille, and wrapped her selfe, & sat downe in Bethanaim, which is by the way to Timnah, because she saw that Shelah was growen, and shee was not giuen vnto him to wife.

15 When Judah saw her, hee iudged her an whoze: for shee had covered her face.

16 And hee turned to the way towards her, and said, Come, I pray thee, let me lie with thee, (for hee knew not that she was his daughter in law.) And she answered, What wilt thou giue me for to lie with me?

17 Then said hee, I will send thee a kid of the goats from the flock: and shee said, Well, if thou wilt giue me a pledge, till thou send it.

18 Then hee said, What is the pledge that I shall giue thee? And shee answered, Thy lignet, and thy cloake, and thy staffe that is in thine hand. So hee gaue it her, and lay by her, and shee was with childe by him.

19 Then shee rose, & went & put her vaille from her, and put on her widowes raiment.

20 Afterward Judah sent a kidde of the goats by the hand of his neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked hee the men of that place, saying, Where is the whoze, that face in Enaim by the way side? And they answered, There was no whoze here.

22 He came therefore to Judah againe, and saide, I cannot finde her, and also the men of the place said, There was no whoze there.

23 Then Judah sayd, Let her take it to her, lest we be ashamed: behold, I sent this kid, and thou hast not found her.

24 Now after thre moneths, one told Judah, saying, Tamar thy daughter in law hath played the whoze, and loe, hath played the whoze, she is great with childe. Then Judah said, Bring yee her footeth, and let her be burnt.

25 When shee was brought forth, shee sent to her father in lawe, saying, By the man, vnto whom these things pertaine, am I with childe: and saide also, Looke, I pray thee, whose these are, the scale, and the cloake, and the staffe.

26 Then Judah knew them, and sayd, Shee is more righteous then I: for shee hath done it, because I gaue her not to Shelah my sonne. So hee lay with her no more.

27 Now when the time was come, that shee should be deliuered, behold, there were twinnes in her wombe.

28 And when shee was in trauell, the one put out his hand: and the midwife tooke and bound a red thred about his hand, saying, This is come out first.

29 But when hee plucked his hand back againe, lo, his brother came out, and the midwife said, How hast thou broken the breach vpon thee? and his name was called Pharez.

30 And afterward came out his brother that had the red thred about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Joseph is sold to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13. 20 He is accused and cast in prison. 21 God sheweth him fauour.

Now Joseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe steward an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

2 And the Lord was with Joseph, and hee was a man that prospered, & was in the house of his master the Egyptian.

3 And his master saw that the Lord was with him, and that the Lord made all that hee did, to prosper in his hand.

4 So Joseph found fauour in his sight, and serued him: and hee made him ruler of his house, & put all that hee had, in his hand.

5 And from that time that hee had made him ruler ouer his house, and ouer all that hee had, the Lord blessed the Egyptians house for Josephs sake: and the blessing of the Lord was vpon all that hee had in the house, and in the field.

6 Therefore hee left all that hee had in Josephs hand, & tooke account of nothing that was with him, save onely of the bread, which hee did eate. And Joseph was a faire person, and well fauoured.

7 Now therefore after these things, his masters wife cast her eyes vpon Joseph, and said, Lie with me.

8 But hee refused and said to his masters wife, Behold, my master knoweth not what hee hath in the house with me, but hath committed all that hee hath to mine hand.

9 There is no man greater in this house then I: neither hath hee kept any thing from

h We see that the Law, which was written in mans heart, taught them that whoredome should be punished with death: albeit no Law as yet was giuen. i That is, she ought rather to accuse methen I her. k For the hor- rour of the sinne condemmed him. l Their heinous sinne was signifi- ed by this mon- strous birth. m Or, the separa- tion betweene thee and thy brother. n Chron. 2. 4. math. 1. 3.

Numb. 26. 19.

c This order was for the preseruation of the stock, that the childe begotten by the second brother, should haue the name and inheritance of the first which is in the New Testament abolished. d For she could not marry in any other family so long as Judah would receive her in his. e Ebr. was com- forted.

Or, in the doore of the fountains: or, where were two weyes.

e God had wonderfully blinded him, that he could not know her by her talke.

Or, ure of thine head.

f That his wickedness might not be known to others,

e Ebr. in con- tempt.

g He seareth man more then God.

a Reade Chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so hee made Religion to serue his profit.

d The wicked are blessed by the company of the godly.

e For he was assured that a ll things should prosper well: therefore hee ate and dranke, and tooke no care.

f In this word he declared the summe wherunto all herفاعrics did tend.



g The feare of God preferred him against her continuall tentations.

from me, but onely thee, because thou art his wife: how then can I doe this great wickednesse and so sinne againsts God?

10 And albeit he spake to Joseph day by day, yet hee hearkened not vnto her, to spe with her, or to be in her company.

11 Then on a certaine day Joseph entered into the house, to doe his businesse: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with mee: but hee left his garment in her hand, and fled, and got him out.

13 Now when shee saw that hee had left his garment in her hand, and was fled out,

14 Shee called vnto the men of her house, and tolde them, saying, Beholde, hee hath brought in an Ebrew vnto vs, to mocke vs: who came in to me for to haue slept with me, but I cried with a loud voyce.

15 And when he heard that I lift vp my voyce and cried, hee left his garment with me, and fled away, and got him out.

16 So shee lapde vp his garment by her, vntill her lord came home.

17 Then shee told him according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came in to me, to mocke me.

18 But as soone as I lift vp my voyce and cried, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which shee tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Josephs master tooke him and put him in<sup>r</sup> prison, in the place, where the Kings prisoners lay bound: and there hee was in prison.

21 But the Lord was with Joseph, and shewed him mercie, and got him fauour in the sight of the Master of the prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that were in the prison, and whatsoeuer they did there, that hee did hee.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer hee did, the Lord made it to prosper.

#### C H A P. XL.

8 The interpretation of dreames is of God. 12.

19 Joseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

As after these things, the butler of the King of Egypt, and his baker offended their lord the King of Egypt.

2 And Pharaoh was angrie against his two Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore hee put them in ward in his chiefe stewards house, in the prison and place where Joseph was bound.

4 And the chiefe steward gaue Joseph charge ouer them, and hee serued them: and they continued a season in ward:

5 And they both dreamed a dreame either of them his dreame in one night: each one according to the interpretation of his dreame, both the butler and the baker of the

King of Egypt, which were bound in the prison.

6 And when Joseph came in vnto them in the morning, and looked vpon them, behold they were sad.

7 And hee asked Pharaohs Officers, that were with him in his masters ward, saying, Wherefore looke ye so sadly to day?

8 Who answered him, Wee haue dreamed ech one a dreame, and there is none to interpret the same. Then Joseph said vnto them, Are not interpretations of God? tell them me now.

9 So the chiefe butler tolde his dreame to Joseph, and said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her flowre came forth: and the clusters of the grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes: and I wung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Joseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue mee in remembrance with thee, when thou art in good case, and shewe mercie, I pray thee, vnto mee, and make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee sayd vnto Joseph, Also me thought in my dreame, that I had three white baskets on mine head.

17 And in the vppermost basket there was of all maner baked meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Joseph answered, and sayde, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from off thee.

20 And so the thirde day, which was Pharaohs birth day, hee made a feast vnto all his seruants: and hee lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

21 And hee restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But hee hanged the chiefe baker, as Joseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Joseph, but forgotte him.

#### C H A P. XLI.

26 Pharaohs dreames are expounded by Joseph.

40 He is made ruler ouer all Egypt. 43 Josephs name is changed. 50 Hee hath two sonnes: Manasse

Or, so do vs vil-lane and shame. h This declareth that where incontinencie is, therunto is ioynd extreme impudencie and craft. Or, after this maner.

Ebr. in the prison house. i His euill in-treatment in the prison may be gathered of the Psal. 105. 18. Ebr. inclined mercy vnto him. k That is, nothing was done without his commandment.

Or, eunuches, the word signifieth them that were in high estate, or them that were gelded. a God worketh many wonderfull meanes to deli-ber his. b That is, eury dreame had his interpretation, as hee thing after-ward declared.

Ebr. why are your faces euill?

c Cannot God raise vp such as shall interpret such things?

d He was assured by the spirit of God, that his interpretation was true.

Ebr. place.

e He refused not the meanes to be deliuered, which he thought God had appointed.

Or, in the pit.

f That is, made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the Ministers of God ought not to concale that which God reuileth vnto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.



nasseh and Ephraim. 54 The famine beginneth throughout the world.

¶ Ebr. at the end of two yeeres of dayes.

**A** <sup>a</sup> And two yeeres after, Pharaoh also dreamed, and beholde, hee stood by a riuer,  
2 And loe, there came out of the riuer seuen <sup>b</sup> goodly kine and fat fleshed, and they fed in a <sup>c</sup> meadow:

3 And loe, seuen other kine came by after them out of the riuer, euill fauoured and leane fleshed, and stood by the other kine vpon the brink of the riuer.

4 And the euill fauoured and leane fleshed kine did eate by the seuen well fauoured and fat kine: so <sup>d</sup> Pharaoh awoke.

5 Againe he slept, and dreamed the <sup>e</sup> second time: and behold, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thin eares, and blasted with the Eastwinde, sprang vp after them.

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and loe: it was a dreame.

8 Now when the morning came, his spirit was troubled: therefore he sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but <sup>f</sup> none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I <sup>g</sup> call to minde my faultes this day.

10 Pharaoh being angry with his seruants, put me in ward in the chiefe stewards house, both me and the chiefe baker.

11 Then wee dreamed a dreame in one night, both I, and hee: wee dreamed eache man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe Steward, whom when wee tolde, hee declared our dreames to <sup>h</sup> vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 <sup>i</sup> Then sent Pharaoh and <sup>j</sup> called Ioseph, and hee brought him hastily out of prison, and hee shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, <sup>k</sup> Without mee God shall <sup>l</sup> answer for the wealth of Pharaoh.

17 And Pharaoh saide vnto Ioseph, In my dreame, behold, I stood by the banke of the riuer:

18 And loe, there came by out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the meadow.

19 And loe, seuen other kine came by after them, poore and very <sup>m</sup> euill fauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euill fauoured.

20 And the leane and euill fauoured kine did eate by the first seuen fat kine.

21 And when they <sup>n</sup> had eaten them by, it could not be knowne that they had eaten them, but they were still as euill fauoured, as they were at the beginning: so did I awake.

22 Whereouer I sawe in my dreame, and behold, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with the Eastwinde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

25 <sup>o</sup> Then Ioseph answered Pharaoh, Both Pharaohs dreames are one. God hath shewed Pharaoh, what hee is about to doe.

26 The seuen good kine are seuen yeeres: and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euill fauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with the Eastwinde, are seuen yeeres of famine.

28 This is the thing which I haue sayd vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Beholde, there come seuen yeeres of great <sup>p</sup> plentie in all the land of Egypt.

30 Againe, there shall arise after them seuen yeeres of famine, so that all the plentie shall be forgotten in the land of Egypt, and the famine shall consume the land:

31 Neither shall the plentie <sup>q</sup> bee knownen in the lande by reason of this famine that shall come after: for it shall bee exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Now therefore let Pharaoh <sup>r</sup> provide for a man of vnderstanding and wisdom, and let him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fifth part of the land of Egypt in the seuen plentifull yeeres.

35 Also let them gather all the foode of the good yeeres that come, & lay by corne vnder the hand of Pharaoh for food, in the cities, and let them keepe it.

36 So shall the food <sup>s</sup> shall bee for the provision of the land, against the seuen yeeres of famine, which shall bee in the land of Egypt, that the land perish not by famine.

37 <sup>t</sup> And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the <sup>u</sup> Spirit of God?

39 Then Pharaoh saide to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

40 <sup>v</sup> Thou shalt be ouer mine house, and at thy <sup>w</sup> word shall all my people be arimed, onely in the Kings throne will I bee aboue thee.

¶ Ebr. were gone into their inward parts.

h Both his dreames tend to one end.

¶ Or, abundance and satursite.

¶ Or, they shall remember no more the plentie.

i The office of a true Prophet is not onely to shew the euils to come, but also the remedies for the same.

k None should be preferred to honour that haue not gifts of God meeet for the same, Psal. 105. 21. 1. mac. 2. 53. act. 7. 10.

l Some reade, the people shall kisse thy mouth: that is, shall obey thee in all things.

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to provide for Gods church.

¶ Or, faire to behold.

¶ Or, flaggie place.

b All these means God vsed to deliuer his seruant, and to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wife of the world vnderstand not Gods secrets, but to his seruants his will is reueiled.

e He confesseth his fault against the King, before he speake of Ioseph.

\* Reade Chap. 40. 5.

Psal. 105. 20.

f The wicked heeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, If I interpret thy dreame, it cometh of God, and not of me, ¶ Ebr. answere peace.

¶ Ebr. nauight.



41 **Pharaoh** saide to **Joseph**, Behold, I haue set thee ouer all the land of Egypt.

¶ Or, his signet.

42 And **Pharaoh** took off his ring from his hand, and put it vpon **Josephs** hand, and arrayed him in garments of fine linnen, and put a golden chaine about his necke.

¶ Ebr. the second charet.

43 So hee set him vpon the best charet that hee had, saue one: and they cryed before him, **Abrech**, and placed him ouer all the land of Egypt.

m In signe of honour; which word some expound, tender father, or father of the king, or, kneele downe.

¶ Or, the exposurder of secrets.  
¶ Or, Priest.

44 **Againe Pharaoh** said vnto **Joseph**, I am **Pharaoh**, and without thee shall no man sit vpon his hand or his foote in all the land of Egypt.

45 And **Pharaoh** called **Josephs** name **Zaphnath-paaneah**; and hee gaue him to wife **Alenath** the daughter of **Port-pherah** Prince of **En**. Then went **Joseph** abroad in the land of Egypt.

46 ¶ And **Joseph** was thirtie yeere old when hee stood before **Pharaoh** king of Egypt; and **Joseph** departing from the presence of **Pharaoh**, went throughout all the land of Egypt.

47 And in the seuen plenteous yerres the earth brought forth store.

n Hisage is mentioned, both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yerres and more.

¶ Ebr. made for gathering.

48 And hee gathered vp all the foodes of the seuen plenteous yerres which were in the land of Egypt, and laide vp food in the cities: the foodes of the field, that was round about euery citie, laide he vp in the same.

49 So **Joseph** gathered wheate, like vnto the land of the Sea in multitude out of meafare, vntill he left numbring: for it was without number.

Chap. 46. 20. and 48. 5.

50 Now vnto **Joseph** were borne two sonnes (before the yerres of famine came) which **Alenath** the daughter of **Port-pherah** Prince of **En** bare vnto him.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and profperity, caused him to forget it.

¶ Psal. 105. 16.

¶ Or, foodes.

51 And **Joseph** called the name of the first borne **Manasseh**: for God, said he, hath made me forget all my labour and all my fathers household.

52 Also he called the name of the second, **Ephraim**: for God, said hee, hath made mee fruitful in the land of misse affliction.

53 ¶ So the seuen yerres of the plenty that was in the land of Egypt were ended.

54 ¶ Then began the seuen yerres of famine to come, according as **Joseph** had said: and the famine was in all lands, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was afflicted, and the people cryed to **Pharaoh** for bread. And **Pharaoh** said vnto all the Egyptians, Go to **Joseph**: what he saith to you, doe ye.

56 When the famine was vpon all the land, **Joseph** opened all places, wherein the store was, and sold vnto the Egyptians: for the famine waxed sore in the land of Egypt.

¶ Or, came to Egypt to Joseph.

57 And all countreys came to Egypt to buy corne of **Joseph**, because the famine was sore in all lands.

#### CHAP. XLII.

3 **Josephs** brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to set Benjamin.

¶ **Ben** **Jaakob** saw that there was food in Egypt, and **Jaakob** saide vnto his sonnes, Why gaze ye one vpon another?

2 And hee sayd, Behold, I haue heard, that there is food in Egypt, Get you downe thither, & buy vs food thence, that wee may liue, and not die.

3 So went **Josephs** ten brethren downe to buy corne of the Egyptians.

4 But **Benjamin** **Josephs** brother would not **Jaakob** send with his brethren: for hee said, Lest death should befall him.

5 And the sonnes of **Israell** came to buy food among them that came: for there was famine in the land of **Canaan**.

6 Now **Joseph** was Governour of the land, who sold to all the people of the land: then **Josephs** brethren came, & bowed their face to the ground before him.

7 And when **Joseph** saw his brethren, he knew them, and made himselfe strange toward them, and spake to them roughly, and said vnto them, Whence come ye? Who answered, Out of the lande of **Canaan** to buy victuall.

8 ¶ Now **Joseph** knew his brethren, but they knew not him.

9 And **Joseph** reemberd the dreames, which he dreamed of them and he said vnto them, Ye are spies, and are come to see the nakednesse of the land.

10 But they sayde vnto him, Nay, my lord, but to buy victuall thy seruants are come.

11 We are all one mans sons: we meane truly, and thy seruants are no spies.

12 But hee said vnto them, Nay, but ye are come to see the weakenes of the land.

13 And they said, We thy seruants are twelue brethren, the sonnes of one man in the land of **Canaan**: and beholde, the youngest is this day with our father, and one is not.

14 **Againe**, **Joseph** sayd vnto them, This is that I spake vnto you, saying, Ye are spies.

15 Whereby ye shall be proued: by the life of **Pharaoh**, ye shall not goe hence, except your youngest brother come hither.

16 Send one of you which may set your brother, and yee shall be kept in prison, that your words may be proued, whether there be truth in you: or els by the life of **Pharaoh** ye are but spies.

17 So hee put them in ward three daies.

18 Then **Joseph** said vnto them the third day, This do, and liue: for I feare God.

19 If yee be true men, let one of your brethren be bound in your prison house, and goe yee, carie foodes for the familie of your houses:

20 ¶ But bring your younger brother vnto me, that your words may be tryed, and that ye die not: and they did so.

21 ¶ And they sayde one to another, We haue verely sinned against our brother, in that we saw the anguish of his soule when hee besought vs, and wee would not heare him: therefore is this trouble come vpon vs.

22 And **Reuben** answered them, saying, ¶

a This storie sheweth plainelie that all things are gouerned by Gods prouidence for the profit of his Church.

¶ Or, corne.

b As men destitute of counsell.

Acts. 7. 12.

¶ Ebr. should receiue him.

c This dissenting is not to be followed, nor any particular facts of the Fathers, not approved by Gods word.

Chap. 37. 5.

¶ Ebr. nakednesse or fishnesse.

¶ Or, is dead.

d The Egyptians, which were idolaters, vsed to fixeare by their Kings life: but God forbiddeth to sweare by any but him: yet **Joseph** dwelling among the wicked smellth of their corruptions.

e And therefore am true and iust.

Chap. 43. 5.

f Affliction maketh men to acknowledge their faults, which otherwife they would dissemble.



Chap. 37. 21.

g God will take vengeance upon vs, and measure vs with our owne measure.

Ebr. an interpreter betweenz them.

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

Ebr. went out. i Because their conscience accused them of their sinne, they thought God would haue trought them to trouble by this money.

For, cannot be found.

For, light upon me.

k For they seemed not to be touched with any loue toward their brethren, which increased his sorrow: and partly as appeareth, he suspected them for Ioseph.

Warned I not you, saying, \*Sinne not against the childe, and yee would not heare: and loe, his blood is now required.

23 (And they were not aware that Ioseph vnderstood them: for hee & spake vnto them by an interpreter.)

24 Then hee turned from them, & and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him befoze their eyes.

25 (So Ioseph commaunded that they should fill their sakes with wheate, and put enery mans money againe in his sacke, and giue them victuall for the iourney: and thus did he vnto them.)

26 And they layd their victuall vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse pender in the Sinne, he espied his money: for loe, it was in his sacks mouth.

28 Then hee said vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart & failed them, & they were astonied, and layd one to another, What is this, that God hath done vnto vs?

29 (And they came vnto Yaakob their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And we said vnto him, Wee are true men, and are no spies:

32 We be twelue brethren, sonnes of our father: one is is not, and the youngest is this day with our father in the land of Canaan.

33 Then the lord of the countrey said vnto vs, Whereby shall I know if yee bee true men: Leane one of your brethren with me, and take food for the famine of your houses, and depart,

34 And bring your youngest brother vnto me, that I may know that yee are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 (And as they emptied their sakes, behold, euery mans bundle of money was in his sacke: and when they and their father saw the bundels of their money, they were afraid.)

36 Then Yaakob their father laide to them, Ye haue robbed mee of my children: Ioseph is not, and Simeon is not, and yee will take Benjamin: all these things I see againe & me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not vnto thee againe: deliuer him to mine hand, and I will bring him to thee againe.

38 But hee sayd, My sonne shall not goe downe with you: for his brother is dead and he is left alone: if death come vnto him by the way which ye goe, then ye shall bring my gray head with sorrow vnto the graue.

30 Ioseph goeth aside and weepeth. 32 They feast together.

N<sup>o</sup> Dw great famine was in the land. 2 And when they had eaten vp the victuall, which they had brought from Egypt, their father said vnto them, Turne againe, and buy vs a little food.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, \* Neuer see my face, except your brother bee with you.

4 If thou wilt send our brother with vs, we will goe downe, and buy thee food:

5 But if thou wilt not send him, we will not goe downe: for the man saide vnto vs, \* Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so euill with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straightly of our selues and of our kinned, saying, Is your father yet aliu? haue ye any brother? And wee told him & according to these wordes: could wee know certainly that hee would say, Bring your brother downe?

8 Then said Iudah to Israel his father, Send the boy with me, that wee may rise, & goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be suretie for him: of mine hand shalt thou require him. \* If I bring him not to thee, and set him befoze thee, & then let me beare the blame for euer.

10 For except wee had made this tarying, doubtlesse by this wee had returned the lecond time.

11 Then their father Israel layde vnto them, If it must needes be so now, doe thus: take of the best frutes of the land in your vessels, and bring the man a present, a little rosen, and a little hony, & spices and myrre, nuts, and almonds:

12 And take double money in your hand, and the money that was brought againe in your sakes mouthes: carie it againe in your hand, lest it were some ouersight.

13 Take also your brother, and arise, and goe againe to the man.

14 And God Almighty giue you mercie in the sight of the man, that hee may deliuer you your other brother, and Benjamin: but I shall be robbed of my child, as I haue bene.

15 Thus the men tooke this present, and tooke with them so much money in their hande with Benjamin, and rose vp, & went downe to Egypt and stood befoze Ioseph.

16 And when Ioseph sawe Benjamin with them, hee said to his steward, Bring these men home, and kill meate, and make ready: for the men shall eate with mee at noone.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Nowe when the men were brought into Iosephs house, they were afraid, and sayd, Because of the money that came in our sakes mouthes at the first time, are we

a This was a great tentation to Iaakob to suffer so great a famine in that land where God had promised to blesse him. Chap. 42. 20.

Chap 42. 20.

Or, of four estate and condon. Ebr. to the mouth of these words: that is, that thing which he asked vs.

Chap. 44. 32. Ebr. I will sinne to thee.

Or, sweet smels.

b When we are in necessitie or danger, God forbiddeth not to vse all honest means to better our estate & condon.

c Our chiefe trust ought to be in God, and not in worldly means.

d He speaketh these wordes not so much of despair, as to make his sonnes more carefull to bring againe their brother.

Or, to the ruler of his house.

e So the judgement of God pressed their conscience.

CHAP. XLIII.

13 Yaakob suffereth Benjamin to depart with his children. 23 Simeon is deliuered out of prison



† Ebr. roule himselfe upon vs.  
† Ebr. cast himselfe upon vs.

we brought, that he may picke a quarrell against vs, and lay something to our charge, and bring vs in bondage and out of altes.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

20 And saide, Oh sir, we came indeed downe hither at the first time to buy food,

21 And as wee came to an Inne and opened our sackes, beholde, every mans money was in his sackes mouth, even our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our handes to buy food, but wee cannot tell, who put our money in our sackes.

23 And he said, Peace be vnto you, feare not: for your God and the God of your father hath giuen you that treasure in your sackes, I had your money: and hee brought forth Sincour to them.

24 So the man ledde them into Iosephs house, and gaue them water to wash their feet, and gaue their altes poulder.

25 And they made ready their present against Ioseph came at noone (for they heard say, that they should eat bread there.)

26 When Ioseph came home, they brought the present into the house to him, which was in their handes, & bowed downe to the ground before him.

27 And he asked them of their prosperitie, and said, Is your father the old man, of whom you told me, in good health: is he yet alieue?

28 Who answered, Thy seruant our father is in good health, he is yet alieue: & they bowed downe, and made obeysance.

29 And he lifting by his eyes, beheld his brother Benjamin his mothers sonne, and said, Is this your yonger brother, of whom ye told mee? And hee said, God be mercifull vnto thee, my soune.

30 And Ioseph made haste, (for his affection was inflamed toward his brother, and fought where to weepe) and entered into his chamber, and wept there.

31 Afterward he washed his face, & came out, and restrained himselfe, and said, Set on me meat.

32 And they prepared for him by himselfe, and for them by themselves, and for the Egyptians, which did eate with him, by themselves, because the Egyptians might not eate bread with the Chibwes: for that was an abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: and the men marvelled among themselves.

34 And they tooke meattes from before him, and sent to them: but Beniamins measse was fife times so much as any of theirs: and they dranke, and had of the best drinke with him.

CHAP. XLIIII.

15 Ioseph accuseth his brethren of theft. 33 Judah offereth himselfe to be seruant for Benjamin.

Afterward he commanded his steward, saying, fill the mens sacks with food, as much as they can carry, and put every mans money in his sackes mouth.

2 And put my cuppe, I meane the silver cup, in the sacks mouth of the yongest, and his corne money. And hee did according to the commaundement that Ioseph gaue him.

3 And in the morning the men were sent away, they, and their asses.

4 And when they went out of the city not farre off, Ioseph said to his steward, (Up, follow after the men: and when thou dost ouertake them, lay vnto them, Wherefore haue ye rewarded euil for good?)

5 Is not that the cuppe, wherein my lord drinketh? and in the which hee doeth diuine and prophetic? yee haue done euil in so doing.

6 And when hee ouertooke them, hee said those wordes vnto them.

7 And they answered him, Wherefore saith my lord such wordes? God forbid that thy seruants should do such a thing.

8 Behold, the money which wee found in our sackes mouthes, we brought againe to thee out of the land of Canaan: howe then should we steale out of thy lords house silver, or gold?

9 With whomsoever of thy seruants it be found, let him die, and we also will be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: hee with whom it is found, shall be my seruant, and ye shall be blamelesse.

11 Then at once every man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest, and left at the yongest, & the cup was found in Beniamins sacke.

13 Then they rent their clothes, and laded every man his asse, and went againe into the citie.

14 So Judah and his brethren came to Iosephs house (for hee was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this which ye haue done? know ye not that such a man as I, can diuine and prophesie?

16 Then saide Judah, What shall wee say vnto my lord? what shall wee speake? and how can wee iustifie our selues? God hath found out the wickednesse of thy seruants: behold, wee are seruants to my lord, both wee, and hee, with whom the cuppe is found.

17 But he answered, God forbid, that I should doe so, but the man, with whom the cup is found, he shall be my seruant, and goe ye in peace vnto your father.

18 Then Judah drew nere vnto him, and saide, O my lord, let thy seruant now speake a word in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art clement as Iddar: oh.

19 Why sayd I asked his seruants, saying, Haue ye a father, or a brother?

a We may not by this example vie any vnlawfull practices, seeing God hath commaunded vs to walke in simplicitie.  
† Ebr. the morning shone.

b Because the people thought he could diuine, hee attributeth to himselfe that knowledge: or els hee feareth that hee should be counted with soothsayers for it: which simulation is worthy to be reprobud.

† Ebr. innocens.

c To signifie howe greatly the thing displeaseth them, and howe sore they were for it.

d If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our finnes.

e Equall in as the first o. next vnto the King. Chap. 42. 33.

Chap. 42. 3.

¶ Or, you are well & Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

† Ebr. peace.

g For they two onely were borne of Rahel.

† Ebr. bowels.

† Ebr. bread. h To signifie his dignitie.

i The nature of the superstitious is to condemne all other in respect of themselves.

k Sometime this word significeth to be drunken, but here it is meant that they had ynough, and dranke of the best wine.



†Ebr. child of his old age.

20 And we answered my lord, Wee have a father that is olde, and a yong child, which hee begate in his age: and his brother is dead, and hee alone is left of his mother, and his father loneth him.

¶Or, that I may see him.

21 Now thou laydst vnto thy seruants, Bring him vnto mee, that I may see mine eye vpon him.

Chap. 43. 3.

22 And we answered my lord, The child cannot depart from his father: for if hee leaue his father, his father would die.

23 Then saidst thou vnto thy seruants, \* Except yone younger brother come downe with you, looke in my face no more.

† Ebr. be with vs.

24 So when wee came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father saide vnto vs, Doe againe, buy vs a little food,

f Rahel bare to Iacob Ioseph and Benjamin. Chap. 37. 33.

26 When we answered, Wee cannot goe downe: but if our yongest brother goe with vs, then will we goe downe: for we may not see the mans face, except our yongest brother be with vs.

g Ye shall cause me to die for sorrow.

27 Then thy seruant my father said vnto vs, We know that my wife bare mee two sonnes,

28 And the one went out from me, and I said, What suretie hee is to me in \* pieces, and I saw him not since.

† Ebr. his soule is bound to his soule.

29 Now ye take this also away from me: if death take him, then shall yee bring my gray head in sorrow to the grave.

30 Now therefore, when I come to thy seruant my father, and the child be not with vs, (seeing that his life dependeth on the childes life)

Chap. 43. 9.

31 Then when he shall see that the child is not come, hee will die: so shall thy seruants bring the gray head of thy seruant our father with sorrow to the grave.

32 Doubtlesse thy seruant became suretie for the child to my father, and saide, \* If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heaviness.

33 Now therefore, I pray thee, let mee thy seruant bide for the child, as a seruant to my lord, and let the child goe vp with his brethren.

34 For how can I goe vp to my father, if the child be not with me, unless I would see the eul that shall come on my father?

C H A P. XLV.

1 Ioseph maketh himselfe knowne to his brethren. 8 Hee sheweth that all was done by Gods providence. 18 Phara h cominandeth him to send for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iacob reserveceth.

Then Ioseph coude not refraine himselfe before all that stood by him, but hee cryed, I haue sorrowe every man from mee. And there caried not one with him, while Ioseph bittered himselfe vnto his brethren.

a Not that he was ashamed of his kine, but that he would cover his brethrens fault.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph saide to his brethren, I am Ioseph: doth my father yet liue? But

his brethren could not answer him, for they were astonishd at his presence.

4 Againe, Ioseph saide to his brethren, Come neere, I pray you, to mee. And they came neere. And he said, I am \* Ioseph your brother, whom ye sold into Egypt.

Act. 7. 13.

5 Now therefore be not sadde, neither grieved with your sinnes, that ye sold me hither: \* for God did sende mee before you for your preservation.

b This example teacheth, that we must by all means comfort them which are truly humbled and wounded for their sinnes. Chap. 50. 20.

6 For now two yeres of famine haue bene through the land, and sine yeres are behinde, wherein neither shall be eating nor hartest.

7 Wherefore God sent mee before you to preserve your posteritie in this land, and to saue you aliuie by a great deliurance.

8 Now then you sent not mee hither, but God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednesse to serue to his glory.

9 Waite you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made mee lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the lande of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Alld I will nourish thee there (for yet remaine sine yeres of famine) least thou perishe through pouertie, thou and thy household, and all that thou hast.

d That is, that I speak in your owne language, and haue none interpreter.

12 And behold, your eyes doe see, and the eyes of my brother Benjamin, that my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of all that yee haue seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreover, hee kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

† Ebr. voice.

16 And the tidings came vnto Pharaohs house, so that they sayd, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh sayde vnto Ioseph, Say to thy brethren, This doe ye, saue your beasts, and depart, goe to the land of Canaan,

e The most plentiful ground. f The chiefest fruits and commodities.

18 And take your father, and your households, and come to mee, and I will giue you the best of the land of Egypt, and yee shall eat of the fat of the land.

19 And I command thee, Thus doe yee, take you charrets out of the lande of Egypt for your children, and for your wives, and bring your father, and come.

† Ebr. let not your eye spare your vessels.

20 Also regard not your stuffe: for the best of the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charrets according to the commandment of Pharaoh: he gaue them bitaile also for the tourney.

22 We gaue them all, none except, change of rayment: but vnto Benjamin hee gaue thre.

three hundredth pieces of silver, and five suits of raiment.

23 And unto his father I likewise he sent ten hee asses laden with the best thinges of Egypt, & ten hee asses laden with wheat, and bread and meate for his father by the way.

24 So sent hee his brethren away, and they departed: and hee said unto them, I kal not out by the way.

25 ¶ Then they went by from Egypt, and came unto the land of Canaan unto Iakob their father,

26 And told him, saying, Joseph is yet a-live, and hee also is gouernour ouer all the land of Egypt, and Iaakobs heart <sup>b</sup> failed: for he beleened them not.

27 And they told him all the wordes of Joseph, which hee had said unto them: but when he saw the charets, which Joseph had sent to carry him, then the spirit of Iakob their father reuiued,

28 And Iakob said, I haue enough: Joseph my sonne is yet a-live: I will goe and see him yer I die.

C H A P. XLVI.

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his family when hee went into Egypt. 29 Joseph meeteth his father. 34 He teacheth his brethren what to answer to Pharaoh.

¶ Then Iakob took his iourney with all that hee had, and came to Beer-sheba, and offered sacrifice vnto the God of his father Iyah.

2 And God spake vnto Iakob in a vision by night, saying, Iakob, Iakob. Who answered, I am here.

3 Then hee said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will <sup>b</sup> goe downe with thee into Egypt: and I will also bring thee vp againe, and Joseph shall <sup>a</sup> put his hand vpon thine eyes.

5 Then Iakob rose vp from Beer-sheba: and the sonnes of Iakob carried Iakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carrie him.

6 And they tooke their cattell, and their goods, which they had gotten in y land of Canaan, and came into Egypt, both \* Iakob and all his seed with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seed brought he with him into Egypt.

8 And these are the names of the children of Iakob, which came into Egypt, euen Iakob and his sonnes: \* Reuben, Iakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Herson, and Carini.

10 And the sonnes of Simeon: Jemmel, and Iamin, and Dhad, and Iachin, and Zohar, and Shaul the soune of a Canaanitish woman.

11 Also the sonnes of \* Leui, Serchon, Kohath, and Merari.

12 Also the sonnes of \* Iudah: Er and

Dnan, and Shelah, and Pharez, and Zerah: (but Er and Dnan died in the land of Canaan.) And the sonnes of Pharez were Herson and Ihanul.

13 Also the sonnes of \* Issachar: Tola, and Ithunah, and Job, and Shimron.

14 Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Aram, with his daughter Dinah. All the soules of his sonnes, and his daughters, were thirtie and thre.

16 Also the sonnes of Gad: Siphion and Haggi, Shimi, and Chvon, Cri, and Arodi, and Areli.

17 Also the sonnes of \* Acher: Timnah, and Ithuah, and Zui, and Beriah, and Zerah their siter. And the sonnes of Beriah: Heber, and Galchiel.

18 These are the children of Zilpah, whome Laban gaue to Leah his daughter: and these the bare vnto Iakob, euen seutene soules.

19 The sonnes of Rachel Iakobs wife, were Joseph and Benjamin.

20 And vnto Joseph in the land of Egypt were borne Danasheh, and Ephraim, which \* Aenath the daughter of Hori-pherah prince of On bare vnto him.

21 Also the \* sonnes of Benjamin: Beulah, and Becher, and Ashbel, & Gerah, and Naaman, Ebi, and Rohi, Huppim, and Huppim, and Ard.

22 These are the sonnes of Rachel, which were borne vnto Iakob, fourteene soules in all.

23 Also the sonnes of Dan: Hushim.

24 Also the sonnes of Naphtali: Iahzeel, and Guni, and Jezer, and Shilem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rachel his daughter, and she bare these to Iakob, in all, seuen soules.

26 All the \* soules, that came with Iakob into Egypt, which came out of his \* loynes (belide Iakobs sonnes wiues) were in the whole, threescore and fixe soules.

27 Also the sonnes of Joseph which were borne him in Egypt, were two soules: so that all the soules of the house of Iakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Joseph, to direct his way vnto Goshen, and they came into the land of Goshen.

29 Then Joseph made ready his charret, and went vp to Goshen, to meete Iakob his father, and presented himselfe vnto him, and fell on his necke, and wept vpon his necke a good while.

30 And Iakob said vnto Joseph, How let me die, since I haue seene thy face, and that thou art yet a-live.

31 Then Joseph said to his brethren, and to his fathers house, I will goe vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are \* shepheards, and because they are shepheards, they haue

1.Chro.7.10

Or, persons

1.Chro.7.30

Chap.41.50

1.Chro.7.6 and 8.1

Deut.10.22

1Ebr. eighes

Or, to prepare him a place

1Ebr. bound his charret

1Ebr. yet, or fish

e He was not ashamed of his father, and kinred, though they were of base condition

Or, hee sent as much, so wit, silver, as verse 22. and ten asses.

g Seeing hee had remitted the fault done towards him, hee would not that they should accuse one another. h As one betweene hope and feare,

a Whereby hee both signified that hee worshipped the true God, and also that he kept in his heart the possession of that land, fro whence present necessitie drove him. b Conducting thee by my power. c In thy posteritie. d Shall shut thine eyes when thou diest: which appertaineth to him that was most deare, or chief of the kinred. Iosb. 24.4. psal. 105. 23. isa. 52.4

Exod. 1. 2. and 6. 14. numb. 26. 5. 1. chro. 5. 1.

Exod. 6. 15. 1. chro. 4. 24.

1. Chro. 6. 1. 1. Chro. 2. 3. & 4. 2. 1. chap. 38. 3.



brought their sheepe and their cattell, and all that they haue.

33 And if Pharaoh cal you, and aske you, What is your trade?

34 Then yee shall say, Thy seruants are men occupied about cattell, from our child-hood euē vnto this time, both wee and our fathers: that yee may dwell in the land of Goshen: for euery sheepekeeper is an abomination vnto the Egyptians.

C H A P . XLVII.

7 Jaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the king. 28 Jaakobs age when he dieth. 30 Ioseph sweareth to bury him with his fathers.

Then came Ioseph and tolde Pharaoh, and layd, My father, and my brethren, and their sheepe, and their cattell, and all that they haue, are come out of the lande of Canaan, and behold, they are in the lande of Goshen.

2 And Ioseph tooke part of his brethren, euē a five men, and presented them vnto Pharaoh.

3 Then Pharaoh said vnto his brethren, What is your trade? And they answered Pharaoh, Thy seruants are shepherdes, both we and our fathers.

4 They sayd moreover vnto Pharaoh, For to sojourn in the land are we come: for thy seruants haue no pasture for their sheepe, so loze is the famine in the land of Canaan. Nowe therefore, wee pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the best place of the lande make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattell.

7 Ioseph also bought Jaakob his father, and let him before Pharaoh: and Jaakob was salued Pharaoh.

8 Then Pharaoh sayde vnto Jaakob, How old art thou?

9 And Jaakob saide vnto Pharaoh, The whole time of my pilgrimage is an hundred and thirtie yeeres: fewe and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Jaakob took leave of Pharaoh, and departed from the presence of Pharaoh.

11 And Ioseph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euē in the land of Ramesses, as Pharaoh had commanded.

12 And Ioseph nourished his father, and his brethren, and all his fathers household with bread, euē to the young children.

13 Now there was no bread in all the

land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the coine which they bought, and Ioseph layd vnto the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, and sayd, Giue vs bread: for why should we die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell, and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, and for the flockes of sheepe, and for the herds of cattell, and for the asses: so he fedde them with breade for all their cattell that yeere.

18 But when the yeere was ended, they came vnto him the next yeere, and said vnto him, Wee will not hide from my lord, that since our money is spent, and my lord hath the herds of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both wee, and our land? buy vs and our land for bread, and wee and our land will be bound vnto Pharaoh: therefore giue vs seede, that we may liue and not die, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground, because the famine was sore vpon them: so the lande became Pharaohs.

21 And he removed the people vnto the cities, from one side of Egypt euē to the other.

22 Onely the land of the Priests bought hee not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph sayd vnto the people, Beholde, I haue bought you this day, and your land for Pharaoh: for here is seede for you: soe therefore the ground.

24 And of the increase yee shall giue the fift part vnto Pharaoh, and foure partes shall be yours for the seed of the fildes, and for your meate, and for them of your households, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, and wee will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the land of Egypt vnto this day, that Pharaoh should haue the fift part, except the land of the Priests onely, which was not Pharaohs.

27 And Israel dwelt in the land of Egypt in the countrey of Goshen: and they had their possessions therein, and grew and multiplied exceedingly.

28 Moreover,

† Ebr. brought to an extortion, or at their wns end.

¶ Wherein he both declareth his fidelitie toward the king, and his minde free from couctoulines.

¶ For except the ground be tilled and sowed, it perissheth, and is as it were dead.

g By this changing, they signified that they had nothing of their owne, but received al of the kings liberality. † Ebr. end of the border.

h Pharaoh in providing for idolatrous priests shall be a condemnation to all them which neglect the true ministers of Gods word.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleaue to him.

a That the king might be assured they were come, and see what manner of people they were.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandment.

† Ebr. blessed.

† Ebr. How manie dayes are the yeeres of thy life? Heb. 11. 9, 13.

† Ebr. blessed.

c Which was a city in the countrey of Goshen, Exod. 1. 11.

d Some reade, that he fed them as little babes, because they could not prouide for themselves against that famine.



28 **Whereupon**, Jaakob liued in the land of Egypt seuentene yeres, so that the whole age of Jaakob was an hundredth fortye and seuen yeres.

29 **Now** when the time drew nere that Israel must die, he called his sonne Joseph, and sayd vnto him, If I haue now found grace in thy sight, \*put thine hand vnder my thigh, and deale mercifully and truly with mee: bury mee not: I pray thee, in Egypt.

30 **But** when I shall sleepe with my fathers, thou shalt carry me out of Egypt, and bury me in their buriall. And he answered, I will doe as thou hast said.

31 **Then** he said, Swaere vnto me. And he swaere vnto him. And Israel \*worshipped towards the beds head.

CHAP. XLVIII.

1 **Joseph** with his two sonnes visiteth his sicke father. 3 **Jaakob** rehearseth Gods promise 5 **He** receiveth Josephs sonnes as his. 19 **He** preferreth the yonger. 21 **He** propheseth their returne to Canaan.

**A** Gaine, after this, one daye to Joseph, A Lo, thy father is sicke: then hee tooke with him his two sonnes, Manasseh and Ephraim.

2 **Also** one tolde Jaakob, and sayd, Behold, thy sonne Joseph is come to thee, and Israel tooke his strength vnto him, and sate vpon the bed.

3 **Then** Jaakob said vnto Joseph, God Almighty appeared vnto mee at Luz in the land of Canaan, and blessed me.

4 **And** he said vnto mee, Behold, I will make thee fruitful, and will multiply thee, and will make a great number of people of thee, and will giue this land vnto thy seede after thee for an everlasting possession.

5 **And** now thy two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 **But** thy linage which thou hast begotten after them, shall be thine: they shall be called after the names of their brethren in their inheritance.

7 **Now** when I came from Padan, Rachel \*died vpon mine hand in the land of Canaan, by the way when there was but halfe a dayes iourney of ground to come to Ephraim: and I buried her there in the way to Ephraim: the same is Beth lehem.

8 **Then** Israel beheld Josephs sonnes, and said, Whose are these?

9 **And** Joseph said vnto his father, They are my sonnes, which God hath giuen mee here. **Then** he said, I pray thee bring them to me, that I may blesse them.

10 **For** the eyes of Israel were dimme for age, so that he could not well see. **Then** he caused them to come to him, and hee kissed them and embraced them.

11 **And** Israel sayd vnto Joseph, I had not thought to haue seene thy face: yet loe, God hath shewed me also thy seede.

12 **And** Joseph tooke them away from his knees, and did reuerence & downe to the ground.

13 **Then** tooke Joseph them both, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, to he brought them vnto him.

14 **But** Israel stretched out his right hand, & laid it on Ephraims head, which was the yonger, and his left hand vpon Manassehs head (directing his handes of purpose) for Manasseh was the elder.

15 **Also** he blessed Joseph, and sayd, The God before whom my fathers Abraham and Izhak did walke, the God, which hath fedde me at my life long vnto this day, blesse thee.

16 **The** Angel, which hath deliuered me from all euill, blesse the children, and let my name be named vpon them, and the name of my fathers Abraham and Izhak, that they may grow as fish into a multitude in the mids of the earth.

17 **But** when Joseph saw that his father laid his right hand vpon the head of Ephraim, it displeaseth him: and he stayed his fathers hand to remooue it from Ephraims head to Manassehs head.

18 **And** Joseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 **But** his father refused, and sayde, I know well, my sonne, I know well: hee shall be also a people, and hee shall be great likewise: but his yonger brother shall be greater then he, and his seede shall be full of nations.

20 **So** he blessed them that day, and said, In thee Israel shall blesse, and say, God make thee as Ephraim and as Manasseh. **And** he let Ephraim before Manasseh.

21 **Then** Israel sayd vnto Joseph, Behold, I die, and God shall be with you, and bring you againe vnto the land of i your fathers.

22 **Whereupon**, I haue giuen vnto thee one portion aboue thy brethren, which I gat out of the hand of the Amorite by my sword and by my bow.

CHAP. XLIX.

1 **Jaakob** blesseth all his sonnes by name, and sheweth them what is to come. 10 **He** telleth them that Christ shall come out of Judah. 29 **He** will be buried with his fathers. 33 **He** dieth.

**T**hen Jaakob called his sonnes, and said, Gather your selues together, that I may tell you what shall come to you in the last dayes.

2 **Gather** your selues together, and heare, ye sonnes of Jaakob, and hearken vnto Israel your father.

3 **Reuben** mine eldest sonne, thou art my bough, & the beginning of my strength, & the excellencie of dignitie, and the excellencie of power:

4 **Thou** wast light as water: thou shalt not bee excellent, because thou \*wentest by to thy fathers bed: it then diddest thou deale my bed, thy dignitie is gone.

5 **Simeon** and Levi, brethren in euill, they instruments of cruelty are in their habitations.

6 **Into** their secret let not my soule come: my

d Gods iudgement is oft times contrary to mans, and he preferreth that, which man despiseth. Heb. 1. 1. 21.

e This Angell must be understood of Christ, as Chap. 31. 13, and 32. 1. f Let them be taken as my children. g Ioseph faileth in binding Gods grace to the order of nature.

h In whome Gods graces should manifestly appeare. i Which they had by faith in the promise. k By my children whom God spared for my sake. Chap. 34. 25.

a What God shall bring you out of Egypt: And because he speaketh of the Messias, he nameth it the last dayes. b Begotten in my youth. c If thou hadst not lost thy birth-right by thine offence. Chap. 35. 22. 1. chron. 5. 1. Or, ceased to be my bed. Or, their swords were instruments of violence.

Chap. 24. 2. i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land. k Hereioyed that Ioseph had promised him, & setting himselfe vpon his pillow, praised God, read 1. Chro. 29. 10.

a Ioseph more esteemed that his children should bee received into Jaakobs familie, which was the Church of God, then to enjoy all the treasures of Egypt. Or, all sufficient Chap. 28. 13.

b Which is true in the camall Israel vnto the coming of Christ, and in the spirituall for euer. Chap. 41. 50.

Chap. 35. 19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

Or, his face to be seen.



d Or, tongue:  
meaning, that hee  
neither consented  
to them in word  
nor thought,  
e The shechemites,  
Chap. 34.  
26.

f For Levi had  
no part, and Si-  
meon was vnder  
Judah, Ios. 19. 1.  
till God gaue  
them the place  
of the Amale-  
kites, 1. Chron. 4  
43.

g As was verified  
in Dauid and  
Christ.  
h His enemies  
shal so feare him.  
i Or, kings dome.  
1 Which is Christ  
the Messias, the  
giuer of all pros-  
perity, who shall  
call the Gentiles  
to saluation.

k A countrey  
most abundant  
with vines and  
pastures is promi-  
sed him,  
l Ebr. an asse of  
great bones.

1 His force shall  
be great, but hee  
shall want cou-  
rage to resist his  
enemies.

m Shall haue  
the honour of a  
tribe.

n That is, full of  
subtiltie.

o Seeing the mi-  
series that his  
posteritie should  
fall into, hee bra-  
steth out in pray-  
er to God, to re-  
medie it.

p Hee shal abound  
in corne & plea-  
sant fruits.

q Overcomming  
more by faire  
wordes then by  
force.

r Ebr. a sonne of  
encrease.  
s Ebr. daughters.

t As his bre-  
thren, when they  
were his ene-  
mies, Potiphar  
and others.

u That is, God.  
p In as much as hee  
was more nere to the  
promise, and it had  
been more often con-  
firm'd.

my<sup>d</sup> glory, bee not thou loyned with their  
assembly: for in their wrath they slew a  
man, & in their selfe they digged downe  
a wall.

7 Cursed be their wrath, for it was fierce,  
and their rage, for it was cruell: I will di-  
uide them in Yaakob, and scatter them in  
Israel.

8 ¶ Thou Judah, thy brethren shal praise  
thee: thine hand shalbe in the necke of thine  
enemies: thy fathers lonnes shal be bowe  
downe vnto thee.

9 Judah, as a Lyons whelp shall thou  
come vp from the spoyle, my sonne. He shall  
lie downe and couch as a Lyon, and as a Ly-  
onesse: Who shall stirre him vp?

10 The scepter shall not depart from  
Judah, nor a lawgitter from betweene his  
feete, vntill Shiloh come, and the people  
shalbe gathered vnto him.

11 Hee shall bind his asse foale vnto the  
hvine, and his asse colt vnto the best vine:  
he shall walk in his garment in wine, and his  
cloke in the blood of grapes.

12 His eyes shalbe red with wine, and his  
teeth white with milke.

13 ¶ Benjamin shall dwell by the sea side,  
and he shalbe an haueu for wyppes: and his  
border shalbe vnto Iordan.

14 ¶ Ephraim shalbe a strong asse, cou-  
ching downe betweene two burdens.

15 And he shall see that rest is good, and  
that the land is pleasant, and he shall bowe  
his shoulder to beare, and shalbe subiect vn-  
to tribute.

16 ¶ Dan<sup>m</sup> shall iudge his people as one  
of the tribes of Israel.

17 Dan shal be a Serpent by the way,  
an adder by the path, biting the horse heeles,  
so that his rider shall fall backward.

18 ¶ O Lord, I haue waited for thy sal-  
uation.

19 ¶ Gad, an hoste of men shall overcome  
him, but hee shall overcome at the last.

20 ¶ Concerning Asher, his bread shall  
be fat, and hee shall eate pleasures for a king.

21 ¶ Naphtali shalbe a hynde let goe, ge-  
tting goodly words.

22 ¶ Joseph shall be a fruitful bough,  
euen a fruitful bough by the Well side: the  
small boughes shall runne vpon the wall.

23 ¶ And the Archers grieved him, and  
shot against him, and hated him.

24 But his bowe abode strong, and the  
handes of his armes were strengthened, by  
the hands of the mighty God of Yaakob, of  
whom was the seede appointed by the stone  
of Israel.

25 Euen by the God of thy father, who  
shall helpe thee, and by the Almighty, who  
shal blesse thee with heavenly blessings from  
aboue, with blessings of the deepe, that liech  
beneath, with blessings of the beasts, and of  
the wombe.

26 The blessings of thy father shall be  
stronger then the blessings of mine elders:  
vnto the ende of the hilles of the world they  
shal be on the head of Joseph, and on the

top of the head of him that was separate  
from his brethren.

27 ¶ Benjamin shall rauine as a wolfe:  
in the morning hee shall deuoure the praye,  
and at night he shall diuide the spoyle.

28 ¶ All these are the twelue tribes of  
Israel, and thus their father spake vnto  
them, and blessed them: euerie one of them  
blessed he with a seuerall blessing.

29 And he charged them, and sayd vnto  
them, I am ready to be gathered vnto my  
people: \*burie mee with my fathers in the  
caue that is in the field of Ephron the Wi-  
tite,

30 In the caue that is in the fieldes of  
Hachpilah besides Hamre in the land of  
Canaan: which caue Abraham bought with  
the field of Ephron the Wtite for a posses-  
sion to burie in.

31 There they buried Abraham & Sa-  
rah his wife: there they buried Izhak and  
Rebekah his wife: and there I buried Leah.

32 The purchase of the field, and the caue  
that is therein, was bought of the children of  
Beth.

33 Thus Yaakob made an end of giuing  
charge to his lonnes, and \*plucked by his  
feet into the bed, and gaue by the ghost, and  
was gathered to his people.

C H A P. L.

13 Yaakob is buried. 19 Iseph forgineth his  
brethren. 23 He seeth his childrens children.  
25 He dieth.

¶ Then Joseph fell vpon his fathers face,  
and wept vpon him, and killed him.

2 ¶ And Joseph commanded his seruants  
the Physicians, to embalme his father,  
and the Physicians embalmed Israel.

3 So forty dayes were accomplished,  
(for so long did the dayes of them that were  
embalmed last) and the Egyptians beway-  
led him <sup>b</sup> seuentie dayes.

4 And when the dayes of his mourning  
were past, Joseph spake to the house of Isha-  
rach, saying, If I haue now found fauour  
in your eyes, speake, I pray you, in the eares  
of Itharaoh, and say,

5 My father made me \*swear, saying,  
Loe, I die, bury mee in my grave, which I  
haue made me in the land of Canaan: now  
therefore let me goe, I pray thee, and bury  
my father, and I will come againe.

6 Then Itharaoh said, Soe ay and bury  
thy father, as hee made thee to sweare.

7 So Joseph went vnto bury his fa-  
ther, and with him went all the seruants of  
Itharaoh, both the Elders of his house, and  
all the Elders of the land of Egypt.

8 Likewise all the house of Joseph, and  
his brethren and his fathers house: onely  
their children and their sheepe, and their  
cattell left they in the land of Goshen.

9 And there went vp with him, both cha-  
rets and horsemen: and they were an excee-  
ding great company.

10 And they came to Sozen Atad, which  
is beyond Iordan, and there they made a  
great and exceeding soze lamentation: and  
hee mourned for his father seuen dayes.

u Either in dig-  
nitie, or when hee  
was solde from  
his brethren.

Chap. 47. 30.

x Whereby is  
signified how  
quietly hee died.

a Hee meanth  
them that em-  
balmed the dead  
and buried them.

b They were  
more excessiue  
in lamenting  
then the faithfull.

Chap. 47. 29.

c The very in-  
felds would haue  
other performed.

10r, the corne  
store of Atad.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Sizen-Atad, they sayd, This is a great mourning unto the Egyptians: wherefore the name thereof was called Abel-Mizraim, which is beyond Jordan.

12 So his sonnes did unto him, according as he had commanded them.

13 \* For his sonnes caried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which cave \* Abraham bought with the field, to be a place to burie in, of Ephron the Hittite besides Hamre.

14 ¶ Then Joseph returned into Egypt, hee and his brethren, and all that went up with him to burie his father, after that hee had buried his father.

15 And when Josephs brethren saw that their father was dead, they saide, ¶ It may bee that Joseph will hate vs, and will pay vs againe all the euill, which wee did unto him.

16 Therefore they sent unto Joseph, saying, Thy father commanded before his death, saying,

17 This shall yee say unto Joseph, Forgive now, I pray thee, the trespass of thy brethren, and their sinne: for they rewarded thee euill. And now, wee pray thee, forgive the trespass of the seruants of thy fathers \* God. And Joseph wept, when they spake unto him.

spake unto him.

18 Also his brethren came vnto him, and fell downe before his face, and said, Behold, we be thy seruants.

19 To whom Joseph saide, \* Feare not: for I am not I vnder God?

20 When yee thought euill against mee, God disposed it to good, that he might bring to passe, as it is this day, and saue much people alife.

21 Feare not now therefore, I will nourish you and your children: and yee comforted them, and spake I kindly vnto them.

22 ¶ So Joseph dwelt in Egypt, hee, and his fathers house: and Joseph liued an hundred and ten yeere.

23 \* And Joseph saw Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasseh were brought up on Josephs knees.

24 And Joseph saide vnto his brethren, \* I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iacob.

25 And Joseph tooke an othe of the children of Israel, saying, \* God will surely visite you and ye shall carry my bones hence.

26 So Joseph died when hee was an hundred and tenne yeere olde: and they embalmed him and put him in a chest in Egypt.

Chap. 45. 5.

¶ Or, am I in Gods stead? meaning, to take vengeance.

f Who by the good successe seemeth to remit it, and therefore it ought not to be reuenged by me. † Ebr. to their heart.

g Who notwithstanding hee bare rule in Egypt about fourescore yeeres, yet was ioyned with the Church of God in faith and Religion.

¶ Num. 32. 39.

Hebr. 11. 22.

Exod. 13. 19.

h He speaketh this by the spirit of prophetic, exhorting his brethren to haue full trust in Gods promise for their deliuerance.

¶ Or, the lamentation of the Egyptians.

Acts 7. 16.

Chap. 23. 16.

¶ Or, a possession.

d An euill conscience is incur fully at rest.

e Meaning, that they which haue one God, should be ioyned in most sure loue. ¶ Or, the messengers.

## ¶ The second booke of Moses, called Exodus.

### THE ARGUMENT.

AFTER that Iacob by Gods commandement, Gen. 46. 3. had brought his family into Egypt, where they remained for the space of foure hundred yeeres, and of seuentie persons grew to an infinite number, so that the King and the country grudged, and endeued both by tyrannie and cruel slaue-ry to suppress them: the Lord according to his promise, Gene. 15. 14. had compassed off his Church, and deliuered them, but plagued their enemies in most strange and luridly sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements increase against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediately forget Gods wonderfull benefits: and albeit he had giuen them the Passouer to be a signe and memoriall of the same, yet they fell to distrust, and scarped God with sundry murmurings and gudgeings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meat to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe rods and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loueth them to the end, whom he hath once begun to loue, he punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits laboured to ouercome their malice: for he still gouerned them, and gaue them his Word and Law, both concerning the manner of seruing him, and also the forme of iudgements and ciuill policie: to the intent that they should not serue God after their owne inuentions, but according to that order, which his heauenly wiſedome had appointed.

### CHAP. I.

2 The children of Iacob that came into Egypt. 8 The new Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The kings commandement to the midwives. 22 The founnes of the Ebrewes are commanded to be cast into the river.

**N**OW these are the names of the children of Israel, which came into Egypt (euery man and his household came thither with Iacob)

2 Reuben, Simeon, Leui,

and Iudah, 3 Machab, Zebulun, and Benjamin, 4 Dan, and Naphtali, Gad, and Aſſer.

5 So all the soules, that came out of the loynes of Iacob, were seuentie soules: Joseph was in Egypt already.

6 Now Joseph died & all his brethren, and that whole generation.

7 ¶ And the children of Israel brought forth fruite, and increased in abundance, and were multiplied, and were exceeding

¶ Or, persons. Gene. 46. 27. deſt. 10. 22.

Acts 7. 17. ¶ Or, did grow.

Gene 46. 8. a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Gen. 15. 14.



b He meant the country of Goshen.  
c He considered not how God had preserved Egypt for Josephs sake.

exceeding mighty, so that the land was full of them.

8 Then there rose by a new King in Egypt, who knew not Joseph.

9 And hee said unto his people, Behold, the people of the children of Israel are greater and mightier then we.

10 Come, let us worke wisely with them, lest they multiply, and it come to passe that if there be warre, they ioyne themselves also unto our enemies, and fight against vs, and get them out of the land.

11 Therefore did they see Taskemasters ouer them, to keepe them vnder with burdens: and they built the cities Pitthom and Raames for the treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieved against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, & which they layde vpon them most cruelly.

15 Whereouer the King of Egypt commanded the midwives of the Hebrew women, (of which the one name was Shiphrah, and the name of the other Puah)

16 And saide, \* When ye doe the office of a midwife to the women of the Hebrews, and see them on their stools, if it bee a sonne, then yee shall kill him: but if it bee a daughter, then let her liue.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preserved aline the men children.

18 Then the King of Egypt called for the midwives, and saide vnto them, Why haue yee done thus, and haue preserved aline the men children?

19 And the midwives answered Pharaoh, Because the Hebrews women are not as the women of Egypt: for they are liuely, and are deliuered yee the midwife come at them.

20 God therefore prospered the midwives, and the people multiplied and were very mighty.

21 And because the midwives feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Every man child that is borne, cast yee into the riuer, but reserve euery mayd child aline.

CHAPTER II.

2 Moses is borne and cast into the seas. 5 He is taken vp of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites cry vnto the Lord.

Then there went a man of the house of Levi, & toke to wife a daughter of Levi.

2 And the woman conceived and bare a sonne: and when shee saw that he was faire, she hid him three moneths.

3 But when shee could no longer hide him, sheooke for him an arke made of reede,

and daubed it with slime & with pitch, and layde the child therein, and put it among the bulrushes by the waters bintke.

4 Now his sister thow atarre off, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, & her maidens walked by the riuer side: and when shee saw the arke among the bulrushes, shee sent her mayd to fet it.

6 Then shee opened it, and sawe it was a child: and beholde, the babe wept: so shee had compassion on it, and sayd, This is one of the Hebrews children.

7 Then saide his sister vnto Pharaohs daughter, Shall I goe and call vnto thee a nurse of the Hebrew women to nurse thee the child?

8 And Pharaohs daughter sayd to her, Goe. So the mayde went and called the childs mother,

9 To whom Pharaohs daughter sayd, Take this child away, and nurse it for me, and I will reward thee. Then the woman tooke the child and nursed him.

10 Now the child grew, and she brought him vnto Pharaohs daughter, and hee was as her sonne, and she called his name Moses, because, saide shee, I drew him out of the water.

11 And in those dayes, when Moses was grown, hee went forth vnto his brethren, and looked on their burdens: also hee saw an Egyptian smiting an Hebrew, one of his brethren.

12 And hee looked round about, & when he saw no man, he slew the Egyptian, and hid him in the sand.

13 Again hee came forth the second day, and beholde, two Hebrews stroue: and hee saide vnto him that did the wrong, Wherefore smitest thou thy fellow?

14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill mee, as thou killest the Egyptian? Then Moses feared and said, Certainly this thing is knowne.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the land of Midian, and he sate downe by a well.

16 And the Prince of Midian had seven daughters, which came and drew water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheards came and drone them away: but Moses rose by and descended them, and watered their sheepe.

18 And when they came to Reuel their father, hee said, How are yee come to loome to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepheards, and also drew vs water ynough, and watered the sheepe.

20 Then hee saide vnto his daughters, And where is hee? why haue yee so left the mans call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter.

b Committing him to the providence of God, whom shee could not keepe from the rage of the tyrant.

c Mans counsell cannot hinder that, which God hath determined shall come to passe.

d That is, was forty yeere old, Acts. 7. 23.

e Being assured that God had appointed him to deliuer the Israelites, Acts. 7. 35.

f Though by his feare he shewed his infirmitie, yet faith covered it, Heb. 11. 27.

g Or, prince.

h Ebr. saued them.

i Or, grandfather.

g Wherein he declared a thankfull minde, which would recompense the benefite done vnto his.

d Into Canaan, and so we shall lose our commodity.

Or, goe up out of the land.

Or, corne and provision.

e The more that God blesteth his, the more doeth the wicked enuie them.

f Ebr. wherewith they serued themselves of them by crueltie.

f These seeme to haue bene the chiefe of the rest, Wisd. 18. 5.

Or, sears wherupon they sate in trauell.

g Their disobedience herein was lawfull, but their dissembling euill.

h That is, God increased the families of the Israelites by their means.

i When tyrants cannot preuaile by craft, they brast forth into open rage.

a This Leuite was called Amram, who married Iochabed, Chap. 6. 20.

Num. 26. 59. 1. chron. 23. 13. acts 7. 20. hebr. 11. 23.



Chap. 18.3.

22 And seee here a sonne, whose name he called Serthom: for he sayd, I haue bene a stranger in a strange land.

23 Then in procelle of time, the King of Egypt died, and the children of Israel sighd for the bondage and b cried: and their crye for the bondage came vp vnto God.

24 Then God heard their moene, & God remembered his conenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God tooke respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 Hee sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

**V**hen Moses kept the sheep of Iethro his father in law, Duelt of Midian, and droue the flocke to the backside of the desert, and came to the mountaine of God, <sup>b</sup> Ioych.

2 Then the Angel of the Lord appeared vnto him in a flame of fire, out of the middes of the bush, and hee looked, and beheld, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayde, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the Lord saw that hee turned aside to see, God called vnto him out of the middes of the bush, and saide, Moses, Moses. And he answered, I am here.

5 Then he sayd, Come not hither, & put thy shoes off thy feete: for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was afraid to looke vpon God.

7 Then the Lorde said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their taskemasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land & a large, into a land that floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebulites.

9 And now loe, the crye of the children of Israel is come vnto mee, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 But Moses sayd vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainly I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou

halt brought the people out of Egypt, ye shall serue God vpon this mountaine.

13 Then Moses said vnto God, Behold, when I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent mee vnto you: for they say vnto me, What is his name? what shall I say vnto them?

14 And God answered Moses, I AM THAT I AM. Also hee said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my name for euer, and this is my memoriall vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto mee, and said, & I haue surely remembered you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebulites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voice, and thou and the Elders of Israel shall go vnto the King of Egypt, and say vnto him, The Lord God of the Hebrews hath met with vs: wee pray the now therefore, let vs goe three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 But I knowe that the king of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I wil doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when yee goe yee shall not goe empty.

22 For eueri woman shall aske of her neighbour, and of her selfe that iourneier in her house, iewels of silver, and iewels of gold, and rayment, and ye shall put them on your sonnes, and on your daughters, & shall spoile the Egyptians.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Iffraelites, and are beleued.

Then Moses answered, and sayd, But loe they will not beleue mee, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lorde said vnto him, What is that in thine hand? And hee answered, A rodde.

a The God which haue euer been, am, and shall be: the God Almighty, by whome all things haue their being, and the God of mercie, mindfull of my promise, Reuel. 1.4.

i Ebr. in visiting haue visited.

||Or, appeared vnto vs. o Because Egypt was full of idolatry, God would appoint them a place where they should serue him purely.

p This example may not be followed generally though at Gods commaundment they did it iustly, receiving some recompense of their labours.

Chap. 11. 2. and 12.35.

||Or, in whose busse shew iourneith.

a God beareth with Moses doubting, because hee was not altogether with out faith.

h God humbleth his by afflictions that they should erie vnto him, & receiue the fruit of his promise. i He iudged their cause or acknowledged them to be his.

||Or, farre within the desert.

a It was so called after the Lawe was giuen. b Called also Sinai.

Acts 7.30. c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof. d Whom he called the Angel, verse 2.

e Recogno thy selfe vp to me, Ruth 4.7. ioh. 5. 15. f Because of my presence.

Matth. 22. 32. acts 7. 32. g For sinne causeth man to feare Gods iustice.

h Whose cruelty was intolerable. i Most plentifull of all things.

k He heard before, but now hee would reuenge it.

l He doeth not fully disobey God, but acknowledge his owne weakness. m Neither feare thine owne weakness, nor Pharaohs tyrannie.



3 Then said hee, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Againe, the Lord said vnto Moses, Put forth thine hand, and take it by the tayle. Then he put forth his hand & caught it, and it was turned into a rodde in his hand.

5 Doe this, that they may beleuee that the Lord God of their fathers, the God of Abraham, the God of Izaak, and the God of Iacob hath appeared vnto thee.

6 And the Loide sayd furthermoze vnto him, Thust nowe thine hand into thy bosome. And hee thust his hand into his bosome, and when hee tooke it out againe, beholde, his hand was leproous as snow.

7 Whereouer he said, Put thine hand into thy bosome againe. So hee put his hand into his bosome againe, and plucked it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shall it be, if they will not beleuee thee, neither obey the voice of the first signe, yet shall they beleuee for the voice of the second signe.

9 But if they will not yet beleuee these two signes, neither obey vnto thy voyce, then shalt thou take of the water of the riuer, and powre it vpon the dryland: so the water which thou shalt take out of the riuer, shall bee turned to blood vpon the dry land.

10 But Moses said vnto the Lord, Oh my Lord, I am not eloquent, & neither at any time haue been, nor yet since thou hast spoken vnto thy seruant: but I am & flowe of speech, and flow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?

12 Therefore goe now, and \* I will bee with thy mouth, and will teach thee what thou shalt say.

13 But hee said, Oh my Lord, send, I pray thee, by the hand of him, whom thou hast sent.

14 Then the Lord was very angry with Moses, and saide, Doe not I know Aaron thy brother the Levite, that he himselfe shall speake? for loe, hee commeth also forth to meeete thee, and when hee seeth thee, hee will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee shall be thy spokesman vnto the people: and hee shall be, euen hee shall be as thy mouth, and thou shalt bee to him as \* God.

17 Whereouer thou shalt take this rodde in thine hand, wherewith thou shalt do miracles.

18 Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee let me goe, and returne to my brethren, which are in Egypt, and see whether they be yet aline. Then Iethro

said to Moses, See in peace.

19 (For the Loide had said vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which I went about to kill thee)

20 Then Moses tooke his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt, and Moses tooke the rodde of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hand: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne goe, that he may serue mee: if thou refuse to let him goe, beholde, I will slay thy sonne, euen thy first borne.

24 And as hee was by the way in the Inn, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, and cast it at his feet, and said, Thou art in deed a bloody husband vnto me.

26 So hee departed from him. Then shee sayd, A bloody husband (because of the circumcision.)

27 Then the Lord said vnto Aaron, So meet Moses in the wilderness. And he went and met him in the mount of God, and kissed him.

28 Then Moses told Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron told all the wordes, which the Lord had spoken vnto Moses, and hee did the miracles in the sight of the people.

31 And the people beleueed, and when they heard that the Loide had visited the children of Israel, and had looked vpon their tribulation, they bowed downe, and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel to depart, but oppresseth them more and more. 20 They cry out vpon Moses & Aaron therefore, and Moses complaineth to God.

Then afterward Moses and Aaron went and sayd to Pharaoh, Thus saith the Lord God of Israel, Let my people goe, that they may celebrate a feast vnto mee in the wilderness.

2 And Pharaoh sayd, Who is the Lord, that I should heare his voyce, and let Israel goe? I know not the Lord, neither will I let Israel goe.

3 And they sayd, We worship the God of the Hebrewes: wee pray thee, let vs goe three dayes iourney in the desert, and sacrifice vnto the Lord our God, lest I bee bring vpon vs the pestilence of sword.

*Ibr. fought thy soule.*  
*Ib. caused them to ride,*  
*h Whereby he wrought the miracles.*

*i By retaining my spirit, and deliueering him vnto Satan to encrease his malice.*  
*k Meaning most deare vnto him.*

*l God punished him with sickness for neglecting his sacrament.*  
*m This is an extraordinary: for Moses was fore sicke, and God euen then required it.*  
*Or, the Angel.*  
*Or, Horob.*

*n So that Moses had now experience of Gods promise, that hee should haue good successe.*

*a Faith ouercometh feare, and maketh men bold in their vocation.*  
*b And offer sacrifice.*

*Or, God hath met vs.*

*¶ Ebr. lest he meeet vs with pestilence.*

4 Then

*b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation,*

*¶ Or, white as snow.*

*¶ Or, the wordes confirmed by the first signe.*

*c Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people.*  
*¶ Eb. from yesterday, and yer yesterday.*  
*¶ Ebr. because of mouth.*

*Math. 10. 19. and 12. 22.*

*¶ Or, ministry.*  
*d That is, of some Messias: or some other, that is more meete then I.*

*e Though wee prouoke God iustly to anger, yet will he neuer reiect his.*  
*f Thou shalt instruct him what to say.*

*Chap. 7. 1.*  
*g Meaning, as a wise counseller, and full of Gods Spirit.*

*¶ Or, kinsfolke and lineage.*



4 Then faide the King of Egypt vnto them, Moses and Aaron, why caule yee the people to ceafe from their workes? get you to your burdens.

5 Pharaoh faid furthermore, Beh lde, much people is now in the land, & yee ca make them leaue their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the Talke-masters of the people, and to their officers, saying,

7 Yee shall giue the people no more straw, to make bricke (as in time past) but let them goe and gather them straw themselves.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing thereof: for they bee idle, therefore they cry, saying, Let vs goe to offer sacrifice vnto our God.

9 Lay moze worke vpon the men, and caufe them to doe it, and let them not regard vaine words.

10 ¶ Then went the Talke-masters of the people, and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your felues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of straw.

13 And the Talke-masters halsted them, saying, Finishe your dayes worke & euery dayes talke, as ye did when yee had straw.

14 And the officers of the children of Israel, which Pharaohs Talke-masters had fet ouer them, were beaten, and demanded, Wherefore haue yee not fulfilled your talke in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no strawe giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and sthey people is blamed.

17 But hee said, ¶ Yee are too much idle: therefore yee say, Let vs goe to offer sacrifice to the Lord.

18 So therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 ¶ Then the officers of the children of Israel ¶ saw themselves in an euill case, because it was said, Ye shall diminish nothing of your bricke, nor of euery dayes talke.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 ¶ To whom they sayd, The Lord tooke vpon you and iudge: for yee haue made our fauour to stinke before Pharaoh and before his seruants, in that yee haue put a sword in their hand to slay vs.

22 ¶ Wherefore Moses returned to the Lord and said, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

C H A P. V I.

3 God reneweth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleue not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

¶ Then the Lord saide vnto Moses, How shalt thou see what I will doe vnto Pharaoh: for by a strong hand shall hee let them goe, and ¶ euen be constrained to Dylue them out of his land.

2 ¶ Moreover, God spake vnto Moses, and said vnto him, I am the Lord.

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the name of ¶ Almighty God: but by my name ¶ Jehouah was I not known vnto them.

4 Furthermore as I made my Couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembered my Couenant.

6 ¶ Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeme you in a stretched out arme, and in great iudgements.

7 Also I will ¶ take you for my people, and will bee your God: then yee shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I ¶ sware that I would giue to Abraham, to Izhak, and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: for they bearkened ¶ not vnto Moses, for anguish of spirit and for cruell bondage.

10 ¶ Then the Lord spake vnto Moses, saying,

11 Goe speake to Pharaoh King of Egypt, that hee let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, how then shall Pharaoh heare me, which am of ¶ vncircumcised lips?

13 ¶ Then the Lord spake vnto Moses and vnto Aaron, and charged them to goe to the children of Israel, and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These bee the ¶ heads of their fathers houses: the ¶ sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Herson and Carimi: these are the families of Reuben.

15 ¶ Also the sonnes of Simeon: Jemuel & Tamith,

c As though ye would rebell.

d Which were of the Israelites, and had charge to see them doe their worke.

¶ Ebr. yesterday and yet yesterday.

e The more cruelly that tyrants rage, the neerer is Gods helpe. ¶ Of Moses and Aaron.

¶ Ebr. the worke of a day in his day.

¶ Or, thy people the Egyptians are in the fault. ¶ Ebr. Idle ye are idle.

¶ Or, looked sad on them, which said.

\* Reade Gene. 34. 30.

¶ It is a grieuous thing to the seruants of God, to be accused of euill, especially of their brethren, when they doe as their dutie requirith.

¶ Ebr. in a strong hand.

¶ Or, all sufficient. a Whereby he signifyeth that he will performe in deed, that which he promised to their fathers: for this Name declareth that he is constant, and will performe his promise.

¶ Or, plagues. b He meaneeth, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to life everlasting, it is immutable.

¶ Ebr. lift vp mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous and rude in speech: and by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whom Moses.

and Aaron came. Gene. 46. 9.

numb. 26. 5.

1. chron. 5. 3.

1. Chron. 4. 24.



Jamin, and Dhad, and Jachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 \* These also are the names of the sonnes of Leui in their generations: Gerschon & Kohath, and Merari (and the peeres of the life of Leui were an hundred & thirtie and seuen yeere.)

17 The sonnes of Gerschon, were Libni and Shimi by their families.

18 \* And the sonnes of Kohath, Amram and Jzhar, and Kehozon, and Uzziel, (and Kohath liued an hundred thirtie and three yeere.)

19 Also the sonnes of Merari were Mahath and Mishih: these are the families of Leui by their kindreds.

20 \* And Amram tooke Jochebed his fathers sister to his wife, and she bare him Aaron and Moses (and Amram liued an hundred thirtie and seuen yeere.)

21 ¶ Also the sonnes of Jzhar: \* Kozah, and Mepheg, and Zichri.

22 And the sonnes of Uzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of Aminiadab, sister of Nabashon to his wife, which bare him Nadab and Abihu, Eleazar and Jehamar.

24 Also the sonnes of Kozah: Assir, and Elkanah, and Abiaaph: these are the families of the Kohites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him \* Phinchas: these are the principall fathers of the Leuites thorowout their families.

26 These are Aaron & Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies.

27 These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, speake thou vnto Pharaoh the King of Egypt all that I say vnto thee.

30 When Moses saide before the Lord, Beholde, I am of <sup>1</sup> vncircumcised lips, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaroz doe the miracles of the serpent, and the blood, and Pharaohs sorcerers doe the like

¶ When the Lord said to Moses, Beholde, I haue made thee <sup>1</sup> Pharaohs God, and Aaron thy brother shall <sup>2</sup> be thy Prophet.

2 Thou shalt speake all that I commanded thee: and Aaron thy brother shall speake vnto Pharaoh, that hee suffer the children of Israel to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon E-

gypt, and bring out mine armtes, euen my people, the children of Israel out of the land of Egypt, by great iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, euen so did they.

7 ¶ Now Moses was <sup>4</sup> fourescore yeere olde, and Aaron fourescore and three, when they spake vnto Pharaoh.

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shewe a miracle for you, then thou shalt say vnto Aaron, Take thy rod, and cast it befoze Pharaoh, and it shall bee turned into a <sup>1</sup> serpent.

10 ¶ Then went Moses and Aaron vnto Pharaoh, and did euen as the Lord had commanded: and Aaron cast forth his rod befoze Pharaoh and befoze his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise men, and <sup>4</sup> sozerers: and thole charmers alds of Egypt did in like maner with their enchantments.

12 For they cast downe enery man his rod, and they were turned into serpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had said.

14 ¶ The Lord then saide vnto Moses, Pharaohs heart is <sup>1</sup> obstinate, he refuseth to let the people goe.

15 Go vnto Pharaoh in the morning, (so, he will come forth vnto the water) and thou shalt stand & meet him by the <sup>2</sup> riners bank, and the rod, which was turned into a serpent, shalt thou take in thine hand.

16 And thou shalt say vnto him, The Lord God of the Hebrewes hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus sayeth the Lord, In this thou shalt know that I am the Lord: beholde, I wil smite with the rod that is in mine hand, vpon the water that is in the riuer, and it shall be turned to blood.

18 And the fish that is in the riuer, shall die, and the riuer shall stinke, and it shall <sup>1</sup> grieue the Egyptians to drinke of the water of the riuer.

19 ¶ The Lord then spake to Moses, Say vnto Aaron, Take thy rod, and stretch out thine hand ouer the waters of Egypt, euer their streames, ouer their riuers, and ouer their poudes, and ouer all pooles of their waters, and they shall bee <sup>1</sup> blood, and there shall bee blood thorowout all the land of Egypt, both in vessels of wood, and of stone.

20 So Moses and Aaron did euen as the Lord commanded: \* and he lift by the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and \* all the water that was in the riuer was turned into blood.

b To strengthen Moses faith, God promisseth againe to punish most sharply the oppression of his Church.

c Moses liued in affliction and banishment for tie yeere before he enjoyed his Office to deliuer Gods people.

¶ Or, Dragon.

d It seemeth that these were Iannes and Iambres, read 2. Tim. 3. 8. so euer the wicked maliciously resist the truth of God.

¶ Or, beaue and dull.

e To wit, the riuier Nilus.

¶ Or, they shall be weary, and abhorre to drinke.

† The first plague.

Chap. 17. 5.

Psal. 78. 44.

Numb. 3. 17. 1. chron. 6. 1. and 23. 6. f For he was 42 yeere old, when he came into Egypt, and there liued 94. Num. 26. 57. 1. chron. 6. 1. and 23. 6.

Chap. 2. 2. num. 26. 59. g Which kinde of marriage was after in the Law forbidden, Leuit. 18. 12. h Moses had he were brothers children, whose rebellion was punished, Numb. 16. 1. i Who was a prince of Iudah, Numb. 2. 3.

Num. 25. 11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses and of the people sheweth that their deliuerance came onely of Gods free mercie.

¶ Or, a Gods Pharaoh.

a I haue giuen thee power & authority to speake in my Name, and to execute my iudgements vpon him.

¶ Or, shall speake for thee (before Pharaoh)



f To signifie that it was a true miracle, and that God plagued them in that which was most necessary for the preservation of life.

Wisd. 17.7.

g In outward appearance, and after that the seven dayes were ended.

† Ebr. was made strong.

† Ebr. he set not his heart at all thereunto.

¶ Or, seven dayes were accomplished.

21 And the fish that was in the river, died, and the river stanke: so that the Egyptians could not drinke of the water of the river: and there was blood thowout all the land of Egypt.

22 \* And the incanters of Egypt did likewise with their sozeries: and the heart of Pharaoh was † hardened: so that hee did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, and went againe into his house, & neither did this yet enter into his heart.

24 Al the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.

25 And this † continued fully seven dayes after the Lord had smitten the river.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth, and they die. 17 Lice are sent, whereby the sozerers acknowledge Gods power. 24 Egypt is plagued with noy some flies. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

Afterward the Lord sayde vnto Moses, Goe vnto Pharaoh, and tell him, Thus saith the Lord, Let my people goe, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with frogs:

3 And the sturc shall scrawl full of frogs, which shall goe vp and come into thine house, and into thy chamber where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and † into thy kneading troughs.

4 Pea, the frogges shall climbe by vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretch out thine hand with thy rod vpon the streames, vpon the riuers, and vpon the ponds, and cause frogs to come vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the frogs came vp, and couered the land of Egypt.

7 \* And the sozerers did likewise with their sozeries, and brought frogs by vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Pray ye vnto the Lord that he may take away the frogs from mee, and from my people, and I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses said vnto Pharaoh, † Concerning mee, euen † command when I shall pray for thee, and for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in the river onely.

10 Then he said, To morow. And he answered, Bee it † as thou hast said, that thou mayest know, that there is none like vnto the Lord our God.

11 So the frogs shall depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the river.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord concerning the frogs, which hee had † sent vnto Pharaoh.

13 And the Lord did according to the saying of Moses: so the frogges † died in the houses, in the townes, and in the fields.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh saw that hee had rest giuen him, he † hardened his heart, & hearkened not vnto them, as the Lord had said.

16 ¶ Againe the Lord said vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to † lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: al the dust of the earth was lice throughout all the land of Egypt.

18 Now the incanters assayed likewise with their enchantments to bring forth lice, but they † could not. So the lice were vpon man and vpon beast.

19 Then said the incanters vnto Pharaoh, This is the † finger of God. But Pharaohs heart remained obstinate, and hee hardened not vnto them, as the Lord had said.

20 ¶ Moreover the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh (for he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Else if thou wilt not let my people go, beholde, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, † will I cause to be wonderfull in that day, so that no swarmes of flies shall be there, that thou mayest know that I am the Lord in the mids of the † earth.

23 And I will make a deliuerance of my people from thy people: to morow shall this miracle be.

24 And the Lord did so: † for there came † great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt the earth was covered by the swarmes of flies.

25 Then Pharaoh called for Moses, and Aaron, and said, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meet to doe so: for then we should offer vnto the Lord our God that, which is an † abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

27 Let vs see thee three dayes journey in the desert,

¶ Or, layd vpon.

d In things of this life God oft times heareth the prayers of the iust for the vn-godly.

¶ Or, made his heart beawie.

† The third Plague.

e God confounded their wife-dome and authority in a thing most vile.

f They acknowledge that this was done by Gods power and not by sozerie, Luke 11.20.

¶ Or, a multitude of venomous beasts, as serpents, &c.

¶ Or, I will separate.

¶ Or, land of Egypt.

Wisd 16.9.

† The fourth Plague.

g For the Egyptians worshipped diuers beasts, as the ox, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

a There is nothing so weake, that God cannot cause to overcome the greatest power of man.

¶ Or, upon thy dough, or into thine ambries.

† The second Plague.

b But Goshen, where Gods people dwelt, was excepted,

Wisd. 17.7.

c Not loue, but feare causeth the very infidels to seeke vnto God.

† Ebr. haue this honour ouer me.

¶ Or, speake plaine vnto me.

† Ebr according to thy word.



Chap. 3. 18.

desert, and sacrifice unto the Lord our God, \* as he hath commanded vs.

28 And Pharaoh said, I will let you goe, that ye may sacrifice vnto the Lord your God in the wilderness, but h goe not farre away, pray for me.

29 And Moses said, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarines of flies may depart from Pharaoh, from his seruants, and from his people to morrow; but let Pharaoh from henceforth <sup>1</sup> decline no more, in not suffering the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarines of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

32 Yet Pharaoh <sup>k</sup> hardened his heart at this time also, and did not let the people goe.

C H A P. IX.

1 The murraine of beastes. 13 The plagu of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen neuer is excepted. 27 Pharaoh confesseth his wickednesse. 33 Moses prayeth for him. 35 Yet is hee obstinate.

Then the Lord said vnto Moses, Goe to Pharaoh, and tell him, Thus saith the Lord God of the Egyptians, Let my people goe, that they may serue me.

2 But if thou refuse to let them goe, and wilt yet hold them still,

3 Beholde, the hand of the Lord is vpon thy stocke which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall bee a <sup>†</sup> mighty great murraine.

4 And the Lord shall doe <sup>†</sup> wonderfully betwene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lord appointed a time, saying, To morrow the Lord shall smite this thing in this land.

6 So the Lord did this thing on the morrow: and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh <sup>b</sup> sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

8 And the Lord said to Moses, and to Aaron, Take your handfull of ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh:

9 And they shall be turned to dust in all the land of Egypt: and it shall bee as a scab breaking out into blisters vpon man, and vpon beast, throughout all the lande of Egypt.

10 Then they tooke ashes of the fornace, and stode before Pharaoh: and Moses sprinkled them toward the heauen, & there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the sozerers could not stand be-

fore Moses, because of the scab: for the scab was vpon the inchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, \* as the Lord had said vnto Moses.

13 Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Egyptians, Let my people go, that they may serue me.

14 For I will at this time sende all my plagues vpon thine heart, and vpon thy seruants, & vpon thy people, that thou mayest know that there is none like mee in all the earth.

15 For now I wil stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeed, \* for this cause haue I <sup>†</sup> appointed thee to shewe my power in thee, and to declare my <sup>†</sup> name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, and <sup>e</sup> gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beastes, which are found in the fielde, and not brought home, the haile shall fall vpon them, and they shall die.

20 Such then as feared the word of the Lord among the seruants of Pharaoh, made his seruants and his cattell flee into the houses:

21 But such as <sup>†</sup> regarded not the <sup>†</sup> word of the Lord, left his seruants, and his cattell in the field.

22 And the Lord layde to Moses, Stretch forth thine hand toward heauen, that there may be haile in all the land of Egypt, vpon man, and vpon beast, and vpon all the hearbes of the ficke in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and <sup>†</sup> haile, and <sup>†</sup> lightning vpon the ground: and the Lord caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so greivous, as there was none throughout all the land of Egypt, since <sup>†</sup> it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the hearbes of the field, and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and saide vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there bee no more <sup>†</sup> mighty thunders and

Chap. 4. 21.

c So that thine owne conscience shall condemne thee of ingratitude and malice.

Rom. 9. 17. <sup>†</sup> Or, set thee vp. <sup>†</sup> Or, to shew thee. <sup>d</sup> That is, that all the world may magnifie my power in ouercomming thee.

e Here wee see though Gods wrath be kindled, yet there is a certaine mercy shewed euen to his enemies.

<sup>†</sup> Ebr. set not his heart to. <sup>f</sup> The word of the minister is called the word of God.

<sup>†</sup> The seventh plague. <sup>†</sup> Ebr. fire mingled.

<sup>†</sup> Or, since it was inhabited.

g The wicked confesse their finnes to their condemnation, but they cannot beleue to obtaine remission. <sup>†</sup> Ebr. voyces of God.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

i He could not iudge his heart, but yet he charged him to doe this vnfaithfully.

k Where God giueth not faith, no miracles can preuaile.

<sup>†</sup> The fifth plague. a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

b Into the land of Goshen, where the Israelites dwelled.

<sup>†</sup> Or, ianbers.

<sup>†</sup> The sixth plague.



and haile, and I will let you goe, and ye shall tary no longer.

29 Then Moses said vnto him, Alasone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shall cease, neither shall there bee any more haile, that thou mayest know that \* the earth is the Lords.

30 As for thee and thy seruants, I know \* afoze I pray, yee will feare before the face of the Lord God.

31 ( And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bollen.)

32 But the wheate and the rie were not smitten: for they were hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spred his handes to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

34 And when Pharaoh saw that y raine and the haile and the thunder were ceased, hee sinned againe, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened, neither would he let the children of Israel goe, as the Lord had said & by Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelues depart. 13 Grasshoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

Asaine, the Lord sayd vnto Moses, Goe vnto Pharaoh: for \* I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the midst of his realme,

2 And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles which I haue done among them: that yee may know that I am the Lord.

3 Then came Moses and Aaron vnto Pharaoh, and they said vnto him, Thus saith the Lord God of the Chretues, How long wilt thou refuse to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morrow will I bring in \* grasshoppers into thy coasts.

5 And they shall cover the face of the earth that a man cannot see the earth: and they shall eate the residue which remaineth vnto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So hee returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayd vnto him, How long shall he be an \* offence vnto vs? let the men goe, that they may serue the Lord their God: wilt thou first know

that Egypt is destroyed?

8 So Moses and Aaron were brought againe vnto Pharaoh, and he sayd to them, See, serue the Lord your God, but who are they that shall goe?

9 And Moses answered, \* Acc will goe with our yong and with our old, with our sonnes and with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lord.

10 And hee sayd vnto them, Let \* the Lord so be with you, as I will let you goe and your children: behold, for \* euill is before your face.

11 It shall not be so: now goe yee that are men, and serue the Lord: for that was your desire. Then they were thrust out fro Pharaohs presence.

12 ¶ After, the Lorde sayd vnto Moses, Stretch out thine hand vpon the land of Egypt for the grasshoppers, that they may come vpon the land of Egypt, and eate all the herbes of the land, euen all that the haile hath left.

13 Then Moses stretched forth his rodde vpon the land of Egypt: and the Lorde brought an East winde vpon the lande all that day, and all that night: and in the morning the East winde brought the † grasshoppers.

14 So the grasshoppers went vpon all the land of Egypt, and remained in all quarters of Egypt: so greivous grasshoppers, like to these were neuer before, neither after them shall be such.

15 For they covered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruits of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the field thozorout all the land of Egypt.

16 Therefore Pharaoh called for \* Moses and Aaron in haile, and sayd, I haue sinned against the Lord your God, and against you.

17 And now forgine mee my sinne onely this once, and pray vnto the Lord your God, that hee may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lord turned a mighty strong West winde, and tooke away the grasshoppers, and violently cast them into the Red sea, so that there remained not one grasshopper in all the coast of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord sayd vnto Moses, Stretch out thine hand toward heaucn, that there may bee vpon the lande of Egypt darknesse, euen darknesse, that may be felt.

22 Then Moses stretched forth his hand toward heaucn, and there was a † blacke \* darknesse in all the land of Egypt three dayes.

23 No man saw another, neither arose by from the place where hee was for three

d That is, I would the Lord were no more afflicted toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some read, Ye intend some mischief.

† The eighth plague.

¶ Or, he caused them to remaine.

f The wicked in their misery seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemeth red, because the sand or grauel is red: the Hebrewes call it the sea of bulrushes.

h Because it was so thicke,

† The ninth plague. Wisl. 172.

Psal. 24. 1. h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises: where in we see the practices of the wicked.

¶ Or, late sown.

† For by the hand of Moses.

Chap. 4. 21.

¶ Or, in his presence, or among them.

a The miracles should bee so great, that they should be spoken of for euer, where also we see the duetic of parents toward their children.

b The end of afflictions, is to humble our selues with true repentance vnder the hand of God.

¶ Or, locusts, Wisl. 16. 9.

¶ Or, share.

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.



W/rd. 18. 1.

dayes : \* but all the children of Israel had light where they dwell.

24 Then Pharaoh called for Moses, and said, See, serue the Lord : onely your sheepe and your cattell shall abide, and your children shall goe with you.

25 And Moses sayd, Thou must giue vs also sacrifices, and burnt offerings, that we may doe sacrifice vnto the Lord our God.

26 Therefore our cattell also shall goe with vs: there shall not an i' hooft be left, for: thereof must we take to serue the Lord our God: neither do we know how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them go)

28 And Pharaoh said vnto him, Get thee from mee : looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.

29 Then Moses sayd, Thou hast sayde well: from henceforth will I see thy face no more.

C H A P. XI.

1 God promiseth their departure. 2 He wilketh them to borrow their neighbours seuels. 3 Moses was esteemed of all saue Pharaoh. 4 He signifieth the death of the first borne.

(NOW the Loide had sayd vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you goe hence: when hee letteth you goe, he shall at once eate you hence.

2 Speake thou now to the people, that every man require of his neighbour, and every woman of her neighbour i' iuwels of siluer and iuwels of gold.

3 And the Lord gaue the people enuour in the sight of the Egyptians: also \* Moses was very great in the land of Egypt, in the sight of Pharaohs seruaunts, and in the sight of the people)

4 Also Moses said, Thus saith the Lord, \* About midnight will I goe out into the mids of Egypt.

5 \* And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayde seruant, that is at the mill, and all the first borne of beasts.

6 Then there shall be a great cry throughout all the land of Egypt, such as was neuer none like, nor shall be.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that yee may know that the Lord putteth a difference betwene the Egyptians and Israel.

8 And all these thy seruants shall come downe vnto me, and fall before mee, saying, Get thee out, and all the people that are at thy feet, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Loide sayde vnto Moses, Pharaoh shall not heare you, that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not

the children of Israel to goe out of his land.

C H A P. XII.

1 The Lord instructeth the Passouer. 26 The fathers must teach their children the mystery thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

Then the Lord spake vnto Moses and to Aaron in the land of Egypt, saying,

2 This \* moneth shall be vnto you the beginning of moneths: it shall be vnto you the first moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let every man take vnto him a lambe, according to the house of the fathers, a lambe for an house.

4 And if the household be too litle for the lambe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: every one of you, according to his eating, shall make your count for the lambe.

5 Your lambe shall be without blemish, a male of a yeere old: yee shall take it of the lambs, or of the kids.

6 And yee shall keepe it vntill the fourteenth day of this moneth: then shall the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, and strike it on the two postes, and on the upper doore post of the houses where they shall eat it.

8 And they shall eate the flesh the same night, rost with fire, and vbleauened bread with soure herbe: they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but roste with fire, both his head, his feet, and his purtenance.

10 And yee shall reserve nothing of it vnto the morning: but that, which remaineth of it vnto the morning, shall yee burne with fire.

11 And thus shall yee eate it, Your loynes girded, your shooes on your feete, and your staves in your hands, and yee shall eate it in haste: for it is the Lords Passeouer.

12 For I will passe thorough the land of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt, I am the Lord.

13 And the blood shall bee a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shall be vnto you a remembrance: and yee shall keepe it an holy feast vnto the Lord, thorough your generations: yee shall keepe it holy by an ordinance for euer.

15 Seauen dayes shall yee eate vbleauened bread, and in any case yee shall put away leauen the first day out of your houses: for whosoever eateth leauened bread

a Called Nisan containing part of March, and part of April. b As touching the obseruation of feasts: as for other policies, they reckoned from September. c As the fathers of the household had great or small families. d He shall take for many as are sufficient to eate the lambe. e Every one in his house. f Ebr. betweene the two euenings or twilight.

f That is, all that may be eaten.

g The lambe was not the Passouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it. h Or, Princes, or idoles.

h Of the benefite receiued for your deliuerance.

i That is, vntill Christs coming for then ceremonies had an end.

i The ministers of God ought not to yeeld one iota to the wicked, as touching their charge. k That is, with what beasts, or how many. l Though before hee confessed Moses iust, yet against his owne conscience hee threatned to put him to death.

a Without any contention, but with haste and violence. b Or, borrow. Chap. 3. 22. and 12. 35. Eccles 45. 1.

Chap. 12. 29.

W/rd. 18. 11.

b From the highest to the lowest,

c That is, vnder thy power and government. p God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom 9. 17.

from



from the first day until the seventh day, that person shall be cut off from Israel.

16 And in the first day shall be an holy assembly: also in the seventh day shall be an holy assembly unto you: no wooper shall be done in them, save about that which every man must eat: that enely may see doe.

17 Ye shall keepe also the feast of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day throughout your posteritie, by an ordinance for ever.

18 ¶ In the first moneth and the fourteenth day of the moneth at even ye shall eat unleavened bread unto the one twentieth day of the moneth at even.

19 Seven dayes shall no leaven be found in your houses: for whosoever eateth leavened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eat no leavened bread: but in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and said unto them, Chuse out and take you for every of your households a lambe, and kill the Passover.

22 And take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintell, and the two doore cheakes with the blood that is in the basin, and let none of you goe out at the doore of his house, until the morning.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood upon the lintell, and the two doore cheakes, the Lord will passe over the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye observe this thing as an ordinance both for thee and thy sonnes for ever.

25 And when ye shall come into the land, which the Lord will give you, as hee hath promised, then ye shall keepe this ordinance.

26 \* And when your children aske you, What service is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passover, which passed over the houses of the children of Israel in Egypt, when hee smote the Egyptians, and preserved our houses. Then the people bowed themselves, and worshipped.

28 So the children of Israel went, and did as the Lord had commaunded Moses and Aaron: so did they.

29 ¶ Now at midnight the Lord smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sat on his throne, unto the first borne of the captive that was in prison, and all the first borne of beasts.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt: for there was no house where there was not one dead.

31 And he called to Moses and to Aaron

by night, and said, Rise up, get you out from among my people, both ye, and the children of Israel, and goe serve the Lord as ye have sayd.

32 Take also your sheepe, and your cattell as ye have sayd, and depart, and be blessed in all wayes.

33 And the Egyptians did force the people, because they would sende them out of the land in haste: for they sayd, Wee die all.

34 Therefore the people tooke their dough before it was leavened, even their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians \* icwels of silver, and icwels of gold, and rayment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: and they || granted their request: so they spoiled the Egyptians.

37 Then the \* children of Israel tooke their towney from Ramesses to Succoth about fixe hundredeth thousand men of foote, beside children.

38 And a great multitude of sundry sorts of people went out with them, and sheepe, and beenes, and cattell in great abundance.

39 And they baked the dough which they brought out of Egypt, and made unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tary, nor yet prepare themselves victuals.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was \* foure hundredeth and thirty yeeres.

41 And when the \* foure hundredeth and thirtie yeeres were expired, even the selfe same day departed all the hostes of the Lord out of the land of Egypt.

42 It is a night to be kept holy to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord laide unto Moses and Aaron, This is the Law of the Passover:

\* no stranger shall eat thereof.

44 But every seruant that is bought for money, when thou hast circumcised him, then shall hee eat thereof.

45 A stranger or an hired seruant shall not eat thereof.

46 \* In one house shall it be eaten: thou shalt carry none of the flesh out of the house, \* neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the Passover of the Lord, let him circumcise all the males that belong unto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eat thereof.

49 One \* lawe shall be to him that is borne in the land, and to the stranger that

p Pray for me.

Chap. 3. 32. and 11. 2.

|| Or, sent them.

Numb. 33. 3. Josh. 24. 6.

q Which was a city in Goshen, Gene. 47. 11.

r Which were strangers, and not borne of the Israelites.

Gene. 15. 13. act. 7. 6.

Galat. 3. 17.

† From Abrahams departing from Vr in Chaldea unto the departing of the children of Israel from Egypt are 430. yeeres.

t Except he be circumcised and only professe your religion.

Num. 9. 12.

John 19. 36.

¶ Or, calling together of the people to serve God.

Leuit. 23. 5. num. 28. 16. k For in olde time so they counted, beginning the day at Sunne set, till the next day at the same time.

Hebr. 11. 28.

¶ Or, transome, or upper doore post. ¶ Or, two side posts.

1 The Angel sent of God to kill the first borne.

m The land of Canaan. ¶ Or, Ceremonis. Josh. 4. 6.

n They gaue God thanks for to great a benefite. Chap. 11. 4. † The tenth plague. Wisd. 18. 5.

o Of those houses wherein any first borne was, either of men or beasts.



Dwelleth among you.

50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

### C H A P. XIII.

1 The first borne are offered to God. 3 The memoriall of their deliverance. 6 The institution of the Passeover. 8. 14 An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wilderness. 19 The bones of Joseph. 21 The pillar of the cloud and of the fire.

AND the Lord spake unto Moses, say-

2 \* Sanctifie vnto me all the first borne, that is, every one that first openeth the wombe among the children of Israel as wel of man, as of beast: for it is mine.

3 ¶ Then Moses sayd vnto the people, \* Remember this day in the which yee came out of Egypt, out of the house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leavened bread shall be eaten.

4 ¶ This day come yee out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amouites, and Hivites, and Jebusites (which he sware vnto thy fathers, that he would giue thee, a land flowing with milke and honye) then thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vneleavened bread, and the 4 seuenth day shall bee the feast of the Lord.

7 Vneleavened bread shall be eaten seuen dayes, and there shall no leavened bread bee seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shew thy sonne in that day, saying, This is done, because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shall be a signe vnto thee bypon thine hand, and for a remembrance between thine eyes, that the Law of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yeere to yeere.

11 ¶ And when the Lord shall bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shall giue it thee,

12 \* Then shalt thou set apart vnto the Lord all that first openeth the wombe: also every thing that first doeth open the wombe, and commerth forth of thy beast: the males shall be the Lords.

13 But every first foale of an asse thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou buy out.

14 ¶ And when thy sonne shall aske thee

to morrow, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt from the first borne of man euen to the last borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shall bee as a token vpon thine hand, and as frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philistins country, although it were nere: (for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wilderness of the red sea: and the children of Israel went by armed out of the land of Egypt.

19 (And Moses tooke the bones of Joseph with him: for he had made the children of Israel sweare, saying, \* God will surely visite you, and ye shall take my bones away hence with you.)

20 ¶ So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderness.

21 \* And the Lord went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

22 \* Hee tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

### C H A P. XIII.

8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites striken with feare, murmure against Moses. 13 Moses doeth encourage them. 21 He diuideth the Sea. 23. 27 The Egyptians follow and are drowned.

¶ Then the Lord spake vnto Moses, say-

2 ¶ Speake to the children of Israel, that they returne and campe before Hahiroth, betweene Migdol and the Sea, ouer against \* Baal-zephon: about it shall yee campe by the Sea.

3 For Pharaoh will say of the children of Israel. They are tangled in the land: the wilderness hath shut them in.

4 ¶ And I will harden Pharaohs heart, that he shall follow after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall know that I am the Lord: and they did so.

5 ¶ Then it was told the King of Egypt, that the people fled: and the heart of Pharaoh and of his seruants was turned against the people, and they said, Why haue we this done, and haue let Israel goe out of our seruice?

6 And hee made ready his chariots, and tookes

¶ Or, hereafter wards.

¶ Or, signes of remembrance.

¶ Or, because.

1 Which the Philistins would haue made against them by stopping them the passage.  
k That is, not primarily, but openly, and as the word doeth signifie, set in order by sine and fine.

Gene. 50. 22.

soth 24. 30.

Num. 33. 6.

Num. 14. 14.

deut. 1. 33.

psal 78. 14.

1. cor. 10. 1.

l To defend them from the heat of the Sunne.

Nehem. 9. 19.

a From toward

the country of

the Philistins.

b So the Sea was

before them,

mountaines on

either side, and

the enemy at

their backe: yet

they obeyed

God, and were

deliuered.

Num. 33. 7.

c By punishing

his obstinate re-

bellion.

Chap. 22. 29. and

34. 19. leuit. 27.

26 num. 3. 13 &

8. 16. iude 2. 23.

Exod. 23. 13.

¶ Ebr. house of

seruants.

a Where they were

in most cruel

slauery.

b To signifie that

they had not lea-

sure to leauen

their bread.

c Containing

part of March &

part of April,

when corne be-

gan to ripe in

that country.

d Both the se-

uenth and the

first day were

holy, as chap.

12. 16.

e When thou

doest celebrate

the feast of v-

leuened bread,

f Thou shalt

haue continual

remembrance

thereof, as thou

wouldest of a

thing that is in

thine hand or be-

fore thine eyes.

Chap. 22. 29. and

34. 19. exo. 44. 30.

¶ Ebr. that first

commeth forth.

g This is also

understood of

the horse and

other beastes,

which were not

offered in sacri-

fice.

h By offering a

cleane beast in

sacrifice, leuit.

12. 6.



tooke his people with him,  
7 And tooke the hundred chofen cha-  
rets, and <sup>a</sup> all the charets of Egypt, and  
captaines ouer euery one of them.

8 For the Lord had hardened the heart  
of Pharaoh king of Egypt, and he followed  
after the children of Israel: but the children  
of Israel went out with an <sup>a</sup> hie hand.)

9 \* And the Egyptians pursued after  
them, and all the hoies & charets of Pha-  
raoh, and his hoiesmen, and his hoise ouer-  
tooke them camping by the Sea, beside Pi-  
hahiroth, before Baal zephon.

10 And when Pharaoh drew nigh, the  
children of Israel lift vp their eyes, and be-  
holde, the Egyptians marched after them,  
and they were loze <sup>a</sup> afraid: wherefore the  
children of Israel cryed vnto the Lord.

11 And they sayd vnto Moses, Hast thou  
brought vs to die in the wilderness, because  
there were no graies in Egypt? wherefore  
hast thou serued vs thus, to carrie vs out of  
Egypt?

12 Did not we tell thee this thing in E-  
gypt, saying, Let vs be in rest, that we may  
serue the Egyptians? for it had been better  
for vs to serue the Egyptians, then that wee  
should die in the wilderness.

13 Then Moses said to the people, Feare  
ye not, stand still, and behold <sup>a</sup> the saluation  
of the Lord which hee will shew to you this  
day. For the Egyptians, whome yee haue  
seene this day, yee shall neuer see them a-  
gain.

14 The Lord shall fight for you: therfore  
<sup>a</sup> hold you your peace.

15 <sup>a</sup> And the Lord sayde vnto Moses,  
Wherefore cryest thou vnto mee? I speake  
vnto the children of Israel that they goe for-  
ward: <sup>a</sup>

16 And lift thou vp thy rod, and stretch  
out thine hand vpon the Sea, and diuide it,  
and let the children of Israel goe on drie  
ground thorow the mids of the Sea.

17 And I, behold, I wil harden the heart  
of the Egyptians, that they may followe  
them, and I will get me honour vpon Pha-  
raoh, and vpon all his hoise, vpon his cha-  
rets, and vpon his hoiesmen.

18 Then the Egyptians shall know that  
I am the Lord, when I haue gotten me ho-  
nour vpon Pharaoh, vpon his charets, and  
vpon his hoiesmen.

19 (And the Angel of God, which went  
before the hoise of Israel, remooued, and  
went behinde them: alio the pillar of the  
cloude went before them, and stood behinde  
them,

20 And came betwene the campe of the  
Egyptians, and the campe of Israel: it was  
both a cloude and darkenesse, yet gaue it  
<sup>a</sup> light by night, so that all the night long the  
one came not at the oother)

21 And Moses stretched forth his hand  
vpon the Sea, and the Lord cayed the Sea  
to runne backe by a strong East winde all  
the night, and made the Sea drie land: for  
the waters were <sup>a</sup> diuided.

22 Then the \* children of Israel went  
thorow the middes of the Sea vpon the  
dry ground, and the waters were a wal vnto

them on their right hand, and on their left  
hand.

23 And the Egyptians pursued and were  
after them to the mids of the Sea, euen all  
Pharaohs hoies, his charets, and his hoies-  
men.

24 Now in the morning <sup>a</sup> watch, when  
the Lord looked vnto the hoise of the E-  
gyptians out of the ferie and cloude pillar, hee  
strooke the hoise of the Egyptians with  
fear.

25 For he tooke off their charet wheelles,  
and they draue them <sup>a</sup> with much adoe: so  
that the Egyptians euery one sayd, I will  
flee from the face of Israel: for the Loide  
fighteth for them against the Egyptians.

26 <sup>a</sup> Then the Loide sayd to Moses,  
Stretch thine hand vpon the Sea, that the  
waters may returne vpon the Egyptians,  
vpon their charets, and vpon their hoies-  
men.

27 Then Moses stretched forth his  
hand vpon the Sea, and the Sea returned  
to his force early in the morning, and the  
Egyptians fled against it: but the Lord <sup>a</sup> ou-  
erthrew the Egyptians in the middes of  
the Sea.

28 So the water returned and covered  
the charets and the hoiesmen, euen all the  
hoise of Pharaoh that came into the Sea  
after them: there remained not one of them.

29 But the children of Israel walked vpon  
drie land thorow the middes of the Sea,  
and the waters were a wall vnto them on  
their right hand, and on their left.

30 Thus the Lord saued Israel the same  
day out of the hand of the Egyptians, and  
Israel saue the Egyptians dead vpon the  
sea banke.

31 And Israel saw the mighty <sup>a</sup> power,  
which the Loide shewed vpon the E-  
gyptians: so the people feared the Lord, and be-  
lieued the Lord, and his <sup>a</sup> seruant Moses.

CHAP. XV.

1. 20. Moses with the men and women sing  
praises vnto God for their deliuerance. 23 The  
people murmurs. 25 At the prayer of Moses the  
bitter waters are sweet. 26 God reacheth the  
people obedience.

Then <sup>a</sup> sang \*Moses and the children of  
Israel this song vnto the Lord, and said  
in this maner, I wil sing vnto the Lord: for  
he hath triumphed gloriously: the hoie and  
him that rode vpon him hath he ouerthrow-  
en in the Sea.

2 The Lord is my strength and <sup>a</sup> praise,  
and hee is become my saluation. Dee is my  
God, and I will <sup>a</sup> prepare him a Taberna-  
cle: heeis my fathers God, and I will ex-  
alt him.

3 The Loide is a <sup>a</sup> man of warre, the  
d Name is Jehonah.

4 Pharaohs charets and his hoise hath  
hee cast into the Sea: his chofen captaines  
also were drowned in the dry Sea.

5 The depths haue covered them, they  
sanke to the bottome as a stone.

6 Thy right hand, O Lord, is glorious in

d Iosephus writeth that besides these charets there were 30000. horsen, and 30000. footmen.  
e With great ioy and boldnesse.  
Folh. 24. 6.  
2. Mac. 4. 9.

f They, which a little before in their deliuerance reioyed, being now in danger, are afraid, and murmure.  
g Such is the impatience of the flesh, that it can not abide Gods appointed time.  
h Or, deliuerance.

i Only put your trust in God without grudging or doubting.  
j Thus in tentations faith fighteth against the flesh, and cryeth with inward groanings to the Lord.

k The cloude shewed light to the Israelites, but to the Egyptians it was darkenes, so that their two hoies could not ioyne together.  
Folh. 4. 23. psal. 111. 3.  
Psal. 78. 13.  
1 cor. 10. 1.  
hebr. 11. 29.

l Which was about the three last houres of the night.

m Or, heauily.

n So the Lord by the water saued his and by the water drowned his enemies.

o Ebr. hand. n That is, the doctrine, which he taught them in the name of the Lord.

a Praying God for the euerthrow of his enemies and their deliuerance.  
Wisd. 10. 20.  
b Or, the occasion of my song of praise.  
c To worship him therein.  
d In battell he ouercometh cuer.  
e Euer constant in his promise.  
f Or, power.



power: thy right hand, O Lord, hath exuded the enemy.

7 And in thy great glory thou hast overthrowen them that rose againt thee: thou sentest south thy wyatch, which consumed them as the stubble.

8 And by the blast of thy nostrils the waters were gathered, the floods stood still as a heape, the depths congealed together in the heart of the sea.

9 The enemy said, I will pursue, I will ouertake them, I will diuide the people, & my lust shall be satisfied vpon them, I will draw my sword, mine hand shall destroy them.

10 Thou blewest with thy winde, the sea covered them, they sank as lead in the mighty waters.

11 Who is like vnto thee, O Lord, among the gods! who is like thee so glorious in holynesse, & fearefull in prayes, doing wonders!

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carrie this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afraid: sorow shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amazed, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waie faint hearted.

16 \* Feare & dread shall fall vpon them: because of the greatness of thine arme, they shall be still as a stone, till thy people passe, O Lorde, till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lorde, for to dwell in, euen the Sanctuary O Lorde, which thine handes shall establish.

18 The Lord shall reigne for euer & euer.

19 For Pharaohs hostes went with his chariots and horsemen into the Sea, and the Lorde brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mids of the Sea.

20 And Miriam the prophetesse, sister of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrells and dances.

21 And Miriam answered the men, Sing yee vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he overthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went thre dayes in the wilderness, and found no waters.

23 And when they came to Parah, they could not drinke of the waters of Parah, for they were bitter: therefore the name of the place was called Parah.

24 Then the people murmured againt Moses, saying, What shall we drinke?

25 And he cryed vnto the Lorde, and the Lorde shewed him a tree, which when hee had cast into the waters, the waters were sweet: there hee made them an ordinance and a law, and there hee proued them,

26 And sayde, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 \* And they came to Elim, where were twelue fountaines of water, and senentie palme trees, and they camped there by the waters.

Eccles. 38.5.  
n That is, God, or Moses in Gods name.  
o Which is to do that only that God commandeth.

Numb. 33.9.  
||Or, Date trees.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmur againt Moses & Aaron. 2 The Lord sendeth Quails and Manna. 23 The Sabbath is sanctified vnto the Lord. 27 The seventh day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of Sin (which is betweene Elim and Sinai) the fiftenth day of the second moneth after their departing out of the land of Egypt.

2 And the whole Congregation of the children of Israel murmured againt Moses and againt Aaron in the wilderness.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lorde in the land of Egypt, when wee ate by the flesh & pots, when wee ate bread our bellies full: for yee haue brought vs out into this wilderness, to kill this whole companie with famine.

4 Then saide the Lord vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shall goe out and gather & that shall be sufficient for euery day, that I may proue them, whether they will walke in my Law or no.

5 But the first day they shall prepare that, which they shall bring home, and it shall bee twice as much as they gather dayly.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall know that the Lord brought you out of the land of Egypt.

7 And in the morning yee shall see the glory of the Lord: for hee hath heard your grudging against the Lord: and what are we that yee haue murmured againt vs?

8 Againe Moses said, At euen shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lorde hath heard your murmurings, which yee murmur againt him: for what are wee? your murmurings are not againt vs, but againt the Lord.

9 And Moses said to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lorde: for he

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33. place wherein they camped: and is also called Kadsh, Num. 33. 36.

b So hard a thing it is to the flesh not to murmur againt God, when the belly is pinched.

c For the portion of a day in his day.

d To signifye that they should patiently depend vpon Gods prouidence from day to day.

e Hee gaue them not Manna because they murmured, but for his promise sake

e He that conterneth Gods ministers, conterneth God himselfe.

e Those that are enemies to Gods people, are his enemies.

f Or, in the depth of the Sea.

g Or, my soule shall be filled.

f For so often times the Scripture calleth the mighty men of the world.  
g Which oughtest to be prayd with all feare and reuerence.  
h That is, into the land of Canaan: or into mount Zion.

Deut. 2. 25.  
Iosh. 2. 9.  
||Or, for thy great power.

i Which was mount Zion, where after ward the Temple was built.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 11. 34. and 21. 21. but it ought not to be a cloke to couer our wanton dances.

l By singing the like song of thanksgiving.  
m Which was called Eatham, Num. 33. 8.  
||Or bitterness.



he hath heard your murmurings.

10 Now as Aaron spake unto the whole Congregation of the children of Israel, they looked toward the wilderness, and behold, the glory of the Lord appeared \* in a cloud.

11 ( For the Lord had spoken unto Moses, saying,

12 \*I have heard the murmurings of the children of Israel: tell them therefore, and say, ¶ At en yee shall eate flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

13 And so at enen the Quales came and covered the campe: and in the morning the dew lay round about the hoit.

14 \*And when the dew that was fallen, was ascended, behold, a small round thing was vpon the face of the wilderness, small as the hoare frost on the earth.

15 And when the children of Israel saw it, they said one to another, It is f M A N, for they wist not what it was. And Moses said vnto them, \* This is the bread which the Lord hath giuen you to eate.

16 ¶ This is the thing which the Lord hath commanded: gather st it euery man according to his eating, s an Omer for \* a man, according to the number of your persons: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered some more, some lesse.

18 And when they did measure it with an Omer, \* he that had gathered much, had no \* lacke: so euery man gathered according to his eating.

19 Moses then said vnto them, Let no man reuerse thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reuered of it till morning, and it was full of wormes, and stanke: therefore Moses was angry with them.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the Sunne came, it was melted.

22 ¶ And the sixth day they gathered twice so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath vnto the Lord: bake that to day which yee will bake, and feede the that which yee will feed, and all that remaineth, lay it by to be kept till the morning for you.

24 And they layd it by till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall yee gather it, but in the seventh day is the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there went out some of the people in the seventh day for to gather, and they found none.

28 And the Lord sayd vnto Moses, How long refuse ye to keepe my commandements and my lawes?

29 Behold, how the Lord hath giuen you the Sabbath: therefore he giueth you the sixth day bread for two dayes: tary therefore euery man in his place: let no man go out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called y name of it M A N, and it was like \* to Coriander seed, but white: and the taste of it was like vnto wafers made with honny.

32 And Moses said, This is that, which the Lord hath commanded, Fill an Omer of it, to keepe it for your posterity: that they may see the bread wherewith I haue fedde you in the wilderness, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a \* pot, and put an Omer full of M A N therein, ¶ let it be before the Lord to be kept for your posterity.

34 As the Lord commanded Moses, so Aaron laid it by before the \* Testimonie to be kept.

35 And the children of Israel did eate M A N \* forty yeeres, vntill they came vnto a land inhabited: they did eate M A N vntill they came to the borders of the lande of Canaan.

36 The Omer is the tenth part of the ¶ Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim, & grudge for water. 6 Water is giuen them out of the rock.

11 Moses holdeth vp his handes, and they overcome the Amalekites. 15 Moses buildeth an altar to the Lord.

¶ Ad all the Congregation of the children of Israel departed from the wilderness of Sin, by their iourneys \* at the commandement of the Lord, and camped in \* Rephidim, where was no water for the people to drinke.

2 \* Wherefore the people contended with Moses, and sayd, Giue vs water, that wee may drinke. And Moses sayd vnto them, ¶ Why contend ye with mee? Wherefore doe ye tempt \* the Lord?

3 ¶ So the people thirsted there for water, and the people murmured against Moses, and said, ¶ Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?

4 And Moses cried to the Lord, saying, ¶ What shall I doe to this people? for they bee almost ready to \* stone me.

5 And the Lord answered to Moses, Doe before the people, and take with thee of the Elders of Israel: and thy rod, wherewith thou \* smotest the riuer, take in thine hand and goe:

6 \* Beholde, I will stand there before thee, vpon the rock in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 ¶ And hee called the name of the place, ¶ Hahlah

n In forme and figure, but not in colour, Numb. 11.7.

o Of this vessell, read Heb. 9.4.

p That is, the Arke of the covenant: to wit, after that the Arke was made. Iosh. 5.12. nelle. 9.15.

q Which measure containeth about ten pottels.

¶ Heb. at the mouth a Moses here noteth not euery place where they camped, as Num. 33, but only those places where some notable thing was done. Num. 20.4.

b Why distrust you God? why looke you not for succour of him without murmuring against vs? c How ready the people are for their owne matters to slay ¶ true Prophets, & how slow they are to reuenge Gods cause against his enemies and false Prophets. Chap. 7.20.

Num 20.9. vifd. 11.4 psal. 78.15. & ioh. 4.21. 1. cor. 10.4.

Chap. 13. 2. 1. Eccles. 45. 4. ¶ Or, in the twilight. Num. 11. 31. Nam. 11. 7. psal. 78. 24. Wisd. 16. 20.

f Which signifieth a part, portion or gift: also meate prepared. Iohn 6. 31. 1. cor. 10. 3. g Which containeth about a pottle of our measure, ¶ Ebr. for an head.

2. cor. 8. 15.

h God is a rich feeder of all, and none can fully complain.

i No creature is so pure, but being abused, it turneth to our destruction.

k Which portion should serue for the Sabbath and the day before.

l God tooke away the occasion from their labor, to signifie how holy hee would haue the Sabbath kept. m Their infidelity was so great, that they did expressly against Gods commandment.



*Or, tentations*  
*Or, strife.*  
 d When in ad-  
 uerity we thinke  
 God to be absent,  
 then we neglect  
 his promise, and  
 make him a liar.  
*Deut. 35. 17.*  
*Mich. 11. 3.*  
 e Who came of  
 Eliphaz, sonne of  
 Esau, Gen. 36. 12.  
 f That is, Horeb,  
 which is also cal-  
 led Sinai.  
 g So that we see  
 how dangerous a  
 thing it is to faint  
 in prayer.  
 h In the booke  
 of the Law.  
 i Eb, put it in the  
 eares of Joshua.  
*Num. 24. 20.*  
*1. sam. 15. 3.*  
 i That is, the  
 Lord is my ban-  
 ner: as he decla-  
 red by holding  
 vp his rod & his  
 hands.  
 k Ebr. the hand of  
 the Lord upon  
 the throne.

*Chap. 2. 16.*  
 a It may seeme  
 that he sent her  
 backe for a time  
 to her father for  
 her impatience,  
 lest she should be  
 a let to his voca-  
 tion, which was  
 so dangerous,  
*Chap. 4. 15.*  
*Chap. 2. 22.*  
 b Horeb is called  
 ſymount of God,  
 because God  
 wrought many  
 miracles there.  
 So Peter calleth  
 the mount where  
 Christ was trans-  
 figured, the holy  
 mount; for by  
 Christs presence  
 it was holy for a  
 time, 2. Pet. 1. 18.  
 c That is, he sent  
 messengers to say  
 vnto him.  
 k Ebr. of peace.

of Dakah, and of Meribah, because of the con-  
 tention of the children of Israel, and because  
 they had tempted the Lord, saying, Is the  
 Lord among vs or no?  
 8 ¶ Then came Amalek and fought  
 with Israel in Rephidim.  
 9 And Moses said to Joshua, Chuse vs  
 out men, and goe fight with Amalek; to mo-  
 rowe I will stand on the top of the hill with  
 the rod of God in mine hand.  
 10 So Joshua did as Moses bade him,  
 and fought with Amalek; and Moses, Aa-  
 ron, and Mir went vp to the top of the hill.  
 11 And when Moses heide vp his hand,  
 Israel prevailed; but when hee let his hand  
 s downe, Amalek prevailed.  
 12 Now Moses hands were heauy: ther-  
 fore they tooke a stone, and put it vnder him,  
 and hee satte vpon it: And Aaron and Mir  
 stayed by his hands, the one on the one side,  
 and the other on the other side: so his hands  
 were steady vntill the going downe of the  
 Sunne.  
 13 And Joshua discomfited Amalek and  
 his people with the edge of the sword.  
 14 ¶ And the Lord said to Moses, Write  
 this for a remembrance in the booke, and  
 reade it to Joshua; for I will utterly  
 put out the remembrance of Amalek from  
 vnder heauen.  
 15 (And Moses built an altar, and called  
 the name of it Jehouah-nissi)  
 16 Also he said, The Lord hath sworne,  
 that he will haue warre with Amalek from  
 generation to generation.  
 C H A P. XVIII.  
 1 Iethro cometh to see Moses his sonne in law.  
 2 Moses telleth him of the wonders of Egypt.  
 3 Iethro reioyceeth, and offereth sacrifice to God.  
 4 What manner of men officers and Iudges ought  
 to be. 5 Moses obeyeth Iethros counsell in ap-  
 pointing officers.  
 W hen Iethro the \*Diest of Midian  
 Moses father in Law heard all that  
 God had done for Moses, and for Israel his  
 people, and how the Lord had brought Isra-  
 el out of Egypt.  
 2 Then Iethro the father in law of Mo-  
 ses tooke Zipporah Moses wife, (after hee  
 had sent her away)  
 3 And her two daughters, (whereof the one  
 was called Serphim; for hee sayd, I haue  
 bene an aliant in a strange land:  
 4 And the name of the other was Elie-  
 zer; for the God of my father, said hee, was  
 mine helpe, & deliuered me from the sworde  
 of Pharaoh)  
 5 And Iethro Moses father in law came  
 with his two daughters and his wife vnto Mo-  
 ses into the wilderness, where hee campey  
 by the mount of God.  
 6 And he said to Moses, I thy father  
 in law Iethro am come to thee, and thy wife  
 and her two daughters with her.  
 7 ¶ And Moses went out to meete his  
 father in law, and did obeysance, and kissed  
 him, and each asked other of his & welfare,  
 and they came into the tent.  
 8 Then Moses tolde his father in law  
 all that the Lord had done vnto Pharaoh,  
 and to the Egyptians from Israels sake, and

all the traualle that had come vnto them by  
 the way, and how the Lord deliuered them.  
 9 And Iethro reioyced at all the good-  
 nesse, which the Lord had shewed to Israel,  
 and because he had deliuered them out of the  
 hand of the Egyptians.  
 10 Therefore Iethro sayd, Blessed bee  
 the Lord, who hath deliuered you out of the  
 hand of the Egyptians, and out of the hand  
 of Pharaoh: who hath also deliuered the  
 people from vnder the hand of the Egypti-  
 ans.  
 11 Now I know that the Lord is greater  
 then all the gods: for as they haue dealt  
 proudly with them, so they are recompen-  
 sed.  
 12 Then Iethro Moses father in law  
 tooke burnt offerings and sacrifices to offer  
 vnto God. And Aaron and all the Elders  
 of Israel came to eat bread with Moses fa-  
 ther in law before God.  
 13 ¶ Now on the morrow, when Moses  
 late to iudge the people, the people stood a-  
 bout Moses from morning to euen.  
 14 And when Moses father in law sawe  
 all that hee did to the people, he sayd, What  
 is this that thou doest to the people? Why  
 sittest thou thy selfe alone, and all the peo-  
 ple stand about thee from morning vnto  
 euen?  
 15 And Moses sayde vnto his father in  
 law, Because the people come vnto mee to  
 seeke God.  
 16 When they haue a matter they come  
 vnto me, and I iudge betwene one and an-  
 other, and declare the ordinances of God,  
 and his lawes.  
 17 But Moses father in law saide vn-  
 to him, The thing which thou doest, is not  
 well.  
 18 Thou both & weariest thy selfe great-  
 ly, and this people that is with thee: for the  
 thing is too heauie for thee: thou art not  
 able to doe it of thy selfe alone.  
 19 Heare now my voice, (I will giue  
 thee counsell, and God shall be with thee)  
 See thou for the people to Godward, and  
 report thou the causes vnto God,  
 20 And admonish them of the ordinan-  
 ces, & of the lawes, and shew them the way  
 wherein they must walke, and the worke  
 that they must doe.  
 21 Moreover, prouide thou among all the  
 people, men of courage, fearing God, men  
 dealing truly, hating contentions: and ap-  
 point such ouer them to be rulers ouer thou-  
 sands, rulers ouer hundreds, rulers ouer fifties,  
 and rulers ouer tentes.  
 22 And let them iudge the people at all  
 seasons: but euery great matter let them  
 bring vnto thee, and let them iudge all small  
 causes: so shall it be easier for thee, when they  
 shall beare the burden with thee.  
 23 If thou doe this thing, (and God so  
 command thee) both thou shalt bee able to  
 endure, and all this people shall also goe qui-  
 etly to their place.  
 24 So Moses obeyed the voyce of his  
 father in lawe, and did all that hee had  
 sayd:  
 25 And Moses chole men of courage out

d Whereby it is  
 euident that he  
 worshipped the  
 true God, and  
 therefore Moses  
 refused not to  
 marry his daugh-  
 ter.  
*Chap. 1. 10, 16,*  
*22 and 5. 7. and*  
*14. 8.*  
 e For they that  
 growed the  
 children of the  
 Israelites, peris-  
 shed themselves  
 by water.  
 f They ate in  
 that place where  
 the sacrifice was  
 offered: for part  
 was burnt, and  
 the rest eaten.  
 g That is, to  
 know Gods will,  
 and to haue iu-  
 stice executed.  
 h Iethro with  
 faint and fall.  
*Deut. 1. 9.*  
 i Or, counsell.  
 h Iudge thou  
 in hard causes,  
 which cannot be  
 decided but by  
 consulting with  
 God.  
 i What manner of  
 men ought to be  
 chosen to beare  
 office.  
 k Godly counsell  
 obeyed euer to be  
 fruitful, though it  
 comes of our in-  
 feriors: for to such  
 God oftentimes  
 giueth wilddome  
 to humble them  
 that are exalted,  
 and to declare  
 that one member  
 hath need of an-  
 other.



of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreds, rulers over fifties, and rulers over threes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselves.

27 Afterward Moses let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8. The people promise to obey God. 12 He that toucheth the hill dieth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

¶ The third moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel departed before the Mount.

3 But Moses went vp vnto God, for the Lord had called out of the Mount vnto him, saying, Thus shalt thou say to the house of Iacob, and tell the children of Israel, 4 Pechane seene what I did to the Egyptians, & how I carried you vnto eagles wings, and haue brought you vnto me.

5 Now therefore \* if yee will heare my voyce in deed, and keepe my Couenant, then yee shall be my chiefe treasure about all people, \* though all the earth be mine.

6 I shall be vnto me also a kingdome of Priests, and an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 Moses then came and called for the Elders of the people, and proposed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, \* All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may beare, whiles I talke with thee, and that they also may beare thee for euer. (for Moses had told the wordes of the people vnto the Lord)

10 Moreover the Lord said vnto Moses, Goe to the people, and sanctifie them to day and to morrow, and let them wash their clothes.

11 And let them bee ready on the thirde day: for the thirde day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye go not vp to the mount, nor touch the beeder of it: whoeuer toucheth the Mount shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or stricken thorowe with darts: whether it be beast or man, he shall not liue: when the hoene bloweth long,

they shall come vp into the Mountaine.

14 ¶ Then Moses went downe from the Mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the thirde day, & come not at your wines.

16 And the thirde day, when it was morning, there was thunders and lightnings, and a thicke cloude vpon the Mount, and the sound of the trumpet exceeding loud, so that all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the Mount.

18 \* And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a furnace, and all the Mount trembled exceedingly.

19 And when the sound of the trumpet blew long, & waxed lowder & lowder, Moses spake, and God answered him by voyce.

20 ( For the Lord came downe vpon mount Sinai on the top of the Mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge the people, that they breake not their bounds, to goe vp to the Lord to gaze, lest many of them perish.

22 And let the Priests also which come to the Lord, be sanctified, lest the Lord destroy them.

23 And Moses saide vnto the Lord, The people cannot come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Goe, get thee downe, and come vp, thou, and Aaron with thee: but let not the Priests and the people breake their bounds to come vp vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and told them.

CHAP. XX.

2 The commandments of the first table. 12 The commandments of the second. 18 The people afraid, are comforted by Moses. 23 Gods of silver and golde are againe forbidden. 24 Of altar sore the altar ought to be.

¶ Then God spake all these wordes, saying, 2 \* I am the Lorde thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 \* Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, neither serue them: for I am the Lorde thy God, a zealous God, visiting the iniquitie of the fathers vpon the children, in the thirde generation, & vpon the fourth, of them that hate me:

6 And gettoure all kinde of seruice and worship to idols is forbidden, vnto the Lord will be reuenged of the contemners of his honour.

¶ Or, toward.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1. Cor. 7. 5.

Deut. 4. 17.

g God vsed these fearefull signes, that his Lawe should be had in greater reuerence, and his maicesty the more feared. h He gaue authority to Moses by plain wordes, that the people might vnderstand him. ¶ Or, rulers. ¶ Or, breake out vpon them,

i Neither dignity nor multitude haue authority to passe the bounds, that Gods word precepteth.

a When Moses and Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heare; Deut. 5. 6. psal. 81. 10.

¶ Or, seruants. b To whose eyes all things are open. Leuit. 2. 6. 1. psal. 97. 7.

c By this curse idols is forbidden.

6 And

I Reade the occasion, Num. 10. 39.

a Which was in the beginning of the moneth Sivan, containing part of May and part of Iune. b That they departed from Rephidim. Act. 7. 38.

c God called Iacob Israel: therefore the house of Iacob and the people of Israel signifie onely Gods people. Deut. 29. 2.

d For the eagle by flying hie, is out of danger, & in carying her birds rather on her wings then in her talents, declare her loue. Deut. 5. 2.

Deut. 10. 14. psal. 24. 1. 1. pet. 2. 9. reuel. 1. 6. Chap. 24. 3. deut. 5. 27. and 26. 17. iosh. 24. 16.

e Teach them to be pure in heart, as they shewe themselves outwardly cleane by washing.

Heb. 12. 20.

¶ Or, trumpet.



c So ready is he  
father to shew  
mercie then to  
punish.  
Leuit. 19. 12. deu.  
5. 11. mat. 5. 33.

6 And shewing mercy vnto e thousandes  
to them that loue mee, and keepe my com-  
mandements.

f Either by swea-  
ring falsely, or  
rashly by his  
Name, or by con-  
temning it.  
g Which is by  
meditating the  
spirituall rest by  
hearing Gods  
word, and resting  
from worldly  
trauailes.  
Chap. 23. 12.  
exek. 20. 12.  
||Or, citie.  
Genef. 2. 2.  
Deut. 5. 16.  
mat. 5. 4.  
eph. 6. 2.

7 \*Thou shalt not take the Name of the  
Lord thy God in vaine: for the Lord will  
not holde him guiltlesse, that taketh his  
Name in vaine.

h By the parents  
also is meant all  
that haue autho-  
ritie ouer vs.  
Mat. 5. 21.

8 Remember the Sabbath day to keepe  
it holy.

i But loue and  
preferre thy bro-  
thers life.  
k But be pure  
in heart, word,  
and deed.  
l But study to  
saue his goods,  
m But further  
his good name,  
& speake truth.  
Rom. 7. 7.

9 \*Sixe dayes shalt thou labour, and do  
all thy worke.  
10 But the seventh day is the Sabbath  
of the Lord thy God: in it thou shalt nor doe  
any worke, thou, nor thy sonne, nor thy  
daughter, thy man seruant, nor thy maide.  
nor the beast, nor the stranger that is within  
thy // gates.

n Thou mayest  
not so much as  
with his hiade-  
rance in any  
thing.  
||Or, heard.  
||Ebr. firebrands.  
Deut. 5. 24.  
and 18. 16.  
hebr. 12. 18.

11 \*For in sixe dayes the Lord made the  
heauen and the earth, the sea, and all that in  
them is, and rested the seventh day: there-  
fore the Lord blessed the Sabbath day, and  
halowed it.

o Whether you  
wil obey his pre-  
cepts as you pro-  
mised, chap. 19. 8.

12 \*Honour thy father and thy mo-  
ther, that thy dayes may be prolonged vpon  
the land which y Lord thy God giueth thee.

p Which might  
be by his stou-  
ping, or flying  
abroad of his  
clothes.

13 \*Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not keele.

16 Thou shalt not beare false witness  
against thy neighbour.

17 \*Thou shalt not couet thy neighbors  
house, neither shalt thou couet thy neigh-  
bours wife, nor his man seruant, nor his  
mayde, nor his ore, nor his asse, neither any  
thing that is thy neighbors.

18 ¶ And all the lawe // sawe the thun-  
ders, and the lightnings, and the found of  
the trumpet, and the mountaine smoking:  
and when the people saw it, they tied, and  
stood afarre off.

19 And saide vnto Moses, \* Talke thou  
with vs, and we will heare: but let not God  
talke with vs, lest we die.

20 Then Moses sayde vnto the people,  
Feare not: for God is come to pzoone you,  
and that his feare may be before you, that ye  
sinne not.

21 So the people stood a farre off, but  
Moses drew nere vnto the darlines where  
God was.

22 ¶ And the Lord saide vnto Moses,  
Thus shalt thou say vnto the children of Is-  
rael, Ye haue seene that I haue talked with  
you from heauen.

23 Ye shall not make therefore with mee  
gods of siluer, nor gods of golde: you shall  
make you none.

24 \* An altar of earth thou shalt make  
vnto mee, and thereon shalt offer thy  
burnt offerings, and thy peace offerings,  
thy sheepe, and thine oren: in all places,  
where I shall put the remembrance of my  
Name, I will come vnto thee, and blesse  
thee.  
25 \* But if thou wilt make mee an Altar  
of stone, thou shalt not build it of hewen  
stones: for if thou lift vp thy toole vpo them,  
thou hast polluted e them.  
26 Neither shalt thou goe by by steps  
vnto mine altar, that thy profanenesse bee not  
discouered thereon.

Temporal & ciuill ordinances appoint:d by God,  
touching seruitude, murderers, & wrongs: the obser-  
uation whereof doth not iustifie a man, but are gi-  
uen to bridle our corrupt nature, which els would  
breake out into all mischiefe and crueltie.  
Leuit. 25. 39.  
deut. 15. 12.  
Ierem. 34. 14.

N<sup>o</sup>we these are the Lawes which thou  
shalt see before thee.

1 \* If thou buy an Ebreys seruant, hee  
shall serue sixe yeres, and in the seventh hee  
shall goe out free, a for nothing.

2 If he came by himselfe alone, he shall go  
out himselfe alone: if he were married, then  
his wife shall goe out with him.

3 If his master hath giuen him a wife,  
and he hath born him sonnes or daughters,  
the wife and her children shall bee her ma-  
sters, but he shall goe out himselfe alone.

4 If he seruant say thus, I loue my  
master, my wife and my children, I will not  
goe out free,

5 Then his master shall bring him vnto  
the Iudges, and see him to the dore, o  
to the poste, and his master shall boze his  
care thoroow with an awle, and hee shall serue  
him for euer.

6 Likewise if a man sel his daughter to  
be a seruant, she shall not goe out as the men  
seruants do.

7 If she please not her master, who hath  
betrothed her to himselfe, then shall she  
cause to buy her: hee shall haue no power to  
sell her to a strange people, seeing hee // despy-  
sed her.

8 But if he hath betrothed her vnto his  
sonne, hee shall deale with her according to  
the custome of the daughters.

9 If he take him another wife, he shall  
not diminish her food, her raiment, and re-  
compense of her bitguiltie.

10 And if he do not these k thre vnto her,  
then shall she goe out free, paying no money.

11 ¶ He that smiteth a man, and hee die,  
shall die the death.

12 ¶ He that smiteth a man, and hee die,  
shall die the death.

13 And if a man hath not layde wait, but  
God hath offered him into his hand, \* then  
I will appoint thre a place whether hee shall  
flie.

14 But if a man come presumptiously  
vpon his neighbour to flay him with guile,  
thou shalt take him from mine altar, that  
hee may die.

15 ¶ Also he that smiteth his father or his  
mother, shall die the death.

16 ¶ And hee that stealeth a man & selleth him,  
if it be found with him, shall die the death.

17 ¶ And he that curseth his father or  
his mother, shall die the death.

18 ¶ When men also strue together, and  
one smite another with a stone, or with the  
fist, and hee die not, but lieth in bed,

19 If he rise againe, and walke without  
vpon his staffe, then shall hee that smote him,  
goe quit, saue only hee shall beare his charges  
// for his resting, and that pay for his healing.

20 ¶ And if a man smite his seruant, or  
his mayd with a rod, and hee die vnder his  
hand, hee shall be surely punished.

21 But if he continue a day, or two dayes,  
hee shall not be punished: for hee is his money.

22 ¶ Also if men strue & hurt a woman  
with

a Paying no mo-  
ny for his liberty

b Not haung  
wife nor child-  
ren.

c Til her time  
of seruitude was  
expired, which  
might be the  
seuenth yeere of  
the fiftieth.

d Where the  
Iudges saie.

e That is, to the  
yeere of Iubile,  
which was euery  
fiftieth yeere.

f Constrained  
either by pouer-  
tie, or els to the  
intent that the  
master should  
marry her.

g By giuing an  
other money to  
buy her of him.

||Or, deflowed her

h That is, hee shall  
giue her dowrie.

i For his sonne.

k Neither marry  
her himselfe, nor  
giue another mo-  
ney to buy her,  
nor bestow her  
vpon his sonne.

Leuit. 24. 17.

l Though a man  
be killed at vn-  
wares, yet it is  
Gods providence  
that it should so  
be.

Deut. 19. 3.

m The holinesse  
of // place oughe  
not to defend the  
murder.

Leuit. 20. 9. pro.

20. 20. mat. 15. 4.

marke 7. 10.

n Either saue off  
him or neree.

o By the ciuill  
iustice.

||Or, losing of his  
time.

p By the ciuill  
Magistrate, but  
before God hee is  
a murderer.



q Of the mother or child.

||Or, arbiters,

Leuit. 24. 20.

deut. 19. 21.

math. 5. 38.

r The execution of this law onelie belonged to the Magistrate, Mat. 5. 38.

s So God reuengeth most leaft things.

Gen. 9. 5.

t If the beast bee punished, much more shall the murderer.

||Or, testified to his.

u By the next of the kindred of him that is so slaine.

x Read Gen. 23. 15.

y This law forbiddeth not only not to hurt, but to beware lest any be hurt.

with child, so that her child depart from her, and a death followe not, he shall be surely punished according as the womans husband shall appoint him, or he shall pay as the Judges determine.

23 But if death followe, then thou shalt pay life for life,

24 \* Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his seruant in the eye, or his maide in the eye, and haue perished it, he shall let him goe free for his eye.

27 Also if hee smite out his seruants tooth, or his maids tooth, he shall let him goe out free for his tooth.

28 ¶ If an ore gore a man or a woman, that hee die, the ore shall be stoned to death, and his flesh shall not be eaten, but the owner of the ore shall goe quit.

29 If the ore were wont to push in times past, and if hath bene told his matter, and he hath not kept him, and after hee killeth a man or a woman, the ore shall be stoned, and his owner shall die also.

30 If there be set to him a summe of money, then hee shall pay the ransom of his life, whatsoeuer shall be layd vpon him.

31 Whether hee hath gored a sonne, or gored a daughter, hee shall be iudged after the same maner.

32 If the ore gore a seruant or a maide, hee shall giue vnto their master thirtie shekels of siluer, and the ore shall be stoned.

33 ¶ And when a man shall open a well, or when hee shall digge a pit and couer it not, and an ore or an asse fall therein,

34 The owner of the pit shall make it good, and giue money to the owners thereof, but the dead beast shall be his.

35 ¶ And if a mans ore hurt his neighbours ore that hee die, then they shall sell the live ore, and diuide the money thereof, and the dead ore also they shall diuide.

36 ¶ If it be knowne that the ore hath used to push in times past, and his matter hath not kept him, hee shall pay ore for ore, but the dead shall be his owne.

CHAP. XXII.

1 Of theft, 5 damage, 7 lending, 14 borrowing, 16 enriching of maids, 18 witchcraft, 20 idolatry, 21 support of strangers, widows, & fatherles, 25 vsury, 28 reuerence to Magistrates.

¶ If a man steale an ore or a sheepe, and kill it or sell it, hee shall restore siue oxen for the ore, and foure sheep for the sheepe.

2 ¶ If a sheepe be found breaking vp, and be smitten that hee die, no blood shall be shed for him.

3 But if it bee in the day light, blood shall be shed for him: for hee should make full restitution: if hee had not wherewith, then should hee be sold for his theft.

4 If the theft be found with him aloue, (whether it be ore, asse, or sheepe) hee shall restore the double.

5 ¶ If a man do hurt field, or vineyard, & put in his beast to feede in another mans field, hee shall recompense of y best of his owne field, and of the best of his owne vineyard.

¶ If fire breake out, and catch in the houses, and the stacks of corne, or the standing corne, or the field be consumed, hee that kindled the fire, shall make full restitution.

7 ¶ If a man deliuer his neighbour money, or stuffe to keepe, and it be stolen out of his house, if the theefe be found, hee shall pay the double.

8 If the theefe be not found, then the master of the house shall bee brought vnto the Judges to sweare, whether hee hath put his hand vnto his neighbours good, or no.

9 In all manner of trespass, whether it be for oren, for asse, for sheepe, for payement, or for any manner of lost thing, which another chalengeth to be his, the cause of both parties shall come before the Judges, and whom the Judges condemne, hee shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or ore, or sheepe, or any beast, and it die, or be hurt, or taken away by enemies, and no man see it,

11 ¶ An othe of the Lord shall be betwene them twaine, that hee hath not put his hand vnto his neighbours good, and the owner of it shall take the othe, and hee shall not make it good.

12 ¶ But if it be stolen from him, hee shall make restitution to the owner thereof.

13 If it be come in pieces, hee shall bring record, and shall not make that good, which is denoued.

14 ¶ And if a man borrowe ought of his neighbour, & it be hurt or els die, the owner thereof not being by, hee shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: for if it be an hired thing, it is cause for his hire.

16 ¶ And if a man entice a maide that is not betrothed, and lie with her, hee shall indow her, and take her to his wife.

17 If her father refuse to giue her to him, hee shall pay money, according to the dowrye of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoever lieth with a beast, shall die the death.

20 ¶ Hee that offereth vnto any gods, sanc vnto the Lord only, shall be slaine.

21 ¶ Whosoever, thou shalt not doe iniurie to a stranger, neither oppress him: for ye were strangers in the land of Egypt.

22 ¶ Ye shall not trouble any widow, nor fatherlesse child.

23 If thou were or trouble such, so hee call and cry vnto me, I will surely heare his cry.

24 When shall my wrath be kindled, and I will kill you with the sword, and your wives shall be widows, and your children fatherlesse.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not bee as a vnter vnto him: yee shall not oppress him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is the couering onely, and this is his garment for his skine: wherewith

†Ebr. gods. d That is, whether he hath stolen.

†Ebr. broken.

e They should sweare by the Name of the Lord.

Gen. 3. 13.

f He shall shew some part of the beast, or bring in witnesses.

g He that hire d it shall be free by paying the hire. Deut. 2. 28.

Deut. 13. 13, 14. 15. 1. mac 2. 24. Leuit. 19. 33.

Zech. 7. 10.

h The iust plague of God vpon the oppressours. Leuit. 25. 39. deut. 23. 17. psal. 25. 5.

a Bith or great beast of the herd, or a small beast of the flocke.

2. Sam. 12. 6.

b Breaking an house to enter in, or vndermining.

†Ebr. when the sunne riseth vpon him.

c Hee shall bee put to death, that killeth him.

†Ebr. in his hand,



i For cold and necessitie.

*Act. 23. 5.*

k Thine abundance of thy corne, oyle, and wine.

*Chap. 13. 2, 12. and 34. 19.*

*Leuit. 22. 8. exek. 44. 31.*

l And to haue nothing to doe with it.

shall he sleepe therefore when he crieth vnto me, I will heare him: for I am mercifull.

28 \* Thou shalt not rail upon the Iudges, neither speake euill of the ruler of thy people.

29 \* Thine abundance and thy liquor shall thou not keepe backe. \* The first borne of thy sonnes shall thou giue me.

30 Likewise shall thou doe with thine oxen and with thy sheepe: seven dayes it shall be with his damme, and the eighth day thou shalt giue it me.

31 \* Ye shall be an holy people vnto me, \* neither shall ye eate any flesh that is torne of beasts in the field: yee shall call it to the dogge.

CHAP. XXIII.

2 Not to follow the multitude. 13 Not to make mention of the strange Gods. 14 The three solemne feasts. 20 23 The Angel is promised to lead the people. 25 What God promiseth, if they obey him. 29 God will cast out the Canaanites by little and little, and why.

||Or, report a false tale. ||Or, cruel.

Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.

†Ebr. answer. a Do that which is godly though few do fauour it.

2 \* Thou shalt not follow a multitude to doe euill, neither † agree in a conuouerie to decline after many and ouerthrow the truth.

b If we be bound to doe good to our enemies

3 \* Thou shalt not esteeme a poore man in his cause.

c If God command to help vp our enemies

4 \* If thou meeete thine enemies ore, or his asse going alray, thou shalt † bring him to him againe.

d If thou see thine enemies asse lying vnder his burden

5 If thou see thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt help him by againe with it.

e If God command to help vp our enemies

6 \* Thou shalt not ouerthrow the right of thy poore in his suite.

f If thou shalt keepe thee far from a false matter

7 \* Thou shalt keepe thee far from a false matter, \* and shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

g If thou shalt take no gift

8 \* Thou shalt take no gift: for the gift blindeth the wise, & peruerteth the words of the righteous.

h If thou shalt not oppresse a stranger

9 \* Thou shalt not oppresse a stranger: for yee know the heart of a stranger, seeing ye were strangers in the land of Egypt.

i Whether thou be a Magistrate, or art commaunded by the Magistrate.

10 \* Moreover, sixe yeeres thou shalt sow thy land, and gather the fruits thereof.

j In the seventh yeere thou shalt let it rest

11 \* But the seventh yeere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue the beasts of the field shall eate. In like manner thou shalt doe with thy vineyard, and with thine oliue trees.

k Sixe dayes shalt thou doe thy worke

12 \* Sixe dayes shalt thou doe thy worke, and in the seventh day thou shalt rest, that thine oxen, and thine asse may rest, and the sonne of thy mayde and the stranger may be refreshed.

l And yee shall take heede to all things that I haue said vnto you

13 And yee shall take heede to all things that I haue said vnto you: and ye that make † no mention of the name of other gods, neither shall it be heard out of thy mourth.

m Three times thou shalt keepe a feast vnto me in the yeere.

14 \* Three times thou shalt keepe a feast vnto me in the yeere.

15 \* Thou shalt keepe the feast of vnleavened bread: thou shalt eate vnleavened bread seven dayes, as I commaunded thee, in the season of the moeth of Abib: for in it thou camst out of Egypt: and none shall appeare before me empty.

16 \* The feast also of the harvest of the first frutes of thy labours, which thou shalt sowe in the field: and the feast of gathering frutes in the end of the yeere, when thou shalt gather in thy labours out of the field.

17 These three times in the yeere shall all thy men children appeare before the Lorde Jehouah.

18 \* Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fatte of my sacrifice remaine untill the morning.

19 \* The first of the first frutes of thy land thou shalt bring into the house of the Lorde thy God: yet shalt thou not seeth a kid in his mothers milke.

20 \* Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voice, and prouoke him not: for hee will not spare your misdoeds, because my name is in him.

22 \* But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemy vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel \* shall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, & the Canaanites, the Hittites, and the Jebusites, and I will destroy them.

24 \* Thou shalt not bow downe to their gods, neither serue them, nor doe after the workes of them: but utterly ouerthrowe them, and breake in pieces their images.

25 For yee shall serue the Lord your God, and hee shall blesse thy bread & thy water, and I will take all likenesse away from the mids of thee.

26 \* There shall none cast their fruit nor bee beaten in thy land: the number of thy dayes will I fulfill.

27 I will send my feare before thee, and will destroy all the people among whom thou shalt goe: and I will make all thine enemies turne their backs vnto thee.

28 And I will send \* homers before thee, which shall drive out the Hittites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere, lest the land grow to a wilderness: and the beasts of the field multiply against thee.

30 By little and little I will drive them out from thy face, untill thou increase, and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea of the Hittitims, and from the desert vnto the River: for I will deliuer the inhabitants of the land into your hand, and thou shalt drive them out from thy face.

of Syria. r Of Arabia, called Deserts. s Two wits, Euphrates.

*Chap. 13. 3. and 34. 18.*  
 g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, when hee slew the first borne of the Egyptians, *Exod. 16. 16. eclus 35. 4.*  
 h Which is whitefouide, in token that the Law was giuen 50. dayes after they departed from Egypt.  
 i This is the feast of Tabernacles, signifying that they dwelled 40. yeeres vnder the tents or the Tabernacles in wilderness.  
 k No leavened bread shall be then in thine house, *Chap. 34. 26. deut. 14. 22.*  
 l Meaning, that no frutes should be taken before iust time: & hereby are bridled all euill and wanton appetites. *Chap. 33. 2. deut. 7. 21.*  
 m I will giue him mine authority, and hee shall gouerne you in my name. *Chap 33. 2. deut. 7. 21. 20. h. 24. 11. deut 7. 25.*  
 n God commaundeth his not only not to worship idoles, but to destroy them.  
 o That is, all things necessary for this present life. *Deut. 7. 14.*  
 p I will make them afraid at thy commings, and send mine Ang. l to destroy them, as *Chap. 33. 2. Iosh. 24. 12.*  
 q Called the sea of Syria.



Chap. 34. 15.  
deut. 7. 2.  
† Ebr. offence, or  
sare.  
Deut. 7. 16.  
iob. 23. 13.

32 \* Thou shalt make no covenant with them, nor with their gods ;  
33 Neither shall they dwell in thy land, lest they make thee sinne against mee : for if thou serue their gods, surely it shall be thy \* destruction.  
C H A P. XXIIII.

3 The people promise to obey God. 4 Moses inteth the Cuill lawes. 9. 13 Moses returneth into the Mountaine. 14 Aaron and Hur haue the charge of the people. 18 Moses was foure dayes and fourette nights in the Mountaine.

NW hee had \* laide vnto Moses, Come Nuy to the Lord, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship asafare off.

2 And Moses himselfe alone shall come neere to the Lord, but they shall not come neere, neither shall the people go vp to him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord, and all the \* Lawes : and all the people answered with one voyce, and saide, \* All the things which the Lord hath said, will we doe.

4 And Moses wrote all the wordes of the Lord, and rose vp early, and set vp an \* Altar vnder the Mountaine, and twelue pillars according to the twelue Tribes of Israel.

5 And he sent yong \* men of the children of Israel, which offered burnt offerings of beenes, and sacrificed peace offerings vnto the Lord.

6 Then Moses tooke halfe of the blood, and put it in basins, and halfe of the blood he sprinkled on the altar.

7 After he tooke the \* booke of the Couenant, and read it in the audience of the people : who said, All that the Lord hath sayd, we will doe, and be obedient.

8 Then Moses tooke the \* blood, and sprinkled it on the people, and saide, Behold the \* blood of the Couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they saw the God of Israel, and vnder his feete was as it were a \* worke of a Saphir stone, and as the very heauen when it is cleare.

11 And vpon the nobles of the children of Israel he \* layd not his hand : also they saw God, and e did eat and drinke.

12 ¶ And the Lord sayd vnto Moses, Come vp to me into the Mountaine, and be there, and I wil giue thee \* Tables of stone, and the Law of the Commandement which I haue written, for to teach \* them.

13 Then Moses rose vp, and his minister Josua, & Moses went vp into the Mountaine of God.

14 And said vnto the Elders, Tary vs here, until we come againe vnto you : and behold, Aaron, and Hur are with you : whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to the Mount, and the cloud covered the Mountaine,

16 And the glory of the Lord abode vpon

Mount Sinat, and the cloud covered it fixe dayes : and the sixenty day hee called vnto Moses out of the mids of the cloud.

17 And the light of the glory of the Lord was like \* consuming fire on the toppe of the Mountaine, in the eyes of the children of Israel.

18 And Moses entred into the mids of the cloud, and went vp to the Mountaine : and Moses was in the \* Mount forty dayes and forty nightz.

C H A P. XXV.

2 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercies seat. 23 The Table. 31 The Candlesticke. 40 All must be done according to the paterne.

T HEN the Lord spake vnto Moses, say-  
Ting,

2 \* Speake vnto the children of Israel, that they receive an offering for me : of \* euerie man, whose heart giueth it freely, ye shall take the offering for me.

3 And this is the offering which ye shall take of them, gold, and siluer, and brasse,

4 And \* blew silke, and purple, and skarlet, and fine linnen, and goats haire,

5 And rammes skinnes coloured redde, and the skinnes of badgers, and the wood \* Shittim,

6 Oyle for the light, spices for a \* anoynting oyle, and for the perfume of sweete sauuour,

7 Onie stones, and stones to be set in the \* Ephod, and in the \* brest plate.

8 Also they shall make me a \* Sanctuary, that I may dwell among them.

9 According to all that I shewe thee, euen so shall ye make the forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an \* Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie.

11 And thou shalt overlay it with pure golde : within and without that thou overlay it, and shalt make vpon it a \* crowne of gold round about.

12 And thou shalt cast foure rings of gold for it, and put them in the foure \* corners thereof : that is, two rings shalbe on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

15 The barres shalbe in the rings of the Arke : they shall not be taken away from it.

16 So thou shalt put in the Arke the \* Testimonie which I shall giue thee.

17 Also thou shalt make a \* Mercy seat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

18 And thou shalt make two Cherubims of gold : of worke beaten out with the hammer shalt thou make them at the two endes of the Mercy seat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the

¶ Or, him.  
1 The Lord appeared like deuouring fire to carnall men : but to them that he draweth with his Spirit, he is like pleasant Saphir.  
Chap. 3. 4. 28.  
d. u. 9. 9.

a After the Moral and Iudicial Law, he giueth them the Ceremoniall Law, that nothing should be left to mans invention.  
Chap. 35. 5.

b For the building and vse of the Tabernacle.  
¶ Or, yellow.

c Which is thought to be a kinde of cedar, which will not rot.

d Ordained for the Priests.  
Chap. 28. 4.

Chap. 28. 15.

e A place both to offer sacrifice, and to beare the Law.

Chap. 37. 1.

¶ Or, a circle, and a border.

¶ Or, feete.

f The Stone Tables, the rool of Aaron and Manana, which were a testimonie of Gods presence.

¶ Or, covering, or propitiatorie.

g There God appeared mercifully vnto them : and this was a figure of Christ,

a When he called him vp to the Mountaine to giue him the lawes, beginning at the 30. Chapter hiterto.  
b When he had received these Lawes in mount Sinai.  
† Ebr. iudgements.  
Chap. 19. 8.  
Chap. 20. 24.  
¶ Or, at the foot of the Mountaine.  
c For as yet the Priesthood was not giuen to Leui.

¶ Or, the booke of the Law.  
1. Pet. 1. 2.  
hebr. 9. 20.  
d Which blood signifieth that the Couenant broken, cannot be satisfied without bloodshedding.  
e As perfectly as their infirmities could behold his Maiestie.  
† Ebr brick-works.  
f He made them not afraid, nor punished them.  
g That is, reioyced.  
h The second time.  
i Signifying, the hardness of our hearts, except God do write his Lawes therein by his Spirit, Iere. 31. 33. ezech. 11. 19. 2. cor. 3. 3. hebr. 8. 10. and 10. 16.  
k To wit, the people.



the other ends: of the matter of the Mercy seat shall yee make the Cherubins, on the two ends thereof.

20 And the Cherubins shall stretch their wings on hie, covering the Mercy seat with their wings, and their faces one to another: to the Mercy seat ward shall the faces of the Cherubins be.

21 And thou shalt put the Mercy seat above upon the Arke, and in the Arke thou shalt put the Testimonie, which I will give thee,

22 And there I will declare my selfe vnto thee, and from above the Mercy seat betweene the two Cherubins, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

23 ¶ Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe hie:

24 And thou shalt couer it with pure gold, and make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feet thereof:

27ouer against the border shall the rings be for places for barres, to beare the table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the table may be borne with them.

29 Thou shalt make also dishes for it, and incense cups for it, and coverings for it, and goblets wherewith it shall be couered, euen of fine gold shalt thou make them.

30 And thou shalt set vpon the table shew bread before me continually.

31 ¶ Also thou shalt make a Candlestick of pure golde: of worke beaten out with the hammer shall the Candlestick be made, his shaft, and his branches, his bowles, his knops: and his floures shall be of the same.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almonds, one knop and one floure in one branch: and three bowles like almonds in the other branch, one knop and one floure: so throughout the sixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shall be foure bowles like vnto almonds, his knops and his floures.

35 And there shall be a knop vnder two branches made thereof: and a knop vnder two branches made thereof: and a knop vnder two branches made thereof, according to the sixe branches comming out of the Candlestick.

36 Their knops and their branches shall be thereof: all this shall be one beaten worke of pure gold.

37 And thou shalt make the seuen lampes

thereof: and the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffe-dishes thereof shall be of pure gold.

39 Of a talent of fine golde shalt thou make it with all these instruments.

40 \* Lookes therefore that thou make them after their fashion, that was shewed thee in the Mountaine.

## CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercy seat, of the Table, and of the Candlestick.

¶ Forward thou shalt make the Tabernacle with ten curtains of fine twined linnen, and blew lilke, and purple, and skarlet: and in them thou shalt make Cherubins of boyered worke.

2 The length of one curtaine shall be eight and twentie cubites, and the breadth of one curtaine, foure cubites: euen one of the curtains shall haue one measure.

3 Five curtains shall be coupled one to another: and the other five curtains shall be coupled one to another.

4 And thou shalt make strings of blew lilke vpon the edge of the one curtaine, which is in the seluedge of the coupling: & likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie taches of golde, and couple the curtains one to another with the taches, and it shall be one Tabernacle.

7 ¶ Also thou shalt make curtains of goates haire, to be a couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtains.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtains shall be of one measure.

9 And thou shalt couple five curtains by themselves, and the sixe curtains by themselves: but thou shalt double the sixth curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the seluedge of the coupling, and fifty strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of byasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the remnant that remaineth in the curtains of the couering, euen the halfe curtaine that remaineth, shall be left at the backside of the Tabernacle.

13 That the cubit on the one side, and the cubite on the other side of that which is left in the length of the curtains of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreover, for that couering thou shalt make

k This was the talent weight of the Temple, and weighed 120 pound.  
Hebr. 8. 5.  
Act. 7. 44.

a That is, of most cunning, or fine worke.

b On the side, that the curtains might be tied together.

c In tying together both the sides.  
¶ Or, bookes.  
¶ Or, partitions.

d Left raine and weather should marre it.

c That is, eue on the one side, and eue on the other, & the sixt should hang over the doore of the Tabernacle.  
¶ Or, bookes.

f For these curtains were two cubites longer than the curtains of the Tabernacle: so that they were side by a cubite on both sides.

¶ Or, will appoint with thee.  
¶ Cur. 7. 89.

Chap 37. 10.

¶ Or, as hand broad.

h To set the head vpon.

Chap. 37. 17.  
i It shall not be smolten, but beaten out of the lump of gold with the hammer.



g To be put vp on the covering that was made of goats haire.  
h This was the third covering for the Tabernacle.

make a covering of rammes skinned redde, and a covering of badgers skinned above.

15 Also thou shalt make boordes for the Tabernacle of Shittim wood to stand vp.

16 Tenne cubites shall be the length of a boord, and a cubite and an halfe cubite the breadth of one boord.

17 Two tenons shall be in one boord set in order as the feet of a ladder, one against another: thus shalt thou make for all the boords of the Tabernacle.

18 And thou shalt make boordes for the Tabernacle, even twenty boordes on the South side, even full South.

19 And thou shalt make forty sockets of silver under the twenty boordes, two sockets vnder one boord for his two tenons, and two sockets vnder another boord for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shall bee twenty boords.

21 And their forty sockets of silver, two sockets vnder one boord, and two sockets vnder another boord.

22 And on the side of the Tabernacle toward the West, shalt thou make five boords.

23 Also two boords shalt thou make in the corners of the Tabernacle in the two sides.

24 Also they shall be toynd beneath, and likewise they shall be toynd aboue to a ring: thus shall it be for them two: they shall be for the two corners.

25 So they shall be eight boordes hauing sockets of silver, even sixtene sockets, that is, two sockets vnder one boord, and two sockets vnder another boord.

26 When thou shalt make five barres of Shittim wood for the boordes of one side of the Tabernacle,

27 And five barres for the boordes of the other side of the Tabernacle: also five barres for the boordes of the side of the Tabernacle toward the Westside.

28 And the middle barre shall go through the mids of the boords, from end to end.

29 And thou shalt couer the boords with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle according to the fashion thereof, which was shewed thee in the Mount.

31 Moreover, thou shalt make a baile of blue silke, and purple, and skarlet, and fine twined linnen: thou shalt make it of wypered worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hookes shall be of gold) standing vpon foure sockets of silver.

33 Afterward thou shalt hang the baile on the hookes, that thou mayest bring in thither, that is, (within the vaile) the Arke of the Testimony: and the baile shall make you a separation betweene the Holy place and the most Holy place.

34 Also thou shalt put the Mercy seate vpon the arke of the Testimony in the most Holy place.

35 And thou shalt set the table without the vaile, and the Candlesticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linnen, wrought with needle.

37 And thou shalt make for the hanging five pillars of Shittim, & cover them with gold: their heads shall be of gold, and thou shalt cast five sockets of brasse for them.

m Meaning in the holy place.

n This hanging or vaile was betwene the holy place, and there where the people were.

CHAP. XXVII.

1 The Altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

Moreover thou shalt make the altar of Shittim wood, five cubits long & five cubits broad (the altar shall be square) and the height thereof shall be three cubits.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it selfe: and thou shalt couer it with brasse.

3 Also thou shalt make his aspaynes for his ashes, and his besoms, and his basins, and his fleshhookes, and his censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like networke of brasse: also vpon that grate thou shalt make foure brasse rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the mids of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall bee vpon the two sides of the altar to beare it.

8 Thou shalt make the altar hollow betwene the boords: as God shewed thee in the mount, so shall they make it.

9 Also thou shalt make the court of the Tabernacle in the Southside, even full South: the court shall haue curtaines of fine twined linnen, of an hundred cubites long for one side.

10 And it shall haue twenty pillars with their twenty sockets of brasse: the heads of the pillars, and their fillets shall be silver.

11 Likewise on the Northside in length there shall be hangings of an hundred cubits long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the fillets shall be silver.

12 And the breadth of the court on the West side shall haue curtaines of fittie cubites, with their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, shall haue fittie cubits:

14 Also hangings of fittie cubites shall be on the one side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fittie cubites, with their three pillars

a For the burnt offering.

b Of the same wood and water not fastened vnto it.

Or, fire panes

Ebr. net.

c This was the first entrie into the Tabernacle, where the people abode.

d They were certaine hoopes or circles for to beautifie the pillar.

e Meaning, curtaines of fittie cubites.

f Of the doore of the court.

Or, base pieces, wherein were the mortises for the staves.

The Ebrew word signifieth twinnes: declaring that they should be so perfect and well toynd as were possible.

Chap. 25. 9. 42. hebr. 8. 5. act. 7. 44.

k Somereade, heads of the pillars.  
Ebr. vnder the hookes: meaning that it should hang downward from the hookes.  
l Wherinto the hie Priest onely entred once a yeere.



pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vail of twentie cubites, of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle, with the foure pillars thereof, and their foure sockets.

17 All the pillars of the court shall haue fillets of silver round about, with their heads of silver, and their sockets of brasle.

18 ¶ The length of the court shall bee an hundredeth cubites, and the breadth fiftie & at either end, and the height fine cubites, and the hangings of fine twined linnen, and their sockets of brasle.

19 All the vessels of the Tabernacle for al manner seruice thereof, and all the & pinnes thereof, and all the pinnes of the court shall be of brasle.

20 ¶ And thou shalt commaund the children of Israel, that they bring unto thee pure oyle olue <sup>b</sup> beaten for the light, that the lampes may alway burne.

21 In the Tabernacle of the Congregation without the vail, which is before the Testimonie, shall Aaron and his sonnes besse them from evening to morning before the Lord, for a statute for euer unto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron and his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entred into the Sanctuary in the name of the children of Israel. 30 Virm and Thummim. 38 Aaron beareth the iniquities of the Israelites offerings.

¶ And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, & glorious and beautiful.

3 Therefore thou shalt speake vnto all cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to <sup>b</sup> consecrate him, that hee may serue me in the Priests office.

4 Nowe these shall bee the garments, which they shall make, a breast plate, and an Ephod, and a robe, and a broidered coate, a mitre, and a girdle: so these holy garments shall they make for Aaron thy brother, and for his sonnes that hee may serue mee in the Priests office.

5 Therefore they shall take gold, and blew silke, and purple and skarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blew silke, and purple, skarlet and fine twined linnen of broidered worke.

7 The two shoulders thereof shall be foyned together by their two edges: so shall it be cloed.

8 And the 4 imbroidered garde of the same Ephod, which shall bee vpon him, shall be of the selfe same worke and stuffe, euen of gold, blew silke, and purple, and skarlet, and fine twined linnen.

9 And thou shalt take two onie stones, and graue vpon them the names of the chil-

dren of Israel:

10 Sixe names of them vpon the one stone, and the lixe names that remaine, vpon the second stone, according to their generations.

11 ¶ Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of Signets, that worketh and graueth in stone, and shalt make them to be set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 ¶ And two chaines of fine golde: at the ende, of wretched worke shalt thou make them, and shalt fasten the wretched chaines vpon the bosses.

15 ¶ Also thou shalt make the breast plate of iudgement with broidered worke: like the worke of the Ephod shalt thou make it: of gold, blew silke, and purple, and skarlet, and fine twined linnen shalt thou make it.

16 ¶ Four square it shall bee and double, an hand breadth long, and an hand breadth broad.

17 ¶ Then thou shalt set it ful of places for stones, euen foure rowes of stones: the order shall be this, a <sup>||</sup> rubie, a topaze, and a <sup>||</sup> carbuncle in the first row.

18 And in the second row thou shalt set an <sup>||</sup> emerand, a saphir, and a <sup>||</sup> diamond.

19 And in the thirde rowe a turkeis, an achate, and an hematite.

20 And in the fourth rowe a <sup>||</sup> chrysolite, an onix, and a talper: and they shall be set in gold in their embossments.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen as signets, every one after his name, and they shall bee for the twelue tribes.

22 ¶ Then thou shalt make vpon the breast plate two chaines at the ends of wretched worke of pure gold.

23 Thou shalt make also vpon the breast plate two rings of golde, and put the two rings on <sup>a</sup> the two endes of the breast plate.

24 And thou shalt put the two wretched chaines of gold in the two rings in the ends of the breast plate.

25 And the other two endes of the two wretched chaines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the two ether endes of the breast plate, vpon the border thereof, toward the inside of the Ephod.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the forefront of it ouer against the coupling of it vpon the broidered

e As they were in age, so should they be grauen in order,

f That Aaron might remember the Israelites to Godward,

g Of the bosses,

h It was so called, because the hie Priest could not giue sentence in iudgement without that on his breast.

i The description of the breast-plate.

|| Or, Sardoine. || Or, Emeraud.

|| Or, Carbuncle. || Or, Jasper.

† Ebr. Tarshish.

k Which are vpon toward the shoulder.

l Which are beneath.

† Ebr. ffitie in ffitie.

g Or, flakes wherewith the curtaines were fastened to the ground, h Such as cometh from the olie, when it is first pressed or beaten.

|| Or, ascerad vp.

a Whereby his office may be knowne to be glorious and excellent.

† Ebr. wise in heart.

b Which is to separate him from the rest.

c A short and strait coat without sleeves put vpon vpon his garments, to keepe them close vnto him.

d Which went about his vponmost coat,

broyded gard of the Ephod.

28 Thus they shall binde the brest plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the broyded garde of the Ephod, and that the brestplate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the brestplate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.

30 Also thou shalt put in the brestplate of iudgement the <sup>a</sup>Urim and the <sup>b</sup>Thummim, which shall bee vpon Aarons heart, when hee goeth in before the Lord; and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lorde continually.

31 And thou shalt make the robe of the Ephod altogether of blue silke.

32 And the hole for his head shall bee in the middes of it, hauing an edge of wouen worke round about the collar of it. so it shall bee as the collar of an habergeon that it rent not.

33 And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, and scarlet, round about the skirts thereof, and bels of gold betwene them round about:

34 That is, a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.

35 So shall it be vpon Aaron, when hee ministrech, and his sound shall bee heard, when hee goeth into the holy place before the Lord, and when hee cometh out, and hee shall not die.

36 Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, HOLINES TO THE LORD.

37 And thou shalt put it on a blue silke lace, and it shall be vpon the miter: euen vpon the forefront of the miter shall it be.

38 So it shall be vpon Aarons forehead, that Aaron may beare the iniquitie of the offerings, which the children of Israel shall offer in all their holy offerings: and it shall be alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroider the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdle of needlworke.

40 Also thou shalt make for Aarons sons coates, and thou shalt make them girdles, and bonnets that thou make them for glory and comelnesse.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fill their hands, and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: from the toines vnto the thighes shall they reach.

43 And they shall bee for Aaron and his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place,

that they commit not iniquitie, and so die. This shall be a Law for euer vnto him and to his seed after him.

r In not hiding their nakednesse.

CHAP. XXIX.

1 The manner of consecrating the Priests. 38 The continuall sacrifice. 45 The Lord promisseth to dwell among the children of Israel.

This thing also shall thou doe vnto them when thou consecrest them to bee my Priests, Take a young Calfe, and two Rammes without blemish,

Leuit 9.2.

2 And vnteaunened with ead, and cakes vnteaunened tempered with oyle, and waferes vnteaunened annoynted with oyle: (of fine wheate flour shalt thou make them)

3 Then shalt thou put them in one basket, and present them in the basket with the calfe and the two rammes,

a To offer them in sacrifice.

4 And shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicke, and the robe of the Ephod, and the Ephod, and the brestplate, and shalt close them to him with the broyded gard of the Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy crowne vpon the miter.

Chap. 28.36.

7 And thou shalt take the annoynting oyle, and shalt powre vpon his head, and anoynt him.

Chap. 30.25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonnets on them, and the Priests office shall be theirs for a perpetuall Law: thou shalt also fill the hands of Aaron, and the handes of his sonnes.

Chap. 28.41. Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, and Aaron and his sonnes shall put their hands vpon the head of the calfe.

Leuit. 1.4. c Signifying, that the sacrifice was also offered for them, and that they did approue it.

11 So thou shalt kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at the foot of the altar.

Leuit. 3.3.

13 Also thou shalt take all the fatte that cometh the inwards, & the caule that is on the liuer, and the two kidneis, and the fatte that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calfe, and his skin, and his dung shalt thou burne with fire without the holle: it is a sinne offering.

15 Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.

† Ebr. sinnes 2. cor. 5. 21.

16 Then thou shalt kill the ramme, and take his blood, and sprinckle it round about vpon the altar.

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legges, and shalt put them vpon the peece thereof, and vpon his head.

18 So thou shalt burne the whole ramme vpon

m Aaron shall not enter into the holy place in his owne name but in the name of all the children of Israel. in Urim signifieth light, and Thummim perfection: declaring that the stones of the brestplate were most cleare, and of perfect beauty: by Urim also is meant knowledge, & Thummim holinesse, shewing what vertues are required in the Priests, Ecclesi 45.9.

o Holinesse appertaineth to the Lord: for hee is most holy, and nothing vnholy may appeare before him. p Their offerings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.

q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

r Or, of witness.



d Or a favour of rest, which causeth the wrath of God to cease.

upon the altar: for it is a burnt offering unto the Lord: for a sweet savour: it is an offering made by fire unto the Lord.

19 And thou shalt take the other ram, and Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it upon the eare of Aarons eare, and upon the lappe of the right eare of his sonnes, and upon the thumbe of their right hand, and upon the great toe of their right foote, and shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anoynting oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes with him: to be shall be hallowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the Rammes the fat, and the rumpe, even the fat that cometh in the inward, & the caule of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, (for it is the ramme of consecration.)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of unleavened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Again, thou shalt receive them of their hands, and burne them upon the altar besides the burnt offering for a sweet savour before the Lord: for this is an offering made by fire unto the Lord.

26 Likewise thou shalt take the breast of the ramme of the consecration, which is for Aaron, and shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the breast of the shanen offering, and the shoulder of the heave offering, which was shaken to and fro, and which was heaved up of the ramme of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their peace offerings, even their heave offering to the Lord.

29 And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrated therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when hee cometh into the Tabernacle of the Congregation to minister in the holie place.

31 So thou shalt take the ramme of the consecration, and see the flesh in the holy place.

32 And Aaron and his sonnes shall eat the flesh of the Ramme, and the bread that is in the basket, at the doore of the Taber-

nacle of the Congregation.

33 So they shall eat these things, whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger shall not eat thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron and unto his sonnes, according to all things which I have commaunded thee: seven dayes shalt thou consecrate them,

36 And shalt offer every day a calfe for a sinne offering, for reconciliation: and thou shalt cleanse the altar when thou shalt offerd upon it for reconciliation, and shalt anoint it to sanctifie it.

37 Seven dayes shalt thou cleanse the altar, and sanctifie it, so the altar shall be most holy: and what soeuer toucheth the altar, shall be holy.

38 Now this is that which thou shalt present upon the altar: even two lambes of one yeere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at even.

40 And with the one lambe, a tenth part of fine flour mingled with the fourth part of an Ehin of beaten oyle, and the fourth part of a Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at even: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweet savour unto the Lord.

42 This shall be a continuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make appointment with you, to speake there unto thee.

43 There I will appoint with the children of Israel, and the place shall be sanctified by myr glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes: to be my Priests.

45 And I will dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAPTER XXX.

1 The altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 28 The brasen laver. 33 The anoynting oyle. 34 The making of the perfume.

1 Furthermore, thou shalt make an altar for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shall be foure square) and the height thereof two cubites:

1 That is by the sacrifices.

4 Ebr. fill their hands.

10 To appeale Gods wrath that sinners may be pardoned.

Numb. 28. 3.

n That is, an Omer, read Chap. 16. 16.

o Which is about a pint.

f Or, declare my selfe to you.

p Because of my glorious presence.

Lewis. 26. 12. 2. cor. 6. 16.

q It is I the Lord that am their God.

e Meaning, the lost and nether part of the eare.

f Wherewith the altar must be sprinkled.

g Which is offered for the consecration of the high Priest.

h This sacrifice the Priest did move toward the East, West, North and South.

i So called, because it was not onely shaken to and fro, but also lifted vp.

k Which were offerings of thanksgiving to God for his benefits.

Leuit. 8. 31. and 24. 9. math. 12. 4.

a Upon the which the sweet perfume was burnt, verse 34.



b Of the same wood and matter.

bites: the homes thereof shall be <sup>b</sup> of the same.

3 And thou shalt overlay it with fine gold, both the top thereof and the sides thereof round about, and his homes: also thou shalt make vnto it <sup>||</sup> a crowne of gold round about.

4 Besides this, thou shalt make vnder this crowne two golden rings on either side: even on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with gold.

6 After thou shalt set it before the baile, that is neere the Arke of the Testimonie, before the Mercie seate that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweet incense euery morning: when hee <sup>4</sup> dresseth the lampes thereof, shall he burne it.

8 Likewile at euen, when Aaron setteth vp the lampes thereof, he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burne sacrifice, nor offering, neither powre any drinke offering <sup>t</sup> thereon.

10 And Aaron shall make reconciliation vpon the homes of it once in a yeere, with the blood of the sinne offering in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 \* When thou takest the summe of the children of Israel after their number, then they shall giue euery man <sup>s</sup> a redemption of his life vnto the Lord, when thou tellest them, that there bee no plague among them when thou countest them.

13 This shall euery man giue that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (a shekel is twentieth gerahs) the halfe shekel shall be an offering to the Lord.

14 All that are numbered from twentieth yeere old and aboue, shall giue an offering to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorie vnto the children of Israel before the Lord for the redemption of your liues.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betwene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

19 For Aaron and his sonnes shall <sup>h</sup> wash

their hands and their feet therat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the Altar to minister and to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they die.

21 So they shall wash their handes and their feet that they die not: and this shall be to them an ordinance for euer, both vnto him and to his seed throughout their generations.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee principall spices: of the most pure myrrhe five hundred <sup>o</sup> shekels, of sweete cinamom halfe so much, that is, two hundredeth and fiftie, and of sweete <sup>a</sup> calamus, two hundredeth and fiftie:

24 Also of Cassia, five hundredeth, after the shekel of the Sanctuary, and of oyle oliue an <sup>h</sup> hin.

25 So thou shalt make of it the oyle of holy oymnt, euen a most precious oymnt after the arte of the Apoticarie: this shall be the oyle of holy oymnt.

26 And thou shalt anoynt the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, & all the instruments thereof, & the Candlesticke with all the instruments thereof, and the Altar of incense:

28 Also the Altar of burnt offering with all his instruments, and the Lauer and his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoynt Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreover thou shalt speake vnto the children of Israel, saying, This shall be an holy oymnting oyle vnto mee, throughout your generations.

32 None shall anoynt mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shall be holy vnto you.

33 Whosoener shall make the like oymntment, or whosoener shall put any of it vpon a stranger, euen he shall be cut off from his people.

34 And the Lord sayde vnto Moses, Take vnto thee these spices, pure myrrhe, and cleare gumme and galbanum, these odours with pure frankincense, of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the Apoticarie, mingled together, pure and holy.

36 And thou shalt beat it to powder, and shalt put of it before the arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shall be vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shall be vnto thee holy for the Lord.

38 Whosoener shall make like vnto that

I So long as the Priesthood shall last.

m Weighing so much.  
n It is a kinde of reede of a very sweet savour within, and is vsed in powders and odours.  
Chap. 29. 40.

o All things which appertaine to the Tabernacle.

p Neither at their burials, nor otherwise.

q Either a stranger, or an Israellite, vae onely the Priests.  
r In Ebrew, Shebelech: which is a sweet kinde of gumme, and shineth as the nail.

f Onely dedicated to the vse of the Tabernacle.

e That is, in the Sanctuary, and not in the Holye of all.

d Meaning, when hee crimmeth them, and refresheth the oyle.

e Otherwise Made then this, which is described.

f But it must onely serue to burne perfume.

Num. 1. 2, 5.

g Whereby he redeemed his life which he had forfeit, as is declared by David,

2. Sam. 24. 1.

h This shekel valued two common shekels: and the gerah valued about 12. pence

after five shillings sterling the ounce of siluer, *Leuit. 27. 15. numb. 3. 47. 1. 2. 12.*

i That God should be mercifull vnto you.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.



CHAP. XXXII.

4 The Israelites impute their deliuerance to the calfe. 14 God is appeas'd by Moses prayer. 19 Moses breaketh the Tables. 27 Hee slayerth the idolaters. 32 Moses zeale for the people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meece for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

I I haue chosen and made meece, Chap. 35. 30.

b This sheweth that handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge,

d So called, because the whole was beaten out of one piece.

e Which onely was to anoint the Priests and the instruments of the Tabernacle, and not to burne.

f Though I commend these workes to be done, yet will I not that you breake my Sabbath dayes, Chap. 20. 8.

g God repeateth this point, because the whole keeping of the Law standeth in the true vse of the Sabbath, which is to cease from our workes, and to obey the will of God. Or, Sabbath. Gene. 1. 31, and 2. 2.

h From creating his creatures, but not from governing and preferring them. Deut. 9. 10.

i Whereby he declared his will to his people.

A And the Lord spake vnto Moses, saying, 2 Beholde, I haue called by name Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

3 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding, and in knowledge, & in all workemanship:

4 To finde out curious workes to worke in gold, and in silver, and in brasse,

5 Also in the arte to see stones, & to carue in timber, & to worke in all manner of workmanship.

6 And beholde, I haue found with him Aholiab the sonne of Ahilimach of the tribe of Dan, & in the hearts of all that are wise hearted, haue I put wisdom to make all that I haue commanded thee:

7 That is, the Tabernacle of the Congregation, and the Arke of the Testimony, and the Mercy seat that shall be thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlesticke, with all his instruments, and the altar of perfume:

9 Likewise the Altar of burnt offering with all his instruments, & the Lauer with his foot:

10 Also the garments of the ministrantion, and the holy garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office.

11 And the anointing oyle, and sweete perfume for the Sanctuary: according to all that I haue commanded thee, shall they do.

12 Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, and say, notwithstanding keepe ye my Sabbaths: for it is a signe betwene me and you in your generations, that ye may know that I the Lord do sanctifie you.

14 \* Ye shall therefore keepe the Sabbath, for it is holy vnto you: hee that defileth it, shall die the death: whosoever whosoever worketh therein, the same person shall be cutt off from among his people.

15 Sixe dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any worke in the Sabbath day, shall die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an everlasting Covenant.

17 It is a signe betwene me and the children of Israel for euer: \* for in sixe dayes the Lord made the heauen and the earth, and in the seventh day he ceased, and rested.

18 Thus (when the Lord had made an end of comming with Moses vpon Mount Sinai) hee gaue him two Tables of the Testimony, even Tables of stone, written with the finger of God.

U At when the people saw, that Moses tarried long ere hee came downe from the Mountaine, the people gathered themselves together against Aaron, and said vnto him, Up, & make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) wee know not what is become of him.

2 And Aaron said vnto them, Plucke off the golden eareerings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them e felues the golden eareerings, which were in their eares, and they brought them vnto Aaron.

4 \* Who receiued them at their hands, and fashioned it with the graving tooles, and made of it a molten calfe: then they sayd, \* These bee thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an altar before it: and Aaron proclaimed, saying, To morrow shall bee the holy day of the Lord.

6 So they rose by the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people late them downe to eate and drinke, and rose vp to play.

7 Then the Lord sayd vnto Moses, \* See, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

8 They are loone turned out of the way, which I commanded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying, \* These bee thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Againe the Lord said vnto Moses, \* I haue seene this people, and beholde, it is a stiffnecked people.

10 Now therefore let me alone, that my wrath may waere hote against them, for I will consume them: but I will make of thee a mighty people.

11 \* But Moses prayed vnto the Lord his God, and sayd, O Lord, why doest thy wrath waere hote against thy people, which thou hast brought out of the lande of Egypt, with great power and with a mighty hand?

12 \* Wherefore shall the Egyptians speake, and say, hee hath brought them out maliciously for to slay them in the mountaine, and to consume them from the earth: tene from thy fierce wrath, and change thy minde from this euill toward thy people.

13 Remember s Abraham, Izhak, and Israel thy seruants, to whom thou swearst by thine owne selfe, and saydest vnto them, \* I will multiply your seede as the

a The root of idolatrie is, when men think that God is not at hand, except they see him carnally.

b Thinking that they would rather forge idolatrie, then to resigne their most precious iewels.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

Psal. 106. 19. d They smelled of their leauen of Egypt, where they saw calves, oxen & serpents worshipped.

1. King. 12. 28. 1. Cor. 10. 7.

Deut. 9. 12.

Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience, and to send vs good guides.

1. King 12. 28. Chap. 33. 3.

deut. 9. 13. f. God is heweth that the prayers of the godly stay his punishment.

Psal. 106. 23.

Num. 14. 13. Or, blasphemous.

Or, repent. g That is, thy promise made to Abraham.

Gen. 12. 7. and 15. 7. and 48. 16.

starred



Arrests of the heauen, and al this land, that I haue spoken of, will I giue vnto your seed, and they shall inherit it for euer.

14 When the Lorde changed his minde from the euill which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimony in his hand. The Tables were written on both their sides, euen on the one side and on the other were they written.

16 And these tables were the worke of God, and this writing was the writing of God grauen in the Tables.

17 And when Ioshyua heard the noyse of the people, as they shewed, he layde vnto Moses, There is a noyse of warre in the holte.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are overcome: but I do heare the noyse of singing.

19 Now, aliaone as he came neere vnto the holte, hee saw the calfe and the dancing: so Moses wath ward hore, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 After, he tooke the Calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.

21 Also Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought to great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe fierce: Thou knowest this people, that they are euil set on mischief.

23 And they said vnto me, Make vs gods to goe before vs: for wee knew not what is become of this Moses (the man y brought vs out of the land of Egypt.)

24 Then I sayd vnto them, Ye that haue gold, plucke it off: and they brought it mee, and I did cast it into the fire, and thereof came this calfe.

25 Moses therefore saw that the people were naked (for Aaron had made the naked vnto their shame among their enemies.)

26 And Moses stood in the gate of the campe, & sayd, Who perceineth to the Lord? let him come to mee. And all the sonnes of Leui gathered themselves vnto him.

27 Then he said vnto them, Thus sayth the Lord God of Israel, Put euery man his sword by his side: goe to and fro, from gate to gate thorow the holte, & slay euery man his brother, and euery man his companion, and euery man his neigbhour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euen euerie man vpon his sonne, and vpon his brother, that there may be giuen you a blessing this day.)

30 And when the morning came, Moses sayd vnto the people, See haue committed a grievous crime: but now I will goe

vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of gold.

32 Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, rase mee out of thy booke which thou hast written.

33 Then the Lord said to Moses, Whosoeuer hath sinned against mee, I will put him out of my booke.

34 Goe now therefore, bring the people vnto the place which I commaunded thee: behold, mine Angel shall goe before thee, but yet in the day of my visitation I will visite thee amze vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

2 The Lord promiseth to send an Angel before his people. 4 They are sad because the Lord denieth to goe vp with them. 9 Moses talketh familiarly with God. 13 Hee prayeth for the people, 18 and desireth to see the glory of the Lord.

Afterward the Lord sayd vnto Moses, Depart, goe vp from hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the land which I sware vnto Abraham, to Izhak and to Iaakob, saying, \* Vnto thy seed will I giue it.

2 And \* I will send an Angel before thee, and will call out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Jebusites:

3 To a land, I say, that floweth with milke and hony: for I will not goe vp with thee, \* because thou art a stiffnecked people, lest I consume thee in the way.

4 And when the people heard this euill tidings, they sorrowed, and no man put on his best rayment.

5 (For the Lord had said to Moses, Say vnto the children of Israel, See are a stiffnecked people, I will come suddenly vpon thee, and consume thee: now therefore put thy costly rayment from thee, that I may know what to doe vnto thee.)

6 So the children of Israel layde their good rayment from them, after Moses came downe from the mount Horeb.

7 Then Moses tooke his Tabernacle, and pitched it without the holte far off from the holte, and called it: Beth-moed. And when any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the holte.

8 And when Moses went out vnto the tabernacle, all the people rose vp, and stood euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.

9 And alsoone as Moses was entred into the Tabernacle, the cloudy pillar descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation. o I will make it known that he was neuer predestinate in mine eternal counsell to life eternall. p This declareth how grievous a sinne idolatry is, seeing that as Moses prayer would not fully remit it.

a The land of Canaan was compassed with hills: so they, that entred into it, must passe vp by the hills. Gen. 12. 7. Chap. 23. 27. ioh. 24. 11. deu. 7. 22.

Chap. 32. 9. deu. 9. 13.

b That either I may shew mercie if thou repent, or els punish thy rebellion.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

h All these repetitions shew how excellent a thing they defrauded themselves of by their idolatry.

Deu. 9. 11.

i Partly to despise them of their idolatry, and partly that they should haue none occasion to remember it afterward.

k Both desire of Gods fauour, and an occasion to their enemies to speake evil of their God.

l This fact did fo please God, that he turned the curse of Iaakob against Leui, to a blessing, Deut. 33. 9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnal affection



IO Now when all the people sawe the cloudy pillar stand at y<sup>e</sup> Tabernacle doore, all the people rose vp, and worshipp'd every man in his tent doore.

11 And the Lord spake vnto Moses, a face to face, as a man speaketh vnto his friend. After, he turned againe vnto the holt, but his seruant Joshua the son of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moses layd vnto the Lorde, See, thou sayest vnto mee, Lead this people forth, and thou hast not shewed mee whom thou wilt send with me: thou hast said moreouer, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I haue found fauour in thy sight, shew me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, ¶ My presence shall goe with thee, and I will giue thee rest.

15 Then hee said vnto him, If thy presence goe not with vs, cary vs not hence.

16 And wherein now shalt it be knowne, that I and thy people haue found fauour in thy sight? Shall it not bee when thou goest with vs? I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Againe hee said, I beseech thee, shew me thy glory.

19 And he answered, I will make all my good goe before thee, and I will i<sup>n</sup> proclaime the Name of the Lorde before thee: \* for I will shew <sup>k</sup> mercy to whom I wil shew mercy, and wil haue compassion on whom I wil haue compassion.

20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I liue.

21 Also the Lord said, Behold, there is a place by <sup>m</sup> me, and thou shalt stand vpon the rocke:

22 And while my glory passeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand while I passe by.

23 After I will take away mine hand, and thou shalt see my <sup>k</sup> backe parts: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is fortie dayes in the Mount. 30 His face shineth, and he couereth it with a vail.

AD the Lord sayd vnto Moses, \* Hewe thee two Tables of stone, like vnto the first, and I will write vpon the Tables the words that were in the first Tables, which thou brakest in pieces.

2 And be ready in the morning, that thou mayest come by early vnto the mount of Sinai, and \* wait there for me in the top of the mount.

3 But let no man come by with thee, neither let any man see thee: thou shalt see the mount, neither let the sheepe nor cattell feed || before this mount.

the mount, neither let the sheepe nor cattell feed || before this mount.

4 ¶ Then Moses || hewed two Tables of stone like vnto the first, & rose vp early in the morning, and went by vnto the mount of Sinai, as the Lorde had commaunded him, and took in his hand two Tables of stone.

5 And the Lord descended in the cloud, and stood with him there, and proclaimed the Name of the Lord.

6 So the Lord passed before his face, and cryed, The Lord, the Lord, strong, mercifull and gracious, slow to anger, and abundant in goodnesse and trieth,

7 Referring mercy for thousands, forgiving iniquitie and transgression, and sinne, and not <sup>k</sup> making the wicked innocent, \* visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the thied and fourth generation.

8 Then Moses made haste, and bowed himselfe to the earth, and worshipped,

9 And sayd, O Lord, I pray thee, If I haue found grace in thy sight, that the Lord would now goe with vs (for it is a stiffnecked people) and pardon our iniquitie & our sinne, and take vs for thine inheritance.

10 And he answered, Beholde, \* I will make a covenant before all thy people, & will doe marueiles, such as haue not bene done in all the world, neither in all nations: and all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Jebusites.

12 \* Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, lest they be the cause of <sup>k</sup> ruine among you:

13 But pee shall overthrow their altars, and breake their images in pieces, and cut downe their <sup>d</sup> groues,

14 (For thou shalt bow downe to none other god, because the Lord, whose Name is \* Iehouas, is a ielous God.)

15 Lest thou make a \*compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some man call thee, and thou <sup>k</sup> eate of his sacrifice:

16 And lest thou take of their \*daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sons goe a whoring after their gods:

17 Thou shalt make thee no gods of <sup>e</sup> metall.

18 ¶ The feast of \*vneleavened bread shalt thou keepe: seven dayes shalt thou eate vneleavened bread, as I commaunded thee, in the time of the \*moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 \*Every male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned mine, both of beeces and sheepe.

20 But the first of the aile thou shalt buy out

|| Or, about. Or, polished.

a This ought to be referred to the Lord, and not to Moses proclaiming: as Chap. 33. 19. <sup>k</sup> Ebr. not making innocent. Deut. 5. 9. iere. 33. 18.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his spirit. Deut. 5. 2.

Deut. 7. 2.

c If thou follow their wickednes, and pollute thy selfe with their idolatrie.

d Which pleasant places they chused for their idoles. Chap. 20. 5. Chap. 23. 32. <sup>k</sup> deut. 7. 2. 1. Cor. 8. 10. 1. King. 11. 20.

e As gold, silver, brasse, or any thing that is molten: And herein is condemned all manner of idoles whatsoever they be made of. Chap. 23. 15. Chap. 13. 4. Chap. 13. 2. and 2. 29. ezech. 4. 30.

d Most plainly and familiarly of all others, Num. 12. 7, 8. deut. 34. 10.

e I care for thee, and will preferre thee in this thy vocation.

<sup>k</sup> Ebr. face. f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

g Thy face, thy substance, and thy maiestie. h My mercie and fatherly care, i Read Chap. 34. verse 6, 7. Rom. 9. 15.

k For finding nothing in man that can deserue mercy, hee will freely saue his. l For Moses saw not his face in full maiestie, but as mans weakness could beare. m In mount Horeb. n So much of my glory as in this mortal life thou art able to see.

Deut. 10. 1.

<sup>k</sup> Ebr. stand to me.



out with a lambe: and if thou **redeeme** him not, then thou shalt **break** his necke: all the first borne of thy sonnes shalt thou **redeeme**, and none shall appear before me \* empty.

21 \* **Six** dayes shalt thou worke, and in the seventh day thou shalt rest: both in earing time, and in the harvest thou shalt rest.

22 \* **Thou** shalt also obserue the feast of weekes in the time of the first fruites of wheate harvest, and the feast of gathering fruites in the end of the yeere.

23 \* **Thise** in a yeere shall all your men children appeare before the Lord Jehonah God of Israel.

24 **For** I will cast out the nations before thee, and enlarge thy coast, so that no man shall **desire** thy land, when thou shalt come by to appeare before the Lord thy God thise in the yeere.

25 \* **Thou** shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Paschouer be left vnto the morning.

26 **The** first ripe fruites of thy land thou shalt bring vnto the house of the Lord thy God: yet shalt thou not **teere** a kide in his mothers milke.

27 **And** the Lord said vnto Moses, **Write** thou these wordes: for after the tenour of \* these wordes I haue made a conenant with thee and with Israel.

28 **So** he was there with the Lord **for** tie dayes & fortie nightes, and did neither eate bread nor drinke water: and he wrote in the Tables \* the wordes of the conenant, euen the ten Commandements.

29 **So** when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hand, as he descended from the mount: **Now** Moses wist not that the skinne of his face shone bright, after that God had talked with him.)

30 **And** Aaron and all the children of Israel looked vpon Moses, and beholde, the skin of his face shone bright, and they were **afraid** to come neere him.

31 **But** Moses called them: and Aaron and all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 **And** afterward all the children of Israel came neere, and he charged them withal that the Lord had said vnto him in mount Sinai.

33 **So** Moses made an ende of communing with them, \* and had put a covering vpon his face.

34 **But** when Moses came **before** the Lord to speake with him, he tooke off the covering vnto he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 **And** the children of Israel saw the face of Moses, how the skin of Moses face shone bright: therefore Moses put the covering vpon his face vntill he went to speake with God.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

**Then** Moses assembled all the Congregation of the children of Israel, and said vnto them, **These** are the wordes which the Lord hath commanded that yee should doe them:

2 \* **Six** dayes thou shalt worke, but the seventh day shall be vnto you the holy Sabbath of rest vnto the Lord: whosoever doeth any worke therein, shall die.

3 **Yee** shall kinde no fire thorowout all your habitations vpon the Sabbath day.

4 **Againe**, Moses spake vnto all the Congregation of the children of Israel, saying, **This** is the thing which the Lord commanded, saying,

5 **Take** from among you an offering vnto the Lord: whosoever is of a \* willing heart, let him bring this offering to the Lord, namely, gold, and siluer, and brasse:

6 **Also** blew silke, and purple, and scarlet, and fine linnen, and goats haire,

7 **And** rams skinned dyed red, and badgers skins with Shittim wood:

8 **And** oyle for light, and spices for the anoynting oyle, and for the sweet incense,

9 **And** onix stones, and stones to be set in the Ephod, and in the breast plate.

10 **And** all the wise hearted among you shall come and make all that the Lord hath commanded:

11 **That** is, the \* Tabernacle, the pavillion thereof, and his covering, and his taches, and his boords, his barres, his pillars, and his lockers,

12 **The** Arke, and the barres thereof, the Mercy seat, and the vail that couereth it,

13 **The** Table, & the barres of it, and all the instruments thereof, and the shewbread:

14 **Also** the candlestick of light and his instruments, and his lampes with the oyle for the light:

15 \* **Likewise** the Altar of perfume and his barres, and the anoynting oyle, and the sweet incense, and the vail of the doore at the entering in of the Tabernacle.

16 **The** Altar of burnt offering with his brazen grate, his barres, and all his instruments, the Laver and his foote.

17 **The** hangings of the court, his pillars and his lockets, and the vail of the gate of the court,

18 **The** pins of the Tabernacle, and the pins of the court with their cords,

19 **The** ministering garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priests office.

20 **Then** all the Congregation of the children of Israel departed from the presence of Moses.

21 **And** every one whose heart **encouraged** him, & every one whose spirit made him willing, came and brought an offering to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vtes, and for the holy garments.

22 **Both** men and women, as many as were free hearted, came & brought || taches, and eare-rings, and rings, and bracelets, all were iewels of golde: and every one that offered

Chap. 23. 15.  
ecclus. 35. 4.  
Without offering some thing.  
Chap. 23. 12.  
Chap. 23. 16.

g Which was in September, when the sunne declined, which in the count of political things, they called the end of the yeere.  
Deut. 16. 16.  
chap. 23. 14. 17.

b God promiseth to defend them and theirs, which obey his commandement.  
Chap. 23. 18.  
i Read Chap. 23. 19. deut. 14. 21.

chap. 24. 18.  
deut. 9. 9.  
k This miracle was to confirme the authoritie of the Law, and ought no more to be followed then other miracles.  
Deut. 4. 13.  
|| Or, words.

l Read 2. Cor. 3. 7.

a. Cor. 3. 13.

m Which was in the Tabernacle of the Congregation.

Chap. 20. 9.  
a Wherein yee shall rest from all bodily worke.

Chap. 25. 2.

b Read Chap. 28. 3.

Chap. 26. 31.

c Which hanged before the Mercy seat that it could not be seene.

Chap. 30. 1.

Chap. 27. 2.

d Such as appertained to the seruice of the Tabernacle.

\* Ebr. lifted him vp.

|| Or, bookes.



offered an offering of gold vnto the Lord :

23 Every man also, which had blue silke, and purple, and scarlet, and fine linnen, and goats haire, and rammes skinnes dyed red, and badgers skinnes, brought them.

24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lorde: and euery one that had Shittim wood for any manner of worke of the ministration, brought it.

25 And all the women that were wife hearted, did spinne with their handes, and brought the spun worke, euen the blue silke, and the purple, the scarlet, & the fine linnen.

26 Likewise all the women, whose hearts were moued with knowledge, spun goats haire.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the breast plate:

28 Also spice, and oyle for light, and for the amoyning oyle, and for the sweet perfume.

29 Every man and woman of the children of Israel, whose hearts moued them willingly to bring for all the worke which the Lord had commanded them to make: by the hand of Moyses, brought a free offering to the Lord.

30 ¶ Then Moyses said vnto the children of Israel, Behold, the Lord hath called by name Bezaleel the sonne of Auri, the sonne of Hur, of the tribe of Iudah,

31 And hath filled him with an excellent spirit of wisdom, of vnderstanding, and of knowledge, and in all manner of worke,

32 To find out curious workes, to worke in gold, and in siluer, and in brasse,

33 And in graining stones to set them, and in caruing of wood, euen to make any maner of fine worke.

34 And hee hath put in his heart that he may teach other: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all manner of cunning, and broydered, and needewe worke: in blue silke, and in purple, in scarlet, and in fine linnen and weauing, euen to do al maner of worke, and subtil inuentions.

CHAP. XXXVI.

5 The great readinesse of the people, in so much that he commandeth them to cease. 8 The curtains made. 19 The coverings. 20. The boards. 31 The barres. 35 And the vails.

¶ Then wrought Bezaleel, and Aholiab, and all cunning men to whom the Lord gaue wisdom and vnderstanding to know how to worke al maner of worke for the seruice of the Sanctuary, according to all that the Lord had commanded.

2 For Moyses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had giuen wisdom, euen as many as their hearts encouraged to come vnto the worke to worke it.

3 And they receiued of Moyses all the offering which the children of Israel had brought for the worke of the seruice of the

Sanctuary, to make it: also they brought still vnto him free gifts euery morning.

4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought.

5 And spake to Moyses, saying, The people bring too much, and more then enough for the vse of the worke which the Lord hath commanded to be made.

6 Then Moyses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuary. So the people were stayed from offering.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 ¶ All the cunning men therefore among the workemen, made for the Tabernacle tenne curtaines of fine twisted linnen, and of blue silke, and purple, and scarlet: the cubits of broydered worke made they vpon them.

9 The length of one curtaine was twenty & eight cubits, and the breadth of one curtaine foure cubits: and the curtaines were all of one cite.

10 And hee coupled five curtaines together, and other five coupled hee together.

11 And hee made strings of blew silke by the edge of one curtaine in the seluedge of the coupling: likewise hee made on the side of the other curtaine, in the seluedge in the second coupling.

12 ¶ Fittie strings made hee in one curtaine, and fittie strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After, hee made fittie taches of gold, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also hee made curtaines of goats haire for the covering vpon the Tabernacle: hee made them to the number of eleuen curtaines.

15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one cite.

16 And he coupled fine curtaines by themselves, and five curtaines by themselves.

17 Also hee made fittie strings vpon the edge of one curtaine in the seluedge in the coupling, and fittie strings made hee vpon the edge of the other curtaine in the second coupling.

18 Hee made also fittie taches of brasse to couple the covering that it might be one.

19 And hee made an covering vpon the pavilion of rammes skins died red, and a covering of badgers skins aboute.

20 ¶ Likewise hee made the boards for the Tabernacle of Shittim wood to stand vpon.

21 The length of a board was tenne cubites, and the breadth of a board was a cubite and an halfe.

22 One board had two tenons, set in order as the fecte of a ladder, one against another: thus hee made for all the boards of the Tabernacle.

b Meaning, the Israclites.

c A rare example & notable, to see the people so ready to serue God with their goods.

Chap. 26. 3, 4.

d Which were little pictures with wings in the forme of children.

Chap. 26. 10.

¶ Or, hookes.

¶ Or, pavillion.

¶ Ebr. with whom was found.

e Which were witty & expert.

f That is, which were good spinners.

Chap. 30. 23.

g Vnto Moyses as a Minister thereof.

Chap. 31. 2.

¶ Or, with the spirit of God.

h Pertaining to graining, or caruing, or such like. Chap. 26. 1.

¶ Ebr. wise in heart.

a By the Sanctuary he meaneth here all the Tabernacle.

e These two were aboute the covering of goats haire. f And to beare vp the curtaines of the Tabernacle.

23 So he made twenty boords for the South side of the Tabernacle, even full South.

24 And forty sockets of silver made he under the twenty boordes, two sockets, under one boord for his two tenons, & two sockets under another boord for his two tenons.

25 Also for the other side of the Tabernacle toward the North, hee made twenty boords,

26 And their fortie sockets of silver, two sockets under one boord, and two sockets under another boord.

27 Likewise toward the West side of the Tabernacle he made like boords.

28 And two boords made hee in the corners of the Tabernacle, for either side, 29 And they were \* ioyned beneath, and likewise were made sure above with a ring: thus he did to both in both corners.

30 So there were eight boords and their sixteene sockets of silver, under every boord two sockets.

31 After, he made \* barres of Shittim wood, five for the boordes in the one side of the Tabernacle,

32 And five barres for the boords in the other side of the Tabernacle, and five barres for the boords of the Tabernacle on the side toward the West.

33 And hee made the middelt barre to shoot thorow the boords, from the one end to the other.

34 Hee overlaid also the boords w<sup>th</sup> gold, and made their rings of gold for places for the barres, & couered the barres with gold.

35 Whoeuer he made a baile of blew silke, and purple, and of scarlet, and of fine twined linnen: with Cherubims of broyded worke made he it:

36 And made thereunto foure pillars of Shittim, and overlaid them with golde, whose hooks were also of golde, and he cast for them foure sockets of silver.

37 And he made an hanging for the Tabernacle doore of blew silke, and purple, and scarlet, and fine twined linnen, and neede worke,

38 And the five pillars of it with their hookes, and overlaid their chapters and their fillets with golde, but their five sockets were of brass.

C H A P. XXXVII:

1 The Arke. 6 The Mercy feat. 10 The Table. 17 The Candlestick. 25 The Altar of incense.

After this, Bezaleel made the \* Arke of Shittim wood, two cubits and an halfe long, and a cubite and an halfe broad, and a cubit and an halfe hie:

2 And overlaid it with fine gold within and without, and made a \* crowne of gold to it round about,

3 And cast for it foure rings of gold for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made bars of Shittim wood, and covered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 And he made the Mercy seat of pure gold: two cubits and an halfe was the length

thereof, and one cubite & an halfe the breadth thereof.

7 And he made two Cherubims of gold, upon the two ends of the Mercy seat: even of worke beaten with the hammer made hee them.

8 One Cherub on the one end, and another Cherub on the other end: bof the Mercy seat made hee the Cherubims, at the two ends thereof.

9 And the Cherubims spread out their wings on high, and covered the Mercy seat with their wings, and their faces were one towards another: toward the Mercy seat were the faces of the Cherubims.

10 Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubit the breadth thereof, and a cubit and an halfe the height of it.

11 And hee overlaid it with fine golde, and made thereto a crowne of golde round about.

12 Also he made thereto a border of an hand breadth round about, and made upon the border a crowne of gold round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feet thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with golde to beare the Table.

16 \* Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and coverings for it, wherewith it should be covered.

17 Likewise he made the Candlestick of pure gold: of worke beaten out with the hammer made hee the Candlestick: and his shaft, and his branch, his bowles, his knops, and his flowers were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

19 In one branch three bowles made like almonds, a knop and a flower: and in another branch three bowles made like almonds, a knop and a flower: and so thorowout the sixe branches that proceeded out of the Candlestick.

20 And upon the Candlestick were foure bowles after the fashion of Almonds, the knops thereof, and the flowers thereof:

21 That is, under every two branches a knop made thereof, and a knop under the second branch thereof, and a knop under the third branch thereof, according to the sixe branches coming out of it.

22 Their knops and their branches were of the same: it was all one \* beaten worke of pure gold.

23 And he made for it seven lamps with the snuffers, and snuffe dishes thereof of pure gold.

24 Of a \* talent of pure gold made hee it with all the instruments thereof.

25 Furthermore he made the \* perfume altar.

b Of the selfe same matter that the Mercy seat was.

||Or, foure fingers

Chap. 25. 29.

R Or, toward the Sea which was the Sea called Mediterranean Westward from Ierusalem. Chap. 26. 24.

Chap. 26. 28. and 30. 4, 5.

h Which was betweene the Sanctuary and the Holiest of all.

i Which was betweene the Court and the Sanctuary.

||Or, grauen borders.

Chap. 25. 10.

a Like battlements.

Chap. 35. 17.

Chap. 25. 32.

c Reade Chap. 25. 39. Chap. 30. 1, 2, 3, 4.



altar of Shittim wood: the length of it was a cubit, and the breadth of it a cubit (it was square) and two cubits high, and the hornes thereof were of the same.

26 And hee covered it with pure golde, both the toppe and the sides thereof round about, and the hornes of it, and made vnto it a crowne of gold round about.

27 And he made two rings of gold for it, vnder the crowne thereof, in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, and overlaid them with gold.

29 And he made the holy anointing oyle, and the sweete pure incense after the Apotearies arte.

C H A P. XXXVIII.

1 The altar of burnt offerings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offered.

Also hee made the altar of the burnt offering of \* Shittim wood: five cubits was the length thereof, & five cubits the breadth thereof: it was square, and three cubits high.

2 And hee made vnto it hornes in the four corners thereof: the hornes thereof were of the same, and he overlaid it with brasse.

3 Also he made all the instruments of the altar, the \* aypans, and the besoms, and the basins, the fleshhookes, and the censers: all the instruments thereof made he of brasse.

4 Moreover hee made a brasen grate wrought like a net to the Altar, vnder the compass of it beneath in the \* mids of it.

5 And cast foure rings of brasse for the foure ends of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with brasse.

7 The which bars he put into the rings on the sides of the altar to beare it withall, and made it \* hollow within the boards.

8 Also hee made the Lauer of brasse, and the foot of it of brasse of the \* glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

9 Finally hee made the court on the South side full South: the hangings of the court were of fine twined linnen, hauing an hundredth cubits.

10 The pillars were twentie, and their brasen sockets twentie: the hooks of the pillars, and their fillets were of siluer.

11 And on the Northside the hangings were an hundredth cubits: their pillars twentie, and their sockets of brasse twenty, the hooks of the pillars, and their fillets of siluer.

12 On the Westside also were hangings of fittie cubits, their ten pillars with their ten sockets: the hookes of the pillars and their fillets of siluer.

13 And toward the East side, full East, were hangings of fittie cubites.

14 The hangings of the one side were fiftene cubits, their three pillars, & their three sockets:

15 \* And of the other side of the court gate on both sides were hangings of fiftene cubites, with their three pillars and their three sockets.

16 All the hangings of the court rounde about were fine twined linnen:

17 But the sockets of the pillars were of brasse: the hookes of their pillars and their fillets of siluer, & the covering of their chapters of siluer: and all the pillars of the court were hooped with siluer.

18 He made also the hanging of the gate of the court of neede worke, blew silke and purple, and scarlet, and fine twined linnen, euen twenty cubits long, and five cubites in height and breadth, & like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, and the covering of their chapters, & their fillets of siluer.

20 But all the \* pinnes of the tabernacle and of the court round about were of brasse.

21 These are the parts of the Tabernacle, I meane, of the Tabernacle of the Testimony, which was appointed by the commandement of Moses for the office of the Leuites by the hande of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workeman and an unboilderer, and a worker of needle worke in blew silke, and in purple, and in scarlet, and in fine linnen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twenty talents, and seven hundred and thirtie shekels according to the shekel of the Sanctuary.

25 But the siluer of them that were numbred in the Congregation, was an hundred talents, and a thousand seuen hundred seuenty and five shekels, after the shekel of the Sanctuary:

26 A portion for a man, that is, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere olde and aboue, among five hundred thousand, and three thousand, and five hundred and fifty men.

27 Moreover, there were an hundred talents of siluer, to cast the sockets of y<sup>e</sup> Sanctuary, and the sockets of the waile, an hundred sockets of an hundred talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundred and seventy and five shekels, and overlaid their chapters and made fillets about them.

29 Also the brasse of the offering was seuentie talents, and two thousand, and foure hundred shekels.

30 Whereof hee made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it with all the instruments of the altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the \* pins of the Tabernacle, and all the pins of the court round about.

C H A P.

Chap. 33, 35.

Chap. 27. 1.

Chap. 27. 3.  
|| Or, fire pans.

a So that the gridiron or grate was halfe so hie as the Altar, and stood within it.

Chap. 27. 8.

b R. Nimhi saith, that the women brought their looking glasses which were of brasse, or fine metall, and offered them freely vnto the vse of the Tabernacle: which was a bright thing and of great maifestic.

Chap. 27. 14.

† Ebr. ouer against.

Chap. 27. 19.

c That the Leuites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3. 4.

d Asa grauer or carpenter, Chap. 31. 4.

|| Or, halfe a shekel.

e Reade the weight of a talent, chap. 25. 39.

Chap. 27. 19.

## C H A P. XXXIX.

*i* The Apparell of Aeron and his sonnes. 32  
*Al*l that the Lord commanded was made & finished. 43 *M*oses blessed the people.

Whereupon, they made garments of ministracion to minister in the Sanctuarie, of blue silke, and purple, and scarlet: they made also the holy garments for Aaron, as the Lord had commaunded Moses.

2 So hee made the Ephod of gold, blue silke, and purple, and scarlet, and fine twined linnen.

3 And they did beat the gold into thinne plates, and cut it into wyers, to worke it in the blue silke and in the purple, and in the scarlet, and in the fine linnen, with boydered worke.

4 For the which they made shouldres to couple together: for it was closed by the two edges thereof.

5 And the boydered garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blue silke, and purple, and scarlet, and fine twined linnen, as the Lord had commaunded Moses.

6 And they wrought two Onix stones closed in ouches of gold, and graued as signets are grauen, with the names of the children of Israel,

7 And put them on the shouldres of the Ephod, as stones for a remembrance of the children of Israel, as the Lord had commaunded Moses.

8 Also he made the breastplate of boydered worke like the worke of the Ephod: of wir, of gold, blue silke, and purple, and scarlet, and fine twined linnen.

9 They made the breastplate double, and it was square, an hand breadth long, and an hand breadth broad: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second row, an Emeraud, a Saphir, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of gold.

14 So the stones were according to the names of the children of Israel, euen twelue after their names, grauen like signets, eueny one after his name according to the twelue tribes.

15 After, they made vpon the breastplate chaines at the ends, of weathen worke and pure gold.

16 They made also two bosses of golde, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put the two weathen chaines of gold in the two rings, in the corners of the breastplate.

18 Also the two other endes of the two weathen chaines they fastened in the two bosses, and put them on the shouldres of the Ephod, vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other copners of

the breastplate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golden rings, and put them on the two sides of the Ephod, beneath on the foer side of it, & ouer against his coupling about the boydered garde of the Ephod.

21 Then they fastened the breastplate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the boydered garde of the Ephod, and that the breastplate should not bee loosed from the Ephod, as the Lord had commaunded Moses.

22 Whereupon, hee made the robe of the Ephod of women worke, altogether of blue silke.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blue silke, and purple, and scarlet, and fine linnen twined.

25 They made also belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commaunded Moses.

27 After, they made coats of fine linnen, of women worke for Aaron and for his sonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen beryches of fine twined linnen,

29 And the girdle of fine twined linnen, and of blue silke, and purple, & scarlet, euen of needle worke, as the Lord had commaunded Moses.

30 Finally, they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the grauing of a signet, HOLINES TO THE LORD.

31 And they tied vnto it a lace of blue silke to fasten it on his vpon the miter, as the Lord had commaunded Moses.

32 Thus was all the worke of the Tabernacle, euen of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commaunded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his booydes, his barres, and his pillars, and his sockets,

34 And the couering of Rams skins dyed red, and the couering of Badgers skins, and the couering baile,

35 The Arke of the Testimonie, and the barres thereof, and the Merciescase,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure candlesticke, the lampes thereof, euen the lampes set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden altar and the anointing oyle, and the sweet incense, and the hanging

e Which was next vnder the Ephod.  
 f Where hee should put the row his head,

Chap. 28. 33.

Chap. 28. 42.

Chap. 28. 36.

Chap. 27. 27.

g So called, because it hanged before the Merciescase, and covered it from sight, cha. 35. 12.  
 h Or, which Aaron dressed and refreshed with oyle eueny morning, Chap. 30. 7.

a As coverings for the Arke, the Candlesticke, the Altars and such like.

Chap. 3. 1. 10.  
 and 35. 19.

Chap. 28. 9.  
 b That is, of verie fine and curious workmanship.

Chap. 28. 12.

c Or, a figure, which stone authors write that it cometh of the vrine of the beast called Lynx.

d That is, eueny tribe had his name written in a stone.



hanging of the Tabernacle doſe,  
39 The braſen Altar with his grate of  
braſe, his barres and all his instruments,  
the Lauer and his ſoete.

40 The curtaines of the Court with his  
pillars, and his ſockets, and the hanging to  
the court gate, and his cords, and his pinnes,  
and all the instruments of the ſervice of the  
Tabernacle, called the Tabernacle of the  
Congregation.

41 Finally, the miniſtring garments to  
ſerue in the Sanctuary, and the holy gar-  
ments for Aaron the Prieſt, and his ſonnes  
garments to miniſter in the Prieſts office.

42 According to every point that y<sup>e</sup> Lord  
had commanded Moſes, ſo the children of  
Iſrael made all the worke.

43 And Moſes beheld all the worke, and  
behold, they had done it as the Lorde had  
commanded: ſo had they done: and Moſes  
bleſſed them.

CHAP. XL.

The Tabernacle with the appertinances is  
reared up. 34 The glory of the Lorde ap-  
peareth in the cloud covering the Tabernacle.

When the Lord ſpake vnto Moſes, ſay-  
ing,

2 In the ſeſt day of the ſeſt moneth, in  
the very ſeſt of the ſame moneth ſhalt thou ſet  
up the Tabernacle, called the Tabernacle  
of the Congregation:

3 And thou ſhalt put therein the Arke of  
the Teſtimonie, and cover the Arke with  
the vaile.

4 Also thou ſhalt bring in the \* Table,  
and ſet it in order as it doth require: thou  
ſhalt alſo bring in the Candleſticke, & light  
his lampes.

5 And thou ſhalt ſet the incenſe Altar  
of gold before the Arke of the Teſtimonie,  
and put the hanging at the doore of the  
Tabernacle.

6 Moreover, thou ſhalt ſet the burnt of-  
fering Altar before the doore of the Taber-  
nacle, called the Tabernacle of the Congre-  
gation.

7 And thou ſhalt ſet the Lauer betweene  
the Tabernacle of the Congregation and  
the altar, and put water therein.

8 Then thou ſhalt appoint the Court  
round about, and hang up the hanging at  
the Court gate.

9 After, thou ſhalt take the anynting  
oyle and anynt the Tabernacle, and all  
that is therein, and hallow it with all the in-  
struments thereof, that it may be holy.

10 And thou ſhalt anynt the altar of the  
burnt offering, and all his instruments, and  
ſhalt ſanctifie the altar, that it may be an  
altar moſt holy.

11 Also thou ſhalt anynt the Lauer, and  
his ſoete, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his  
ſonnes vnto the doore of the Tabernacle of  
the Congregation, and waſh them with  
water,

13 And thou ſhalt put vpon Aaron the  
holy garments, and ſhalt anoynt him, and  
ſanctifie him, that he may miniſter vnto me  
in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes, and

clothe them with garments,  
15 And ſhalt anoint them as thou diddeſt  
anoint thy father, that they may miniſter  
vnto me in the Prieſts office: for their an-  
noynting ſhall be a ſigne, that the Prieſthood  
ſhall be enheriting vnto them throughout  
their generacions.

16 So Moſes did according to all that  
the Lord had commanded him: ſo did he.

17 Thus was the Tabernacle reared  
up by the ſeſt day of the ſeſt moneth in the ſe-  
cond yeere.

18 Then Moſes reared up the Taber-  
nacle & ſetted his ſockets, and ſet up the  
boards thereof, and put in the barres of it,  
and reared up his pillars.

19 And hee ſpread the covering ouer the  
Tabernacle, and put the covering of that  
covering on he about it, as the Lorde had  
commanded Moſes.

20 And hee tooke and put the Teſti-  
monie in the Arke, and put the barres in the  
rings of the Arke, and let the mercie ſeate on  
lie vpon the Arke.

21 Hee brought alſo the Arke into the  
Tabernacle, and hanged up the covering  
vnto the Arke, and covered the Arke of the Teſti-  
monie, as the Lord had commanded Moſes.

22 Furthermore hee put the Table in  
the Tabernacle of the Congregation in the  
North ſide of the Tabernacle, without the  
vaile,

23 And ſet the bread in order before the  
Lord, as the Lord had commanded Moſes.

24 Also hee put the Candleſticke in the  
Tabernacle of the Congregation, ouer a-  
gainſt the Table toward the South ſide of  
the Tabernacle.

25 And hee lighted the lampes before the  
Lord, as the Lord had commanded Moſes.

26 Moreover, hee ſet the golden altar  
in the Tabernacle of the Congregation be-  
fore the vaile,

27 And burnt ſweet incenſe thereon, as  
the Lord had commanded Moſes.

28 Also hee hanged up the vaile at the  
doore of the Tabernacle.

29 After, hee ſet the burnt offering altar  
without the doore of the Tabernacle, called  
the Tabernacle of the Congregation, and  
offered the burnt offering and the ſacrifice  
thereon, as the Lord had commanded Moſes.

30 Likewise hee ſet the Lauer betweene  
the Tabernacle of the Congregation and  
the altar, and powred water therein to waſh  
with.

31 So Moſes and Aaron, and his ſonnes  
waſhed their hands and their feet thereat.

32 When they went into the Tabernacle  
of the Congregation, and when they ap-  
proched to the Altar, they waſhed, as the Lorde  
had commanded Moſes.

33 Finally, he reared up the court round  
about the Tabernacle & the altar, and han-  
ged up the vaile at the Court gate: ſo Mo-  
ſes finiſhed the worke.

34 Then the cloud covered the Ta-  
bernacle of the Congregation, and the glory  
of the Lord filled the Tabernacle.

35 So Moſes could not enter into the Ta-  
bernacle

d Till both the  
Prieſthood and  
the ceremonie  
ſhould ende,  
which was at  
Chriffs com-  
ming.  
Num. 7. 1.  
e After they  
came out of E-  
gypt, Num. 7. 1.

f That is, the ta-  
bles of the Lawe,  
chap. 31. 18.  
and 34. 29.

Chap. 35. 12.

|| Or, ſet up.

g Betweene the  
Sanctuary and  
the Court.

Num. 9. 15.  
1. King. 8. 10.

i Signifying, that  
in Gods matters  
man may neither  
adde nor dimi-  
niſh.  
k Praiſed God for  
the peoples dili-  
gence, and pray-  
ed for them.

a After that Mo-  
ſes had bene for-  
tie dayes and for-  
tie nights in the  
mount, that is,  
from the begin-  
ning of Auguſt  
to the tenth of  
September, he  
came downe and  
cauſed this work  
to be done:  
which being fini-  
ſhed, was ſet  
up in Abib,  
which moneth  
conteineth halfe  
March and halfe  
April.

\* Read Chap. 26.  
35.

b That is, the al-  
tar of perfume, or  
to burne incenſe  
on.

c This hanging  
or vaile was be-  
tweene the San-  
ctuary and the  
Court.

bernacl of the Coligregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended by from the Tabernacle, the children of Israel went forward in all their journeyes.

37 But if y cloude ascended not, then they journeyed not till the day that it ascended.

38 For the cloude of the Lord was upon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeyes.

h Thus the presence of God preferred and guided them night and day till they came to the land promised.

# The third booke of Moses, called \*Leuiticus.

## THE ARGUMENT.

AS God daily by most singular benefits declared himselfe to be mindful of his Church: so he would not that they should take any occasion to trust either in themselves, or to depend upon others, either for lacke of temporal things, or ought that belonged to his diuine seruice & Religion. Therefore he ordained diuers kinds of oblations and sacrifices, to assure them of forgiveness of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feasts they should obserue, and in what times. Moreover, he declared by these sacrifices and ceremonies, that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of finnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beasts they should offer and eate: what diseases were contagious and to be auoided: what order they should take for al manner of filthines & pollution to purge it: whose company they should see: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened bis curse to them that transgressed these.

## CHAP. I.

Of burnt offerings for particular persons. 3. 10 and 14 The maner to offer burnt offerings as well of bullocks, as of sheepe and birds.



Now the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, yee shall offer your sacrifice of cattell, as of beecues and of the sheepe.

3 If his sacrifice be a burnt offering of the heerde, hee shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the Tabernacle of the Congregation before the Lord.

4 And hee shall put his hands vpon the head of the burnt offering, and it shall be accepted to the Lord, to be his atonement.

5 And hee shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, & shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

6 Then shall hee slay the burnt offering, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the kalle vpon the wood that is in the fire which is vpon the altar.

9 But the inwardes thereof and the legs thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offering, an oblation made by fire, for a sweet sauour to the Lord.

10 And if his sacrifice be of the burnt offering hee of y stocks (as of the sheepe or of the goats) hee shall offer a male without blemish,

11 And hee shall kill it on the Northside of the altar before the Lord, & the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

12 And hee shall cut it in 4 pieces, separating his head and his kalle, and the Priest shall lay them in order vpon the wood that lieth in the fire which is on the altar:

13 But hee shall wash the inwardes, & the legges with water, and the Priest shall offer the whole, and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

14 And if his sacrifice be a burnt offering to the Lord, of the fowles, then hee shall offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it vnto the altar, & wing the necke of it a lunder, and burne it on the altar: and the blood thereof shall be shed vpon the side of the altar.

16 And hee shall plucke out his maw with his feathers, and cast them beside the altar on the East part in the place of the ashes.

17 And hee shall cleane it with his wings, but not diuide it a lunder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweet sauour vnto the Lord.

## CHAP. II.

The meat offering is after three sorts: of fine flour vnbake, of bread bake, & of corn in the eares.

1 And when any will offer a meat offering vnto the Lord, his offering shall be of fine flour, and hee shall powre oyle vpon it, and put incense thereon,

2 And shall bring it vnto Aarons sonnes the Priestes, & hee shall take thence his hand full of the flour, & of the oyle with all the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweet sauour vnto the Lord.

3 \* But

\* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

a Hereby Moses declareth that he taught nothing to the people, but that which he receiued of God.

b So they could offer of none other sort, but of those which were commanded, Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

† Ebr. to him.

d The Priest or Leuite.

e Of the burnt offering, Exod. 27. 1.

† Or, the body of the beast, or the fat.

† Or, a saour of rest which pacieth the anger of the Lord.

g Reade verse 5. h Before the altar of the Lord.

† Ebr. into his pieces.

¶ Or, fat.

i The Ebrew word signifieth to pinch off with the nail.

¶ Or, strained, or pressed.

k On the side of the court gate in the pannes, which flood with ashes, Exod. 27. 3.

a Because the burnt offering could not be without the meat offering.

b The Priest.

c To signifie that God remembereth him that offereth.



Eccliu. 7. 31.

d Therefore none could eate of it but the Priests.

e Which is a gift offered to God to pacifie him.

Verse 2. Exod. 29. 18.

f That is, fruits which are sweet as hony, ye may offer.

g But reserved for the Priests.

Mar. 9. 49.

h Which they were bound (as by a couenant) to vse in al sacrifices, Num. 18. 19. 2. Chron. 13. 5. Ezek. 43. 24. or, it meaneth a sure and pure couenant.

Chap. 23. 14.

|| Or, fill eares; for the word signifieth a fruitful field. Read 2. Chron. 26. 10. in the note g.

a A sacrifice of Thanksgiuing, offered for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to the priests, and the third to him that offered, Exod. 29. 22.

3 \* But the remnant of the meate offering shall be Aarons and his sonnes: for it is most Holy of the Lords offerings made by fire.

4 ¶ If thou bring also a meate offering baken in the oven, it shall bee an unleavened cake of fine flour mingled with oyle, or an unleavened wafer anoynted with oyle.

5 ¶ But if thy meate offering be an oblation of the frying panne, it shall bee of fine flour unleavened, mingled with oyle.

6 And thou shalt part it in peeces, and powre oyle thereon: for it is a meate offering.

7 ¶ And if thy meate offering be an oblation made in the cauldron, it shall be made of fine flour with oyle.

8 After, thou shalt bring the meate offering (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meate offering a memoriall of it, and shall burne it vpon the altar: for it is an oblation \* made by fire for a sweete saour vnto the Lord.

10 But that which is left of the meate offering, shall be Aarons and his sonnes: for it is most holy of the offerings of the Lord made by fire.

11 All the meate offerings which ye shall offer vnto the Lord, shall bee made without leauen: for yee shall neither burne leauen nor hony in any offering of the Lord made by fire.

12 ¶ In the oblation of the first fruits ye shall offer them vnto the Lord, but they shall not be burnt vpon the altar for a sweete saour.

13 (All the meate offerings also shalt thou season with \* salt, neither shalt thou suffer the salt of the \* couenant of thy God to bee lacking from thy meate offering, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meate offering of thy first fruits vnto the Lord, thou shalt offer for thy meate offering of thy first fruits \* eares of come dried by the fire, and wheat beaten out of the green eares.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meate offering.

16 And the Priest shall burne the memoriall of it, euen of that that is beaten, and of the oyle of it, with all the incense therof: for it is an offering vnto the Lord made by fire.

C H A P. III.

1 The manner of peace offerings, and beasts for the same. 17 The Israelites may neither eate fat nor blood.

A Lo if his oblation be a peace offering, If he will offer of the drone, (whether it be male or female) hee shall offer such as is without blemish, before the Lord,

2 And shall put his hand vpon the head of his offering, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shall sprinkle the blood vpon the altar round about.

3 So he shall offer b part of the peace offerings as a sacrifice made by fire vnto the Lord, euen the \* fat that couereth y inward, and all the fat that is vpon the inwards,

4 Hee shall also take away the two kid-

neis, and the fat that is on them, and vpon the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar, with the burnt offering which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a sweete saour vnto the Lord.

6 ¶ Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, hee shall offer it without blemish.

7 If hee offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shall kill it before the Tabernacle of the congregation, and Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

9 After, of the peace offerings he shall offer a offering made by fire vnto the Lord: hee shall take away the fat thereof, and the rumpe altogether, hard by the backe bone, and the fat that couereth the inwards, and all the fat that is vpon the inwards.

10 Also hee shall take away the two kidneis, with the fat that is vpon them, and vpon the \* flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meate of an offering made by fire vnto the Lord.

12 ¶ Also if his offering be a goate, then shall he offer it before the Lord.

13 And shall put his hand vpon the head of it, and kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about.

14 Then hee shall offer thereof his offering, euen an offering made by fire vnto the Lord, the fat that couereth the inwards, and all the fat that is vpon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meate of an offering made by fire for a sweete saour: \* all the fat is the Lords.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that yee shall eate neither fat nor \* blood.

C H A P. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

Mouner, the Lord spake vnto Moles, saying,

2 Speake vnto the children of Israel, saying, If any shall sinne through \* ignorance, in any of the Commandements of the Lord, (which ought not to be done) but shall doe contrary to any of them,

3 If the b Priest that is anoynted doe sinne (according to the sinne of the people) then shall hee offer, for his sinne which hee hath sinned, a yong bullock without blemish vnto the Lord for a sinne offering,

4 And

|| Or, the which kidneis are neere the flankes.

c In the peace offering it was indifferent to offer either male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed, and of the offering made by fire onely the inwards &c. were burnt: the shoulder and breast with the two chawes and the maw were the Priests, and the rest his that offered.

Verse 4.

e Meaning, at the Northside of the Altar, Chap. 1. 1.

Chap. 7. 25.

f By eating fat was meane to be carnall, and by blood eating, was signified crueltie.

Gene. 9. 4.

chap. 17. 14.

† Ebr. a foule.

a That is, of negligence or ignorance, especially of the ceremonial law: for otherwise the punishments for crimes are appointed according to the transgression, Num. 15. 22.

b Meaning, the



e Hereby confessing that he deserved the same punishment, which the beast suffered.

d Which was betweene the Holiest of all, and the Sanctuary.

e Which was in the court: meaning by the Tabernacle the Sanctuary, and in the end of this verse it is taken for the Court. Chap. 5. 9.

Exod. 29. 14. numb. 19. 5.

Hebr. 13. 17.

f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished. Chap. 5. 2, 3, 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation. Or, the Priest.

Or, make a perfume with it.

4 And hee shall bring the bullocke vnto the doore of the Tabernacle of the Congregation before the Lord, & shall put his hande vpon the bullocks head, and kill the bullocke before the Lord.

5 And the Priest that is anoynted, shall take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaille of the Sanctuary.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the Altar of sweet incense, which is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood of the bullocke at the foot of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And hee shall take away all the fat of the bullocke for the sinne offering: to wit, the fat that covereth the inwards, and all the fat that is about the inwards.

9 He shall take away also the two kidneies, and the fat that is vpon them, and vpon the flankes, and the kall vpon theiuer with the kidneis.

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 But the skin of the bullocke, and all his flesh, with his head, and his legges, and his inwards, and his dung shall hee beare out.

12 So hee shall carie the whole bullocke out of the hoise, vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 And if the whole Congregation of Israel shall sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandments of the Lord which should not be done, and haue offended:

14 When the sinne which they haue committed shall be knowne, then the Congregation shall offer a young bullocke for the sin, and bring him before the Tabernacle of the Congregation.

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the Lord, and hee shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullocks blood into the tabernacle of the Congregation.

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vaille.

18 Also hee shall put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the rest of the blood at the foot of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

19 And hee shall take all his fat from him, and burne it vpon the altar.

20 And the Priest shall doe with this bullocke, as hee did with the bullocke for his sinne: so shall hee doo with this: so the Priest shall make an atonement for them, and it shall be forgiven them.

21 For hee shall carry the bullocke without the hoise, and burne him as hee burned the first bullocke: for it is an offering for the sinne of the Congregation.

22 When a ruler shall sinne, and doe through ignorance against any of the commandments of the Lord his God, which should not be done, and shall offend,

23 If one shew vnto him his sinne, which he hath committed, then shall he bring for his offering, an hee-goate without blemish,

24 And shall lay his hand vpon the head of the hee-goate, & kill it in the place where hee should kill the burnt offering before the Lord: for it is a sinne offering.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offering Altar.

26 And shall burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shall make an atonement for him, concerning his sinne, and it shall be forgiven him.

27 Likewise if any of the people of the land shall sinne through ignorance in doing against any of the commandments of the Lord, which should not be done, and shall offend,

28 If one shew him his sinne which hee hath committed, then shall he bring for his offering a hee-goat without blemish for his sinne which he hath committed,

29 And hee shall lay his hand vpon the head of the sinne offering, and lay the sinne offering in the place of burnt offering.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powre all the rest of the blood thereof at the foote of the altar.

31 And shall take away all his fat, as the fat of the peace offerings is taken away, and the Priest shall burne it vpon the altar for a sweet savour vnto the Lord, and the Priest shall make an atonement for him, and it shall be forgiven him.

32 And if hee bring a lambe for his sinne offering, hee shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offering, and hee shall lay it for a sinne offering in the place where hee should kill the burnt offering.

34 Then the Priest shall take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre all the rest of the blood thereof at the foote of the altar.

35 And hee shall take away all the fatte thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shall burne it vpon the altar with the oblations of the Lord made by fire, and the Priest

Or, the male goat of the fold. That is, the Priest shall kill it for it was not lawful for any out of that office to kill the beast.

i Wherein hee represented Iesus Christ. Or, priuate person.

Or, the female of the goats. k Reade verse 24.

Exod. 29. 18.

l Meaning, that the punishment of his sinne should be layd vpon that beast, or that hee had received all things of God, and offered this willingly.

m Or, besides the burnt offerings, which were dayly offered to the Lord,



**Priest** shall make an atonement for him concerning his sinne that hee hath committed, and it shall be forgiven him.

CHAP. V.

**1** Of him that testifieth not the truth, if hee heare another sweare falsely. **2** Of him that voweth rashly. **15** Of him that by ignorance withdraweth any thing dedicate unto the Lord.

**A**lso if any haue sinned, that is if he haue heard the voice of an oath, and he can be a witness, whether he hath seene or knowne of it, if he doe not vetter it, hee shall beare his iniquitie:

**2** Either if one touch any vncleane thing, whether it be a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet he is vncleane, and hath offended:

**3** Either if he touch any vncleannesse of man (whatsoeuer vncleannesse it be, that he is defiled with) and is not ware of it, and after cometh to the knowledge of it, he hath sinned:

**4** Either if any b sweare and pronounce with his lips to do euill, or to do good (whatsoeuer it be that a man shall pronounce with an oath) and it bee hid from him, and after knoweth that hee hath offended in one of these points,

**5** When hee hath sinned in any of these things, then hee shall confesse that he hath sinned therein.

**6** Therefore shall hee bring his trespass offering vnto the Lord for his sinne which he hath committed, euen a female from the flocke, be it a lambe, or a she goate, for a sinne offering, and the Priest shall make an atonement for him concerning his sinne.

**7** But if hee bee not able to bring a sheepe, he shall bring for his trespass which hee hath committed, two turtle doves, or two yong pigeons vnto the Lord, one for a sinne offering, and the other for a burnt offering.

**8** So hee shall bring them vnto the Priest, who shall offer the sinne offering first, and bring the necke of it asunder, but not plucke it cleane off.

**9** After hee shall sprinkle the blood of the sinne offering vpon the stee of the altar, and the rest of the blood shall bee shed at the foote of the altar: for it is a sinne offering.

**10** Also hee shall offer the second for a burnt offering as the manner is: so shall the Priest make an atonement for him, (for his sinne which he hath committed) and it shall be forgiven him.

**11** But if hee be not able to bring two turtle doves, or two yong pigeons, then hee that hath sinned, shall bring for his offering the tenth part of an Ephah of fine flour for a sinne offering, hee shall put none oyle thereto, neither put any incense thereon: for it is a sinne offering.

**12** When shall hee bring it to the Priest, and the Priest shall take his handfull of it, for the remembrance thereof, and burne it vpon the altar with the offerings of the Lord made by fire: for it is a sinne offering.

**13** So the Priest shall make an atonement for him, as touching his sinne that hee hath committed in one of these points, and it shall be forgiven him: and the remnant shall be the Priests, as the meate offering.

**14** And the Lord spake vnto Moses, saying,

**15** If any person transgresse and sinne through ignorance, by taking away things consecrated vnto the Lord, he shall then bring for his trespass offering vnto the Lord a ram without blemish, out of the flocke, worth two shekels of siluer by thy estimation after the shekel of the Sanctuary for a trespass offering.

**16** So hee shall restore that wherein hee hath offended, in taking away of the holy thing, and shall put the fist part more thereto, and giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespass offering, and it shall be forgiven him.

**17** Also if any sinne and doe against any of the Commandements of the Lord, which ought not to be done, and know not, and sinne, and beare his iniquitie,

**18** Then shall hee bring a ramme without blemish out of the flocke, in thy estimation worth two shekels for a trespass offering vnto the Priest: and the Priest shall make an atonement for him concerning his ignorance wherein hee erreth, and was not ware: so it shall be forgiven him.

**19** This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

**6** The offering for finnes which are done wilfully. **9** The Law of the burnt offerings. **13** The fire must abide euermore vpon the altar. **14** The Law of the meate offering. **20** The offering of Aaron, and his finnes.

**A**nd the Lord spake vnto Moses, saying, **2** If any sinne, and commit a trespass against the Lord, and denie vnto his neighbour that, which was taken him to keep, or that which was put to him of a trust, or doeth by robbery, or by violence oppresse his neighbour,

**3** Hee shall found that which was lost, and denie it, and sweareth falsely, for any of these things that a man doeth, wherein he sinneth:

**4** When I say, hee thus sinneth and trespasseth, hee shall then restore the robbery that hee robbed, or the thing taken by violence which hee rooke by force, or the thing which was deliuered him to keepe, or the loit thing which hee found,

**5** Or for whatsoeuer he hath sworne falsely, hee shall both restore it in the whole summe, and shall alide the fist part more thereto, and giue it vnto him to whom it pertaineth, the same day that he offereth for his trespass.

**6** Also hee shall bring for his trespass vnto the Lord, a ramme without blemish out of the flocke in thy estimation worth two shekels for a trespass offering vnto the Priest.

**7** And the Priest shall make an atonement for him before the Lord, and it shall be forgiven

g As touching the first fruits of riches due to the Priests and Leuites.  
h By the estimation of the Priest, Chap. 27. 12.

Chap. 4. 2.  
1 That is, afterward remembrance that he hath sinned, when his conscience doeth accuse him.  
Exod. 30. 13.  
k Els if his sinne against God come of malice hee must die, Numb. 15. 30.

a To bestow and occupie for the vse of him that gaue it.  
b By any guile or vnlawfull means.  
Numb. 5. 6.  
c Wherein he cannot but sinne or, wherein a man accustomed to sinne by petition or such like thing.  
Numb. 5. 7.

Chap. 5. 15.

† Ebr. a soule.  
|| Or, if the Iudge hath taken an othe of any other.  
a Whereby it is commanded to beare witness to the truth, and disclose the iniquitie of the vngodly.

b Or, vow rashly without iust examination of the circumstances, and not knowing what shall be the issue of the same.  
c Which haue bene mentioned before in this Chapter.

† Ebr. if his hand cannot touch, meaning, for his powerlesse.

Chap. 1. 15.

|| Or, pronounced.

|| Or, according to the Law.  
d Or, declare him to be purged of that sinne.  
Verse 7.  
e Which is about a pottell.  
f As in the meate offering, Chap. 2. 1.

Chap. 2. 2.  
Chap 4. 35.



forgiuen him, whatsoever thing hee hath done, and trespassed therein.

8 Then the Lorde spake vnto Moles, saying,

9 Command Aaron and his sonnes, saying, This is the law of the burnt offering, (it is the burnt offering, because it burneth vpon the Altar all the night vnto the morning, and the fire burneth on the Altar.)

10 And the Priest shall put on his linen garment, and shall put on his linnen breeches vpon his flesh, & take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shall put them beside the altar.

11 After, hee shall put off his garments, and put on other rayment, & carie the ashes forth without the holle vnto a cleane place.

12 But the fire vpon the altar shall burne thereon, and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shall burne thereon the fatte of the peace offerings.

13 The fire shall euer burne vpon the altar, and neuer goe out.

14 ¶ Also this is the law of the meate offering, which Aarons sonnes shall offer in the presence of the Lord, before the altar.

15 He shall euen take thence his handfull of fine flour of the meate offering and of the oyle, and all the incense which is vpon the meate offering, and shall burne it vpon the Altar for a sweete savour, \* as a memoriall thereof vnto the Lord:

16 But the rest thereof shall Aaron & his sonnes eate: it shall be eaten without leauen in the holy place: in the court of the Tabernacle of the Congregation they shall eate it.

17 It shall not be baked with leauen: I haue giuen it for: for their portion of mine offerings made by fire: for it is as the sinne offering, and as the trespasse offering.

18 All the males among the children of Aaron shall eate of it: It shall be a statute for euer in your generations concerning the offerings of the Lord made by fire: whatsoever toucheth them shall be holy.

19 ¶ Again the Lorde spake vnto Moles, saying,

20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when hee is anointed: the tenth part of an Ephah of fine flour, for a meate offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shall be made with oyle: thou shalt bring it fryed, and shalt offer the baken pieces of the meate offering for a sweete savour vnto the Lord.

22 And the Priest that is anointed in his stead, among his sonnes, shall offer it: it is the Lords ordinance for euer, it shall be burnt altogether.

23 For euery meate offering of the Priest shall be burnt altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moles, saying,

25 Speake vnto Aaron, and vnto his sonnes, and say, This is the law of the sinne offering, In the place where the burnt offer-

ing is killed, shall the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touch the flesh thereof, shall be holy: and when there droppeyth of the blood thereof vpon a garment, thou shalt wash that whercon it droppeyth in the holy place.

28 Also the earthen pot that it is sodden in, shall be broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with water.

29 All the males among the Priests shall eate thereof, for it is most holy.

30 ¶ But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shall be eaten, but shall be burnt in the fire.

CHAP. VII.

1 The law of the trespasse offering: ¶ Also of the peace offerings. 2 The fat and the blood may not be eaten.

¶ Likewise this is the law of the trespasse offering, it is most holy.

2 In the place where they kill the burnt offering, shall they kill the trespasse offering, and the blood thereof shall be sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rumpe, & the fat that covereth the inwards.

4 After, he shall take away the two kidneies, with the fat that is on them, and vpon the flankes, and the caule on the liuer with the kidneies.

5 Then the Priest shall burne them vpon the altar for an offering made by fire vnto the Lord: this is a trespasse offering.

6 All the males among the Priests shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sin offering is, so is the trespasse offering, one law serueth for both: that wherwith the Priest shall make atonement, shall be his.

8 Also the Priest that offereth any mans burnt offering, shall haue the skinn of the burnt offering, which he hath offered.

9 And al the meate offering that is baken in the oven, and that is dressed in the panne, and in the frying panne, shall be the Priestes that offereth it.

10 And euery meate offering mingled with oyle, and that is fryed, shall pertaine vnto all the sons of Aaron, to all alike.

11 Furthermore, this is the law of the peace offerings, which he shall offer vnto the Lord.

12 If he offer it to a giue thanks, then he shall offer for his thanks offering, unleaue- ned cakes mingled with oyle, and unlea- uened wafers anoynted with oyle, and fine flour fryed with the cakes mingled with oyle.

13 Hee shall offer also his offering with cakes of leaue- ned bread, for his peace offer-

14 And of all the sacrifice he shall offer one

d That is, the ceremonies which ought to be observed therein,

e Vpon his secret parts, Exod. 28 43.  
f In the shippans appointed for that vs.

Chap. 2. 1. numb. 15. 4.

Chap. 2. p.

g Or, kned with leauen, and after baken.

Exod. 29. 37.

Exod. 16. 36.  
h So oft as the baken Priest shall be elected and anoynted.  
i Or, fryed.

i His sonne that shall succede him.

k Meaning the garment of the Priest.

l Which was in the lauer, Exod. 30. 18.

m Out of the campe, chap. 4. 12.

a Which is for the smaller sins, and such as are committed by ignorance.

b At the Court gate.

c The Priest.

d The same ceremonies notwithstanding that this word trespasse signifieth lesse then sinne.

e Meaning, the rest which is left and not burnt.

f Because it had no oyle nor liquor.

g Peace offerings containe a confession & thanksgiving for a benefit received, and also a vow, and free offering to receive a benefit.



cake for an heave offering vnto the Lord, and it shall be the Priestes that sprinkleth the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thanksgiving, shall be eaten the same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a <sup>h</sup>uowe, or a free offering, it shall be eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shall bee burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shall <sup>i</sup>beare his iniquitie.

19 The flesh also that toucheth any vncleane <sup>k</sup>thing, shall not be eaten, but burnt with fire: but <sup>l</sup>of this flesh al that be cleane shall eat thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lord, hauing his <sup>l</sup>uncleannesse vpon him, euen the same person shall be cut off from his people.

21 Moreover, when any toucheth any vncleane thing, as the vncleannesse of man, or of an vncleane beast, or of any filthy abomination, and eateth of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shall be cut off from his people.

22 <sup>l</sup>Againe the Lord spake vnto Moses, saying,

23 <sup>l</sup>Speak vnto the children of Israel, and say, <sup>m</sup>Ye shall eat, no fat of beeuens, nor of sheepe, nor of goats:

24 <sup>n</sup>Yet the fat of the dead beast, and the fat of that, which is toyme with beastes, shall be occupied to any vse, but ye shall not eat of it.

25 <sup>o</sup>For whosoever eateth the fat of the beast, of the which hee shall offer an offering made by fire to the Lord, euen y person that eateth, shall be cut off from his people.

26 <sup>p</sup>Petchey shall ye eat any blood, either of foule, or of beast in all your dwellings.

27 <sup>q</sup>Every person that eateth any blood, euen the same person shall be cut off from his people.

28 <sup>r</sup>And the Lord talked with Moses, saying,

29 <sup>s</sup>Speake vnto the children of Israel, and say, <sup>t</sup>Ye that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 <sup>u</sup>His hands shall bring the offerings of the Lord made by fire: euen the fatte with the breast shall be bring, that the breast may be <sup>v</sup>shaken to and fro before the Lord.

31 <sup>w</sup>When the Priest shall burne the fat vpon the Altar: and the breast shall be Aarons and his sonnes.

32 <sup>x</sup>And the right shoulder shall ye giue vnto the Priest for an heave offering, of your peace offerings.

33 <sup>y</sup>The same that offereth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 <sup>z</sup>For the breast shaken to and fro, and the shoulder lifted by, haue I taken of the children of Israel, euen of their peace offerings, and haue giuen them vnto Aaron the Priest, and to his sonnes by a statute for euer from among the children of Israel.

35 <sup>aa</sup>This is the <sup>aa</sup>anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when hee presented them to serue in the Priestes office vnto the Lord.

36 <sup>ab</sup>The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 <sup>ac</sup>This is also the Law of the burnt offering, of the meate offering, and of the sinne offering, and of the trespass offering, and of the consecrations, and of the peace offerings:

38 <sup>ad</sup>Which the Lord commanded Moses in the mount Sinai, when hee commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 <sup>ae</sup>The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

<sup>af</sup>Afterward the Lord spake vnto Moses, saying,

2 <sup>ag</sup>Take Aaron and his sonnes with him, and the garments and the <sup>ag</sup>anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vneleuened bread,

3 <sup>ah</sup>And a Temple all the company at the doore of the Tabernacle of the Congregation.

4 <sup>ai</sup>So Moses did as the Lord commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 <sup>aj</sup>Then Moses said vnto the company, <sup>aj</sup>This is the thing which the Lord hath commanded to doe.

6 <sup>ak</sup>And Moses brought Aaron and his sonnes, and washed them with water,

7 <sup>al</sup>And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which hee girded with the brydred garde of the Ephod, and bound it vnto him therewith.

8 <sup>am</sup>After, hee put the breast plate thereon, and put in the breastplate <sup>am</sup>the Urin and the Chummain.

9 <sup>an</sup>Also hee put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the <sup>an</sup>holy crowne, as the Lord had commanded Moses.

10 <sup>ao</sup>(Now Moses had taken the anointing oyle, and anointed the <sup>ao</sup>Tabernacle, and all that was therein, and sanctified them,

<sup>na</sup>That is, his priuiledge, reward and portion.

<sup>ob</sup>Which sacrifice was offered when the Priestes were consecrated, Exod. 29. 22.

<sup>od</sup>Exod. 29. 4.

<sup>oe</sup>Exod. 28. 36.

<sup>of</sup>a So called, because this superscription, to the Lord, was giuen in it. <sup>of</sup>b That is, the Holiest of all, the Sanctuary, and the Court.

<sup>h</sup>If he make a vow to offer: for is the flesh of the peace offerings must be eaten the same day.

<sup>i</sup>The sin wherefore he offered, shall remaine.

<sup>k</sup>After it be sacrificed.

<sup>l</sup>Of the peace offering, that is cleane.

<sup>m</sup>Chap. 15. 3.

<sup>n</sup>Chap. 3. 17.

<sup>o</sup>Gen. 9. 4. chap. 17. 34.

<sup>p</sup>And should not send it by another.

<sup>q</sup>Exod. 29. 24.



11 And sprinkled thereof upon the altar seven times, and anoynted the altar, and all his instruments, and the lauer, and his foot, to sanctifie them)

12 \*And he powred of the anoynting oyle upon Aarons head, and anoynted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates upon them, and girded them with girdles, & put bonets upon their heads, as the Lord had commanded Moses.

14 \* Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their hands upon the head of the bullocke for the sinne offering.

15 And Moses slew him, and tooke the blood, which hee put upon the hornes of the altar round about with his finger, and purified the altar, and powred the rest of the blood at the foot of the altar: so he sanctified it, to make reconciliation upon it.

16 Then he tooke all the fat that was upon the inwards, and the kall of the liver, and the two kidnies with their fat, which Moses burned upon the altar.

17 But the bullocke and his hide, and his fleshy, and his dung, hee burnt with fire without the holte, as the Lord had commanded Moses.

18 Also hee brought the ramme for the burnt offering, and Aaron and his sonnes put their hands upon the head of the ramme.

19 So Moses killed it, and sprinkled the blood upon the altar round about.

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwards and the legs in water: so Moses burnt the ramme every whit upon the altar: for it was a burnt offering for a sweet savour, which was made by fire unto the Lord, as the Lord had commanded Moses.

22 \* After, hee brought the other ram, the ramme of consecrations, and Aaron and his sonnes laid their hands upon the head of the ramme,

23 Which Moses slew, and tooke of the blood of it, and put it upon the laype of Aarons right eare, and upon the thumbe of his right hand, & upon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the laype of their right eares, and upon the thumbe of their right handes, and upon the great toes of their right feete, and Moses sprinkled the rest of the blood upon the altar round about.

25 And hee tooke the fat and the rumpe, and all the fat that was upon the inwards, and the kall of the liver, and the two kidnies with their fat, and the right shoulder.

26 Also hee tooke of the basket of the unleavened bread that was before the Lorde, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shoulder.

27 So hee put \*all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their hands, and burnt them upon the altar for a burnt offering: for they were consecrations for a sweet savour which were made by fire unto the Lord.

29 Likewise Moses tooke the brest of the ramme of consecrations, and shooke it to and fro before the Lord: for it was Moses \* portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was upon the altar, and sprinkled it upon Aaron, upon his garments, and upon his sonnes, and on his sonnes garments with him, so hee sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

31 \* Afterward Moses said unto Aaron and his sonnes, See ye the fleshy at the doore of the Tabernacle of the Congregation, and there \* eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eat it.

32 But that which remaineth of the fleshy and of the bread, shall ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Congregation seven dayes, until the dayes of your consecrations be at an end: for \* seven dayes, said the Lord, shall hee & consecrate you,

34 As he hath done this day: so the Lord hath commanded to doe, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Congregation day and night, seven dayes, and shal keepe the watch of the Lord, that yee die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

8 The first offering of Aarons. 22 Aaron blest the people. 23 The glory of the Lord is shewed. 24 The fire cometh from the Lord.

And in the eighth day Moses called Aaron and his sonnes, and the Elders of Israel:

\* Then he said unto Aaron, Take thee a yong calfe for a sinne offering, and a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And unto the children of Israel thou shalt speake, saying, Take ye an hee goare for a sinne offering, and a calfe, and a lambe both of a yeere olds, without blemish, for a burnt offering:

4 Also a bullocke, and a ramme for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord will appeare unto you.

5 Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assembly drew neere and stood before the Lord.

6 (For Moses had sayd, This is the thing which the Lord commanded that yee should

Exod. 29. 26.

g At the doore of the court. Exod. 29. 32. chap. 24. 9.

Exod. 29. 35. f Ebr. fill your hands. g Or, as I have done.

h By commission giuen to Moses.

a After their consecration: for the seven dayes before, the Priests were consecrate. Exod. 29. 1.

b Aaron entereth into the possession of the Priesthood, & offereth the four principal sacrifices: the burnt offering, the sinne offering, the peace offerings, and the meat offering.

c Before the Altar, where his glory appeared.

Ecclus. 4. 5. 15. p sal. 133. 2.

Exod. 29. 1. chap. 9. 2.

e Of the burnt offering.

d To offer for the sinnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the Priest ha h the skin, Chap. 7. 8.

Exod. 29. 31.

f Moses did this because that the Priests were not yet established in their office.

Exod. 29. 24.



CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

should do, and the glory of the Lord shall appeare vnto you)

7 Then Moses sayd vnto Aaron, Draw neere to the altar, & offer thy sinne offering, and thy burnt offering, and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dight his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foot of the altar.

10 But the fat and the kidnies, and the kal of the liuer of the sinne offering, he burnt vpon the altar, as the Lord had commanded Moses.

11 The fleshy also, and the hide hee burnt with fire without the holte.

12 After, he slew the burnt offering, and Aarons sonnes brought vnto him the blood, which hee spinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, and the head, and he burnt them vpon the altar.

14 Likewise hee did wash the inwardes and the legs, & burnt them vpon the burnt offering on the altar.

15 ¶ When he offered the peoples offering, andooke a goate, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, & prepared it according to the maner.

17 He presented also the meat offering, and filled his hand thereof, and beside the burnt sacrifice of the morning, hee burnt this vpon the altar.

18 He slew also the bullocke, & the ramme for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he spinkled vpon the altar round about,

19 Which the fat of the bullocke, and of the ramme, the rumpe and that which couereth the inwardes and the kidnies, and the kal of the liuer.

20 So they laid the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the breasts and the right shoulder Aaron tooke to and too before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, and came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and blessed the people, \* and the glory of the Lord appeared to all the people.

24 \* And there came a fire out from the Lord, & consumed vpon the altar the burnt offering and the fat: which when all the people saw, they gaue thanks, and fel on their faces.

¶ **B**Ut \* Nadab and Abihu, the sonnes of Aaron, tooke either of them his censur, and put fire therein, and put incense thereupon, and offered strange fire before the Lord, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Loide spake, saying, I will be sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Gizziel, the vncke of Aaron, and sayd vnto them, Come neere, carry your brethren from before the Sanctuary out of the holte.

5 Then they went and carried them in their coates out of the holte, as Moses had commanded.

6 After, Moses sayd vnto Aaron, & vnto Eleazar & Ithamar his sonnes, \* Uncover not your heads, neither rent your clothes, lest ye die, and lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, lest ye die: for the anoynting oyle of the Lord is vpon you: and they did according to Moses commandement.

8 ¶ And the Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine, nor strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses.

12 ¶ Then Moses layd vnto Aaron and vnto Eleazar & to Ithamar his sonnes that were left, Take the meate offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shall eat it in the holy place, because it is thy due and thy sonnes due of the offerings of the Lord, made by fire: for so I am commanded.

14 Also the shaken breast and the heane shoulder shall ye eat in a cleane place: thou and thy sonnes, and thy daughters with thee: for they are giuen as thy due and thy sonnes due, of the peace offerings of the children of Israel.

15 The heane shoulder, and the shaken breast shall they bring with the offerings made by fire of the fat, to shake it to and fro before

Num. 3. 4. and 26. 61.

1 Chron. 24. 2. a Nottaken of the altar, which was sent from heauen, and enclosed all the captiuitie of Babylon.

b I will punish them that serue me otherwise then I haue commanded, nor sparing the chiefe, that the people may feare and praise my iudgements.

¶ Or, consins.

c As though ye lamented for them, preferring your carnall affliction to Gods iust iudgement, Chap. 19. 28. Deut. 14. 1.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

¶ Or, drinke that maketh drunke.

¶ Or, commision. Exod. 29. 24.

¶ Or, wherein is no vncleannesse.

e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of selt fruits, the first borne, and the Easter lambe, Reade chap. 22.

12. 13.

¶ Or, right, or portion.

d Reade for the vnderstanding of this place, Hebr. 5. 3. and 7. 27.

e That is, he layd them in order, and so they were burnt when the Lord sent downe fire.

f All this must be vnderstood of the preparation of the sacrifices which were burnt after, versle 24.

Exod. 29. 38.

g Of the bullock and the ramme. h Because the altar was neere the Sanctuary which was the vpper end, therefore he is said to come downe.

i Or, prayed for the people.

1. Macca 2. 8. Gene 4. 4.

1. King. 18. 38. 2. Chron. 7. 1.

2. Mic. 2. 10, 11.

¶ Or, gaue a shout for ioy.



before the Lord, and it shall be thine and thy  
sonnes with thee by a law for euer, as the  
Lord hath commanded.

16 ¶ And Moses sought the goate that  
was offered for inime, and for it was burnt:  
therefore hee was angry with Eleazar and  
Ithamar the sonnes of Aaron, which were  
left aliuie, saying,

17 Wherefore haue ye not eaten the sinne  
offering in the holy place, seeing it is most  
holy; and God hath giuen it you, to beare the  
iniquitie of the Congregation, to make an  
atonement for them before the Lord.

18 Behold, y blood of it was not brought  
within the holy place: yee should haue eaten  
it in the holy place, \* as I commanded.

19 And Aaron said vnto Moses, Behold,  
this day s haue they offered their sinne offer-  
ing, & they burnt offering before the Lord,  
and such things as thou knowest are come vnto  
mee: If I had eaten the sinne offering to  
day, should it haue bene accepted in the  
light of the Lord?

20 So when Moses heard it, hee was  
content.

CHAP. XI.

2 Of beasts, fishes, and birds, which be cleane,  
and which be vncleane.

After, the Lord spake vnto Moses and  
Aaron, saying vnto them,

2 Speake vnto the children of Israel,  
and say, \* These are the beastes which yee  
shall eate, among all the beasts that are on  
the earth.

3 Whatsoeuer parteth the hoofe, and is  
clouen footed, and cheweth the cud among  
the beasts, that shall yee eate:

4 But of them that chew the cud, or de-  
uide the hoofe onely, of them yee shall not  
eate: as the camell, because he cheweth the  
cud, and diuideth not the hoofe, hee shall be  
vncleane to you.

5 Likewise the cony, because he cheweth  
the cud and diuideth not the hoofe, he shall be  
vncleane to you.

6 Also the hare, because he cheweth the  
cud, and diuideth not the hoofe, yee shall be  
vncleane to you.

7 And the swine, because he parteth the  
hoofe, and is clouen footed, but cheweth not  
the cud, he shall be vncleane to you.

8 Of their flesh shall yee not eate, and  
their carkeis shall yee not touch: for they shall  
be vncleane to you.

9 ¶ These shall yee eat, of all that are in  
the waters: whatsoeuer hath finnes and  
scales in the waters, in the seas, or in the ri-  
uers, then shall yee eate.

10 But all that haue not finnes nor scales  
in the seas, or in the riuers, of all that mo-  
ueth in the waters, and of all liuing things  
that are in the waters, they shall be an abo-  
mination vnto you.

11 They, I say, shall be an abomination  
to you: yee shall not eat of their flesh, but shall  
abhorre their carkeis.

12 Whatsoeuer hath not finnes nor scales  
in the waters, that shall be abomination vnto  
you.

13 ¶ These shall yee haue also in abomina-

tion among the fowles, they shall not be ea-  
ten: for they are an abomination, the eagle,  
and the goshauke, and the osprey,

14 Also the Culture, and the kite after  
his kinde,

15 And all Ravens after their kind:

16 The ostrich also and the night crow,  
and the swanew, and the hauke after his  
kinde:

17 The little owle also, and the cozmo-  
rant, and the great owle.

18 Also the redshauke, and the pellicane,  
and the swanne:

19 The stoike also, the heron after his  
kinde, and the lapwing, and the backe:

20 And euery soule that creepeth and goeth  
vpon all foure, such shall be an abomina-  
tion vnto you.

21 Yet these shall yee eate: of euery soule  
that creepeth & goeth vpon all foure, which  
I haue their feete and legs all of one to leape  
withall vpon the earth.

22 Of them yee shall eate these, the gras-  
hopper after his kinde, and the Solcan af-  
ter his kinde, the bargol after his kinde, and  
the hagab after his kinde.

23 But all other fowles, that creepeth and  
haue foure feete, they shall be abomination vnto  
you.

24 For by such you shall be polluted: who-  
soeuer toucheth their carkeis, shall be vncleane  
vnto the euenting.

25 Whatsoeuer also heareth of their car-  
keis, shall wash his clothes, and be vncleane  
vntill euen.

26 Euery beast that hath clawes diui-  
ded, and is not clouen footed, nor cheweth  
the cud, such shall be vncleane vnto you:  
euery one that toucheth them, shall be vncleane.

27 And whatsoeuer goeth vpon his  
pawes among all maner beastes that goeth  
on all foure, such shall be vncleane vnto you:  
who so doth touch their carkeis, shall be vncleane  
vntill the euen.

28 And he that beareth their carkeis, shall  
wash his clothes, and be vncleane vntill the  
euen: for such shall be vncleane vnto you.

29 ¶ Also these shall be vncleane to you a-  
mong the things that creepeth & moue vpon  
the earth, the weasell, and the moule, and the  
frog, after his kinde:

30 Also the eat, and the lizard, and the  
chameleon, and the scellio, and the molle.

31 These shall be vncleane to you among  
all that creepeth: who soeuer doth touch them  
when they be dead, shall be vncleane vntill the  
euen.

32 Also whatsoeuer any of the dead car-  
keis of them doth fall vpon, shall be vncleane,  
whether it be vessel of wood, or ray-  
ment of skyn, or sacke: whatsoeuer vessel  
it be that is occupied, it shall be put in the  
water as vncleane vntill the euen, and so be  
purified.

33 But euery earthen vessell whereinto  
any of them falleth whatsoeuer is within it  
shall be vncleane, and yee shall breake it.

34 All meat also that shall be eaten, if a-  
ny such water come vpon it, shall be vncleane:  
and all drinke that shall be drunke in all  
such

¶ Or, Gryphyn, as  
is in the Græcke.

¶ Or, Cuckowe.

¶ Or, Porphyria.

¶ Or, haue no bow-  
ings on their feet.

¶ These were  
certaine kindes  
of grasshoppers,  
which are not  
now properly  
knowne.

¶ Out of the  
campe.

¶ Or, hath not his  
foote clawes as  
two.

h The greene  
frogge that sit-  
teth on the  
bushes.

¶ Or, Crocodile.

i As a bottell  
or bagge.

Chap. 6. 28.

2. Mac. 2. 11.

f And not con-  
sumed, as Nadab  
and Abihu.

Chap. 6. 26.  
g That is, Nadab  
and Abihu.

h Moses bare  
with his infirmi-  
tie, considering  
his great sorrow,  
but doth not  
leane an example  
to forgie them  
that maliciously  
transgresse the  
commandement  
of God.

Gen. 7. 2.  
deut. 14. 4.  
acts 10. 14.

a Or, whereof  
yee may eate.  
b He notch  
four sorts of  
beasts: some  
chew the cud  
onely, and some  
haue onely the  
foote cleft:  
others neither  
chew the cud,  
nor haue the  
hoofe cleft: the  
fourth both  
chew the cud,  
and haue the  
hoofe diuided,  
which may be  
eaten.

2. Mac. 6. 18.  
c God would  
that hereby for a  
time they should  
be discerned as  
his people from  
the Gentiles.

d As little fish  
kindred of the  
slime

e As they which  
come of genera-  
tion.



such vessels shall be vncleane.

35 And euery thing that their carkeles fall vpon shall be vncleane: the fornace of the pot shall bee broken: for they are vncleane, and shall be vncleane vnto you.

36 Yet the fountains and welles where there is plentie of water shall be cleane: but that which toucheth their carkeles shall be vncleane.

37 And if there fall of their dead carkeles vpon any seed, which useth to be sowne, it shall be vncleane.

38 Wherif any water be powred vpon the seed, and there fall of their dead carkeles thereon, it shall be vncleane vnto you.

39 If also any beast wherof ye may eat, die, he that toucheth the carkeles thereof, shall be vncleane vntill the euen.

40 And hee that careth of the carkeles of it, shall wash his clothes, and bee vncleane vntill the euen: hee also that beareth the carkeles of it, shall wash his clothes, and bee vncleane vntill the euen.

41 Euery creeping thing therfore that creepeth vpon the earth, shall bee an abomination, and not be eaten.

42 What soeuer goeth vpon the breast, & what soeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, yee shall not eate of them, for they shall be abomination.

43 Yee shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: yee shall not, I say, be defiled by them.

44 For I am the Lorde your God: bee sanctified therfore, and bee holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lorde that brought you out of the land of Egypt, to bee your God, and that you should be holy, for I am holy.

46 This is the law of the bestes and of foules, and of euery liuing thing that mooueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may bee a difference betwene the vncleane & cleane, and betwene the beast that may bee eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A law how women should be purged after their deliuerance.

And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say, When a woman hath brought forth seed, and borne a man child, shee shall be vncleane seven dayes, like as shee is vncleane when shee is put apart for her: \* Discalc.

3 (\*And in the eighth day, the foreskinne of the childes flesh shall be circumcised.)

4 And shee shall continue in the blood of her purifying eue & thirty dayes: shee shall touch no hollowed thing, nor come into the Sanctuary, vntill the time of her purifying be out.

5 But if she beare a maids child, then she

shall be vncleane two weekes, as when she hath her diseale: and shee shall continue in the blood of her purifying threelooke and fixe dayes.

6 Now when the dayes of her purifying are out, (whether it bee for a sonne or for a daughter) shee shall bring to the Priest a lambe of one yere old for a burnt offering, and a young pigeon or a turtle dove for a sin offering, vnto the doore of the Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so shee shall be purged of the issue of her blood. This is the law for her that hath borne a male or female.

8 But if shee bee not able to bring a lambe, shee shall bring two turtles, or two young pigeons: the one for a burnt offering, and the other for a sinne offering, and the Priest shall make an atonement for her: so shee shall be cleane.

CHAP. XIII.

2 What considerations the Priests ought to obserue in iudging the leprosie, 29 The blacke spot or scabbe, 47 and the leprosie of the garment.

Moses the Lorde spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling, or a scab, or a white spot, or that in the skinne of his flesh it bee like the plague of leprosie, then hee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests.

3 And the Priests shall looke on the sore in the skinne of his flesh: if the haire in the sore bee turned into white, or the sore seeme to be lower then the skinne of his flesh, it is a plague of leprosie: therfore the Priest shall looke on him, and pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skin, nor the haire thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seven dayes.

5 After, the Priest shall looke vpon him the seventh day: and if the plague seeme to him to abide still, and the plague growe not in the skinne, the Priest shall shut him vp yet seven dayes more.

6 After, the Priest shall looke on him againe the seventh day, and if the plague bee darke, and the sore growe not in the skinne, then the Priest shall pronounce him cleane, for it is a scab: therfore hee shall wash his clothes, and be cleane.

7 But if the scab growe more in the skin, after that he is seene of the Priest, for to bee purged, he shall be seene of the Priest yet againe.

8 When the Priest shall consider, and if the scab shall growe in the skin, then the Priest shall pronounce him vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, hee shall be brought vnto the Priest,

10 And the Priest shall see him: and if the swelling bee white in the skinne: and haue made the haire white, and there bee rawe flesh in the swelling,

e Twice so long as if she bare a man child.

f Where the burnt offerings were wont to be offered.

†Ebr. if her hand finde not the worth of a lambe Luke 2.24.

a That it may be suspected to be the leproie.

b That is, shrunk in, and bee lower then the rest of the skin, †Ebr. shall pollute him.

†Ebr. in his eyes.

c As hauing the skinne drawn together, or blackish.

†Ebr. shall cleanse him.

¶Or, be spread abroad.

d As touching his bodily diseafe: for his diseafe was not imputed to him for sinne before God, though it were the punishment of sinne.

k So much of the water as toucheth it,

l He speaketh of seed, that is laid to keepe before it be sowne,

m He sheweth why God did chuse them to be his people, 1. 1. Pet. 1. 15.

a So that her husband for that time could not resort to her. †Or, floures. Chap. 15. 19. Luke 2. 22. †ohn 7. 22.

b Besides the first seven dayes.

c As sacrifice or such like.

d That is, into the Court gate, till after forty dayes.



11 It is an oide leprosie in the skinne of his flesh; and the Priest shall pronounce him vn-cleane, and shall not shut him vp, for he is vn-cleane.

Or, bud.

12 Also if the leprosie break out in the skinne, and the leprosie cover all the skinne of the plague, from his head, euen to his feete, wheresoener the Priest looketh,

13 Then the Priest shall consider: and if the leprosie come all his flesh, hee shall pronounce the plague to be cleane, because it is all turned into whitenesse: so hee shall be cleane.

14 But if there be raw flesh on him when hee is seene, he shall be vn-cleane.

15 For the Priest shall see the raw flesh, and declare him to be vn-cleane: for the raw flesh is vn-cleane, therefore it is the leprosie.

16 Or, if the raw flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall behold him: and if the soze bee changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 The flesh also in whose skinne there is a bile, and is healed,

19 And in the place of the bile there be a white swelling, or a white spotte somewhat reddish, it shall be seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him vn-cleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white haire therein, and if it be not lower then the skinne, but be darker, then the Priest shall shut him vp seven dayes.

22 And if it spread abroad in the flesh, the Priest shall pronounce him vn-cleane, for it is a soze.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be cleane.

24 If there be any flesh, in whose skin there is an hot burning, and the quicke flesh of the burning haue a white spot somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vn-cleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spotte, and be no lower then the other skinne, but be darker, then the Priest shall shut him vp seven dayes.

27 After, the Priest shall looke on him the seventh day: if it bee grown abroad in the skinne, then the Priest shall pronounce him vn-cleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skinne, but is darke, it is a rising of the burning: the Priest shall therefore declare him cleane, for it is the drying vp of the burning.

29 If also a man or woman hath a soze

e For it is not that contagious leprosie that infectede, but a kind of skirfe, which hath not the flesh raw as the leprosie.

f That is, declares that the flesh is not found, but is in danger to be leprous.

Or, impostume.

g None were exempted, but if the Priest pronounced him vn-cleane, he was put out from among the people, as appeareth by Marie the Prophetesse, Numb. 12. 14. and by King Vzziah, 2. Chro. 26. 20.

h If he haue a white spot in that place where the burning was after healed.

Or, swelling.

on the head, or in the beard,

30 Then the Priest shall see the soze: and if it appeare lower then the skin, and there be in it a final yellow haire, then the Priest shall pronounce him vn-cleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the soze of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the Priest shall shut vp him that hath the soze of the blacke spotte, seuen dayes.

32 After, in the seventh day the Priest shall looke on the soze: and if the blacke spot grow not, and there be in it no yellow haire, and the black spot seeme not lower then the skinne,

33 Then he shall be shauen, but the place of the blacke spot shall be not shaued: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seventh day the Priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the other skinne, then the Priest shall cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shall looke on it: and if the blacke spotte grow in the skinne, the Priest shall not seeke for the yellow haire: for he is vn-cleane.

37 But if the blacke spotte seems to him to abide, and that blacke haire growe therein, the blacke spotte is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 Furthermore if there bee manie white spots in the skin of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skin: therefore he is cleane.

40 And the man whose haire is fallen off his head, and is balde, is cleane.

41 And if his head lose the haire on the forepart, and bee balde before, hee is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish soze, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the soze be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and vn-cleane: therefore the Priest shall pronounce him altogether vn-cleane: for the soze is in his head.

45 The leper also in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a covering vpon his eyes, and shall cry, I am vn-cleane, I am vn-cleane.

46 As long as the disease shall be vpon him, he shall be polluted, for hee is vn-cleane: hee shall

i Which was not wont to be there, or els smaller then in any other part of the body.

k He shall not care whether the yellow haire bee there or no.

l By sickness, or any other inconuenience.

m In signe of sorrow and lamentation. n Either in token of mourning, or for feare of infection of others.



Numb. 5. 2.  
2. King. 15. 6.

shall dwell alone, \* without the campe shall his habitation be.

47 Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linnen garment.

48 Whether it be in the warpe or in the woofe of linnen or of wollen, either in a skin, or in any thing made of skin,

49 And if the toze be greene, or somewhat reddish in the garment, or in the skin, or in the warpe, or in the woofe, or in an thing that is made of skin, it is a plague of leprosie, and shall be shewed vnto the Priest.

50 Then the Priest shall see the plague, and shew vnto him that hath the plague, seven dayes,

51 And shall looke on the plague the seventh day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the kinne, or in any thing that is made of skin, that plague is a fretting leprosie, and vncleane.

52 And hee shall burne the garment, or the warpe, or the woofe, whether it be woollen or linnen, or any thing that is made of skin, wherein the plague is: for it is a fretting leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague grow not in the garment, or in the woofe, or in what occur thing of skinne it be,

54 Then the Priest shall command them to wash the thing wherein the plague is, and he shall shew it vnto seven dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fretting leprosie, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment, or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprosie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou haue washed the garment or the warpe, or the woofe, or what occur thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAPTER. XIII.

3 The cleansing of the leper, 34 and of the house that he us in.

AND the Lord spake vnto Moses, saying, \* This is the law of the leper in the day of his cleansing: that is, he shall be brought vnto the Priest,  
3 And the Priest shall goe out of the

campe, and the Priest shall consider him: and if the plague of leprosie be healed in the leproet,

4 Then shall the Priest command to take for him that is cleansed, two sparrows alme and cleane, and cedar wood, and a scarlet lace, and hyssope.

5 And the Priest shall command to kill one of the birds ouer pure water in an earthen vessel.

6 After, hee shall take the line sparrow with the cedar wood, and his scarlet lace, and the hyssope, and shall dip them and the lining sparrow in the blood of the sparrow slaine ouer the pure water,

7 And hee shall sprinkle vpon him that must be cleansed of his leprosie, seven times, and cleanse him, and shall let goe the line sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his clothes, and shoue off all his haire, and wash himselfe in water, so hee shall be cleane: after that shall hee come into the hoste, but shall tary without his tent seven dayes.

9 So in the seventh day hee shall shoue off all his haire, both his head and his beard, and his eye browes: euen all his haire shall bee shoue, and shall wash his clothes, and shall wash his flesh in water: so hee shall be cleane.

10 Then in the eight day hee shall take two hee lambs without blemish, and an ewe lambe of a yeere olde without blemish, and three tenth deales of fine flour for a meate offering mingled with oyle, and a pint of oyle.

11 And the Priest that maketh him cleane, shall bring the man which is to be made cleane, and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespass offering, and the pint of oyle, and shall make them to and fro before the Lord.

13 And he shall kill the lambe in the place where the linc offering and the burnt offering are slaine, euen in the holy place: for as the linc offering is the Priestis, so is the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lay of the right eare of him that shall be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foot.

15 The Priest shall also take of the pint of oyle, and powre it into the palme of his left hand.

16 And the Priest shall dippe his right finger in the oyle that is in his left hand, & shall sprinkle of the oyle with his finger seven times before the Lord.

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lay of the right eare of him that is to be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foot, & where the blood of the trespass offering was put.

18 But the remnant of the oyle that is in the

Or, little birds. b Of birds which were permitted to be eaten. c Running water, or of the fountaines.

d Signifying that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member. f This measure in Ebrew is called Log, and containeth sixe egges in measure.

Exod. 29. 24.

Chap. 7. 7.

† Ebr the finger of his right hand.

† Ebr vpon the blood of the trespass offering.

o Whether it be garment, vessel, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

Matth. 8. 2. Marke 1. 40. Luke 5. 12.

2 Or the ceremony which shall be vsed in his purgation.



the Priest's hand, hee shall powze vpon the head of him that is to bee cleansed : so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering, and make an atonement for him that is to be cleansed of his uncleannesse: then after shall he kill the burnt offering.

20 So the Priest shall offer the burnt offering, and the meate offering vpon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

21 But if he be poore, and not able, then he shall bring one Lambe for a trespass offering, and he shall be shaven, for his reconciliation, and a sencele deale of fine flour mingled with oyle, for a meate offering, with a pinte of oyle.

22 Also two turtle doves, or two young pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering.

23 And he shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall shake them to and fro before the Lord.

25 And he shall kill the lambe of the trespass offering, and the Priest shall take of the blood of the trespass offering, and put it vpon the lappe of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powze of the oyle into the paine of his owne left hand.

27 So the Priest shall with his right finger, sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that is in his hand, vpon the lappe of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priest's hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall present one of the turtle doves, or of the yong pigeons, as hee is able:

31 Such, I say, as hee is able, the one for a sinne offering, and the other for a burnt offering with the meate offering: so the Priest shall make an atonement for him that is to be cleansed, before the Lord.

32 This is the lawe of him which hath the plague of leprofie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses, and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, If I sende the plague of leprofie in an house of the land of your possession,

35 Then hee that oweth the house, shall come and tell the Priest, saying, Bee

thinke there is like a plague of leprofie in the house.

36 Then the Priest shall command them to empye the house before the Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest go in to see the house,

37 And he shall marke the plague: and if the plague be in the walles of the house, and that there bee deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall goe out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seventh day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall command them to take away the stones wherein the plague is, and they shall cast them into a foule place without the city.

41 Also hee shall cause to scrape the house within round about, and powze the dust, that they haue pared off, without the cite in an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe, and breake out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistered the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a fretting leprofie in the house: it is therefore vncleane.

45 And he shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shall carie them out of the cite into an vncleane place.

46 Howsoever he that goeth into the house all the while that it is shut vp, hee shall be vncleane vntill the euen.

47 He also that sleepeth in the house, shall wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shall come and see that the plague hath spread no further in the house after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparrowes, and cedar wood, and scarlet lace, and hyssope.

50 And hee shall kill one sparrowe over pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssope, and the scarlet lace with the liue sparrow, and dip them in the blood of the liue sparrow, and in the pure water, and sprinkle the house seuen times:

52 So shall hee cleanse the house with the blood of the sparrow, and with the pure water, and with the liue sparrow, and with the cedar wood, and with the hyssope, and with the scarlet lace.

53 Afterward hee shall let goe the liue sparrowe out of the towne into the broad fields:

¶ Or, blackewell, or hollow strakes.

¶ Or, polluted.

in Where carions were cast, and other filth, that the people might not therewith be infected.

n That is, hee shall command it to be pulled downe, as verse 40. ¶ Or, dust.

o It seemed that this was a lace or string to binde the byslope to the wood, and so was made a sprinkle, the Appostle to the Hebrewes calleth it scarlet wool, Heb. 9. 19.

¶ Ebr. cite, ¶ Ebr. on the face of the field.

† Ebr. his hand cannot take it.

g Which is an Omer, i.e. Exo. 16. 16.

h Or, shall offer them as the offering that is shaken to and fro.

† Ebr. into the palme of the Priests left hand.

¶ Or, where the blood of the trespass offering was put, as verse 17.

i Whether of them he can get.

¶ Or, besides the meate offering.

k This order is appointed for the poore man, l This declarcth that no plague nor punishment cometh to man without Gods providence and his sending.



fields: so shall he make atonement for the house, and it shall be cleane.

Chap. 13. 30.

54 This is the law for euery plague of leprosie and a blacke spot,

55 And of the leprosie of the garment, and of the house,

||Or, rising.

56 And of the swelling, and of the scab, and of the white spot.

†Ebr. in the day of the vncleane, and in the day of the cleane.

57 This is the law of the leprosie to teach when a thing is vncleane, and when it is cleane.

CHAPTER XV.

2. 19 The manner of purging the vncleane issues, both of men and women. 31 The children of Israel must be separate from all vncleannesse.

¶Mand to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoener hath an issue from his flesh, is vncleane, because of his issue.

a Whose seed either in sleeping, or els of weaknesse of nature issueth at his secret part.

3 And this shall be his vncleannesse in his issue: when his flesh auoydeth his issue, or if his flesh be stopp'd from his issue, this is his vncleannesse.

b Or, chething, wherefore he shall be vncleane.

4 Euery bed whereon he lieth that hath the issue, shall be vncleane, and euery thing whereon he sitteth shall be vncleane.

5 Whosoener also toucheth his bed, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

6 And hee that sitteth on any thing whereon he sate that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the issue, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

e On whom the vncleane man did spit.

8 If he also that hath the issue, spit vpon him that is cleane, hee shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

d The word significeth euery thing whereon a man rideth,

9 And what saddle soeuer he rideth vpon, that hath the issue, shall be vncleane.

10 And whosoener toucheth any thing that was vnder him shall be vncleane vntill the euen: and hee that beareth those things, shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

11 Likewise whosoener hee toucheth that hath the issue (and hath not washed his hands in water) shall wash his clothes, and wash himselfe in water, and shall be vncleane vntill the euen.

Chap. 6. 28.

12 \* And the vessell of earth that he toucheth, which hath the issue, shall be broken: and euery vessell of wood shall be rinsed in water.

e That is, be restored to his old state, and be healed thereof,

13 But if he that hath an issue, be cleansed of his issue, then shall he count him seven dayes for his cleansing, and wash his clothes, and wash his flesh in pure water: so shall hee be cleane.

14 Then the eighth day he shall take vnto him two turtle doves, or two yong pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall giue them vnto the Priest.

15 And the Priest shall make of the one

of them a sinne offering, and of the other a burnt offering: so the Priest shall make an atonement for him before the Lord, for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his flesh in water, and be vncleane vntill the euen.

f Meaning, all his body.

17 And euery garment and euery skinne whereupon shall be issue of seed, shall be euery washed with water, and bee vncleane vnto the euen.

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselves with water, and be vncleane vntill the euen.

19 ¶ Also when a woman shall haue an issue, and her issue in her flesh shall be blood, she shall be put apart seven dayes: and whosoener toucheth her, shall be vncleane vntill the euen.

||Or, secret part.

20 And whatsoeuer she lieth vpon in her separation, shall be vncleane, and euery thing that she sitteth vpon, shall be vncleane.

21 Whosoener also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shall be vncleane vnto the euen.

22 And whosoener toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen:

23 So that whether he touch her bed, or any thing whereon she hath sit, he shall be vncleane vnto the euen.

24 And if a man lie with her, at the flowers of her separation touch him, he shall be vncleane seven dayes: and all the whole bed whereon he lieth, shall be vncleane.

25 Also when a womans issue of blood runneth long time besides the time of her flowers, or when she hath an issue longer then her flowers, all the dayes of the issue of her vncleannesse, she shall be vncleane as in the time of her flowers.

26 Euery bed whereon she lieth (as long as her issue lasteth) shall be to her as her bed of her separation: and whatsoeuer she sitteth vpon, shall be vncleane, as her vncleannesse when she is put apart.

27 And whosoever toucheth these things, shall be vncleane, and shall wash his clothes, and wash himselfe in water, and shall be vncleane vnto the euen.

28 But if she be cleansed of her issue, then she shall count her seven dayes, and after, she shall be cleane.

29 And in the eighth day she shall take vnto her two turtles, or two yong pigeons, and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne offering, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannesse.

31 Thus shall ye separate the children of Israel from their vncleannesse, that they die not in their vncleannesse, if they desire my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whom goeth an issue of seed whereby he is defiled:

g That is, when she hath her floures whereby she is separate from her husband, from the Tabernacle, and from touching of any holy thing

h If any other vncleannesse did onely touch him in the bed: for els the man that companied with such a woman, should die, Chap. 20. 18.

†Ebr. separations. i Shall be vn-cleane, as the bed whereon she lay when she had her naturall disease.

k After the time that she is recovered.

l Seeing that God requireth of his purity and cleanness: wee cannot be his, except our filth and finnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.



33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

2 The Priest might not at all times come into the most holy place, 3 The Scape goate. 14 The purging of the Sanctuay. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the finnes of the people. 29 The feast of cleansing finnes.

1. ¶ There moze the Lord spake vnto Moses, \* after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, \* that he come not at all times into the Holy place within the vail, before the Mercie seat, which is vpon the Arke, that he die not: for I will appere in the cloud vpon the Mercie seat.

3 After this sort shall Aaron come into the holy place: euen with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 Hee shall put on the holy linnen coate, and shall haue linnen breeches vpon his flesh, and shall be girded with a linnen girdle, and shall couer his head with a linnen miter: these are the holy garments: therefore shall hee wash his flesh in water, when hee doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two yee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, \* and make an atonement for himselfe, and for his house.

7 And he shall take the two yee goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two yee goats: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goat, vpon which the Lottes lot shall fall, and make him a sinne offering.

10 But the goate on which the lot shall fall to be the Scape goate, shall be presented aline before the Lord, to make reconciliation by him, and to let him goe (as a Scape goat) into the wilderness.

11 This Aaron shall offer the bullocke for his sinne offering, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne offering.

12 And hee shall take a censer full of burning coales from off the altar before the Lord, and his hand full of sweet incense beaten small, and bring it within the vail,

13 And shall put the incense vpon the fire before the Lord, that the cloud of the incense may couer the Mercie seat that is vpon the Testimonie: so he shall not die.

14 And hee shall take of the blood of the bullocke, \* and sprinkle it with his finger vpon the Mercie seat: \* Eastward: and before the Mercie seat shall hee sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goate that is

the peoples sinne offering, and bring his blood within the vail, and doe with that blood, as hee did with the blood of the bullocke, and sprinkle it vpon the Mercie seat, and before the Mercie seat.

16 So he shall purge the holy place from the vncleanness of the children of Israel, and from their trespasses of all their finnes: so shall hee doe also for the Tabernacle of the Congregation: placed with them, in the midst of their vncleanness.

17 \* And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill hee come out, and haue made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

18 After, he shall goe out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the altar round about:

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallow it from the vncleanness of the children of Israel.

20 ¶ When hee hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then hee shall bring the linc goate:

21 And Aaron shall put both his hands vpon the head of the linc goate, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their finnes, putting them a vpon the head of the goate: and shall sende him away (by the hand of a man appointed) into the wilderness.

22 So the goate shall beare vpon him all their iniquities into the lande that is not inhabited, and he shall let the goate goe into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when hee went into the Holy place, and leaue them there.

24 Hee shall wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

25 Also the fat of the sinne offering shall hee burne vpon the altar.

26 And hee that caried forth the goate, called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the holte.

27 Also the bullocke for the burnt offering, and the goate for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carry out without the holte to be burnt in the fire, with their skines, and with their flesh, and with their dung.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the holte.

e Placed among them which are vncleane, Luke 1. 10.

f Whereupon the sweet incense and perfume was offered.

g Herein this goate is a true figure of Iesus Christ, who beareth the finnes of the people, Isa. 53. 4.

h Ebr. the land of separation.

b In the Court where was the Lauer, Exod. 30. 18.

Chap. 6. 30. hebr. 13. 120.

Chap. 10. 1, 2.

Exod. 30. 10.

hebr. 9. 7.

a The Priest entered into the Holiest of all but once a yeere, euen in the month of September.

¶ Or, priesties.

Heb. 9. 7.

b In Hebrew it is called Azazel, which some say, is a mountaine nere Sinai, whither this goate was sent: but rather it is called the Scape goate, because hee was not offered, but sent into the desert, as verse 21.

c The holiest of all.

¶ Or, the smoke.

¶ Or, Arke.

Hebr. 9. 13.

and 10. 4.

Chap. 4. 6.

d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.



i Which was  
Tiffi, and antiwe-  
reb to part of  
September, and  
part of October,  
k Meaning, by  
abstinence and  
fasting, Numb.  
29. 7.

Chap. 23. 7.  
l Or, a rest which  
ye shall keepe  
most diligently.  
m Whom the  
Priest shall anoint  
by Gods com-  
mandement to  
succeed in his fa-  
thers roome,

29 So this shall be an ordinance for e-  
uer vnto you: the tenth day of the  
seventh  
moneth, yee shall k humble your soules, and  
Doe no worke at all, whether it be one of the  
same country, or a stranger that sojourneth  
among you.

30 For that \* day shall the Priest make  
an atonement for you to cleanse you: ye shall  
bee cleane from all your sinnes before the  
Lord.

31 This shall be a Sabbath of rest vnto  
you, and yee shall humble your soules, by an  
ordinance for euer.

32 And the Priest whom hee shall an-  
oynt, and yee shall consecrate (to mi-  
nister in his fathers stead) shall make the at-  
onement, and shall put on the linnen clothes  
and holy vestments,

33 And shall purge the holy Sanctuarie  
and the Tabernacle of the Congregation,  
and shall cleanse the Altar, and make an at-  
onement for the Priests and for all the peo-  
ple of the Congregation.

34 And this shall be an everlasting ordi-  
nance vnto you, to make an atonement for  
the children of Israel for all their sins \* once  
a yee: as the Lord commanded Moses, he  
did.

Exod. 30. 10,  
hebr. 9. 7.

#### CHAP. XVII.

4 All sacrifices must be brought to the doore of  
the Tabernacle. 7 To deuiis may they not offer.  
10 They may not eat blood.

And the Lord spake vnto Moses, saying,  
2 Speake vnto Aaron, and to his  
sonnes, and to all the children of Israel, and  
say vnto them, This is the thing which the  
Lord hath commanded, saying,

3 Whosoever hee bee of the house of Is-  
rael, that k killeth a bullocke, or lambe, or  
goat in the hofte, or that killeth it out of the  
hofte,

4 And bringeth it not vnto the doore of  
the Tabernacle of the Congregation to offer  
an offering vnto the Lord before the Ta-  
bernacle of the Lord, blood shall bee impu-  
red vnto that man: her hath shedde blood,  
wherefore that man shall bee cut off from a-  
mong his people.

5 Therefore the children of Israel shall  
bring their offerings, which they would offer  
abroad in the field, and present them  
vnto the Lord at the doore of the Taberna-  
cle of the Congregation by the Priest, and  
offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the  
blood vpon the Altar of the Lords before the  
doore of the Tabernacle of the Congrega-  
tion, and burne the fat for a \* sweete sauour  
vnto the Lord.

7 And they shall no more offer their of-  
ferings vnto deuiis, after whom they  
haue gone a whoying: this shall bee an or-  
dinance for euer vnto them in their genera-  
tions.

8 Also thou shalt say vnto them, Who-  
soever hee bee of the house of Israel, or of the  
strangers which sojourn among them, that  
offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of

the Tabernacle of the Congregation to offer  
it vnto the Lord, euen that man shall bee  
cut off from his people.

10 Likewise whosoever hee bee of the  
house of Israel, or of the strangers that so-  
journ among them, that eateth any blood,  
I will euen set my face against that per-  
son that eateth blood, and will cut him off  
from among his people:

11 For the life of the flesh is in the blood,  
and I haue giuen it vnto you to offer vpon  
the Altar, to make an atonement for your  
soules: for this blood shall make an atone-  
ment for the soule.

12 Therefore I sayd vnto the children of  
Israel, None of you shall eat blood: ney-  
ther the stranger that sojourneth among  
you, shall eat blood.

13 Whosoever, whosoever he be of the chil-  
dren of Israel, or of the strangers that so-  
journ among them, which by hunting taketh  
any beast or foule that may be eaten,  
he shall purge out the blood thereof, and co-  
uer it with dust:

14 For the life of all flesh is his blood, it  
is ioyned with his life: therefore I sayd vnto  
the children of Israel, \* Ye shall eat the  
blood of no flesh: for the life of all flesh is  
the blood thereof: whosoever eateth it, shall  
bee cut off.

15 And euery person that eateth it, which  
dieth alone, or that which is toyned with bea-  
st, whether it be one of the same country or a  
stranger, he shall both wash his clothes, and  
wash himselfe in water, and bee vnclane vnto  
the euen: after hee shall be cleane.

16 But if hee wash them not, nor wash his  
flesh, then hee shall beare his iniquity.

#### CHAP. XVIII.

3 The Israelites ought not to follow the man-  
ners of the Egyptians & Canaanites. 6 The ma-  
riages that are vnlawfull.

And the Lord spake vnto Moses, saying,  
2 Speake vnto the children of Isra-  
el, and say vnto them, I am the Lord your  
God.

3 After the doings of the land of E-  
gypt, wherein ye dwell, shall ye not doe: and  
after the manner of the land of Canaan, whi-  
cher I will bring you, shall ye not doe, nei-  
ther walke in their ordinances,

4 But Doe after my iudgements, and keepe  
mine ordinances, to walke therein: I am  
the Lord your God.

5 Yee shall keepe therefore my statutes,  
and my iudgements, which if a man doe, he  
shall then lue in them: I am the Lord.

6 Done shall come neere to any of the  
kindred of his flesh, to vncover her shame: I  
am the Lord.

7 Thou shalt not vncover the shame of  
thy father, nor the shame of thy mother: for  
she is thy mother, thou shalt not discouer her  
shame.

8 The shame of thy fathers wife shalt  
thou not discouer: for it is thy fathers  
shame.

9 Thou shalt not discouer the shame of  
thy

g I will declare  
my wrath, by ta-  
king vengeance  
on him, as chap.  
20. 3.

h Which the  
law permitteth  
to be eaten be-  
cause it is cleane.  
Gen. 9. 4.

i Or, liuing crea-  
ture.

|| Or, counted  
cleane.

|| Or, himselfe.

|| Or, the punish-  
ment of his sin.

a Left they  
should praicise  
that idolatrie,  
which they had  
learned among  
the Egyptians.

b To make a sacri-  
fice or offering  
thereof.

c I doe as much  
abhorre it, as  
though he had  
killed a man, as  
Ira. 66. 3.

d Wherefoerer  
they were moo-  
ued with foolish  
deuotion to  
offer it.

Exod. 29. 18,  
chap. 4. 31.

e Meaning, what  
soeuer is not the  
true God, 1. Cor.  
10. 20. psal. 95. 5.  
f For Idolatrie is  
spirituall whore-  
dome, because  
faith toward  
God is broken.

a Ye shall pre-  
serue your selues  
from these abo-  
minations fol-  
lowing, which the  
Egyptians and  
Canaanites vsd.

Ezek. 20. 11.

rom. 10. 5.

galat. 3. 12.

b And therefore  
ye ought to serue  
me alone, as my  
people.

c That is, to lie  
with her, though  
it be vnder title  
of mariage.

Chap. 20. 11.

d Which is thy  
stepmother.



e Either by father or mother, borne in marriage or otherwise, f They are her children, whose shame thou hast vncouered.

Chap. 20. 19. || Or, secretis. Chap. 20. 20. g Which thine vncle doth discover.

† Ebr. thy fathers brothers wife. Chap. 20. 12. Chap. 20. 21.

h Because the idolaters, among whom Gods people had dwelt and should dwell, were giuen to these horrible incests, God chargeth his to beware of the same.

i By seeing thine affection more bent to her sister then to her.

Chap. 20. 18. k Or, whiles she hath her flowers. Chap. 20. 2. 2. King. 23. 10. † Ebr. shy feed. || Or, to make them passe.

l Which was an idole of the Ammonites, vnto whom they burned and sacrificed their children, 2. King. 23. 10. This seemed to be the chiefe and principal of all idols: and as the Lewes write, was of a great stature, and hollow within, hauing seven places or chambers within him: one was to receiue meale that was offered: another turtle doves: the thirde a sheepe: the fourth a ramme: the fift a calfe: the sixt an ox: the seuenth a child. This idoles face was like a calfe. his handes were euer stretched out to receiue gifts: his prietes were called Chemarim: Reade 2. Kings 23. 5. hofea 10. 5. zeph. 1. 4. Chap. 20. 15. || Or, confusion.

m I will punish the land where such incestuous marriages and pollutions are suffered, n He compareth the wicked to euil humours and surfetting, which corrupt the stomacke and oppresse nature, and therefore must be cast out by vomit.

thy sister the daughter of thy father, or the daughter of thy mother, whether shee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father, (for shee is thy sister) thou shalt not, I say, discouer her shame.

12 \* Thou shalt not vncouer the shame of thy fathers sister: for shee is thy fathers kinselwoman.

13 Thou shalt not discouer the shame of thy mothers sister: for shee is thy mothers kinselwoman.

14 \* Thou shalt vncouer the shame of thy fathers brother: that is, thou shalt not goe in to his wife, for shee is thine aunt.

15 \* Thou shalt not discouer the shame of thy daughter in law; for shee is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 \* Thou shalt not discouer the shame of thy brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinselolkes, and it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life, to vex her, in vncouering her shame vpon her.

19 \* Thou shalt not also goe vnto a woman to vncouer her shame, as long as shee is put apart for her disease.

20 Moreover, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 \* Also thou shalt not giue thy children to sell them vnto Holch, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.

23 \* Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe there: for it is abomination.

24 \* Thou shalt not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you.

25 And the land is defiled: therefore I will visit the wickednesse thereof vpon it, and the land shall vomit out her inhabitants.

26 \* Thou shalt keepe therefore mine ordinance, and my iudgements, and commit none of these abominations, as I haue said: for that is of the same countrey, as the stranger that sojourneth among you. 27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled: 28 And shall not the land spue you out if yee defile it, as it spured out the people that were before you?) 29 For whosoever shall commit any of these abominations, the persons that doe so, shall be cut off from among their people. 30 Therefore shall yee keepe mine ordinances, that yee doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God. CHAP. XIX. A repetition of sundrie lawes and ordinances. And the Lord spake vnto Moses, saying, 2 Speake vnto all the Congregation of the children of Israel, and say vnto them, \* Ye shall be holy, for I the Lord your God am holy. 3 \* Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God. 4 \* Yee shall not turne vnto idoles, nor make you molten gods: I am the Lord your God. 5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely. 6 \* It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the thirde day, shall be burnt in the fire. 7 For if it be eaten the thirde day, it shall be vncleane, it shall not be accepted. 8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shall be cut off from his people. 9 \* When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of thy harvest. 10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God. 11 \* Yee shall not steale, neither shall ye deal falsely, neither lie one to another. 12 \* Also yee shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord. 13 \* Thou shalt not doe thy neighbour wrong, neither rob him. \* The workmans hire shall not abide with thee vntill the morning. 14 \* Thou shalt not curse the deafe, neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord. 15 \* Yee shall not doe vniustly in iudgement. \* Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly. 16 \* Thou shalt not walke about with tales among thy people, Thou shalt

ees, and my iudgements, and commit none of these abominations, as I haue said: for that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it spured out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that doe so, shall be cut off from among their people.

30 Therefore shall yee keepe mine ordinances, that yee doe not any of the abominable customes, which haue bene done before you, and that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX. A repetition of sundrie lawes and ordinances. And the Lord spake vnto Moses, say-

ing, 2 Speake vnto all the Congregation of the children of Israel, and say vnto them, \* Ye shall be holy, for I the Lord your God am holy.

3 \* Ye shall feare euery man his mother and his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 \* Yee shall not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 And when ye shall offer a peace offering vnto the Lord, ye shall offer it freely.

6 \* It shall be eaten the day ye offer it, or on the morrow: and that which remaineth vntill the thirde day, shall be burnt in the fire.

7 For if it be eaten the thirde day, it shall be vncleane, it shall not be accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, and that person shall be cut off from his people.

9 \* When ye reape the harvest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

11 \* Yee shall not steale, neither shall ye deal falsely, neither lie one to another.

12 \* Also yee shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

13 \* Thou shalt not doe thy neighbour wrong, neither rob him. \* The workmans hire shall not abide with thee vntill the morning.

14 \* Thou shalt not curse the deafe, neither put a stumbling blocke before the blind, but shalt feare thy God: I am the Lord.

15 \* Yee shall not doe vniustly in iudgement. \* Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 \* Thou shalt not walke about with tales among thy people, Thou shalt

o Both for their wicked marriages, vnnatural copulations, idolatry or spirituall whoredome with Molech, and such like abominations. p Either by the ciuill sword, or by some plague that God will send vpon such

Chap. 11. 44. and 20. 7. 1. pet. 1. 16. a That is, voyd of all pollution, idolatry, and superstition both of soule and body.

b Of your owne accord. Chap. 7. 16.

c Towit, of God.

Chap. 23. 22.

|| Or, gatherings and leauings.

d In that which is committed to your credit.

Exod. 20. 7. deut. 5. 31.

math. 5. 34. || Or, oppresse him by violence.

Deut. 24. 14. 15. rob. 4. 14.

Deut. 27. 18. Exod. 23. 3.

deut. 1. 17. an. 1. 6. 19.

pro. 24. 23. iames 2. 2.

e As a slanderer, backbiter, or quarell picker.



f By confenting to his death, or confiring with the wicked, † Ebr suffer not finne upon him.

Math. 5. 43. rom 13. 9. galat. 5. 14. iames 2. 8. g As an horse to leape an affe, or a mule a mare.

† Ebr. a beating shall be: some reade, they shall be beaten.

h It shall be vncleane, as that thing, which is not circumcised.

† Or, that God may multiply.

† Whether it be strangled, or o-therwise.

i To measure luckie or vn-luckie dayes, Chap. 21. 5. k As did the Gentiles in signe of mourning.

† Or, cut, or reare.

Deut. 14. 1. † Ebr. soule, or person.

l By whipping your bodies, or burning marks therein.

m As did the Cyprians and Lo-creses.

1 Sam. 28. 8. n Intoken of reuerence.

† Or, doe him wrong. Exod. 22. 21.

not stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, & and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, \* but shalt loue thy neighbour as thy selfe: I am the Lord.

19 ¶ Pee shall keepe mine ordinances. Thou shalt not let thy cattell gender with coethers of diuers kinds. Thou shalt not sow thy field with mingled seed, neither shall a garment of diuers things, as of linnen and woollen, come vpon thee.

20 ¶ Whosoever also lyeth and meddeth with a woman that is a bondmaid, affianced to an husband, and not redeemed, nor freedome giuen her, † shee shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ramme for a trespass offering.

22 Then the Priest shall make an atonement for him with the ramme of the trespass offering before the Lord concerning his sinne which he hath done, and pardon shall be giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the land, and haue planted euery tree for meat, ye shall count the fruit thereof as vncircumcised: three yeeres shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all the fruit thereof shall be holy to the praise of the Lord.

25 And in the fifth yeere shall ye eat of the fruit of it, that it may yield to you the increase thereof: I am the Lord your God.

26 ¶ Pee shall not eate the flesh with the blood, ye shall not vse witchcraft, nor observe times.

27 \* Pee shall not cut round the corners of your heads, neither shall thou marre the tufts of thy beard.

28 \* Pee shall not cut your flesh for the dead, nor make any print of a marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Pee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.

31 ¶ Pee shall not regard them that worke with spirits, neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt rise vp before the hothead, and honour the person of the old man, and dread thy God: I am the Lord.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not abuse him.

34 \* But the stranger that dwelleth with you, shall be as one of your felues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Pee shall not do vniustly in iudge-

ment, in line, in weight, or in measure.

36 \* You shall haue iust ballances, true weights, a true ephah, and a true hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

2 They that giue of their seed to Molech, must die. 6 They that haue recourse to forcerers. 10 The man that committeth adulterie, is vnchast, or fornicator with the kintred or affinie. 24 ¶ Israel a peculiar people to the Lord.

¶ And the Lord spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, ¶ Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shall kill him to death.

3 And I will set my face against that man, and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the people of the land hide their eyes, and wtnke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his family, and will cut him off, and at that goe a whozing after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, and after soothsayers, to goe a whozing after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them, I am the Lord which doeth sanctifie you.

9 ¶ If there be any that curseth his father or his mother, hee shall die the death: seeing he hath cursed his father & his mother, his blood shall be vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lyeth with his fathers wife, because he hath vncouered his fathers shame, they shall both die: their blood shall be vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought an abomination, their blood shall be vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise hee that taketh a wife, and her mother, committeth wickednesse: they shall burne him and them with fire, that there

o As in measuring the ground. Pro. 11. 1. & 16. 11. and 20. 10. p By these two measures hee meaneth all other. Of ephah, reade Exo. 16. 36 & of Hin, Exod. 29. 40.

Chap. 18. 21.

a By Molech, hee meaneth any kinde of idoles, Chap. 18. 21. b Reade chap. 17. 10. and 18. 21.

c Though the people be negligent to doe their duty, and defend Gods right, yet hee will not suffer wickednesse to goe vnpunished.

d To esteeme forcerers or conuersers is spiritual whoredome, or idolatrie. Chap. 11. 44. 1. pet. 1. 16.

Exod. 21. 17. prou. 20. 20. matth. 15. 4. c He is worthy to die. Deut. 22. 23. iohn 8. 4. 5.

Chap. 18. 8. deut. 22. 30.

† Or, confusion.

Chap. 18. 22.

f It is an execrable and detestable thing.



there be no wickedness among you.

Chap. 18. 23.

15 \* Alfo the man that lieth with a beast, shall die the death, and ye shall slay the beast.

16 And if a woman come to any beast, and lye therewith, then thou shalt kil the woman and the beast, they shall die the death, their blood shall be vpon them.

Ebr in the eyes of the children of their people.

17 Alfo the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shall be cut off in the sight of their people, because hee hath vncouered his sisters shame, hee shall beare his iniquitie.

Chap. 18. 19. Or. flowen.

18 \* The man also that lieth with a woman having her all diseafe, and vncouereth her shame, and openeth her fountaine, and shee open the fountaine of her blood, they shall beee euen both cut off from among their people.

Chap. 18. 12, 13.

19 Whereouer thou shalt not vncouer the shame of thy mothers sister, \* nor of thy fathers sister: because hee hath vncouered his kinne, they shall beare their iniquitie.

Ebr. flesh.

20 Likewile the man that lieth with his fathers brothers wife, and vncouereth his uncles shame: they shall beare their iniquitie, and shall die a childlesse.

g They shall be cut off from their people, and their children shall be taken as bastards and not counted among the Israelites.

21 So the man that taketh his brothers wife, committeth filthynesse, because hee hath vncouered his brothers shame: they shall be childlesse.

h Reade Chap. 18. 16.

22 ¶ Ye shall keepe therefore all mine ordinances, and all my iudgements, and doe them, that the land, whither I bring you to dwell therein, \* spue you not out.

Chap. 18. 26. Chap. 18. 25. Deu. 9. 5.

23 Wherefore yee shall not walke in the maners of this nation, which I cast out before you: for they haue committed all these things, \* therefore I abhorred them.

i Full of abundance of all things. Chap. 11. 2, 3. deu. 14. 4.

24 But I haue said vnto you, Ye shall inherite their land, and I wil giue it vnto you to possesse it, euen a land that \* floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

k By eating them contrary to my commandement. Verse. 7.

25 \* Therefore shall ye put difference betwene cleane beasts and vncleane, and betwene vncleane soules and cleane: neither shall yee \* defile your selues with beasts and soules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

Deut. 18. 11. 1. sam. 28. 7.

26 Therefore shall ye be \* holy vnto mee: for I the Lord am holy, and I haue separated you from other people, that yee should be mine.

27 ¶ And if a man or woman haue a spirit of diuination, or soothsaying in them, they shall die the death, they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

2 For whom the Priests may lament. 6 How pure the Priests ought to bee, both in themselves, and in their family.

l By touching the dead, lamenting, or being at their buriall.

¶ And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none bee defiled by the dead among his people,

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maide, that is neere vnto him, which hath not had a husband: for her he may lament.

4 He shall not lament for the Prince among his people to pollute himselfe.

5 They shall not make \* balde partes vpon their head, nor shauo off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife a whoore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one is holy vnto his God.

8 Thou shalt sanctifie him therefore, for hee offereth the bread of thy God: hee shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whoore, she pollureth her father: therefore shall she be burnt with fire.

10 ¶ Alfo the hee Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garments) shall not vncouer his head, nor rent his clothes,

11 Neither shall hee goe to any dead body, nor make himselfe vncleane by his father or by his mother,

12 Neither shall hee goe out of the Sanctuary, nor pollute the holy place of his God: for the \* crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also hee shall take a maid vnto his wife:

14 But a widow, or a diuorced woman, or a polluted, or an harlot, these shall hee not marrie, but shall take a maid of his owne people to wife:

15 Neither shall hee desire his seed among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoener of thy seed in their generations hath any blemishes, shall not preale to offer the bread of his God:

18 For whosoener hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or is crooke backed, or bleare eyed, or hath a blemish in his eye, or bee skitruite, or scabbed, or hath his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, hauing a blemish: hee shall not preale to offer the bread of his God.

22 The bread of his God, euen of the most holy, and of the holy shall hee eate:

b For being married she seemed to be cut off from his familie. Ebr. he may be defiled.

c The Priest was permitted to mourne for his next kined only. Chap. 19. 27.

d Which hath an euill name, or is defamed. e Thou shalt count them holy, and reuerence them. f The shewbread.

g Hee shall use no such ceremonies as the mourners obserued. h Or, to the houses of the dead. i To go to the dead.

j For by his anoynting, he was preferred to the other Priests, and therefore could not lament the dead, least he should haue polluted his holy oynting. k Not onely of his tribe, but of all Israel.

l By marrying an vnchaste or defamed woman. m Which is deformed or blemished.

n As not of equall proportion, or hauing in number more or lesse.

o Or, that hath a web, or pearly.

p As the shewbread, and meat offerings. q As of sacrifice for sinne. r As of the tenths, and first fruits,



f Into the Sanctuary.

23 But he shall not go in unto the sacrifice, nor come neere the Altar, because hee hath a blemish, least hee pollute my Sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses unto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

3 Who ought to abstaine from eating the things that were offered. 19 What oblations should be offered.

And the Lord spake unto Moses, saying, 2 Speake unto Aaron, and to his sonnes, that they be separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things which they hallow unto mee: I am the Lord.

3 Say unto them, Whosoever he be of all your seede among your generations after you, that toucheth the holy things which the children of Israel hallow unto the Lord, having his uncleannesse vpon him, euen that person shall be cut off from my sight: I am the Lord.

4 Whosoever also of the seed of Aaron is a leper, or hath a running issue, he shall not eate of the holy things vntill hee be cleane: and who so toucheth any that is vncleane by reason of the dead, or a man whose issue of seed runneth from him,

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man, by whom he may take vncleannes, whatsoeuer vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the euen, and shall not eate of the holy things, except he haue washed his flesh with water.

7 But when the sunne is downe, he shall be cleane, and shall afterward eate of the holy things: for it is his food.

8 If a beast that dieth, or is rent with beads, whereby he may be defiled, he shall not eate: I am the Lord.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 Where shall no stranger also eate of the holy thing, neither the ghost of the Priest, neither shall an hired seruant eate of the holy thing:

11 But if the Priest buy any with money, he shall eate of it, also he that is borne in his house: they shall eate of his meat.

12 If the Priest's daughter also be married vnto a stranger, she may not eat of the holy offerings.

13 Howwithstanding if the Priest's daughter be a widow or diuorced, and haue no child, but is returned vnto her fathers house, she shall eate of her fathers bread, as shee did in her youth: but there shall no stranger eate thereof.

14 If a man eate of the holy thing vntwittingly, hee shall put the fist part thereunto, and give it vnto the Priest with the hallowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer

unto the Lord,

16 Neither cause the people to beare the iniquitie of their trespass, while they eate their holy thing: for I the Lord doe hallow them.

17 And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, and to all the children of Israel, and say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beemes, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 And whosoever bringeth a peace offering vnto the Lord to accomplish his vow, or for a free offering, of the beemes, or of the sheepe, his free offering shall be perfect, no blemish shall be in it.

22 Blinde, or broken, or maimed, or hauing a swelling, or skirrie, or scabbed: these shall ye not offer vnto the Lord, nor make an offering by fire of these vpon the Altar of the Lord.

23 Yet a bullocke or a sheepe that hath any member superfluous, or lacking, such mayest thou present for a free offering, but for a vow it shall not be accepted.

24 Pee shall not offer vnto the Lord that which is bryled, or crushed, or broken, or cut away, neither shall ye make an offering thereof in your land,

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: therefore shall they not be accepted for you.

26 And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shall be brought forth, it shall be euen seuen dayes vnder his daunnes and from the eighth day forth, it shall be accepted for a sacrifice made by fire vnto the Lord.

28 As for the colwe or the ewe, ye shall not kill her, and her yong both in one day.

29 So when ye will offer a thank offering vnto the Lord, ye shall offer willingly.

30 The same day it shall be eaten, ye shall leaue none of it vntill the morrow: I am the Lord.

31 Therefore shall ye keepe my commandments, and do them: for I am the Lord.

32 Neither shall ye pollute mine holy Name, but I will be hallowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

2 The feasts of the Lord. 3 The Sabbath. 5 The Passouer. 6 The feast of vncleauened bread. 10 The feast of first fruits. 16 Whitsunide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

h For if they did not offer for their error, the people by their example might commit the like offence.

Deut. 15. 21. ecclias. 35. 12.

||Or, ware.

Chap. 21. 18.

i Ye shall not receive any vnperfect thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

Deut. 22. 6.

Chap 7. 15.

k For whosoever doth otherwise then God commandeth, polluteth his Name.

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate thereof.

Chap. 15. 2.

c By touching any dead thing, or being at buriall of the dead.

f Ebr. according to al his vncleanness.

||Or, vntill.

||Or, bread. Exod. 22. 31. ezeke. 44. 31.

d Which is not of the tribe of Leui.

e Some eate, the seruant, which had his eare bored, and would not go free, Exod. 21. 6.

f Who is not of the Priests kindred.

Chap. 10. 14.

g He shall give that and a fist part ouer.



**A**nd the Lord spake vnto Moses, saying, 2 **S**peake vnto the children of Israel, & say vnto them, The feastes of the Lord which ye shall call the holy assemblies, euen these are my feasts.

3 \* **S**ixe Dayes shall worke be done, but in the seuenth day shall bee the Sabbath of rest, an holy conuocation: ye shall doe no worke therein, it is the Sabbath of the Lord in all your dwellings.

4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth, and in the foureteenth day of the moneth at evening shall bee the Passouer of the Lord.

6 And on the fifteenth day of this moneth shall be the feast of unleaued bread vnto the Lord: seuen dayes ye shall eate unleaued bread.

7 In the first day ye shall haue an holie conuocation: ye shall doe no seruile worke therein:

8 Also ye shall offer sacrifice made by fire vnto ye Lord seuen dayes: & in the seuenth day shall be an holy conuocation: ye shall doe no seruile worke therein.

9 And the Lord spake vnto Moses, saying,

10 **S**peake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the harvest thereof, then ye shall bring a sheafe of the first fruites of your harvest vnto the Priest.

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yeere olde, for a burnt offering vnto the Lord:

13 And the meat offering thereof shall be two tenth Deales of fine flour mingled with oyle for a sacrifice made by fire vnto the Lord of sweet saour: and the drinke offering thereof the fourth part of an Ipin of wine.

14 And ye shall eate neither bread nor parched coyne, nor greene eares, vntill the selfe same day that ye haue brought an offering vnto your God: this shall be a Law for euer in your generations and in all your dwellings.

15 Ye shall count also to you from the morrow after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seuen Sabbaths, they shall be complete.

16 Vnto the morrow after the seuenth Sabbath shall ye number sixe dayes: then ye shall bring a new meat offering vnto the Lord.

17 Ye shall bring out of your habitations bread for the shake offering, they shall be two leaues of two tenth Deales of fine flour, which shall be baken with leauen for first fruites vnto the Lord.

18 Also ye shall offer with the bread seuen lambes without blemish of one yeere olde,

and a yong bullocke and two rammes: they shall be for a burnt offering vnto the Lord, with their meate offerings and their drinke offerings, for a sacrifice made by fire of a sweet saour vnto the Lord.

19 Then ye shall prepare a hee goat for a sinne offering, and two lambes of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambes: they shall be holy to the Lord, for the Priest.

21 So ye shall proclaime the same day, that it may be a holy conuocation vnto you: ye shall doe no seruile worke therein: it shall be an ordinance for euer in all your dwellings, throughout your generations.

22 \* And when you reape the harvest of your land, thou shalt not ridde cleane the corners of the field when thou reapest, neither shalt thou make any after gathering of thy harvest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 And the Lord spake vnto Moses, saying,

24 **S**peake vnto the children of Israel, and say, In the seuenth moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 Ye shall doe no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 And the Lord spake vnto Moses, saying,

27 The tenth also of this seuenth moneth shall be a day of reconciliation: it shall be an holy conuocation vnto you, and ye shall be humble your soules, & offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euer y person that humbly not himselfe that same day, shall euen be cut off from his people.

30 And euer y person that shall doe anie worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke therefore: this shall be a law for euer in your generations, throughout all your dwellings.

32 This shall be vnto you a Sabbath of rest, and ye shall humbly your soules: in the ninth day of the moneth at euen, from euen to euen shall ye celebrate your Sabbath.

33 And the Lord spake vnto Moses, saying,

34 **S**peake vnto the children of Israel, and say, \* In y fifteenth day of this seuenth moneth shall be for seuen dayes the feast of Tabernacles vnto the Lord.

35 In the first day shall be an holy conuocation: ye shall doe no seruile worke therein.

36 Seuen dayes ye shall offer sacrifice made by fire vnto the Lord, and in the eight day shall be an holie conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the

i That is, offered to the Lord, and the rest should be for the Priest.

Chap. 19. 9.  
deut. 24. 19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put the in remembrance of the manifold feasts that were in that moneth, and of the Iubile.

Chap. 16. 29. 30.  
numb. 29. 7.

n By fasting and prayer.

o Which containeth a night & a day: yet they tooke it but for their naturall day.

1 Ebr. rest your Sabbath.

Numb. 29. 12,  
iobn 7. 23. 7.

Exod. 29. 18.

p Or, a day wherein the people are slayed from all worke.

Or, conuocations

Exod. 20. 9, 10.  
Or, ye may worke.  
Or, assembly

a For the Sabbath was kept euer y weeke, and these other were kept but once euer y yeere.  
Exod. 12. 15.  
numb. 28. 17.

b Or, bodily labour, saue about that which one must eate, Exod. 12. 16.

c The first day of the feast & the seuenth were kept holy: in the rest they might worke except any feast were intermedled, as the feast of unleaued bread the fifteenth day: and the feast of shears the sixteenth day.

Or, an omer: read Deut. 24. 19  
vnto, 2. 15.  
psal. 129. 7.

d That is, the second Sabbath of the Passouer.

e Which is the silt part of an Ephah, or two Omers: Read Exo. 16. 16.

f Read Exod. 29. 40.

Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passouer.

Or, weekes.

h Because the Priest should eat them, as Chap. 7. 13, and they should not be offered to the Lord vpon the altar.



lemne assembly, ye shall doe no scrulle worke the rein.

27 These are the feasts of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meat offering, & sacrifice & drinke offerings, euery one vpon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shall giue vnto the Lord.

38 But in the fifteenth day of the seventh moneth, when ye haue gathered in the fruit of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day shall be a Sabbath; likewise in the eight day shall be a Sabbath.

40 And ye shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of sticke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen dayes.

41 So ye shall keepe this feast vnto the Lord seuen dayes in the yeere, by a perpetuall ordinance through your generations: in the seventh moneth shall you keepe it.

42 Ye shall dwell in boothes seuen daies: all that are Israelites borne, shall dwell in boothes.

43 That your posteritie may know that I haue made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared vnto the children of Israel the feasts of the Lord.

CHAP. XXIII.

2 The oyle for the Lampes. 5 The Shewbread. 14 The blasphemer shall be stoned 17 Hee that killeth shall be killed.

AND the Lord spake vnto Moses, saying, 2 Command the children of Israel, that they bring vnto thee pure oyle of true beaten, for the light, to cause the lampes to burne continually.

3 Without the vail of the Testimonie, in the Tabernacle of the congregation, shall Aaron besse them, both euen and morning before the Lord alwayes: this shall bee a Law for euer through your generations.

4 Ye shall dress the Lampes vpon the pure Candlesticke before the Lord perpetually.

5 And thou shalt take fine flour, and bake twelue cakes thereof: two & tench deales shall be in one cake.

6 And thou shalt set them in two rowes, fire in a rowe vpon the pure cable before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that in stead of the bread it may be for a remembrance, and an offering made by fire to the Lord.

8 Euery Sabbath hee shall put them in rowes before the Lord euermore, receiving them of the children of Israel for an euerlasting covenant.

9 And the bread shall be Aarons and his sonnes, & they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 And there went out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

11 So the Israelitish womans son blasphemed the name of the Lord, & cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

12 And they put him in ward, till hee told them the mind of the Lord.

13 Then the Lord spake vnto Moses, saying,

14 Bring the blasphemer without the host, and let all that heard him, put their handes vpon his head, and let all the Congregation stone him.

15 And thou shalt speake vnto the children of Israel, saying, Whosoever curseth his God, shall beare his sinne.

16 And he that blasphemeth the name of the Lord, shall be put to death: all the Congregation shall stone him to death: as well the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be staine.

17 He also that killeth any man, he shall be put to death.

18 And he that killeth a beast, he shall restore it, & beate for beate.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:

20 Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shall be repayed to him.

21 And he that killeth a beast shall restore it: but he that killeth a man shall be staine.

22 Ye shall haue one Law: it shall be as well for the stranger, as for one borne in the country: for I am the Lord your God.

23 Then Moses told the children of Israel, and they brought the blasphemer out of the host, and stoned him with stones: so the children of Israel did as the Lord had commanded Moses.

CHAP. XXV.

2 The Sabbath of the fiftieth yeere. 8 The Jubile in the fiftieth yeere. 14 Not to oppress the brethren. 23 The sale and redeeming of lands, houses, and persons.

AND the Lord spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land, which I giue you, the land shall I keepe Sabbath vnto the Lord.

3 Six yeeres thou shalt sow thy field, and six yeeres thou shalt cut thy vineyard, and gather the fruit thereof.

4 But the seventh yeere shall be a Sabbath of rest vnto the land: it shall bee the Lords

Exod. 29. 33. chap 8. 31. mat. 2. 1, 5.

e Meaning, out of his tent.

f By swearing, or despising God.

Nam. 15. 34.

Deut. 13. 9. and 17. 7.

g Shall be punished.

Exod. 21. 12. deut. 19. 4, 15. Ebr. smeth the soule of any man. Ebr. soule for soule.

Exod. 21. 24. deut. 19. 21. mat. 5. 38.

Exod. 12. 49. h Because the punishment was not yet appointed by the Law, for the blasphemer, Moses consulted with the Lord, and told the people what God commanded.

Exod. 23. 10. Ebr. shall rest a rest.

a The lewes began the count of this yeere in September: for then all the fruits were gathered.

q Or, peace offering.

r Or, a solemne feast.

p Or, of boughes thicke with leaues.

f In the wilderness, forasmuch as they would not credite Ioshua and Caleb, when they returned from spying the land of Canaan.

a Read Exod. 37. 20.

b Which vail separated the host of all, where was the Arke of the Testimony from the Sanctuary. Exod. 31. 8.

Exod. 25. 30.

c That is, two Omers, read Exod. 16. 16.

d For it was burnt euery Sabbath when the bread was taken away.



**Lords Sabbath:** thou shalt neither sow thy field, nor cut thy vineyard.

5 That which groweth of it <sup>b</sup> owne accord of the harvest, thou shalt not reape, neither gather the grapes that thou hast <sup>c</sup> left vnlaboured: for it shall be a yeere of rest vnto the land.

6 And the <sup>d</sup> rest of the land shall be meate for you, euen for thee, and for thy seruant, and for thy mayd, and for thy hired seruant, and for the stranger that sojourneth with thee:

7 And for thy cattell, and for the beasts that are in thy lande shall all the increase thereof be meate.

8 Also thou shalt number seuen || Sabbathes of yeeres vnto thee, euen seuen times seuen yeere: and the space of the seuen Sabbathes of yeeres will be vnto thee nine and fouerty yeere.

9 Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seventh month: enen in the day of the re- conuention, shall ye make the trumpet blow, throughout all your land.

10 And ye shall halow that yeere, euen the fiftieth yeere, & proclaime liberty in the land to all the <sup>e</sup> inhabitants thereof: it shall be the Iubile vnto you, and ye shall recurne every man vnto his possession, and euery man shall recurne vnto his family.

11 This fiftieth yeere shall be a yeere of Iubile vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof that are left vnlaboured.

12 For it is the Iubile, it shall be holy vnto you: ye shall eate of the increase thereof out of the field.

13 In the yeere of this Iubile, ye shall retorne euery man vnto his possession.

14 And when thou sellest ought to thy neighbour, or buyest at thy neighbours hand, ye shall <sup>f</sup> not oppresse one another:

15 But according to the number of yeeres after the Iubile, thou shalt buy of thy neighbour: also according to the number of the yeeres of the reuenies, he shall sel vnto thee.

16 According to the multitude of yeeres, thou shalt increase the price thereof, and according to the fewnesse of yeeres, thou shalt abate the price of it: for y number of <sup>g</sup> fruits doeth he sell vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt leave thy God: for I am the Lord your God,

18 Therefore ye shall obey mine ordinances: and keepe my Lawes, and doe them; and ye shall dwell in the lande I in safetie.

19 And the land shall giue her fruit, and ye shall eate your fill, and dwell therein in safetie.

20 And if ye shall say, What shall we eat the seventh yeere, for we shall not sow nor gather in our increase?

21 I will <sup>h</sup> send my blessing vpon you in the sixth yeere, and it shall bring forth fruit for thre yeeres.

22 And ye shall sowe the eighth yeere, and eate of the olde fruit vntill the ninth yeere:

vntill the fruit thereof come, ye shall eate the olde.

23 Also the land shall not be sold to be cut off from the familie: for the land is mine, and ye be but strangers and sojourners with mee.

24 Therefore in all the land of your possession ye shall <sup>i</sup> grant a redemption for the land.

25 If thy brother be impouerished, and sell his possession, then his redeemer shall come, euen his neere kinsman, and buy out that which his <sup>j</sup> brother sold.

26 And if he haue no redeemer, but <sup>k</sup> hath gotten and found to buy it out,

27 Then shall he <sup>l</sup> count the yeeres of his sale, and reioyce the ouerplus to the man, to whom he sold it: so shall hee retorne to his possession.

28 But if he cannot get sufficient to re- store to him, then that which is sold shall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it shall come <sup>m</sup> out, & hee shall retorne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled city, hee may buy it out againe within a whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled cite, shall be established, <sup>n</sup> as cutt off from the familie, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

31 But the houses of villages, which haue no walles round about them, shall be esteemed as the field of the country: they may be bought out againe, and shall <sup>o</sup> goe out in the Iubile.

32 Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme <sup>p</sup> at all seasons.

33 And if a man purchase of the Leuites, the house that was sold, and the cite of their possession shall goe out in the Iubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the <sup>q</sup> suburbs of their cities shall not bee sold: for it is their perpetual possession.

35 Moreover, if thy brother be impouerished, and fallen in decay with thee, thou shalt releeue him, and as a stranger and sojourner, so shall he liue with thee.

36 Thou shalt take no usury of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to usury, nor lend him thy vntuals for increase.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to bee your God.

39 If thy brother also that dwelleth by the see, be impouerished, and be sold vnto thee, thou shalt not compel him to serue as a bond seruant,

40 But as an hired seruant, and as a so-

l It could not be sold for euer, but must retume to the family in the Iubile.

m Ye shall sell it on condition that it may be redeemed.

n Or, kinsman. & Ebr. his hand hath gotten.

o Abating the money of the yeeres past, and paying for the rest of the yeeres to come.

o From his bandes that bought it.

p That is, for euer, reade verse 23.

q Or, returns.

r Ebr. for euer.

q Where the Leuites kept their cattel,

r In Ebrew it is, if his hand shalke meaning, if he stretch forth his hand for helpe as one in misery.

Exod. 22. 25. deut. 23. 19. prou. 28. 8. ezech. 18. 8. and 22. 12.

Exod. 21. 2. deut. 15. 12. iere. 34. 14.

b By reason of the come that fell out of the eares the yeere past.

c Or, which thou hast separated from thy selfe, and consecrated to God for the poore.

d That which the land bringeth forth in bet rest.

e Or, weekes.

e In the beginning of the 50. yeere was the Iubile, so called, because the ioyfull eidings of liberatie was publicly proclaimed by the sound of a Cornet.

f Which were in bondage.

g Because the Tribes should neither haue their possessions or families diminished, nor confounded.

h By deceit or otherwise.

i In the Iubile to come be neere, thou shalt sell heret cheape: if it be farr off, dearer.

k And not the full possession of the land.

l Or, boldly without feare.

m Ebr. I will commaund.



fourner he shall be with thee: hee shall serue thee vnto the yeere of Iubile.

41 Then shall he depart from thee, both he and his children with him, & shall returne vnto his family, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not be sold as bondmen are sold.

43 \*Thou shalt not rule ouer him cruelly, but shalt feare thy God.

44 Thy bond seruant also, and thy bond mayd, which thou shalt haue, shall bee of the heathen that are round about you: of them shall ye buy seruants and mayds.

45 And moreover of the children of the strangers, that are sojourners among you, of them shall ye buy, and of their families that are with you, which they began in your land; these shall be your possession.

46 So ye shall take them as inheritance for your children after you, to possess them by inheritance, ye shall vse their labours for euer: but ouer your brethren the children of Israel shall not rule one ouer another with crueltye.

47 ¶ If a sojourner or a stranger dwelling by thee shall get riches, and thy brother by him bee impoverished, and sell himselfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers family,

48 After that hee is sold, hee may bee bought out: one of his brethren may buy him out,

49 Or his vnckle, or his vnckles sonne may buy him out, or any of the kindred of his flesh among his family may redeeme him: either if he can get so much, hee may buy himselfe out.

50 Then hee shall reckon with his buyer from the yeere that he was sold to him, vnto the yeere of Iubile: and the money of his sale shall bee according to the number of yeeres: according to the time of an hired seruant shall he be with him.

51 If there bee many yeeres behinde, according to them hee shall giue againe for his deliuerance, of the money that hee was bought for.

52 If there remaine but few yeeres vnto the yeere of Iubile, then he shall count with him, and according to his yeeres giue againe for his redemption.

53 He shall be with him yeere by yeere as an hired seruant: he shall not rule cruelly ouer him in thy sight.

54 And if he be not redeemed thus, hee shall go out in the yeere of Iubile, he and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

YE shall make you none idoles nor grauen image, neither reare you by any pillar, neither shall ye set any image of stone in your land to bowe downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and \*reuerence my Sanctuary: I am the Lord.

3 ¶ If ye walke in mine ordinances, and keepe my Commandements, and doe them,

4 I will then sende you a raine in due season, and the land shall yeeld her increase, and the trees of the fieldes shall giue their fruit.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sowing time, and you shall eate your bread in plencoutnesse, and dwell in your lande safely.

6 And I wil send peace in the land, and ye shall sleepe, and none shall make you afraid: also I will rid euil beasts out of the land, and the sword shall not goe thorow your land.

7 Also ye shall chase your enemies, and they shall fall before you vpon the sword.

8 \*And fine of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you increase, and multiply you, and establish my Couenant with you.

10 Ye shall eat also old stowe, and eary out old because of the new.

11 \*And I will let my Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will bee your God, and ye shall bee my people.

13 I am the Lord your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, and I haue broken the bonds of your yoke, and made you goe vpright.

14 ¶ But if ye wil not obey me, nor doe all these Commandements,

15 And if ye shall despise mine ordinances, either if your soule abhorre my Lawes, so that ye wil not do all my Commandements, but breake my Couenant,

16 Then wil I also doe this vnto you, I will appoint ouer you my fearefulness, a consumption, and the burning ague to consume the eyes, and make the heart beauiie, and you shall loue your seede in vaine: for your enemies shall eat it:

17 And I will set a my face against you, and ye shall fall before your enemies, and they that hate you, shall reigne ouer you, \*and yet shall see when none pursueth you.

18 And if ye wil not for these things obey me, then wil I punish you seuen times more according to your sinnes.

19 And I will breake the pride of your power, and I will make your heauen as iron, and your earth as brass:

20 And your strength shall bee spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruit.

Exod. 20. 4.  
Deut. 5. 8.  
psal. 97. 7.  
| Or, stone having any image.  
Chap. 19. 30.  
Deut. 28. 1.

a By promising abundance of earthly things, hee sturth the minds to consider the rich treasures of the spiritual blessings.

Iob 11. 19.  
† Ebr. I will cause the euil beast to cease.  
b Ye shall haue no warre.  
J. sh. 23. 19.

† Ebr. I will turne vnto you.  
c Performe that which I haue promised.  
Ezek. 37. 26.  
2. cor. 6. 16.  
d I will be dayly present with you.

e I haue set you at full liberie, whereas before ye were as beasts tied in bonds.  
Deut. 28. 15.  
Lamen. 2. 17.  
malac. 2. 2.

f Which I made with you in chusing you to be my people.  
|| Or, an haſte plague.  
g Reade Chap. 17. 10.  
Proc. 28. 1.

h That is, more extremely.

i Ye shall haue drought and barrennesse, Hag. 1. 10.  
|| Or, labour.

f Vnto perpetual seruitude. Ephe. 6. 9. solo. 4. 1.

e For they shall not be bought out at the Iubile.

† Ebr. his hand take hold.

u If he be able.

x Which remaine yet to the Iubile.

y Thou shalt not suffer him to inreat him rigorously, if thou know it.

CHAP. XXVI.

1 Idolatry forbidden. 3 A blessing to them that keepe the Commandements. 14 The curse to those that breake them. 42 God promiseth to remember his Couenant.



k Or, as some read, by fortune, imputing my plagues to chance and fortune.

21 And if ye walke stubbornly against me, and will not obey me, I will then bring seven times more plagues vpon you, according to your finnes.

22 I will also send wild beasts vpon you, which shall spoile you, and destroy your cattell, and make you few in number; so your hie wapes shall be desolate.

23 Yet if by these yee will not bee reformed by me, but walk stubbornly against me,

24 Then will I also walke stubbornly against you, and I will smite you yet seven times for your finnes;

25 And I will send a sword vpon you, that shall avenge the quarrell of my covenant: and when ye are gathered in your cities, I will send the pestilence among you, and ye shall be deliuered into the hand of the enemy.

26 When I shall breake the staffe of your bread, then ten women shall bake your bread in one oven, and they shall deliuer your bread againe by weight, and yee shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubbornly,

28 Then will I walke stubbornly in mine anger against you, and I will also chastise you seven times more according to your finnes.

29 And yee shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I will also destroy your hie places, and cut away your images, and cast your carckes vpon the bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and ye will not smell the saour of your sweet odours.

32 I will also bring the land vnto a wilderness, and your enemies, which dwell therein, shall be astonished therat.

33 Also I will scatter you among the heathen, and I will draw out a sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enjoy her Sabbaths, as long as it lieth void, and yee shall be in your enemies land; then shall the land rest, and enjoy her Sabbaths.

35 All the dayes that it lieth voyd, it shall rest, because it did not rest in your Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euery painefulle into their hearts in the land of their enemies, and the sound of a lease shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stand before your enemies.

38 And yee shall perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, and for the iniquities of their fathers, shall they pine away with them also.

40 Then they shall confesse their iniquitie, and the wickednesse of their fathers for their trespass, which they haue respassed against mee, and also because they haue walked stubbornly against mee.

41 Therefore I will walke stubbornly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shall be humbled, and then they shall willingly beare the punishment of their iniquitie.

42 Then I will remember my covenant with Iacob, & my covenant also with Isaac, and also my covenant with Abraham will I remember, & I will remember the land.

43 The land also in the meane season shall be left of them, & shall enjoy her Sabbaths while the earth waite without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

44 Yet notwithstanding this, when they shall be in the land of their enemies, I will not cast them away, neither will I abhorre them, to destroy them utterly, nor to breake my covenant with them; for I am the Lord their God:

45 But I will remember for them the covenant of old, when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, & the iudgements, and the lawes, which the Lord made betwene him, and the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Of diuers voyes, and the redemption of the same. 28 A thing separate from the use of man cannot be sold, nor redeemed, but remaineth to the Lord.

Mosesuer, the Lord spake vnto Moses,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vow of a person vnto the Lord, by thy estimation,

3 Then thy estimation shall bee thus: a male from twentie yeere old vnto fifty yeere old shall be by thy estimation euen fifty shekels of silver, after the shekel of the Sanctuarie.

4 But if it be a female, then the valuation shall be thirtie shekels.

5 And from five yeere old to twenty yeere old, the valuation shall be for the male twentie shekels, and for the female ten shekels.

6 But from a moneth olde vnto five yeere olde, thy price of the male shall bee five shekels of silver, and the price of the female, three shekels of silver.

7 And from sixty yeere old and above, if he be a male, then thy price shall be sixtene shekels, and for the female ten shekels.

8 But if hee be poorer then thou hast esteemed him, then shall hee present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that

64 vowed,

n That is, the strength, whereby the life is sustained, Ezek. 4. 16, and v. 16. o One ouen shall be sufficient for ten families.

Deut. 28. 53.

2 Chron. 34. 7. Or, carions.

p I will not accept your sacrifices.

q Signifying, that no enemy can come with our Gods sending. Chap. 25. 2.

r Which I commanded you to keepe. Or, cowardnesse.

s As if their enemies did chase them.

a Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers,

Or, pray for their sinne.

u While they are captiues, and without repentance.

Deut. 4. 31. rom. 11. 26.

x Made to their forefathers.

y Fifty dayes after they came out of Egypt.

a As of his sonne or his daughter.

b Which art the Priest.

c Read the value of the shekel, Exod. 30. 13.

d He speaketh of those voyes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.

e It he be not able to pay after thy valuation,



f Which is cleane, Chap. 31.2.

bowed, so shall the Priest value him.

9 And if it be a beast wherof men bring an offering unto the Lord, all that one giueth of such unto the Lord shall be holy.

10 Wee shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then both this and that, which was changed for it shall bee ſo holy.

11 And if it bee any uncleane beaſt, of which men doe not offer a sacrifice unto the Lord, hee shall then present the beaſt before the Priest.

12 And the Priest shall value it, whether it bee good or bad: and as thou valuest it, which art the Priest, so shall it be.

13 But if hee will buy it againe, then hee shall giue the fifth part of it more, about thy valuation.

14 Also when a man shall dedicate his house to bee holy unto the Lord, then the Priest shall value it, whether it bee good or bad, and as the Priest shall price it, so shall the value be.

15 But if hee that sanctified it, will redeeme his house, then hee shall giue thereto the fifth part of money more then thy estimation, and it shall be his.

16 If also a man dedicate to the Lord any ground of his inheritance, then shalt thou estimate it, according to the seed thereof: an homer of barley seed shall be at fiftie shekels of silver.

17 If hee dedicate his fielde immediately from the yeere of Iubile, it shall be worth as thou doest estimate it.

18 But if hee dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeeres that remaine unto the yeere of Iubile, and it shall be abated by thy estimation.

19 And if he that dedicate it, will redeeme the field, then hee shall put the fifth part of the price, that thou estimateſt it at, therunto, and it shall remaine his.

20 And if hee will not redeeme the field, but the Priest shall sell the field to another man, it shall be redeemed no more.

21 But the field shall be holy to the Lord, when it goeth out in the Iubile, as a fielde

separate from common uses: the possession thereof shall be the Priests.

22 If a man also dedicate to the Lord a field, which he hath bought, which is out of the ground of his inheritance,

23 Then the Priest shall set the price to him, as thou estimateſt it, unto the yeere of Iubile, and he shall giue the price the same day, as a thing holy unto the Lord.

24 But in the yeere of Iubile, the fielde shall returne unto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all the valuation shall be according to the shekel of the Sanctuary: a shekel containeth twenty gerahs.

26 ¶ Notwithstanding the first borne of the beaſts, because it is the Lords first borne, none shall dedicate such, bee it bullocke or sheepe: for it is the Lords.

27 But if it be an uncleane beaſt, then hee shall redeeme it by thy valuation, and giue the fifth part more thereto: & if it be not redeemed, then it shall be sold, according to thy estimation.

28 ¶ Notwithstanding, nothing separate from the common use, that a man doth separate unto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be sold nor redeemed: for every thing separate from the common use, is most holy unto the Lord.

29 Nothing separate from the common use, which shall be separate from man, shall be redeemed, but die the death.

30 Also all the tithe of the land, both of the seed of the ground, and of the fruit of the trees in the Lords: it is holy to the Lord.

31 But if a man will redeeme any of his tithe, hee shall adde the fifth part thereto.

32 And every tithe of bullocke, & of sheepe, and of all that goeth vnder the y rodde, the tenth shall be holy unto the Lord.

33 He shall not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withall, shall be holy, and it shall not be redeemed.

34 These are the commandments which the Lord commaunded by Moyses unto the children of Israel in mount Sinai.

1 That is, which is dedicate to the Lord with a curse to him that doth turne it to his private use, Num 21.2, deut. 13.15, ioh. 9.17. Verſ. 12. m The Priests valuation.

Exod. 30.13. numb. 3.47.

ezek. 45.12. Exod. 13.2.

and 22.29. numb. 3.15.

n It was the Lords already.

Josh. 6.19.

h Valuing the price thereof, according to the seed that is sown, or by the seed that it doth yeeld.

i Homer is a measure containing ten Ephahs: read of Ephah, Exod. 16.16, 36.

k For their own necessity or godly uses.

o It shall remaine without redemption.

p Besides the value of the thing it selfe,

q All that which is numbered: that is, every tenth, as he falleth by tale without exception or respect.

## ¶ The fourth booke of Moses, called \*Numbers.

### THE ARGUMENT.

¶ Orasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe faileth: hee did not straightway bring his people after their departure out of Egypt, into the land which hee promised them: but led them to and fro, for the space of fortie yeeres, and kept them in continuall exercises, before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which tryall did greatly profit to discern the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other, preferring their carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason wherof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their own lusts to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and governeth his

\*So called because of the diversity and multitude of numbers which are here chiefly concerned, both of mens names and places.



by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as well for religion as outward policie: hee preferreth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoid all controversies that might arise, hee taketh away the occasions, by diuiding among all the tribes, both the land which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to number them that are able to goe to warre, 49 The Levites are exempted for the seruice of the Lorde.



1 The Lorde spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second month, in the second yeere after they were come out of the

land of Egypt, saying,  
2 Take ye the summe of all the Congregation of the children of Israel, after their families, and households of their fathers with the number of their names: to wit, all the males, & man by man:

3 From twenty yeere old and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shall be men of euery tribe, such as are the heades of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben. Elizur the sonne of Shedeur:

6 Of Simeon, Sheluniel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab.

8 Of Issachar, Nathanael, the sonne of Zuar:

9 Of Zebulun, Eliab, the son of Helon:

10 Of the children of Joseph: of Ephraim, Gilead, the son of Ammihud: of Manasseh, Gamiliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Abiezzer the sonne of Ammishaddai:

13 Of Asher, Pagiel the sonne of Ocran:

14 Of Gad, Elizaphan the son of Denel.

15 Of Naphthali, Ahira the sonne of Geman.

16 These were famous in the Congregation, & princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second month, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, man by man.

19 As the Lorde had commanded Moses, so hee numbered them in the wilderness of Sinai.

20 ¶ So were the sonnes of Reuben, Israels eldest sonne by their generations, by their families, and by the houses of their

fathers, according to the number of their names, man by man, chey male from twenty yeere old and aboue, as many as went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was fixe and fortie thousand, and fixe hundred.

22 ¶ Of the sonnes of Simeon by their generations, by their families, & by the houses of their fathers, the summe thereof by the number of their names, man by man, chey male from twenty yeere old and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fifty thousand, and three hundred.

24 ¶ Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fixe and fortie thousand, and fixe hundred and fifty.

26 ¶ Of the sonnes of Iudah by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere olde and aboue, all that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threethou and fourteene thousand, and fixe hundred.

28 ¶ Of the sonnes of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere olde and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fifty thousand and foure hundred.

30 ¶ Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was tenen and fifty thousand and foure hundred.

32 ¶ Of the sonnes of Joseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fortie thousand & fixe hundred.

34 ¶ Of the sonnes of Manasseh by their generations, by their families, and by the houses of their fathers, according to

¶ Or, as were able to beare weapons.

† Simeon.

† Gad.

† Iudah.

† Issachar.

† Zebulun.

† Ephraim.

† Manasseh.

a In that place of the wilderness that was neere to mount Sinai.  
b Which containeth part of April and part of May.  
Exod. 30. 12.

† Ebr by their heads.

c That is, the chiefest man of euery tribe.

d And assist you when ye number the people.

e Or, exspraines and gouernours.

f In shewing euery man his tribe, and his ancestors.

† These are the names of the twelue tribes, as first of Reuben.



the number of their names, from twentie yeere old and above, all that went fourth to warre:

35 The number of them also of the tribe of Manasseh was two and thirty thousand and two hundredeth.

† Benjamin.

36 Of the sonnes of † Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twentie yeere old and above, all that went fourth to warre:

37 The number of them also of the tribe of Benjamin was five and thirty thousand and foure hundredeth.

† Dan.

38 Of the sonnes of † Dan by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere old & above, all that went fourth to warre:

39 The number of them also of the tribe of Dan was threelcoze and two thousand and seven hundredeth.

† Asher.

40 Of the sonnes of † Asher by their generations, by their families, & by the houses of their fathers, according to the number of their names, from twenty yeere olde and above, all that went fourth to warre:

41 The number of them also of the tribe of Asher was one and forty thousand, and five hundredeth.

† Naphtali.

42 Of the children of † Naphtali by their generations, by their families, and by the houses of their fathers, according to the number of their names, from twenty yeere old and above, all that went to the warre:

43 The number of them also of the tribe of Naphtali was threē & fifty thousand and foure hundredeth.

¶ Or, full count.

44 These are the summes which Moses and Aaron numbered, and the princes of Israel, the twelve men, which were every one for the house of their fathers.

45 So this was all the lim of the sonnes of Israel, by the houses of their fathers, from twenty yeere olde and above, all that went to the warre in Israel,

46 And as they were in number five hundredeth and threē thousand, five hundredeth and fiftie.

47 But the Levites, after the tribes of their fathers were not numbered amonge them.

48 For the Lord had spoken vnto Moses, and sayd,

49 Only thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimony, and ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it vp: for he is a stranger that cometh neere, saith the Lord.

52 Also the children of Israel shall pitch

their tents, every man in his campe, and every man vnder his standard throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, lest vengeance come vpon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

54 So the children of Israel did according to all that the Lord had commaunded Moses: so did they.

C H A P. I I.

The order of the Tents, and the names of the Captaines of the Israeletes.

And the Lord spake vnto Moses, and to Aaron, saying,

2 Every man of the children of Israel shall campe by his standard, & vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

3 On the East side toward the rising of the sunne, shall they of the standard of the hoste of Iudah pitch according to their armies, & Nahshon the sonne of Aminadab shall be captaine of the sonnes of Iudah.

4 And his hoste and the number of them were seuentie and foure thousand, and five hundredeth.

5 Next vnto him shall they of the tribe of Issachar pitch, and Gersheon the sonne of Zuar shall be the captaine of the sonnes of Issachar.

6 And his hoste, and the number thereof were foure and fifty thousand, and foure hundredeth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof were seuen and fifty thousand & foure hundredeth:

9 The whole number of the hoste of Iudah are an hundredeth fourescoze and sixe thousand and foure hundredeth, according to their armies: they shall first set fourth.

10 On the south side shalbe the standard of the hoste of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shall be Elizur the sonne of Shedeur.

11 And his hoste, and the number thereof were foure thousand and five hundredeth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shall be Shelumiel the sonne of Zurishaddai:

13 And his host, and the number of them, nine and fifty thousand and threē hundredeth.

14 And the tribe of Gad, & the captaine ouer the sonnes of Gad shall be Eliasaph the sonne of Deuel:

15 And his hoste and the number of them were five and forty thousand, sixe hundredeth and fiftie.

16 All the number of the campe of Reuben were an hundredeth & one and fiftie thousand, and foure hundredeth & fiftie according to their armies, and they shal set fourth in the second place.

17 Then the Tabernacle of the Congregation shal goe with the hoste of the Levites,

i By not having due regard to the Tabernacle of the Lord.

a In the twelve tribes, were foure principall standards, so that every three tribes had their standard.

¶ Or, prince.

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standard.

c Of them which were contained vnder that name.

d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maid, were of the second standard.

¶ Or, Reuel.

g Which were warriors, but were appointed to the vse of the Tabernacle.

h Ebr. campe.

h Whofoever is not of the tribe of Leui,



e Because it might be in equall distance from each one, and all indifferently haue recourse thereunto.

f Because Ephraim and Manasse supplied the place of Ioseph their father, they are taken to be Rahels children: so they and Benjamin make the third sanderd.

g Dan & Naphthali the sonnes of Bilha Rabels mayd, with Asher the sonne of Zilpah make the fourth sanderd.

h Which were of twenty yeeres and aboue.

i For vnder euery one of the four principall sanderds were diuers signes to keepe euery band in order.

a Or, families and kindreds.

Exod. 6. 23.

in the mids of the campe as they haue pitched, so shall they goe forward, euery man in his order according to their sanderds.

18 ¶ The sanderd of the campe of Ephyraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephyraim shall be Elishama the sonne of Amraihud:

19 And his host and the number of them were forty thousand and sine hundred.

20 And by him shall be the tribe of Manasse, & the captaine ouer y sonnes of Manasse shall be Samiuel the sonne of Debabzur:

21 And his hoste and the number of them were two & thirty thousand & two hundred.

22 And the tribe of Benjamin, and the captaine ouer the sonnes of Benjamin shall be Abidan the sonne of Sideroi:

23 And his host, and the number of them were six & thirty thousand & foure hundred.

24 All the number of the campe of Ephyraim were an hundred and eight thousand and one hundred according to their armies, and they shall goe in the third place.

25 ¶ The sanderd of y host of s Dan shall be toward the North according to their armies: & the captaine ouer y children of Dan shall be Ahieser the sonne of Amuthaddai:

26 And his host, and the number of them were two and threelooke thousand and seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shall be Hagiel the sonne of Deran.

28 And his host, and the number of them were one & forty thousand and sine hundred.

29 ¶ When the tribe of Naphthali, and the captaine ouer the children of Naphthali shall be Ahira the sonne of Enan:

30 And his host, and the number of them were three & fifty thousand & foure hundred.

31 All the number of the host of Dan was an hundred and seuen and fiftie thousand and sixe hundred: they shall goe hindmost with their sanderds.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the host, according to their armies, sixe hundred and three thousand, sine hundred and fiftie.

33 But the Leuites were not numbred among the children of Israel as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their sanderds, and so they iourneued euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 13. 35 Why the Lord separated the Leuites for himselfe. 16 Their number, families and captaines. 40 The first born of Israel is redeemed by the Leuites. 47 The surplus is redeemed by money.

These also were the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai.

2 So these are the names of the sonnes of Aaron, \* Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, who Moses did \* consecrate to minister in the priests office.

4 \* And Nadab and Abihu died <sup>b</sup> before the Lord, when they offered \* strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 ¶ Then y Lord spake vnto Moses, saying, 6 Bring the tribe of Leui, and <sup>d</sup> set them before Aaron the Priest, that they may serue him.

7 And take the charge with him, euen the charge of the whole Congregation, <sup>e</sup> before the Tabernacle of the Congregation, to do the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their priests office: and the stranger that cometh nere, shall be slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel: for all the first borne that openeth the matrix among the children of Israel, and the Leuites shall be mine.

13 Because all the first borne are mine: for the same day that I smote all the first borne in the land of Egypt, \* I sacrificed vnto me all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

14 ¶ Moreover, the Lord spake vnto Moses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: eueery male from a moneth olde & aboue, what thou number.

16 ¶ Then Moses numbred them according to y word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, \* Gershon, and Kohath, and Merari.

18 Also these are y names of the sonnes of Gershon by their families: Libni & Shimel.

19 The sonnes also of Kohath by their families: Amram, and Isehar, Hebron, and Uzziel.

20 And the sonnes of Merari by their families: Mashl and Mushi. These are the families of Leui, according to the houses of their fathers.

21 ¶ Of Gershon came the familie of the Libnites and the familie of the Shimites: these are the families of the Gershonites.

22 The summe wherof (after the number of all the males from a moneth olde and aboue) was counted seuen thousand and sine hundred.

23 ¶ The families of y Gershonites shall pitch behind the Tabernacle Westward,

24 The captaine & y ancient of the house of the Gershonites shall be Elisaph the sonne of Lael.

Exod. 28. 3. Leuit. 10. 1, 2. chap. 26. 61. 1 chron. 24. 2. b Or, before the Altar.

Leuit. 10. 1, 2. c Whiles their father liued.

d Offer them vnto Aaron for the vse of the Tabernacle.

e Which appertained to the executing of the

hie Priests commandement, to the ouersight of the people, and to the seruice of the Tabernacle.

f Aarons sonnes the Priests serued in the Sanctuary in praying for the people, and offering sacrifice: the Leuites serued for the inferior vses of the same.

g Any that would mixtifie, not being a Leuice.

Exod. 3. 1. and 34. 19. leuit. 27. 26. chap. 8. 1. 6. Luke 2. 23.

h Oney numbring the males children.

Gene. 46. 12. exod. 6. 16. chap. 26. 57. 1 chron. 6. 1. and 23. 6.

h Or, fathers.



i Their charge was to cary the coverings and hangings of the Tabernacle.

25 And the charge of the sonnes of Gershon in the tabernacle of the Congregation shalbe the Tabernacle, and the pavilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cordes of it for all the seruice thereof.

27 And of Kohath came the family of the Amranites, and the family of the Izerharites, & the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and above, was eight thousand and five hundred, hauing the charge of the Sanctuary.

29 The families of the sonnes of Kohath shal pitch on the fourth side of the tabernacle.

30 The captaine & ancient of the house, and families of the Kohathites shalbe Elzaphan the sonne of Uzziel:

31 And their charge shalbe the Arke, and the Table, and the Candlesticke, and the altars, and the instruments of the Sanctuary that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shalbe cheefe captaine of the Levites, hauing the oversight of them that haue the charge of the Sanctuary.

33 And of Merari came the family of the Gabilites, and the family of the Dushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and above, was five thousand and two hundred.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: they shal pitch on the fourth side of the Tabernacle.

36 And in the charge and custody of the sonnes of Merari shalbe the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, & at the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, and their pinnes and their cordes.

38 And also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward, shal Doses & Aaron and his sonnes pitch, hauing the charge of the Sanctuary, and the charge of the children of Israel: but the stranger that commeth neere, shalbe slaine.

39 The whole summe of the Levites, which Doses & Aaron numbred at the commandement of the Lord throughout their families, euen all the males from a moneth old and above, was two and twenty thousand.

40 And the Lord said vnto Doses, Number all the first borne that are males among the children of Israel, from a moneth old & above, and take the number of their names.

41 And thou shalt take the Levites to me for all the first borne of the children of Israel (& I am the Lord) & the cattel of the Le-

uites for all the first borne of the cattel of the children of Israel.

42 And Doses numbred as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males recheared by name (from a moneth old & above) according to their number were two & twenty thousand, two hundred twenty and three.

44 And the Lord spake vnto Doses, saying,

45 Take the Levites for all the first borne of the children of Israel, and the cattel of the Levites for their cattel, and the Levites shalbe mine, I am the Lord)

46 And for the redeeming of the two hundred twenty and three, (which are mo then the Levites) of the first borne of the children of Israel,

47 Thou shalt also take five shekels for every person: after the weight of the Sanctuary shalt thou take it: \* the shekel conceineth twenty gerahs.

48 And thou shalt giue the money, whether the odde number of them is redeemed, vnto Aaron and to his sonnes.

49 Thus Doses tooke the redemption of them that were redeemed, being mo then the Levites:

50 Of the first borne of the children of Israel tooke he the money: euen a thousand three hundred threescore and five shekels after the shekel of the Sanctuary.

51 And Doses gaue the money of them that were redeemed, vnto Aaron and to his sonnes, according to the word of the Lord, as the Lord had commanded Doses.

CHAP. IIII.

5 The offices of the Levites, when the holfe remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

And the Lord spake vnto Doses, and to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,

3 From a thirty yeere old and above, euen vntill fifty yeere olde, all that enter into the assembly to do the worke in the Tabernacle of the Congregation.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation about the holiest of all.

5 When the holfe remoueth, then Aaron and his sonnes shall come & take downe the covering vaile, and shal couer the Arke of the Testimony therewith.

6 And they shall put thereon a covering of badgers skines, and shal spread vpon it a cloth altogether of blew silke, and put to the barres thereof:

7 And vpon the table of Shewbread they shal spread a cloth of blew silke, & put thereon the dishes, and the incense cups, and goblets, and coverings to cover it with, and the bread shalbe thereon continually:

8 And they shal spread vpon them a covering of scarlet, and couer the same with a covering of badgers skines, and put to the barres thereof.

9 Then they shal take a cloth of blew silke, and

Exod. 30. 13. leuit. 27. 25. chap. 18. 16. exk. 45. 12.

q Of the two hundred twenty and three which were more then the Levites.

a The Levites were numbred after three sorts: first at a moneth old when they were to be consecrate to the Lord, next at 25. yeeres old when they were appointed to serue in the Tabernacle, and at 30. yeere old, to bear the burdens of the Tabernacle. b Which diuided the Sanctuary from the holiest of all. c That is, put them vpon their shoulders to cary it: for the bars of the Arke could neuer be remoued. Exod. 25. 15. Exod. 25. 30. d Meaning, to couer the bread.

k Doing euery one his duty in the Sanctuary.

l The cheefe things within the Sanctuary were committed to the Kohathites. || Or, prince of princes.

m The wood worke and the rest of the instruments were committed to their charge.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were moe by 273. as verse 43.

p So that now the Leuitis should satisfie vnto the Lord for the first borne of Israel, saue for the 273, which were moe then the Levites, for whom they payed money.



Exod. 25 31.  
Exod. 25 38.

and cover the candlestick of light with his lamps and his snuffers, \*and his snuffdishes, and all the oyle vessels thereof, which they occupie about it.

10 So they shall put it, and all the instruments thereof in a covering of Badgers skins, and put it upon the 6 barres.

11 Also upon the golden altar they shall spread a cloth of blue silke, and cover it with a covering of Badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministration wherewith they minister in the Sanctuary, and put them in a cloth of blue silke, and cover them with a covering of badgers skins, & put them on the barres.

13 Also they shall take away the ashes from the altar, and spread a purple cloth upon it,

14 And shall put upon it all the instruments thereof, which they occupie about it: the censers, the fishhooks, and the besomes, and the basins, even all the instruments of the altar, and they shall spread upon it a covering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes have made an end of covering the Sanctuary, and all the instruments of the Sanctuary, at the removing of the holte, afterward the sonnes of Kohath shall come to beare it, but they shall not touch any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 And to the office of Eleazar the son of Aaron the Priest pertaineth the oyle for the light, and the sweet incense, & the dayly meat offering, and the anointing oyle, with the oversight of all the Tabernacle, and of all that therein is, both in the Sanctuary, and in all the instruments thereof.

17 And the Lord spake unto Moses, and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from among the Levites:

19 But thus doe unto them, that they may live and not die, when they come neere to the most holy things: let Aaron and his sonnes come and appoint them, every one to his office, and to his charge.

20 But let them not goe in, to see when the Sanctuary is folden up, least they die.

21 And the Lord spake unto Moses, saying,

22 Take also the summe of the sonnes of Serihon, every one by the houses of their fathers throughout their families:

23 From thirtie yeere old and above, untilt fiftie yeere old shalt thou number them, all that enter into the assembly for to doe service in the Tabernacle of the Congregation.

24 This shalbe the service of the families of the Serihonites, to serve and to beare.

25 They shall beare the curtaines of the Tabernacle, & the Tabernacle of the Congregation, his covering, and the covering of badgers skins, that is on it upon it, and the vails of the doore of the Taberna-

cle of the Congregation:

26 The curtaines also of the Court, and the vails of the entering in of the gate of the Court, which is neere the Tabernacle and neere the Altar round about, with their cords, and all the instruments for their service, and all that is made for them: so shall they serve.

27 At the commandment of Aaron and his sonnes, shall all the service of the sonnes of the Serihonites be done, in all their charges, and in all their service, and ye shall appoint them to keepe all their charges.

28 This is the service of the families of the sonnes of the Serihonites in the Tabernacle of the Congregation, and their watch shall be under the hand of Ithamar the sonne of Aaron the Priest.

29 Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yeere olde and above, even unto fiftie yeere olde shalt thou number them, all that enter into the assembly, to doe the service of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their service in the Tabernacle of the Congregation: the boords of the Tabernacle with the barres thereof, and his pillars and his sockets,

32 And the pillars round about the Court, with their sockets, and their pinnes, and their cords, with all their instruments, even for all their service: and by name ye shall reckon the instruments of their office and charge.

33 This is the service of the families of the sonnes of Merari, according to all their service in the Tabernacle of the Congregation under the hand of Ithamar the sonne of Aaron the Priest.

34 Then Moses and Aaron and the Princes of the Congregation numbered the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yeere olde and above, even unto fiftie yeere olde, all that enter into the assembly for the service of the Tabernacle of the Congregation.

36 So the numbers of them throughout their families were two thousand seven hundred and fiftie.

37 These are the numbers of the families of the Kohathites, all that serve in the Tabernacle of the Congregation, which Moses & Aaron did number according to the commandment of the Lord by the hand of Moses.

38 Also the numbers of the sonnes of Serihon throughout their families and houses of their fathers,

39 From thirtie yeere old and upward, even unto fiftie yeere old: all that enter into the assembly, for the service of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers, were two thousand five hundred and thirtie.

41 These are the numbers of the families

p Which Court compassed both the Tabernacle of the Congregation and the Altar of burnt offering.

q Under the charge and oversight.

Exod. 26 35.

r Ye shall make an inventory of all the things which ye commit to their charge.

Heb. the number of them.

s God appointing Moses to be the minister and executor thereof.

e The Ebrew word signifieth an instrument made of two staves or barres.  
f Which was to burne incense.  
Read Exod. 30. 1.

g Of the burnt offering.

h That is, in folding up the rhings of the Sanctuary, as the Arke &c.  
i Before it be covered.

Exod. 30. 34, 35.  
k Which was offered at morning & evening.  
Exod. 30. 23, 25.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof, perish, m Sheving what part every man shall beare,

n Which were received into the company of them that ministered in the Tabernacle of the Congregation.

o Which vaile hanged betweene the Sanctuary and the Court,



1 Which were of competent age to ſerue therein, that is, betweene thirty and fifty.

of the ſonnes of Gerſhon: of all that \* did ſerue in the Tabernacle of the Congregation, whom Hoſes and Aaron did number according to the commandement of the Lord.

42 ¶ The numbers alſo of the families of the ſonnes of Merari: their families, and by the houſes of their fathers,

43 From thirtie yeere old and byward, euen vnto ſittie yeere old: all that enter into the aſſembly for the ſeruite of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thouſand and two hundred.

45 Theſe are the ſummes of the families of the ſonnes of Merari, whom Hoſes and Aaron numbred according to the commandement of the Lord by the hand of Hoſes.

46 So all the numbers of the Levites, which Hoſes, and Aaron, and the princes of Iſrael numbred by their families & by the houſes of their fathers,

47 From thirtie yeere olde and byward, euen to ſittie yeere old, euery one that came to doe \* his duety, office, ſeruite and charge in the Tabernacle of the Congregation.

48 So the numbers of them were eight thouſand five hundred and foureſcore.

49 According to the commandement of the Lord by the hand of Hoſes did Aaron number them, euery one according to his ſeruite, and according to his charge. Thus were they of that tribe numbred, as the Lord commanded \* Hoſes.

CHAP. V.

2 The leprous & the polluted ſhalbe caſt forth. 6 The purging of ſinne. 15 The trial of the ſuſpected wife.

A And the Lord ſpake vnto Hoſes, ſaying, ¶ Command the children of Iſrael, that they \* put out of the hoſt euery leper, and euery one that hath \* an iſſue, and whoſe ocer is defiled by \* the dead.

3 Both male and female ſhal ye put out: out of the hoſte ſhall ye put them, that they deſile not their \* tents among whome I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoſte, euen as the Lord had commanded Hoſes, ſo did the children of Iſrael.

5 ¶ And the Lord ſpake vnto Hoſes, ſaying,

6 Speake vnto the children of Iſrael, ¶ When a man or a woman ſhal commit any ſinne \* that men commit, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

7 Then they ſhall confeſſe their ſinne which they haue done, and ſhall reſtore the damage thereof \* with his principall, and put the ſixt part of it more thereto, and ſhall giue it vnto him, againſt whom he hath treſpaſſed.

8 But if the \* man haue no kinſman, to whom hee ſhould reſtore the damage, the damage ſhall bee reſtored to the Lord for the Priests uſe, beſides the Ramme of the atonement, whereby hee ſhall make atonement for him.

9 And euery offering of all the \* holy things of the children of Iſrael, which they bring vnto the Priet, ſhall be \* his.

10 And euery mans ſalowed things ſhall be his: that is, whatſoeuer any man giueth the Priet, it ſhall be his.

11 ¶ And the Lord ſpake vnto Hoſes, ſaying,

12 Speake vnto the children of Iſrael, & ſay vnto them, If any mans wife \* turne to euill, and commit a treſpaſſe againſt him,

13 So that another man lie with her ſleebly, and it be hid from the eies of her husband, and kept cloſe, and yet ſhee be defiled, and there be no witnes againſt her, neither ſhe taken with the maner,

14 If he be mooued with a ielous minde, ſo that hee is ielous ouer his wife, which is defiled, or if he haue a ielous minde, ſo that he is ielous ouer his wife, which is not defiled,

15 Then ſhall the man bring his wife to the Priet, and bring her offering with her, the tenth part of an Ephah of barley meale, but he ſhall not poure \* oyle vpon it, nor put incenſe thereon, for it is an offering of iſtoulſie, an offering for a remembrance, calling the ſinne to a minde:

16 And the Priet ſhall bring her, and ſet her before the Lord.

17 Then the Priet ſhall take \* the holie water in an earthen veſſell, and of the duſt that is in the floore of the Tabernacle, euen the Priet ſhall take and put it into the water.

18 After, the Priet ſhall ſet the woman before the Lord, and vncouer the womans head, and put the offering of the memorial in her hands: it is the ielouſie offering, and the Priet ſhall haue bitter and \* curſed water in his hand,

19 And the Priet ſhall charge her by an othe, and ſay vnto the woman, If no man haue lien with thee, neither thou haſt turned to vncleanneſſe from thine husband, be free from this bitter and curſed water.

20 But if thou haſt turned from thine husband, and ſo art defiled, and ſome man hath lien with thee beſide thine husband,

21 (Then the Priet ſhall charge the woman with an othe of curſing, and the Priet ſhal ſay vnto the woman,) The Lord make thee to bee \* accuſed and deteatable for the oth among thy people, and the Lord cauſe thy thigh to \* rote, and thy bellie to ſwell:

22 And that this curſed water may goe into thy bowels, to caule thy bellie to ſwell, and thy thigh to rot: Then the woman ſhall anſwere, ¶ Amen, Amen.

23 After, the Priet ſhall write theſe curſes in a booke, and ſhal \* blot them out with the bitter water,

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water, turned into bitterneſſe, ſhall enter into her.

25 Then the Priet ſhal take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it vpon the altar.

d Or, things offered to the Lord, as firſt fruits &c. *Leuit. 10. 12.*

e By breaking the band of marriage, and playing the harlot.

f *Ebr. if the ſpirit of ielouſie come vpon him.*

f Only in the ſinne offering, and in this offering of ielouſie were neither oile nor incenſe offered. g Or, making the ſinne knowne, & not purging it. h Which alſo is called the water of purification or ſprinkling, reade Chap. 19. 9.

i It was ſo called by the effect, becauſe it declared the woman to be accuſed, and turned to her deſtruction.

k Both becauſe ſhe had committed ſo hainous a fault, & forſwore her ſelfe in denying the ſame, *f Ebr. ſo fall.* l That is, be it ſo as thou wilt, as *Psal 41. 13. deut. 37. 15.* m Shall waſh the curſes which are written, into the water in the veſſell.

u Whoſeuer of the Levites that had any manet of charge in the Tabernacle.

f *Ebr. according to the mouth or word.*

x So that Moſes neither added nor diminished from that which the Lord commanded him.

*Leuit. 13. 3. Leuit. 15. 2. Leuit. 21. 1.*

¶ Or, in a place out of the hoſt.

a There were three manner of tents: of the Lord, of the Levites, and of the Iſraelites.

*Leuit. 6. 3. b Commit any fault willingly.*

*Leuit. 6. 5.*

c If he be dead to whom the wrong is done, and alſo haue no kinſman.



*¶ Or, perfume.*  
n Where the incense was offered.

26 And the Priest shall take an handful of the offering for a memorial thereof, and burne it upon the altar, and afterward make the woman drinke the water.

27 When hee hath made her drinke the water, if shee be defiled and haue trespassed against her husband, then shall the curled water, turned into bitteresse, enter into her, and her belly shall swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman bee not defiled, but be cleane, she shall be free, and shall conceive and beare.

29 This is the law of ielousie, when a wife turneth from her husband, and is defiled,

30 When a man is moued with a ielous minde, being ielous ouer his wife, then shall hee bring the woman before the Lord, and the Priest shall doe to her according to all this law :

31 And the man shall be free from sinne, but this woman shall beare her iniquitie.

*¶ Or, innocent.*

o The man might accuse his wife vpon suspicion, and not be reprooued.

CHAP. VI.

2 The law of the consecration of the Nazarites, 24 The manner to blesse the people.

A And the Lord spake vnto Moses, saying, 2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselves to vowe a vow of a Nazarite to separate himselfe vnto the Lord,

3 He shall abstaine from wine and strong drinke, & shall drinke no soure wine nor soure drinke, nor shall drinke any licour of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor the hulk.

5 While he is separated by his vow, the razor shall not come vpon his head, until the daies be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shall let the lockes of the haire of his head grow.

6 During the time that hee separateth himselfe vnto the Lord, hee shall come at no dead body.

7 Hee shall not make himselfe vnclane at the death of his father, or mother, brother, or sister : for the consecration of his God is vpon his head.

8 All the dayes of his separation he shall be holy to the Lord.

9 And if any die suddenly by him, or hee be aware, then the head of his consecration shall be defiled, and he shall haue his head in the day of his cleansing : in the leauenty day he shall waue it.

10 And in the eighth day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, and the other for a burnt offering, and shall make an atonement for him, because hee is smued by the dead: so shall he allow his head the same day,

12 And he shall consecrate vnto the Lord the dayes of his separation, and shall bring

a lambe of a yeere old for a trespass offering, and the first dayes shall be void: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite : when the time of his consecration is out, he shall come to the doore of the Tabernacle of the Congregation.

14 And hee shall bring his offering vnto the Lord, an hee lambe of a yeere olde without blemish for a burnt offering, and a shee lambe of a yeere olde without blemish for a sinne offering, and a ramme without blemish for peace offerings,

15 And a basket of vneleauened bread, of cakes of fine flour, mingled with oyle, and wafers of vneleauened bread, anoynted with oyle with their meat offering, & their drinke offerings :

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 Hee shall prepare also the ramme for a peace offering vnto the Lord, with the basket of vneleauened bread, & the Priest shall make his meate offering, and his drinke offering.

18 And the Nazarite shall waue the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the haire of the head of his consecration and put it in the fire, which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ram, and an vneleauened cake out of the basker, and a wafer vneleauened, and put them vpon the handes of the Nazarite, after he hath haue his consecration.

20 And the Priest shall speake them to and so before the Lord: this is an holy thing for the Priest besides the shaven beast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the law of the Nazarite, whichee he hath vowed, and of his offering vnto the Lord for his consecration, besides that that hee is able to bring: according to the vowe which he vowed, so shall hee doe after the law of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee.

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my Name vpon the children of Israel, and I will blesse them.

g So that he shall begin his vow anew.

Leuit. 2. 15.

Acts. 21. 24. h In token that his vow is ended.

i For the haire which was consecrate to the Lord might not be cast into any prophane place.

Exod. 29. 27.

¶ Or, with the bread.

k At the least he shall do this, if he be able to offer no more.

l That is, pray for them, Eccles. 36. 17.

m They shall pray in my Name for them.

a Which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

Iudg. 13. 5. n. Jam. 1. 11.

b As at burials, or mourning.

c In that he suffered his haire to grow, he signified that he was consecrate to God.

d Which long haire is a signe that he is dedicate to God.

e By being present where the dead was.

f Beginning at the eighth day, when he is punished.

CHAP. VII.

2 The heads or princes of Israel offer at the setting up of the Tabernacle, 10 and at the dedication of the Altar. 89 God speaketh to Moses from the Mercy seat.

NOW when Moses had finished the setting up of the Tabernacle, and anointed it, and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anoynted them and sanctified them,

Exod. 40. 13.

¶ Or, vessels.

2 Then.



|| Or, captaines.

2 Then the Princes of Israel, heads ouer the houses of their fathers (they were the Princes of the tribes, who were ouer them that were numbered) offered,

a Like horsefitters to keepe the things that were caried in them, from wecher.

3 And broughte their offering befoze the Lord, fixe covered charets, and twelue opene charet for two princes, and for every one an oyle, and they offered them befoze the Tabernacle.

4 And the Lord spake vnto Moses, saying,

b That is, to carry things and stuffe in.

5 Take these of them, that they may bee to doe the seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to every man according vnto his office.

6 So Moses tooke the charets and the open, and gaue them vnto the Leuites :

7 Two charets and foure open he gaue to the sonnes of Gershon, according vnto their office.

c For their vse to carry with.

8 And foure charets and eight open he gaue to the sonnes of Merari, according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

10 The princes also offered in the dedication for the altar in the day that it was anointed: then the Princes offered their offering befoze the altar.

d The holy things of the Sanctuary must be caried vpon their shoulders, and not drawn with oxen, chap. 4. 15.

e That is, when the first sacrifice was offered there-upon by Aaron, Leuit. 9. 1.

11 And the Lord saide vnto Moses, One prince one day, and another prince another day shall offer their offering, for the dedication of the altar.

† The offering of Nabihon.

12 So then on the first day did † Nabihon the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle for a meate offering,

Leuit. 2. 1.

14 An incense cup of golde of ten shekels full of incense,

15 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullocks, five rammes, five hee goats, and five lambes of a yeere old: this was the offering of Nabihon the sonne of Amminadab.

† The offering of Nethaneel.

18 The second day † Nethaneel the sonne of Zuar, prince of the tribe of Issachar did offer.

19 Who offered for his offering a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

20 An incense cup of gold of ten shekels, full of incense,

21 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

22 An hee goat for a sinne offering,

23 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Nethaneel the sonne of Zuar.

neel the sonne of Zuar.

24 The third day † Eliab the son of Helon prince of the childzen of Zebulun offered.

† The offering of Eliab.

25 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

26 A golden incense cup of ten shekels, full of incense,

27 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Eliab the sonne of Helon.

30 The fourth day † Elizur the sonne of Shedeur prince of the childzen of Reuben offered.

† The offering of Elizur.

31 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

32 A golden incense cup of ten shekels, full of incense,

33 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

34 An hee goat for a sinne offering,

35 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Elizur the sonne of Shedeur.

36 The fifth day † Shelumiel the sonne of Zurishaddai, prince of the childzen of Simeon offered.

† The offering of Shelumiel.

37 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

38 A golden incense cup of ten shekels, full of incense,

39 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

40 An hee goat for a sinne offering,

41 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 The sixt day † Elialaph the sonne of Deuel, prince of the childzen of Gad offered.

† The offering of Elialaph.

43 His offering was a siluer charger of an hundredth and thirtie shekels weight, a siluer bowle of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

44 A golden incense cup of ten shekels, full of incense,

45 A yong bullocke, a ramme, a lambe of a yeere old, for a burnt offering,

46 An hee goat for a sinne offering,

47 And for a peace offering, two bullocks, five rammes, five hee goats, five lambes of a yeere olde: this was the offering of Elialaph the sonne of Deuel.

48 The seuenth day † Elishama the sonne of Amminad prince of the childzen of Ephraim offered.

† The offering of Elishama.

49 His offering was a siluer charger of an hundredth

hundredth and thirtie shekels weight, a silver bowl of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

50 An incense cup of golde of ten shekels full of incense,

51 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

52 An hee goat for a sinne offering,

53 And for a peace offering, two bullocks, fine rammes, fine hee goates, fine lambes of a yeere olde: this was the offering of Elisama the sonne of Ammiud.

54 ¶ The eight day offered † Samiuel the sonne of Hedazur, prince of the children of Danasseh.

55 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

56 A golden incense cup of ten shekels, full of incense,

57 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

58 An hee goat for a sinne offering,

59 And for a peace offering, two bullocks, fine rammes, fine hee goats, fine lambes of a yeere olde: this was the offering of Samiuel the sonne of Hedazur.

60 ¶ The ninth day † Abidan the sonne of Sideon prince of the children of Benjamin offered.

61 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

62 A golden incense cup of ten shekels, full of incense,

63 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

64 An hee goat for a sinne offering,

65 And for a peace offering, two bullocks, fine rammes, fine hee goates, fine lambes of a yeere olde: this was the offering of Abidan the sonne of Sideon.

66 ¶ The tenth day † Abiezzer the sonne of Ammihaddai prince of the children of Dan offered.

67 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour mingled with oyle, for a meate offering,

68 A golden incense cup of ten shekels, full of incense,

69 A yong bullocke, a ramme, a lambe of a yeere olde for a burnt offering,

70 An hee goat for a sinne offering,

71 And for a peace offering, two bullocks, fine rammes, fine hee goats, fine lambes of a yeere olde: this was the offering of Abiezzer the sonne of Ammihaddai.

72 ¶ The eleuenth day † Pagiel the sonne of Ocran, prince of the children of Acher offered.

73 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour min-

gled with oyle, for a meate offering,

74 A golden incense cup of ten shekels, full of incense,

75 A yong bullocke, a ramme, a lambe of a yeere old for a burnt offering,

76 An hee goat for a sinne offering,

77 And for a peace offering, two bullocks, fine rammes, fine hee goates, fine lambes of a yeere old: this was the offering of Pagiel the sonne of Ocran.

78 ¶ The twelfth day † Ahira the sonne of Enan, prince of the children of Naphtali offered. † The offering of Ahira.

79 His offering was a silver charger of an hundredth and thirtie shekels weight, a silver bowl of seuentie shekels, after the shekel of the Sanctuary, both full of fine flour, mingled with oyle, for a meate offering,

80 A golden incense cup of ten shekels, full of incense,

81 A yong bullocke, a ramme, a lambe of a yeere old, for a burnt offering,

82 An hee goat for a sinne offering,

83 And for peace offerings, two bullocks, fine rammes, fine hee goates, fine lambes of a yeere old: this was the offering of Ahira the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anoynted: twelve chargers of silver, twelve silver bowles, twelve incense cups of gold,

85 Every charger containing an hundredth and thirtie shekels of silver, and every bowl seuentie: all the silver vessels contained two thousand, and foure hundredth shekels, after the shekel of the Sanctuary.

86 Twelve incense cups of gold full of incense, containing ten shekels every cup, after the shekel of the Sanctuary: all the golde of the incense cups was an hundredth and twenty shekels.

87 All the bullocks for the burnt offering were twelve bullocks, the rammes twelve, the lambes of a yeere old twelve, with their meate offerings, and twelve hee goates for a sinne offering.

88 And all the bullocks for the peace offerings were foure and twentie bullocks, the rammes sirtie, the hee goates sirtie, the lambes of a yeere olde sirtie: this was the dedication of the Altar, after that it was anoynted.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voice of one speaking vnto him from the Merie seate, that was vpon the Arke of the Testimony: betweene the two Cherubins, and he spake to him.

## CHAP. VIII.

2 The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are received to seruice, and when they are dismissed.

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and say vnto him, When thou lightest the lampes, the seven lampes shall giue light toward the

† The offering of Gamiel.

† The offering of Abidan.

† The offering of Abiezzer.

† The offering of Pagiel, or Phagiel.

† This was the offering of the princes, when Aaron did dedicate the Altar.

g By Aaron.  
h That is, the Sanctuary.  
i According as he had promised, Exod. 25. 22.



a To that part, which is ouer against the Candlestick, Exod. 25.37.

• forefront of the Candlestick.  
 3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commaunded Moses.  
 4 And this was the worke of the Candlestick, euen of golde beaten out with the hammer, both the shaft, and the floures thereof; \* was beaten out with the hammer: b according to the patterne, which the Lord had shewed Moses, so made he the Candlestick.

Exod. 25.18.  
 b And not set together of diuers pieces.

5 ¶ And the Lord spake vnto Moses, saying,  
 6 Take the Leuites from among the children of Israel, and purifie them.  
 7 And thus shalt thou doe vnto them, when thou purifiest them, Sprinkle c water of purification vpon them, and let them shawe all their flesh, and wash their clothes: so they shall be cleane.

c In Ebrewit is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a yong bullocke with his meate offering of fine flour, mingled with oyle, and an other yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Leuites also before the Lord, and the e children of Israel shall put their hands vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their hands vpon the heads of the bullocks, & make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou mayest make an atonement for the Leuites.

13 And thou shalt let the Leuites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus shalt thou separate the Leuites from among the children of Israel, and the Leuites shall be \* mine.

15 And afterward shall the Leuites goe in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them, as a shake offering.

16 For they are freely giuen \* vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

17 \* For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there bee no plague among the children of Israel, when the children of Israel come nere vnto

Chap. 3.9.  
 f That is, they that are the first borne.

Exod. 13.2.  
 luke 2. 23.

g Which seruice the Israelites should esse doe.

b the Sanctuarie.  
 20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto al that the Lord had commaunded Moses concerning the Leuites: so did the children of Israel vnto them.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offering before the Lord, and Aaron made an atonement for them to purifie them.

22 And after that, went the Leuites in to do their seruice in the Tabernacle of the Congregation, i before Aaron and before his sonnes: as the Lord had commaunded Moses concerning the Leuites, so they did vnto them.

h Because the Leuites goe into the Sanctuary in their name.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from sine and thwentic yeere olde & yward, they shall goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeere, they shall cease from executing the k office, and shall serue no more:

k Such office as was painefull, as to beare burdens and such like.  
 l In singing Psalmes, instructing, counsel-ling and keeping the things in order.

26 But they shall minister l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall doe no seruice: thus shalt thou doe vnto the Leuites touching their charges.

CHAPTER IX.

2 The Passeouer is commaunded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloud conducteth the Israelites through the wilderness.

¶ And the Lord spake vnto Moses in the wilderness of Sinal, in the first moneth of the second yeere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the \* Passeouer at the time appointed thereunto.

3 In the fourteenth day of this moneth at \* euen, yee shall keepe it in his due season: according to \* all the ordinance of it, and according to all the ceremonies thereof, that yee keepe it.

Exod. 12.7.  
 leuit. 23.5.  
 chap. 28.16.  
 deut. 16.2.  
 Exod. 12.6.  
 deut. 16.6.  
 a Euen in all points, as the Lord hath instructed it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen, in the wilderness of Sinal: according to al that the Lord had commaunded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

b By touching a corps, or being at the burfall.

7 And those men sayd vnto him, Mee are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time thereto appointed among the children of Israel?

c Or, celebrate the Passeouer the fourteenth day of the first moneth.

8 Then Moses said vnto them, Stand still, and I will heare what the Lord will command concerning you.

9 ¶ And y Lord spake vnto Moses, saying,  
 10 Speake



10 *Speake unto the children of Israel, and say, If any man among you, or of your posteritie that be unclean by the reason of a copps, or be in a long iourney, he shall keepe the Passeouer unto the Lord.*

11 *In the fourteenth day of the second moneth at euen they shall keepe it: with unleaueid bread and lower herbes shall they eate it.*

12 *They shall leaue none of it vntill the morning, nor breake any boxe of it: according to all the ordinance of the Passeouer shall they keepe it.*

13 *But the man that is cleane and is not in a iourney, and is negligent to keepe the Passeouer, the same person shall bee cut off from his people: because hee brought not the offering of the Lorde in his due season, that man shall beare his sinne.*

14 *And if a stranger dwell among you, and wil keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, he shall be doe: ye shall haue one law both for the stranger, and for him that was borne in the same land.*

15 *And when the Tabernacle was reared vp, a cloud covered the Tabernacle, namely, the Tabernacle of the Testimonie: & at euen there was vpon the Tabernacle, as the appearance of fire vntill morning.*

16 *So it was alway: the cloud covered it by day, and the appearance of fire by night.*

17 *And when the cloud was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: & in the place where the cloud abode, there the children of Israel pitched their tents.*

18 *At the commandement of the Lord the children of Israel iourneyed: and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, they lay still.*

19 *And when the cloud tarried still vpon the Tabernacle a long time, the children of Israel kept the watch of the Lorde, & iourneyed not.*

20 *So when the cloud abode a few daies vpon the Tabernacle, they abode in their tents according to the commandement of the Lorde: for they iourneyed at the commandement of the Lorde.*

21 *And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.*

22 *Or if the cloud tarried two dayes, or a moneth, or a yeere vpon the Tabernacle, abiding thereon, the children of Israel abode still, and iourneyed not: but when it was taken vp, they iourneyed.*

23 *At the commandement of the Lorde they pitched, and at the commandement of the Lorde they iourneyed, keeping the watch of the Lorde at the commandement of the Lorde by the hand of Moses.*

#### CHAP. X.

2 *The use of the silver trumpets. 11 The ff.raelites depart from Sinai. 14 The captaines of*

*the hoste are numbred. 30 Hobab refuseth to goe with Moses his sonne in law.*

And the Lord spake vnto Moses, say-

1 *Take the two trumpets of silver: of an whole peice shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.*

2 *But when they shall blow with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.*

3 *And if they blow with one, then the Princes, or heads ouer the thousands of Israel shall come vnto thee.*

4 *But if ye blow an alarme, then the campe of the that pitch on the East part, shall goe forward.*

5 *If ye blow an alarme the second time, then the host of them that lie on the South side shall march: for they shall blow an alarme when they remooue.*

6 *But in assembling the Congregation, ye shall blow without an alarme.*

7 *And the sonnes of Aaron the Priest shall blow the trumpets, and ye shall haue them as a lawe for euer in your generations.*

8 *And when ye goe to warre in your land against the enemy that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall bee remembered before the Lord your God, and shall be saued from your enemies.*

9 *Also in the day of your gladnes, and in your feast dayes, and in the beginning of your moneths, ye shall also blow the trumpets: and ouer your yeare burnt sacrifices, and ouer your peace offerings, that they may bee a remembrance for you before your God: I am the Lord your God.*

10 *And in the second yeere, in the second moneth, and the twentieth day of the moneth, the cloud was taken vp from the Tabernacle of the Testimonie.*

11 *And the children of Israel departed on their iourneys out of the desert of Sinai, and the cloud rested in the wilderness of Paran.*

12 *So they first tooke their iourney at the commandement of the Lord, by the hand of Moses.*

13 *In the first place went the standerd of the hoste of the children of Iudah, according to their armes: and Nabshon the sonne of Amminadab was ouer his band.*

14 *And ouer the band of the tribe of the children of Issachar was Nethanel the son of Zuar.*

15 *And ouer the band of the tribe of the children of Reuben was Eliab the sonne of Helon.*

16 *When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.*

17 *After, departed the standerd of the hoste of Reuben according to their armes, and ouer his band was Elizur the sonne of Shedeur.*

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.

Exod. 12. 46. Iohn 19. 36. f When the Passeouer is celebrat. Or, punishment of his sinne. Exod. 12. 49.

Exod. 40. 34.

g Like a pillar: read Exo. 13. 21.

† Ebr. mouth. h Who taught them what to do by the cloud. 1. cor. 10. 1. † Ebr. camped.

i They waited when the Lord would signifie either their departure, or their abode by the cloud. † Ebr. dayes of number.

Exod. 40. 36. 37. read verse 18.

k Vnder the charge and gouernement of Moses.

a Or of worke beaten out with a hammer.

b That is, the hoste of Issachar, and they that are vnder his ensigne. c Meaning, the hoste of Reuben.

d So that only the Priests must blow the trumpets, so long as the Priesthood lasted.

e When yee reioyce that God hath remooued any plague. Or, when ye offer burnt offerings.

Or, in keeping this order in their iourneys. f From Sinai to Paran, Cha. 3. 16.

Chap. 2. 3.

Chap. 1. 7.

g With all the apertinances thereof.



h Upon their  
shoulders.  
Chap. 4. 4.  
i The Merarites  
and Gershonites.

k Leaving none  
behind, nor any  
of the former  
that fainted in  
the way.

l This was the  
order of their  
host when they  
remoued.  
m Somethinke  
that Reuel, Ich-  
thro, Hobab, and  
Keni, were all  
one: Kimhi saith,  
that Reuel was  
Iethros father:  
so Hobab was  
Moses father in  
law, looke Exod.  
2. 18. and 3. 1.  
and 4. 18. and 18.  
1. and iudg. 4. 11.  
l Ebr. eyes vnto vs.

n Mount Sinai,  
or Horeb.

o Declare thy  
might & power.  
p Ebr to the tenne  
shousandthou-  
sands.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.

20 And ouer the band of the tribe of the children of Gad was Elisaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuary, and the former did set vp the Tabernacle against they came.

22 ¶ Then the standard of the hoste of the children of Ephraim went forward according to their armies, and ouer his band was Elisama the sonne of Ammud.

23 And ouer the band of the tribe of the sonnes of Manasse was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 ¶ Last, the stander of the host of the children of Dan marched, k gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.

28 ¶ These were the remouings of the children of Israel according to their armies, when they marched.

29 ¶ After, Moses said vnto m Hobab the sonne of Reuel the Midianite, the father in law of Moses, ¶ We goe into the place, of which the Lorde sayde, I will giue it you: Come thou with vs, and wee will doe thee good: for the Lorde hath promised good vnto Israel.

30 And he answered him, I will not goe: but I will depart to mine owne country, and to mine kindred.

31 ¶ Then hee sayd, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou mayest be our guide.

32 And if thou goe with vs, what goodnesse the Lorde shall shew vnto vs, the same will we shew vnto thee.

33 ¶ So they departed from the mount of the Lorde, three dayes iourney, and the Arke of the covenant of the Lorde went before the in the three dayes iourney, to search out a resting place for them.

34 And the cloud of the Lorde was vpon them by day, when they went out of y camp.

35 And when the Arke went forward, Moses said, ¶ Rise vp, Lorde, and let thine enemies be: itterred, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lorde, to the many thousands of Israel.

CHAP. XI.

1 The people murmured, and is punished with fire. 4 The people lusteth after flesh. 6 They loathe Manna. 11 The weakes faith of Moses. 16 The Lord diuideth the burden of Moses to seventy of the Ancients. 31 The Lord sendeth Quails. 33 Their lust is punished.

¶ When the people became murmurers, ¶ it displeaseth the Lorde: and y Lorde heard it, therefore his wrath was kindled, and the fire of the Lorde burnt among them, and consumed the utmost part of the host.

2 ¶ Then the people cryed vnto Moses: and when Moses prayed vnto the Lorde, the fire was quenched.

3 And hee called the name of that place ¶ Taberah, because the fire of the Lorde burnt among them.

4 ¶ And a number of ¶ people that was among them, fell a lusting, and b turned away, and the children of Israel also wept, and sayde, ¶ Who shall giue vs flesh to eate?

5 ¶ We remember the fish which we did eate in Egypt for ¶ nought, the cucumbers, and the pppons, and the leekes, and the onions, and the garlecke.

6 But now our soules is d dreyed away, we can see nothing but this MAN.

7 ¶ (The MAN also was a ¶ Coriander seed, and his colour like the colour of ¶ Wdellum.

8 ¶ The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the dew fell downe vpon the hoste in the night, the MAN fel with it.)

10 ¶ ¶ When Moses heard the people weep thorowout their families, euery man in the doore of his tent: and the wrath of the Lorde was grievously kindled: also Moses was grieved.

11 And Moses said vnto the Lorde, ¶ Wherefore hast thou ¶ uered thy seruant? and why haue I not found ¶ fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

12 ¶ Haue I s conceived all this people? or haue I begotten the, that thou shouldst say vnto mee, Carrie them in thy bosome (as a nurse beareth the sucking child) vnto the b land, for the which thou swarest vnto their fathers?

13 ¶ Where should I haue flesh to giue vnto all this people? For they weep vnto me, saying, ¶ Give vs flesh, that we may eate.

14 ¶ I am not able to beare all this people alone: for it is too heauie for mee.

15 ¶ Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill mee, that I behold not my misery.

16 ¶ ¶ Then the Lorde sayd vnto Moses, Gather vnto me seventy men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, ¶ let them stand there with thee,

17 And I will come downe, and talke with thee there, k and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.

18 Furthermore thou shalt say vnto the people,

¶ Ebr. as iniust complainers.  
¶ Ebr. it was euill in the cares of the Lorde.  
Psal. 78. 2 c.

¶ Or, burning.

a Which were of those strangers that came out of Egypt with them, Exod. 12. 38.

b From God.

c For a small price, or good cheape.

d For the greedy lust of flesh.

Exod. 16. 31.

wisd. 16. 20.

psal 78. 24.

1ohn 6. 31.

e Which is a white perle or precious stone.

¶ Or, euill intreated.

f Or, wherein haue I displeaseth thee?

g Am I their father, that none may haue the charge of them but I?

h Of Canaan promised by an oath to our fathers.

i I had rather die then to see my griefe and misery thus dayly increase by their rebellion.

k I will distribute my spirit among them, as I haue done to thee.

Psal 68. 1, 2.  
o Declare thy  
might & power.  
p Ebr to the tenne  
shousandthou-  
sands.



1 Prepare your felues that ye be not vnclene.

people. 1 Be sanctified againſt to morow, and yee ſhall eate fleſh: for you haue wept in the eares of the Lord, ſaying, Who ſhall giue vs fleſh to eate? for we were better in Egypt: therefore the Lord will giue you fleſh, and yee ſhall eat.

19 Ye ſhal not eat one day, nor two daies, nor ſiue daies, neither ten daies, nor twenty daies,

20 But a whole moueth, vntill it come out at your noſtrets, and bee lothſome vnto you, becauſe yee haue contemned the Lord, which is among you, and haue wept before him, ſaying, Why came we hither out of Egypt?

21 And Moſes ſaid, Sire hundred thousand footemen are there of the people, o among whom I am: and thou ſayeſt, I will giue them fleſh, that they may eate a moneth long.

22 Shall the ſheepe and the beeuies bee flaine fo: them, to finde them: either ſhall all the fiſh of the ſea be gathered together fo: them to ſuffice them?

23 And the Lord ſaid vnto Moſes, Is the Lords hand ſhortened? thou ſhalt ſee now whether my wordes ſhall come to paſſe vnto thee or no.

24 ¶ So Moſes went out, and told the people the words of the Lord, and gathered ſeuenty men of the Elders of the people, and ſet them round about the Tabernacle.

25 Then the Lord came down in a cloud, and ſpake vnto him, and tooke of the Spirit that was vpon him, and put it vpon the ſeuentie Ancient men: and when the Spirit reſted vpon them, then they prophesied, and did not ceafe.

26 But there remained two of the men in the hoſte: the name of the one was Eldad, and the name of the other Medad, and the Spirit reſted vpon them, (fo: they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the hoſte.

27 Then there ran a yong man, and told Moſes, and ſaid, Eldad and Medad do prophesie in the hoſte.

28 And Iohua the ſonne of Nun the ſeruant of Moſes, one of his yong men, answered, and ſaid, My lord Moſes, forbid them.

29 But Moſes ſaid vnto him, Cunielſt thou fo: my ſake? yea, would God that all the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

30 And Moſes returned into the hoſt, he and the Elders of Iſrael.

31 Then there went forth a wind from the Lord, and brought quales from the ſea, and let them fall vpon the campe, a dayes iourney on this ſide, and a dayes iourney on the other ſide, round about the hoſte, and they were about two cubites about the earth.

32 Then the people aroſe, all that day, and all the night, and all the next day, and gathered the quales: hee that gathered the leaſt, gathered ten Homers full, and they ſped them abroad fo: their viſe round about the hoſte.

33 While the fleſh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled againſt the people, and the Lord moted the people with an exceeding great plague.

¶ *Paſ. 78. 31.*

34 So the name of the place was called Ribroth-hattaauah: fo: there they buried the people that fell a luſting.

¶ *Or, graues of luſt.*

35 From Ribroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

C H A P. XII.

1 Aaron and Miriam grudge againſt Moſes, 10 Miriam u ſtricken with leproſie, and healed at the prayer of Moſes.

¶ *Or, murmured.*

AFTERWARD Miriam and Aaron ſpake againſt Moſes, becauſe of the woman of Ethiopia whom he had married (fo: he had married a woman of Ethiopia)

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the Scripture comprehended vnder this name. *Ecclui. 45. 4.*

2 And they ſaid, What: hath the Lord ſpoken but onely by Moſes: hath he not ſpoken alſo by vs? and the Lord heard this.

3 (But Moſes was a very mecke man, about all the men that were vpon the earth)

4 And by and by the Lord ſaid vnto Moſes, and vnto Aaron, and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation: and they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and ſtood in the doore of the Tabernacle, and called Aaron, and Miriam, and they both came forth.

c Theſe were the two ordinarie meanes.

6 And hee ſaid, Heare now my wordes, If there bee a Prophet of the Lord among you, I will be knowne to him by a viſion, and will ſpeake vnto him by dreame.

7 My ſervant Moſes is not ſo, who is faithfull in all mine houſe.

8 Unto him will I ſpeake a mouth to mouth, & by viſion, and not in darke wordes, but hee ſhall ſee the ſimilitude of the Lord. Therefore then were ye not afraid to ſpeake againſt my ſervant, euen againſt Moſes?

9 Thus the Lord was very angrie with them, and departed.

d In all Iſrael which was his Church.

10 Alſo the cloud departed from the Tabernacle: and behold, Miriam was leprous like Snow: and Aaron looked vpon Miriam, and beheld, ſhe was leprous.

e So farre as any man was able to comprehend, which he calleth his backe parts,

11 Then Aaron ſaid vnto Moſes, Alas, my lord, I beſeech thee, lay not the ſinne vpon vs, which wee haue fooliſhly committed, and wherein we haue ſinned.

f From the doore of the Tabernacle.

12 Let her not, I pray thee, bee as one dead, of whom the fleſh is halfe conſumed, when he cometh out of his mothers wombe.

g As a childe that cometh out of his mothers belly dead, hauing as it were but the ſkin

13 Then Moſes cried vnto the Lord, ſaying, O God, I beſeech thee, heale her now.

14 And the Lord ſaid vnto Moſes, If her father had ſpit in her face, ſhould ſhee not haue bene aſhamed ſeuene dayes? let her be ſhut out of the hoſte ſeuene dayes, and after, ſhe ſhal be received.

h In his diſpleaſure.

15 So Miriam was ſhut out of the hoſte ſeuene dayes, and the people remooued not, till Miriam was brought in againe.

C H A P. XIII.

1 Certaine men are ſent to ſearch the land of Canaan. 24 They bring of the fruites of the land.

H 3 31 Caleb

ra Or, caſt him off, becauſe ye reſuſed Manna which hee appointed as moſt meete for you. n Who leadeth and governeth you. o Of whom I haue the charge.

¶ *Iſa. 50. 2. and 59. 1.*

¶ *Or, ſeparated, as verſe 17.*

p From that day the ſpirit of prophesie did not faile them.

q Or, a yong man whom he had choſen from his youth. r Such blinde zeale was in the Apoſtles, Mar. 9. 38. luke 9 49.

Exod. 16. 13. ¶ *Paſ. 78. 26, 27.*

f Of Homer, reade Leuit. 27. 16. alſo it ſignifieth an heape, as Exod. 8. 14. iudg. 15. 16.



31 Caleb comforteth the people against the discouraging of their spies.

Then afterward the people remoued from Hazereth, and pitched in the wilderness of Paran.

2 And the Lord spake vnto Moses, saying,

3 Send thou men out to search the land of Canaan which I giue vnto y<sup>e</sup> children of Israel: of every tribe of their fathers shall ye send a man, such as are able rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandement of the Lord: all those men were heads of the children of Israel.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunnah:

8 Of the tribe of Iudithar, Igal the sonne of Joseph:

9 Of the tribe of Ephraim, Hoshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, to wit, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Aser, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Asphi:

16 Of the tribe of Gad, Seuel the sonne of Phachl.

17 These are the names of the men, which Moses sent to spie out the land: and Moses called the name of Oseha the sonne of Nun, Iehosua.

18 So Moses sent them to spie out the land of Canaan, and said vnto them, Go by this way toward the South, and go vp into the mountaines,

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weak, either few or many,

20 And what the land is that they dwell in, whether it be a good or bad: and what cities they be that they dwell in, whether they dwell in tents, or in walled townes:

21 Also what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then was the time of the first ripe grapes.)

22 So they went vp, and searched out the land, from the wilderness of Sin vnto Hebron, to goe to Hamath,

23 And they ascended toward the South, & came vnto Hebron, where were Ahiman, Sheshai, and Talmai, the sonnes of Anak. And Hebron was built seven yere before Zoan in Egypt.

24 Then they came to the riner of Escol, and cut downe thence a branch with one cluster of grapes: and they bare it vpon a barre betwene two, and brought of the

vinegranates and of the figs.

25 That place was called the Riner Escol, because of the cluster of grapes, which the children of Israel cut downe thence.

26 Then after fortie dayes, they turned againe from searching of the land.

27 And they went & came to Moses and to Aaron, and vnto all the Congregation of the children of Israel, in the wilderness of Paran, to Kadesh, and brought to them, and to all the Congregation tidings, and shewed them the fruit of the land.

28 And they told him, & said, We came vnto the land whither thou hast sent vs, and surely it floweth with milke and hony: and here is of the fruit of it.

29 Neuerthelesse, the people bee strong that dwell in the land, and the cities are walled and exceeding great: and moreover we saw the sonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Wittites, & the Jebusites, and the Amozites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iordan.

31 Then Caleb killed the people before Moses, and said, Let vs goe vp at once, and possess it: for vndoubtedly wee shall overcome it.

32 But the men that went with him, sayd, We be not able to goe vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which wee haue gone thorow to search it out, is a land that eateth vp the inhabitants thereof: for all the people that we saw in it, are men of great stature.

34 For there we saw giants, the sonnes of Anak, which come of the gyants, so that wee seemed in our sight like grasshoppers: and so wee were in their sight.

CHAP. XIII.

2 The people murmur against Moses. 10 They would haue stoned Caleb and Iosua. 13 Moses pacifieth God by his prayer. 45 The people that would enter into the land contrary to Gods will, are slaine.

Then all the Congregation lifted vp their voyce, and cryed: and the people wept that night,

2 And all the children of Israel murmured against Moses & Aaron: and the whole assembly sayd vnto them, Would God wee had died in the land of Egypt, or in this wilderness: would God wee were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wives, & our children shall be a pray: were it not better for vs to returne into Egypt?

4 And they sayd one to another, Let vs make a capitaine and returne into Egypt.

5 Then Moses and Aaron fell on their faces before all the Assembly of the Congregation of the children of Israel.

6 And Iosua the sonne of Nun, & Caleb the sonne of Iephunnah, two of them that searched the land, & rent their clothes,

7 And spake vnto all the assembly of the children of Israel, saying, The land which we

Or, the valley of Escol; that is, of grapes.

h Called also Kadesh-Barnea.

i That is, Moses

Exod. 33 3.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward, Iosh. 11. 21, 22.

Or, murmuring against Moses.

l The gyants were so cruell that they sloyled and killed one another, & those that came to them.

a That is, in Richma, which was in Paran, Chap. 3. 3. 18.

b After the people had required is of Moses, as it is in Deut. 1. 22.

c Then the Lord spake to Moses so to doe.

Or, rulers.

Or, Iosua.

c Which in number were twelue, according to the twelue tribes.

Or, high countrey.

d Plentifull or barren.

e Which was in the wilderness of Paran.

f Which were a kinde of gyants, & Declaring the antiquitie thereof: also Abraham,

Sara, Izhak, and Iaakob were buried there.

Deut. 3. 24.

a Such as were afraid at the report of the ten spies.

b To our enemies the Canaanites.

c Lamenting the people, and praying for them.

Ecclus. 46. 9.

1. mac. 2. 56.

d Forlorow,

hearing their blasphemie,

we

wee walked thorow to search it, is a very good land.

8 If the Lord love vs, hee will bring vs into this land, & giue it vs, which is a land that floweth with milke and honie.

9 But rebell not yee against the Lord, neither feare yee the people of the land: for they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude said, f Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord said vnto Moyses, How long will this people prouoke me, and how long will it be, yee they beleene mee, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence, and destroy them, and wil make thee a greater nation and mightier then they.

13 But Moyses said vnto y Lord, \* When y Egyptians shal heare it, (for thou broughtest this people by thy power, from among them)

14 Then they shal say to the inhabitants of the land, (for they haue heard that thou, Lord art among this people, and that thou, Lord, art seene a face to face, and that thy cloud standeth ouer them, and that thou \* goest before them by day time in a pillar of a cloud, and in a pillar of fire by night)

15 That thou wilt kill this people as some man: fo the heathen which haue heard the fame of thee, shall thus say,

16 Because the Lord was not \* able to bring this people into the land, which hee swaie vnto them, therefore hath hee slaine them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lord is \* slow to anger, and of great mercie, and \* forgetting iniquitie, and inime, but not making the wicked innocent, and \* visiting thy wickednesse of the fathers vpon the children in the third and fourth generation.

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord sayd, I haue forgiven h it, according to thy request.

21 Notwithstanding, as I line, all the earth shall be filled with the glory of the Lord.

22 For all those men which haue seene my glory, and my miracles which I did in Egypt, and in the wilderness, and haue tempted mee these ten times, and haue not obeyed my voice,

23 Certainly they shall not see the land, whereof I swaie vnto their fathers: neither shall any that prouoke me, see it.

24 But my seruant \* Caleb, because hee had another h spirit, and hath followed mee stil, euen hie wil I bring into the land whither he went, and his seede shall inherit it.

25 Now the Amalekites and the Canaan-

nites I remaine in the valley: wherefore turne backe to morrow, and get you into the wilderness, by the way of the red Sea.

26 ¶ After, the Lord spake vnto Moyses and to Aaron, saying,

27 \* How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against mee.

28 Tell them, As I live (saith the Lord) I will surely do vnto you, euen as yee haue spoken in mine eares.

29 Your carkeises shall fall in this wilderness, and all you that were \* counted through all your numbers, from twentie yere old and above, which haue murmured against mee,

30 Ye shall not doubtlesse come into the land, fo: the which I \* lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, ( which yee sayd should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeises shall fall in this wilderness.

33 And your children shall wander in the wilderness forty yeres, and shall beare your \* whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes in the which ye searched out the land, euen forty dayes, \* euery day for a yere, shal ye beare your iniquity, fo: \* fouctie yeres, and yee shall seele my breath of promise.

35 If the Lord haue said, Certainly I will do so to all this wicked company, that are gathered together against mee, for in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moyses had sent to search the land (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, \* shall die by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moyses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 \* And they arose vp early in the morning, and gate them vp into the top of the mountaine, laying, Loe, wee be ready to goe vp to the place which the Lord hath promised: fo: we haue sinned.

41 But Moyses sayd, Wherefore transgressed yee thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp (for the Lord is not among you) lest yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and yee shall fall by the sword: fo: in as much as yee are turned away from the Lord, the Lord also

1 And ic in wait for you.  
m For I wil not defend you,

Psal. 106. 16.

Chap. 26. 6 5.  
and 32. 10.

Deut. 1. 35.

Gen. 14. 22.

n The word signifieth to bee shepherds, or to wander like shepherds to and fro.  
o Your infidelity and disobedience against God.  
Exek 4 6.  
Psal. 95. 10.  
p Whether my promise be true or no.

1 Cor. 10. 10.  
heb. 3. 10, 17.  
iude 5.

Deut. 1. 41.

q They confessed they sinned by rebelling against God, but considered not, they offended in going vp without Gods commandment.

e We shall easily overcome them.

f This is the condition of them that would persuade in Gods cause, to be persecuted of the multitude.

Exod. 32. 12.

1 Ebr. eye to eye.

Exod. 13. 21.

g So that none shall escape.

Deut. 9. 28.

Exod 34 6.  
psal. 133. 8.  
Psal. 103 3.  
Exod. 20 5.  
and 34 7.

h In that he destroyed not them utterly, but left their posterity and certaine to enter.

i That is, sundry times and often,

Isa. 14. 6.  
k A mecke and obedient spirit, and not rebellious.



r They could not be stayed by any means.

also will not be with you.  
44 Yet they presumed obstinately to go by to the top of the mountain: but the Arke of the Covenant of the Lord, and Hoies departed not out of the campe.

45 Then the Amaleuites & the Canaanites, which dwell in that mountaine, came down, and smote them,\* and consumed them vnto Hozmah.

CHAP. XV.

2 The offerings which the Israelites should offer when they came into the land of Canaan. 32 The punishment of him that brake the Sabbath.

And the Lord spake vnto Moyses, saying, 2 Speake vnto the children of Israel, and say vnto them, When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering, or a sacrifice: if to fulfill a vow, or a free offering, or in your feastes to make a sweete savour vnto the Lord of the herde, or of the flocke,

4 Then let him that offereth his offering vnto the Lord, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an hin of oyle.

5 Also thou shalt prepare the fourth part of an hin of wine to bee powred on a lambe, appointed for the burnt offering, or any offering.

6 And for a ramme thou shalt for a meate offering, prepare two tenth deales of fine flour, mingled with the third part of an hin of oyle.

7 And for a drinke offering, thou shalt offer the third part of an hin of wine, for a sweete savour vnto the Lord,

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow, or a peace offering vnto the Lord,

9 Then let him offer with the bullocke a meate offering of three tenth deales of fine flour, mingled with halfe an hin of oyle.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete savour vnto the Lord.

11 Thus shall it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

12 According to the number that ye prepare to offer, so shall ye do to euery one according to their number.

13 All that are borne of the countrey, shall doe these things thus, to offer an offering made by fire of sweete savour vnto the Lord.

14 And if a stranger sojourn with you, or whoeuer be among you in your generations, and will make an offering by fire of a sweete savour vnto the Lord, as ye doe, so he shall doe.

15 One ordinance shall be both for you of the Congregation, and also for the stranger that dwelleth with you, even an ordinance for ever in your generations: as you are, so shall the stranger be before the Lord.

16 One Law, and one maner shall serue both for you and for the stranger that sojourneth with you.

17 And the Lord spake vnto Moyses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the land, ye shall offer an heauie offering vnto the Lord.

20 Ye shall offer by a cake of the first of your dough for an heauie offering: as the heauie offering of the barne, so shall ye lift it vp.

21 Of the first of your dough ye shall giue vnto the Lord an heauie offering in your generations.

22 And if ye have erred, and not observed all these commandments, which the Lord hath spoken vnto Moyses,

23 Euen all that the Lord hath commanded you by the hand of Moyses, from the first day that the Lord commanded Moyses, and hence forthward among your generations:

24 And if to be that ought be committed ignorantly of the Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete savour vnto the Lord, with a meate offering and drinke offering thereto, according to the maner, and an hee goate for a sinne offering.

25 And the Priest shall make an atonement for all the Congregation of the children of Israel, and it shall be forgiven them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lord, and their sinne offering before the Lord for their ignorance.

26 Then it shall be forgiven all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 But if any one person sin through ignorance, then he shall bring a hee goate of a yeere old for a sinne offering.

28 And the Priest shall make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiven him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shall haue both one law, who so doth sinne by ignorance.

30 But the person that doeth ought presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shall bee cut off from among his people,

31 Because hee hath despised the word of the Lord, and hath broken his commandment, that person shall be utterly cut off: his iniquitie shall be vpon him.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day.

33 And they that found him gathering sticks, brought him vnto Moyses and to Aaron, and vnto all the Congregation,

34 And they put him in ward: for it was not declared what should be done vnto him.

35 Then the Lord said vnto Moyses, This man shall die the death: and let all the mul-

c Which is made of the first corne ye gather. *Leuit. 23. 14.*

f As by oversight or ignorance, reade *Leuit. 4. 2. 13.*

g Some reade, from the eyes of the congregation, that is, which is hid from the congregation. *Leuit. 4. 1. 6.*

*Leuit. 4. 27.*

*† Ebr. with an hee hand: that is, in contempt of God.*

h He shall sustaine the punishment of his sinne.

*Leuit. 24. 17.*

*Leuit. 23. 10. a Into the land of Canaan.*

*Leuit. 22. 21. ¶ Or, separate. Exod. 29. 18. Leuit. 2. 1.*

*b Reade Exod. 39. 40.*

*c The liquor was so called, because it was powred on the thing that was offered.*

*¶ Or, three omers.*

*d Euery sacrifice of beasts must haue their meate offering & drinke offering, according to this proportion,*

*Exod. 12. 49. ¶ Chap. 9. 14.*

stone him with stones without the holte.

36 And all the Congregation brought him without the holte, and stoned him with stones, and hee died, as the Lord had commanded Moses.

37 And the Lord spake unto Moses, saying,

38 Speake unto the children of Israel, and bid them that they make \* them fringes upon the borders of their garments thorowout their generations, & put upon the fringes of the borders a ribband of blue silke.

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them; and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring;

40 That yee may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan, & Abiram.

31 Korah and his company perisheth. 41 The people the next day murmur. 49 Fourteen thousand & seven hundred are slaine for murmuring.

Now \* Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui went apart with Dathan and Abiram. the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp against Moses, with certaine of the children of Israel, two hundred and fifty captaynes of the assembly, \* famous in the Congregation, and men of renowne,

3 Who gathered themselves together against Moses, and against Aaron, and sayd vnto them, \* Ye take too much vpon you, seeing all the Congregation is holy, <sup>b</sup> euery one of them, and the Lord is among them: wherefore then lift yee vour selues aboute the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morrow the Lord will shew who is his, and who is holy, and who ought to approach neere vnto him: & whom he hath <sup>c</sup> chosen, he will cause to come neere to him.

6 \* This doe therefore, Take you censers both Korah, and all his company,

7 And put fire therein, and put incense in them, before the Lord to morrow: and the man whom the Lord doeth chuse, the same shall be holy: <sup>d</sup> ye take too much vpon you, ye sonnes of Leui.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a final thing vnto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to <sup>e</sup> him, and

al thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against y Lord: and what is Aaron that yee murmur against him?

12 And Moses sent to call Dathan and Abiram the sonnes of Eliab: who answered, We will not come by.

13 Is it a small thing y thou hast brought vs out of a lande that floweth with milke and hony, to kill vs in the wilderness, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fields and vineyards: wilt thou e put out the eyes of these men? we will not come by.

15 Then Moses waxed very angry, and said vnto y Lord, \* Looke not vnto their offering: I haue not taken so much as an asse from them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou: and all thy company <sup>h</sup> before the Lord: both thou, they, and Aaron to morrow:

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundred and fifty censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, & layd incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces, & said, O God, the God of the spirits of all flesh, hath not one man onely sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation, and say, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose vp, and went vnto Dathan, and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touch nothing of theirs, lest ye perish <sup>k</sup> in all their finnes.

27 So they gate them away from the tabernacle of Korah, Dathan and Abiram came out and stood in the doore of their tents with their wives, and their sonnes, and their little children.

28 And Moses said, Herby yee shall know that the Lord hath sent mee to doe all these woordes: for I haue not done them of mine owne minde.

Deut. 22. 1. 2. math. 23. 5.

i By leauing Gods commandements, and following your owne fantasies.

Chap. 27. 3. ecclus. 45. 18. iude 11. Or, tooke other with him. Or, before Moses.

Chap. 26. 9.

a Or, let it suffice you, meaning, to haue abused the thus long. b All are alike holy: therefore none ought to be preferred above other, thus the wicked reason against Gods ordinance. c To be spriest, and to offer.

d Helayeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as is y verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them, that searched the land, beseech that they saw not that which they saw? Gen. 4. 4, 5. h At the doore of y Tabernacle.

i All that were of their faction.

l Or, of every creature.

k With them that haue committed to many finnes.

l I haue not forged them of mine owne braine.



m Or, shew a strange sight.

||Or, hell. n Or, deepe, and darke places of the earth.

Chap 27.3. deut. 11.6. psal. 106.17.

o Which were the occasion of their own death.

p Of Gods judgments against rebels,

q Who presumed about his vocation.

||Or, fled: to wit, Moses & Aaron

r For it was not lawfull to take any other fire, but of the altar of burnt offering, Levitic. 10. 1.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make a new thing, and the earth open her mouth, and swallow them up with all that they have, and they go downe quicke into the pit, then ye shall understand that these men have provoked the Lord.

31 And assoone as he had made an end of speaking all these words, even the ground cleave asunder that was under them,

32 And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them fled at the cry of them: for they said, Let vs see, lest the earth swallow vs up.

35 But there came out a fire from the Lord, and consumed the two hundred and fiftie men that offered the incense.

36 And the Lord spake unto Moses, saying,

37 Speake unto Eleazar the sonne of Aaron the Priest, that hee take up the censers out of the burning, and scatter the fire beyond the altar: for they are hallowed,

38 The censers, say, of these sinners, that destroyed themselves: and let them make of them broad plates for a covering of the altar: for they offered them before the Lord, therefore they shall be holy, and they shall be a signe unto the children of Israel.

39 Then Eleazar the Priest tooke the brazen censers, which they that were burnt, had offered, and made broad plates of them for a covering of the Altar.

40 It is a remembrance unto the children of Israel, that no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that hee bee not like Korah and his company, as the Lord sayd to him by the hand of Moses.

41 But on the morrow all the multitude of the children of Israel murmured against Moses, and against Aaron, saying, Ye have killed the people of the Lord.

42 And when the Congregation was gathered against Moses & against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloude covered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the tabernacle of the Congregation.

44 And the Lord spake unto Moses, saying,

45 Set you up from among this Congregation: for I will consume them quickly: then they fell upon their faces.

46 And Moses sayd unto Aaron, Take the censer, and put fire therein of the altar, and put therein incense, and goe quickly unto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

47 Then Aaron tooke as Moses commanded him, and ran into the mids of the Congregation, and behold, the plague was begun among the people, and he put in incense, & made an atonement for the people.

48 And when hee stood betweene the dead, and them that were alive, the plague was stayed.

49 So they died of this plague fourteen thousand and seven hundred, beside them that died in the conspiracie of Korah.

50 And Aaron went againe unto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

2 The twelve rods of the twelve princes of the tribes of Israel. 8 Aarons rod buddeth, and beareth blossomes, 10 for a testimony against the rebellious people.

1 And the Lord spake unto Moses, saying, 2 Speake unto the children of Israel, and take of every one of them a rod, after the house of their fathers, of all their princes according to the family of their fathers, even twelve rods: and thou shalt write every mans name upon his rod.

3 And write Aarons name upon the rod of Levi: for every rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the Arke of the Testimony, where I will declare my selfe to you.

5 And the mans rod, whom I chuse shall blossom: and I will make cease from me the grudging of the children of Israel, which grudge against you.

6 Then Moses spake unto the children of Israel, & all their princes gave him a rod, one rodde for every prince, according to the houses of their fathers, even twelve rods, and the rod of Aaron was among their rods.

7 And Moses layd the rods before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morrow went into the Tabernacle of the Testimony, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds and brought forth blossomes, and bare ripe almonds.

9 Then Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked upon them, & tooke every man his rod.

10 After, the Lord said unto Moses, Bring Aarons rod againe before the Testimony, to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they die not.

11 So Moses did as the Lord had commanded him: so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and die?

CHAP. XVIII.

1.7 The office of Aaron & his sons, 2 with the Levites.

f God hath begun to punish the people.

t God drewe backe his hand and ceased to punish them.

a While he was in the doore of the Tabernacle.

Exod. 3. 2. 2.

b To see the chiefe Priest.

c Though Josephs tribe was divided into two in the distribution of the land, yet here it is but one, and Levi maketh a tribe, d To declare that God did chuse the house of Levi to serve him in the Tabernacle, Heb. 9. 4.

e Grudging that Aaron should bee high Priest. f The Chaldee text describeth thus their murmuring: We die by the sword, the earth swalloweth vs vp, the pestilence doth consume vs.

Leuites. 8 The Priests part of the offerings, 20 God u their portion. 26 The Levites have the tithes, and offer the tenths thereof to the Lord.

And the Lord said unto Aaron, Thou, and thy sonnes and thy fathers house with thee, shall beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shall beare the iniquitie of your Priests office.

2 And bring also with thee thy brethren of the tribe of Leui, of the family of thy father, which shall bee toynd with thee, and minister vnto thee: but thou and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

3 And they shall keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuary, nor to the Altar, lest they die, both they and you.

4 And they shall be toynd with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you.

5 Therefore shall ye keepe the charge of the Sanctuary, and the charge of the Altar: so there shall fall no more wrath vpon the children of Israel.

6 For loe, I haue taken your brethren the Levites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, & thy sonnes with thee shall keepe your Priests office for all things of the altar, and within the vaine: therefore shall ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that cometh neere, shall be slaine.

8 Again the Lord spake vnto Aaron, Behold, I haue giuen thee the keeping of mine offerings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes for a perpetual ordinance.

9 This shall bee thine of the most holy things, reserved from the fire: all their offering of all their meat offering, & of all their saine offering, and of all their trespass offering, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

10 In the most holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy daughters with thee, to be a dnerie for ever: all the cleane in thine house shall eat of it.

12 All the fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lord for their first fruits, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shall bring vnto the Lord shall bee thine: all the cleane in thine house shall eat of it.

14 Every thing separate from the com-

mon use in Israel, shall be thine.

15 All that first openeth the matrix of any flesh, which they shall offer vnto the Lord, of man or beast, shall be thine: but the first borne of man shalt thou redeem, and the first borne of the vncleane beast shalt thou redeem.

16 And those that are to bee redeemed, shalt thou redeem from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, which is twentie gerahs.

17 But the first borne of a cowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not redeem: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete savour vnto the Lord.

18 And the flesh of them shall be thine, as the shake of eare, and as the right shoulder shall be thine.

19 All the heave offerings of the holy things which the children of Israel shall offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a dnerie for ever: it is a perpetual covenant of salt before the Lord, to thee and to thy seede with thee.

20 And the Lord sayde vnto Aaron, Thou shalt haue none inheritance in the land, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, lest they suseine sinne, & die.

23 But the Levites shall doe the seruice in the Tabernacle of the Congregation, & they shall beare their sinne: it is a law for ever in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel, which they shall offer as an offering vnto the Lord, I haue giuen the Levites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shall possesse none inheritance.

25 And the Lord spake vnto Moses, saying,

26 Speake also vnto the Levites, and say vnto them, When ye shall take of the children of Israel the tithes which I haue giuen you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, euen the tenth part of the tithe.

27 And your heave offering shall bee reckoned vnto you, as the come of the barne, or as the abundance of the winepress.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and ye shall giue thereof the Lords heave offering to Aaron the Priest.

29 Ye shall offer of all your gifts all the Lords heave offerings: of all the fat of the same shall ye offer the holy things thereof.

30 There-

Exod. 13. 2. and 22. 29. leuit. 27. 26. chap. 3. 13.

Ex. d. 30. 13. leuit. 27. 25. chap. 3. 47.

ere. 45. 1. 2. i because they are appointed for sacrifice.

Exod. 29. 26. leuit. 7. 30.

k That is, sure, stable, and incorruptible.

l Of Canaan. Deut. 10. 9 and 18. 2. Josh. 13. 14 & 33. ere. 44. 28.

m To serue therein: for the Levites are put in their place. n If they faile in their office, they shall be punished.

o As acceptable as the fruit of your owne ground or vineyard.

p Which ye haue received of the children of Israel. q Read vers. 13.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shall be punished.

b That is, the things which are committed to thee: or, which thou dost enioyne them,

c Which was nor of the tribe of Leui.

Chap. 3. 45.

h Or, a gift.

d As the first fruit, first borne, and the tenths.

e That which was not burned, should be the Priests.

f That is, in the Sanctuary, betweene the court and the Holiest of all.

g Reade Leuit. 10. 14.

h That is, the chiefest, or the best.

Leuit. 27. 28.



20 Therefore thou shalt say unto them, When ye have offered the fat thereof, then it shall be counted unto the Levites, as the increase of the coene floore, or as the increase of the red cow.

r As in the 11. verse.  
s Ye shall not be punished therefore.  
t The offerings which the Israelites have offered to God.

21 And ye shall eat it in all places, yee, and your households: for it is your wages for your service in the Tabernacle of the Congregation.

22 And ye shall beare no sinne by the reason of it when yee have offered the fat of it: neither shall yee pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

2 The sacrifice of the red cow. 3 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

AND the Lord spake to Moses, and to Aaron, saying,

2 This is the ordinance of the Law, which the Lord hath commanded, saying, Speake unto the children of Israel that they bring thee a redde cow without blemish, wherein is no spot, upon the which never came yoke.

3 And yee shall giue her unto Eleazar the Priest, that he may bring her without the holte, and cause her to be slaine before his face.

4 Then shall Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seven times,

5 And cause the cow to be burnt in his sight: with her skin, and her flesh, and her blood, and her dung, shall be burne her.

6 Then shall the Priest take Cedar wood, and hyssope, and scarlet lace, and cast them in the midst of the fire where the cow burneth.

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the holte, and the Priest shall be uncleane unto the euen.

8 Also hee that burneth her, shall wash his clothes in water, and wash his flesh in water, and be uncleane untill euen.

9 And a man that is cleane, shall take up the ashes of the cow, and put them without the holte in a cleane place: and it shall be kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

10 Therefore he that gathereth the ashes of the cow, shall wash his clothes, and remaine uncleane untill euen: and it shall be unto the children of Israel, and unto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be uncleane euen seven dayes.

12 Hee shall purifie himselfe therewith the third day, and the seventh day hee shall be cleane: but if hee purifie not himselfe the third day, then the seventh day hee shall not be cleane.

13 Whosoever toucheth the corps of any man that is dead, and purgeth not himselfe, defileth the Tabernacle of the Lord, & that person shall be cut off from Israel, because the sprinkling water was not sprinkled up-

on him: hee shall be uncleane, and his uncleanesse shall remaine still upon him.

14 This is the law, when a man dieth in a tent: all that come into the tent, & all that is in the tent, shall be uncleane seven dayes.

15 And all the vessels that be open, which have no covering fastened upon them, shall be uncleane.

16 Also whosoever toucheth one that is slaine with a sword in y field, or a dead person, or a bone of a dead man, or a graue, shall be uncleane seven dayes.

17 Therefore for an uncleane person, they shall take of the burnt ashes of the sinne offering, and pure water shall be put thereto in a vessel.

18 And a cleane person shall take hyssope, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and on the persons that were therein, and upon him that touched the bone, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle upon the uncleane the third day, and the seventh day, and hee shall purifie himselfe the seventh day, and wash his clothes, and wash himselfe in water, and shall be cleane at euen.

20 But the man that is uncleane, and purifieth not himselfe, that person shall be cut off from among the Congregation, because hee hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled upon him: therefore shall he be uncleane.

21 And it shall be a perpetuall law unto them, that he that sprinkleth the sprinkling water, shall wash his clothes: also hee that toucheth the sprinkling water, shall be uncleane untill euen.

22 And whosoever the uncleane person toucheth, shall be uncleane: and the person that toucheth him, shall be uncleane untill the euen.

CHAPTER XX.

1 Miriam dieth. 2 The people murmure. 3 They haue water out of the rocke. 14 Edom denieth the Israelites passage. 25. 28. The death of Aaron, in whose roome Eleazar succeedeth.

WHEN the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Kadesh, where Miriam died, and was buried there.

2 But there was no water for the Congregation, and they assembled themselves against Moses and against Aaron.

3 And the people chide with Moses, and spake, saying, Would God we had perished, when our brethren died before the Lord.

4 Why haue ye thus brought the Congregation of the Lord unto this wilderness, that both we and our cattel should die there?

5 Wherefore now haue ye made vs to come up from Egypt, to bring vs into this miserable place, which is no place of seed, nor figs, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the

† Ebr. a covering of cloth.

h Of the red cow burnt for sinne.  
i Water of the fountaine or riu-  
uer.  
k One of the Priests, which is cleane.

l Because he had beene among them that were uncleane: or else had touched the

m That is vn-  
cleane.

a According to this law and ceremony, ye shall sacrifice the red cow.

Hebr. 1. 11.  
b By another Priest.

Hebr. 9. 13.

Exod. 29. 14.  
Leuit. 4. 11, 12.

c Meaning Eleazar.

d The inferiour Priest, who killed her, and burned her.

e Or, the water of separation, because that they that were separate from their vn-

cleanness were sprinkled therewith, and made cleane, Chap. 3. 7.

f It is also called holy water, because it was ordeined to an holy use, Chap. 5. 17.

g So that hee should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

a This was fortie yeeres after their departure from Egypt.

b Moses and Aarons sister.

c Another rebellion was in Raphidim, Exod. 17. and this was in Kadesh.

Chap. 11. 33.  
Exod. 17. 2.



the assembly vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glory of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the rod, and gather thou and thy brother Aaron the Congregation together, and speake ye to the rocks before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rock: so thou shalt giue the Congregation & their beastes drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded them.

10 And Moses and Aaron gathered the Congregation together before the rocks, and Moses sayd vnto them, Heare now, ye rebels: shall wee bring you water out of this rock?

11 Then Moses lift vp his hand, & with his rod he smote the rock twise, and the water came out abundantly: so the Congregation and their beastes dranke.

12 Againe the Lord spake vnto Moses, and to Aaron, Because ye beleeued me not, to sanctifie mee in the presence of the children of Israel, therefore ye shall not bring this Congregation into the lande which I haue giuen them.

13 This is the water of s<sup>e</sup>Meribah, because the children of Israel stroue with the Lord, and he<sup>b</sup> was sanctified in them.

14 Then Moses sent messengers from Kadesh vnto the King of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauell that wee haue had,

15 Now our fathers went downe into Egypt, and wee dwelt in Egypt a long time, where the Egyptians handled vs euill, and our fathers.

16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, we are in the city of Kadesh, in thyne utmost border.

17 I pray thee that we may passe thorow thy countrey: wee will not goe thorow the fieldes nor the vineyards, neither will wee drinke of the water of the Welles: we will go by the Kings way, and neither turne vnto the right hand nor the left, vntill wee be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, lest I come out against thee with the sword.

19 Then the children of Israel sayd vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) goe thorow on my feet.

20 He answered againe, Thou shalt not goe thorow. Then Edom came out against him with much people, and with a mighty power.

21 Thus Edom denied to giue Israel passage thorow his countrey: wherefore Israel turned away from him.

22 And when the children of Israel with all the Congregation departed from Kadesh, they came vnto the mount Hor.

23 And the Lord spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shall bee gathered vnto his people: for hee shall not enter into the land, which I haue giuen vnto the children of Israel, because yee disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them vp into the mount Hor.

26 And cause Aaron to put off his garments, & put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the light of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

CHAP. XXI.

3 Israel vanquisheth King Arad, 6 The fierie serpents are sent for the rebellion of the people.

24. 33 Sihon and Og are ouercome in battell.

When King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the way of the spies, then sought he against Israel, and tooke of them prisoners.

2 So Israel vowed a vow vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will utterly destroy their cities.

3 And the Lord heard the voyce of Israel, & deliuered them the Canaanites: and they utterly destroyed them and their cities, and called the name of the place Hor Hamath.

4 After they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were sore grieved because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue yee brought vs out of Egypt, to die in the wilderness? for here is neither bread nor water, and our soules lothech their sighte bread.

6 Wherefore the Lord sent fierie serpents among the people, which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses, and sayd, Wee haue sinned: for wee haue spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said vnto Moses, Make thee a fierie serpent, and let it be for a signe, that as many as are bitten, may looke vpon it and liue.

9 So Moses made a serpent of brass, and set it vp for a signe: and when a serpent had biten a man, then he looked to the serpent of brass, and liued.

1 Read Gen. 25. 8.

Or, rebelled. Or, strife. Chap. 33. 38. deut. 32. 50.

Deut. 10. 6. and 32. 50.

Or, mourned.

Chap. 33. 40.

a By that way which their spies that searched the dangers, found to bee most safe.

Or, destruction. Judg. 1. 17.

b For they were forbidden to destroy it, Deut. 2. 5.

Chap. 11. 6.

c Meaning Manna, which they thought did not nourish.

Wisd. 16. 1. 5. 1. cor. 10. 9.

d For they that were slung there with, were so inflamed with the heate thereof, that they died.

Or, upon a pole.

2 King. 18. 4. iohn 3. 14.

Or, recovered.

d Wherewith thou diddest miracles in Egypt, and didst diuide the Sea.

e The punishment which followed hereof, declared that Moses and Aaron beleeued not the Lords promise, as appeareth verse 12.

f That the children of Israel should beleuee and acknowledge my power, and lo honour mee.

g Or, strife and contention, chap. 27. 14.

h By shewing himselfe almightie, and maintaining his glory.

i Because laakob or Israel was Esaus brother, who was called Edom.

Or, high way.

Or, come not.

Or, the Edomites.

k To passe by another way.

Chap. 33. 37.











*Or, went up higher.*  
b Appeared vnto him.

c Taught him what to ſay,

*Or, propheticie.*

*Or, Syria.*

d Cauſe that all men may hate and detest them,

e But ſhall haue religion and lawes apart.

f The infinite multitude, as the duſt of the earth.

g The feare of Gods iudgements cauſed him

to with to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements

*Or, into the field of them that ſpeed: to wit, leſt the enemy ſhould approach.*

Chap. 22. 35.

h Gods enemies are compelled to confeſſe that his government is juſt, conſtant and without change or repentance,

i They triumph as victorious kings over their enemies.

thee: ſo he || went forth alone.

4 And God met Balaam, and Balaam ſaid vnto him, I haue prepared ſeuen altars, and haue offered vpon euery altar a bullocke and a ramme.

5 And the Lord put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when he returned vnto him, loe, he ſtoode by his burnt offering, hee, and all the princes of Moab.

7 Then hee vttered his || parable, and ſaid, Balak the king of Moab hath brought me from || Aſram out of the mountains of the Eaſt, ſaying, Come, curſe Iakob for my ſake: Come, and || deſtroy Iſrael.

8 How ſhall I curſe, where God hath not curſed: or how ſhall I deſtroy, where the Lord hath not deſtroyed?

9 For from the top of the rockes I did ſee him, and from the hillſ I did beholde him: loe, the people ſhall dwell by themſelues, and ſhall not be reckoned among the nations.

10 Who can tel the ſound of Iakob, and the number of the fourth part of Iſrael: Let mee ſee the death of the righteous, and let my iail end be like his.

11 Then Balak ſaid vnto Balaam, What haſt thou don vnto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And hee answered, and ſaid, Muſt I not take heed to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid vnto him, Come, I pray thee, with mee vnto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 And he brought him into || Sedeſophim to the top of Pilgah, and built ſeuen altars, and offered a bullocke, and a ramme on euery altar.

15 After, he ſaid vnto Balak, Stand here by thy burnt offering, and I will meete the Lord vnder.

16 And the Lord met Balaam, and put an anſwere in his mouth, and ſaide, Goe againe vnto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid vnto him, What haſt thou the Lord ſaid?

18 And hee vttered his parable, and ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

19 God is not as man, that he ſhould lie, neither as the ſonne of man that hee ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it?

20 Behold, I haue received commandement to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeech none iniquitie in Iakob, nor ſeech no tranſgreſſion in Iſrael: the Lord is his Gods with him, and hee || ioyfull ſhout of a king is among them.

22 God brought them out of Egypt: their

ſtrength is as an Unicorne.

23 For there is no ſuperſtition in Iakob, nor ſoothſaying in Iſrael: according to this time it ſhalbe ſaid of Iakob and of Iſrael, What hath God wrought?

24 Beholde, the people ſhall riſe vp as a Lion, and liſt vp himſelfe as a young Lion: he ſhall not lie downe, till hee eaſe of the pray, and till hee drinke the blood of the ſtance.

25 Then Balak ſaide vnto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam answered, and ſaid vnto Balak, Told not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 Againe Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto another place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 So Balak brought Balaam vnto the toppe of Peor, that looketh toward Iſtymon.

29 Then Balaam ſayde vnto Balak, Make me here ſeuen altars, and prepare me here ſeuen bullockes, and ſeuen rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on euery altar.

CHAP. XXIII.

Balaam prophesieth of the great proſperitie that ſhould come vnto Iſrael: 17 Also of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

VVhen Balaam ſaid that it pleaſed the Lord to bleſſe Iſrael, then hee went not, as certayne times beſore, to ſet diuinations, but ſet his face towards the wilderness.

2 And Balaam liſt vp by his eyes, and looked vpon Iſrael, which dwelt according to their tribes, and the ſpirit of God came vpon him.

3 And he vttered his parable, and ſayd, Balaam the ſonne of Beor hath ſaid, and the man, whoſe eyes were ſhut vp, hath ſaid,

4 He hath ſaid, which heard the words of God, and ſaw the viſion of the Almighty, and falling in a trance, had his eyes opened:

5 How goodly are thy tents, O Iakob, and thine habitations, O Iſrael!

6 As the balleyes, are they ſtretched forth, as gardens by the riuers ſide, as the Aloe trees, which the Lord hath planted, as the Cedars beſide the waters.

7 The water droppeth out of his bucket, and his feede ſhall be in many waters: and his king ſhall be higher then Agag, and his kingdom ſhall be exalted.

8 God brought him out of Egypt: his ſtrength ſhall be as an Unicorne: he ſhall eat the nations his enemies, and buſtle their bones, and ſhoote them thorow with his arrows.

9 Hee coucheth and lieth downe as a young Lion, and as a Lion: who ſhall ſtirre him vp? bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee.

10 Then Balaam was very angry with Balak, and ſuſtne his handes together: ſo Balak ſaid vnto Balaam, I ſent for thee

k Conſidering what God ſhall worke this time for the deſubrance of his people, all the world ſhall wonder.

l Thus the wicked imagine of God, that, that which he wil not grant in one place, he will do it in another.

Chap. 23. 3, 15.  
a Where the Iſraelites camped.

Chap. 23. 7, 18.

b His eyes were ſhut vp beſore, in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.

c Though he lay as in a ſleepe, yet the eyes of his mind were open.

*Or, tents.*

d His proſperity and poſteritie ſhall be very great.

e Which name was common to the Kings of Amalek. *Genſ. 49. 9.*

f In token of anger.



to curse mine enemies, and behold, thou hast blessed them now thre times.

11 Therefore now see unto thy place: I thought surely to promote thee vnto honour, but loe, the Lord hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me this house full of silver and gold, I cannot passe the Commandement of the Lord, to do either good or bad of mine owne minde: what the Lord shall command, that I will speake.

14 And now beholde, I goe vnto my people: come, I will \* advertise thee what this people shall doe to thy folke in the latter dayes.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath said:

16 Hee hath said that heard the words of God, and hath the knowledge of the most high, and saw the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not nere: there shall come a Starre of Jaakob, and a Scepter shall rise out of Israel, and shall smite the coats of Moab, and destroy all the founnes of Sheth.

18 And Edom shall be possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 He also that shall haue dominion, shall be of Jaakob, and shall destroy the remnant of the Edomites.

20 And when he looked on Amalek, he vttered his parable, and sayd, Amalek was the first of the nations: but his latter ende shall come to destruction.

21 And hee looked on the Kenites, and vttered his parable, and said, Strong is thy dwelling place, and \* put thy nest in the rocke.

22 Nevertheless, the Kenite shall be spoiled, vntill Assur carry thee away captiue.

23 Againe hee vttered his parable, and said, Alas, who shall liue when God doeth this?

24 The Shippes also shall come from the coastes of Chittim, and subdue Assur, and shall subdue Eber, and he also shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his couenaent with Phinehas. 17 God commandeth to kill the Midianites.

Now whilst Israel abode in Shittim, the people began to commit whoredome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel \* coupled himselfe vnto Baal-peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord said vnto Moses, \* Take all the heads of the people, and hang them vp before the Lord against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Every one slay his men that were ioynd vnto Baal-Peor.

6 And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 \* And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw that she rose vp from the mids of the Congregation, and tooke a speare in his hand,

8 And followed the man of Israel into the tent, and thrust them both thorow: so wis the man of Israel, and the woman, the rowber belly: so the plague ceased from the children of Israel.

9 \* And there died in that plague foure and twentie thousand.

10 Then the Lord spake vnto Moses, saying,

11 \* Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, \* I giue vnto him my Couenaent of peace,

13 And he shall haue it, and his seed after him, euen the couenaent of the Priestes office for euer, because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince of the family of the Simeonites.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 Againe the Lord spake vnto Moses, saying,

17 \* Accr the Midianites, & smite them:

18 For they trouble you with their whifes wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere old and aboue. 57 The Levites and their families. 64 None of them that were numbered in Sinai, goe into Canaan, save Caleb and Joshua.

And so after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

2 Take the number of all the Congregation of the children of Israel \* from twentie yeere old and aboue throughout their fathers houses, all that goe forth to warre in Israel.

Thus the wicked burden God, when they can not compass the rickes enterprises.  
Ebr. counsell.  
h He gaue all wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.  
i Meaning Christ.  
k That is, the princes.  
l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.  
m Of the Edomites.  
n The Amalekites first made warre against Israel, as Chap. 14. 45.  
o Or, Midianites.  
p Make thy selfe as strong as thou canst.  
q Or, thou Kain shalt.  
r Some reade, Oh, who shall not perish, when the enemy, that is, Antichrist, shall set himselfe vp as God?  
s The Grecians, and Romanes.  
t Meaning Eber, or the Iewes for rebelling against God.

Deut. 4. 3.  
10/3. 2. 17.  
Or, so the Lord.  
c Openly in the sight of all.  
d Let him see execution done of them that are vnder his charge.  
e Repenting that they had offended God, Psal. 106. 30.  
1. mac. 2. 54.  
Or, iauelin.  
f Or, in her tent. Chalde and Greeke, in her secrets.  
1. Corin. 10. 8.  
Psal. 106. 30.  
g He was zealous to maintaine my glory. Eccles. 45. 24.  
1. mac. 2. 54.  
h He hath pacified Gods wrath.  
i Ebr. of the house of the father.  
Chap. 31. 2.  
h Causing you to commit both corporal and spiritual fornication by Balaams counsell, Chap. 31. 16. reuel. 2. 14.  
a Which came for their whoredome and idolatrie. Chap. 1. 3.  
j So



3 So Moses and Eleazar the Priest spake unto them in the plains of Moab, by Jordan toward Jericho, saying,

4 From twentie yeere old and above, ye shall number the people, as the Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt.

5 ¶ Reuben the first bozne of Israel: the children of ¶ Reuben were: Hanoch, of whom came the family of the Hanochites, and of Pallu the family of the Palluites;

6 Of Helton, the family of the Heltonites: of Carmi, the family of the Carminites.

7 These are the families of the Reubenites: and they were in number three and forty thousand, seven hundredeth and thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, and strove against Moses and against Aaron in the assembly of Korah, when they strove against the Lord.

10 And the earth opened her mouth, and swallowed them up with Korah, when the Congregation died, what time the fire consumed two hundredeth and fiftie men, who were ¶ for a signe.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of ¶ Simeon after their families were: ¶ Lemuel, of whom came the family of the Lemuelites: of Jamin the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zerahites, of Shaul, the family of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand and two hundredeth.

15 ¶ The sonnes of ¶ Gad after their families were Zephon, of whom came the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

16 Of Dzni, the family of the Dznites: of Uri, the family of the Urites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These are the families of the sonnes of Gad, according to their numbers, fourtie thousand and five hundredeth.

19 ¶ The sonnes of ¶ Judah, Er, and Onan: but Er and Onan died in the land of Canaan.

20 So were the sonnes of Judah after their families: of Shelah came the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zerahites.

21 And the sonnes of ¶ Pharez were: of Helton, the family of the Heltonites: of Hanni, the family of the Hannites.

22 These are the families of Judah, after their numbers, seventy and six thousand and five hundredeth.

23 ¶ The sonnes of ¶ Issachar, after their families were: Cola, of whom came the family of the Colaites: of Dui, the family of the Duites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These are the families of Issachar after their numbers, threescore & foure thousand and three hundredeth.

26 ¶ The sonnes of ¶ Zebulun, after their families were: of Sered, the family of the Seredites: of Elon, the family of the Elonites: of Jabel, the family of the Jabelites.

27 These are the families of the Zebulunites after their numbers, threescore thousand, and five hundredeth.

28 ¶ The sonnes of Joseph, after their families were ¶ Manasseh and Ephraim.

29 The sonnes of Manasseh were: of ¶ Gachir, the family of the Gachirites, and Gachir begate Gilead: of Gilead came the family of the Gileadites.

30 These are the sonnes of Gilead: of Jezer, the family of the Jezerites: of Helek, the family of the Helekites:

31 Of Ariel, the family of the Arielites: of Shechem, the family of the Shechemites.

32 Of Shemida, the family of the Shemidaites: of Hephher, the family of the Hephherites.

33 ¶ And ¶ Zelophehad the sonne of Hephher, had no sonnes, but daughters: and the names of the daughters of Zelophehad were Habbah, and Noah, Hoglah, Milcah, and Tirzah.

34 These are the families of Manasseh, and the number of them, two and fifty thousand and seven hundredeth.

35 ¶ These are the sonnes of ¶ Ephraim after their families: of Shuthelah came the family of the Shuthelahites: of Bercher, the family of the Bercherites: of Tahan, the family of the Tahanites.

36 And these are the sonnes of Shurhela: of Eran, the family of the Erantites.

37 These are the families of the sonnes of Ephraim after their numbers, two & thirtie thousand and five hundredeth: these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of ¶ Benjamin after their families: of Bela came the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiraites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites:

40 And the sonnes of Bela were Ard and Naaman: of Ard came the family of the Ardites: of Naaman, the family of the Naanites.

41 These are the sonnes of Benjamin after their families and their numbers, five and fourtie thousand and six hundredeth.

42 ¶ These are the sonnes of ¶ Dan after their families: of Shuhaim came the family of the Shuhaimites: these are the families of Dan after their households.

43 All the families of the Shuhaimites were after their numbers, threescore & foure thousand and foure hundredeth.

44 ¶ The sonnes of ¶ Asher after their families were: of Imnah, the family of the Imnites: of Hus, the family of the Husites:

b Where the river is neere to Jericho, Chap. 1. 1.

Gene. 46. 8. exod. 6. 14. 1. Chron. 5. 1. ¶ Reuben.

Chap. 16. 2. c In that rebellion wherof Korah was head.

d That is, for an example that other should not murmur and rebell against Gods ministers. ¶ Simeon.

¶ Gad.

¶ Judah. e Before Iaakob went into Egypt, Gene. 38. 3. 7. 20. and 46. 12.

Gene. 46. 12.

¶ Issachar.

¶ Zebulun.

¶ Manasseh.

Josh. 17. 1.

Chap. 27. 2.

¶ Ephraim.

¶ Benjamin.

¶ Dan.

¶ Asher.



of Berthah, the family of the Berlites.

45 The sonnes of Berthah were, of Heber the family of the Heberites, of Balchiel, the family of the Balchielites.

46 And the name of the daughter of Apher was Sarah.

47 These are the families of the sonnes of Apher after their numbers, three and fifty thousand and foure hundred.

48 ¶ The sonnes of † Naphtali, after their families were: of Zabzeel, the families of the Zabzeelites: of Guni, the family of the Gunites.

49 Of Jezer, the familie of the Jezerites: of Schillem, the familie of the Schillemites.

50 These are the families of Naphtali according to their households, & their number, five and forty thousand and foure hundred.

51 These are the † numbers of the children of Israel: five hundredeth and one thousand seven hundredeth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shall bee diuided for an inheritance, according to the number of † names.

54 \* To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shall be giuen his inheritance.

55 Notwithstanding the land shall be diuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof bee diuided betweene many and few.

57 ¶ These also are the numbers of the Leuites, after their families: of Gerson came the familie of the Gersonites: of Kohath the familie of the Kohathites: of Merari the familie of the Merarites:

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Kohathites: and Kohath begate Amram.

59 And Amrams wife was called \* Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram, Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar.

61 \* And Nadab and Abihu died, because they offered strange fire before the Lord.

62 And their numbers were three and twenty thousand, all males from a moneth olde and aboue: for they were not numbred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses, and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, nere Jordan, toward Iericho.

64 And among these there was not a man of them, whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wilderness of Sinai.

65 For the Lord sayd of them, \* They

shall die in the wilderness: so there was not left a man of them, saue Caleb the sonne of Iephunneh, and Joshua the sonne of Naun.

CHAP. XXVII.

1 The law of the heritage of the daughters of Zelophehad. 12 The land of promise vs shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his stead.

¶ Then came y daughters of \* Zelophehad, the son of Heber, the sonne of Gilead, the sonne of Machir, the son of Manasseh, of the familie of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.)

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly, at the doore of the Tabernacle of the Congregation, saying,

3 Our father \* dyed in the wilderness, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but dyed in his sinne, and had no sonnes.

4 Wherefore should the name of our father be taken away from among his family, because he hath no sonne? giue vs a possession among the brethren of our father.

5 When Moses brought their cause before the Lord.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die & haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, yee shall giue his inheritance vnto his brethren.

10 And if hee haue no brethren, yee shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shall possesse it: and this shall be vnto the children of Israel a law of iudgement as the Lord hath commanded Moses.

12 ¶ Again the Lord sayd vnto Moses, \* Go y into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, \* as Aaron thy brother was gathered.

14 For yee were \* disobedient vnto my word in the desert of Zin, in the strife of the assembly, to sanctifie mee in the waters before their eyes. \* That is the water of Meribah in Kadeth in the wilderness of Zin.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation,

17 Who may goe out & in before them,

Chap. 26. 33. and 36. 12. Josh. 17. 3.

Chap. 14. 35. and 26. 64, 65.

a According as all men die, forasmuch as they are sinners.

b That is, their matter to bee judged, so know what he should determine, as he did all hard matters.

c Meaning, an ordinance, to iudge by. Deut. 32. 49.

Chap. 20. 24.

Chap. 20. 12. Exod. 17. 7.

Or, strife.

d Who as hee hath created, so he gouerneth the hearts of all men.

e That is, gouerne them and doe his duty, as

a. Chron. 1. 10.

† Naphtali.

† This is the third time that they are numbred.

† Or, persons. Chap. 33. 54.

Josh. 11. 23. and 14. 2.

Exod. 6. 16, 17, 28, 29.

Exod. 2. 2. and 6. 20.

Leuit. 10. 2. chap. 3. 4. 1. Chron. 24. 2.

g Wherein appeareth the great power of God, that so wonderfully increased his people. Chap. 14. 28, 29. 1. Cor. 10. 5, 6.



and lead them out and in, that the Congregation of the Lord be not as sheepe, which have not a shepheard.

18 And the Lord said vnto Moses, Take thee Joshua the sonne of Nun, in whom is the spirit, and set thine hands vpon him,

19 And let him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

20 And giue him of thy glory, that all the Congregation of the children of Israel may obey.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him by the iudgement of Urin before the Lord: at his word they shall goe out, and at his word they shall come in, both hee, and all the children of Israel with him and all the Congregation.

22 So Moses did as the Lord had commanded him, and he tooke Joshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

CHAPTER XXXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Month, 16 Of the Passouer, 26 Of the first fruits.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto mee in their due season mine offering and my bread, for my sacrifices made by fire for a sweet sauaour vnto me.

3 Also thou shalt say vnto them, \* This is the offering made by fire, which yee shall offer vnto the Lord, two lambes of a yeere old without spot, daily, for a continuall burnt offering.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

5 \* And the tenth part of an Ephah of fine flour for a meate offering mingled with the fourth part of an hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweet sauaour: it is a sacrifice made by fire vnto the Lord.

7 And the drinke offering thereof the fourth part of an hin for one lambe: in the holy place cause to powze the drinke offering vnto the Lord.

8 And the other lambe thou shalt prepare at euen: as the meate offering of the morning, and as the drinke offering thereof shalt thou prepare this for an offering made by fire of sweet sauaour vnto the Lord.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yeere olde, without spot, and two tenth deales of fine flour for a meate offering mingled with oyle, and the drinke offering thereof.

10 This is the burnt offering of euery Sabbath, besides the continuall burnt offering and drinke offering thereof.

11 ¶ And in the beginning of your months, ye shall offer a burnt offering vnto the Lord, two young bullockes, and a ram, and

seuen lambes of a yeere old without spot,

12 And three tenth deales of fine flour for a meate offering mingled with oyle for one bullocke: and two tenth deales of fine flour for a meate offering mingled with oyle for one ramme,

13 And a tenth deale of fine flour mingled with oyle for a meate offering vnto one Lambe, for a burnt offering of sweet sauaour: it is an offering made by fire vnto the Lord.

14 And their drinke offerings shall be halfe an hin of wine vnto one bullocke, and the third part of an hin vnto a ram, and the fourth part of an hin vnto a lambe: this is the burnt offering of euery month, throughout the monthes of the yeere.

15 And one hee goat for a sinne offering vnto the Lord shall be prepared, besides the continuall burnt offering, and his drinke offering.

16 \* Also the fourteenth day of the first month is the Passouer of the Lord.

17 And in the fifteenth day of the same month is the feast: seven dayes shall vncleaued bread be eaten.

18 In the first day shall be an holy conuocation, ye shall do no seruile worke therein.

19 But yee shall offer a sacrifice made by fire for a burnt offering vnto the Lord, two young bullockes, one ram, and seuen lambes of a yeere old: see that they be without blemish.

20 And their meate offering shall be of fine flour mingled with oyle: three tenth deales shall ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, euen for the seuen lambes,

22 And an hee goate for a sinne offering, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offering in the morning which is a continuall burnt sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the maintaining of the offering made by fire for a sweet sauaour vnto the Lord: it shall be done beside the continuall burnt offering & drinke offering thereof.

25 And in the seventh day yee shall haue an holy conuocation, wherein yee shall doe no seruile worke.

26 ¶ Also in the day of your first fruites, when yee bring a new meate offering vnto the Lord, according to your weekes ye shall haue an holy conuocation, and ye shall doe no seruile worke in it:

27 But ye shall offer a burnt offering for a sweet sauaour vnto the Lord, two young bullockes, a ramme, and seuen rammes of a yeere old,

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 Ye shall do this besides the continuall burnt offering, and his meate offering: & see the

e That is, the wine that shall be powdered vpon the sacrifice.

Exod. 12. 18. and 23. 15. leuit. 23. 5.

Leuit. 23. 7. f Or, solemne assembly.

¶ Ebr. bread.

g In counting seven weekes from the Passouer to Whitsuntide, as Leuit. 23. 15.

¶ Ebr. they shall be to you.

f And so appoint him governour.

g Commend him to the people, as meete for the office, and appointed by God.

Exod. 28. 30. h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knew to be the will of God. i How he should gouerne himselfe in his office.

a By bread, hee meaneth all manner of sacrifice. Exod. 29. 38.

Exod. 16. 36. Leuit. 2. 1. Exod. 29. 40.

b The meate offering and drinke offering of the euening sacrifice. c Of the measure Ephah.

d Which was offered euery day at morning and at euening.



they bee without blemish, with their drinke offerings.

C H A P. XXIX.

1 Of the three principall feasts of the seventh Moneth: w<sup>ch</sup> the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

**M**oreover, in the first day of the seventh Moneth, ye shall haue an holy conuocation: ye shall doe no seruile worke therein: \*it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauour vnto the Lord: one yong bullocke, one ramme, and seuen lambes of a yeere old without blemish.

3 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullock, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the b<sup>e</sup> mo<sup>n</sup>eth, and his meate offering, and the continuall burnt offering, and his meate offering, and the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 And ye shall haue in the tenth day of the seventh moneth, an holy conuocation: and ye shall \* humble your soules, and shall not doe any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one yong bullocke, a ramme, and seuen lambes of a yeere old: see they be without blemish.

9 And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offering, beside the sinne offering to make the atonement and the continuall burnt offering and the meate offering therof) and their drinke offerings.

12 And in the sixteenth day of the seventh moneth ye shall haue an holy conuocation: ye shall doe no seruile worke therein, but ye shall keepe a feast vnto the Lord seuen dayes.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullockes, two rammes, and fourteene lambes of a yeere old: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to euery of the two rammes,

15 And one tenth deale vnto each of the fourteene lambes,

16 And one hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

17 And the second day ye shall offer threue yong bullockes, two rammes, fourteene lambes of a yeere old without blemish,

18 With their meate offering and their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

19 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering) and their drinke offerings.

20 Also the third day ye shall offer eleuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

21 With their meate offering & their drinke offerings, for the bullockes, for the rammes, and for the lambes, after their number according to the maner,

22 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

23 And the fourth day ye shall offer ten bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

24 Their meate offering and their drinke offerings, for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

25 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering and his drinke offering.

26 In the fifth day also ye shall offer nine bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

27 And their meate offering & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering and his drinke offering.

29 And in the sixth day ye shall offer eight bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

30 And their meate offering, & their drinke offerings for the bullockes, for the rammes and for the lambes according to their number after the maner,

31 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offerings.

32 In the seventh day also ye shall offer seuen bullockes, two rammes, and fourteene lambes of a yeere old without blemish,

33 And their meate offering, & their drinke offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee goate for a sinne offering, beside the continuall burnt offering, his meate offering, and his drinke offering.

35 In the eighth day, ye shall haue a solemn assembly: ye shall doe no seruile worke therein.

36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ramme, and seuen lambes of a yeere old without blemish,

37 Their meate offering and their drinke offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee goate for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

a Which containeth part of September, and part of October. *Leuit. 23. 24.*

b Which must be offered in the beginning of euery moneth, c Which is for morning and evening. *Leuit. 16. 30. 31. and 23. 27.* d Which is the feast of reconciliation. *Leuit. 16. 29.*

e That is, offered euery morning and evening.

f Meaning, the feast of the Tabernacles.

† The second day of the feast of Tabernacles.

† The third day.

g According to the ceremonies appointed thereunto. † The fourth day.

† The fifth day.

† The sixth day.

† The seventh day.

† The eighth day. *Leuit. 23. 36.*



h Beside the sacrifice that you shall vow or offer of your owne minde.

39 These things ye shall do vnto the Lord in your feastes, beside your <sup>b</sup> vowes and your free offerings, for your burnt offerings, and for your meate offerings, and for your drinke offerings, and for your peace offerings.

CHAP. XXX.

3 Concerning vowes, 4 The vow of the maide, 7 Of the wife, 10 Of the widow, or divorced.

Ten Moyses spake vnto the childzen of Israel, according to all that the Lord had commanded him.

2 Moyses also spake vnto the heads of the tribes, a concerning the childzen of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoever voweth a vow vnto the Lord, or sweareth an oath to binde himselfe by a bond, he shall not breake his promise, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vow and bond, wherewith shee hath bound her selfe, and her father holde his <sup>a</sup> peace concerning her, then all her vowes shall stand, and every bond, wherewith shee hath bound her selfe, shall stand.

6 But if her father disallow her the same day that he heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

7 And if shee haue an husband when shee voweth, or pronounce shee ought with her lips, wherewith shee bindeth her selfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day hee heareth it, then her vow shall stand, and her bonds wherewith shee bindeth her selfe, shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her selfe, of none effect: and the Lord will forgive her.

10 But every vow of a widow, and of her that is divorced (wherewith shee hath bound her selfe) shall stand in effect with her.

11 And if shee vowed in her husbands house, or bound her selfe straightly with an oath,

12 And her husband hath heard it, and held his peace concerning her, not disallowing her, then all her vowes shall stand, and every bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disannulled them, the same day that hee heard them, nothing that proceedeth out of her lips, concerning her vowes, or concerning her bonds, shall stand in effect: for her husband hath disannulled them: and the Lord will forgive her.

14 So every vow, and every oath or bond, made to humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace con-

cerning her from day to day, then he stablisheth all her vowes and all her bonds which shee hath made: hee hath confirmed them, because hee held his peace concerning her the same day that hee heard them.

16 But if hee breake them after that hee hath heard them, then shall hee beare her iniquitie.

17 These are the ordinances which the Lord commanded Moyses, betwene a man and his wife, and betwene the father and his daughter, being young in her fathers house.

CHAP. XXXI.

5 Five Kings of Midian and Balaam are slaine. 18 Only the maids are reserved alive. 27 The pray is equally divided, 29 A present given of Israel.

And the Lord spake vnto Moyses, saying, Avenge the childzen of Israel of the Midianites, and afterward shalt thou be gathered vnto thy people.

3 And Moyses spake to the people, saying, Harnesse you of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of every tribe throughout all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of every tribe a thousand.

6 And Moyses sent them to the warre, even a thousand of every tribe, and sent them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian as the Lord had commanded Moyses, and slew all the males.

8 They slew also the Kings of Midian among them that were slaine: \* Cui, & Reken, and Zur, & Hur, and Reba, five Kings of Midian, & they slew Balaam the sonne of Beor with the sword:

9 But the childzen of Israel tooke the women of Midian prisoners, and their childzen, and spoiled all their cattell, & all their flocks, and all their goods.

10 And they burnt all their cities, wheretur they dwelt, & all their villages with fire.

11 And they tooke all the spoyle, and all the pray both of men and beasts.

12 And they brought the captaynes and that which they had taken, & the spoyle vnto Moyses and to Eleazar the Priest, and vnto the Congregation of the childzen of Israel into the campe in the plaine of Moab, which was by Iorden toward Iericho.

13 Then Moyses & Eleazar the Priest, and all the Princes of the Congregation went out of the campe to meete them.

14 And Moyses was angry with the captaynes of the hoste, with the captaynes ouer thousands, and captaynes ouer hundreds, which came from the warre and battell.

15 And Moyses said vnto them, What haue ye layed all the women?

16 Behold, these caused the childzen of Israel through the counsel of Balaam to commit a trespass against the Lord, as concerning Beor, and there came a plague among

And warne her not the same day that he heareth it, as verse 9.

k Not the same day he heard them, but some day after, the sinne shall be imputed to him, and not to her.

Chap. 25. 17.

Chap. 27. 13.

a As he had commanded, Chap. 25. 17, declaring also: that the iniurie done against his people, is done against him.

b For his great zeale that hee bare to the Lord, Chap. 25. 13.

Job. 13. 22.

c The false prophet, who gave counsell how to cause the Israelites to offend their God.

Or, palaces, and gorgeous buildings.

d As the women and little childzen.

e As though he said, Ye ought to haue spared none.

Chap. 25. 2.

2. Pet. 2. 15.

f For worshipping of Beor, among

† Ebr. Mofes.

a Because they might declare them to the Israelites.

† Ebr. his soule.

† Ebr. violate his word.

b For in so doing, he doeth approve her.

c By not approving or consenting to her vow.

d Either by oath, or solemn promise.

e For he is in subjection of her husband, and can performe nothing without his consent.

f For they are not vnder the authoritie of the man.

g Her husband being alive.

† Ebr. the bonds of her soule.

h To mortifie her selfe by abstinence or other bodily exercise.



Judges 21. 11. g That is, all the men children.

among the Congregation of the Lord.

17 Now therefore, \* slay all the males among the s children, and kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe alius for your selues.

19 And yee shall remaine without the holte seven dayes, all that haue killed any person, \* and all that haue touched any dead, and purifie both your selues, and your prisoners the third day and the seventh.

20 Also yee shall purifie every garment, and all that is made of skins, and all woike of goats haire, and al things made of wood.

21 ¶ And Eleazar the Priest sayd vnto the men of warre, which went to the battel, This is the ordinance of the lawe which the Lord \* commanded Moses.

22 As for gold, and siluer, brasse, yron, tinne, and lead:

23 Euen all that may abide the fire, ye shall make it goe through the fire, and it shall bee cleane: yet it shall bee \* purified with \* the water of purification: and all that suitereth not the fire, yee shall cause to passe by the i water.

24 Dee shall wash also your clothes the seventh day, and ye shall be cleane: and afterward ye shall come into the host.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the pray that was taken, both of persons and of cattel, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And diuide the pray † betweene the souldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lord of the \* men of warre, which went out to battell: one person of five hundred, both of the persons, and of the beeces, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe, and giue it vnto Eleazar the Priest, as an heauie offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take \* one, taken out of sistrice, both of the persons, of the beeces, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commanded Moses.

32 And y booty, to wit, the rest of the pray which the men of war had spoyled, was five hundred seventy and five thousand sheepe,

33 And seuenety & two thousand beeces,

34 And threescore and one thousand asses,

35 And two and thirty thousand persons in all, of women that had \* lien by no man.

36 And the halfe, to wit, the part of them that went out to warre touching the number of sheepe, was three hundred seuen and thirty thousand, and five hundred.

37 And the \* Lords tribute of the sheepe was five hundred and seventy and five.

38 And the beeces were five and thirty

thousand, whereof the Lords tribute was seuenty and two.

39 And the asses were thirty thousand and five hundred, whereof the Lords tribute was threescore and one:

40 And \* of persons sixtene thousand, whereof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.

42 And of the \* halfe of the children of Israel which Moses diuided from the men of warre,

43 (For the halfe that pertained vnto the Congregation, was three hundred thirtie and seuen thousand sheepe & five hundred,

44 And sixe and thirty thousand beeces,

45 And thirty thousand asses, and five hundred,

46 And sixtene thousand persons)

47 Moses, I say, tooke of the halfe that pertained vnto the \* children of Israel, one taken out of fifty, both of the persons, and of the cattell, and gaue them vnto the Leuites which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the holte, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And sayd to Moses, Thy seruants haue taken the lumme of the men of warre which are vnder \* our authority, and there lacketh not one man of vs.

50 ¶ We haue therefore brought a present vnto the Lord, what every man found of iuwels of gold, bracelets, and chaines, rings, eare rings, ornaments of the legs, to make an atonement for our soules before the Lord.

51 And Moses & Eleazar the Priest tooke the gold of them, and all wrought iuwels.

52 And all the gold of the offering that they offered vp to the Lord (of the captaines ouer thousands and hundreds) was sixtene thousand seuen hundred and fiftie shekels,

53 (For the men of warre had spoyled, e- uery man for him \* selfe)

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a \* memoriale of the children of Israel before the Lord.

CHAP. XXXII.

2 The request of the Reubenites and Gadites, 16 And their promise vnto Moses. 30 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquire and build cities on this side Iorden.

NOW the children of \* Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Jazer, and the land of \* Gilead, that it was an apt place for cattell.

2 Then the children of Gad, and the children of Reuben came, & spake vnto Moses

Jaakob made as a signe of the couenant betweene him and Laban,

n Meaning, of the maides, or virgins which had not companied with man.

o Of that part which was giuen vnto them, in diuiding the spoile.

p Which had not been at warre.

† Ebr. vnder our hands.

q The captaines by this free offering, acknowledged the great benefit of God in preferring his people.

r And gaue no portion to their captaines.

s That the Lord might remember the children of Israel.

a Reuben came of Leah, and Gad of Zilpah her handmaid.

b Which mountaine was so named of the heape of stones that

Chap. 19. 11.

† For, contained in the Law. Chap. 19. 12.

h The third day, and before it be molten, Chap. 19. 9. i It shall be washed.

† The pray is first diuided equally among all.

k Of the pray that falleth to the souldiers,

l The Israelites which had not been at warre, of every fiftieth payd one to the Lord: and the souldiers, one of every five hundred.

† Ebr. not knowne the bed of man.

m This is the portion that the souldiers gaue to the Lord,



and to Eleazar the Priest, and unto the princes of the Congregation, saying,

3 The land of Astaroth, and Dibon, & Jazer, and Nimrah, and Hebbon, and Elealeh and Shebani, and Bebo, and Beon,

4 Which countrey the Lord sinitoe before the Congregation of Israel, is a land meetre for cattrell, and thy seruants haue cattell :

5 Wherefore said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses said vnto the childzen of Gad, and to the childzen of Reuben, Shall your brethren go to warre, and ye tary here ?

7 Wherefore now ? discourage yee the heart of the childzen of Israel, to go ouer into the land, which the Lord hath giue them ?

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

9 For when they went by euery vnto the kriuer of Eshcol, and saw the land : they discouraged the heart of the childzen of Israel, that they would not goe into the land, which the Lord had giuen them.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 None of the men that came out of Egypt from twenty yeere olde and aboue, shall see the land for the which I swaue vnto Abraham, to Izhak, and to Jaakob, because they haue not wholy followed me :

12 Except Caleb the sonne of Iephunneh the Kenelite, and Ioshua the sonne of Nun : for they haue constantly followed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeeres, vntill all the generation that had done euill in the sight of the Lord were consumed.

14 And behold, yee are risen vp in your fathers stead as an increase of sinfull men, still to augment the fierce wrath of the Lord toward Israel.

15 For if yee turne away from following him, hee will yet againe leaue the people in the wilderness, and yee shall destroy all this folke.

16 And they went nere to him, and said, Wee will build sheepfoldes here for our sheepe, and for our cattell, and cities for our childzen.

17 But wee our selues will bee ready armed to goe before the childzen of Israel, vntill we haue brought them vnto their eplace: but our childzen shall dwell in the defended cities, because of the inhabitants of the land.

18 We will not returne vnto our houses, vntill the childzen of Israel haue inherited, every man his inheritance.

19 Neither will wee inherite with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 And Moses said vnto them, If ye will doe this thing, and goe armed before the Lord to warre :

21 And will goe every one of you in harness ouer Iorden before the Lord, vntill hee

hath cast out his enemies from his sight :

22 And vntill the land he subdued before the Lord, then ye shall returne and bee innocent toward the Lord, and toward Israel : and this land shall be your possession before the Lord.

23 But if yee will not doe so, behold, yee haue sinned against the Lord, and bee sure, that your sinne will find you out.

24 Vntill you then crie for your childzen, and folds for your sheepe, and doe that yee haue spoken.

25 Then the childzen of Gad, & the childzen of Reuben spake vnto Moses, saying, Thy seruants will doe as my lord commaundeth :

26 Our childzen, our wiues, our sheepe and all our cattell shall remaine there in the cities of Gilead.

27 But thy seruants will goe every one armed to warre before the Lord for to fight, as my lord saith.

28 So concerning them, Moses commaunded Eleazar the Priest, and Ioshua the sonne of Nun, and the chiefe fathers of the tribes of the childzen of Israel :

29 And Moses said vnto them, If the childzen of Gad, and the childzen of Reuben, will go with you ouer Iorden, all armed to fight before the Lord, then when the land is subdued before you, yee shall giue them the land of Gilead for a possession :

30 But if they will not goe our with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the childzen of Gad, and the childzen of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we doe.

32 Wee will goe armed before the Lord into the land of Canaan, that the possession of our inheritance may bee to vs on this side Iorden.

33 So Moses gaue vnto them, euen to the childzen of Gad, and to the childzen of Reuben, and to halfe the tribe of Manasseh the sonne of Joseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

34 Then the childzen of Gad built Dibon, and Astaroth, and Aroer,

35 And Atroth, Shophan, and Jazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, defended cities: also sheepfoldes.

37 And the childzen of Reuben built Heshbon, and Elealeh, and Kiriat-haim,

38 And Bebo, and Baal-meon, and turned their names, and Shymah : and gaue other names vnto the cities which they built.

39 And the childzen of Machir the sonne of Manasseh went to Gilead, & tooke it, and put out the Amorites that dwelt therein.

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and hee dwelt therein.

41 And Fair the sonne of Manasseh went and tooke the smal townes thereof, and called

g Tharis, the inhabitants of the land.  
h The Lord will grant you this land, which ye require, Iosh. 1. 15.  
i Ye shall assuredly be punished for your sin.  
Josh. 4. 12.  
k Moses gaue charge that his promise made to the Reubenites and others, should be performed after his death, so that they brake not theirs.  
l That is, attributed to the Lord which his messengers speake of.  
Deut. 3. 12.  
Iosh. 13. 8. and 22. 4.  
m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwell on this side: and Iosh. 10. 12. hee speake of them that inhabited beyond Iorden.  
Gen. 50. 23.  
Deut. 3. 14.

\*Ebr. brycake.

Chap. 13. 24. Or, valley.

Ebr. if any of the men. Chap. 14. 28, 29.

Or, persecuted and continued.

c Because they murmured, neither would beleeue their report which told the truth, as concerning the land.

d By your occasion.

e In the land of Canaan.

Josh. 1. 13. f Before the ark of the Lord.



n That is, the villages of Iar.

called them <sup>a</sup> Haroth Jair.

42 Also Hobab went and tooke Kenath, with the villages thereof, and called it Hobab, after his owne name.

CHAP. XXXIIII.

1 Two and forty iourneys of Israel are numbered, 52 They are comanded to kil the Canaanites.

These are the iourneys of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

2 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

3 Now they departed from Rameses the first moneth, euen the fifteteenth day of the first moneth, on the morrow after the Passouer; and the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first borne, which the Lord had smitten among them: vpon their gods also the Lord did execution.)

5 And the children of Israel remooued from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wildernesse.

7 And they departed from Etham, and turned againe vnto Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Harah.

9 And they remooued from Harah, and came vnto Elim, in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.

10 And they remooued from Elim, and camped by the red sea.

11 And they remooued from the red sea, and lay in the wildernesse of Sin.

12 And they tooke their iourney out of the wildernes of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remooued from Alush, and lay in Rephidim, where was no water for the people to drinke.

15 And they departed from Rephidim, and pitched in the wildernes of Sinai.

16 And they remooued from the desert of Sinai, and pitched in Kibroth Hattaauah.

17 And they departed from Kibroth Hattaauah, and lay at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remooued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and

pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooued from mount Shapher, and lay in Haradah.

25 And they remooued from Haradah, and pitched in Haheloth.

26 And they remooued from Haheloth, and lay in Cabath.

27 And they departed from Cabath, and pitched in Carah.

28 And they remooued from Carah, and pitched in Pithkah.

29 And they went from Pithkah, and pitched in Washmonah.

30 And they departed from Washmonah, and lay in Holeroth.

31 And they departed from Holeroth, and pitched in Bene-iaakan.

32 And they remooued from Bene-iaakan, and lay in Hor-bagidgad.

33 And they went from Hor-bagidgad, and pitched in Iotbathah.

34 And they remooued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooued from Ezion-gaber, and pitched in the wildernesse of Zin, which is Kadeth.

37 And they remooued from Kadeth, and pitched in mount Hor, in the edge of the land of Edom.

38 (And Aaron the Priest went vp into mount Hor at the commandement of the Lord, and died there in the fortieth yeere after the children of Israel were come out of the land of Egypt, in the first day of the fifth moneth.)

39 And Aaron was an hundredth & thre and twentie yeere olde, when hee died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Dunon.

43 And they departed from Dunon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Iie-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooued from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooued from Almon-diblathaim, and pitched in the mountaines of Abarim before Bebo.

48 And they departed from the mountaines of Abarim, and pitched in the plaine of Moab, by Iorden toward Iericho.

49 And they pitched by Iorden, from Beth Ieshimoth vnto Abel-hittim, in the plaine of Moab.

50 And the Lord spake vnto Moses in the plaine of Moab, by Iorden toward Iericho, saying,

a From whence they departed, and whither they came.

Exod. 12. 37.

b Either meaning their idoles, or their men of authoritie. Exod. 13. 20.

c At the commandement of the Lord, Exod. 14. 2. Exod. 15. 22.

Exod. 15. 27.

Exod. 16. 1.

Exod. 17. 1.

Exod. 19. 1.

Chap. 11. 34.

Chap. 11. 35.

Chap. 13. 1.

Chap. 20. 29.

Chap 20. 25. deu 32. 50.

d Which the Brewes call Ab, and answereth to part of Iuly and part of August. Chap. 21. 1.

Chap. 21. 4. 10.

Chap. 21. 11.

Chap. 25. 1.

10r, field.



Deu. 7. 2. iosh. 11  
11, 12.

51 Speake unto the children of Israel, and say vnto them, \* When yee are come ouer Iordden to enter into the land of Canaan,

52 Ye shall then dyne out all the inhabitants of the land before you, and destroy all their pictures, and breake asunder all their images of metall, and plucke downe all their hie places.

53 And ye shal possesse the land and dwell therein: for I haue giuen you the lande to possesse it.

54 And yee shall inherite the land by lot according to your families: \* to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shall bee his: according to the tribes of your fathers shall ye inherite.

55 But if yee will not digne out the inhabitants of the land before you, then those which yee let remaine of them, shall bee \* spickes in your eyes, and thornes in your sides, and shall vex you in the land wherein ye dwell.

56 Whereouer, it shall come to passe, that I shall doe vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 The coasts and borders of the land of Canaan.  
17 Certaine men are assigned to diuide the land.

And the Lord spake vnto Moses, saying, 2 Command the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: that is, the land of Canaan with the coasts thereof.

3 \* And your Southquarter shall be from the wilderness of Sin to the borders of Edom: so that your Southquarter shall bee from the salt sea coast Southward.

4 And the border shall compass you from the South to \* Haaleh-akrabim, & reach to Sin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

5 And the border shall compass from Azmon vnto the riuer of Egypt, and shall goe out to the sea.

6 And your Westquarter shall bee the great Sea: euen that border shall be your West coast.

7 And this shall be your Northquarter: yee shall marke out your border from the great Sea vnto mount <sup>d</sup> Hoj.

8 From mount Hoj, ye shall point out til it come vnto Hamath, and the end of the coast shall be at Zedad.

9 And the coast shall reach out to Ziphon, and goe out at Hazar-enan: this shall be your Northquarter.

10 And yee shall marke out your East quarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shall descend and goe out at the side of the Sea of Chinnereth Eastward.

12 Also that border shall goe downe to Iordden, and leaue at the salt Sea: this shall

bee your land with the coasts thereof round about.

13 Then Moses commanded the children of Israel, saying, This is the lande which ye shal inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

14 \* For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iordden toward Iericho full East.

16 Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall diuide the land vnto you: \* Eleazar the Priest, and Ioshua the sonne of Nun.

18 And yee shall take also a Prince of euery tribe to diuide the land.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benjamin, Chidai the sonne of Chillon.

22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Jogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Manasseh the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the Prince Kemuel the sonne of Shiphthan.

25 Of the tribe also of the sonnes of Zabulun, the prince Elizaphan, the sonne of Barnach.

26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azan.

27 Of the tribe also of the sonnes of Asser, the prince Ahitub the sonne of Shelemi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they whom the Lord commanded to diuide the inheritance vnto the children of Israel in the land of Canaan.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The law of murder. 30 For one mans witness shall no man be condemned.

And the Lord spake vnto Moses in the plaine of Moab by Iordden, toward Iericho, saying,

2 \* Command the children of Israel that they giue vnto the Leuites of the inheritance of their possession, 6 cities to dwell in: yee shall giue also vnto the Leuites the suburbs of the cities round about them.

3 So they shall haue the cities to dwell in, and their suburbs shall bee for their cattell, and for their substance, and for all their beasts.

4 And the suburbs of the cities, which

Chap. 9. 33.  
iosh. 14. 2, 3.

Josh. 19. 51.

f One of the heads or chief men of euery tribe,

g And be Iudges ouer euery piece of ground that should fall to any by lot, to the intent that all things might be done orderly and without contention.

Iosh. 21. 2.

a Because they had no inheritance assigned them in the land of Canaan.  
b God would haue them scattered thorow all the land, because the people might be preferred by the in obedience of God and his law.

e Which were set vp in their high places to worship.

Chap. 26. 53, 54.

Josh. 23. 13.  
iudges 2. 3.  
Or, knives.

a Meaning the description of the land.  
Iosh. 15. 1.

Or, ascending up of Scorpions.

b Which was Nilus, or as some thinke Rhinocorura.

c Which is called, Mediterranean.

d Which is a mountaine neere Tire and Sidon, and not that Hor in the wilderness, where Aaron died.

e Which in the Gospel is called the lake of Gennezareth.



ye shall give vnto the Leuites, from the wall of the citie outwards, shalbe a thousand cubits round about.

5 And ye shall measure without the citie of the East side, two thousand cubits: and of the South side, two thousand cubits: and of the West side, two thousand cubits: and of the North side, two thousand cubits: and the citie shall be in the mids: this shall be the measure of the suburbs of their cities.

6 And of the cities which yee shall give vnto the Leuites, there shall be fixe cities for refuge, which yee shall appoint, that he which killeth, may flee thither: and to them ye shall adde two and foxtie cities moe.

7 All the cities which ye shall give to the Leuites, shall be eight and foxtie cities: them shall ye give with their suburbs.

8 And concerning the cities which yee shall give, of the possession of the children of Israel: of many ye shall take moe, & of fewe ye shall take lesse, euery one shall give of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, \* When ye be come ouer Jordan vnto the land of Canaan,

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnto awares, may flee thither.

12 And these cities shall bee for you a refuge from the auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

13 And of the cities which yee shall give, fixe cities shall ye haue for refuge.

14 Yee shall appoint three \* on this side Jordan, and yee shall appoint three cities in the land of Canaan, which shall be cities of refuge.

15 These fixe cities shall be a refuge for the children of Israel, and for the stranger, and for him that dwelleth among you, that euery one which killeth any person vnto awares, may flee thither.

16 \* And if one smite another with an instrument of yron that he die, hee is a murderer, and the murderer shall die the death.

17 Also if he smite him by casting a stone, wherewith he may be slaine, and he die, hee is a murderer, and the murderer shall die the death.

18 Or if hee smite him with an hand weapon of wood, wherewith he may be slaine, if hee die, hee is a murderer, and the murderer shall die the death.

19 The reuenger of the blood himselfe shall slay the murderer: when hee meeteth him, he shall slay him.

20 But if he thrust him \* of hate, or hurle at him by laying of wait, that he die,

21 Or if he smite him through enmitie with his hand, that he die, he that smote him shall die the death: for hee is a murderer: the reuenger of the blood shall slay the murderer when he meeteth him.

22 But if hee pushed him vnaduisedly, and \* not of hatred, or cast vpon him any thing without laying of wait,

23 Or any stone (wherewith hee might bee slaine) and saw him not, nor caused it to fall vpon him, and he die, and was not his enemy, neither sought him any harme,

24 Then the Congregation shall iudge betwene the slayer and the auenger of blood according to these lawes.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither hee was fled: and hee shall abide there vnto the death of the high Priest, which is anointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without y borders of the citie of his refuge, and the auenger of blood slay the murderer, hee shall be guiltlesse,

28 Because hee should haue remained in the citie of his refuge, vntill the death of the high Priest: And after the death of the high priest, the slayer shall return vnto the land of his possession.

29 So these things shall bee a law of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoener killeth any person, the iudge shall slay the murderer, though witnesses: but \* one witness shall not testifie against a person, to cause him to die.

31 Honour ye shall take no recompense for the life of the murderer, which is worthy to die: but hee shall be put to death.

32 Also yee shall take no recompense for him that is fled to the citie of his refuge, that he should come againe, and dwell in the land, before the death of the high Priest.

33 So ye shall not pollute the land wherem ye shall dwell: for blood defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, for I dwell in the mids thereof: for I the Lord dwell among the children of Israel.

- C H A P . XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not bee giuen from one tribe to another.

Then the chiefe fathers of the family of the sonnes of Gilead, the sonne of Machir, the sonne of Manasseh, of the families of the sonnes of Joseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

2 And said, \* The Lord commanded my lord to give the land to inherit by lot to the children of Israel: and my lord was commanded by the Lord, to give the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance bee taken away from the inheritance of our fathers, and shall bee put vnto the inheritance of the tribe wherof they shall be: so shall it bee taken

h That is, his next kinsman.

i Vnder this figure is declared, that our finnes could not be remitted, but by the death of the high Priest Iesus Christ. k By the sentence of the Iudge.

l A law to iudge murders done, either of purpose or vnaduisedly. Deut. 17. 6. and 19. 15.

Matth. 18. 16. 2 cor. 13. 1. m Which purposely hath committed murder.

|| Or, murderer. n So God is mindfull of the blood wrongfully shed, that hee makeeth his dumbe creatures to demand vengeance thereof.

a It seemeth that he describes contended who might morrie these daughters to haue their inheritance: and therefore the sonnes of Joseph proposed the matter to Moses. Chap. 27. 3.

iosh. 17. 3. b Meaning, Moses.

c So that in all were three thousand. and in the compasse of these two thousand they might plant and sow. Deut. 4. 4. iosh. 20. 2. and 21. 3.

Exod. 21. 13. deut. 19. 2. iosh. 20. 2.

d Meaning, from the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deut. 4. 41.

iosh. 20. 7. † Ebr. among them.

Exod. 21. 14. † Wittingly, and willingly.

g That is, with a big and dangerous stone: in Ebrew, with a stone of his hand.

Deut. 19. 11.

|| Or, suddenly. Exod. 21. 13. † Ebr. instrument.



c Signifying that at no time it could returne, for in the iubile all things returned to their owne tribes.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof should have bene alienated to others.

e When there is no male to inherit.

ken away from the lot of our inheritance. 4 Also when the e Jubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe wherof they shall bee: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Joseph haue said well.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, saying, They shall bee wiues, to whom they thinke best, onely to the family of the tribe of their father shall they marrie:

7 So shall not the inheritance of the children of Israel remouee from tribe to tribe, for euery one of the children of Israel shall ioyne himselfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any inheritance of the tribes of the children

of Israel, shall be wife vnto one of the family of the tribe of her father: that the children of Israel may enjoy euery man the inheritance of their fathers.

9 Neither shall the inheritance go about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

11 For \* Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

12 They were wiues to certaine of the families of the sonnes of Manasse the sonnes of Joseph: so their inheritance remained in the tribe of the family of their father.

13 These are the f commandements and laws which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab by Iordan toward Iericho.

Chap. 27. 1.

f Touching the ceremoniall and iudiciall lawes.

# The fift booke of Moses, called Deuteronomie.

## THE ARGUMENT.

\* That is, a second lawe: so called because the Law, which God gaue in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or exposition of the ten commandements.

THE wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of foure yeeres, Deut. 9. 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene deprived of the vse of his holy Word and Sacraments: yet hee did euer preferre his Church, euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, destroyeth their enemies, giueth them their country, townes, and goods, and exhorteth them by the example of their fathers (whose infidellicie, idolatrie, adulteries, murmurings and rebellion, hee had most sharply punished) to feare and obey the Lord, to imbrace and keepe his Law without adding therunto, or diminishing thereof. For by his Word he would bee knowne to be their God, and they his people: by his Word he would gouerne his Church, and by the same they should learne to obey him: by his Word he would discern the false prophet from the true, light from darknesse, ignorance from knowledge, and his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to rayse vp kings and gouernours, for the setting forth of his Word, and preservation of his Church: giuing vnto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre couetousnesse and vice, and whatsoever offendeth the Maiestie of God. And as he had tofore instructed their fathers in all things appertaining both to his spiritual service, and also for the maintenance of that societie which is betwene men: so hee prescribeth here anew, all such lawes and ordinances, which either concerne his diuine seruice, or else are necessary for a common wealth: appointing vnto euery state and degree their charge and duetie: as well how to rule and liue in the feare of God, as to nourish friendship toward their neighbours, and to preferre that order which God hath established among men: threatening withall, most horrible plagues to them that transgresse his commandements, and promising all blessings & felicitie, to such as obserue & obey them.

### CHAP. I.

1 A briefe rehearall of things done before, from Horeb vnto Kadesh-barnea. 2 Moses reproveth the people for their incredulitie. 44 The Israelites are ouercome by the Amarithes, because they fought against the commandement of the Lord.

These be the words which Moses spake vnto all Israel, on this side Iordan in the wilderness, in the plaine, ouer against the red Sea, betwene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.



a In the countrey of Moab, b So that the wilderness was betwene the sea and this plaine of Moab.

2 There are eleuen dayes iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yeere, that Moses spake vnto the children of Israel, according vnto all that the Lord had giuen him in commandement vnto them,

4 After that he had slaine \* Sicon the king of the youth, which either then were not borne, or had not iudgement. d By these examples of Gods fauour, their minds are prepared to receiue the Law. Numb. 21. 24.

c In Horeb, or Sinai, fortie yeere before this the law was giuen: but because all that were then of age and iudgement were now dead, Moses repeateth the same or had not iudgement. d By these examples of Gods fauour, their minds are prepared to receiue the Law. Numb. 21. 24.



king of the Amozites which dwelt in Hethbon, and Og king of Basan, which dwelt at Hethroth in Ezer.

5 On this side Jordan in the land of Moab began Moles to declare this law, saying,

6 The Lord our God spake unto vs in Hethro, saying, Ye haue dwelt long enough in this mount,

7 Turne you and depart, and goe vnto the mountaine of the Amozites, and vnto al places neere thereunto: in the plaine, in the mountaine, or in the valley: both Southward, and to the Sea side, to the land of the Canaanites, and vnto Lebanon: euen vnto the great river, the river Euphrath.

8 Behold, I haue set the land before you: goe in it possesse that land which the Lord sware vnto your fathers, Abraham, Izhak, and Iaakob, to giue vnto them and to their seed after them.

9 And I spake vnto you the same time, saying, I am not able to beare you my selfe alone.

10 The Lord your God hath multiplied you, and behold, yee are this day as the starres of heauen in number:

11 (The Lord God of your fathers make you a thousand times so many now as ye are, and blesse you, as he hath promised you)

12 How can I alone beare your cumbrance, and your charge, and your strife?

13 Bring you men of wisdom and of vnderstanding, and known among your tribes, and I will make them rulers ouer you:

14 Then ye answered me, and said, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes, wise and knowen men, and made them rulers ouer you, captaynes ouer thousands, and captaynes ouer hundreds, and captaynes ouer fiftie, and captaynes ouer ten, and officers among your tribes.

16 And I charged your Iudges that same time, saying, heare the controversies between your brethren, and iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Yee shall haue no respect of person in iudgement, but shall heare the small as well as the great: yee shall not feare the face of man: for the iudgement is Gods: and the cause that is too hard for you, bring vnto me and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 Then we departed from Hethro, and went thowd all that great and terrible wilderness (as ye haue seene) by the way of the mountaine of the Amozites, as the Lord our God commanded vs: and wee came to Kadesh barnea.

20 And I sayd vnto you, Yee are come vnto the mountaine of the Amozites, which the Lord our God doth giue vnto vs.

21 Behold, the Lord thy God hath sayd the land before thee: goe by it and possesse it, as the Lord the God of thy fathers hath sayd vnto thee: feare not, neither be discouraged.

22 Then ye came vnto me euery one, and sayd, Wee will send men before vs to search vs out the land, and to bring vs word againe, what way we must goe by, and vnto what cities we shall come.

23 So the saying pleased mee well, and I tooke twelue men of you, of euery tribe one.

24 Who departed, and went by into the mountaine, and came vnto the river Estcol and searched out the land.

25 And tooke of the fruit of the land in their handes, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lord our God doeth giue vs.

26 Notwithstanding, yee would not goe vp, but were disobedient vnto the commandement of the Lord your God.

27 And murmured in your tents, & said, Because the Lord hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hand of the Amozites, and to destroy vs.

28 Whither shall wee goe by? our brethren haue discouraged our heartes, saying, The people is greater, and taller then wee, the cities are great, and walled by to heauen; and moreover we haue seene the sonnes of the Anakims there.

29 But I sayd vnto you, Dread not, nor bee afraide of them.

30 The Lord your God, who goeth before you, hee shall fight for you, according to all that hee did vnto you in Egypt before your eyes,

31 And in the wilderness, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill yee came vnto this place.

32 Yet for all this ye did not beleue the Lord your God,

33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloud by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this froward generation see that good land which I sware to giue vnto your fathers,

36 Saue Caleb the sonne of Iephunneh: hee shall see it, and to him will I giue the land that hee hath troden vpon, and to his children, because he hath constantly followed the Lord.

37 Also the Lord was angry with mee for your sakes, saying, Thou also shalt not goe in thither.

38 But Ioshua the sonne of Nun which standeth before thee, he shall goe in thither; encourage him: for hee shall cause Israel to inherit it.

39 Moreover, your children, which yee sayd should bee a pray, and your finnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it.

o Read Num. 13. 1, 3.

Num. 13. 24. *Or, valley of the cluster of grapes.*

p To wit, Caleb, and Ioshua: Moses preferreth the better part to the greater, that is, vnto ten.

q Such was the Iewes vnthankfulness, that they counted Gods especial loue, hated.

r The other ten not Caleb and Ioshua. Num. 13. 29.

f Declaring that to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, is the true boldness, and agreeable to God.

Exod. 13. 21.

Num. 14. 29.

Iosh. 14. 6.

Num. 20. 12. and 27. 14. Chap. 3. 26. and 4. 31. and 34. 4.

t Which minister vnto thee. v Which were vnder twentie yeere old, as Num. 14. 31.

e The second time.

f In the second yeere, and second moneth, Num. 10. 11.

g *Or, Euphrates.* Gen. 15. 18. and 17. 7, 8.

h By the counsel of Iethro my father in law, Exod. 18. 19. h Not so much by the counse of nature, as miraculously.

i Signifying how great a burden it is to gouerne the people.

k Whose godlinesse and vprightnesse is knowen.

l Declaring what sort of men ought to haue a publike charge: read Exod. 18. 21.

Job. 7. 24.

Leuit. 19. 15. chap. 16. 19. 1. sam. 16. 7. prou. 24. 23. ecleus. 42. 1. james. 2. 2. m And you are his Lieutenants.

n So that the fault was in them selues that they did not sooner possesse the inheritance promised.



and they ſhall poſſeſſe it.

40 But as for you, turne backe, and take your journey into the wildernes by the way of the red Sea.

41 Then ye answered and ſayd vnto me, We haue ſinned againſt the Lord, we will goe by, and fight, according to all that the Lord our God hath commanded vs: and ye arined you euery man to the warre, & were ready to goe by into the mountaine.

42 But the Lord ſaid vnto mee, Say vnto them, Goe not by, neither fight, (for I am not among you) leſt yee fall before your enemies.

43 And when I told you, yee would not heare, but rebelled againſt the commandement of the Lord, and were preſumptuous, and went by into the mountaine.

44 Then the Amozites which dwell in that mountaine came out againſt you, and chaſed you (as bees vſe to doe) and deſtroyed you in Seir, euen vnto Homaſh.

45 And when ye came againe, yee wept before the Lord, but the Lord would not heare your voyce, nor incline his eares vnto you.

46 So yee abode in Kadeth a long time, according to the time that ye had remained before.

#### C H A P. II.

4 Iſrael is forbidden to fight with the Edomites, 9 Moabites, 19 and Ammonites. 33 Schon king of Hoſhbon is diſconſidered.

Then we turned, and tooke our journey into the wilderneſſe, by the way of the red Sea, and the Lord ſpake vnto me: and wee compaſſed mount Seir a long time,

2 And the Lord ſpake vnto me, ſaying, 3 Yee haue compaſſed this mountaine long enough: turne you Northward.

4 And warne thou the people, ſaying, Ye ſhall goe thowen the coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take yee good heed therefore.

5 Yee ſhall not prouoke them: for I will not giue you of their land ſo much as a foote breadth, becauſe I haue giuen mount Seir vnto Eſau for a poſſeſſion.

6 Yee ſhall buy meat of them for money to eate, and yee ſhall alſo procure water of them for money to drinke.

7 For the Lord thy God hath bleſſed thee in all the workes of thine hand: hee knoweth thy walking thowen this great wildernes, and the Lord thy God hath bene with thee this ſortie yecre, and thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau which dwell in Seir, through the way of the ſplaine from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

9 Then the Lord ſayd vnto mee, Thou ſhalt not beſiege Moab, neither prouoke them to battell: for I will not giue thee of their land for a poſſeſſion, becauſe I haue giuen it vnto the children of Lot for a poſſeſſion.

10 The Emims dwell therein in times paſt, a people great, and many, and tall, as the Anakims.

11 They alſo were taken for Gyants as the Anakims: whom the Moabites call Emims.

12 The Horims alſo dwell in Seir before time, whom the children of Eſau chaſed out and deſtroyed them before them, and dwell in their ſtead: as Iſrael ſhall doe vnto the land of his poſſeſſion, which the Lord hath giuen them.

13 Now riſe vp, ſayd I, and get you ouer the riuer Zerod: and wee went ouer the riuer Zerod.

14 The ſpace alſo wherein wee came from Kadeth-barnea, vntill wee were come ouer the riuer Zerod, was eight and thirtie yecres, vntill all the generation of men of warre were waſted out from among the hoſte, as the Lord ſware vnto them.

15 For indede the hand of the Lord was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

16 So when all the men of warre were conſumed and dead from among the people:

17 Then the Lord ſpake vnto mee, ſaying,

18 Thou ſhalt goe thowen At the coaſt of Moab this day:

19 And thou ſhalt come neere ouer againſt the children of Ammon: but ſhalt not lay ſiege vnto them, nor mooue warre againſt them: for I will not giue thee of the land of the children of Ammon any poſſeſſion: for I haue giuen it vnto the children of Lot for a poſſeſſion.

20 That alſo was taken for a land of Gyants: for Gyants dwell therein aforetime, whom the Ammonites called Zamzummins:

21 A people that was great and many, and tall as the Anakims: but the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwell in their ſtead:

22 As hee did to the children of Eſau which dwell in Seir, when hee deſtroyed the Horims before them, and they poſſeſſed them, and dwell in their ſtead vnto this day.

23 And the Auims which dwell in Hazarim euen vnto Azzah, the Capthorims which came out of Capthor: deſtroyed them, and dwell in their ſtead.

24 Eſay by therefore, ſaid the Lord: take your journey, and paſſe ouer the riuer Arnon: behold, I haue giuen into thine hand Sihon the Amozite, king of Heſhbon, and his land: begin to poſſeſſe it, and prouoke him to battell.

25 This day will I begin to ſend thy feare and thy dread vpon all people vnder the whole heauen, which ſhall heare thy fame, and ſhall tremble and quake before thee.

26 Then I ſent meſſengers out of the wilderneſſe of Kedemoth vnto Sihon king of Heſhbon, with wordes of peace, ſaying,

f Signifying, that as theſe gyants were driuen out for their finnes: ſo the wicked when their finnes are ripe cannot auoyde Gods plagues. Gen. 36. 20.

Numb. 21. 12.

g He ſheweth hereby, that as God is true in his promiſe: ſo his threatnings are not in vaine, h His plague and puniſhment to deſtroy all that were twentie yecre old and about.

i Who called them ſeducus Re-phaims: that is, preſeruers, or phyſicians to heale and reforme vices: but were indeed Zamzummins, that is, wicked and abominable.

Or, Gaza.

k According to his promiſe made to Abraham, Gen. 15. 21.

l This declareth that the hearts of men are in Gods hands, either to be made ſaine, or bold.

x This declareth mans nature who will doe that which God forbiddeth, and will not doe that which he commandeth. y Signifying, that man hath no ſtrength, but when God is at hand to helpe him.

z Becauſe ye rather ſhewed your hypocriſie, then true repentance: rather lamenting the loſſe of your brethren then repenting for your finnes.

a They obeyed after that God had chaſtiſed them. b Eight and thirtie yecre, as verſe 14.

c This was the ſecond time: for before they had cauſed the Iſraelites to returne, Num. 20. 21. Gen. 36. 8.

d And giuen thee means wherewith thou mayeſt make recompence: alſo God will direct thee by his providence, as he hath done. Or, wilderneſſe.

Or, beſiege. e Which were the Moabites, and Ammonites.



Numb. 21. 22.

27 ¶ Let me passe thorow thy land: I will goe by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money for to eate, and shalt giue mee water for money for to drinke: onely I will goe thorow on my foote,

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I bee come ouer Iordan, into the land which the Lord our God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obdurate, because hee would deliuer him into thine hande, as appeareth this day.

31 And the Lord said vnto mee, Behold, I haue begun to giue Sihon and his land before thee: begin to possesse and inherit his land.

32 ¶ Then came out Sihon to mee vs, himselfe with all his people to fight at Jahaz,

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And wee tooke all his cities the same time, and destroyed euery citie, men, and women, and children: we let nothing remaine.

35 Onely the cattell wee tooke to our feluts, and the spoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, and from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered by all before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

C H A P. I I I.

3 Og king of Bashan is slaine. 11 The biggest of his bed. 18 The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren. 21 Joshua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

¶ Then we turned, and went by by the way of Bashan: \* and Og king of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, for I will deliuer him, and all his people, and his land into thine hand, and thou shalt doe vnto him as thou didst vnto \* Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also into our hand \* Og the king of Bashan, and all his people: and we smote him, vntill none was left him aliuē.

4 And wee tooke all his cities the same time, neither was there a citie which wee tooke not from them, euen threescore cities,

and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with high walles, gates and barres, beside vnwalled townes a great many.

6 And wee quertred them as wee did vnto Sihon king of Heshbon, destroying euery citie with men, women, and children.

7 But all the cattell and the spoyle of the cities we tooke for ourselues.

8 Thus we tooke at that time out of the hand of two kings of the amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Senuir.)

10 All the cities of the plaine, and all Gilead, & all Bashan vnto Salchah, & Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the giants, whose bed was a bed of ppon: is it not at Rabbath among the children of Ammon: the length thereof is nine cubits, and foure cubites the breadth of it, after the cubit of a man.

12 And this land, which wee possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, \* and the cities thereof gaue I vnto the Reubenites, and Gadites.

13 And the rest of Gilead and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of giants.

14 Jair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, \* Hanoth Jair vnto this day.

15 And I gauē part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea vnder the Springs of Pilgah Eastward.

18 ¶ And I commanded you the same time, saying, The Lord your God hath giuen you this land to possesse it: yee shall goe ouer armed before your brethren the children of Israel, all men of warre.

19 Pour wines onely and pour children, and your cattell, (for I know that yee haue much cattell) shal abide in your cities, which I haue giuen you.

20 Vntill the Lord haue giuen rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall yee \* reuene euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Joshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two kings, \* so shall the Lord doe vnto all the kingdomes whither thou goest.

b As villages and final townes.

c Because this was Gods appointment, therefore it may not be iudged cruel.

d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.

Numb. 32. 47. e Meaning, when he wrote this history.

f Which separateth the Ammonites from the Amorites. ¶ Or, at Ashteshgab. g That is, the Reubenites, Gadites, and halfe Manasseh, as Numb. 32. 21.

Josh. 2. 24. ¶ Num. 27. 18, 19, 23.

h So that the victories came not by your own wisdom, strength or multitude.

Josh. 23. 5. and 10. 8, 25.

m Because neither intreatie nor examples of others could moue him, he could not compl. ine of his iust desfruction. n God in his election and reprobation doeth not onely appoint the ends, but the meanes tending to the same.

Numb. 21. 33.

¶ Ebr. before vs.

o God had cursed Canaan, and therefore he would not that any of the wicked race should be preferred.

¶ Or, into our hand.

¶ Or, forsd.

Numb. 31. 33. chap. 29. 7. a Therefore beside the Commandement of the Lord, they had iust occasion of his part to fight against him.

Numb. 31. 24.

Numb. 21. 33.



i He speaketh according to the common and corrupt speech of them which attribute that power vnto idoles, that oonly appertaineth vnto God.  
 k Or, wonders.  
 l He meaneth Zion, where the Temple should be built, and God honoured.  
 m As before he saw by the spirit of prophetic the good Mountaine which was Zion: In here his eyes were lifted vp aboue the order of nature to behold all the plentiful land of Canaan.

22 **P**ee shall not feare them: for the Lord your God, he shall fight for you.  
 23 **A**nd I belought the Lord the same time, saying,  
 24 **O** Lord God, thou hast begun to shew thy seruant thy greatnesse, and thy mightie hands: for where is there a God in heauen or in earth, that can doe like thy workes, and like thy power?  
 25 **I** pray thee let mee goe ouer, and see the good land that is beyond Iordan, that goodly mountaine and Libanon.  
 26 **B**ut the Lord was angrie with me for your sakes, and would not heare me: and the Lord said vnto me, Let it suffice thee, speake no more vnto me of this matter.  
 27 **S**et thee vp into the toppe of Pisgah, and lift vp thine eyes, Westward, & Southward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not goe ouer this Iordan.  
 28 **B**ut charge Ioshua, and encourage him, and bolden him: for he shall goe before this people, & he shall diuide for inheritance vnto them the land which thou hast see.  
 29 **S**o wee abode in the valley ouer against Beth-peor.

CHAP. III.

1 An exhortation to observe the law without adding thereto or diminishing. 6 Therein standeth our wisdom. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the law of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

**N**ow therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to doe, that ye may liue and goe in, and possesse the land which the Lord God of your fathers giueth you.

2 \* **D**e shall vnto nothing vnto the word which I command you, neither shall ye take ought theretofore, that ye may keepe the commandements of the Lord your God which I command you.

3 **Y**our eyes haue seene what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed euery one from among you.

4 **B**ut ye that did cleaue vnto the Lord your God, are aliuie euery one of you this day.

5 **B**ehold, I haue taught you ordinances, and lawes, as the Lord my God commanded me, that ye should do euen so within the land whither ye goe to possesse it.

6 **K**eepe them therefore, and doe them: for that is your wisdom, and your understanding in the sight of the people, which shall heare all these ordinances, and shall say, Surely this people is wise, and of understanding: and a great nation.

7 **F**or what nation is so great, vnto whom the Gods come so neere vnto them, as the Lord our God is: neere vnto vs, in all that we call vnto him for?

8 **A**nd what nation is so great, that hath ordinances and lawes so righteous, as all this Law, which I set before you this day?

9 **B**ut take heede to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes;

10 **F**orget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, Gather me the people together, and I will cause them to heare my words, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

11 **T**hen came you nere and stood vnder the mountaine, and the mountaine burnt with fire vnto the mids of heauen, and there was darknesse, clouds and mist.

12 **A**nd the Lord spake vnto you out of the mids of the fire, and pee heard the voyce of the words, but sawe no similitude, sawe a voyce.

13 **T**hen hee declared vnto you his covenant which he commanded you to doe, euen the ten Commandemens, and wrote them vpon two Tables of stone.

14 **A**nd the Lord commanded me that same time, that I should teach you ordinances and lawes, which pee should obserue in the land, whither pee goe to possesse it.

15 **T**ake therefore good heede vnto your selues: for ye sawe no image in the day that the Lord spake vnto you in Horeb out of the mids of the fire:

16 **T**hat pee corrupt not your selues, and make you a grauen image or representation of any figure: whether it bee the likenesse of male or female,

17 **T**he likenesse of any beast that is on earth, or the likenesse of any feathered fowle that flieth in the aire,

18 **O**r the likenesse of any thing that creepeth on the earth, or the likenesse of any fish that is in the waters beneath the earth,

19 **A**nd lest thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldst bee drawn to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

20 **B**ut the Lord hath taken you and brought you out of the Egypt fornicate, out of Egypt, to bee vnto him a people and inheritance, as appeareth this day.

21 **A**nd the Lord was angrie with me for your words, and swaue that I should not goe ouer Iordan, and that I should not goe in vnto that good land, which the Lord thy God giueth thee for an inheritance.

22 **F**or I must die in this land, and shall not goe ouer Iordan: but ye shall goe ouer, and possesse that good land.

23 **T**ake heede vnto your selues, lest pee forget the covenant of the Lord your God which he made with you, a lest pee make you any grauen image, or likenesse of any thing, as the Lord thy God hath charged thee.

24 **F**or the Lord thy God is a consuming fire, and a reuoluing God.

25 **A**nd when thou shalt beget children and childrens children, and shalt haue remained long

h He addeth all these words to shew that we can neuer be carefull ynough to keepe the Law of God, and to teach it to our posteritie.

Exod. 19. 18. i The Law was giuen with fearefull miracles to declare both that God was the author thereof, and also that no flesh was able to abide the rigor of the same.

k God ioyneth this condition to his covenant. Or, Words.

l Ebr. soules. Signifying that destruction is prepared for all them that make an image to represent God.

m He hath appointed them for to serue man.

n He hath deliuered you out of most miserable slaucerie, and freely chosen you for his children.

o Moses good affection appeareth in that, that he, being deprived of such an excellent treasure, doeth not enuie them that must enjoy it.

p To those that come not vnto him with loue and reuerence, but rebell against him, Heb. 12. 29.

a For this doctrine standeth not in bare knowledge, but in practise of life.  
 Chap. 12. 32.  
 b Thinkenot to be more wise than I am.  
 c God will not be serued by halves, but will haue full obedience.  
 d Gods iudgements executed vpon other idolaters, ought to serue for our instruction: reade Numb. 2. 33, 40.  
 e And were not idolaters.  
 f Because al men naturally desire wisdom, hee sheweth how to attaine vnto it.  
 g Or, Surely.  
 h Helping vs out of all dangers, as 2. Sam. 7. 23.



q Meaning here-  
by all superstiti-  
on and corrupti-  
on of the true  
seruice of God.  
r Though men  
would absolue  
you, yet the in-  
fensible creatures  
shalbe witnesses  
of your disobe-  
dience.  
s So that his  
curse shall make  
his former bless-  
ings of none  
effect.  
t Not with out-  
ward shew or  
ceremonie, but  
with a true con-  
fession of thy  
faults.  
† Ebr. in the latter  
dayes.

u To certifie  
them the more  
of the assurance  
of their saluation  
x Mans negli-  
gence is partly  
cause that he  
knoweth not  
God.

y By so manifest  
proofes that  
none could  
doubt thereof.

z He sheweth  
the cause why  
God wrought  
these miracles.

a Freely, and not  
of their deserts.

b God promi-  
seth rewardes not  
for our merits,  
but to incourage  
vs, and to assure  
vs that our la-  
bours shall not  
be lost.

long in the land, if yee corrupt your selues,  
and make any grauen image or likenesse of  
any thing, and worke euill in the sight of the  
Lord thy God, to prouoke him to anger.  
26 I call heauen and earth to record a-  
gainst you this day, that ye shal shortly perishe  
from the land, wherunto you goe ouer Jor-  
den to possess it: yee shall not prolong your  
dayes therein, but shall dterly be destroyed,  
27 And the Lord shall scatter you among  
the people, and yee shall be left fewe in num-  
ber among the nations, whither the Lord  
shall bring you.  
28 And there ye shall serue gods, euen the  
worke of mans hand, wood, & stone, which  
neither see, nor heare, nor eate, nor smell.  
29 But if from thence thou shalt seeke  
the Lord thy God, thou shalt finde him, if  
thou seeke him with all thine heart, and  
with all thy soule.  
30 When thou art in tribulation, and all  
these things are come vpon thee, & at the  
length, if thou returne to the Lord thy God,  
and be obedient vnto his voice,  
31 (For the Lord thy God is a mercifull  
God) he wil not forsake thee, neither destroy  
thee, nor forget the covenant of thy fathers,  
which hee sweare vnto them.  
32 For inquire now of the dayes that  
are past, which were before thee, since the  
day that God created man vpon the earth,  
and aske from the one end of heauen vnto  
the other, if there came to passe such a great  
thing as this, or whether any such like thing  
hath beene heard.  
33 Did euer people heare the voice of  
God speaking out of the midst of a fire, as  
thou hast heard, and liued?  
34 Didst thou see any nation, or didst thou  
see any nation from among nations, by ten-  
tations, by signes, and by wonders, and by  
warre, and by a mighty hand, and by a stre-  
ched out arme, and by great feare, according  
vnto all that the Lord your God did vnto  
you in Egypt before your eyes?  
35 Vnto thee it was shewed, that thou  
mightest know, that the Lord hee is God,  
and that there is none but he alone.  
36 Out of heauen he made thee heare his  
voice, to instruct thee, and vpon earth hee  
shewed thee his great fire, and thou heardest  
his voice out of the midst of the fire.  
37 And because hee loued thy fathers,  
therefore he chose their seede after them, and  
hath brought thee out of Egypt in his sight,  
by his mightie power,  
38 To thinke out nations greater and  
mightier then thou, before thee, to bring thee  
in, and to giue thee their land for inheri-  
tance: as appeareth this day.  
39 Understand therefore this day, and  
consider in thine heart, that the Lord, he is  
God in heauen aboue, and vpon the earth  
beneath: there is none other.  
40 Thou shalt keepe therefore his ordi-  
nances, and his commandments which I  
commaund thee this day, that it maye goe  
well with thee, and with thy children after  
thee, and that thou maist prolong thy dayes  
vpon the earth, which the Lord thy God gi-  
ueth thee for euer.

41 ¶ Then Moses separated three cities on  
this side of Jordan toward the sunne rising:  
42 That the slayer should flee thither,  
which had killed his neighbor at vnwarres,  
and hated him not in time past, might flee, I  
say, vnto one of those cities, and liue:  
43 That is, Bezer in the wilderness, in  
the plaine countrey of the Reubenites: and  
Ramoth in Gilead among the Gadites,  
and Solan in Basan among them of Ba-  
naneh.  
44 ¶ So this is the law which Moses  
set before the children of Israel.  
45 These are the witnesses, and the or-  
dinances, and the lawes which Moses de-  
clared to the children of Israel after they  
came out of Egypt,  
46 On this side Jordan, in the valley o-  
uer against Beth-peor, in the land of Se-  
hon King of the Amorites, which dwelt at  
Heshbon, whome Moses and the children of  
Israel slayd, after they were come out of  
Egypt:  
47 And they possessed his land, and the  
land of Og King of Basan, two Kings of  
the Amorites, which were on this side Jor-  
den toward the sunne rising:  
48 From Arcoer, which is by the banke  
of the riuer Arnon, euen vnto Mount Sion,  
which is Hermon,  
49 And all the plaine by Jordan East-  
ward, euen vnto the Sea of the plaine,  
vnder the Springs of Itshah.

CHAP. V.

5 Moses is the meane betweene God and the  
people. 6 The law is repeated. 23 The people are  
afraid at Gods voice. 29 The Lord wilshew that  
she people would feare him. 32 They must neither  
decline to the right hand nor left.  
¶ Then Moses called all Israel, and said  
vnto them, Heare, O Israel, the ordi-  
nances and the lawes which I propose to  
you this day, that ye may learne them, and  
take heede to obserue them.  
2 \* The Lord our God made a covenant  
with vs in Horeb.  
3 The Lord made not this covenant  
with our fathers onely, but with vs, euen  
with vs all here aline this day.  
4 The Lord talked with you face  
face in the mount, out of the mids of the fire.  
5 (At that time I stood betweene the  
Lord and you, to declare vnto you the word  
of the Lord: for yee were afraid at the sight  
of the fire, and went not vp into the mount)  
and he said,  
6 ¶ I am the Lord thy God, which  
hane brought thee out of the land of Egypt,  
from the house of bondage.  
7 Thou shalt haue none other gods be-  
fore my face.  
8 Thou shalt make thee no grauen image,  
or any likenesse of that that is in heauen a-  
bove, or which is in the earth beneath, or that  
is in the waters vnder the earth.  
9 Thou shalt neither bow thy selfe vnto  
them, nor serue them: for I the Lord thy  
God am a ielous God, visiting the ini-  
quities of the fathers vpon the children, euen  
vnto the third and fourth generation of  
them that hate me:

Iosb. 20. 8.  
c The Articles  
and points of the  
covenant.  
Numb. 21. 24.  
chap. 1. 4.  
Numb. 21. 33.  
chap. 3. 3.  
d That is, the  
salt sea.  
Chap. 3. 17.  
Ezbr. I. speake in  
your cares.  
Exod. 19. 5, 6.  
a Somereade,  
God made not  
this covenant,  
that is in such  
ample sort and  
with such signes  
and wonders.  
b So plainly  
that you neede  
not to doubt  
thereof.  
Exod. 20. 2.  
leuit. 26. 1.  
psal. 97. 7, 9.  
|| Or, seruants.  
c God bindeth  
vs to serue him  
openly without  
superstition and  
idolatrie.  
Exod. 34. 7.  
ierem. 32. 18.  
d That is, of his  
honour, nor per-  
mitting it to be  
giuen to other.



**c** The first de-  
rec to keepe the  
Commande-  
ments, is to loue  
God.

10 And shewing mercie vnto thousands  
of them that loue mee, and keepe my com-  
mandements.

11 Thou shalt not take the Name of the  
Lord thy God in vaine: for the Lord will  
not hold him guiltles, that taketh his Name  
in vaine.

12 Keepe the Sabbath day, to sanctifie it,  
as the Lord thy God hath commanded thee.

13 Sixe dayes thou shalt labour, and shalt  
doe all thy worke:

14 But the seventh day is the Sabbath  
of the Lord thy God: thou shalt not doe any  
worke therein, thou, nor thy sonne, nor thy  
daughter, nor thy man seruant, nor thy  
maide, nor thine oxe, nor thine asse, neither  
any of thy cattell, nor the stranger that is  
within thy gates: that thy man seruant and  
thy maide may rest as well as thou.

15 For remember that thou wast a ser-  
uant in the land of Egypt, and that the Lord  
thy God brought thee out thence by a mighty  
hand and a stretched out arme: therefore  
the Lord thy God commanded thee to ob-  
serue the Sabbath day.

16 Honour thy father and thy mother,  
as the Lord thy God hath commanded thee,  
that thy dayes may be prolonged, and that it  
may goe well with thee vpon the land, which  
the Lord thy God giueth thee.

17 \* Thou shalt not kill.

18 \* Neither shalt thou commit adultery.

19 \* Neither shalt thou seale.

20 Neither shalt thou beare false witness  
against thy neighbour.

21 \* Neither shalt thou <sup>h</sup>couet thy neigh-  
bours wife, neither shalt thou desire thy  
neighbours house, his field, nor his man ser-  
uant, nor his maide, his oxe, nor his asse, nor  
ought that thy neighbour hath.

22 <sup>e</sup> These words the Lord spake vnto  
all your multitude in the mount out of the  
mids of the fire, the cloud and the darknesse  
with a great voice, and added no more ther-  
to: and wrote them vpon two tables of stone,  
and deliuered them vnto me.

23 And when yee heard the voyce out of  
the mids of the darknesse, (for the Moun-  
taine did burne with fire) then yee came to  
mee, all the chiefe of your tribes, and your  
Elders:

24 And yee said, Behold, the Lord our  
God hath shewed vs his glorie and his  
greatnesse, and \* wee haue heard his voyce  
out of the mids of the fire: we haue seene this  
day that God doth talke with man, and hee  
\* liueth.

25 Now therefore, why should wee die?  
for this great fire will consume vs: if wee  
heare the voyce of the Lord our God any  
more, we shall die.

26 For what flesh was there euer, that  
heard the voyce of the liuing God, speaking  
out of the mids of the fire as wee haue, and  
liued?

27 Goe thou neere, and heare all that the  
Lord our God saith: and declare that vnto  
vs all that the Lord our God saith vnto thee,  
\* and we will heare it and doe it.

28 When the Lord heard the voyce of  
your words, when yee spake vnto me: and

the Lord said vnto mee, I haue heard the  
voice of the words of this people, which they  
haue spoken vnto thee: they haue well said,  
all that they haue spoken.

29 Oh \* that there were such an heart in  
them to feare mee, and to keepe all my com-  
mandements alway: that it might goe well  
with them, and with their children for euer.

30 Goe, say vnto them, Returne you into  
your tents.

31 But stand thou here with mee, and I  
will tell thee all the commandements, and  
the ordinances, and the lawes, which thou  
shalt teach them: that they may doe them in  
the land which I giue them to possesse it.

32 Take heede therefore, that yee doe as  
the Lord your God hath commanded you:  
\* turne not aside to the right hand, nor to  
the left,

33 But walke in all the wayes which the  
Lord your God hath commanded you, that  
ye may <sup>m</sup> liue, and that it may goe well with  
you: and that yee may prolong your dayes in  
the land which yee shall possesse.

C H A P V I.

1 An exhortation to feare God, and keepe his  
commandements. 5 Which is, to loue him with all  
thine heart. 7 The same must be taught to the pos-  
sessorie. 16 Not to tempt God. 25 Righteousnesse  
is contained in the law.

**T** Hee now are the commandements, or-  
dinances, and <sup>ll</sup> Lawes, which the Lord  
your God commanded me to teach you: that  
yee might doe them in the land whither yee  
goe to possesse it:

2 That thou mightest <sup>a</sup> feare the Lord  
thy God, and keepe all his ordinances, and  
his commandements which I commaund  
thee, thou, and thy sonne, and thy sonnes  
sonne all the dayes of thy life, euen that thy  
dayes may be prolonged.

3 Heare therefore, O Israel, and take  
heede to doe it, that it may goe well with  
thee, and that yee may increase mightily  
in the land that floweth with milke and  
honey, as the Lord God of thy fathers hath  
promised thee.

4 Heare, O Israel, the Lord our God is  
Lord onely,

5 And \* thou shalt loue the Lord thy God  
with all thine heart, and with all thy soule,  
and with all thy might.

6 \* And the words which I commaund  
thee this day, shall be in thine heart.

7 And thou shalt <sup>e</sup> heareste them conti-  
nually vnto thy children, and shalt talke of  
them when thou sleepest in thine house, and  
as thou walkest by the way, and when thou  
liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe  
vpon thine hand, and they shall be as front-  
lets betwene thine eyes.

9 Also thou shalt write them vpon the  
<sup>d</sup> postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath  
brought thee into the land, which hee swore  
vnto thy fathers, Abraham, Izaak, and Iaacob,  
to giue to thee, with great and goodly  
cities which thou buildedst not,

11 And houses full of all manner of goods,  
which thou filledst not, and wells digged,  
whilch

**k** Here requireth  
of vs nothing  
but obedience,  
shewing alfo that  
of our felues we  
are vnwilling  
thereunto.

1 Ye shall neither  
adde nor dimi-  
nish, Chap. 4. 2.  
m As by obedi-  
ence, God giueth  
vs all felicitie: so  
of disobe-ying  
God proceed all  
our miseries.

|| Or, iudgements.

**a** A reuerent  
feare and loue of  
God is the first  
beginning to  
keepe Gods com-  
mandements.

**b** Which hath  
abundance of all  
things appertai-  
ning to mans life,

Matth 23. 37.  
mar. 12. 29. 30.  
luke 11. 18.

**c** Some reade,  
thou shalt whet  
them vpon thy  
children: to wit,  
that they may  
print them more  
deeply in me-  
morie.

|| Or, signes of re-  
membrance.

**d** That when  
thou enterest in,  
thou mayest re-  
member them,

**f** Meaning, since  
God permittech  
sixe dayes to our  
labours, that wee  
ought willingly  
to dedicate the  
seuenth to serue  
him wholly.

**g** Not for a shew,  
but with true  
obedience, and  
due reuerence.

Matth 5. 21.  
luke 18. 20.  
Rom. 13. 9.

**h** He speaketh  
not onely of that  
resolute will, but  
that there be no  
motion or affe-  
ction.

**i** Teaching vs  
by his example  
to be content  
with his word,  
and adde no-  
thing thereto.

Exod. 19. 19.

Chap. 4. 33.

|| Or, man.

Exod. 20. 19.



which thou diggedst not, vineyardes and olive trees which thou plantedst not, and when thou hast eaten and art full,

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God, & serue him, and shalt sweare by his Name.

14 See shall not walke after other gods, after any of the gods of the people which are round about you,

15 For the Lord thy God is a ielous God among you: lest the wrath of the Lord thy God be kindled against thee, & destroy thee from the face of the earth.

16 See shall not tempt the Lord your God, as ye did tempt him in Massay:

17 But yee shall keepe diligently the commandements of the Lord your God, and his testimonies, and his ordinances which hee hath commanded thee,

18 And thou shalt doe that which is right and good in the sight of the Lord: that thou mayest prosper, and that thou mayest go in, and possesse that good land which the Lord swaue unto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, Wee were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes & wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he swaue vnto our fathers.

24 Therefore the Lord hath commanded vs, to doe all these ordinances, and to feare the Lord our God, that it mighte goe euer wel with vs, and that hee may perseuer vs alliue as at this present.

25 Wherefore, this shall bee our righteouinesse before the Lord our God, if we take heede to keepe all these commandements, as he hath commanded vs.

C H A P . V I I .

1 The Iffraelites may make no covenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to conserue vs. 25 To auoide all occasion of idolatry,

When the Lord thy God shall bring thee into the land whither thou goest to possesse it, and shall roote out many nations before thee: the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hittites, and the Jebusites, Iewen nations greater and mightier then thou,

2 And the Lord thy God shall giue them a before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no covenant with them, nor haue

compassion on them,

3 Neither shalt thou make marriages with them, neither giue thy daughter into his sonne, nor take his daughter into thy sonne.

4 For shall will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lord waken hore against you, and destroy thee suddenly.

5 But thus yee shall deale with them, b See shall ouerthrow their altars, & breake downe their pillars, and yee shall cut downe their groines, and burne their grauen images with fire.

6 For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee, to bee a pectious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not let his loue vpon you, nor chuse you, because yee were more in number then any people: for yee were the fewest of all people:

8 But because the Lord loued you, and because hee would keepe the othe which hee had sworne vnto your fathers, the Lord hath brought you out by a mighty hand, and deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt.

9 That thou mayest know, that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy vnto them that loue him and keepe his commandements, euen to a thousand generations,

10 And rewardeth them to their face that hate him, to bring them to destruction: he will not deferre to reward him, that hateth him to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I commaund thee this day to do them.

12 For if you hearken vnto these lawes, and obserue and doe them, then the Lord thy God will keepe with thee the covenant, and the mercie which hee swaue vnto thy fathers.

13 And hee will loue thee and blesse thee, and multiply thee: hee will also blesse the fruit of thy wombe, and the fruit of thy land, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land which hee swaue vnto thy fathers to giue thee.

14 Thou shalt be blessed aboue all people: there shall be neither male nor female barren among you, nor among your cattell.

15 Wherefore, the Lord will take away from thee all infirmities, and will put none of the euill diseases of Egypt (which thou knowest) vpon thee, but will send them vpon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall giue thee: thine eye shall not spare them, neither shalt thou serue their gods, for that shall bee thy destruction.

17 If thou say in thine heart, These nations are more then I, how can I cast them out?

18 Thou shalt not feare them, but remember

Or, any of them.

b God would haue his seruice pure without all idolatrous ceremonies, Chap. 12. 3. Chap. 14. 2 and 26. 18, 19. Exod. 19. 5. 1 pet. 2. 9.

c Freely, finding no cause in you more then in others so to doe.

d And so put difference betweene him & idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded vpon his free grace: therefore in recompensing their obedience hee hath respect to his mercie & not to their merits.

Exod. 23. 26.

Exod. 9. 14. and 15. 26.

g We ought not to be mercifull where God commaundeth severity. Exod. 23. 33.

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast deliuered out of misery.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.

g By doubting of his power, refusing lawfull means, and abusing his graces, h Here be condemned all mans good intentions.

i God requireth not onely that wee serue him all our life, but also that we take paine that our posterity may set forth his glory.

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

Chap. 31. 8.

a Into thy power. Exod. 23. 32. and 34. 12.



remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt :

19 The great tentations which thine eyes saw, and the signes & wonders, and the mighty hand and stretched out arme, whereby the Lord thy God brought thee out : so that the Lord thy God do vnto all the people, whose face thou fearest.

20 \* Whereouer, the Lord thy God will send \* hornes among them, vntill they that are left, and hide themselves from thee, bee destroyed.

21 Thou shalt not feare them: for the Lord thy God is amongst you a God mighty and dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increas vpon thee.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntill they bee brought to nought.

24 And he shall deliuer their kinges into thine hand, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye \*burne with fire, and \*couer not the siluer and gold, that is on them, nor take it vnto thee, lest thou be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therfore abomination into thine house, lest thou be accursed like it, but utterly abhorre it, and count it most abominable: for it is \* accursed.

CHAP. VIII.

2 God humbleth the Israelites, to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proud for Gods benefites. 19 The forgetfulness of Gods benefites causeth destruction.

Y<sup>e</sup> shall keepe all the commandements which I command thee this day, for to doe them: that ye may liue, and bee multiplied, and goe in and possesse the land which the Lord swear vnto your fathers.

2 And thou shalt remember all the way which the Lord thy God led thee this fornye yeere in the wilderness, for to humble thee, and to \* proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therfore hee humbled thee, and made thee hungry, & fed thee with M A N, which thou knewest not, neither did thy fathers know it, that he might teach thee, that man liueth not by \* bread only, but by euery word that proceedeth out of y<sup>e</sup> mouth of the Lord both a man liue.

4 Thy rayment waxed not olde vpon thee, neither did thy foote \* swell those forty yeeres.

5 Know therfore in thine heart, that as a man nouereth his soune, so the Lord thy God \* nouereth thee.

6 Therfore shalt thou keepe the commandements of the Lord thy God, that thou

mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and \* depths that spring out of valleys and mountaines:

8 A land of wheat & barley, and of vineyards, and figtrees, and \*omegranates: a land of oyle olme and of honny:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land whose stones are iron, and out of whose mountaines thou shalt digge brasse.

10 And when thou hast eaten and filled thy selfe, thou shalt e bleesse the Lord thy God for the good land which he hath giuen thee.

11 Beware that thou forget not the Lord thy God, not keeping his commandements, and his lawes and his ordinances which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thou shalt be lifted vp, and thou shalt forget y<sup>e</sup> Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

15 Who was thy guide in the great and terrible wilderness (wherein were fierce serpents, and scorpions, and drought, where was no water, \* who brought forth water for thee out of the rocke of flint):

16 Who fed thee in the wilderness with \* M A N, which thy fathers knew not) to humble thee, & to proue thee, that he might doe thee good at thy latter end.

17 Beware lest thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which \* giueth thee power to get substance to establish his covenant which hee swaue vnto thy fathers, as appeareth this day,

19 And if thou forget the Lord thy God, and walke after other gods, and serue them and worship them, I \* testify vnto you this day, that ye shall surely perish.

20 As the nations which the Lord destroyed before you, so ye shall perish, because ye would not bee obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doeth them not good for their own righteousness, but for his owne sake. 7 Moses proueth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

H<sup>e</sup> Care, O Israel, Thou shalt passe ouer Jordan this day, to goe in and to possesse nations greater and mightier then thy selfe, and cities great and walled vp to heauen,

2 A people great and tall, euen the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

Or, plagues, or, trials as chap. 29. 3 exod. 15. 25. and 16. 4

Exod 23. 28. Job. 24. 12. h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commodity that God accomplish not his promise fo soone as you would wish.

Chap. 12. 3. exod. 23. 24. Job. 7. 1. 21. 2. mac. 12. 40. k And be enticed to idolatry.

Chap. 13. 17.

2 Shewing that it is not enough to heare the word, except we expresse it by example of life. b Which is declared in affiditions, either by patience, or by grudging against Gods visitation.

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs. d As they that go barefooted. e So j his afflictions are signes of his fatherly loue toward vs.

Or, meres.

f Where there are mines of mettall.

g For to receiue Gods benefites, and not to bee thankfull, is to contemne God in them.

h By attributing Gods benefites to thine owne wisdom and labor, or to good fortune.

Num. 20. 11.

Exod. 16. 15.

i If things concerning this life proceed onely of Gods mercie: much more spiritual gifts and life euerlasting. k Or, take to witness the heauen & the earth, as Chap. 4. 26.

a Meaning shortly.

b By the report of the spies, Num. 13. 29.



e To guide thee and gouerne thee

3 Understand therefore that this day the Lord thy God is hee which goeth out before thee as a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt call them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 Forthou esteemest not to inherite their land for thy righteousnesse, or for thy vpright heart: but for the wickednesse of those nations the Lord thy God doeth cast them out before thee, and that he might performe the word which the Lord thy God swaue vnto thy fathers, Abraham, Iſhak and Jaakob.

6 Understand therefore, that the Lord thy God giueth thee not this good land, to possesse it for thy righteousnesse: for thou art a stiffnecked people.

7 Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wilderness: since the day that thou didst depart out of the land of Egypt, vntill yee came vnto this place, yee haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger, so that the Lord was wroth with you, euen to destroy you.

9 When I was gone by into the mount, to receiue the Tables of stone, the Tables, I say, of the Couenant which the Lord made with you: and I abode in the mount fourtie dayes and fourtie nights, and I neither ate bread, nor yet dranke water:

10 Then the Lord deliuered mee two Tables of stone, written with the fingers of God, and in them was conueined according to all the words which the Lord had said vnto you in the mount out of the mids of the fire, in the day of the assembly.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gaue mee the two Tables of stone, the Tables, I say, of the Couenant.

12 And the Lord said vnto mee, \* Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupted their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and behold, it is a stiffnecked people.

14 Let mee alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

15 So I returned and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant were in my two hands.)

16 Then I looked, and behold, yee had sinned against the Lord your God: for yee

had made you a molten calfe, and had turned quickly out of the way which the Lord had commanded you.

17 Therefore I took the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lord fortie dayes, & fortie nights, as before: I neither ate bread, nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lord, in that ye prouoked him vnto wrath.

19 For I was astraide of the wrath and indignation, wherewith the Lord was moued against you, euen to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, euen to destroy him: but at that time I prayed also for Aaron.

21 And I tooke your sinne, I mene the calfe which yee had made, & burnt him with fire, and stamped him, and ground him smal, euen vnto very dust: and I cast the dust thereof into the riuer, that descended out of the Mount.

22 Also in Taberah, and in Passah, and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Goe by, and possesse the land which I haue giuen you, then yee rebelled against the Cōmmandement of the Lord your God, and beleueed him not, nor hearkned vnto his voice.

24 Yee haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fell downe before the Lord fortie dayes & fortie nights, as I fell downe before, because the Lord had said, that hee would destroy you.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people, & thine inheritance, which thou hast redeemed through thy greatnesse, whom thou hast brought out of Egypt by a mightie hand.

27 Remember thy seruants Abraham, Iſhak, and Jaakob: looke not to the stubbornnesse of this people, nor to their wickednesse, nor to their sinne,

28 Lest the countrey whence thou broughtest them, say, \* Because the Lord was not able to bring them into the land which hee promised them, or because he hated them, he caried them out, to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, & by thy stretched out arme.

CHAP. X.

5 The second Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumcision of the heart. 17 God regardeth not the person. 21 The Lord is the praise of Israel.

I In the same time the Lord said vnto mee, I Hew thee two Tables of stone like vnto the first, & come ye vnto me into the Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables the words

k That is, from the Law: where in he declareth what is the cause of our perdition.

l Whereby he sheweth what danger they are in, that haue authority, and resist not wickednesse. m Horeb, or Sinai. Num. 11. 2, 3. Exod. 17. 7. Num. 11. 34.

n At the returne of the spies.

o Whereby is signified that God requireth earnest continuance in prayer.

p The godly in their prayers ground on Gods promise, and confesse their sinnes. Num. 14. 16.

d Man of himselfe can deserue nothing but Gods anger, and if God spare any, it cometh of his great mercie.

e Like stubborn oxen which will not endure their masters yoke. f Hee proueth by the length of time, that their rebellion was most great and intollerable.

Exod. 24. 18. and 34. 28.

Exod. 31. 18. g That is, miraculously, and not by the hand of men.

Exod. 32. 7.

h So soone as man declineth from the obedience of God, his wayes are corrupt.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that hee consume not all.

Exod. 31. 2.



wordes that were vpon the first Tables, which thou brast, and thou shalt put them in the Arke.

3 And I made an Arke of Shittim wood, and hewed two Tables of stone like vnto the first, and went vp into the mountaine, and the two Tables in mine hand.

4 Then hee wrote vpon the Tables according to the first writing (the ten Commandements, which the Lord spake vnto you in the Mount out of the mids of the fire, in the day of the assembly) and the Lord gaue them vnto me.

5 And I departed, and came down from the Mount, and put the Tables in the Arke which I had made; and there they be, as the Lord commanded me.

6 And the children of Israel tooke their journey from Beeroth of the children of Jaakan to <sup>e</sup>Desera, where Aaron died, and was buried, and Eleazar his sonne became High Priest in his stead.

7 From thence they departed vnto Sidgodah, and from Sidgodah to Iotbath a land of running waters.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the covenant of the Lord, and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

9 Therefore Leui hath no part nor inheritance with his brethren: for the Lord is his inheritance, as the Lord thy God hath promised him.

10 And I taried in the Mount, as at the first time, forty dayes and forty nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lord said vnto me, Arise, goe sooth in the iourney before the people, that they may goe in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 And now, Israel, what doeth the Lord thy God? require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lord thy God with all thine heart, and with all thy soule?

13 That thou keepe the commandements of the Lord, and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, and the earth with all that therein is.

15 Notwithstanding, the Lord set his delight in thy fathers to loue them, and did chuse their seed after them, euen you aboue all people, as appeareth this day.

16 Circumsise therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mighty and terrible, which accepteth no persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widow, and loueth the stranger, giuing him food and raiment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt feare the Lord thy God:

thou shalt serue him, and thou shalt cleaue vnto him, and shalt sweare by his Name.

21 He is thy praise, & he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went down vnto Egypt with fewe & feeble persons, and now the Lord thy God hath made thee as the starres of the heauen in multitude.

## CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The praises of Canaan. 18 To meditate continually the word of God. 19 To teach it wnto the children. 26 Blessing, and cursing.

Therefore thou shalt loue the Lord thy God, and shalt keepe that, which he commanded to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And consider this day (for I speake not to your children, which haue neither knowen nor seene) the chastisement of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme,

3 And his signes, and his acts, which he did in the mids of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their hostes, and to their chariots, when hee caused the waters of the red Sea to ouerflow them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And what he did vnto you in the wilderness, when ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab, the sonne of Ruben, when the earth opened her mouth, and swallowed them with their householdes, and their tents, and all their substance that they had in the mids of all Israel.

7 For your eyes haue seene all the great acts of the Lord which he did.

8 Therefore that ye keepe all the Commandements, which I command you this day, that ye may be strong, and goe in & possesse the land whither ye goe to possesse it:

9 Also that ye may prolong your dayes in the land, which the Lord sware vnto your fathers, to giue vnto them and to their seed, euen a land that floweth with milke & honie.

10 For the land whither thou goest to possesse it, is not as the land of Egypt, from whence yee came, where thou sowedst thy seed, and watered it with thy feete, as a garden of herbes;

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, and drinketh water of the raine of heauen.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeere, euen vnto the end of the yeere.

13 If ye shal hearken therefore vnto my Commandements, which I command you this day, that ye loue the Lord your God, and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land

i Reade Chap. 6. 13.

Gene. 46. 27. exod. 1. 5. Gene. 15. 5.

a Ye which haue seene Gods graces with your eyes, ought rather to be moued, then your children, which haue onely heard of them.

b Aswell concerning his benefites as his corrections.

1 Ebr. was at their feete.

c Because yee haue felt both his chastisements and his benefites.

1 Or, labour. d Asby making gutters for the water to come out of the river Nilus to water the land,

a Which wood is of long continuance.

b When you were assembled to receiue the Law.

c This mountaine was also called Hot, Num. 20. 28.

d That is, to offer sacrifices and to declare the Law to the people.

e So God turned the curse of Jaakob, Gen. 49. 7. vnto blessing.

f For all our finnes and transgressions, God requireth nothing but to turne to him, and obey him.

Psal. 24. 1.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

h Cut off all your euel affections, 1. Cor. 4. 9.

2. Chron. 19. 7. iob 34. 9. roma. 2. 11.

Chap. 6. 13. math. 4. 10.

e In the seede time, and toward harvest.

in due time, & the first raine and the later, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and haue enough.

16 But beware lest your heart deceive you, and lest ye turne aside, and serue other gods, and worship them,

17 And so the anger of the Lord be kindled against you, and hee shut vp the heauen, that there bee no raine, and that your land yeeld not her fruit, and yee perish quickly from the good land, which the Lord giueth you.

18 Therefore shall yee lay vp these my words in your heart and in your soule, and binde them for a signe vpon your hands, that they may be as a frontlet between your eyes,

19 And yee shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

20 And thou shalt write them vpon the posts of thine house, and vpon thy gates,

21 That your dayes may bee multiplied, and the dayes of your children, in the land which the Lord sware vnto your fathers to giue them, as long as the heauens are aboue the earth.

22 For if yee keepe diligently all these commandements, which I commaund you to doe: that is, to loue the Lord your God, to walke in all his wayes, and to cleane vnto him,

23 Then will the Lord cast out all these nations before you, and yee shall possesse great nations, and mightier then you.

24 All the places wherupon the soles of your feete shall tread, shall be yours: your coast shall be from the wilderness and from Lebanon, and from the riuer, even the riuer Perath, vnto the uttermost Sea.

25 No man shall stand against you: for the Lord your God shall cast the feare and dread of you vpon all the land that yee shall tread vpon, as he hath said vnto you.

26 Behold, I set before you this day a blessing and curse:

27 The blessing, if ye obey the commandements of the Lord your God, which I commaund you this day:

28 And the curse, if ye will not obey the commandements of the Lord your God, but turne out of the way which I commaund you this day, to goe after other gods, which yee haue not knowne.

29 When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim, and the curse vpon mount Ebal.

30 Are they not beyond Jordan on that part, wherby the Iunne goeth downe in the land of the Canaanites, which dwell in the plaine ouer against Gilgal, beside the groue of Eboch?

31 For yee shall passe ouer Jordan, to goe in to possesse the land, which the Lord your

God giueth you, and yee shall possesse it, and dwell therein.

32 Take heede therefore that ye doe all the commandements and the lawes, which I set before you this day.

CHAP. XII.

2 To destroy the idolatrous places. 5.8. To serue God where he commaundeth, & as he commaundeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods word.

These are the ordinances and the lawes, which yee shall obserue and do in the land (which the Lord God of thy fathers giueth thee to possesse it) as long as yee liue vpon the earth.

2 Ye shall utterly destroy all the places wherein the nations which yee shall possesse, serued their gods vpon the high mountaines and vpon the hilles, and vnder euery greene tree.

3 Also yee shall overthrow their altars, and breake downe their pillars, and burne their groves with fire: and yee shall hew down the grauen images of their gods, and aboish their names out of that place.

4 Ye shall not so do vnto the Lord your God,

5 But yee shall seke the place which the Lord your God shall chuse out of all your tribes, to put his Name there, and there to dwell, and thither thou shalt come.

6 And yee shall bring thither your burnt offerings, & your sacrifices, and your tithes, and the offering of your hands, and your vowes, and your free offerings, and the first borne of your kine, and of your sheepe.

7 And there ye shall eat before the Lord your God, and ye shall reioyce in all that yee put your hand vnto, both ye, and your households, because the Lord thy God hath blessed thee.

8 Ye shall not doe after all these things that we do here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giueth thee.

10 But when yee goe ouer Jordan, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you rest from all your enemies round about, and ye dwell in safety.

11 When there shall be a place which the Lord your God shall chuse to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and all your speciall vowes which ye vow vnto the Lord:

12 And yee shall reioyce before the Lord your God, yee, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offerings in euery place that thou seest:

14 But in the place which the Lord shall chuse in one of thy tribes, there thou shalt

Chap. 5. 31.

a Whereby they are admonished to seeke none other God. Chap. 7. 5.

Judges 2. 2.

b Wherein they sacrificed to their idoles.

c Ye shall not serue the Lord with superstitions.

1. King. 8. 29. 2. Chron. 6. 5. and 7. 12. 16.

d Meaning, the first fruits.

e Where his Arke shall be.

f Not that they sacrificed after their fantasies, but that God would be serued more purely in the land of Canaan.

g It had not bin brought out, except God had maintained them in rest vnder his protection.

h Or, that which ye chuse out for your vowes. Chap. 10. 9.

h As was declared euer by the placing of the Arke, as in Shiloh 243 yeres, or as some write, more then 300 yeres, and in other places till the Temple was built.

f By deuising to your selues foolish deuotions according to your owne fantasies.

Chap. 6. 6, 8.

Chap. 4. 10. and 6. 6, 7.

g As long as the heauens indure.

Josh. 1. 3. h This was accomplished in Dauids and Salomons time. i Called Mediterraeneum.

Chap. 28. 2. and 30. 1.

Chap. 28. 15.

k He reproveth the malice of men which leaue that which is certaine to follow that which is vn-certaine.

Chap. 27. 12, 13. Josh. 8. 33.

l Meaning, in Samaria.

|| Or, plaine.



shalt offer thy burnt offerings, & there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eat thereof, as of the roe bucke, and of the hart.

16 Dnely ye shall not eat the blood, but powre it vpon the earth as water.

17 Thou mayest not eat within thy gates the tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first bove of thy kine, nor of thy sheepe, neither any of thy vowes which thou doest, nor thy free offerings, nor the offering of thine hands;

18 But thou shalt eat it before the Lord thy God in the place which the Lord thy God shall chuse, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates: and thou shalt reioice before the Lord thy God, in all that thou puttest thy hand to.

19 Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

20 When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thine heart longeth to eat flesh) thou mayest eat flesh, whatsoeuer thine heart desireth.

21 If the place which the Lord thy God hath chosen to put his Name there, be farre from thee, then thou shalt kil of thy bullocks, and of thy sheepe which the Lord hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eat them: both the vncleane and the cleane shall eat of them alike.

23 Dnely be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eat it, but powre it vpon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt doe that which is right in the sight of the Lord;

26 But thine holy things which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heed, and heare all these wordes which I command thee, that it may go well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

29 When the Lord thy God shall destroy the nations before thee, whither thou

goest to possess them, and thou shalt possess them and dwell in their land,

30 Beware, least thou bee taken in a snare after them, after that they be destroyed before thee, and least thou aske after their gods, saying, How did these nations serue their gods, that I may do likewise?

31 Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

32 Therefore whatsoeuer I command you, take heed you do it: thou shalt put nothing thereto, nor take ought theretrom.

CHAP. XIII.

5 The enticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kynred or friendship, 12 Or great in multitude or power.

1 If there arise among you a prophet or a dreamer of dreames, (and giue thee a signe or wonder,

2 And the signe and the wonder which he hath tolde thee, come to passe) saying, Let vs goe after other gods, which thou hast not knowne, and let vs serue them,

3 Thou shalt not hearken vnto the wordes of that Prophet, or vnto that dreamer of dreames: for the Lord your God is proueth you, to know whether yee loue the Lord your God with all your heart, and with all your soule.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandments, and hearken vnto his voyce, and ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away footth of the middes of thee.

6 If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lyeth in thy bosome, or thy friend, which is as thine owne soule, intise thee secretly, saying, Let vs goe and serue other gods, (which thou hast not knowne, thou, I say, nor thy fathers)

7 Any of the gods of the people which are round about you, neere vnto thee, or farre off from thee, from the one end of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

9 But thou shalt euen kill him: & thine hand shall be first vpon him to put him to death, and then the hands of all the people.

10 And thou shalt stone him with stones that he die (because hee hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may heare and feare, and doe no more any such wickednesse as this among you.

p By following their superstitions and idolatries, and thinking to serue me thereby.

q They thought nothing too deare to offer to their idoles, Chap. 4. 2. iosh. 8. 7. prou. 30. 6. reuel. 2. 18.

a Which saith that hee hath things reuealed vnto him in dreames, b He sheweth wherunto the false prophets tend.

c God ordaineth all these things, that his may be knowne.

d Being conuict by testimonies, and condemned by the Iudge.

e All naturall affections must giue place to Gods honour.

f Whom thou louest as thy life.

g As the witness is charged, Chap. 17. 7.

Chap. 17. 13.

As God hath giuen thee power and abilitie. k Euerie one might eat at home, as well the beast appointed for sacrifice as the other. l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but wherelic had appointed.

Ecclus. 7. 32.

Gen. 28. 14. chap. 19. 8.

h Ebr. be strong, or constant. m Because the life of beasts is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them that obey his word.



12 If thou shalt heare say, (concerning any of the cities which the Lord thy God hath giuen thee to dwell in)

13 Wicked men are gone out fro among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue o- ther gods which ye haue not knowen,

14 Then thow shalt seeke, & make search and inquire diligently: and if it be true, and the thing certaine, that such abomination is wrought among you,

15 Thow shalt euen slay the inhabitants of that citie with the edge of the sword: de- stroy it verely: & all that is therein, and the cattell thereof with the edge of the sword.

16 And thow shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the city and all the spoile thereof euery whit, vnto the Lord thy God: and it shall be an heape of ruine: it shall not be built againe.

17 And these shall cleane nothing of the damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shew thee mercie, and haue compassion on thee, and multiply thee, as he hath worne vnto thy fathers:

18 When thou shalt obey the voice of the Lord thy God, and keepe all his commande- ments which I command thee this day, that thow doe that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The maners of the Gentiles in marking them- selves for the dead, may not be followed. 4 What meates are cleane to be eaten, & what not. 29 The rites for the Leuite, stranger, fatherles & widow.

Ye are the children of the Lord your God. \* Ye shall not cut your selues, nor make you any baldnesse betweene your eyes for the dead.

2 \* For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a precious people vnto himselfe, aboue all the people that are vpon the earth.

3 Thou shalt eat no maner of abomi- nation.

4 These are the beasts which ye shall eat: the beeefe, the sheepe, and the goate,

5 The hart, and the roebucke, and the bugle, and the wild goate, and the uniozne, and the wild ore, and the chamois.

6 And euery beast that parteth the hooffe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eat.

7 But these ye shall not eat, of them that chew the cud, and of them that diuide and cleaue the hooffe onely, the camel, nor the hare, nor the conie: for they chew the cud, but diuide not the hooffe: therefore they shall bee vncleane vnto you:

8 Also the swine, because he diuideth the hooffe and cheweth not the cud, shall be vncleane vnto you: ye shall not eat of their flesh, nor touch their dead carkeises.

9 These ye shall eat of all that are in the waters: all that haue finnes and scales shall ye eat.

10 And whatsoeuer hath no finnes nor scales, ye shall not eat: it shall be vncleane

vnto you.

11 Fall cleane birds ye shall eat:

12 But these are they, whereof ye shall not eat: the eagle, nor the goshauke, nor the osprey,

13 Nor the glede, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor the night crowe, nor the sheameaw, nor the hauke after her kinde, || Or, cuckow.

16 Neither the little owle, nor the great owle, nor the redhauke,

17 Nor the pellicane, nor the swanne, nor the cormorant:

18 The stoake also and the heron in his kinde, nor the lapwing, nor the \* backe.

Leuit. 19.

19 And euery creeping thing that flecth, shall bee vncleane vnto you: it shall not bee eaten.

20 But of all cleane foules ye may eat.

21 Ye shall eat of nothing that \* dieth a- lone, but thou shalt giue it vnto the \* stran- ger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thow shalt not \* seeche a kinde in his mothes milke.

e Because their blood was not shed, & ur remay- neth in them. d Which is not of thy religion. Exod. 23. 19. and 34. 26. e The rites were ordeined for the maintenance of the Leuites, which had none inheri- tance.

22 Thow shalt \* giue the tithe of all the increale of thy seede, that cometh forth of the field yeere by yeere.

23 And thou shalt eat before the Lord thy God (in the place which he shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carie it, because the place is farre from thee, where the Lord thy God shall chuse to set his Name, \* when the Lord thy God shall blesse thee,

f When he shall giue thee ability.

25 Then shalt thou make it in money, & take the money in thine hand, & go vnto the place which the Lord thy God shall chuse.

|| Or, bind vp.

26 And thou shalt bestow the money for whatsoeuer thine heart desireth: whether it be ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & shall eat it there before the Lord thy God, and reioyce, both thou and thine household.

g After the priest hath received the Lords part.

27 And the Leuite that is within thy gates shalt thou not forsake: for he hath nei- ther part nor inheritance with thee.

28 At the end of thre yeere thou shalt bring forth all the riches of thine increale of the same yeere, and lay it by within thy gates.

h Besides the yeerely rites that were giuen to the Leuites, these were layd vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the wi- dow which are within thy gates, and shall eat and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

CHAP. XV,

1 The yere of releasing of debts. 5 God blesseth them that keepe his Commandments. 7 To helpe the poore. 12 Thy freedom of seruants. 19 The first borne of the cattell must be offered to the Lord.

At

§ Ebr. children of Behal.

h Which are ap- pointed to see faults punished.

i Signifying, that no idolatrie is fo execrable, nor more grievously to be punished, then of them which once pro- fessed God.

k Of the spoyle of that idolatrous and cursed citie, reade Chap. 7. 26. and Iosh. 7. 12.

Leuit. 19. 28.

Chap. 7. 6. and 26. 18, 19. a Therefore thou oughtest not to follow the super- stitions of the Gentiles.

b This cere- moniall Law instru- ded the Iewes to seeke a spirituall purenesse, euen in their meate and drinke.

Leu. 11. 9.



**A**T the terme of seuen yeeres thou shalt make a freedome.

**a** He shall onely release his debtors, which are not able to pay for that yere.

**2** And this is the maner of the freedome: every creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour, nor of his brother: for the yere of the Lords freedome is proclaimed.

**3** Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

**b** For if thy debtor be rich, hee may be constrained to pay.

**4** Sure when there shall be no poore with thee: for the Lord thy God giueth thee in the land, which the Lord thy God giueth thee for an inheritance to possesse it:

**5** So that thou hearken vnto the voyce of the Lord thy God to obserue and doe all these commandements which I command thee this day.

*Chap. 28. 12.*

**6** For the Lord thy God hath blessed thee, as he hath promised thee: and \* thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, and thou shalt reigne ouer many nations, and they shall not reigne ouer thee.

*Or, any of thy cities.*

**7** If one of thy brethren with thee bee poore within any of thy gates in thy land, which the Lord thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

*Math. 5. 42. Luke 6. 34.*

**8** \* But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath.

**9** Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore \* it grieveth thee to looke on thy poore brother, and thou giuest him nought, and he crye vnto the Lord against thee, so that sinne be in thee:

*Ebr. shine eye is euill.*

**10** Thou shalt giue him, and \* let it not grieue thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou putteth thine hand to.

*Ebr. let not thine heart be euill.*

**11** \* Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt \* open thine hand vnto thy brother, to thy needy, and to thy poore in thy land.

*To try your charitie, Math. 26. 11. d Thou shalt be liberall.*

**12** \* If thy brother an Ebrewe sell himselfe to thee, or an Ebrewesse, and serue thee six yeeres, euen in the seuenth yere thou shalt let him goe free from thee:

*Exod. 21. 2. ser. 34. 14.*

**13** And when thou sendest him out free from thee, thou shalt not let him goe away empty,

*e In token that thou doest acknowledge the benefit which God hath giuen thee by his labours.*

**14** But shalt \* giue him a liberall reward of thy sheepe, and of thy come, and of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee.

**15** And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I command thee this thing to day.

**16** And if he say vnto thee, I will not goe away from thee, because hee loveth thee and thine house, and because he is well with thee,

*Exod. 21. 6. f To the yere of Iubile, Leuit. 25. 40.*

**17** \* Then shalt thou take an awle, and pierce his eare thowow against the doore, and hee shall be thy seruant: for euer: and vnto thy

maid seruant thou shalt doe likewise.

**18** Let it not grieue thee, when thou lettest him goe out free from thee: for hee hath serued thee fixe yeeres, which is the double worth of an hired seruant: & the Lord thy God shall blesse thee in all that thou doest.

*g For the hired seruant serued but three yeeres, and he fixe. Exod. 34. 19. h For they are the Lords,*

**19** \* All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. \* Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

**20** Thou shalt eate it before the Lord thy God yere by yere, in the place which the Lord shall chuse, both thou, and thine household.

**21** \* But if there bee any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

*Leuit. 22. 20, 23. chap. 17. 1. eccl. 3. 5. 23.*

**22** But shalt eate it within thy gates: the uncleane and the cleane shall eate it alike, as the roe bucke: and as the hart.

**23** Duely thou shalt not eate the blood thereof, but powpe it vpon the ground as water.

*i Thou shalt as well eate them, as the roe bucke and other wild beasts.*

**CHAP. XVI.**

**1** Of Easter, **10** Whitsomside, **13** And the feast of Tabernacles. **18** What officers ought to be ordained. **21** Idlatry forbidden.

**T**hou shalt keepe the moneth of \* Abib, and thou shalt celebrate the Passouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

*a Reade Exod. 13. 4.*

**2** Thou shalt therefore \* offer the Passouer vnto the Lord thy God, of sheepe and bullockes \* in the place where the Lord shall chuse to canie his Name to dwell.

*b Thou shalt eate the Easter Lambe. Chap. 12. 5. Ex. d. 12. 14, 15. c Which signified that affliction, which thou hadst in Egypt.*

**3** Thou \* shalt eat no leavened bread with it: for seven dayes shalt thou eat unleavened bread therewith, euen the bread of \* tribulation: for thou camest out of the land of Egypt in haste: that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

**4** And there shall be no leauen scene with thee in all thy coast seven dayes long, neither shall there remaine the night any of the flesh vntill the morning, which thou offerdest the first day at euen.

*d This was chiefly accomplished, when the Temple was built.*

**5** Thou mayest \* not offer the Passouer within any of thy gates, which the Lord thy God giueth thee:

**6** But in the place which the Lord thy God shall chuse to place his Name, there thou shalt offer the \* Passouer at euen, about the going downe of the Sunne, in the season that thou camest out of Egypt.

**7** And thou shalt eate and eate it in the place which the Lord thy God shall chuse, and shalt returne on the morrow, and go vnto thy tents.

**8** Sixe dayes shalt thou eat unleavened bread, and the seuenth day shall be a solemne assembly to the Lord thy God: thou shalt do no worke therein.

*e Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whom this Lambe was a figure, f Beginning at the next morning after the Passouer, Leuit. 23. 15. exod. 13. 4.*

**9** Seven weekes shalt thou \* number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the come:

**10** And thou shalt keepe \* feast of weekes vnto



*Or, as thou art able willingly.*

unto the Lord thy God, seven a free gift of thine hand, which thou shalt give unto the Lord thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, and thy sonne, and thy daughter, and thy servant, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

13 ¶ Thou shalt observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy servant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast unto the Lord thy God, in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

16 ¶ Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shall not appeare before the Lord emptye.

17 Every man shall give according to the gift of his hands, and according to the blessing of the Lord thy God, which he hath giuen thee.

18 ¶ Judges & officers shalt thou make thee in al thy cities, which the Lord thy God giueth thee throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 ¶ Wast not thou the Law, nor respect any person, neither take reward: for the reward blindeth the eyes of the wise, and peruerteth the words of the iust.

20 That which is iust and right shalt thou follow, that thou mayest liue and possess the land which the Lord thy God giueth thee.

21 ¶ Thou shalt plant thee no groue of any trees neere unto the altar of the Lord thy God, which thou shalt make thee.

22 ¶ Thou shalt set thee vp no pillar, which thing the Lord thy God hateth.

CHAP. XVII.

2 The punishment of the idolater. 9 Hard controversies are brought to be priest and the iudge. 12 The contemner must die. 15 The election of the king. 16.17 What things he ought to auoid, 18 and what he ought to embrace.

Thou shalt offer unto the Lord thy God no bullocke nor sheepe wherein is a blemish or any euill fauoured thing: for that is an abomination unto the Lord thy God.

2 ¶ If there be found among you in any

of the cities, which the Lord thy God giueth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not commanded,

4 And it bee tolde unto thee, and thou hast heard it, then shalt thou enquire diligently: and if it be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) unto thy gates, whether it be man or woman, and shalt stone them with stones till they die.

6 ¶ At the mouth of two or three witnessess shall hee that is worthy of death, die: but at the mouth of one witness he shall not die.

7 The hands of the 4 witnessess shall be first vpon him to kill him: and afterward the hands of all the people, so thou shalt take the wicked away from among you.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood & blood, betweene plea and plea, betweene plague and plague, in the matters of contouersie within thy gates, then shalt thou arise, and goe vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, and vnto the iudge that shall be in those dayes, & aske, and they shall shew thee the sentence of iudgement.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they inform thee.

11 According to the law which they shall teach thee, and according to the iudgement which they shall tell thee, shalt s thou doe: thou shalt not decline from the thing which they shall shew thee, neither to the right hand, nor to the left.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to minister there) vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

15 Then thou shalt make him king ouer thee, whome the Lord thy God shall chuse: from among thy brethren shalt thou make a king ouer thee: thou shalt not set a stranger ouer thee, which is not thy brother.

16 In any wise hee shall not prepare him many horses, nor bring the people againe to Egypt, for to increase the number of horses, seeing the Lord hath sayde vnto you,

b Shewing that the crime cannot be excused by the frailtie of the person.

c Whereby he condemneth all religion and seruing of God, which God hath not commanded.

Num. 35.30 ch. 19. 15. mat. 18. 16. 2. cor. 13. 1. ¶ Sbr. of two witnesses, or three witnesses.

d Whereby they declare that they testified the truth.

e To Signific a common consent to maintaine Gods honour and true religion.

f Who shall giue sentence, as the Priests counsell him by the Law of God.

g Thou shalt obey their sentence, that the contouersie may haue an end.

h So long as he is the true minister of God, and pronounceth according to his word.

¶ Or, mayest nor. i Who is not of thy nation, lest he change true religion into idolatry, and bring thee to serue. k To reuenge their iniurie, and to take them of their best horses. 1. King. 10.28.

g That is, the 15. day of the seventh month, Leuit. 23.34.

Exod. 23.15, and 34.23.

Exodus. 35.4.

h According to the abilitie that God hath giuen him.

i Hee gaue authoritie to that people for a time to chuse themselves magistrates.

k The magistrate must constantly follow the tenor of the Law, and in nothing decline from iustice. ¶ Or, image.

Chap. 13.21. a Thou shalt not serue God for fashions sake, as hypocrites doe.



De shall henceforth goe no more againe that way.

17 Neither shall he take him many wives, lest his heart<sup>1</sup> turne away, neither shall hee gather him much silver and gold.

18 And when he shall sit vpon the throne of his kingdome, then shall he write him this<sup>2</sup> Law repeated in a booke, by the<sup>3</sup> Priests of the Levites.

19 And it shall be with him, and he shall reade therein al daies of his life, that he may learne to feare the Lord his God, & to keepe all the wordes of this Law, and these ordi- nances for to doe them:

20 That his heart be not lifted by aboue his<sup>4</sup> brethren, and that hee turne not from the commandment to the right hand, or to the left, but that he may prolong his daies in his kingdome, he, and his sonnes in the mids of Israel.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levite coming from another place. 9 To avoide the abomination of the Gentiles. 15 God will not leave them without a true Prophet. 20 The false prophet shall be slaine. 22 How he may be knowne.

The Priests of the Levites, & all the tribe of Levi<sup>1</sup> shall haue no part nor inheritance with Israel, but shall eat the offerings of the Lord made by fire, and his<sup>2</sup> inheritance.

2 Therefore shall they haue no inheritance among their brethren: for the Lord is their inheritance, as hee hath said vnto them.

3 And this shall bee the Priests duetie of the people, that they which offer sacrifice, whether it bee bullocke or sheepe, shall giue vnto the Priest the<sup>3</sup> shoulder, and the two cheekes, and the maw.

4 The first fruits also of thy come, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shall thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him and his sonnes for euer.

6 Also when a Levite shall come out of any of thy cities of al Israel, where he remained, and come with<sup>4</sup> all the desire of his heart vnto the place, which the Lord shall chuse,

7 We shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remaine there before the Lord.

8 They shall haue like portions to eate besides that which cometh of his sale of his patrimont.

9 When thou shalt come into the land which the Lord thy God giueth thee, thou shalt not learn to do after the abominations of those nations.

10 Let none bee found among you that maketh his sonne, or his daughter to<sup>5</sup> goe thorow the fire, or that useth witchcraft, or a regarder of times, or a marker of the flying of fowles, or a sozcerer,

11 Or<sup>6</sup> a charmer, or that counselleth with spirits, or a soothsayer, or that<sup>7</sup> asketh counsell at the dead.

12 For all that doe such things are abomi-

nation vnto the Lord, & because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be<sup>8</sup> vpright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken vnto those that regard the times, and vnto sozcerers: & as for thee, the Lord thy God hath not<sup>9</sup> suffered thee so.

15 \* The Lord thy God will raise vnto thee a<sup>10</sup> Prophet like vnto me, from among you, euen of thy brethren: vnto him ye shall hearken.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, when thou saydest, \* Let me heare the voice of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said vnto mee, They haue well spoken.

18 \* I will raise them by a Prophet from among their brethren like vnto thee, and will put my words in his<sup>11</sup> mouth, and hee shall speake vnto them all that I shall command him.

19 And whosoever will not hearken vnto my words, which hee shall speake in my Name, I will<sup>12</sup> require it of him.

20 But the prophet that shall presume to speake a word in my Name, which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same prophet shall die.

21 And if thou thinke in thine heart, How shall we knowe the word which the Lord hath not spoken?

22 When a Prophet speaketh in the Name of the Lord, if the thing<sup>13</sup> follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not therefore be afraid of him.

CHAP. XIX.

2 The franchised towne. 14 Not to remouue thy neighbours bounds. 16 The punishment of him that beareth false witness.

When the Lord thy God<sup>14</sup> shall roote out the nations, whose land the Lord thy God giueth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

2 \* Thou shalt separate three cities for thee in the mids of thy land, which the Lord thy God giueth thee to possesse it.

3 Thou shalt<sup>15</sup> prepare thee the way, and diuide the coasts of the land, which the Lord thy God giueth thee to inherite, into three parts, that euery<sup>16</sup> manslayer may flee thither.

4 This also is the cause wherefore the manslayer shall flee thither, and lue: who lo killeth his neighbour ignorantly, and hated him not in time pasted:

5 As hee that goeth vnto the wood with his neighbour to hew wood, & his hand striketh with the axe to cut downe the tree, if the head slip from the helme, & hit his neighbour that hee dieth, the same<sup>17</sup> shall flee vnto one of the cities, and lue,

6 Lest<sup>18</sup> the auenger of the blood follow after the manslayer, while his heart is chafed,

f Without hypocrisie, or mixture of falk religion.

\* Ebr. but thou not so.

† Ebr. giuen or appointed.

Act. 7. 37.

g Meaning a continuall succession of Prophets, till Christ the ende of all Prophets come Exod. 20. 19.

Josh. 1. 45. act. 3. 21.

h Which promise is not onely made to Christ, but to all that teach in his name I Ia. 59. 21.

i By executing punishment vpon him.

k Vnder this sure note he compriseth all the other tokens,

Chap. 12. 29.

Exod. 21. 13. Num. 35. 9. 11. Josh. 20. 2.

a Make an open and ready way.

b Which killeth against his will, and bare no hatred in his heart.

c That murder be not committed vpon murder.

Num. 35. 12.

l From the law of God.

m Meaning, the Deuteronomie. n He shall cause it to be written by them, or he shall write it by their example.

o Whereby is meant, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

Numb. 18. 20. Chap. 10. 9. 1. cor. 9. 13.

a That is, the Lords part of his inheritance,

b The right shoulder, Num. 18. 18.

c Meaning, to serue God vn- fainedly, and not to seeke ease.

d Not constrained to lue of himselfe.

e Signifying they were purged by the ceremonie of spilling be- tweene two fires. Levit. 18. 21. Levit. 20. 17. 1. Sam. 28. 7.



Or, cannot be judged to death.

d When thou goest over Jordan to possess the whole land of Canaan.

Iosh. 20.7.

e Left thou be punished for innocent blood.

f The Magistrates.

g Then whosoever pardoneth murder, offendeth against the word of God.

Chap. 17. 6. matt. 18. 16. ioh. 8. 17. 2 Cor. 13. 1 heb. 10. 28.

h Gods presence is where his true ministers are assembled.

Prov. 19. 5. dan. 13. 62.

Ex. 21. 23 leuit. 24. 20. mat. 5. 38

a Meaning, vpon iust occasion: for God permiteth not his people to

chased, and ouertake him, because the way is long, and slay him, although hee be not worthy of death, because he hated him not in thine past.

7 Wherefore I commaund thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God enlarge thy coasts (as hee hath sworn vnto thy fathers) and giue thee all the land which he promised to giue vnto thy fathers,

9 (If thou keepe all these commaundements to do them, which I commaund thee this day: to wit, that thou loue the Lord thy God, and walke in his wayes for euer) then shalt thou adde three cities moe for thee besides those three,

10 That innocent blood be not shed with in the land which the Lord thy God giue thee to inherit, lest blood be vpon thee.

11 But if a man hate his neighbour, and lay waite for him, and rile against him, and smite any man that hee die, and flee vnto any of these cities,

12 Then the Elders of his citie shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that hee may die.

13 Thine eye shall not spare him, but thou shalt put away the cry of innocent blood from Israel, that it may goe well with thee.

14 Thou shalt not remooue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherit in the land, which the Lord thy God giue thee to possess it.

15 One witness shall not rise against a man for any trespass, or for any sinne, or for any fault that hee offendeth in, \* but at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 If a false witness rise vp against a man to accuse him of trespass,

17 Then both the men which strine together, shall stand before the Lord, euen before the Priests and the Iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witness be found false, and hath giuen false witness against his brother,

19 \* Then shall ye do vnto him as he had thought to do vnto his brother: or thou shalt take euill away fourth of the middes of thee.

20 And the rest shall heare this, and feare, and shall henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

C H A P. XX.

3 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruit, must not be destroyed.

When thou shalt goe fourth to warre against thine enemies, and shalt see

hostes and charcets, and people moe then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come fourth to speake vnto the people,

3 And shall say vnto them, heare, O Israel: yee are come this day vnto battell against your enemies: \* let not your heartes faint, neither feare, nor bee amazed, nor a dread of them.

4 For the Lord your God goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him goe and returne to his house, lest he die in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruit? let him goe and returne againe vnto his house, lest he die in the battell, and another eate the fruit.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, lest he die in battell, and another man take her.

8 And let the officers speake further vnto the people, and say, Whosoener is afraid and faint hearted, let him goe and returne vnto his house, lest his brethrens heart faint like his heart.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the arme to gouerne the people.

10 When thou comest neere vnto a citie to fight against it, thou shalt offer it peace.

11 And if it answer thee againe peaceably, and open vnto thee, then let all the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it wil make no peace with thee, but make war against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine hands, and thou shalt smite at the males thereof with the edge of the sword.

14 Onely the women and the children, and the cattell, and all that is in the citie, euen all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherit, thou shalt saue no person aliue,

17 But shalt utterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Iebusites, as the Lord thy God hath commanded thee,

18 That they teach you not to doe after all their abominations, which they haue

Chap. 28. 7.

b Is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thanks to God, acknowledging that they had that benefit by his grace, d The Hebrew word signifieth to make common or profane, leuit. 19. 25. Judg. 7. 3.

Num. 21. 22. chap. 2. 26. e If it accept peace.

Iosh. 8. 2.

f For God had appointed that the Canaanites should be destroyed, & made the Israelites executors of his will, Chap. 7. 1.



done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof by felling ane vnto them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life.)

20 Duely those trees, which thou knowest are not for meat, those shalt thou destroy and cut downe, and make forts against the citie that maketh warre wity thee, vntill thou subdue it.

#### CHAP. XXI.

2 Inquisition for murder. 11 Of the woman taken in war. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The body may not hang all night.

¶ If one be founde slaine in the land, which the Lord thy God giueth thee to possesse it, lying in the field, and it is not knownen who hath slaine him,

2 Then thine Elders & thy Judges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the dung an heifer that hath not bene put to labour, nor hath draken in the yoke.

4 And let the Elders of that citie bring the heifer vnto a <sup>a</sup>lonie <sup>b</sup>valley, which is neither eared nor sowed, and strike off the heifers necke there in the valley.

5 Also the Piticks the sonnes of Leui, (whome the Lord thy God hath chosen to minister, and to blesse in the name of the Lord) shall come forth, and by their word shall all scree and plague be tryed.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands haue not shed this blood, neither haue our eyes seene it.

8 ¶ O Lord be mercifull vnto thy people Itrael whom thou hast redeemed, and lay no innocent blood to the charge of thy people Itrael: and the blood shall bee forgiven them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine handes, & thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, & hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and shee shall haue her head, and pare her nailes,

13 And she shall put off the garment that she was taken in, and shee shall remaine in thine house, and bewaile her father and her mother a moneth long: and after that shalt thou goe in vnto her, and marrie her, and she shall be thy wife.

14 And if thou haue no fauour vnto her,

then thou mayest let her goe whither shee will, but thou shalt not let her goe for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued, and another hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that hee appointeth his sons to be heires of that which he hath, he may not make the sonne of the beloued first borne: before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him <sup>a</sup>double portion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.

18 If any man haue a sonne that is stubborne and disobedient, which will not hearken vnto the voice of his father, nor y<sup>e</sup> voice of his <sup>b</sup>mother, and they haue chaffened him, and he would not obey them,

19 Then shall his father and his mother take him, & bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubborne and disobedient, and he will not obey our aduention: he is a reprobate, and a dumbard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euill from among you, that all Itrael may heere it, and feare.

22 ¶ If a man also haue committed a trespass worthy of death, and is put to death, and thou hangeth him on a tree,

23 His body shall not remaine <sup>c</sup>all night vpon the tree, but thou shalt burie him the same day: for the <sup>d</sup>curs of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

#### CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damnes and her young birdes. 8 Why they should haue battlemens. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgin. 23 The punishment of adultery.

¶ Thou shalt not see thy brothers ore nor his sheepe goe astray, and a widow with thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother bee not <sup>b</sup>neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his <sup>c</sup>asse, and so shalt thou doe with his rayment, and shalt to doe with all lost things of thy brother, which hee hath lost: if thou hast found them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse

<sup>g</sup> This declareth that the plurality of wiues came of a corrupt affection.

¶ Or, while the sonne of the hated liueth.

<sup>h</sup> As much as to two of the others.

<sup>i</sup> Except he be vnworthy, as was Reuben Iakobs sonne.

<sup>k</sup> For it is the mothers duty also to instruct her children.

<sup>l</sup> Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

<sup>m</sup> For Gods law by his death is satisfied, and nature abhorreth crueltye.

Galat. 3. 13.

Exod. 23. 4.

<sup>a</sup> As though thou sawest it not.

<sup>b</sup> Shewing that brotherly affection must bee shewed, not only to them that dwell neere vnto vs, but also to them which are farre off.

<sup>c</sup> Much more art thou bound to doe for thy neighbours person.

<sup>d</sup> For it is the duty of every man to haue care of his neighbours goods.

<sup>o</sup> Some read, For man shall be in stead of the tree of the field, to come out in the siege against thee.

<sup>a</sup> This law declareth how horrible a thing murder is, seeing that for one man a whole country shall be punished except a remedie be found.

¶ Or, rough. <sup>b</sup> That the bloodshed of the innocent beast in a solitary place might make them abhorre the fact.

<sup>c</sup> This was the prayer, which the Priests made in the audience of the people.

<sup>d</sup> Signifying, that her former life must be changed, before shee could be ioyned to the people of God.

<sup>e</sup> As hauing renounced parents and country.

<sup>f</sup> This onely was permitted in the warres: other wile the Israelites could not marry strangers.



nor his ore fall downe by the way, and with-  
draw thy selfe from them, but shalt sitt them  
up with him.

5 ¶ The 4 woman shall not weare that  
which pertaineth vnto the man, neither shall  
a man put on womans raiment: for all that  
doe so, are abomination vnto the Lord thy  
God.

6 ¶ If thou find a birds nest in the way,  
in any tree, or on the ground, whether they be  
yong or egges, and the damme sitting vpon  
the yong, or vpon the egges, thou shalt not  
take the damme with the yong.

7 But shalt in any wise see the damme  
goe, and take the yong to thee, that thou  
mayest prosper and prouing thy dayes.

8 ¶ When thou buildest a new house,  
thou shalt make a battlement on thy rooffe,  
that thou lay not blood vpon thine house, if  
any man fall thence.

9 ¶ Thou shalt not sowe thy vineyard  
with diuers kinds of seedes, lest thou defile  
the increase of the seed which thou hast sowne,  
and the fruit of the vineyard.

10 ¶ Thou shalt not plough with an ox  
and an asse together.

11 ¶ Thou shalt not weare a garment of  
diuers sorts, as of woollen & linnen together.

12 ¶ Thou shalt make thee fringes vpon  
the four quarters of thy vesture, where-  
with thou coverest thy selfe.

13 ¶ If a man take a wife, and when hee  
hath lien with her, hate her,

14 And lay slanderous things vnto her  
charge, and bring by an euill name vpon her,  
and say, I tooke this wife, and when I came  
to her, I found her not a mayde.

15 Then shall the father of the mayd and  
her mother take and bring the signes of the  
maydes virginitie vnto the Elders of the ci-  
tie to the gate.

16 And the maydes father shall lay vnto  
the Elders, I gaue my daughter vnto this  
man to wife, and hee hath her:

17 And loe, hee layeth slanderous things  
vnto her charge, saying, I found not thy  
daughter a mayde: loe, these are the tokens of  
my daughters virginitie: & they shall spread  
the vesture before the Elders of the city.

18 Then the Elders of the city shall take  
that man and chastise him,

19 And shall condemne him in an hun-  
dred shekels of siluer, and giue them vnto  
the father of the mayde, because hee hath  
brought by an euill name vpon a mayde of  
Israel: and she shall be his wife, and he may  
not put her away all his life.

20 ¶ But if this thing bee true, that the  
mayd bee not found a virginie,

21 Then they shall bring forth the mayd  
to the doore of her fathers house, and the  
men of her city shall stone her with stones  
to death: for she hath wrought folly in Is-  
rael, by playing the whore in her fathers  
house: so thou shalt put euill away from a-  
mong you.

22 ¶ If a man bee found lying with a  
woman married to a man, then they shall  
die enen both twaine: to wit, the man that  
lay with the wife, and the wife: so thou shalt  
put away euill from Israel.

23 ¶ If a mayde bee betrothed vnto an  
husband, and a man finde her in the towne,  
and lie with her,

24 Then shall ye bring them both out vnto  
the gates of the same cite, and shall stone  
them with stones to death: the maid because  
shee cried not, being in the city, and the man,  
because hee hath humbled his neighbours  
wife: so thou shalt put away euill from a-  
mong you.

25 ¶ But if a man finde a betrothed  
mayd in the field, and force her, and lie with  
her, then the man that lay with her, shall die  
alone:

26 And vnto the mayd thou shalt do no  
thing, because there is in the mayd no cause  
of death: for as when a man riseth against  
his neighbour and woundeth him to death,  
to is this matter.

27 For hee found her in the fields: the be-  
trothed mayd cried, and there was no man  
to succour her.

28 ¶ If a man finde a mayde that is not  
betrothed, and take her, and lie with her, and  
they be found,

29 Then the man that lay with her, shall  
giue vnto the maydes father fiftie shekels of  
siluer: and she shall be his wife, because hee  
hath humbled her: he cannot put her away  
all his life.

30 ¶ No man shall take his fathers wife,  
nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office.  
9 What they ought to auoyde when they goe to  
warre. 15 Of the fugitiue seruant. 17 To stia all  
kinds of whoredome. 19 Of vsure. 21 Of votes,  
24 Of the neighbours vine and corne.

¶ One that is hurt by burking, or that  
hath his priuie member cut off, shall en-  
ter into the Congregation of the Lord.

2 ¶ A bastard shall not enter into the  
Congregation of the Lord: enen to his tenth  
generation shall hee not enter into the Con-  
gregation of the Lord.

3 ¶ The Ammonites and the Moabites  
shall not enter into the Congregation of the  
Lord: enen to their tenth generation shall  
they not enter into the Congregation of the  
Lord for euer,

4 Because they met you not with bread  
and water in the way, when yee came out of  
Egypt, and because they hired against thee  
Balaam the sonne of Beor, of Bethor in A-  
ram-naharaim, to curse thee.

5 Rememberlest, the Lord thy God  
would not hearken vnto Balaam, vnto the  
Lord thy God turned the curse to a blessing  
vnto thee, because the Lord thy God loued  
thee.

6 ¶ Thou shalt not seeke their peace nor  
their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an EDOMITE,  
for hee is thy brother, neither shalt thou ab-  
horre an EGYPTIAN, because thou wast a  
stranger in his land.

8 The children that are begotten of  
them in their third generation, shall enter  
into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste  
against

d For that were  
to alter the or-  
der of nature,  
and to despise  
God.

e If God detest  
crueltye done to  
little birds, how  
much more to  
man, made ac-  
cording to his  
image?

f The tenour of  
this Law is, to  
walke in simpli-  
citie, and not to  
be curious of  
new inventions.

Numb. 15. 38.

g That is, be an  
occasion that he  
is slandered.

h Meaning, the  
sheet, wherein the  
signes of her vir-  
ginitie were.

i For the fault  
of the child re-  
doundeth to the  
shame of the pa-  
rents: therefore  
he was recom-  
pensed when she  
was faultlesse.

Leuit. 20. 10.

¶ Or, desled.

¶ Or, no sinne  
worthy death.

k Meaning, that  
the innocent can-  
not be punished.

Exod. 22. 16.

l He shall not lie  
with his stepmo-  
ther: meaning  
hereby all other  
degrees forbidden,  
Leuit. 18.

a Either to beare  
office, or to mar-  
ry a wife.

b This was to  
cause them to  
live chally, that  
their posteritie  
might not be  
reieced.

Nehem. 13. 1.

c Hereby he  
condemneeth  
that further not  
the children of  
God in their vo-  
cation.

Numb. 22. 5, 6.

d Thou shalt  
haue nothing to  
do with them.

e If the fathers  
haue renouced  
their idolatrie,  
and receiue cir-  
cumcision,



against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is uncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste.

11 But at euen hee shall wash himselfe with water, and when the Sunne is downe, hee shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a piddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returninge thou shalt s coner thine excrements.

14 For the Lord thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shall be holy, that hee see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, euen among you, in what place hee shall choole, in one of thy cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall bee no whore of the daughters of Israel, neither shall there bee a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the hire of a whore, nor the price of a dogge into the house of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsury to thy brother: as vsury of money, vsury of meate, vsury of any thing that is put to vsury.

20 Unto a stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsury vnto thy brother, that the Lord thy God may blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should bee sinne vnto thee.

22 But when thou abstainest from vowing, it shall be no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt keepe and performe as thou hast bowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comest vnto thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessel.

25 When thou comest into thy neighbours corne, \* thou mayest plucke the eares with thine hand, but thou shalt not moone a sickle to thy neighbours corne.

good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widow.

¶ When a man taketh a wife, and marrieth her; if so bee shee find no fauour in his eyes, because he hath espied some filthineffe in her, \* then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And when shee is departed out of his house and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 Then her first husband, which lent her away, may not take her againe to bee his wife, after that shee is defiled: for that is a bannation in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth giue thee to inherit.

5 ¶ When a man taketh a new wife, hee shall not goe a warfare, neither shall hee be charged with any business, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the upper \* millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that thiefe shall die: so shall thou put euill away from among you.

8 ¶ Take heed of the plague of leprosie, that thou obserue diligently, and doe according to all that the Priests of the Leuites shall teach you: take heed yee doe as I commanded them.

9 Remember what the Lord thy God did vnto Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to see his pledge,

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore, if it bee a poore body, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the Sunne goeth downe, that he may sleepe in his rayment, and blesse thee: and it shall be righteousness vnto thee before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruant that is needy and poore, neither of thy brethren, nor of the stranger that is in thy land with thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the Sunne goe downe vpon it: for hee is poore, and therewith liueth his life: lest hee cry against thee vnto the Lord, and it be sinne vnto thee.

16 ¶ The fathers shall not be put to death for the children, nor the children put to death for the fathers, but every man shall be put to death for his owne sinne.

17 ¶ Thou shalt not peruert the right of a stranger, nor of the fatherlesse, nor take a widowes

f For the necessitie of nature.

g Meaning hereby, that his people should be pure both in soule and body.

h This is meant of the heathen who fled for their masters cruelty, and embraced the true Religion. † Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God, Micah 1.7. Exod. 22. 25. leuit. 25. 36.

k This was permitted for a time for the hardnesse of their heart.

l If thou shew thy charitie to thy brother, God will declare his loue toward thee.

m If the vow be lawfull and godly.

n Being hired for to labour,

o To bring home to thine house. Matth 13. 1.

a Hereby God approoueth not that light diuorcement, but permittech it to auoyd further inconuenience, Matth. 19.7.

b Seeing that by dimitting her, hee iudged her to be vnuncleane and defiled.

c That they might learne to know one anothers conditions, and so afterward liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 13. 2.

Numb. 12. 10.

e As though thou wouldest appoint what to haue, but shall receiue what hee may spare.

f Though he would be vnthankfully, yee God will not forget it. Leuit. 19. 13.

2. King. 14. 6. 2. chron. 25. 4. iere 31. 29. 30. ezeq. 18. 20.

g Because the world did least esteeme these sorts of people, therefore God hath most care ouer them,

CHAP. XXIIII.

1 Diuorcement is permitted, 5 He that is newly married, is exempted from warre. 6 Of the pledge. 14 Wages must not be retained. 16 The

a widowes



a widowes raiment to pledge.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaund thee to doe this thing.

19 ¶ When thou cuttest downe thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not goe againe to see it, but it shall be for the stranger, for the fatherlesse, and for the widow: that the Lord thy God may blesse thee in all the workes of thine hand.

20 When thou shalt beat thine olive tree, thou shalt not goe over the boughes againe, but it shall be for the stranger, for the fatherlesse, and for the widow.

21 When thou gatherest thy vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widow.

22 And remember that thou wast a seruant in the land of Egypt: therefore I commaund thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinseman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

When they shall be stricken together, and they shall come vnto iudgement, and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 When if so be the wicked be worthy to be beaten, the Iudge shall cause him to lye downe, and to be beaten before his face, according to his trespass, vnto a certaine number.

3 For sixe stripes shall hee cause him to haue and not past, lest if he should excede and beat him aboute that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ Thou shalt not mousethe oxe that treadeth out the coine.

5 ¶ If brethren dwell together, and one of them die and haue no sonne, the wife of the dead shall not marry without, that is, vnto a stranger, but his kinseman shall goe in vnto her, and take her to wife, and doe the kinsemans office to her.

6 And the first borne which she beareth, shall succede in the name of his brother which is dead, that his name bee not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe by to the gate vnto the Elders, and say, My kinsman refuseth to raise vp vnto his brother a name in Israel: he will not doe the office of a kinseman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if he stand and say, I will not take her.

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shoe from his foote, and spit in his face, and answer, and say, So shall it be done vnto that man, that will not build vp his brothers house.

10 And his name shall be called in Israel,

The house of him whose shoe is put off.

11 ¶ When men strue together, one with another, if the wife of the one come neere, so, to rid her husband out of the hands of him that smiteth him, and put forth her hand, and take him by his pinnices,

12 Then thou shalt cut off her hand: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bag two manner of weights, a great and a small.

14 Neither shalt thou haue in thine house diners measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfitte and a iust measure shalt thou haue, that thy dayes may be lengthened in the land which the Lord thy God giueth thee.

16 For all that do such things, and all that doe vnrightrously, are abominacion vnto the Lord thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when yee were come out of Egypt:

18 How he met thee by the way, & smote the hindmost of you, all that were feeble behind thee, when thou wast faint and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from all thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possess it, then shalt thou put out the remembrance of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruits. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

¶ Also when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possess it and dwell therein,

2 ¶ Then shalt thou take of the first of all the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, and go vnto the place, which the Lord thy God shall chuse to place his name there.

3 And thou shalt come vnto the Priest that shall be in those daies, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord swaue vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hand, and set it downe before the Altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, A Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a small company, and grew there vnto a nation great, mightie, and full of people.

6 And the Egyptians hated vs, and troubled vs, and sated vs with cruell bondage.

7 But when we cryed vnto the Lord

e This law importeth, that godly shamefastnesse be preferred: for it is an horrible thing to see a woman past shame. ¶ Ebr. stone and stone. ¶ Ebr. Ephraim. Ephraim: reade Exod. 13. 36.

Exod. 17. 8.

f This was partly accomplished by Saul, about 450 yeeres agoe, backward.

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God. b To be called vpon, serued, and worshipped spiritually, Chap. 12. 5.

c Meaning, Iacob who serued 20. yeer in Syria. d Only by Gods mercie, and not by their fathers desertings. e Alleging the promises made to our fathers, Abraham, Izhak and Iacob.

Leuit. 19. 9. and. 23. 22.

¶ Or, gatherest thine olives.

¶ Or, she grapes of thy vineyard. h God iudged them not mindfull of his benefite, except they were beneficiall vnto others.

a Whether there be a plaintife or none, the Magistrates ought to try out faults, and punish according to the crime. b When the crime deserueth not death. c The Iewes of superstition afterward tooke one away, 1. Cor. 11. 24. 1. Cor. 9. 9. 1. Tim. 5. 18. Ruth 4. 3. matth. 22. 24. mar. 12. 19. Luke 20. 28. d Because the Ebrew word signified not the naturall brother, & the word that signifieth a brother, is taken also for a kinsman: it seemeth that it is not meant that the naturall brother should marrie his brothers wife, but some other of the kindred, that was in that degree which might marrie.



God of our fathers, the Lord heard our voice, and looked on our aduersite, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, and stretched out a arme, with great terribles, both in signes and wonders.

9 And he hath brought vs into this place, and hath giuen vs this land, euen a land that floweth with milke and honic.

10 And now, loe, I haue brought the first fruits of the land, which thou, O Lord, hast giuen mee, and thou shalt set it before the Lord thy God, and worship before the Lord thy God.

11 And thou shalt reioyce in all the good things which the Lord thy God hath giuen vnto thee and to thine household, thou and the Leuite, and the stranger that is among you.

12 When thou hast made an ende of tithing at the tithes of thine increase, the thirde yeere, which is the yeere of tithing, and hast giuen it vnto the Leuite, to the stranger, to the fatherlesse, and to the widow, that they may eate within thy gates, and be satisfied.

13 When thou shalt say before the Lord thy God, I haue brought the hallowed thing out of mine house, and also haue giuen it vnto the Leuites, and to the strangers, to the fatherlesse, and to the widow, according to all thy Commandements which thou hast commanded me: I haue transgressed none of thy Commandements, nor forgotten them.

14 I haue not eaten thereof in my mourning, nor suffered ought to perish through uncleannesse, nor giuen ought thereof to the dead, but haue hearkened vnto the voice of the Lord my God: I haue done after all that thou hast commanded me.

15 Lookes downe from thine holy habitation, euen from heauen, and blese thy people Israel, and the land which thou hast giuen vs (as thou swarest vnto our fathers) the land that floweth with milke and honic.

16 This day the Lord thy God doeth command thee to doe these ordinances, and lawes: keepe them therefore, and doe them with all thine heart, and with all thy soule.

17 Thou shalt set vp the Lord thy God to be thy God, and to walke in his wayes, and to keepe his ordinances, and his Commandements, and his lawes, and to hearken vnto his voice.

18 And the Lord hath set thee vp this day, to be a precious people vnto him (as hee hath promised thee) and that thou shouldst keepe all his Commandements.

19 And to make thee high above all nations (which he hath made) in praise, and in name, and in glorie, and that thou shouldst be an holy people vnto the Lord thy God, as he hath said.

CHAPTER. XXVII.

2 They are commanded to write the Law vpon stones for a remembrance. 5 Also to build an Altar. 13 The cursings are giuen on mount Ebal.

Then Moses with the Elders of Israel commanded the people, saying, Keepe all the Commandements, which I command you this day.

2 And when ye shall passe ouer Jordan, vnto the land which the Lord thy God giueth thee, thou shalt let thee vp great stones, and plaister them with plaister,

3 And shalt write vpon them all the words of this Lawe, when thou shalt come ouer, that thou maiest go into the land which the Lord thy God giueth thee: a land that floweth with milke and honic, as the Lord God of thy fathers hath promised thee.

4 Therefore when ye shall passe ouer Jordan, ye shall set vp these stones which I command you this day in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build vnto the Lord thy God an altar, euen an Altar of stones: thou shalt use none iron instrument vpon them.

6 Thou shalt make the Altar of the Lord thy God of whole stones, and offer burnt offerings thereon vnto the Lord thy God:

7 And thou shalt offer peace offerings, and shalt eate there, and reioyce before the Lord thy God:

8 And thou shalt write vpon the stones all the words of this Lawe well and plainly.

9 And Moses and the Priests of the Leuites spake vnto all Israel, saying, Take heed, and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therefore vnto the voice of the Lord thy God, and doe his commandements and his ordinances, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand vpon mount Gerizim, to blese the people when ye shall passe ouer Jordan: Simeon, and Leui, and Iudah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand vpon mount Ebal to a curse: Reuben, Gad, and Aijer, and Zabulun, Dan, and Naphthali.

14 And the Leuites shall answer and say vnto all the men of Israel with a lowde voice,

15 Cursed bee the man that shall make any carved or molten image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, and purtieth it in a secret place: And all the people shall answer and say: So be it.

16 Cursed be he that curseth his father and his mother: and all the people shall say: So be it.

17 Cursed be he that remoueth his neighbours mark: And all the people shall say: So be it.

18 Cursed be he that maketh the blind goe out of the way: And all the people shall say: So be it.

19 Cursed be he that hindereth the right of the stranger, the fatherlesse, and the widow: and all the people shall say: So be it.

20 Cursed be he that speeth with his neighbours

a As Gods minister, and charged with the same. Iosf 4. 1.

b God would that his Lawe should be set vp in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his seruice. Exod 20. 25. Iosf. 8. 31.

c The Altar should not be curiously wrought, because it should continue but for a time: for God would haue but one Altar in Iudah. That euery one may well read it, and vnderstand it.

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning, Ephraim and Manassah.

g. Signifying, that if they would not obey God for loue, they should be made to obey for feare. h Vnder this he containeth all the corruption of Gods seruice, and the transgression of the first table.

i Or, concerneth: and this apperteyneth to the second Table.

k He condemneth all iniuries and extortions, l Meaning, that helpeth not, and counselleth not his neighbour.

f In token of a thankfull heart, and mindfull of this benefite.

g Signifying, that God giueth vs not goodes for our selues only, but for their vies also, which are committed to our charge.

h Without hypocrisy.

Chap. 14 27. i Of malice and contempt.

k Or for any necessitie l By putting them to any prophane vie.

m As farre as my sinfull nature would suffer: for els, as Dauid and Paul say, there is not one iust, Psal. 14. 3. Rom. 3. 10.

n With a good and simple conscience.

o Signifying, that there is a mutuall bond betwene God and his people. Chap 7. 6. and 14. 2. Chap 47. and 28. 1. Chap. 7. 6. and 14. 2.



m In committing villany against him, Leuit. 20. 11. chap. 21. 30. Ezek. 22. 10.

n Meaning, his wives mother.

o For God that seeth in secret will reuenge it. Ezek. 22. 12.

Galat. 3. 10.

Leuit. 26. 3.

a Hee will make thee the most excellent of all people.

b When thou chinkst thy selfe forsaken.

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good success.

f Meaning, many wayes.

g God wil blesse vs, if we doc our duty, and not be idle.

h In that he is thy God, & thou art his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen. Chap. 1. 5. 6.

thers wife: for hee hath bincovered his fathers mistrie: And all the people shall say: So be it.

21 Cursed be he that lieth with any heath. And all the people shall say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lieth with his mother in law: and all the people shall say: So be it.

24 Cursed be he that smiteth his neighbour secretly: And all the people shall say: So be it.

25 \* Cursed be hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 \* Cursed be he that confirmeth not all the wordes of this Law to doe them: And all the people shall say: So be it.

CHAP. XXVII.

1 The promises to them that obey the commandements. 15 The threatenings to the contrary.

If thou shalt obey diligently the voice of the Lord thy God, and observe and doe all his commandements which I commaund thee this day, then the Lord thy God will prefer thee on high aboue al the nations of the earth.

2 And all these blessings shall come on thee, and ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the citie, and blessed also in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

5 Blessed shall be thy basket, & thy dough.

6 Blessed shalt thou be when thou comest in, & blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee in seven wayes.

8 The Lord shall commaund the blessing to be with thee in thy store houses, and in all that thou seest thine hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee a holy people vnto himselfe, as hee hath sworn vnto thee, if thou shalt keepe the commaundments of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is called vpon thee, and they shall be afraid of thee.

11 And the Lord shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord thy God giueth thee.

12 The Lord shall open vnto thee his good treasure, euen the heauen to giue raine vnto thy land in due season, and to blesse all the worke of thine hands, and thou shalt lend vnto many nations, but shalt not borrow thy selfe.

13 And the Lord shall make thee the head,

and not the taile, and thou shalt be aboue onely, and shalt not be beneath, if thou obey the commaundments of the Lord thy God, which I commaund thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the wordes, which I commaund you this day, either to the right hand or to the left, to goe after other gods to serue them.

15 \* But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commandements and his ordinances, which I commaund thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket bee, and thy dough.

18 Cursed shall bee the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou comest in, & cursed also when thou goest out.

20 The Lord shall send vpon thee cursing, trouble, and shame in all that which thou seest thine hand to doe, vntill thou be destroyed, and perish quickly, because of the wickednes of thy workes wherby thou hast forsaken me.

21 The Lord shall make y pestilence cleaue vnto thee, vntill hee hath consumed thee from the land whither thou goest to possesse it.

22 \* The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heat, and with the sword, & with blasting, and with the mildeu, and they shall puriue thee vntill thou perish.

23 And thine heauen that is ouer thine head, shall be as brass, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the raine of thy land, dust and ashes: euen from heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt be scattered through all the kingdoms of the earth.

26 And thy carkis shall be meate vnto all foules of the aire, and vnto the beasts of the earth, and none shall fray thou away.

27 The Lord will smite thee with the botch of Egypt, and with the emerodes, and with the scabbe, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madness, and with blindness, and with a stouping of heart.

29 Thou shalt also grope at noone dayes, as the blinde gropeth in darkenesse, and shalt not prosper in thy wayes: thou shalt neuer bee oppressed with wrong, and bee pouled euermore, and no man shall succour thee.

30 Thou shalt betroth a wife, & another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, & shalt not eat the fruit.

For the curses.

10/12. 3. 6.

Leuit 26. 14. lamous. 2. 17. malac. 2. 2. baruch. 2. 20.

For, fore.

For, rebuke.

Leuit. 26. 16.

For, drought.

k It shall giue thee no more moisture, then if it were of brass. For, out of the aire, as dust raised with winde.

l Some read, thou shalt be a terror and feare when they shall heare how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimony of their destruction, which signe for thy wickednesse thou shalt lacke. n In things most euident & cleare thou shalt lacke discretion and iudgement.

p Ebr make it comm n.



31 Thine eye shall be blaine before thine eyes, & thou shalt not eate thereof: thine ass shall be violently taken away before thy face, and shall not be restored vnto thee: thy sheep shall be giuen vnto thine enemies, & no man shall rescue them for thee.

32 Thy sonnes and thy daughters shall be giuen vnto another people, and thine eyes shall fill teares for them, euen till they fall out, and there shall be no power in thine hand

33 The fruit of thy land and all thy labours shall a people which thou knowest not, eate, and thou shalt neuer but suffer wrong, and violence alway.

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighes with a sore botch, that thou canst not be healed: euen from the sole of thy foot vnto the top of thine head.

36 The Lord shall bring thee & thy king (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowne, and there thou shalt serue other gods, euen wood, and stone:

37 And thou shalt be a wonder, a prouerbe and a common talke among all people, whither the Lord shall carie thee.

38 \* Thou shalt carie out much seed into the field, and shalt gather but little in: for the grasshoppers shall destroy it.

39 Thou shalt plant a vineyard, & dreesse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eat it.

40 Thou shalt haue olive trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine olives shall fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall goe into captiuitie.

42 All thy trees & fruit of thy land shall the greattopper consume.

43 The stranger that is among you, shall cline about thee by on his: and thou shalt come downe beneath alow.

44 He shall lend thee, and thou shalt not lend him: he shall be the head and thou shalt be the tayle.

45 Moreover, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, till thou bee destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shall be vpon thee for signes and wonders, and vpon thy seed for euer.

47 Because thou seruedst not the Lord thy God with ioyfulness, and with a good heart for the abundance of all things.

48 Therefore thou shalt serue thine enemies which the Lord shall send vpon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and he shall put a yoke of iron vpon thy necke, vntill hee haue destroyed thee.

49 The Lord shall bring a nation vpon thee from farre, euen from the end of the world, flying swift as an Eagle, a nation whose tongue thou shalt not vnderstand:

50 A nation of a fierce countenance, which will not regard the person of the old,

nor haue compassion of the yong.

51 The same shall eate the fruit of thy cattell, and the fruit of thy land vntill thou be destroyed, and hee shall leaue thee neither wheate, wine, nor oyle, neither thy increase of thy kine, nor the flocks of thy sheepe vntill hee haue brought thee to nought.

52 And hee shall beleage thee in all thy cities, vntill thy bre & strong walls fall downe, wherein thou trustedst in all the land: and he shall beleage thee in all thy cities throughout all thy land, which the Lord thy God hath giuen thee.

53 \* And thou shalt eate the fruit of thy bodie: eate the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnesse wherewith thine enemies shall enclose thee:

54 So that the man (that is tender and exceeding dainty among you) shall be grieued at his brother, and at his wife, that lieth in his bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom hee shall eat, because hee hath nothing left him in that siege and straitnesse, wherewith thine enemies shall beleage thee in all thy cities.

56 The tender and daintie woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnesse and tendernesse) shall be grieued at her husband that lieth in her bosome, and at her sonne and at her daughter,

57 And at her afterbirth (that shall come out from betwene her feet) and at her children, which shee shall beare: for when all things lacke, she shall eat them secretly, during the siege and straitnesse, wherewith thine enemy shall beleage thee in thy cities.

58 If thou wilt not keepe and doe all the words of this Law (that are written in this booke) and feare this glorious & fearefull Name, THE LORD THY GOD,

59 Then the Lord wil make thy plagues wonderfull, and the plagues of thy seed, euen great plagues, and of long continuance, and sore diseases and of long durance.

60 Moreover, hee wil bring vpon thee all the diseases of Egypt, wherof thou wast afraid, and they shall cleaue vnto thee.

61 And euery sickness, and euery plague, which is not written in the booke of this Law, will the Lord heape vpon thee, vntill thou be destroyed.

62 And yet shall bee left few in number, where yee were as the starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to doe you good, and to multiply you, so hee will reioyce ouer you to destroy you, and bring you to nought, and yee shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall scatter thee among all people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowne nor thy fathers, euen wood and stone.

65 Also among these nations thou shalt finde

|| Or, first borne of thy bullocks.

|| Or, gates.

Leuit. 26. 29. 2. king. 6. 29. lament. 4. 10. baruk. 2. 3.

Chap. 15. 9.

f As came to passe in the dayes of Ioram king of Israel, 2. king. 6. 29. and when the Romanes besieged Ierusalem, Hunger shall bite her, that she shall be ready to eate her child before it be deuoured. u For he that offendeth in one is guiltie of all, James 2. 10.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written. Chap. 10. 23.

y Signifying, that it is a singular gift of God to be in a place whereas we may worship God purely, & declare our faith and religion.

o When they shall returne from their captiuitie.

p As he did Mafsch, Ioachim Zedekias and others.

Iere. 24. 9. and 25. 9. 1. king. 9. 7. Mich. 6. 15. hagg. 1. 6.

|| Or, be shaken before they be ripe.

q Vnder one kind he containeth all the vermine which destroy the fruits of the land: and this is an euident token of Gods curse.

r Gods plagues shall be euident signes that hee is offended with thee.

|| Or, barbarous, cruell, or impudent.



Ande no rest, neither shall the sole of thy foot haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne till thine eyes fall out, and a sorrowfull mind.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assistance of thy life.

67 In the morning thou shalt say, Would God it were evening, and at evening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shall bring thee into Egypt again with \* ships by the way, wherof I said vnto thee, Thou shalt see it no more againe: and there ye shall sel your selues vnto your greates for bondmen and bondwomen, and there shall be no buyer.

CHAP. XXIX.

2 The people are exhorted to obserue the Commandements. 10 The whole people from the heepest to the lowest, are comprehended vnder Gods covenant. 17 The punishment of him that flattereth himselfe in his wickednes. 24 The cause of Gods wrath against his people.

1 We are the \* wordes of the Couenant, which the Lord commaunded Moses to make with the children of Israel in the land of Moab, before the Couenant which he had made with them in Horeb.

2 And Moyses called all Israel, and said vnto them, Yee haue scene all that the Lord did before your eyes in the land of Egypt vnto Pharaoh, & vnto all his seruants, and vnto all his land,

3 The great tentations which thine eyes haue scene, those great miracles and wonders:

4 Yet the Lord hath not given you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yere in the wilderness: your clothes are not waxed old vpon you: neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no bread, neither drunk wine, nor strong drinke, that ye might know, how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon king of Heshbon, and Og king of Basan came out against vs vnto battell, and we slew them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 \* Keepe therefore the wordes of this Couenant, and doe them, that yee may prosper in all that ye shall doe.

10 Yee stand this day every one of you before the Lord your God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

11 Your children, your wives, and thy stranger that is in thy campe, fro the hether of thy wood, vnto the drawer of thy water,

12 That thou shouldest passe into the couenant of the Lord thy God, and into his oath which the Lord thy God maketh with thee this day,

13 For to establish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Ishak, and Iaakob.

14 Neither make I this couenant, and this oath with you onely,

15 But auell with him that standeth here with vs this day before the Lord our God, as with him: that is not here with vs this day.

16 For yee know how wee haue dwelt in the land of Egypt, and how wee passed thorow the middes of the nations which ye passed by.

17 And yee haue scene their abominations, and their idoles (wood, and stone, silver and gold) which were among them,

18 That there should not bee among you man nor woman, nor family, nor tribe, which should turne his back away this day from the Lord our God, to goe and serue the gods of these nations, and that there should not bee among you any roote that bringeth forth gall and wormewood.

19 So that when he heareth the wordes of this curse, he shall blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubbornnes of mine owne heart, thus adding drunkennesse to thirt.

20 The Lord will not be mercifull vnto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and euery curse that is witten in this booke, shall light vpon him, and the Lord shall put out his name from vnder heauen.

21 And the Lord shall separate him out of all the tribes of Israel, according vnto all the curses of the Couenant, that is witten in the booke of this Law.

22 So that the generation to come, euen your children, that shall rise by after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

23 (For at that land that burne with him: stone and salt: it shall not be sowed, nor bring forth, nor any grasse shall growe therein, like as in the ouerthrowing of Sodom, and Gomorah, Admah, and Seboim, which the Lord ouerthrew in his wrath and in his anger.)

24 Then shall all nations say, \* Wherefore hath the Lord done thus vnto this land: how fierce is this great wrath?

25 And they shall answer, Because they haue forsaken the Couenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods, and worshipped them: euen gods which they knew not, and which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hore against this land, to bring vpon it euery curse that is witten in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in

Or, thou shalt be in doubt of thy life.

z Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe through,

a That is, the articles, or conditions,

b At the first giuing of the Law, which was fortie yeres before,

c The proofes of my power,

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if he not giuen him from aboue,

e Made by mans arte, but Manna, which is called the bread of Angels,

Chap. 4 6. 1. king. 2 3.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him,

g Alluding to them, that when they made a sure couenant, diuided a beast in twaine, and past betwene the parts diuided, Gene. 15. 10.

h Meaning, their posteritic.

i Such sinne, as the bitter fruit thereof might choke and destroy you.

As 8. 23. Or, flatter. k For as he that is thirke, desireth to drinke much, so he that followeth his appetites, seeketh by all meanes, and yet cannot be satisfied.

l Gods plagues vpon them that rebell against him, shall be so strange, that all ages shall be astonished.

Gen. 19. 24, 25.

1 King. 9. 8. ierem. 22. 8.

Or, which had not giuen them a land to possesse.



m Moses therein reprovech their curiositie, which seek those things that are onely known to God: and their negligence that regard not that which God hath revealed unto them, as the Law.

great indignation, and hath cast them into another land, as appeareth this Day.  
29 The secret things belong to the Lord our God, but the things revealed belong unto vs, and to our children for ever, that wee may doe all the wordes of this Law.

CHAP. XXX.

1 Mercy shewd when they repent. 6 The Lord doeth circumsise the heart. 11 All excuse of ignorance is taken away. 15. 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOW when all these things shall come upon thee, either the blessing or the curse which I have set before thee, and thou shalt turne into thine heart among all the nations, whither the Lord thy God hath drinen thee,

2 And shalt returne unto the Lord thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine heart and with all thy soule.

3 Then the Lord thy God will cause thy captives to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the utmost part of heauen, from thence will the Lord thy God gather thee, and from thence will he take thee.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and hee will shew thee fauour, and will multiply thee about thy fathers.

6 And the Lord thy God will circumsise thine heart, and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with all thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them that hate thee, and persecute thee.

8 Returne thou therefore, and obey the voice of the Lord, and do all his commandments, which I commaund thee this day.

9 And the Lord thy God will make thee plenteous in every worke of thine hand, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of the land for thy wealth: for the Lord will turne againe and reioyce over thee to doe thee good, as hee reioyced ouer thy fathers.

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandments, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart, and with all thy soule.

11 For this commandment which I commaund thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldst say, Who shall goe by vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?  
13 Neither is it beyond the Sea, that thou shouldst say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the word is very neere vnto thee: euen in thy mouth and in thine heart, for to doe it.

15 Behold, I have set before thee this day life and good, death and euill,

16 In that I commaund thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandments, and his ordinances, and his lawes, that thou mayest liue and bee multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possess it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt bee seduced, and worship other gods, and serue them,

18 I vponounce vnto you this day, that yee shall surely perish, yee shall not prolong your dayes in the land, whither thou passest ouer Iordun to possess it.

19 I call heauen and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life, that both thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy dayes: that thou maiest dwell in the land which the Lord swaue vnto thy fathers, Abraham, Ishaac, and Iacob, to giue them.

CHAP. XXXI.

27 Moses preparing himselfe to die, appointeth Ioshua to rule the people. 9 Hee giueth the Law to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witness betwene him and them. 23 God confirmeth Ioshua. 29 Moses sheweth them that they will rebell after his death.

Then Moses went and spake these wordes vnto all Israel,

2 And said vnto them, I am an hundred and twentie yeere olde this day: I can no more goe out and in: also the Lord hath said vnto me, Thou shalt not goe ouer this Iordun.

3 The Lord thy God he will go ouer before thee: hee will destroy these nations before thee, and thou shalt possess them, Ioshua, hee shall goe before thee, as the Lord hath said.

4 And the Lord shall doe vnto them, as hee did to Sihon and to Og kings of the Amorites, and vnto their land, whom hee destroyed.

5 And the Lord shall giue them before you, that yee may doe vnto them according vnto every commandment, which I haue commaunded you.

6 Plucke by your hearts therefore, and be strong: dread not nor bee afraid of them: for the Lord thy God himselfe dooth goe with thee: hee will not faile thee, nor forsake thee.

7 And Moses called Ioshua, and said vnto him in the sight of all Israel, Bee of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherit.

k Euen the Law and the Gospel, 1 By faith in Christ.

m So that to loue and obey God, is onely life and felicitie. n He addeth these promises to signifie that it is for our profite that we loue him, and not for his.

Chap. 4. 26.

o That is, loue & obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office.

Num. 26. 12. chap. 3. 26.

Num. 27. 18.

Num. 31. 24.

b Into your hands. Chap 7. 2.

|| Or, be of good courage.

c For he that must governe the people hath need to be valiant to repress vice, and constant to maintain vertue.

a By calling to remembrance, both his mercies, and his plagues.

b In true repentance is no hypocrisy.

c Euen to the worlds end, d And bring thee into thy country.

e God will purge all thy wicked affection which thing is not in thine owne power to doe.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce, or to be sad: but he wisth this manner of speech, to declare the loue that he beareth vnto vs. h The Law is so euident, that none can pretend ignorance. Rom. 10. 6.

i By heauen and the sea, hee meaneth places most farre distant.



d. Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour and assistance.

8 And the Lord himselfe doeth a goe before thee: hee will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomfited.

9 And Moses wrote this Law, and deliuered it vnto the Priests the sonnes of Leui, (which bare the arke of the Couenant of the Lord) and vnto all the Elders of Israel.

10 And Moses commanded them, saying, \* Every seventh yeere \* when the yeere of freedom shall bee in the feast of the Tabernacles:

11 When all Israel shall come to appeare before the Lord thy God in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe, and obserue all the words of this Law,

13 And that their children which they haue not knownen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither yee goe ouer Iordn to possess it.

14 And when the Lord sayd vnto Moses, Behold, thy dayes are come, that thou must die: Call Ioshua and stand yee in the Tabernacle of the Congregation that I may giue him a charge. So Moses and Ioshua went, and stood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude stood ouer the doore of the Tabernacle

16 And the Lord sayd vnto Moses, Behold, thou shalt sleepe with thy fathers, and this people will rise vp, and goe a whoring after the gods of a strange land (whither they goe to dwell therein) and will forsake me, and breake my couenant which I haue made with them.

17 Therefore my wrath will waxe hote against them at that day, and I will forsake them, and will hide my face from them: then they shall be consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon mee, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write yee this song for you, and teach it the children of Israel: put it in their mouthes, that this song may bee my witness against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers) that floweth with milke and honie, and they shall eat, and fill themselves, and waxe fatte: then shall they turne vnto other gods, and serue them, and contemne mee, and breake my couenant,

21 And then when many aduersities and tribulations shall come vpon them, this song shall I answer them to their face, as a witness: for it shall not bee forgotten out of the mouthes of their posteritie: for I know their imagination which they goe about euen now, before I haue brought them into the land which I sware.

22 Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And God gaue Ioshua the sonne of Nun a charge, and sayd, \* Bee strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 And when Moses had made an end of writing the words of this Law in a booke vntill he had finished them,

25 Then Moses commaunded the Leuites, which bare the Arke of the Couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the Couenant of the Lord your God, that it may bee there for a witness against thee.

27 For I know thy rebellion & thy stiffe necke: behold, I being yet aliue with you this day, ye are rebellious against the Lord: how much more then after my death?

28 Gather vnto me all the elders of your tribes, and your officers, that I may speake these words in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will utterly be corrupt, and turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, because ye wil commit euill in the sight of the Lord, by promoting him to anger through the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, vntill he had ended them.

CHAP. XXXII.

The song of Moses concerning 7 Gods benefites toward the people, 15 and their ingratitude toward him, 20 God menaceth them, 21 and speaketh of the vocation of the Gentiles. 46 Moses commaundeth to teach the Law to the children, 49 God forewarneth Moses of his death.

1 Hearken ye heauens, and I will speake: and let the earth heare the words of my mouth.

2 My doctrine shall drop as the raine, and my speech shall steele as the dew, as the showre vpon the herbes, & as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the mighty God, for all his wayes are iudgement: God is true, and without wickednesse: iust, and righteous is he.

5 They haue corrupted themselves toward him by their vice, not being his children, but a forward and crooked generation.

6 Doe yee so reward the Lord, O foolish people

1 That these euils are come vpon them, because they forsooke me.

Josb, 1. 6.

m Of thine infidelitie, when thou shalt turne away from the doctrine contained therein, n A; gouernors, Iudges, and Magistrates.

o By idolatrie, and worshipping of images, which are the worke of your hands.

a As witnesses of this peoples ingratitude.

b He desireth that he may speake to Gods glory, and that the people,

as the greene grasse may receiue the dew of his doctrine.

c The Hebrew word is Rocke: noting that God

only is mighty, faithfull, and constant in his promise.

Nehem. 8. 2. Chap. 15. 1.

e Before the Arke of the couenant which was the signe of Gods presence, and the figure of Christ.

f Which were not borne when the Law was giuen.

g Or, commande-ment.

h In a cloud that was fashioned like a pillar.

i That is, I will take my fauour from them: as to turne his face toward vs, it shew vs his fauour.

k To preferre you and your children from idolatrie, by remembering Gods benefites.

l For this is the nature of flesh, no longer to obey God, then it is vnder the rod,



d Not according to the common creation, but he hath made thee a new creature by his Spirit,

people and unwise: is not hee thy father, that hath bought thee? he hath made thee, and proportioned thee.

7 Remember the dayes of olde: consider the yeeres of so many generations: alike thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most hie God diuided the nations their inheritance, when hee separated the sonnes of Adam, hee appointed the borders of the people, according to the number of the children of Israel.

9 For the Lords portion is his people: Jaakob is the lot of his inheritance.

10 He found him in the land of the wilderness, in a waste and roaring wilderness: he led him about, hee taught him, and kept him as the apple of his eye.

11 As an Eagle stretcht by her nest, stretcheth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him, and there was no strange god with him.

13 He carried him by to the hie places of the earth, that he might cate the fruits of the fields, and he caused him to sucke honey out of the stone, and oyle out of the hard rocke;

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Bashan, and goates, with the fatte of the graines of wheate, and the red liquor of the grape hast thou drunke.

15 But he that should haue beene by right, when hee warded fat, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fatnesse: therefore hee forooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto demils, not to God, but to gods whom they knew not: newe gods that came newly by, whom their fathers feared not.

18 Thou hast forgotten the mighty God, that begate thee, and hast forgotten God that found thee.

19 The Lord then saw it, and was angry for the prouocation of his sonnes and of his daughters.

20 And hee sayd, I will hide my face from them: I will see what their end shall be: for they are a stoward generation, children in whom is no faith.

21 They haue moued me to ielousie with that which is not God: they haue prouoked mee to anger with their vanities: and I will mooue them to ielousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shall burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shall be burnt with hunger, and

consumed with heate, and with bitter destruction: I will also send the teeth of beasts vpon them, with the ventine of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both the young man & the young woman, the suckling with the man of gray haire.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the fury of the eonomie, lest their aduersaries should waxe proud, and lest they should say, Our hee hand, and not the Lord hath done all this.

28 For they are a nation void of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstand this: they would consider their latter end.

30 How should one chase a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vineis of y vine of Sodom, and of the vines of Gomorrah: there grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poison of dragons, and the cruell gall of Asps.

34 Is not this layd in store with me, and sealed by among my treasures?

35 Vengeance & recompense are mine: their foote shall slide in due time: for the day of their destruction is at hand, and the things that shall come vpon them make haste.

36 For the Lord shall iudge his people, and repent towards his seruants, when hee seeth that their power is gone, and none shut vp in hold nor left abroad.

37 When men shall say, Where are their gods, their mighty God in whom they trusted,

38 Which did eate the fat of their sacrifices, and did drinke the wine of their drinke offering: let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, and there is no gods with mee: I kill and giue life: I wound, and I make whole: neither is there any that can deliuer out of mine hand.

40 For I lift vp mine hand to heauen, and say, I liue for ever.

41 If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrows drunke with blood, (and my sword shall cate flesh) for the blood of the slaine, and of the captiues, when I begin to take vengeance of the enemy.

43 Wee nations, prayse his people: for hee will auenge the blood of his seruants, and will execute vengeance vpon his aduersaries, and will bee mercifull vnto his land, and to his people.

o They shall be slaine both in the field and at home.

p Reioycing to see the godly afflicted, and attributing that to themselves, which is wrought by Gods hand.

q They would consider the felicity that was prepared for them, if they had obeyed God.

r The fruits of the wicked are as poison, detestable to God, and dangerous for man.

Ecclus. 28. 1. rom. 12. 19. heb. 10. 30.

Or, change his minde.

When neither strong nor weak in a manner remaine.

1. Sam. 13. 2. W. s. d. 16. 13.

That is, I sweare, reade Gen. 14. 22

Rom. 15. 10. u Whether the blood of Gods people be shed for their sinnes, or trial of their faith, hee promitteth to reuenge it.

e When God by his prouidence diuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance to all his people Israel.

f To teach them to flie.

g Meaning, of the land of Canaan, which was hie in respect of Egypt.

h That is, abundance of all things euen in the very rockes.

i Hee sheweth what is the principall end of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth new, whatsoever man inuenteth, be the error neuer so olde.

m He collech then Gods children, not to honour them, but so they them from what dignitie they are fallen.

n Which I haue not fauoured, nor giuen my lawes vnto them.



|| Or, Ioshua.

Chap. 6. 6. and 11. 18.

x For I will performe my promise vnto you, Isa. 55. 1. 0. Num. 27. 12.

Gen 25. 8. Num. 20. 25, 28 and 33. 38.

Num. 20. 12, 13. and 27. 14. || Or, of Irist. y Ye were not earnest and constant to inmaintaine mine honour.

a This blessing containeth not onely a simple prayer, but an assurance of the effect thereof. b Meaning, infinite Angels. c Ebr. his Saints, that is the children of Israel. d. As thy disciples. e To vs and our successors. || Or, Moses. || Or, Israel. f Reuben shall be one of the tribes of Gods people, though for his sinne his honour be diminished and his family but small. g Signifying that he should hardly obtaine Iakobs promise, Ge. 49. 8 Exod 28. 30.

44 ¶ Then Moses came and spake all the words of this song in the audience of the people, he and || Hozia the sonne of Amin.

45 ¶ When Moses had made an ende of speaking all these words to all Israel,

46 ¶ Then he sayd vnto them, \* Set your hearts vnto all the words which I testifie againt you this day, that yee may command them vnto your children, that they may obserue and doe all the words of this Law.

47 For it is no \* vaine word concerning you, but it is your life, and by this word yee shall prolong your dayes in the land, whither yee goe ouer Jordan to possesse it.

48 \* And the Lord spake vnto Moses the selfe same day, saying,

49 Goe vp into this mountaine of Abarim, vnto the mount Sebo, which is in the land of Moab, that is ouer againt Jericho: and behold the land of Canaan, which I giue vnto the children of Israel for a possession.

50 And die in the mount which thou goest vp vnto, and thou shalt bee \* gathered vnto thy people, \* as Aaron thy brother died in mount Hor, and was gathered vnto his people,

51 Because ye \* trespassed againt me among the children of Israel, at the waters of Meribah, at Kadeth in the wilderness of Zin: for ye y sanctified me not among the children of Israel.

52 Thou shalt therefore see the land before thee, but shalt not goe thither, I meane, into the land which I giue the children of Israel.

CHAP. XXXIIII.

¶ Moses before his death blesseth all the tribes of Israel. 26 There is no god like to the God of Israel. 29 Nor any people like vnto hss.

Now this is the \* blessing wherewith Moses the man of God blessed the children of Israel before his death, and said,

2 The Lord came from Sinai, and rose vp from Seir vnto them, & appeared clearly from mount Paran, and hee came with ten \* thousands of Saints, and at his right hand a fiery Law for them.

3 Though hee loue the people, yet \* all thy Saints are in thine hands: and they are humbled at \* thy seete, to receiue thy words.

4 Moses commanded vs a Law for an inheritance of the Congregation of Iakob.

5 Then || he was among the || righteous people, as King, when the heads of the people, and the tribes of Israel were assembled.

6 ¶ Let \* Reuben liue, & not die, though his meane be a small number.

7 ¶ And thus he blessed Iudah, and said, Heare, O Lord, the voyce of Iudah, and hang him vnto his people: his hands shall bee \* sufficient for him, if thou helpe him againt his enemies.

8 ¶ And of Levi he said, Let thy \* Thammun and thoue Arun bee with thine Holy one whom thou diddest choose in Bassah,

and didst cause him to strue at the waters of Meribah.

9 ¶ Who sayd vnto his father and to his mother, \* I haue not seene him, neither knew hee his brethren, nor knew his owne children: for they obserued thy worde, and kept thy covenant.

10 ¶ They shall teach Iakob thy iudgements, and Israel thy Law: they shall put incense before thy face, and the burnt offering vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his hands: \* smite thow the loynes of them that rise againt him, and of them that hate him, that they rise not againe.

12 ¶ Of Benjamin he said, The beloved of the Lord shall \* dwell in safety by him: the Lord shall conserue him all the day long, and dwell betweene his shoulders.

13 ¶ And of Ioseph hee sayd, Blessed of the Lord is his land, for the sweetnesse of heauen, for the dew, and for the || depth lying beneath,

14 And for the sweet increase of the sunne, and for the sweet increase of the moone,

15 And for the sweetnesse of the top of the ancient mountaines, and for the sweetnesse of the old hilles,

16 And for the sweetnesse of the earth, and abundance thereof: and the good will of him that dwelt in the \* bush, shall come vpon the head of Ioseph, and vpon the toppe of the head of him that was \* separated from his brethren.

17 His beauty shall bee like his first borne bullocke, and his shornes as the horns of an Antelope: with them hee shall smite the people together, even the ends of the world: these are all the ten thousands of Ephraim, and these are the thousands of Danasheh.

18 ¶ And of Zebulun he sayd, Reioyce, Zebulun, in thy \* going out, and thou, Issachar, in thy tents.

19 ¶ They shall call the people vnto the Pmountaine: there they shall offer the sacrifices of righteousnesse: for \* they shall sucke of the abundance of the sea, and of the treasures hid in the land.

20 ¶ (And of Gad he said, Blessed be hee that enlargeth Gad: hee dwelleth as a lion, that catcheth for his pray the arme with the head.

21 And hee looked to himselfe at the beginning, because there was a portion of the \* Lawgiver hidde: yet hee shall come with the heads of the people, to execute the iustice of the Lord, and his iudgements with Israel.

22 ¶ And of Dan he sayd, Dan is a lions whelp: he shall leape from Bassan.

23 ¶ And of Saphai hee said, Dan shall be filled with fauour, and filled with the blessing of the Lord: possesse \* the West and the South.

24 ¶ And of Asher he sayd, Asher shall be blessed with children: hee shall be acceptable vnto his brethren, and shall dip his foot in oyle.

25 ¶ Thy shoes shall bee a yron and brass, and

h He preferred Gods glory to all natural assistance, Exod. 32. 29.

i He declarereth that the ministers of God haue many enemies, and therefore haue need to be prayed for.

k Because the Temple should be built in Zion, which was in the tribe of Benjamin, hee streweth that God should dwell with him there. || Or, fountains.

l Which was God appearing vnto Moses, Exod. 3. 2. Gen. 49. 26. || Or, strength.

m In thy prosperous voyages vpon the sea, Gen. 49. 13.

|| Or, mount Zion. n The tribe of Zebulun.

o That is the portion of the Gadites and others on this side Jordan, was Gods, though it was not so known.

p Meaning, neere the sea.

q Thou shalt be strong, or thy countrey full of mettall. It seemeth that Simeon is left out because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.



and thy strength shall continue as long as thou livest.

26 ¶ There is none like God, O righteous people, which rideth upon the heavens for thine helpe, & on the cloudes in his glory.

27 The eternall God is thy refuge, and under his armes thou art for ever : hee shall cast out the enemy before thee, and will say, Destroy them.

28 Then Israel : the fountaine of Jaakob shall dwell alone in safetye in a lande of wheate, and wine : also his heavens shall drop the dew.

29 Blessed art thou, O Israel : who is like unto thee, O people saued by the Lord, the shield of thine helpe, and which is the sworde of thy glory : therefore thine enemies shall be in subiection to thee, and thou shalt tread upon their hie places.

CHAP. XXXIII.

1 Moses seeth all the land of Canaan. 5 Hee dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses rowme. 10 The praise of Moses.

¶ Then Moses went from the plaine of Moab vp into mount Nebo unto the top of Pithag that is ouer against Jericho: and the Lord shewed him \* all the land of Gilead, vnto Dan,

2 And all Naphtali and the land of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost Sea :

3 And the South, and the plaine of the valley of Jericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, \* This is the land which I sware vnto Abraham, to Izhak & to Jaakob, saying, I will giue it vnto thy seede : I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither.

5 So Moses the seruant of the Lord died there in the land of Moab, according to the word of the Lord.

6 And he buried him in a halley in the land of Moab ouer against Beth peor, but no man knoweth of his sepulchre vnto this day.

7 Moses was now an hundredth & twinty yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes : to the dayes of weeping and mourning for Moses were ended.

9 And Ioshua the sonne of Nun was full of the spirit of wisdom : for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, and did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew face to face)

11 In all the miracles & wonders which the Lord sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mighty hand and all that great feare, which Moses wrought in the sight of all Israel.

Gen. 12. 7. and 13 15.

c To wit, the Angel of the Lord, Iude 9. d That the Iewes might not haue occasion thereby to commit idolatrie.

e Hereby appeareth the fauour of God, that leaueth not his Church destitute of a gouernour, f Vnto whom the Lord did reueale himselfe fo plainly, as Exod. 33. 11. g Meaning, the power of God working by Moses in the wilderness.

r Who was plentiful in issue as a fountaine.

f Thine enemies for feare shall lie and faine to be in subiection,

a Which was a part of mount Abarim, Num. 27. 12. Chap. 3. 27. 2 mac. 2. 4. b Called Mediterraneum,

The booke of Ioshua.

THE ARGUMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as hee promised by the mouth of Moses, that a Prophet should bee raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18. 15 : so hee sheweth him selfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, hee raiseth vp Ioshua to be ruler & gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Ioshua might bee confirmed in his vocation, and the people also might haue none occasion to grudge, as though hee were not approoued of God : hee is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defend them with strength, that hee lacked nothing which either belonged to a valiant captaine, or a faithfull minister. So hee ouercommeth all difficulties, and bringeth them into the land of Canaan : the which according to Gods ordinance bee diuideth among the people, and appointeth their borders : hee establisheth the lawes and ordinances, and purteth them in remembrance of Gods manifold benefices, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are contained 2576 yeeres, For from Adam vnto the flood are 1656 : from the flood vnto the departure of Abraham out of Caldea. 423 : and from thence to the death of Ioseph 290. So that the Genesis containeth 2369. Exodus 140, the other three bookes of Moses 40, Ioshua 27. So the whole make 2576 yeeres.

CHAP. I.

2 The Lord encourageth Ioshua to invade the land. 4 The borders & limits of the land of the Israelites. 5 The Lord promiseth to assist Ioshua, if he obey his word. 11 Ioshua commaundeth the people to prepare themselves to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

¶ Now after the death of Moses the seruant of the Lord, the Lord spake vnto Ioshua y sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead : now therefore arise, goe ouer this Iorden, thou, and all this people vnto the land which I giue thee, that is, to the children of Israel.

3 \* Euery place that the sole of your foote shall tread vpon, haue I giuen you, as I said vnto Moses.

4 \* From the wüldernesse, and this Lebanon euen vnto the great riuier, the riuier Euphrates : all the land of the Hittites, euen vnto the great Sea toward the

Chap. 1. 9. Deut. 1. 24. b Of Zin, called Kadesh & Paran, Or, Euphrates. c Meaning, the whole land of Canaan. d Called Mediterraneum.

a The beginning of this booke dependeth on y last Chapter of Deut, which was written by Ioshua as a preparation to his history.

the going downe of the sunne, shall bee your coait.

5 There shal not a man be able to withstand thee all the dayes of thy life: as I was with Holes, so will I be with thee: \* I will not leaue thee nor forsake thee.

6 \* Be strong and of a good courage: for vnto this people shalt thou diuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Duly be thou strong, & of a most valiant courage, that thou mayest obserue and doe according to all the Law which Holes my seruant hath commaunded thee: \* thou shalt not turne away from it to the right hand, nor to the left, that thou mayest prosper wither loeuer thou goest.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

9 Haue not I commaunded thee, saying, Be strong, and of a good courage, feare not, nor be discouraged: for I the Lord thy God will be with thee, whither loeuer thou goest.

10 ¶ Then Ioshua commanded the officers of the people, saying,

11 Passe thow the fosse, and commaund the people, saying, Prepare you vitailles: for s after three dayes yee shall passe ouer this Iordén, to goe in to possesse the land, which the Lord your God giueth you to possesse it.

12 ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasse spake Ioshua, saying,

13 \* Remember the word, which Holes the seruant of the Lord commaunded you, saying, The Lord your God hath giuen you rest, and hath giuen you this land.

14 ¶ Our wines, your children, and your cattell shall remaine in the land which Holes gaue you on this side Iordén: but yee shall goe ouer before your brethren armed, all that be men of warre, and that helpe them.

15 ¶ Until the Lord haue giuen your brethren rest, as well as to you, and until they also shall possesse the land, which the Lord your God giueth them: then shall ye returne vnto the land of your possession and shall possesse it, which land Holes the Lords seruant gaue you on this side Iordén, toward the sinne rising.

16 ¶ Then they answered Ioshua, saying, All that thou hast commaunded vs, wee will doe, and whither loeuer thou sendest vs, wee will goe.

17 As wee obeyed Holes in all things, so will wee obey thee: onely the Lord thy God be with thee, as he was with Holes.

18 ¶ Who loeuer shall rebel against thy commaundement, and wil not obey thy words in all that thou commaundest him, let him be put to death: onely be strong, and of good courage.

CHAP. II.

1 Ioshua sendeth men to spie Iericho, whom Rahab hideth. 11 Shee confesseth the God of Israel. 12 Shee requireth a signe for her deliuerance. 21

The spies returne to Ioshua with comforttable tidings.

¶ Then Ioshua the sonne of Nun sent out of a Shittim two men to spie secretly, saying, See view the land, and also Iericho: and they went, and came into an harlots house, named Rahab, and lodged there.

2 ¶ Then report was made to the king of Iericho, saying, Behold, there came men hither to night, of the children of Israel, to spie out the countrey.

3 ¶ And the king of Iericho sent vnto Rahab, saying, b ¶ Bring forth the men that are come to thee, and which are entered into thine house: for they bee come to search out all the land.

4 ¶ (But the woman had taken the two men, and hid them) therefore said she thus, There came men vnto mee, but I will not whence they were.

5 ¶ And when they shut the gate in the darke, the men went out, whither the men went I wote not: follow yee after them quickly, for ye shall ouertake them.

6 ¶ (But shee had brought them by to the roofe of the house, and hid them with the stalkes of flaxe which she had spread abroad vpon the roofe.)

7 ¶ And certaine men pursued after them, the way to Iordan, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were asleepe, shee came by vnto them vpon the roofe,

9 ¶ And said vnto the men, I know that the Lord hath giuen you the land, and that the heart of you is fallen vpon vs, and that all the inhabitants of the land faint because of you.

10 ¶ For wee haue heard, how the Lord \* dried vp the water of the red Sea \* before you, when yee came out of Egypt, and what you did vnto the two Kings of the Amorites, that were on the other side Iordan, vnto \* Sihon and to Og, whom yee vtterly destroyed:

11 And when we heard it, our hearts didd faint, and there remained no more courage in any because of you: for \* the Lord your God, he is the God in heauen above, and in earth beneath.

12 ¶ Now therefore, I pray you, sweare vnto me by the Lord, that as I haue shewed you mercie, yee will also shew mercie vnto my fathers house, and giue mee a true token.

13 ¶ And that yee will saue alme my father and my mother, and my brethren, and my sisters, and all that they haue: and that yee will deliuer our \* soules from death.

14 ¶ And y men answered her, ¶ Our life for you to die, if ye utter not this our businesse: and when the Lord hath giuen vs the land, we will deale mercifully & truly with thee.

15 ¶ Then shee let them downe by a corde thow the window: for her house was vpon the towne wall, and shee dwelt vpon the wall.

16 ¶ And she said vnto them, See you into the s mountaine, lest the pursuers meete with you, and hide your selues there three dayes,

a Which place was in the plaine of Moab nere vnto Iord.

Heb. i. 13. i. 25. Or, tauerms house or bestefe.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his working.

c Meaning, vpon the house: for then their houses were flat about, so that they might doe their businesse there vpon.

d For so God promised, Deut. 28. 7. chap. 5. 1.

Exod. 14. 21, 22. Chap 4. 23.

Num. 21. 24.

¶ Or, melted. ¶ Or, spirit. c Herein appeareth the great mercie of God, that in this common destruction he would draw a most miserable sinner to repent and confesse his Name.

¶ Or, liues. f We warrant you on paine of our liues.

g Which was nere vnto the citie.

Heb. 13. 5.

Deut. 31. 23.

¶ Or, grow stronger and stronger.

Deut. 5. 32.

and 28. 14.

e He sheweth wherein consisteth true prosperitie, euen to obey the word of God.

f Shewing that it was not possible to gouerne well without continuall studie of Gods word.

¶ Or, gouerne wisely.

g Meaning, from the day that this was proclaimed, Chap. 3. 2.

Num. 32. 20.

h Which belonged to Sihon the king of the Amorites, and Og king of Bashan. ¶ Or, beyond Iordan, from Iericho

i By your request, but yet by Gods secret appointment, Deut. 33. 21.

k They doe not onely promise to obey him so long as God is with him: but to helpe to punish all that rebel against him.



dayes, vntill the pursuers be returned: then afterward may ye goe your way.

17 And the men said vnto her, We will be blamelesse of this thine oath, which thou hast made vs swear.

18 Behold, when we come into the land, thou shalt binde this cord of red threede in the window, whereby thou lettest vs down, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoever then doeth goe out at the doores of thine house into the street, his blood shall be vpon his head, and we will be guiltlesse: but whosoever shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

20 And if thou vetter this our matter, we will bee quit of thine oath, which thou hast made vs swear.

21 And shee answered, According vnto your words so bee it: then shee sent them away, and they departed, and shee bound the cord in the window.

22 And they departed, and came into the mountaine, and there abode thre dayes, vntill the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

23 So the two men returned, and descended from the mountaine, and passed ouer, and came to Ioshua the sonne of Nun, and told him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the Lord hath deliuered into our hands all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP. III.

3 Ioshua commandeth them to depart when the Arke remoueth. 7 The Lord promisseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

Then Ioshua rose very early, and they remooued from Shittim, and came to Iorden, hee, and all the children of Israel, and lodged there, before they went ouer.

2 And after three dayes the officers went thowout the hoste,

3 And commaunded the people, saying, When ye see the Arke of the couenant of the Lord your God, and the Priests of the Leuites bearing it, ye shall depart from your place, and goe after it.

4 Yet there shall be a space betweene you and it, about two thousand cubites by measure: ye shall not come neere vnto it, that ye may know the way, by the which ye shall goe: for ye haue not gone this way in times past.

5 (Now Ioshua had said vnto the people, Sanctifie your selues: for to morrow the Lord will doe wonders among you)

6 Also Ioshua spake vnto the Priests, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 Then the Lord said vnto Ioshua, This day will I beginne to magnifie thee

in the sight of all Israel, which shall know, that as I was with Moses, so will I bee with thee. Chap. 1. 5.

8 Thou shalt therefore commaund the Priests that beare the Arke of the couenant, saying, When ye are come to the brink of the waters of Iorden, ye shall stand still in Iorden.

9 Then Ioshua said vnto the children of Israel, Come hither, and heare the words of the Lord your God.

10 And Ioshua said, Hereby ye shall knowe that the liuing God is among you, and that hee will certainly cast out before you the Canaanites, and the Hittites, and the Iuites, and the Perizzites, and the Girgashites, and the Amouites, and the Iebusites.

11 Behold, the Arke of the Couenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you twelue men out of the tribes of Israel, out of euery tribe a man.

13 And as soone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from aboue, shall stand stil vpon an heape.

14 Then when the people were departed from their tents to goe ouer Iorden, the Priests bearing the Arke of the couenant, went before the people.

15 And as they that bare the Arke came vnto Iorden, the feete of the Priests that bare the Arke were dipped in the brink of the water, (for Iorden vseth to fill all his banks all the time of harvest)

16 Then the waters that came downe from aboue, staid vpon an heape, and departed farre from the citie of Adam, that was beside Saretan: but the waters that came downe toward the Sea of the wildernes, euen the salt Sea, failed, and were cut off: so the people went right ouer against Jericho.

17 But the Priests that bare the Arke of the Couenant of the Lord, stood drie within Iorden ready prepared, and all the Israelites went ouer thowt, vntill all the people were gone cleane ouer thowt Iorden.

CHAP. IIII.

2 God commandeth Ioshua to set vp twelue stones in Iorden. 8 The waters returne to their old course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

And when all the people were wholly Agone ouer Iorden (after the Lord had spoken vnto Ioshua saying,

2 Take you twelue men out of the people, out of euery tribe a man.

3 And commaund you them, saying, Take you hence out of the mids of Iorden, out of the place, where the Priests stood in a reuerence, twelue stones, which ye shall take away with you, and leaue them in the lodging, where you shall lodge this night.)

4 Then Ioshua called the twelue men, whome hee had prepared of the children of

e Euen in the chanel, where the streame had run, as verse 17.

d By this miracle in diuiding the water.

e Which should set vp twelue stones in remembrance of the benefite.

Psal. 114. 3.

Acts 7. 45.

s. Chron. 12. 15. eccles. 24. 30.

f Because the river was accustomed to be full, the miracle is so much the greater.

g Either tarying till the people were past, or as some reade, sure, as though they had bene vpon the drie land.

Deut. 27. 2.

a As Chap. 3. 17.

b Meaning, the place where they should campe.

h We shall be discharged of our oath, if thou doest promise this condition that followeth: for so shalt thou and thine be deliuered.

i Hee shall be guiltie of his owne death.

k So that others should thinke to escape by the same meanes.

l Or, scarlet coloured.

m To wit, the ouer Iorden.

n Which according to the Brewes was in march, and about 40. dayes after Moses death. b Which time was giuen for to prepare them vitallie, Chap. 1. 11. Or, mile.

Leuit. 20. 7. num. 11. 18. chap. 7. 13. 1. sam. 16. 5.



of Israel out of euery tribe a man.

5 And Joshua laid vnto them, Goe ouer before the Arke of the Lord your God, euen through the middes of Jordan, and take vp euery man of you a stone vpon his shoulder, according vnto the number of the tribes of the children of Israel,

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Jordan were cut off before the Arke of the covenant of the Lord: for when it passed through Jordan, the waters of Jordan were cut off: therefore these stones are a memoriall vnto the children of Israel for euer.

8 Then the children of Israel did euen so as Joshua had commanded, and tooke vp twelve stones out of the middes of Jordan, as the Lord had sayd vnto Joshua, according to the number of the tribes of the children of Israel, and caried them away with them vnto the lodging, & laid them downe there.

9 And Joshua set vp <sup>d</sup> twelve stones in the middes of Jordan, in the place where the feete of the Priests, which bare the Arke of the Couenant, stood, and there haue they continued vnto this day.

10 <sup>e</sup> So the Priests, which bare the Arke, stood in the middes of Jordan, vntill euery thing was finished that the Lord had commaunded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people hastned and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests <sup>e</sup> before the people.

12 <sup>e</sup> And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen fourtie thousand prepared for warre, went before the Lord vnto battell, into the plaine of Jericho.

14 That day the Lord magnified Joshua in the sight of Israel, and they feared him, as they feared Moses all dayes of his life.

15 And the Lord spake vnto Joshua, saying,

16 Command the Priests that beare the Arke of the testimony, to come vp out of Jordan.

17 Joshua therefore commaunded the Priests, saying, Come ye vp out of Jordan.

18 And when the Priests that bare the Arke of the covenant of the Lord, were come vp out of the mids of Jordan, and as soone as the soles of the Priests feete were set on the dry land, the waters of Jordan returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 <sup>e</sup> So the people came vp out of Jordan the tenth day of the first moneth, and pitched in Gilgal, in the East side of Jericho.

20 Also, the twelve stones, which they tooke out of Jordan, did Joshua pitch in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and say, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Jordan on dry land:

23 For the Lord your God dried by the waters of Jordan before you, vntill ye were gone ouer, as the Lord your God did the red sea, which hee dried vp before vs, till wee were gone ouer,

24 That all the people of the world may know that the hand of the Lord is mighty, that ye might feare the Lord your God continually.

CHAP. V.

- 1 The Canaanites are afraid of the Israelites.
- 2 Circumcision is commaunded the second time.
- 10 The Passouer is kept.
- 12 Manna ceaseth.
- 13 The Angel appeareth vnto Joshua.

**N**OW when all the kinges of the Amorites, which were beyond Jordan Westward, and all the kinges of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Jordan before the children of Israel vntill they were gone ouer, their heart fainted, and there was no courage in them any more because of the children of Israel.

2 <sup>e</sup> That same time the Lord sayd vnto Joshua, Make thee sharpe knives, and returne, and circumcise the sonnes of Israel the second time.

3 Then Joshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskins.

4 And this is the cause why Joshua circumcised all the people, euen the males that came out of Egypt, because all the men of warre were dead in the wilderness by the way after they came out of Egypt.

5 For all the people that came out, were circumcised: but all the people that were borne in the wilderness by the way after they came out of Egypt, were not <sup>a</sup> circumcised.

6 For the children of Israel walked forty yeeres in the wilderness, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whom the Lord sware, that hee would not shew them the land, which the Lord had swoyne vnto their fathers, that hee would giue vs, euen a land that floweth with milke and honie.

7 So their sonnes whom hee rayled by in their stead, Joshua circumcised: for they were uncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they were whole.

9 After, the Lord said vnto Joshua, This

Exod. 14. 21, 24. Gods benefites stee for a further condemnation to the wicked, and stirre vp his to reuerence him, and obey him.

a The Amorites were on both sides Jordan, whereof two kinges were slaine already on the side toward Moab.

Exod. 4. 25. b For now they had left it off about 40. yeeres. c Gilgal was so called, because they were there circumcised.

d For they looked daily to remouue at the Lords commandment: which thing they that were new circumcised, could not doe without great danger. Num. 14. 23.

e For their fore was so grieuous that they were not able to remoue.

e God commanded, that not onely we our selues, profite by his wonderfull works, but that our posteritie may know the cause thereof, and glorifie his name.

d Besides the twelve stones which were carried by the tribes and set vp in Gilgal.

e Meaning, in the presence or sight of the people. Num. 3. 27, 29.

f That is, before the Arke.

g Or, reuerenced him.

g Because the Arke testified Gods presence, and the tables of the Law contained therein, signified Gods will toward his people.

h Called Abib or Nisan, containing part of March, and part of April,



f By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or the forerkin, whereby you were like to the Egyptians.

Day I have taken away y<sup>e</sup> name of Egypt from you: wherefore bee called the name of that place Gilgal, unto this day.

10 And the children of Israel abode in Gilgal, and kept the feast of the Passouer the fourteenth day of the month at euen in the plaine of Jericho.

11 And they did eate of the corne of the land, on the morrow after the Passouer, unleaueed bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eat of the fruit of the land of Canaan that year.

13 And when Joshua was by Jericho, he lift vp his eyes and looked: and beholde, there stood a \* man against him hauing a sword drawn in his hand: And Joshua went vnto him, and said vnto him, Art thou on our side, or on our adueraries?

14 And hee said, Nay, but as a captaine of the hoste of the Lord am I now come: then Joshua fell on his face to the earth, and s<sup>aid</sup> worship, and sayd vnto him, What sayth my Lord vnto his seruant?

15 And the captaine of the Lordes hoste sayd vnto Joshua, \* Look the those off thy footes: for the place whereon thou standest, is holy: and Joshua did so.

CHAP. VI.

3 The Lord instructeth Joshua what he should doe, as touching Jericho. 6 Joshua commadeth the Priests and warriors what to doe. 20 The wales fall, 22 Rahab is saved. 24 All is burnt saue gold and metall. 26 The curse of him that buildeth the citie.

N<sup>ow</sup> Jericho was shut vp, and closed, because of the children of Israel: none might goe out nor enter in.

2 And the Lord sayd vnto Joshua, Behold, I haue giuen into thine hand Jericho and the king thereof, and the strong men of warre.

3 All yete therefore that be men of warre, shall compass the citie, in going round about the citie <sup>6</sup> once: thus shall you doe fixe dayes:

4 And seven Priests shall beare seven trumpets of rammes hornes before the Arke: and the seventh day ye shall compass the citie seven times, and the Priests shall blow with the trumpets.

5 And when they make a long blast with the rammes horn, and yete heare the sound of the trumpet, all the people shall shout with a great shout: then shall the wall of the citie fall downe flat, and the people shall ascend vp, euery man streight before him.

6 Then Joshua the sonne of Nun called the Priests and layd vnto them, Take vp the Arke of the Couenant, and let seven Priests beare seven trumpets of rammes hornes before the Arke of the Lord.

7 But hee layd vnto the people, I So and compass the citie: I let him that is armed, goe forth before the Arke of the Lord.

8 And when Joshua had spoken vnto

the people, the seven Priests beare the seven trumpets of rammes hornes, and went forth before the Arke of the Lord, and blew with the trumpets, and the Arke of the couenant of the Lord followed them.

9 And the men of armes went before the Priests that blew y<sup>e</sup> trumpets: then the gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Joshua had commaunded the people, saying, Pee shall not shoute, neither make any noise with your voyce, neither shall a word proceed out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout.)

11 So the Arke of the Lord compassed the city, & went about it <sup>6</sup> once: then they returned into the hoste, and lodged in the campe.

12 And Joshua rose early in the morning, and the Priests beare the Arke of the Lord:

13 Also seven Priests beare seven trumpets of rammes hornes, & went before the Arke of the Lord, and going, blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went & blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did fixe dayes.

15 And when the seventh day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner <sup>7</sup> seven times: onely that day they compassed the citie seuen times.

16 And when the Priests had blown the trumpets the seventh time, Joshua layd vnto the people, Shout: for the Lord hath giuen you the citie.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: y<sup>e</sup> Rahab the harlot shall liue, she, and all that are with her in the house: for hee hid the messengers that we sent.

18 Notwithstanding, bee ye ware of the execrable thing, lest ye make your selues execrable, and in taking of the execrable thing make all the hoste of Israel <sup>7</sup> execrable, and trouble it.

19 But all silver and gold, and vessels of brass, and yron, shall be <sup>8</sup> consecrate vnto the Lord, and shall come into the Lordes treasurie.

20 So the people shouted, when they had blown trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the wall fel downe flat: so the people went vp into the citie, euery man streight before him: \* and they tooke the citie.

21 And they utterly destroyed all that was in the citie, both man & woman, young and old, and ore, and sheepe, and asse, with the edge of the sword.

22 But Joshua had sayd vnto the two men that had spied out the countrey, Goe into the harlots house, and bring out thence the woman, and all that shee hath, \* as pee sware to her.

23 So the yong men that were spies, went in, and brought out Rahab, and her father,

g Meaning, the towerward, where in was the Standard of the tribe of Dan, Num. 10. 25.

b For that day.

i The tribe of Dan was so called, because it matched last, and gathered vp whatsoever was left of others.

k Besides euery day once for the space of six daies.

l That is appointed wholly to be destroyed. Chap. 2. 4.

Leuit 27. 21. num. 31. 2. deus. 13. 15, 17. m And therefore cannot be put to any priuate vse, but must be first mouen, and then serue for the Tabernacle. Hebr. 11. 30. 2 Mac. 12. 15, 16.

Chap. 3. 14. Hebr. 11. 34.

Exod. 23. 23. g In that that Joshua worshipeth him, bee acknowledged him to be God: and in that that he calleth himselfe the Lords captaine, he declareth himselfe to be Christ. Exod. 3. 5. ruth 4. 7. act. 7. 33.

a That none could goe out. b That none could come in. c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercy of God, which with most weake things can overcome that which seemeth most strong.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manasse.



n For it was not lawful for strangers to dwell among the Israelites, till they were purged, o Meaning, the Tabernacle,

p For he was married to Salmon prince of the tribe of Judah, Matt. 1. 5. q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16. 34.

ther, and her mother, and her brethren, and all that she had: also they brought out all her family, and put them without the hoste of Israel.

24 After, they burnt the city with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, and ypon, they put vnto the treasure of the house of the Lord.

25 So Joshua saved Rahab the harlot, and her fathers householde, and all that she had, and the r dwell in Israel euen vnto this day, because she had hidde the messengers, which Joshua sent to spy out Iericho.

26 And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: hee shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Joshua, and he was famous thoro' all the world.

CHAP. VII.

1 The Lord v angry with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 16 Joshua inquireth out him that sinned, and stoneth him and all his.

At the children of Israel committed a Bretpasse in the excommunicate thing: for Achan the sonne of Carni, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Joshua sent men from Iericho to Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the cuntry. And the men went vp, and viewed Ai.

3 And returned to Joshua, and said vnto him, Let not all the people goe vp, but let as it were two or thre thousand men goe vp, and smite Ai, and make not all the people to labour thither, for they are few.

4 So there went vp thither of the people, about thre thousand men, and they fled before the men of Ai.

5 And the men of Ai smote of them vp on a chiry and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted away like water.

6 Then Joshua rent his clothes, and fel to the earth vpon his face before the Ark of the Lord, vntill the euening, hee, and the Elders of Israel, and put du't vpon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iordun, to deliuer vs into the hand of the Amorites, and to destroy vs? would God wee had bene content to dwell on the other side Iordun.

8 Oh Lord, what shall I say, when Israel turne their backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compass vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mighty name?

10 And the Lord said vnto Joshua, Get thee vp: wherefore yest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my Couenant, which I commanded them: for they haue euen taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except yee destroy the excommunicate from among you.

13 Up therefore, sanctifie the people, and say, Sanctifie your selues against to morrow for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel: therefore yee cannot stand against your enemies, until ye haue put the execrable thing from among you.

14 In the morning therefore ye shall come according to your tribes, & the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the households: and the household which the Lord shall take, shall come man by man.

15 And by that is taken with the excommunicate thing, shall be burnt with fire, hee, and all that hee hath, because hee hath transgressed the Couenant of the Lord, and because hee hath wrought folly in Israel.

16 So Joshua rose vp early in the morning, and brought Israel by their tribes, and the tribe of Iuda was taken.

17 And hee brought the families of Iudah, and tooke the family of the Zartites, and hee brought the family of the Zartites, man by man, and Zabdi was taken.

18 And hee brought his households, man by man, and Achan the sonne of Carni, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Joshua sayde vnto Achan, Why sonne, I beseech thee giue glorie to the Lord God of Israel, and make confession vnto him, and shew mee now what thou hast done: hide it not from me.

20 And Achan answered Joshua, and said, Indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done.

21 I sawe among the spoyle a goodly habilitous garment, and two hundred shekels of siluer, and a wedg of golde of sicut shekels weight, and I couered them, and tooke them: and behold, they lie hid in the earth, in the mids of my tent, and the siluer vnder it.

22 Then Joshua sent messengers which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Joshua, and shewed to all the children of Israel, and laide them before the Lord.

24 Then Joshua tooke Achan the sonne of Zerah, and the siluer, and the garment and the wedg of golde, & his sonnes, and

f Then to suffer wickednesse unpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guilty, either by iuris, or by the judgement of Verim, Num. 27. 21.

i By declaring the truth: for God is glorified when the truth is confessed.

k Such a rich garment as the States of Babylon did wear.

l Or, sopher. 1 Some reade a place: others, a rod, and some a tongue.

m This judgement onely appertaineth to God, and to whom hee will reuile it: to man hee hath commanded not to punish the child: for the fathers fault, Deut. 24.

a In taking that which was commanded to be destroyed. Chap. 22. 20. 1. chron. 2. 7.

b This was a citie of the Amorites: for there was another, so called among the Ammonites. Iere. 49. 3. The first Ai is called Aiaich, I say 10. 28.

c God would by this overthrow make them more earnest to search out & punish the sinne committed.

d This infirmity of his faith the which how we are inclined of nature to distrust,

e When thine enemies shall blaspheme thee, and say that thou wast not able to defend vs from them.



his daughters, and his oxen, and his asses, and his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

25 And Ioshua sayde, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel shew stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor vnto this day.

CHAP. VIII.

3 The siege, 19 and winning of Ai. 29 The king thereof hanged. 30 Ioshua setteth up an altar. 32 Hee writeth the Law vpon stones, 35 and readeth it to all the people.

After, the Lord said vnto Ioshua, Feare not, neither be thou faint hearted: take all the men of warre with thee and arte, go vp to Ai: beholde, I haue giuen into thine hands the king of Ai, and his people, and his city, and his land.

2 And thou shalt doe to Ai (e to the king thereof, as thou didst vnto Jericho and to the King thereof: neuertheless the spoyle thereof and the cattell thereof shall ye take vnto you for a pray: thou shalt lie in waite against the city on the backside thereof.

3 When Ioshua arose, and all the men of warre, to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and vallant, and sent them away by night.

4 And he commaunded them, saying, Beholde, ye shall lie in waite against the city on the backside of the city: goe not very farr from the city, but bee ye all in a readinesse.

5 And I and all the people that are with mee, will approach vnto the city: and when they shall come out against vs, as they did at the first time, then will wee flee before them.

6 For they wil come out after vs, till we haue brought them out of the city: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite, and destroy the citie: for the Lord your God wil deliuer it into your hand.

8 And when ye haue taken the citie, yee shall set it on fire: according to the commaundement of the Lord shall yee doe: beholde, I haue charged you.

9 Ioshua then sent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the West side of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and numbred the people: and he and the Elders of Israel went by before the people against Ai.

11 Also all the men of warre that were with him, went by and drew nere, & came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fise thousand

men, and set them to lie in waite betweene Beth-el and Ai, on the West side of the city.

13 And the people set all the hoste that was on the Northside against the citie, and the liers in waite on the West against the citie: and Ioshua went the same night into the mids of the valley.

14 And when the King of Ai sawe it, then the men of the city hasted, and rose vp early, and went out against Israel to battell, he and al his people at the time appointed, before the plaine: for hee knew not that any lay in waite against him on the backside of the city.

15 Then Ioshua and all Israel e as beate before them, fled by the way of the wilderness.

16 And all the people of the city were called together, to pursue after them: and they pursued after Ioshua, and were drawn away out of the city.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord sayde vnto Ioshua, Stretch out the speare that is in thine hand toward Ai: for I wil giue it into thine hand: and Ioshua stretched out the speare that hee had in his hand, toward the city.

19 And they that lay in waite, arose quickly out of their place, and ranne asloone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the city on fire.

20 And the men of Ai looked behinde them, and sawe it: for loe, the smoke of the city ascended vpp to heauen: and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the city mounted vp, then they turned againe, and slew the men of Ai.

22 Also the other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, and the rest on the other side: and they slew them: so that they let none of them remaine nor escape.

23 And the King of Ai they tooke aliu, and brought him to Ioshua.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the felde, that is, in the wilderness where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and smote it with the edge of the sword.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand backe againe, which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 Vnto the cattell & the spoile of this citie, Israel tooke for a pray vnto themselves,

e He sent the few, that the other which lay in ambush might not be discouraged. f To the intent that they in the citie might the better discover his armie.

g As they which fained to flee for feare.

h Or, lift vp the banner to signify when they shall inuade the citie.

i Or, toward the heauen. ii Or, place.

i Which came out of the ambush.

Deut. 7. 2.

k For the fire which they had before set in the city, was not to consume it, but to signify vnto Ioshua that they were entred.

Num. 31. 2. 26. as verse 2.

n He declareth that this is Gods iudgement, because he had offended, and caused others to be slaine.

Deut. 1. 21, 29. and 7. 18.

Chap. 6. 21.

Deut. 20. 14.

a Meaning, on the West side, as verse 9.

b God would not destroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policie of his people.

ii Or, Arise out (the inhabitants) of the citie.

e With the rest of the armie.

d That is, viewed or mustered them, and set them in aray.



selues, accordiing vnto the word of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for euer, and a wilder nesse vnto this day.

29 And the King of Ai he hanged on a tree, vnto the eneniug. And as soone as the Sunne was downe, Ioshua commaunded that they should take his carkeis downe from the tree, and cast it at the entering of the gate of the citie, and \* lay thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Ioshua built an Altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commaunded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, and sacrificed peece offerings.

32 Also hee wrote there vpon the stones, a rehearfall of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the arke, and on that side, before the Priests of the Leuites, which bare the Arke of the Couenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, \* as Moses the seruant of the Lord had commaunded before, that they should blesse the children of Israel.

34 Then afterward he read al the words of the Lawe, the blessings and cursings, according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commaunded, which Ioshua read not before all the Congregation of Israel, \* aswell before the women and the children, as the stranger that was conuerlant among them.

CHAP. IX.

1 Diuers Kings assemble themselves against Ioshua. 2 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall slauerie.

¶ And when all the Kinges that were beyond Iordan, in the mountaines and in the valleyes, and by all the coastes of the great Sea ouer against Lebanon (as the Hittites, and the Amorites, the Canaanites, the Perizzites, and the Hiuities, and the Jebusites) heard thereof,

2 They gathered themselves together to fight against Ioshua, and against Israel with one accord.

3 ¶ \* But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho and vnto Ai.

4 And therefore they wrought craftily: for they went, and fained themselves in labours, and tooke olde sackes vpon their asses, and olde bottles for wine, both rent and bound vp,

5 And olde shoes and clouted vpon their

feete: also the rayment vpon them was old, and all their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the holl to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre country: now therefore make a league with vs.

7 Then the men of Israel said vnto the Hiuities, It may be that thou dwellest among vs, how then can I make a league with thee?

8 And they said vnto Ioshua, Wee are thy seruants. Then Ioshua said vnto them, Who are yee? and whence come yee?

9 And they answered him, From a very farre country thy seruants are come for the name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt.

10 And all that he hath done to the two Kinges of the Amorites that were beyond Iordan, to Sihon King of Heshbon, & to Og King of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, & all the inhabitants of our country spake to vs, saying, Take victuals & with you for the iourney, and goe to meeete them; and say vnto them, Wee are your seruants: now therefore make pee a league with vs.

12 This our bread we tooke it hot with vs for victuals out of our houses the day we departed to come vnto you: but now behold, it is dried, and it is moulded.

13 Also these bottles of wine which wee filled, were new, and loe, they be rent, and these our garments and our shoes are olde, by reason of the exceeding great iourney.

14 ¶ And the s men accepted their tale concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, & came vnto their cities the third day, and their cities were Gibeon, and Ghephtirah, and Beroch, and Kiriath-earim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sware vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes said vnto all the Congregation, We haue sware vnto them by the Lord God of Israel: nowe therefore we may not touch them.

20 But this wee will doe to them, and let them liue, lest the wrath be vpon vs because of the oath which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall be we wood, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and sayd, Wherefore haue yee beguiled

d For the Gibeonites and the Hiuities were all one people.

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

f Ebr. in your hand.

f The wicked lacke no art nor spare no lies to see forth their policie, when they will deceiue the seruants of God,

g Some thinke that the Israelites are of their vittales, and so made a league with them.

h From Gilgal

i Fearing lest for their fault the plague of God should haue light vpon them all.

k This doth not establish rash othes, but sheweth Gods mercie toward his, which would not punish them for this fault.

1 That it could neuer be built againe.

m According as it was commaunded, Deut. 21. 23. Chap. 7. 25, 26.

Exod. 20. 35. deut. 27. 5.

n Meaning, the ten commaundments, which are the summe of the whole Law.

Deut. 11. 29. and. 27. 12, 13.

Deut. 31. 12, 13. o So neither young nor old, man nor woman were exempted from hearing the word of the Lord.

a In respect of the plaine of Moab. b The maine sea called Mediterraneanum.

f Ebr. one mouth. 2. Sam. 21. 1.

c Because they were all worne.



beguiled vs. saying, We are very farre from you, when yee dwell among vs?

23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had \* commanded his seruants Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it seemeth good and right in thine eyes to doe vnto vs.

26 Euen so did he vnto them, and deliuered them out of the \* hand of the children of Israel, that they flew thence not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the \* Altar of the Lord vnto this day, in the place which he should chuse.

CHAP. X.

1 Five kings make warre against Gibeon, whom Ioshua discomfith. 11 The Lord rained hailestones and slew many. 12 The Sunne standeth at Ioshuas prayer. 26 The five Kings are hanged. 29 Many moe cities and Kings are destroyed.

Now when Adoni-zedek King of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (\* for as hee had done to Jericho, and to the King thereof, so hee had done to \* Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men there of were mightie.

3 Therefore \* Adoni-zedek King of Ierusalem sent vnto Hoham king of Hebron, and vnto Itham king of Jarmuth, and vnto Iapia King of Lachish, and vnto Debit King of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the five Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, and the King of Eglon gathered themselves together, and went by, they with all their hostes, and besieged Gibeon, and made \* warre against it.

6 And the men of Gibeon sent vnto Ioshua, euen to the holte to Gilgal, saying, Withdraw not thine hand from thy seruants: come by to vs quickly. and saue vs, and helpe vs: for all the Kings of the Amorites which dwell in the mountains, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord sayd vnto Ioshua, Feare them not: for I haue giuen them in-

to thine hand: none of them shall stand against thee.

9 Ioshua therefore came vnto them suddenly: for hee went by from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth by to Beth-horon, and smote them to Azekah and to Bakkedah.

11 And as they fled from before Israel, and were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they dyed: they were moe that died with the \* hailestones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and hee said in the sight of Israel, \* Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the Moone stood still, vntill the people auenged themselves vpon their enemies: (Is not this written in the booke of \* Iasher?) so the Sunne abode in the mids of the heauen, and halted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voice of a man: for the Lord \* fought for Israel.

15 After, Ioshua returned and all Israel with him vnto the campe to Gilgal.

16 But the five Kings fled and were hid in a caue at Bakkedah.

17 And it was tolde Ioshua, saying, The five Kings are found hid in a caue at Bakkedah.

18 Then Ioshua said, Route great stones vpon the mouth of the caue, and let men by it for to keepe them.

19 But stand yee not still: follow after your enemies, and \* smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into the walled cities,

21 Then all the people returned to the campe, to Ioshua at Bakkedah in peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those five Kings vnto him forth of the caue, euen the King of Ierusalem, the King of Hebron, the King of Jarmuth, the King of Lachish, and the King of Eglon.

24 And when they had brought out those Kings vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, let your feete vpon the \* necks of these Kings: and they came neere and set their feete vpon their neckes.

l For the vses of the Tabernacle and of the Temple when it shall be built. Dem. 7. 1.

m Who were minded to put them to death for feare of Gods wrath. n That is, for the sacrifices of the Temple, as verse 23.

Chap. 6. 15, 21.

Chap. 8. 3, 28, 29.

a That is, Lord of iustice: for tyrants take to themselves glorious names, when indeede they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Left Ioshua should haue thought that God had sent this great power against him for his unlawfull league with the Gibeonites, the Lord here strengtheneth him,

d So we see that all things serue to execute Gods vengeance against the wicked. ffa. 28. 21. eccles. 49. 4, 5.

e Some reade, the booke of the righteous: meaning Moses: the Chalde text readeth in the booke of the Law: but it is like that it was a booke thus named, which is now lost.

f By taking away the enemies hearts, and destroying them with hailestones.

g Ebr. cut off all their traines, or tails.

g Or, in sacrifice, so that none gaue them as much as an euill word.

h Signifying what should become of the rest of Gods enemies, seeing that Kings themselves were not spared.



25 And Ioshua said vnto them, Feare not, nor be faint hearted, but bee strong, and of a good courages: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Ioshua smote them, and slew them, and hanged them on five trees, and they hanged still vpon the trees untill the evening.

27 And at the going downe of the sunne, Ioshua gaue commaundement, that they should take them downe off the trees, and cast them into the caue (wherein they had berne hid) and they laid great stones vpon the caues mouth, which remaine untill this day.

28 And that same day Ioshua tooke Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and all the soules that were therein, he let none remaine: for he did to the king of Makkedah as hee had done vnto the king of Jericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue him the king thereof into the hand of Israel: and he smote it with the edge of the sword, and all the soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Jericho.

31 And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue Lachish into the hand of Israel, which took it the second day, and smote it with the edge of the sword, and all the soules that were therein: according to all as hee had done to Libnah.

33 Then Iozam king of Gezer came by to helpe Lachish: but Ioshua smote him and his people, vntill none of his remained.

34 And from Lachish Ioshua departed vnto Eglon, and all Israel with him, and they besieged it, and assaulted it,

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee utterly destroyed the same day, according to all that hee had done to Lachish.

36 Then Ioshua went by from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remaining, according to all as hee had done to Eglon: for he destroyed it utterly, and all the soules that were therein.

38 So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when hee had taken it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and utterly destroyed all the soules that were therein, hee let none remaine: as hee did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and

to the king thereof.

40 So Ioshua smote all the hill countreyes, and the South countreys, and the valleys, and the hill sides, and all their kings, and let none remaine, but utterly destroyed euery soule, as the Lord God of Israel had commaunded.

41 And Ioshua smote them from Kadesh-barnea euen vnto Azrah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these kings and their land did Ioshua take at one time, because the Lord God of Israel fought for Israel.

43 Afterward Ioshua & all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 Diuers kings and cities, and countreyes: ouercome by Ioshua. 15 Ioshua did all that Moses had commaunded him. 20 God hardeneth the enemies hearts that they might be destroyed.

A D when Iabin king of Hazor heard this, then he sent to Jobab king of Madon, & to the king of Synimron, and to the king of Achsaph,

2 And vnto the kinges that were by the North in the mountaines and plaines toward the Southside of Cinneroth, and in the valleys, and the borders of Do: Westward,

3 And vnto the Canaanites, both by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, & vnto the Huites vnder Hermon in the land of Hizzeph.

4 And they came out and all their hostes with them, many people as the sand that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Herom, for to fight against Israel.

6 Then the Lord said vnto Ioshua, Be not afraid for them: for to morrow about this time will I deliuer them all laine before Israel: thou shalt bough their horses and burne their charets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Herom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Sidon, and vnto Achiphothmain, and vnto the valley of Hizzeph Eastward, and smote them vntill they had none remaining of them.

9 And Ioshua did vnto them as the Lord bade him: hee houghed their horses, and burne their charets with fire.

10 And that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreover, they smote all the persons that were therein with the edge of the sword, utterly destroying all, leauing none aliuie, and he burnt Hazor with fire.

12 So all the cities of those kinges, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, as Moses the seruant of the Lord had commaunded.

i Some read Alhedoth, which signifieth the defects of the hills.

k In one battell. l Where the Arke was, there to giue thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it. b. Which the Euangelists call the lake of Gennezath, or Tiberias.

c Which was mount Sion, as Deut. 4.48,

d That neither they should serue to the vse of war nor the Israelites should put their trust in them.

e Which signifieth hot waters, or according to some, brine pits.

f Both men, women and children.

Numb 33.52. deui. 7.2.

Deut. 21. 23. chap. 8. 29.

† Ioshua taketh Makkedah. Or, euery person.

Chap. 6. 21.

† Libnah istaken.

Or, persons.

† Lachish istaken.

† The king of Gezer is slaine.

† Eglon is taken.

† Hebron is taken.

† Debir is taken.



g Which were strong by situation and not hurt by warre.  
h All mankind.

13 But Israel burnt none of the cities that stood still in their strength, save Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities, and the cattell, the children of Israel tooke for their pray, but they smote every man with the edge of the sword, untill they had destroyed them, not leaving one alive.

15 As the Lord \* had commaunded Moses his servant, so did Moses \* command Ioshua, and so did Ioshua: hee left nothing undone of all that the Lord had commaunded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, & the mountaine of Israel, and the low countrey of the same,

17 From the mount <sup>a</sup>Halak, that goeth by to Seir, even unto <sup>b</sup>Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all these kings,

19 Neither was there any city that made peace with the children of Israel, save the Hivites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lord, to <sup>1</sup>harden their hearts that they should come against Israel in battell, to the intent that they should destroy them utterly, and shew the no mercy, but that they should bring them to nought: as the Lord had commaunded Moses.

21 And that same season came Ioshua, and destroyed the Anakims out of <sup>y</sup>mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel: only in Azzah, <sup>m</sup>in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had sayd unto Moses: and Ioshua gave it for an inheritance unto Israel \* according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 What kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number thirty and one.

And these are the Kings of the land, which the children of Israel smote and possessed their land, on the <sup>o</sup>other side Iorden toward the rising of the Sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward.

2 \* Sihon king of the Amozites, that dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead, unto the river Jabbok, in the border of the children of Ammon.

3 And from the plaine unto the Sea of Emmeroth Eastward, and unto the Sea of the <sup>p</sup>plaine, even the salt sea, Eastward, the way to Beth-elshimoth, and from the south

under the <sup>q</sup>springs of \* Pisgah.

4 They conquered also the coast of Og king of Basan of the \* remnant of the G-ant, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcab, and in all Basan, unto the border of the Geburites, and the Baachathites, and halfe Gilead, even the border of Sihon king of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: \* Moses also the servant of the Lord gave their land for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manasseh.

7 These also are the kings of the countrey, which Ioshua and the children of Israel smore on this side Jordan, Westward, from Baal-gad in the valley of Lebanon, even unto the mount <sup>b</sup>Halak that goeth by to Seir, and Ioshua gave it unto the tribes of Israel for a possession, according to their portions:

8 In the mountaines and in the valleys, and in the plaines, and in the <sup>r</sup>hill sides, and in the wilderness, and in the South, where were the Hittites, the Amozites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 \* The king of Jericho was one: \* the king of Ai, which is beside Beth-el, one:

10 The \* king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Gogon, one: the \* king of Gazer, one:

13 The \* king of Debir, one: the king of Geder, one:

14 The king of Hophmah, one: the king of Arad, one:

15 The \* king of Libnah, one: the king of Adullam, one:

16 The \* king of Bakkedah, one: the king of Beth-el one:

17 The king of Tappuah, one: the king of Hephher, one:

18 The king of Aphek, one: the king of Lathairon, one:

19 The king of Madon, one: the \* king of Hazor, one:

20 The king of Shinaron-meron, one: the king of Achishaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jothun <sup>s</sup>of Carmel, one:

23 The king of Dor, in the countrey of Dor, one: the king of the \* nations of Gilegal, one:

24 The king of Tergah, one: all the kings were thirtie and one:

CHAP. XIII.

3 The borders & coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, & of halfe the tribe of Manasseh. 14 The Lord useth inheritance of Levi. 22 Balaam was slaine.

Now when Ioshua was olde, and Arienken in yerres, The Lord saide unto him, Thou art olde, and \* grown in age,

||Or, hill sides. Deut. 3. 17. and 4. 49. Deut. 3. 11. chap. 13. 12.

Numb. 32. 29. deut. 3. 12. chap. 13. 8.

b Read Chap. 11. verse 17.

||Or, in Ashdod.

Chap. 6. 2. Chap. 8. 29. Chap. 10. 23.

Chap. 10. 33.

Chap. 10. 39.

Chap. 10. 29, 30.

Chap. 10. 28.

Chap. 11. 10.

||Or, neere unto Carmel. Gen. 14. 1.

a Being almost an hundred and ten yeere old.

b Ebr. commeth 22- 2 yeeres.

Exod. 34. 11. Deut. 7. 2.

i That is, Samaria.  
k So called, because it was bare and without trees.  
||Or, the valley of Gad.

Chap. 9. 3.

l That is, to give them over to themselves: and therefore they could not but rebel against God, and seeke their own destruction.

m Out of the which came Goliath, 1. Sam. 17. 4. Num. 26. 53, 55.

a From Gulgah where Ioshua camped.

Numb. 11. 24. deut. 3. 6.

||Or, wilderness.

b After that the enemies are overcome.  
 || Or, borders.  
 # Ebr. Slisber.  
 # Ebr. upon the face of Egypt.

and there remaineth exceeding much land to be possessed:

2 This is the land that remaineth, all the regions of the Philistines, and all Gethuri,  
 3 From the fountains which is in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen sine Lordships of the Philistines, the Azathites, and the Adodites, the Ethelontes, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the land of the Canaanites, and the care that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Gilites, and all Lebanon, toward the sun rising from Hahalgad vnder mount Hermon, vntill come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto Heliphotymain, and all the Sidonians, I will cast them out from before the children of Israel: onely diuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore diuide this land to inherit vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thereof, the Reubenites, and the Gadites haue receiued their inheritance, \* which Moses gaue them beyond Iorden Eastward, euen as Moses the seruant of the Lord had giuen them,

9 From Aroer that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine of Medeba vnto Dibon.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Gethurites, and of the Maachabites, and all mount Hermon, with all Bashan vnto Baalath:

12 All the kingdome of Og in Bashan, which reigned in Astaroth and in Edrei: (who remained of the rest of the giants) for these did Moses smite, and cast them out.

13 But the children of Israel expelled not the Gethurites, nor the Maachabites: but the Gethurites and the Maachabites dwell among the Israelites euen vnto this day.

14 Onely vnto the tribe of Leui hee gaue none inheritance, but the sacrifices of the Lord God of Israel are his inheritance, as he said vnto him.

15 Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the mids of the riuer, and all the plaine that is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and Bamoth-baal, and Beth baal-meon:

18 And Jahazah, and Kedemoth, & Be-  
 phath:

19 Kiriat-haim also, and Sibmah, and Zerech-shabar in the mount of Emek:

20 And Beth-peor, and \* Ashdoth-pi-

gah, and Beth Ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote \* with the princes of Chanaan, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And Balaam the sonne of Beor the Soothsayer, & all the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben, according to their families, with the cities and their villages.

24 Alio Moses gaue inheritance vnto the tribe of Gad, euen vnto the children of Gad, according to their families.

25 And their coasts were Jaser, and all the cities of Gilead, and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Bizpeh, and Betonim: and from Bahanaim vnto the borders of Debit:

27 And in the valley Beth aram, and Beth nitmah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Emmereth, & beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 Alio Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh, according to their families.

30 And their border was from Bahanaim, euen all Bashan, to wit, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescor e cities,

31 And halfe Gilead, and Astaroth, and Edrei, cities of the kingdome of Og in Bashan, \* were giuen vnto the children of Machir the sonne of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden, toward Jericho Eastward.

33 \* But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, \* as he said vnto them.

C H A P. XIII.

2 The land of Canaan was diuided among the nine tribes and the halfe 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

These also are the places which the children of Israel inherited in the land of Canaan, \* which Eleazar the Priest, and Joshua the sonne of Nun, and the chiefe iathers of the tribes of the children of Israel distributed.

Num 31. 8.

f So that both they which obeyed wicked counsell, and the wicked counsellor perished by the iust iudgement of God.

g That is, in the land of Moab,

Num. 32. 39. h Meaning, his nephewes and posteritie.

Chap. 18. 7.

Num. 18. 20.

Num. 34. 17.

|| Or, the plaine of Gad.

c Reade Chap. 11. 8.

Num. 32. 33. deut. 3. 13. chap. 22. 4.

|| Or, valley.

Deut. 3. 11. chap. 1. 2. 4. d Because they destroyed not all as God had commanded, they that remained, were snares and prickes to hurt them. Num. 33. 55. chap. 23. 13. iudg 2. 3. e Leui shall liue by the sacrifices, Numb. 18. 21.

|| Or, his places of Baal.

|| Or, the valley. Deut. 3. 17.



Numb. 26. 55. and 33. 54.

distributed to them,

2 \* By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

3 For Moses had given inheritance vnto two tribes and an halfe tribe beyond Jordan: but vnto the Leuites hee gaue none inheritance among them.

4 For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, save cities to dwell in, with the suburbs of the same for their bestes and their substance.

5 \* As the Lord had commanded Moses, so the children of Israel did when they dwelt in the land.

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sonne of Iephuueh the Kenezite said vnto him, Thou knowest what the Lord said vnto Moses the man of God, concerning me and thee in Kadish-barnea.

7 Fourtie yeere old was I, when Moses the seruant of the Lord sent mee from Kadish-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

8 But my brethren that went vp with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Therefore Moses swore the same day, saying, Certainly the land wheron thy feet haue troden, shall bee thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept mee aliuie, as hee promised: this is the fourtie and fifth yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now loe, I am this day fourescore and five yeere old:

11 And yet am as strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernment.

12 Now therefore giue mee this mountaine wherof the Lord spake in that day (for thou hearest in that day, how the Anakims were there, and the cities great and walled): so loe bee the Lord will bee with mee, that I may drine them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephuueh, Hebron for an inheritance.

14 \* Hebron therefore became the inheritance of Caleb the sonne of Iephuueh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of Hebron was before time, Kirath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

This then was the lot of the tribe of the children of Iudah by their families: euen to the border of Edom and the wilderness of Sin, Southward on the South coast.

Num. 34. 3. Num. 33. 36.

2 And their South border was the salt Sea coast, from the point that looketh Southward.

3 And it went out on the Southside toward Baaleth-akrabim, and went along to Zin, & ascended vp on the Southside vnto Kadish-barnea, and went along to Hebron, and went vp to Adat, and set a compass to Rarkaa.

4 From thence went it along to Azmon, and reached vnto the riuier of Egypt, and the end of that coast was on the Westside: this shall be your South coast.

5 Also the East border shall bee the salt Sea, vnto the end of Jordan: and the border on the North quarter from the point of the Sea, and from the end of Jordan.

6 And this border goeth vp to Beth-hogla, and goeth along by the Northside of Beth-arabah: so the border from thence goeth vp to the stone of Bohan the sonne of Reuben.

a The Hebrew word signifieth tongue, wherby is meant either the arme of the Sea that cometh into the land, or a rocke or cape that goeth into the sea.

b Meaning, the mouth of the riuier where it runneth into the salt sea.

c Which was a marke to part their countries,

7 Againe this border goeth vp to Debit from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuier: also this border goeth vp to the waters of En-ghemeth, and endeth at En-rogel.

¶ Or, the fontaine of the Sunne. 1. King. 1. 9.

8 Then this border goeth by to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem: also this border goeth by to the toppe of the mountaine that lieth before the valley of Hinnom Westward, which is by the end of the valley of the Giants Northward.

¶ Ebr. R-phaim.

9 So this border compasseth from the top of the mountaine vnto the fontaine of the water of Nephtoi, and goeth out to the cities of mount Ephraim: this border draweth to Baalah, which is Kirath-earim.

¶ Or, the cite of woods.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Bethalon on the Northside: so it cometh downe to Beth-ehemeth, and goeth to Timnah.

11 Also this border goeth out vnto the Sea of Ekron Northward: and this border draweth to Ekiron, and goeth along to mount Baalah, and stretcheth vnto Jabneel: and the endes of this coast are to the Sea.

d Meaning, toward Syria.

12 And the West border is to the great Sea: to this border shall bee the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephuueh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, euen Kirath-arba of the father of Anak, which is in Hebron.

Chap. 14. 35.

14 And Caleb drewe thence three townes of Anak, Shebni, and Ahiman, and Timnah, the townes of Anak.

e This was done after the death of Ioshua, Iudg. 1. 10, 20.

a As Reuben and Gad, and halfe the tribe of Manasseh, Numb. 32. 33.

b So though Leui lacked, yet were there still twelue tribes by this meanes. Numb. 35. 2. chap 2. 1, 2, 3.

c Which was, that they two onely should enter into the land, Num. 14. 24.

d Which were the ten other spies,

Ezech. 46. 9.

¶ Ebr. to goe out, and come in.

¶ Or, giants.

e This he spake of modestie, and not of doubting.

Chap. 21. 12. 1. macc. 2. 56.

Chap. 15. 13. f Either for his power or person.

C H A P. XV.

1 The lot of the children of Iudah, & the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achish.

15 And he went by thence to the inhabitants of Debir: and the name of Debir beforetime was Kiriaty-lepher.

16 Then Caleb said, He that smiteth Kiriaty-lepher, and taketh it, eyes to him will I give Achlah my daughter to wife.

17 And Othniel the sonne of Kenaz, the brother of Caleb, do oke it: and he gave him Achlah his daughter to wife.

18 And as she went in to him, she moued him to alke of her father a field: and she lighted off her asse, and Caleb sayd vnto her, What wilt thou?

19 Then she answered, ¶ Give me a blessing: for thou hast given mee the South country: I give mee also springs of water. And he gave her the springs absue, and the springs beneath.

20 This shall bee the inheritance of the tribe of the children of Iudah according to their families.

21 And the utmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward, were Kabzeel, and Cedar, and Jagur,

22 And Kirath, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Jehnan,

24 Siph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, Hebron (which is Hazor),

26 Anam and Sheara, and Moladah,

27 And Hazar, Saddah, and Bethmon, and Beth pazer,

28 And Hazar-shual, and Beer-sheba, and Biziothiab,

29 Baalah, and Jim, and Asem,

30 And Etolad, and Chelil, and Hormah,

31 And Sikkag, and Madanna, and Sannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twenty and nine with their villages.

33 ¶ In the low country were Hebron and Zorah, and Bethan,

34 And Zanoah, and Engannim, Tappuah, and Enani,

35 Jarmuth, and Abdullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Geverah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadassah, and Bigdal-gad,

38 And Dileam, and Hizpeh, and Joktheel,

39 Lachish, and Bosathaim, and Eglon,

40 And Labbon, and Lahmam, and Kithlish,

41 And Gedroth, Beth-dagon, and Maamah, and Hakkebadh: threene cities with their villages.

42 Lebnah, and Epher, and Ahan,

43 And Abthar, and Zanoah, and Azub,

44 And Keilah, and Azub, and Barathah: nine cities with their villages.

45 Ekron with her towne and her villages,

46 From Ekron euen vnto the sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azrah with her townes and her villages, vnto the river of Egypt, and the great sea was their coast.

48 ¶ And in the mountains were Sha-

mir, and Jattir, and Socoh,

49 And Dannah, and Kiriaty-sannath (which is Debir)

50 And Anab, and Schemah, and Anim,

51 And Gether, and Holon, and Siloh: eleven cities with their villages,

52 Zebah, and Dumah, and Eshear,

53 And Janum, and Beth-tappuah, and Appheah,

54 And Humtah, and Kiriaty-arba (which is Hebron) and Joz: nine cities with their villages.

55 Haon, Carmel, and Siph, and Juttah,

56 And Jereel, and Jekedean, and Zanoah,

57 Kain, Gibeath, and Timnah: ten cities with their villages.

58 Bethul, Beth-zur, and Sedoz,

59 And Baarah, and Beth-anoth, and Ekron: six cities with their villages.

60 Kiriaty baal, which is Kiriaty-tearim, and Kabbah: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Hiddim, and Secocah,

62 And Dibbar, and the citie of salt, and Engedi: her cities with their villages.

63 Neuertheless, the Jebusites that were the inhabitants of Jerusalem, could not the children of Iudah cast out, but the Jebusites dwel with the children of Iudah at Jerusalem vnto this day.

C H A P. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

¶ And the lot fell to the children of Joseph from Jordan by Jericho vnto the water of Jericho Eastward, and to the wilderness that goeth vp from Jericho by the mount Beth-el:

2 And goeth out from Beth-el to Luz, and runneth along vnto the borders of Archiatharoth,

3 And goeth downe Westward to the coast of Japhleti, vnto the coast of Beth-holon the nether, and to Gezer: and the ends thereof are at the sea.

4 So the children of Joseph Manasseh, and Ephraim, tooke their inheritance.

5 ¶ All the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the East side, were Atroth-addar, vnto Beth-holon the upper.

6 And this border goeth out to the Sea vnto Hichmethahon the Northside, and this border returneth Eastward vnto Tanaathithol, and passeth it on the East side vnto Janohah,

7 And goeth downe from Janohah to Atroth, and Maarath, and commeth to Jericho, and goeth out at Jordan.

8 And this border goeth from Tappuah Westward vnto the river Kanah, and the ends thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite

k Which is also called Kiriaty-lepher, vers. 15.

Chap. 14. 15.

l Of this citie th. salt Sea hath his name. m That is, utterly, though they slew the most part, and burnt their citie, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manassehs portion followeth, Iudg. 1. 26.

b Of their inheritance, c Scuerally, first Ephraim, and then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was far greater the Manasseh, therefore he had mo cities.

¶ Or, cousin.

f Because her husband taried too long.

¶ Or, great me this petition.

g Because her country was barren, she desired of her father a field that had springs, Iudg. 1. 14, 15.

h Which before was called Zephath, Iudg. 1. 17.

¶ Eb. daughters.

i Meaning, Nilus, as Chap. 13. 3.



that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

This was also the lot of the tribe of Manasseh: for he was the first borne of Joseph, to wit, of Machir the first borne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Basan.

2 And also \* of the rest of the sonnes of Manasseh by their families, euen of the sons of Abiezer, and of the sonnes of Helek, and of the sonnes of Ariel, and of the sonnes of Shechem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Joseph according to their families.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes but daughters: and these are the names of his daughters, Hylah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the Princes, saying, The Lord commanded Moses to giue vs an inheritance among our brethren: therefore according to the commandement of the Lord, hee gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to Manasseh, beside the land of Gilead & Basan, which is on the other side of Iordan,

6 Because the daughters of Manasseh did inherit, among his sonnes and Manassehs other sonnes had the land of Gilead.

7 So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of Cit-tappuah.

8 The land of Tappuah belonged to Manasseh, but Tappuah beside the border of Manasseh belonged to the sonnes of Ephraim.

9 Also this border goeth down vnto the riuer Ranah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the North side of the riuer, and the ends of it are at the Sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in Asher Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Asher, Beth-suan, and her townes, and Ibleam, and her townes, and the inhabitants of Doz with the townes thereof, and the inhabitants of En-doz with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh could

not destroy those cities, but the Canaanites dwelled still in that land.

13 Nevertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Joseph spake vnto Ioshua, saying, Why halt thou giuen me but one lot, and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get thee vnto the wood, and cut trees for thy selfe there in the land of the Perizzites, and of the Giants, if I mount Ephraim be too narrow for thee.

16 Then the children of Joseph said, The mountaine wil not be enough for vs: and all the Canaanites that dwell in the low country haue charres of yron, as well they in Beth-suan, and in the townes of the same, as they in the valley of Izeel.

17 And Ioshua spake vnto the house of Joseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cut it downe: and the ends of it shall be thine, and thou shalt cast out the Canaanites, though they haue yron charres, and though they be strong.

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to diuide the land to the other seven tribes. 11 The lot of the children of Benjamin.

And the whole congregation of the children of Israel came together at Shiloh: for they set vp the Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seven tribes, to whom they had not diuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, how long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Since from among you for euery tribe threemen, that I may send them, and that they may rise, and walke through the land, and distribute it according to their inheritance, and returne to me.

5 And that they may diuide it vnto them into seven parts. (Judah shall abide in his coast at the South, and the house of Joseph shall stand in their coasts at the North)

6 We shall describe the land therefore into seven parts, and shall bring them hither to me, and I will cast lots for you here before the Lord our God.

7 But the Levites shall haue no part among you: for the Priesthood of the Lord is their inheritance: also Gad and Reuben and half the tribe of Manasseh haue receiued their inheritance beyond Iordan Eastward, which Moses the seruant of the Lord gaue them.

8 Then the men arose, and went their way: and Ioshua charged them that went to describe the land, saying, Depart, and goe

h According to my father Iakobs prophesie, Gen. 48. 19.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as hee hath commanded?

k So that thou shalt enlarge thy portion thereby.

a For they had now removed it from Gilgal, and set it vp in Shiloh.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manasseh.

c That is, into seven portions, to euery tribe onc.

d For these had their inheritance already appointed.

e Before the ark of the Lord.

f That is, the sacrifices and offerings, Chap. 13. 14.

Gen. 41. 51. and 46. 20. & 50. 23. num. 32. 39.

Num. 26. 29. a For the other halfe tribe had their portion beyond Iorden.

Num. 26. 33. and 27. 1. & 36. 2, 11.

b Among them of our tribe.

c In the land of Canaan: first to the males, and other first to the daughters of Zelophehad.

d Meaning, the cite it selfe.

For, the brooke of reedes.

e That is, toward the maine Sea,

f In the tribe of Asher, and tribe of Issachar.

g For at the first they lacked courage, and after agreed with them on conditions contrary to Gods commandement.

g By writing the names of every country and cite.

h That every one should be content with Gods appointment,

i Their inheritance bordered vpon Iudah and Iosiph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

l Or, to the Sea.

m Or, Rephaim.  
n Or, Ierusalem.

o Which is in the tribe of Ephraim.

Chap. 15. 6.

p To the very strait, where the riuer runneth into the salt Sea.

goe through the land, and describe it, and returne to mee, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seuen parts in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israell, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay i betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the endes thereof are in the wilderness of Beth-auien:

13 And this border goeth along from thence to Luz, euen to the South side of Luz (the same is Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lieth on the South side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the sea Southward, from the mount that lieth before Beth horon Southward: and the endes thereof are at Kiriaty baal (which is Kiriaty-earin) a cite of the children of Iudah: this is the West quarter.

15 And the Southquarter is from the end of Kiriaty-earim, and this border goeth out Westward, and commeth to the fountaine of waters of Septhoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the Giants Northward, and descendeth into the valley of Hinnom by the side of I Jebusi Southward, and goeth downe to En-rogei,

17 And compasseth from the North, and goeth forth to En-henich, and stretcheth to Bethloth, which is toward the going vp vnto Adminim, and goeth downe to the stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reach to the point of the salt Sea Northward, and to the end of Iorden Southward, this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Benjamin by the coasts thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Iericho, and Beth-hoglah, and the valley of Kezi,

22 And Beth-arabah, & Zemaraim, and Beth-el,

23 And Anim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Saba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beroth,

26 And Gizeb, & Chephirah, & Hoza,

27 And Bekem, and Irpeel, and Tara-

lab,

28 And Zela, Eleph, and Jebusi (which is Ierusalem) Gibeath, and Kiriaty: foure teene cities with their villages: this is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Aser, 32 Of Naphtali, 40 Of Dan. 49 The possession of Ioshua.

¶ And the second lot came out to Simeon, A euen for the tribe of the children of Simeon according to their families: and their inheritance was in the mids of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Holadah,

3 And Hazar Suna, & Balah, and Zem,

4 And Etolad, and Bethul, and Hoz-

mah,

5 And Ziklag, and Beth-marcaboth, and Hazar-sulah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Kennon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was too much for them: therefore the childre of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth by Westward, euen to Daralah, & reacheth to Dab-baseth, and meeteth with the riuer that lyeth before Joknean,

12 And turneth from Sarid Eastward toward the funne rising vnto the border of Chilloth raboz, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah

14 And this border compasseth it on the North side to Hannathon, & the endes thereof are in the valley of Iiphtah-el,

15 And Karay, and Rahallah, & Shimon, and Idalah, and Beth-lehem: twelue cities with their villages.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Ireclah, & Che-

n Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

a According to Iacob's prophesie, that hee should be scattered among the other tribes, Gen. 49 7.

l Or, Ramath-negeb.

b But this large portion was given them by Gods prouidence to declare their increase in time to come.  
c Meaning toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah,



lulloth, and Shimon,

19 And Iapharaim, and Shon, and Anabarath,

20 And Harabberh, & Rishion, and Abez, and Kineth, and En-gaunim, and En-haddah, and Beth pazez.

22 And this coast reacheth to Tabor, and Shabazimach, & Beth-shemesh, & the ends of their coast reach to Jordan: thirteene cities with their villages.

23 This is the inheritance of the tribe of the children of Issachar, according to their families: that is, the cities and their villages.

24 Also the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their coast was Helath, and Halah, and Beren, and Achiphaph,

26 And Alammelech, and Amad, & Misbeal, and came to Carmel Westward, and to Shihor Libnath,

27 And turneth toward the sunne rising to Beth-dagon, and cometh to Zebulun, and to the valley of Jiphthah-el, toward the North side of Beth emek, and Meiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, unto great Zidon.

29 Then the coast turneth to Ramah and to the strong citie of Tzor, and this border turneth to Iphah, and the ends thereof are at the Sea from Iebel to Achzib,

30 Unimath also and Apphek, and Rehob: two and twenty cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: that is, these cities and their villages.

32 The first lot came out to the children of Naphtali, even to the children of Naphtali according to their families.

33 And their coast was from Heloph, and from Ailon in Zaanannim, and Adam-nekeb, and Jabneel, even to Lakum, and the ends thereof are at Jordan.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Judah by Jordan toward the Sunne rising.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and Cinne-reth,

36 And Adamah, & Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal el-Hozem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.

40 The seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalbim, and Aialon, and Ichlah,

43 And Ebron, and Temnathah, and Ekron,

44 And Utekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, & Gath-rimmon,

46 And Be-lakon, and Rakkon, with the border that lieth before Japho.

47 But the coasts of the children of Dan fell out too little for them: therefore the children of Dan went up to fight against Le-chem, and took it, & smote it with the edge of the sword, and possessed it, and dwelt therein, and called Lechem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.

49 When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance unto Ioshua the sonne of Nun among them.

50 According to the worde of the Lord they gave him the citie which he asked, even Tinnath-serah in mount Ephraim: and he built the citie and dwelt therein.

51 These are the heritages which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the countrey.

CHAPTER XX.

2 The Lord commandeth Ioshua to appoint cities of refuge. 3 The use thereof, 7 And their names.

The Lord also spake unto Ioshua, saying,

2 Speake to the children of Israel, and say, Appoint you cities of refuge, wherof I spake unto you by the hand of Moses,

3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shall be your refuge from the avenger of blood.

4 And he that doth flee unto one of those cities, shall stand at the entering of the gate of the citie, and shall shew his cause to the Elders of the citie: and they shall receive him into the citie unto them, and give him a place that he may dwell with them.

5 And if the avenger of blood pursue after him, they shall not delivert the slayer into his hand because he smote his neighbour ignorantly, neither hated hee him before-time:

6 But he shall dwell in that citie until he stand before the Congregation in iudgement, or until the death of the hee Priest that shall bee in those dayes: then shall the slayer returne, and come unto his owne citie, and unto his owne house, even unto the citie from whence he fled.

7 When they appointed Kedesh in Galilim mount Naphtali, and Shechem in mount Ephraim, & Kiriat-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Jordan toward Jericho Eastward, they appointed Bezer in the wilderness upon the plaine, out of the tribe of Reuben, and Ramoth in Gilead,

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had al one name, and were distinguished by the tribe onely.

f Toyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus, a strong citie in the sea.

h These cities were in the countrey of Zaanannim.

||Or, even unto Iorden.

i Of the which the lake of Genenezareth had his name.

k Called Ioppe.

l According as Iaakob had prophesied, Gen. 49. 17. Iudg. 18. 29.

Chap. 24. 30.

Num. 34. 17.

Exod. 21. 17. num 35. 6, 11, 14 deut. 19. 2. a At vnawares, and bearing him no grudge.

† Ebr. in the eares of the Elders.

b That is, the nextest kinsman of him that is slaine.

c Till his cause were proued. Num. 35. 25.

||Or, Galile.

Deut. 4. 43. 1. chron. 6. 78.

d Out of the halfe tribe of Manasseh beyond Iordan.

e Before the Iudges.

f Or, the chiefe of the fathers.

g Num. 35. 2. a By Moses, by whose ministerie God shewed his power.

h He meaneth them that were Priests: for some were but Leuites, e Every tribe gaue moe or fewer cities, according as their inheritance was great and little, Num. 35. 8.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

Chap. 14. 14. i. chren. 6. 3. 6. e That is, the Priest of the family of the Kohathites, of whom Aaron was chiefe.

Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger, that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, until he stood before the Congregation.

CHAP. XXI.

The cities giuen to the Leuites, as in number eight and serue. 4 The Lord according to his promise gaue the children of Israel rest.

1 Then came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Joshua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, \* The Lord commanded \* by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteene cities.

5 And the rest of the children of Kohath, had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the children of Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot.)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the este, and the villages thereof gaue they to Caleb the sonne of Iephunnah to be his possession.)

13 Thus they gaue to the children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbs, and Libnah with her suburbs.

14 And Zatter with their suburbs, and

Estemoa and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue Gibeon with her suburbs, Seba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 (But to the families of the children of Kohath of the Leuites, & which were the rest of the children of Kohath (to the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gazer with her suburbs,

22 And Libzaim with her suburbs, and Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Elekeh with her suburbs, Sibtechon with her suburbs,

24 Ailalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the halfe tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their suburbs.

27 Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, Golan in Bashan with her suburbs, and Becherah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kirjon with her suburbs, Dabech with her suburbs,

29 Iarmuth with her suburbs, Engannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helcal with her suburbs, and Rejob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in Galil with her suburbs, & Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, were thirteene cities with their suburbs.

34 Also vnto the families of the children of Merari the rest of the Leuites, they gaue out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Mahalal with her suburbs: foure cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Phephath with her suburbs: foure cities.

38 And out of the tribe of Gad they gaue

f The suburbs were a thousand-cubits from the wall of the cities round about, Num. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan,

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

l Or, Seile.

l They are here called the rest, because they are last numbered, and Merari was the yongest brother, Gene. 46. 34. n. Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iordan, Chap. 20. 8.



for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Bahanaim with her suburbs,

39 Heshbon with her suburbs, and Jazer with her suburbs: foure cities in all.

40 So all the cities of the children of Herar, according to their families (which were the rest of the families of the Leuites) were by their lot twelue cities.

41 And all the cities of the Leuites<sup>a</sup> within the possession of the children of Israel, were eight and forty with their suburbs.

42 These cities lay ebery one generally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which hee had sworne to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gaue them rest round about, according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: for the Lord deliuered all their enemies vnto their hand.

45 \* Their failed nothing of all the good things which the Lord had said vnto the house of Israel, but all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasse are sent againe to their possessions. 10 They build an altar for a memorial. 15 The Israelites reprove them. 21 Their answer for defence of the same.

Then Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasse,

2 And said vnto them, Yee haue kept all that Moses the seruaunt of the Lord<sup>b</sup> commanded you, and haue obeyed my voice in all that I commanded you:

3 Yee haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandment of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye and goe to your tents, to the land of your possession, which Moses the seruaunt of the Lord<sup>c</sup> hath giuen you beyond Iordan.

5 But take diligent heed, to do the commandment and Law, which Moses the seruaunt of the Lord commanded you: that is, \* that ye loue the Lord your God, and walke in all his wayes, and keepe his commandments, and cleane vnto him, and serue him with all your heart, and with all your soule.

6 So Ioshua<sup>d</sup> blessed them, & sent them away, and they went vnto their tents.

7 ¶ Now vnto one halfe of the tribe of Manasse Moses had giuen a possession in Bahan: and vnto the other halfe thereof gaue Ioshua among their brethren on this side Iordan Westward: therefore when Ioshua sent them away to their tents, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tents, and with a great multitude of cattell, with silver and with golde, with brasse and with yron,

and with great abundance of rayment: divide the spoyle of your enemies with your brethren.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manasse returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to goe vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto the borders of Iordan (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manasse, built<sup>e</sup> there an altar by Iordan, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manasse, haue built an altar in the forefront of the land of Canaan vpon the borders of Iordan at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh, to goe vp to a warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasse, into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him tenne princes, of ebery chiefe house a prince, according to all the tribes of Israel: for ebery one was chiefe of their fathers household among these thousands of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasse, vnto the land of Gilead, and spake with them, saying,

16 Thus saith<sup>f</sup> the whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day from the Lord, in that yee haue built vnto an altar for to rebell this day against the Lord?

17 Haue we too little for the wickednesse<sup>g</sup> of Iseoi, whereof we are not<sup>h</sup> clenched vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, enen to morrow he will be wroth with all the Congregation of Israel.

19 Notwithstanding, if the land of your possession be<sup>i</sup> vnclene, come yee ouer vnto the land of the possession of the Lord, where in the Lords Tabernacle dwellers, and take possession among vs: but rebell not against the Lord, nor rebell not against vs in building vnto an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespass greediously in the execrable thing, and wroth fell on<sup>k</sup> all the Congregation of Israel? and this man alone<sup>l</sup> perished not in his wickednesse.

21 ¶ Then the children of Reuben & the children

<sup>e</sup> Which remained at home, and went nor to the warre, Numb. 31. 27. 1. sam. 30. 24.

<sup>f</sup> Ebr. Gelilith, which countrey also was called Canaan, because the Amorites dwelling there were called Canaanites.

<sup>g</sup> That is, beyond Iordan: for sometime the whole countrey on both sides of Iordan is meant by Canaan

<sup>h</sup> Such now was their zeale, that they would rather lose their liues, then suffer the true religion to be changed or corrupted.

<sup>i</sup> Or, ymagine.

<sup>k</sup> Not onely of the princes, but also of the common people.

<sup>l</sup> Numb. 25. 4.

<sup>m</sup> Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and idolatry.

<sup>n</sup> In your iudgement.

<sup>o</sup> To vse any other service then God hath appointed, is to rebell against God, 1. Sam. 15. 23. Chap. 7. 15.

<sup>p</sup> Signifying, that if many suffered for onemans fault, for the fault of many, all should suffer.

<sup>a</sup> Thus according to Iacob's prophesie, they were scattered thorowout the countrey, which God vsed to this ende, that his people might be instructed in the true religion by them.

Chap. 23. 14, 15.

<sup>a</sup> After that the Israelites enjoyed the land of Canaan.

<sup>b</sup> Which was to goe armed before their brethren, Numb. 32. 29.

Numb. 32. 33. chap. 13. 8.

Deut. 10. 12. c He sheweth wherein consisteth the fulfilling of the Law.

d He commended them to God, and prayed for them.



children of God and halfe the tribe of Danasseb answered, and sayd vnto the heades ouer the thousands of Israel,  
 22 The Lord God of gods, the Lord God of gods, hee knoweth, & Israel himselfe shall know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If wee haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord himselfe requite it:

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shall your children make our children cease from fearing the Lord.

26 Therefore we sayd, We will now goe about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shall be a \* witness betwene vs and you, and betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your children should not say to our children in time to come, Ye haue no part in the Lord.

28 Therefore sayd we, If so be that they should so say to vs, or to our generations in time to come, then will we answer, Behold the fashion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that wee should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the Princes of the Congregation, and heades ouer the thousands of Israel, which were with him, heard the wordes that the children of Reuben, & the children of Gad, and the children of Danasseb spake, & they were well content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, and to the children of Danasseb, This day we perceiue that the Lord is among vs, because ye haue not done this trespass against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the Princes returned from the children of Reuben, and from the children of Gad out of the land of Gilead, vnto the land of Canaan to the children of Israel, and brought them answer.

33 And the saying pleased the children of

Israel: and the children of Israel blessed God, and minded not to goe against them in battell, for to destroy the land, wherein the children of Reuben and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar **Ed**: for it shall be a witness betwene vs, that the Lord is God.

¶ Or, *prayed.*  
 ¶ Ebr. *said.*

¶ Or, *witnesse.*

CHAP. XXIIII.

2 Joshua exhorteth the people, that they inuener not themselues to the Gentiles, 7 That they feare not their idoles. 14 The promise, if they feare God, 15 And threatnings if they forsake him.

¶ A long season after that the Lord had given rest vnto Israel from all their enemies round about, and Joshua was olde and stricken in age,

¶ Ebr. *commensio to yeeres.*

2 Then Joshua called all Israel, & their Elders, and their heads, and their Iudges, and their officers, and said vnto them, I am old, and stricken in age.

3 Also ye haue seene al that the Lord your God hath done vnto all these nations before you, how the Lord your God himselfe hath fought for you.

a Your eyes bearing witness.

4 Behold, I haue divided vnto you by lot, these nations that remaine, to bee an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea & Westward.

¶ Or, *ouerthrower these nations.*

5 And the Lord your God shall expell them before you, and cast them out of your sight, and yee shall possesse their land as the Lord your God hath said vnto you.

¶ Eb. *at the sunne set.*

6 Wee ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Law of Moses, \*that ye turne not theretrom to the right hand nor to the left,

b Which yet remaine and are not ouercome, as Chap. 13. 2.

7 Neither company with these nations: that is, with them which are left with you, neither \* make mention of the name of their gods, nor canse to sweare by them, neither serue them nor bow vnto them:

¶ Des. 5. 32. and 28. 14.

8 But sicke fast vnto the Lord your God, as ye haue done vnto this day:

c And not yet subdued.

9 For the Lord hath cast out before you great nations and mighty, and no man hath stood before your face hitherto.

¶ Psal. 6. 4.

10 \* One man of you shall chase a thousand: for the Lord your God hee fighteth for you as he hath promised you.

d Let not the Iudges admit an othe, which any shall sweare by their idoles.

11 Take good heed therefore vnto your selues, that ye loue the Lord your God.

¶ Leuit. 26. 8. deut. 32. 30.

12 Els, if yee goe backe, and cleane vnto the rest of these nations: that is, of them that remaine with you, and shall make mariages with them, and I goe vnto them, and they to you,

¶ Or, *be of their affinitie.*

13 Know yee for certaine, that the Lord your God will cast out no more of these nations from before you: \* but they shall bee a snare and destruction vnto you, and a whip on your sides, and thornes in your eyes, vntill yee perish out of this good land, which the Lord your God hath given you.

¶ Or, *haue conuersation with them.*

14 And behold, this day doe I enter into the way of all the world, and yee know in

¶ Exod. 23. 33. numb. 33. 55. deut. 7. 16.

e Meaning, they shall be a continual griefe vnto you, and so the cause of your destruction.

¶ f I die according to the course of nature.

¶ g I die according to the course of nature.

¶ h I die according to the course of nature.

¶ i I die according to the course of nature.

n Let him punish vs.

o Or, to turne backe from the true God.

Gen. 31. 48. chap. 24. 27. verse 34.

p They signifie a wonderful care that they bare toward their posteritie, that they might liue in the true seruice of God.

¶ Ebr. it was good in their eyes.

q By preferring vs and gouerning vs.

r Whom if yee had offended, hee would haue punished with you.



g Most certainly. Chap. 2. 1. 45. all your s hearts and in all your soules, that \* nothing hath failed of all the good things which the Lord your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

||Or, remises. 15 Therefore as all || good things are come vpon you which the Lord your God promised you, so shall the Lord bring vpon you euery euill thing, vntill he haue destroyed you out of this good land, which the Lord your God hath giuen you.

h He sheweth that no euill can come vnto man except he offend God by disobedience. 16 When yee shall t transgresse the covenant of the Lord your God, which hee commanded you, and shall goe and serue other gods, and bowe your selues to them, then shall the wrath of y Lord waxe hote against you, and yee shall perish quicky out of the good land which he hath giuen you.

C H A P. XXII.

2 Ioshua rehearseth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renewed betwene God and the people. 29 Ioshua dieth. 32 The bones of Joseph are buried. 33 Eleazar dieth.

a That is, the nine tribes and the halfe.

b Before the Arke, which was brought to Shechem, when they went to bury Iosephs bones.

Gen. 11. 31. Iudeth 5. 6, 7.

c Euphrates in Mesopotamia, Gen. 11. 26.

Gen. 21. 2. Gen. 25. 26. Gen. 36. 8. Gen. 46. 6.

Exod. 3. 10.

Exod. 12. 37.

Exod. 14. 9.

||Or, a cloud.

d Euen fortie yeeres.

Num. 21. 39.

Num. 22. 5. deui. 23. 4.

A<sup>N</sup>D Ioshua assembled againe all the tribes of Israel to Shechem, and called the Elders of Israel, and their heades, and their Judges, and their officers, & they presented themselves before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, \* Your Fathers dwelt beyond the e flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyond the flood; & brought him thorow all the land of Canaan, and multiplied his seed, and \* gaue him Izhak.

4 And I gaue vnto Izhak \* Jaakob and Esau: and I gaue vnto Esau mount Seir, to possesse it; but \* Jaakob and his children went downe into Egypt.

5 \* I sent Moses also and Aaron, and I plagued Egypt: and when I had so done among them, I brought you out.

6 So I \* brought your fathers out of Egypt: and yee came vnto the sea, and the Egyptians pursued after your fathers with charets and horsemen vnto \* the red Sea.

7 Then they cried vnto the Lord, and he put a darkenell betwene you and the Egyptians, and brought the Sea vpon them, and covered them: so your eyes haue seene what I haue done in Egypt: also yee dwelt in the wilderness a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyond Jordan, \* and they fought with you: but I gaue them into your hand, and yee possessed their countrey, and I destroyed them out of your sight.

9 \* Also Balak the sonne of Zippor king of Moab arose and warred against Israel, and sent to call Balaam the sonne of Beor, for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And yee went ouer Jordan, and came vnto Jericho, & the e men of Jericho fought against you, the Amorites, and the Hertzites, and the Canaanites, and the Hittites, and the Girgashites, and the Huites, and the Iebulites, and I deliuered them into your hand.

12 And I sent \* hornets before you, which cast them out before you, euen the two kings of the Amorites, and not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein yee did not labour, and cities, which yee built not, and yee dwell in them, and eate of the vineyardes and Olive trees, which yee planted not.

14 Now therefore f feare the Lord, and serue him in vprightnesse and in cruety, and put away the gods, which your Fathers serued beyond the flood and in Egypt, and serue ye the Lord.

15 And \* if it seeme euill vnto you to serue the Lord, chuse yee this day whom yee will serue, whether the gods which your Fathers serued (that were beyond the flood) or the gods of the Amorites, in whose land yee dwell: s but I and my house will serue the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs and our Fathers out of the land of Egypt, from the house of bondage, and hee did those great miracles in our sight, and presented vs in all the way that wee went, and among all the people through whome wee came.

18 And the Lord e did cast out before vs all the people, euen the Amorites, which dwelt in the land: therefore will wee also serue the Lord, \* for he is our God.

19 And Ioshua said vnto the people, Ye cannot serue the Lord: for he is an holy God he is a zelous God: he will not pardon your iniquity nor your finnes.

20 If ye forsake the Lord & serue strange gods, then hee will returne and bring euill vpon you, and consume you, after that hee hath done you good.

21 And the people said vnto Ioshua, Nay, but we will serue the Lord.

22 And Ioshua said vnto the people, Yee are witnesses f against your selues, that yee haue chosen you the Lord to serue him: and they said, We are witnesses.

23 Then put away now, sayd hee, the strange g gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God will we serue, and his voice will we obey.

25 So Ioshua made l a coucnant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the law of God, and tooke a great stone, & pitched it there vnder an s Dike that was in the Sanctuary of the Lord.

27 And Ioshua said vnto all the people, Behold,

e Because it was the chief citie, vnder it he contineth all the countrey: else they of the citie fought not. Exod. 23. 28. deui. 7. 20. chap. 11. 20.

f That is the true vse of Gods benefites, to learne thereby to feare and serue him with an vpright conscience. I Ebr. if it be euill in your sight.

g This teacheth vs, that if all the world would goe from God, yet euery one of vs particularly is bound to cleaue vnto him.

h How much more are wee bound to serue God in Christ, by whom we haue received the redemption of our soules. Chap. 23. 15.

i If you doe the contrary, your owne mouthes shall condemne you.

k Out of your hearts, and otherwife,

l By ioyning God and the people together: also he repeateth the promises and threatnings out of the Law?

||Or, stone.



Chap. 23. 27. m Rather then mans dissimulation should not be punished, the dumbe creatures shall cry for vengeance.  
Chap. 19. 50. iudges 2. 9. n Such are the people commonly as their rulers are,

Behold, this stone shall be a \* witness vnto vs: for it hath heard all the wordes of the Lord which hee spake with vs: it shall bee therefore a witness against you, lest ye deny your God.  
28 When Ioshua let the people depart euerie man vnto his inheritance.  
29 And after these things, Ioshua the sonne of Nun, the seruant of the Lord, died, being an hundred and ten yeeres old.  
30 And they buried him in the border of his inheritance in \* Timnath-serah, which is in mount Ephraim, on the Northside of mount Gaath.  
31 And Israel serued the Lord all the

Dayes of Ioshua, and all the dayes of the Elders that ouerlived Ioshua, and which had knowen all the workes of the Lord that hee had done for Israel.  
32 And the \* bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcell of ground which Jaakob bought of \* the sonnes of Hamor the father of Shechem, for an hundredth pices of silver, and the children of Ioseph had them in their inheritance.  
33 Also Eleazar the sonne of Aaron died, whom they buried in the hill of Ephraim his sonne, which was giuen him in mount Ephraim.

Gene. 50. 25. exod. 13. 19.  
Gene. 33. 19.  
† Ebr. Gibeath Phinath.

# ¶ The booke of Iudges.

## THE ARGUMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet there is nothing so displeasent and hainous that can turke backe Gods loue from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giuing thanks for the same, they fell to most horrible obliuion of Gods graces, contrary to their solemne promise made vnto Ioshua, & so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the mutabilitie of their state: (for hee suffered them to be most cruelly vexed and tormented by tyrants: hee pulled them from libertie, and cast them into slaueerie, to the intent they might seele their owne miseries, and so call vnto him and bee deliuered) so to shew that his mercies endure for euer, hee raised vp from time to time such as should deliuer them, and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people, nor by succession, but raised vp as it seemed best to God for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul, ruled 377. yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatrie and superstition: next, what great danger that common wealth is in, when as God giueth not a Magistrate to retaine his people in purenesse of Religion and his true seruice.

### CHAP. I.

1 After Ioshua was dead, Iudah was constituted captaine. 6 Adoni-bezek is taken. 14 The request of Achish. 16 The children of Kem. 28 The Canaanites are made tributaries but not destroyed.

**A**fter that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall goe vp for vs against the Canaanites, to fight first against them?

2 And the Lord sayd, Iudah shall goe vp: behold, I haue giuen the land into his hand.

3 And Iudah saide vnto Simeon his brother, Come vp with mee into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites & the Perizzites into their handes, and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and slew the Canaanites and the Perizzites.

6 And Adoni-bezek lied, and they pursued after him, and caught him, and cut off the thumdes of his handes and of his feete.

7 And Adoni-bezek said, Seuentie kings

hauing the thumdes of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded mee: so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had sought against Ierusalem, and had taken it and smitten it with the edge of the sword, and had let the city on fire.)

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, and toward the South, and in the lowe countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called Kiriat-arba: and they slew Shephai, and Ahiman, and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in old time was Kiriat-sepher.

12 And Caleb said, Hee that smiteth Kiriat-sepher, and taketh it, euen to him will I giue Achish my daughter to wife.

13 And Othniel the sonne of Kenaz, Calchs yonger brother tooke it, to whom hee gaue Achish his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, & she lighted off her asse, and Caleb said vnto her, What wilt thou?

e Which was afterward built againe and possessed by the Iebusites, 2. Sam. 5. 6.

f These three were giants, and the children of Anak.

g Reade Iosh. 15. 18.

a By the iudgement of Vnim: reade Exod. 28. 30. num. 27. 21. 1. sam. 28. 6.

c For the tribe of Simeon had their inheritance within the tribe of Iudab, Iosh. 19. 1.

h Or, the lord of Bezek.

i This was Gods iust iudgement, as the tyrant himselfe confesseth, that as he had done, so did he receiue, Leuit. 24. 19. 20.



15 And shee answered him, Give mee a blessing: for thou hast giuen mee a South countrey, giue me also Springs of water: and Caleb gaue her the Springs aboue, and the Springs beneath.

16 And the children of <sup>h</sup> Keni Moses father in law went vp out of the citie of the palm trees with the children of Iudah into the wilderness of Iudah, that lyeth in the South of Arad, and went & dwelt among the people.

17 But Iudah went with Simeon his brother, and they slew the Canaanites that inhabited Sephar, and utterly destroyed it, and called the name of the city \* Hormah.

18 Also Iudah tooke i Azah with the coasts thereof, and Alkela with the coasts thereof, and Ekron with the coasts thereof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valleys, because they had charrets of yron.

20 And they gaue Hebron vnto Caleb, as \* Moses had said, and he expelled thence the thre tonnes of Anak.

21 But the children of Benjamin did not cast out the Jebusites, that <sup>k</sup> inhabited Jerusalem: therefore the Jebusites dwell with the children of Benjamin in Jerusalem vnto this day.

22 <sup>k</sup> They also that were of the house of Joseph, went vp to Bethel, and the Lord was with them,

23 And the house of Joseph caused to view Beth-el (and the name of the city before-tyme was \* Luz)

24 And the spies saw a man come out of the city, and they saide vnto him, Shew vs, we pray thee, the way into the city, \* and we wil shew thee mercy.

25 And when hee had shewed them the way into the city, they smote the city with the edge of the sword, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 <sup>k</sup> Neither did Hananah destroy Beth-shean with her townes, nor Cananah with her townes, nor the inhabitants of Doz with her townes, nor the inhabitants of Ibleam, with her townes, neither the inhabitants of Megiddo with her townes: <sup>l</sup> but the Canaanites dwelled still in that land.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 <sup>k</sup> Likewise Ephraim expelled not the Canaanites that dwell in Geser, but the Canaanites dwell in Geser among them.

30 Neither did <sup>m</sup> Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwell among them, and became tributaries.

31 Neither did Aser cast out the inhabitants of Aecho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achziv, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwell among the Canaanites the inhabitants of the land: for they did not driue them out.

33 Neither did Naphtali driue out the inhabitants of Beth-she-mel, nor the inhabitants of Beth-anath, but dwell among the Canaanites the inhabitants of the land: neuertheless the inhabitants of Beth-she-mel, and of Beth-anath became tributaries vnto them.

34 And the Amozites <sup>n</sup> driue the children of Dan into the mountaine: so that they suffered them not to come downe to the valley.

35 And the Amozites dwell still in mount Heres in Aialon, and in Shaaalbin, and when the <sup>o</sup> hand of Josephs family prevailed, they became tributaries:

36 And the coast of the Amozites was from Shaaleh-akrabbim, euen from <sup>p</sup> Selah and upward.

CH A P. II.

<sup>1</sup> The Angel rebuketh the people, because they had made peace with the Canaanites. <sup>11</sup> The Israelites fell to idolatrie after Joshuas death. <sup>14</sup> They are deliuered into the enemies hands. <sup>16</sup> God deliuereth them by Iudges. <sup>22</sup> Why God suffered idolaters to remaine among them.

AN Angel of the Lord came vp from Asilgal to Bochim, and said, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had twougne vnto your fathers, and said, I will neuer breake my couenant with you.

2 \* Ye also shall make no couenant with the inhabitants of this land, \* but shall break downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

3 Wherefore, I said also, I will not cast them out before you, but they shall bee \* as thornes vnto your sides, and their gods shall be your destruction.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Wherefore they called the name of that place, <sup>n</sup> Bochim, and offered sacrifices there vnto the Lord.

6 Now when Joshua had <sup>b</sup> sent the people away, the children of Israel went euery man into his inheritance to possess the land.

7 And the people had serued the Lord all the dayes of Joshua, and all the dayes of the Elders that outlined Joshua, which had seene all the great <sup>c</sup> workes of the Lord that hee did for Israel.

8 But Joshua the sonne of Nun the seruant of the Lord died, when hee was an hundred and ten yeeres old.

9 And they buried him in the coastes of his inheritance, in <sup>d</sup> Timnath-heres in mount Ephraim, on the Northside of mount Gaash.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes which he had done for Israel.

11 When the children of Israel did wickedly in the sight of the Lord, and serued <sup>e</sup> Baalim,

n But made them pay tribute as the other did,

Or, afflicted them.

Or, would dwell. o Meaning, when he was stronger then they.

p Which was a city in Arabia, or as some reade, from the rocke.

a That is, messenger or prophet, as some thinke, Phinehas

Deut. 7. 2. Deut. 1. 2. 3.

Josh. 2. 13.

Or, snare.

Or, weeping.

b After that he had diuided to euery man his portion by lot, Josh. 24. 28.

c Meaning, the wonders and miracles.

d Heres by turning backward, is Serah, as Josh. 24. 30.

e That is, all manner of idoles.

h This was one of the names of Moses father in law, reade Num. 10. 29.

Numb. 21. 3. i These cities and others were afterward possessed of the Philistims, 1. Sam. 6. 17.

Numb. 14. 24. Josh. 14. 13. and 15. 14.

k For after that the tribe of Iudah had burnt it, they built it againe.

Gene. 28. 19.

Josh. 2. 14.

Josh. 17. 11.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap. 3. 4. Josh 16. 10.

m That is, the tribe of Zebulun, as is also to be vnderstood of the rest.



12 And forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them, and bowed vnto them, and prouoked the Lord to anger.

13 So they forsooke the Lord, and serued \* Baal, and <sup>c</sup> Astartoth.

14 And the wrath of the Lord was hote against Israel, and hee deliuered them into the hands of spoilers, that spoiled them, and hee <sup>e</sup> sold them into the hands of their enemies round about them, so that they could no longer stand before their enemies.

15 <sup>d</sup> Whither soeuer they went out, the hand of the Lord was sore against them, as the Lord had said, and as the Lord had sworn vnto them: so he punished them sore.

16 <sup>e</sup> For withstanding, the Lord rayled by <sup>f</sup> Judges, which <sup>g</sup> deliuered them out of the hands of their oppressors.

17 But yet they would not obey their Judges: for they went a whooping after other gods, and worshipped them, and turned quickly out of the <sup>h</sup> way, wherein their fathers walked, obeying the commandements of the Lord: they did not lo.

18 And when the Lord had raised them by Judges, the Lord was with the Judge, and deliuered them out of the hands of their enemies all the dayes of the Judge, (for the Lord <sup>i</sup> had compassion of their groynings, <sup>k</sup> because of them that oppressed them and tormented them)

19 Yet <sup>l</sup> when the Judge was dead, they returned, and <sup>m</sup> did worse then their fathers, in following other gods, to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.

20 Therefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commanded their fathers, and hath not obeyed my voice,

21 Therefore will I no more cast out before them any of the <sup>n</sup> nations, which Ioshua left when he died,

22 That though them I may <sup>o</sup> prouoe Israel, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

23 So the Lord left those nations, and prouoe them not out immediately, neither deliuered them into the hand of Ioshua.

CHAP. III

<sup>1</sup> The Canaanites were left to trie Israel. <sup>2</sup> Othniel deliuereth Israel. <sup>3</sup> Ehud killeth king Eglon, <sup>4</sup> Shamgar killeth the Philistims.

**T**hese now are the nations which the Lord left, that hee might prouoe Israel by them (euen as many of Israel as had not known all the <sup>p</sup> warres of Canaan,

<sup>2</sup> Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doubtlesse their predecessors knew <sup>q</sup> not)

<sup>3</sup> Five princes of the Philistims, and all the Canaanites, and the Sidonians, and the Hittites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come

to Hamath.

4 And these remained to prouoe Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebullites,

6 And they tooke <sup>r</sup> their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 <sup>s</sup> So the children of Israel did wickedly in the sight of the Lord, and forgate the Lord their God, and serued Baalim, and <sup>t</sup> Acheroth.

8 Therefore the wrath of the Lord was kindled against Israel, and hee solde them into the hand of Chusban-rishathaim King of <sup>u</sup> Aram-naharaim, and the children of Israel serued Chusban-rishathaim eight yeeres.

9 And when the children of Israel cried vnto the Lord, the Lord stirred vp a saviour to the children of Israel, and hee saved them, euen Othniel the sonne of Kenaz, Gabels yonger brother.

10 And the <sup>v</sup> spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: and the Lord deliuered Chusban-rishathaim King of <sup>w</sup> Aram into his hand, and his hand preuailed against Chusban-rishathaim.

11 So the land had rest <sup>x</sup> foure yeeres, and Othniel the sonne of Kenaz died.

12 <sup>y</sup> Then the children of Israel againe committed wickednesse in the sight of the Lord: and the Lord <sup>z</sup> strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.

13 And hee gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the cite of palme trees.

14 So the children of Israel serued Eglon King of Moab eighteene yeeres.

15 But when the children of Israel cried vnto the Lord, the Lord stirred them by a saviour, Ehud the sonne of Gera, the sonne of <sup>aa</sup> Jemini, a man <sup>bb</sup> lame of his right hand: and the children of Israel sent a present by him vnto Eglon King of Moab.

16 And Ehud <sup>cc</sup> made him a dagger with two edges, of a cubit length, and hee did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when hee had now presented the present, hee sent away the people that bare the present,

19 But hee turned againe from the <sup>dd</sup> quarries, that were by Gilgal, and said, I haue a secret errand vnto thee, O King. <sup>ee</sup> And he said, Keepe <sup>ff</sup> silence: and all that stood about him went out from him.

20 Then Ehud came vnto him, (and hee sat alone in a Summer parlour, which hee had) and Ehud sayde, I haue a message vnto

Chap. 10 6. f There were idols, which had the forme of an ewe or sheepe among the Sidonians.

Psal 44. 12. g In all their enterprises. h The vengeance. i Or, Magistrates. k Ebr. fauld.

i Meaning, from the true Religion.

l Ebr. repented. k Seeing their eruelcie.

Chap. 3. 12. m Ebr. corrupt themselves.

1 As the Hivites, Jebullites, Amorites, &c. m So that both outward enemies and false prophets, are but a triall to prouoe our faith, Deut. 13. 3. and chap. 3. 1.

a Which were stiched by the hand of God, and not by the power of man. b For they trusted in God, and he fought for them.

c Contrary to Gods commandement, Deut. 7. 3.

d Trees or woods erected for idolatrie.

l Or, Messengers.

e He was stirred vp by the Spirit of the Lord, h Or, Syria.

f That is, 32. vnder Ioshua, and eight vnder Othniel. g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

ll Or, Benjamin. ll Or, left handed.

ll Or, caused a dagger to be made.

h Or, as some read, from the places of idoles. i Till all be departed.



unto thee from God. Then hee arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the porch, and shut the doores of the parlour vpon him, and locked them.

24 And when he was gone out, his seruants came: who seeing that the doores of the parlour were locked, they said, Surely  $\ddagger$  hee doeth his easment in his Summer chamber.

25 And they taried till they were ashamed: and seeing he opened not the doores of the parlour, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped, while they taried, and was passed the quarries, and escaped vnto Seirath.

27 And when he came home, hee  $\ddagger$  blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Hoab into your hand. So they went downe after him, and tooke the passages of Jordan toward Hoab, and suffered not a man to passe oner.

29 And they slew of the Hoabites the same time about ten thousand men, all  $\ddagger$  Ieb men, and all were warriors, and there escaped not a man.

30 So Hoab was  $\ddagger$  subdued that day vnder the hand of Israel: and the  $\ddagger$  land had rest fourecore yeeres.

31 And after him was Shaugar the sonne of Anath, which slew of the Philistims sixe hundred men with an oxe  $\ddagger$  goad, and he also deliuered Israel.

#### C H A P. IIII.

1 Israel sinned, and are giuen into the hands of Iabin. 4 Deborahudgeth Israel, and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

And the children of Israel  $\ddagger$  beganne againe to doe wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hand of Iabin King of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in  $\ddagger$  Harosheth of the Gentiles.

3 Then the children of Israel cried vnto the Lord: (for hee had nine hundred charets of yron, and twente yeeres hee had vexed the children of Israel verſes.)

4 And at that time Deborah a propheteſse, the wife of Lapidoth, iudged Israel.

5 And this Deborah dwelt vnder a palme tree. betwene Ramah and Beth-el in mount Ephraim, and the children of Israel came vnto her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of Naphtali,

and said vnto him, Hath not the Lord God of Israel  $\ddagger$  commanded, saying Goe and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zabulun?

7 And I will draw vnto thee to the  $\ddagger$  Kinnerethon Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt goe with mee, I will goe: but if thou wilt not goe with mee, I will not goe.

9 Then shee answered, I will surely goe with thee, but this iourney that thou takeſt, shall not bee for thine honour: for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zabulun and Naphtali to Kedesh, and shee went vp on his feete with ten thousand men, and Deborah went vp with him.

11 Now Heber the Kenite, which was of the children of  $\ddagger$  Hobab the father in law of Moyses, was departed from the  $\ddagger$  Kenites, and pitched his tent vntill the plaine of Zaanan, which is by Kedesh.

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charets, euen nine hundred charets of yron, & all the people that were with him from Harosheth of the Gentiles, vnto the river Kinnereth.

14 Then Deborah said vnto Barak,  $\ddagger$  Up: for this is the day that the Lord hath deliuered Sisera into thine hand, Is not the Lord gone out before thee: so Barak went downe from mount Tabor, and tenne thousand men after him.

15 And the Lord destroyed Sisera and all his charets, and all his hoste vnto the edge of the sword before Barak, so that Sisera lighted downe off his charet, and fled away on his feete.

16 But  $\ddagger$  Barak pursued after the charets, and after the hoste vnto Harosheth of the Gentiles: and all the hoste of Sisera fell vpon the edge of the sword: there was not a man left.

17 Howbeit Sisera fled away on his feete to the tent of Iael the wife of Heber the Kenite: (for peace was betwene Iabin the King of Hazor, and betwene the house of Heber the Kenite.)

18 And Iael went out to meete Sisera, and said vnto him, Turne in, my lord, turne in to me: feare not. And when hee had turned in vnto her into her tent, shee covered him with a mantle.

19 And hee said vnto her, Giue me, I pray thee, a little water to drinke: for I am thirsty. And shee opened  $\ddagger$  a bottle of milke, and gave him drinke, and covered him.

20 Againe, hee said vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, No.

21 Then Iael Hebers wife tooke a naille of the tent, and tooke an hammer in her hand, and went softly vnto him, and smote the

And reuiled vnto me by the spirit of propheteſie.

*Psal. 83. 9, 10.*

*Or, valley.*

e Fearing his owne weaknesse and his enemies power, he desired the Propheteſse to goe with him to assure him of Gods will from time to time.

*Or, he led after him 10000. men.*

*Or, posteritie.*

*Numb. 10. 29.*

*Or, from Kain.*  
f Meaning, that hee possessed a great part of that countrey.

g Shee encouraged him to this enterprize by assuring him of Gods fauour and ayde.

*Psal. 83. 16.*

h Whose ancestors were strangers, but worshipped the true God, and therefore were ioynd with Israel.

*Or, blanket.*

*Chap. 5. 250*

i To wit, Sisera, k That is, the pinne or stake, whereby it was fastened to the ground.

*Or, haik.*

*Or, he couereth his feete.*

*Or, caused the trumpet to be blowne, Numb. 10. 2, 3.*

*Or, strong and bigge bodied.*  
*Or, humbled.*  
k Meaning, the Israelites.

l So that it is not the number, nor the meane that God regardeth, when he will get the victory.

*Or, added, or continued to doe euill.*

a There was another Iabin, whom Ioshua killed, and burnt his citie Hazor, Iosh. 11. 13.  
b That is, in a wood or strong place.

c B the spirit of propheteſie, resolving of controversies, and declaring the will of God.



the nail into his temples, and fastened it into the ground, (for hee was fast asleepe, and wearie) and he died.

22 And beholds, as Barak pursued after Sifera, Jael came out to meeete him, and sayd unto him, Come, and I will shew thee the man whom thou seekest: and when hee came into her tent, behold, Sifera lay dead, and the nail in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, untill they had destroyed Jabin king of Canaan.

CHAP. V.

The song and thanksgiving of Deborah and Barak, after the victory.

THE King Deborah and Barak, the son of Abinoam the same day, saying,

2 Praise ye the Lord for the averting of Israel, and for the people that offered themselves willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing unto the Lord: I will sing praise unto the Lord God of Israel.

4 Lord, when thou wentest out of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heavens rained, the cloudes also dropped water.

5 The mountaines melted before the Lord, as did that Sinai before the Lord God of Israel.

6 In the dayes of Shamgar the sonne of Anath, in the dayes of Jael the high wayes were unoccupied, and the travellers walked through by wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, untill I Deborah came up, which rose by a mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a shield or speare scene among fortie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: praise ye the Lord.

10 Speake yee that ride on white asses, ye that dwell by Middin, and that walke by the way.

11 For the noise of the archers appaied among the drawers of water: there shall they heare the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

12 Up Deborah, by artst, and sing a song: arise Barak, and lead thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remaine, haue dominion ouer the mighty of the people: the Lorde hath giuen mee dominion ouer the strong.

14 Of Ephraim their root rose against Amalek: and after thee, Ben tamin thil fight against thy people, O Amalek of Machir came rulers, & of Zebulun they that handle the pen of the writer.

15 And the Princes of Issachar were with Deborah, and Achath, and also Ba-

rak: hee was set on his feete in the battay: for the dimitions of Reuben were great as thoughtes of heart.

16 Why abodest thou among the shep-foldes, to heare the bleatings of the flocke: for the dimitions of Reuben were great thoughts of heart.

17 Gilead abode beyond Jordan: and why doth Dan remaine in ships? Aher fare on the sea shore, and tarried in his decayed places.

18 But the people of Zebulun and Naphtali haue leoparded their lines vnto the death in the bad places of the field.

19 The kinges came and fought: then fought the kinges of Canaan in Canaan by the water of Megiddo: they receiued no gain of money.

20 They fought from heauen, euen the stars in their courses fought against Sifera.

21 The riuer Kishon swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horse hooves broken with the oft beating together of their mighty men.

23 Curse ye Meroz: (sayd the Angel of the Lord) curse the inhabitants the reot, because they came not to help the Lord, to help the Lord against the mighty.

24 Jael the wife of Heber the Kenite shall be blessed above other women: blessed shall she be about women dwelling in tents.

25 He asked water, & she gaue him milke: she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmans hammer: with the hammer smote she Sifera: she smote off his head, after he had wounded and pierced his temples.

27 He bowed him downe at her feete, hee fell downe, and lay still: at her feet he bowed him downe, and fell: and when hee had sunk downe, he lay there dead.

28 The mother of Sifera looked out at a window, and cryed through the lactesse, Why is his charet so long a coming? why tarie the wheelers of his charets?

29 Her wise Ladies answered her: Pea, shee answered her selfe with her owne wordes,

30 Haue they not gotten, and they diuide the spoile? euery man hath a made or two. Sifera hath a pray of diuers coloured garments, a pray of lundy colours made of neede worke: of diuers colours of neede worke on both sides, for the chiefe of the spoile.

31 So let all thine enemies perish, O Lord: but they that loue him, shall be as the sunne when it riseth in his might. And the land had rest forty yeeres.

CHAP. VI.

Israel is oppressed of the Midianites for their wickednesse. 24 Gideon is sent to be their deliverer. 37 He asketh a signe.

AFTERWARD the children of Israel committed wickednesse in the sight of the Lord, & the Lord gaue them into the handes of Midian seven yeeres.

2 And the hand of Midian prevailed against

m They manueled that they came not ouer Iorden to helpe them.

n She reprooued all them that came not to help their brethren in their necessitie. o Either by beating of the sea, or by mining.

p They way nothing, but lost all.

q As a besome doeth the flith of the house.

r It was a citie neere Tabor where they fought.

f Some reade, churned milke in a great cup.

\* Ebr. destroyed.

l Or, feet.

e That is, shee comforted her selfe.

u Because he was chiefe of the armie.

x Shall grow dayly more and more in Gods fauour.

I So he saw that a woman had the honour, as Deborah prophesied,

Ebr. went and was strong.

a To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11. Deut. 2. 1.

Psal. 97. 5. Exod. 19. 18.

Chap. 3. 31. Chap. 4. 18. b For feare of the enemies,

c Miraculously stirred vp of God to pite them and deliue them.

d They had no heart to resist their enemies, e Ye gouernours, f As in danger of your enemies.

g For now you may draw water, without feare of your enemies,

h To wit, them that kept thy people in captiuitie.

i Iosua first fought against Amalek, & Saul destroyed him.

k Euen the learned did helpe to fight.

l Euen the whole tribe,



a For feare of the Midianites, they fled into the denes of the mountaines.

against Israel, and because of the Midianites the children of Israel made them dens in the mountaines, and caues, and strong holdes.

3 When Israel had sowed, then came by the Midianites, the Amalekites, & they of the East, and came vpon them,

4 And camped by them, and destroyed the fruit of the earth, enen till thou come vnto <sup>b</sup> Azzah, and left no food for Israel, neither sheepe, nor oxe, nor asse.

5 For they went vp, and their cattel, and came with their tentes as grasshoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the children of Israel cryed vnto the Lord.

7 And when the children of Israel cryed vnto the Lord because of y<sup>e</sup> Midianites,

8 The Lord sent vnto the children of Israel a Prophet, who sayd vnto them, Thus saith y<sup>e</sup> Lord God of Israel, I haue brought you by from Egypt, and haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and given you their land.

10 And I said vnto you, I am the Lord your God: feare not the gods of the Amorites in whose land yee dwell: but you haue not obeyed my voice.

11 And the Angel of the Lord came, & fate vnder the oke which was in Ophrah, that pertained vnto Joash the father of the Gzites, and his sonne Gideon threshed wheate by the winepresse, to hide it from the Midianites.

12 Then the Angel of the Lord appeared vnto him, and sayd vnto him, The Lord is with thee, thou valiant man.

13 To whom Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lord hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, See in this thy might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? behold, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord sayd vnto him, I will therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shewe me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And hee sayd, I will tarry vntill thou come againe.

19 And then Gideon went in, and made

ready a kibble, and vneleuened bread of an Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God said vnto him, Take the flesh & the vneleuened bread, and lay them vpon the stone, and powze out the broth: and hee did so.

21 Then the Angel of the Lord put footth the end of the staffe that hee held in his hand, and touched the flesh and the vneleuened bread: and there arose by fire out of the stone, and consumed the flesh and the vneleuened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then sayd, Alas, my Lord God: for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord sayd vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, I Jehonah shalom: vnto this day it is in Ophrah, of the father of the Gzites.

25 And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and another bullocke of seuen yeeres old, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And build an altar vnto the Lord thy God vpon the top of this rocke, in a plaine place: and take the second bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke tenne men of his seruants, and did as the Lord bade him: but because he feared to doe it by day for his fathers household, and the men of the citie, hee did it by night.

28 And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the second bullocke offered vpon the altar that was made.

29 Therefore they sayd one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Joash hath done this thing.

30 Then the men of the citie sayd vnto Joash, Bring out thy sonne, that hee may die: for he hath destroyed the altar of Baal, and hath also cut downe the groue that was by it.

31 And Joash sayd vnto all that stood by him, Shall ye plead Baals cause? or will yee saue him? he that will contend for him, let him die yer the morning. If he be God, let him pleade for himselfe against him that hath cast downe his altar.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe, because hee hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the East, were gathered together, and went and pitched in the valley of Izreel.

34 But the spirit of the Lord came vpon Gideon,

h Of Ephah read Exod. 16. 36.

i By the power of God onely, as in the sacrifice of Helias, 1. King. 18. 38.

Exod. 33. 20. chap. 13. 22.

l Or, the Lord of peace.

k That is, as the Chaldee text writeth, sed seuen yeeres.

l Which grewed about Baals altar.

m Meaning, the fat bull, which was kept to bee offered vnto Baal.

n Thus we oughte to iustifie them, that are zealous for Gods cause, though all the multitude be against vs.

o Ebr. clad Gideon.

Or, of Kedem.

b Euen almost the whole countrey.

c This is the end of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

a. King. 17. 35, 38 serm. 10. 2.

Or, to prepare his sight.

d This came not of distrust, but of weaknesse of faith, which is in the most perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, whereby they be iustified.

e That is, Christ appearing in visible forme.

f Which I haue given thee.

Or, family.

g So that we see how the flesh is enemie vnto Gods vocation, which cannot be perswaded withoutignes.



Num 10.3. chap. 3. 27. o The family of Abiezer, whereof he was.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

Gene. 18. 32.

q Whereby he was assured that it was a miracle, of God,

Chap. 8. 35. #Ebr. En harod. #Ebr. Hammoreh.

a God will not that any creature deprime him of his glory. Deut. 20 8. 1. mac. 3. 56.

b I will give thee a prooffe to know them, that shall goe with thee.

c Let them depart, as you meet for this enterprise

Gideon, \*and he blew a trumpet, and Abiezer was ioyned with him.

35 And he sent messengers throughout all Manasse, which also was ioyned with him, and he sent messengers unto Asher, and to Zabulun, and to Naphtali, and they came up to meet them.

36 Then Gideon said vnto God, If thou wilt saue Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wooll in the threshing place: if the dew come on the fleece onely, and it be drie vpon all the earth, then shall I be sure that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he arose vp early on the morrow, and thrust the fleece together, and winged the dew out of the fleece, and filled a boule of water.

39 Againe Gideon said vnto God, Be not angry with mee, that I may speake once more: let me praye once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, & let dew be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely, and there was dew on all the ground.

CHAP. VI.

2 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discensified by a wonderful sent. 25 Oreb and Zeeb are slaine.

Then Jerubbaal (who is Gideon) rose vp early, and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the North side of them in the valley by the hill of Peorah.

2 And the Lord said vnto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands, lest Israel make thee a vanut against mee, and say, Mine hand hath slaine me.

3 Now therefore proclaime in the audience of the people, and say, Who so is timorous or fearefull, let him returne, and depart early from mount Silead. And there returned of the people which were at mount Silead, two and twentie thousand: so ten thousand remained.

4 And the Lord said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say vnto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lay the water w their tongues, as a dogge lappeth, them put by themselves, and euery one that shall bowe downe his knees to drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouths, were three hundred men: but all the remnant of the people kneeled downe vpon their knees to drinke water.

7 Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you: and deliuer the Midianites into thine hand: and let all the other people goe euery man vnto his place.

8 So the people tooke vitayles with them, and their trumpets: and hee sent all the rest of Israel, euery man vnto his tent, and retained the three hundred men: and the hoste of Midian was beneath him in a valley.

9 And the same night the Lord said vnto him, Arise, get thee downe vnto the hoste: for I haue deliuered it into thine hand.

10 But if thou feare to goe downe, then go thou, and Phurah thy seruant, downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe downe vnto the hoste. Then went he down and Phurah his seruant vnto the outside of the soldiers that were in the hoste.

12 And the Midianites, and the Amalekites, and all they of the East, lay in the valley like grasshoppers in multitude, and their camels were without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, behold, a man told a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and loe, a cake of barley bread tumbled from a bouce into the host of Midian, and came vnto a tent, and snote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing els saue the sword of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 When Gideon heard the dreame tolde, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israel, and said, Up: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he diuided the three hundred men into three bands, & gaue euery man a trumpet in his hand with empty pitchers, and lampes within the pitchers.

17 And he said vnto them, Looke on me, and doe likewise, when I come to the side of the hoste, enen as I doe: so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the host, and say, For the Lord, and for Gideon.

19 So Gideon & the hundred men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they railed by the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withall: and they cried, The sword of the Lord, and of Gideon.

21 And they stood, euery man in his place round about the host: and all the host ran and cried, and fled.

d That is, the one and thirtie thousand, and seven hundred, looke verse 3. and 6. #Ebr. in their hands.

f Or, encouraged. c Thus the Lord by diuers meanes doeth strengthen him that he saint not in so great an enterprise.

Chap 6. 33.

f Some reade, a trembling noyse of barley bread, meaning that one of no reputation should make their great armie to tremble.

g Or, gaue God thanks, as it is in the Chaldee text.

h Or, firebrands. These weake meanes signify that the whole victory came of him.

i That is, the victorie shall be the Lords, and Gideons his seruant.

k Shall destroy the enemies,

l Or, broke their aray.



*J'ai. 9. 4.*  
The Lord caused the Midianites to kill one another,

*Meaning, the passages or the foords, that they should not escape.*  
*Psal. 83. v. 1.*  
*isa. 10. 26.*  
These places had their names of the ads that were done there.

*a* They began to caull, because he had the glory of the victorie.

*b* Which haue slaine two princes, Orab and Zeeb.

*c* This last ad of the whole tribe, is more famous, then the whole enterprife of one man of one family.

*d* Or, some small portion.  
*Ebr. that are at my feete.*

*e* Because thou hast overcome an handfull, thinkest thou to haue ouercome the whole?  
*Ebr. beate in pieces.*

*f* Having gotten the victory.  
*g* A citie Eastward beyond Iorden.

22 And the three hundred blew with trumpets, and the Lord let every mans sword upon his neighbour, and upon all the hoste: so the hoste fled to Beth-bahuttah in Zereah, and to the border of Abel-meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together, and tooke the waters vnto Beth-barah and Iorden.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, and slew Oreb vpon the rocke Oreb, and slew Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon. 2 Who appeareth them. 4 He passeth the Iorden. 16 He reuengeth himselfe on them of Succoth & Penuel 27 Hee maketh an Ephod, which was the cause of idolatry. 30 Of Gideons sonnes and of his death.

When the men of Ephraim said vnto him, Why hast thou turned vs thus, that thou calledst vs not, when thou wentest to fight with the Midianites? and they thode vnto him sharply.

2 To whom he said, What haue I now done in comparision of you? is not the gleauing of grapes of Ephraim better then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparision of you? and when hee had thus spoken, then their spirits abated toward him.

4 And Gideon came to Iorden to passe ouer, hee, & the three hundred men that were with him, wearie, yet pursuing them.

5 And hee said vnto the men of Succoth, Gine, I pray you, morfels of bread vnto the people that follow mee (for they bee wearie) that I may follow after Zebah and Zalmunna, Kings of Midian.

6 And the princes of Succoth said, Are the hands of Zeba and Zalmunna now in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will teare your flesh with thornes of the wilderneffe and with biers.

8 And hee went vnto Penuel, and spake vnto them likewise, and the men of Penuel answered him as the men of Succoth answered.

9 And hee said also vnto the men of Penuel, When I come againe in peace, I will breake downe thine tower.

10 Cflow Zebah and Zalmunna were sin Barcho, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was

slaine an hundred and twentie thousand men, that drew swords.

11 And Gideon went thorow them that dwelt in Tabernacles on the Eastside of Robah and Jogsbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two Kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 So Gideon of the sanne of Joash returned from battel, the Sunne being yet high, and tooke a seruant of the men of Succoth, and enquired of him: and hee wote to him the princes of Succoth, and the Elders thereof, even seuentie and seuen men.

14 And hee came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whom yee vphrayned me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that wee should giue bread vnto thy wearie men?

15 And hee tooke the Elders of the citie, and thornes of the wilderneffe, and biers, and he did teare the men of Succoth with them.

17 Also hee brake downe the tower of Penuel, and slew the men of the citie.

18 Then said hee vnto Zebah and Zalmunna, What manner of men were they, whom yee slew at Tabor? and they answered, As thou art, so were they: every one was like the children of a King.

19 And he said, They were my brethren, euen my mothers children: as the Lord liueth, if ye had saved their liues, I would not slay you.

20 Then hee said vnto Jether his first boyme sonne, Up, and slay them: but the boy drew not his sword: for hee feared, because he was yet young.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and tooke away the ornaments, that were on their camels neckes.

22 Then the men of Israel said vnto Gideon, Retigne thou ouer vs, both thou, and thy sonne, and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neither shall my childre reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon said vnto them, I would desire a request of you, that you would giue me euery man the earringes of his pray (for they had golden earringes, because they were Ishmaelites)

25 And they answered, Wee will giue them. And they spread a garment, and did cast therein euery man the earringes of his pray.

26 And the weight of the golden earringes that hee required, was a thousand and seuen hundred shekels of gold, beside collars, and iewels, and purple rayment that was on the Kings of Midian, and beside the chaines that were about their camels neckes.

h He went by the wilderneffe where the Arabians dwelt in tents.

i Some reade, before the Sunne rose vp.  
*|| Or, described.*

*i Ebr. brake in pieces, as one thretheth corne.*  
*1. King. 12. 25.*

*|| Or, they were like vnto thee.*

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.  
*|| Or, callers.*  
m That is, thy posteritie.

n His intent was to shew himselfe thankfull for this victorie by restoring of Religion, which, because it was not according as God had commanded, turned to their destruction.  
*|| Or, sweete balls*



o That is, such things as pertained to the use of the Tabernacle. Of Ephod, looke more, Exod. 28. 4. 6. and 1. Sam. 2. 18. and 2. Sam. 6. 14. and cha. 17. 6.

17 And Gideon made an Ephod thereof, and put it in Dophah his citie: and all Israel went a whozing there after it, which was the destruction of Gideon, & his house.

18 This was Midian brought low before the children of Israel, so that they lift up their heads no more: and the country was in quietnesse fourtie yeeres in the dayes of Gideon.

19 ¶ Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

20 And Gideon had seuentie sonnes & begotten of his body: for he had many wives.

21 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

22 So Gideon the sonne of Joash died in a good age, and hee was buried in the sepulchre of Joash his father in Dophah, of the part father of the Ezrites.

23 But when Gideon was dead, the children of Israel turned away, and went a whozing after Baalim, and made a Baal-berith their god.

24 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

25 Neither shewed they mercie on the house of Jerubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Jotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 33 Abimelech is wounded to death by a woman.

¶ Then Abimelech the sonne of Jerubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Jerubbaal, which are seuentie persons, reigne ouer you, either that one reigne ouer you? Remember also, that I am your brother.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all their wordes: and their hearts were moued to follow Abimelech: for sayd they, he is our brother.

4 And they gaue him seuentie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired a baine and light fellows, which followed him.

5 And he went vnto his fathers house at Dophah, and slew his brethren the sonnes of Jerubbaal, about seuentie persons vpon one stone: yet Jotham the youngest sonne of Jerubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of Phillo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they told it to Jotham, hee

went and stood in the topp of mount Gerizim, and lift up his voyce, and cried, and said vnto them, hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to anoint a King ouer them, and sayd vnto the olue tree, Reigne thou ouer vs.

9 But the olue tree sayd vnto them, Should I leave my fatnesse, wherewith by me they honour God and man, and go to aduance me aboute the trees?

10 Then the trees sayd to the figge tree, Come thou, and be king ouer vs.

11 But the figge tree answered them, Should I forsake my sweetnesse, and my good fruit, and go to aduance me aboute the trees?

12 Then sayd the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leave my vine, whereby I cheare God and man, and go to aduance me aboute the trees?

14 Then said all the trees vnto the Bramble, Come thou, and reigne ouer vs.

15 And the bramble sayd vnto the trees, If ye will in deed anoint me king ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the cedars of Lebanon.

16 Nowe therefore, if ye doe truly and innocently to make Abimelech King, and if yee haue dealt well with Jerubbaal and with his house, and haue done vnto him according to the deserting of his hands,

17 (For my father fought for you, and I aduencured his life, and deliuered you out of the hands of Midian.

18 And yee are risen vp against my fathers house this day, and haue slaine his children about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maid-servant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truly and purely with Jerubbaal, and with his house this day, then I reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Phillo: also let a fire come forth from the men of Shechem, and from the house of Phillo, and consume Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned thre yeeres ouer Israel.

23 But God sent an euill spirit betwene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seuentie sonnes of Jerubbaal and their blood might come and be layd open Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had aped him to kill his brethren.

¶ By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honor both to their own destruction and others.

¶ Or, thistle, or byer.

¶ Abimelech shall destroy the nobles of Shechem.

¶ Ebr. he cast his life farre from him.

¶ That hee is your king, and you his subiect.

¶ Because the people contented with the king in shedding innocent blood, therefore God destroyeth both the one and the other.

¶ Eb. which came out of his thigh.

¶ Which citie belonged to the family of the Ezrites.

¶ That is, Baal, to whom they had bound themselves by covenant.

¶ They were vnmindfull of God, and vnkind toward him, by whom they had received so great a benefit.

¶ To practise with his kinsfolkes for the attaining of the kingdome.

¶ Of your kindred by my mothers side.

¶ Or, idle fellows and vagabonds.

¶ Thus tyrants to establish their vnrped power, spare not the innocent blood.

2. king. 10 7. 2. chro. 31. 4.

¶ Which was as the towne house or common hall which he calleth the tower of Shechem, ver. 49.



25 So the men of Shechem let men in waite for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out into the field, and gathered in their grapes, & troade them, and made merry, and went into the house of their gods, and did eat and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayd, Who is Abimelech? and who is Shechem, that we should serue him? Is hee not the sonne of Jerubbaal? and Zebul is his officer? Serue rather the men of Hainoz the father of Shechem: for why should wee serue him?

29 Nowe would God this people were vnder mine hand: then would I put away Abimelech. And he said to his brethren, Increase thine army, and come out.

30 And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his warch was kindled.

31 Therefore he sent messengers vnto Abimelech & privately, saying, Behold, Gaal the sonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assaule the citie: and when hee and the people that is with him, shall come out against thee, do to him what thou canst.

34 So Abimelech rose vp, and all the people that were with him by night: and they lay in waite against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entering of the gate of the citie: And Abimelech rose vp, and the folke that were with him, from lying in waite.

36 And when Gaal saw the people, hee sayd to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The shadow of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See there come folke downe & by the middle of the land, and another band cometh by the way of the plaine of Neonenim.

38 Then said Zebul vnto him, Where is nowe thy mouth, that sayd, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Soe out nowe, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and hee fled before him, & many were ouerthrowen and wounded, euen vnto the entering of the gate.

41 And Abimelech dwelt at Arumah:

and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And on the morrow, the people went out into the field: which was told Abimelech.

43 And he tooke the people, and diuided them into three bands, and layd wait in the fields, and looked, and behold, the people were come out of the citie, and hee rose vp against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entering of the gate of the citie: and the two other bands ran vpon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, hee tooke the citie, and slew the people that was therein, and destroyed the citie, and sowed salt in it.

46 And when all the men of the towne of Shechem heard it, they entered into an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the towne of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, hee and all the people that were with him: and Abimelech tooke axes with him, and cut downe boughs of trees, and tooke them and bare them on his shoulder, and sayd vnto the folke that were with him, What ye haue seene me doe, make haste, and doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and let the hold on fire with them: so all the men of the towne of Shechem died also, about a thousand men and women.

50 Then went Abimelech to Tebez, and belleged Tebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the tower, to let it on fire.

53 But a certaine woman cast a piece of a millstone vpon Abimelechs head, & brake his haine pan.

54 Then Abimelech called hastily his page that bare his harnesse, and sayd vnto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his page thrust him thorow, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rended the wickednes of Abimelech, which hee did vnto his father, in slaying his tenenry brethren.

57 Also all the wickednesse of the men of Shechem did God bring vpon their heads. So vpon them came the curse of Jotham the sonne of Jerubbaal.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God, 16 and he hath pite on them.

n Which were o his company.

o That it should be vnfruitfull and neuer serue to any vse. p That is, of Baal-berith, as Chap. 8. 33.

q Meaning, that all were destroyed, as well they in the towre, as the other.

2. Sam. 11. 21.

r Thus God by such miserable death taketh vengeance on tyrants, euen in this life.

s For making a tyrant their king.

Before they were afraid of Abimelechs power, and durst not goe out of the citie.

k Braggingly, as though he had been present, or to his captaine Zebul.

l Eb. craftily.

m Ebr. what thine hand can finde.

l Thou art afraid of a shadow.

n Ebr. by the way. Or, charmers.

m As their captaine.

After Abimelech there arose to defend Israel, Tola, the sonne of Doah, the sonne of Dodo, a man of Issachar, which dwelt in Shamir in mount Ephraim.

2 And hee iudged Israel thre and twenty yere, & died, and was buried in Shamir.

3 And after him arose Iair a Gileadite, and iudged Israel two and twentie yeres.

4 And hee had thirty sonnes that rode on thirtie asse colts, and they had thirtie cities, which are called Hanoth-rair vnto this day, and are in the land of Gilead.

5 And Iair died, and was buried in Ramon.

6 And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim and \*Astaroth, and the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistins, and forooke the Lord, and serued not him.

7 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hands of the Philistins, and into the hands of the children of Ammon :

8 Altho from that yere vnder and oppressed the children of Israel eighteen yeres, & euen all the children of Israel that were beyond Iordan in the land of the Amozites, which is in Gilead.

9 Whereouer, the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cried vnto the Lord, saying, We haue sinned against thee, euen because wee haue forsaken our owne God, and haue serued Baalim.

11 And the Lord sayd vnto the children of Israel, Did not I deliuer you from the Egyptians, and from the Amozites, from the children of Ammon, and from the Philistins?

12 The Sidonians also, and the Amalekites, and the Moabites did oppresse you, and ye cried to mee, and I saued you out of their hands.

13 Yet ye \* haue forsaken mee, and serued other gods: wherefore I will deliuer you no more.

14 Soe, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel layd vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely wee pray thee to deliuer vs \* this day.

16 Then they put away the strange gods from among them, and serued the Lord: and his soule was grieved for the misery of Israel.

17 Then the children of Ammon gathered themselves together, and pitched in Gilead: and the children of Israel assembled themselves, and pitched in Dizepeh.

18 And the people and princes of Gilead sayd one to another, Whosoever will begin the battell against the children of Ammon,

the same shall bee head ouer all the inheritance of Gilead.

CHAP. XI.

2 Iphthah being clasped away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow 32 Hee vanquisheth the Ammonites, 39 and sacrificeth his daughter according to his vow.

Then Gilead begate Iphthah, and Iphthah the Gileadite was \* a valiant man, but the sonne of an \* harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphthah, and sayd vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a \* strange woman.

3 Then Iphthah fled from his brethren, and dwelt in the land of \* Tob: and there gathered idle fellows to Iphthah, & went out with him.

4 And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to see Iphthah out of the land of Tob.

6 And they sayd vnto Iphthah, \* Come and be our captaine, that we may fight with the children of Ammon.

7 Iphthah then answered the Elders of Gilead, Did not ye hate me, and expell mee out of my fathers house: how then come you vnto me now in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphthah, Therefore wee turne againe to thee now, that thou mayest goe with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphthah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead sayd to Iphthah, The Lord \* be witness betwene vs, if we doe not according to thy words.

11 Then Iphthah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphthah rehearsed all his woes before the Lord in Dizepeh.

12 Then Iphthah sent messengers vnto the King of the children of Ammon, saying, What hast thou to doe with mee, that thou art come against me, to fight in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphthah, \* Because Israel tooke my land, when they came by from Egypt, from Arnon vnto Iabbok, and vnto Iordan: now therefore restore those lands \* quietly.

14 Yet Iphthah sent messengers againe vnto the King of the children of Ammon,

15 And sayd vnto him, Thus sayth Iphthah, \* Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came by from Egypt, and walked through the wilderness vnto the redde Sea, then they came to Radesh.

17 \* And Israel sent messengers vnto the King

Chap. 11. 6.

|| Or, his vncle.

|| Or, gouerned.

a Signifying they were men of authority.

|| Or, the townes of Iair, as Detel.

3. 14.

Chap. 2. 11. and

3. 7. and 4. 1. and

6. 1. and 13. 1.

Chap. 2. 13.

|| Or, Syria.

|| Or, deliuered.

b As the Reubenites, Gadites, & halfe the tribe of Manasseh.

c They prayed to the Lord, and confessed their finnes.

d By stirring them vp some Prophet, as Chap. 6. 8.

Deut. 32. 15.

ierem. 2. 13.

e That is, from this present danger.

f This is true repentance, to put away the euill, & to serue God aright.

|| Or, he pitied.

† Ebr. a man of mighty force.

|| Or, vniuerser.

a That is, of an harlot, as verse 1.

b Where the gouernour of the country was called Tob.

c Ioynd with him, as some thinke, against his brethren.

d Or, ambassadors, sent for that purpose.

e Men of times are constrained to desire helpe of them, whom before they haue refused.

f Oft times those things, which men reiect, God chuseth to doe great enterprises by.

\* Ebr. be the hearer.

Num. 21. 13.

† Ebr. in peace.

Deut. 2. 9.

Num. 20. 14. 20.



King of Edom saying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went thorow the wilderness, and compassed the land of Edom, and the land of Moab, and came by the East side of the land of Moab, and pitched on the other side of Arnon, \* and came not within the coast of Moab: for Arnon was the bozder of Moab.

19 Also Israel \* sent messengers vnto Sihon, King of the Amozites, the King of Heshbon, and Israel sayd vnto him, Let vs passe, we pray thee, by thy land vnto our kplace.

20 But Sihon \* consented not to Israel that he should goe thorow his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon \* all his folke into the hands of Israel, and they smote them: so Israel possessed all the land of the Amozites, the inhabitants of that countrey:

22 And they possessed \* all the coast of the Amozites, from Arnon vnto Jabbok, and from the wilderness euen vnto Iorden.

23 Now therefore the Lord God of Israel hath cast out the Amozites before his people Israel, and shouldst thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoever the Lord our \* God diuiceth out before vs, them will we possesse.

25 \* And art thou now farre better then Balak the sonne of Zippor king of Moab? did hee not striue with Israel, and fight against them,

26 When Israel dwelt in Heshbon and in her towines, and in Aroer and in her towines, and in all the cities that are by the coastes of Arnon, three hundred yeeres? why did yee not then recover \* them in that space?

27 Wherefore I haue not offended thee: but thou dost mee wrong to warre against me. The Lord the Iudge \* be iudge this day betwene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of Ammon hearkened not vnto the wordes of Iphthah, which he had sent him.

29 ¶ Then the \* Spirit of the Lord came vpon Iphthah, and hee passed ouer to Gilead vnto Danabeh, and came to Mizpeh in Gilead, from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Iphthah \* vowed a vow vnto the Lord, and sayd, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meeete me, when I come home in peace from the children of Ammon, shall be the Lords, and I will offer it for a burnt offering

32 And so Iphthah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer, euen

till thou come to Bimith, twenty cities, and so forth to Abel of the vineyards, with an exceeding great slaughter. Thus y children of Ammon were humbled before the children of Israel.

34 ¶ Now when Iphthah came to Mizpeh vnto his house, behold, his daughter came out to meeete him with \* timbels and dances, which was his onely child: he had none other sonne, nor daughter.

35 And when hee saw her, hee \* rent his clothes, and sayd, Alas my daughter, thou hast brought me lowe, and art of them that trouble mee: for I haue opened my mouth vnto the Lord, and cannot goe backe.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lord, doe with mee as thou hast promised, seeing that the Lord hath auenged thee of thine enemies the children of Ammon.

37 Also she said vnto her father, Do thus much for me: suffer mee two moneths, that I may go to the mountains, and \* bewaile my virginittie, I and my fellowes.

38 And he said, Goe: and he sent her away two moneths: so shee went with her companions, and lamented her virginittie vpon the mountains.

39 And after the ende of two moneths, shee turned againe vnto her father, who did with her according to his vow which hee had vowed, and shee had knowen no man. And it was custome in Israel:

40 The daughters of Israel went yeere by yeere to lament the daughter of Iphthah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphthah killeth two and forty thousand Ephraimites. 8 After Iphthah succedeth Jozan, 11 Elon, 13 and Abdon.

And the men of Ephraim gathered themselves together, and went \* Northward, and sayd to Iphthah, Wherefore wentest thou to fight against the children of Ammon, and diddest not call vs \* to goe with thee? wee will therefore burne thine house vpon thee with fire.

2 And Iphthah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, yee deliuered me not out of their hands.

3 So when I saw that yee deliuered me not, \* I put my life in mine hands, and went vpon the children of Ammon: so the Lord deliuered them into mine hands. Wherefore then are yee come vpon me now to fight against me?

4 Then Iphthah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they sayd, Yee Gileadites are runnagates of Ephraim \* among the Ephraimites, and among the Danassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayd, Let mee passe, then the men of Gilead sayd vnto him, Art thou an Ephraimite?

¶ Or, shee plaine.

n According to the maner after the victory.

o Being ouercome with blind zeale, & not considering whether the vow was lawfull or no.

p For it was counted as a shame in Israel, to die without children, and therefore they reioyced to be married.

a After they had passed Iorden.

b Thus ambition enuieh Gods worke in others, as they did also agalast Gideon, Chap. 8. 1.

c That is, I ventured my life, and when mans helpe failed, I put my trust onely in God.

d Ye ranne from vs, and chose Gilead, and now in respect of vs, yee are nothing.

Num. 21. 13. and 22. 24.

Deut. 2. 26.

¶ Or, countrey. g Hee trusted them not to goe thorow his countrey.

Deut. 2. 36.

h For we ought more to beleene and obey God, then thou thinck idoles.

Nam. 2. 2. 2. Deut. 23. 4. ioh. 24. 9.

i Meaning, their towines.

k To punish the offender.

l That is, the spirit of strength and zeale.

m As the Apostle commendeth Iphthah for his worthy enterprise in deliuering the people, Heb. 11. 32. so by his rash vow and wicked performance of the same, his victory was defaced: and here we see that the finnes of the godly do not viterly extinguish their faith.

Pharmitite, if he said, Nay,  
6 Then said they vnto him, Say now  
Sibboleth: and he said, Sibboleth: for he  
could not so pronounce: then theyooke him,  
and slew him at the passages of Jordan: and  
there fell at that tyme of the Ephraimites  
two and fortie thousand.

7 And Iphthah iudged Israel six yeeres:  
then died Iphthah the Gileadite, and was  
buried in one of the cities of Gilead.

8 After him Izbaz of Beth-lehem,  
iudged Israel,

9 Who had thirtie sonnes and thirtie  
daughters, which he sent out, & tooke in thir-  
tie daughters from abroad for his sonnes,  
and he iudged Israel seuen yeeres.

10 Then Izbaz died, and was buried at  
Beth-lehem.

11 And after him iudged Israel Elon,  
a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and  
was buried in Aialon in the countrey of Ze-  
bulun.

13 And after him Abdon the sonne of  
Hillel the Pirathonite iudged Israel,

14 And he had fortie sonnes & thirtie ne-  
phewes that rode on seuentie paffe colts: and  
he iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel  
the Pirathonite, & was buried in Pirathon,  
in the land of Ephraim, in the mount of the  
Amalekites.

C H A P. XIII.

1 Israel for their wickednes oppressed of the  
Philistins. 3 The Angel appeareth vnto Manoahs  
wife. 16 The Angel commaundeth him to sacri-  
fice vnto the Lord. 24 The birth of Samson.

At the children of Israel continued to  
B commit \* wickednesse in the sight of the  
Lord, and the Lord deliuered them into the  
hands of the Philistins fortie yeere.

2 Then there was a man in Zorah of  
the family of the Danites, named Manoah,  
whose wife was barren, and bare not.

3 And the Angel of the Lord appeared  
vnto the woman, and said vnto her, Behold  
now, thou art barren, and bearest not: but  
thou shalt conceiue, and beare a sonne.

4 And now therefore beware \* that thou  
drinke no wine nor strong drinke, neither  
eat any vnclene thing.

5 For loe, thou shalt conceiue and beare  
a sonne, and no raour shall \* come on his  
head: for the childe shall be a Nazarite vnto  
God from his birth: and he shall beginne to  
saue Israel out of the hands of the Philis-  
tins.

6 Then the wife came, & told her hus-  
band, saying, A man of God came vnto me,  
and the fashion of him was like the fashion  
of the Angel of God, exceeding fearefull,  
but I asked him not whence he was, neither  
told he me his name:

7 But hee said vnto mee, Behold, thou  
shalt conceiue & beare a sonne, and now thou  
shalt drinke no wine nor strong drinke, nei-  
ther eat any vnclene thing: for the childe  
shall be a Nazarite to God from his birth to  
the day of his death.

8 Then Manoah prayed to the Lord,  
and said, I pray thee, my Lord, let the man

of God, whom thou sentest, come againe now  
vnto vs, and teach vs what we shall do vnto  
the childe when he is borne.

9 And God heard the voice of Manoah,  
and the Angel of God came againe vnto the  
wife, as she sat in the field: but Manoah her  
husband was not with her.

10 And the wife made haste, and ran,  
and shewed her husband, and said vnto him,  
Behold, the man hath appeared vnto mee,  
that came vnto me to day.

11 And Manoah arose, and went after  
his wife, and came to the man, and said vnto  
him, Art thou the man that spakest vnto the  
woman? and he said, Yea.

12 Then Manoah said, Now let thy say-  
ing come to passe: but how shall we order the  
childe, and doe vnto him?

13 And the Angel of the Lord said vnto  
Manoah, The woman must beware of all  
that I said vnto her.

14 She may eat of nothing that commeth  
of the vine tree: shee shall not drinke wine  
nor strong drinke, nor eat any vnclene  
thing: let her obserue all that I haue com-  
maunded her.

15 Manoah then sayde vnto the Angel  
of the Lord, I pray thee, let vs retene  
thee, vntill wee haue made readie a kid for  
thee.

16 And the Angel of the Lord said vnto  
Manoah, Though thou make mee abide, I  
will not eat of thy bread, & if thou wilt make  
a burnt offering, offer it vnto the Lord: for  
Manoah knew not that it was an Angel of  
the Lord.

17 Againe Manoah sayde vnto the Angel  
of the Lord, What is thy name, that when  
thy saying is come to passe, wee may honour  
thee?

18 And the Angel of the Lord said vnto  
him, Why askest thou thus after my name,  
which is secret?

19 Then Manoah tooke a kiddie with a  
meat offering, and offered it vpon a stone vnto  
the Lord: and the Angel did wondrously,  
whiles Manoah and his wife looked on.

20 For when the flame came vp toward  
heauen from the altar, the Angel of the Lord  
ascended by in the flame of the altar, & Ma-  
noah and his wife beheld it, and fell on their  
faces vnto the ground.

21 (So the Angel of the Lord did no  
more appeare vnto Manoah and his wife.)  
Then Manoah knew that it was an Angel  
of the Lord.

22 And Manoah sayde vnto his wife,  
\* We shall surely die, because wee haue seene  
God.

23 But his wife said vnto him, If the  
Lord would kill vs, hee would not haue re-  
ceiued a burnt offering and a meat offering  
of our hands, neither would he haue shewed  
vs all these things, nor would now haue told  
vs any such.

24 And the wife bare a sonne, and cal-  
led his name Samson: and the childe grew,  
and the Lord blessed him.

25 And the Spirit of the Lord began to  
strengthen him in the bose of Dan, be-  
twene Zorah and Eshtaol.

e Which signi-  
feth the fall of  
waters, or an  
care of come.

f Some thinke  
that this was Bo-  
az the husband  
of Ruth.

g Ebr. sonnes  
sonnes.  
|| Or, horsecolts

Chap. 2. 11. & 3.  
7. & 4. 1 & 6. 1.  
and 10. 6.

a Signifying, that  
their deliuerance  
came onely of  
God, and not by  
mans power.  
Num. 6. 2, 3.

1. Sam. 1. 10.  
b Meaning, he  
should be sepa-  
rated from the  
world, and dedi-  
cated to God.

e If flesh be not  
able to abide the  
sight of an angel,  
how much lesse  
the presence of  
God?  
d He sheweth  
himselfe ready to  
obey Gods will,  
and therefore de-  
sireth to know  
father.

e It seemeth that  
the angel appea-  
red vnto her  
twise in one day.  
f He calleth him  
man, because he  
so seemed, but he  
was Christ the  
eternal word,  
which at his time  
appointed  
became man.

g Any thing for-  
bidden by the  
Law.

h Shewing that  
he sought not his  
his own honour,  
but Gods, whose  
messenger he  
was.

|| Or, marvelous?

i God sent fire  
from heauen to  
consume their  
sacrifice, to con-  
firm their faith  
in his promise.

Exod. 33. 20.  
chap. 6. 22.

k These graces  
that we haue re-  
ceiued of God, &  
his accepting of  
our obedience,  
are sure tokens  
of his loue to-  
ward vs, so that  
nothing can  
hurt vs.

|| Or, so come vpon  
him at diuers  
times.



CHAP. XIII.

2 Samson desireth to have a wife of the Philistims. 6 Hee killeth a lion. 12 He propoundeth a riddle. 19 He killeth thirtee. 20 His wife forsaketh him, and taketh another.

Now Samson went down to Timnath, and sawe a woman in Timnath of the daughters of the Philistims.

2 And he came up and told his father and his mother, and said, I have seene a woman in Timnath of the daughters of the Philistims: now therefore I giue me yer to wife.

3 Then his father and his mother said vnto him, Is there a neuer a wife among the daughters of thy brethren, and among al my people, that thou must goe to take a wife of the vnicircumcised Philistims? And Samson said vnto his father, Giue me her, for the pleasure we will.

4 But his father and his mother knew not that it came of the Lord, that hee should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

5 Then went Samson and his father and his mother downe to Timnath, & came to the vineyards of Timnath: and beholds, a yong lion roared vpon him.

6 And the spirit of the Lord came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told hee his father nor his mother what he had done.

7 And he went downe, and talked with the woman, which was beautiful in the eyes of Samson.

8 And within a few dayes, when he returned to receiue her, hee went alide to see the carkeis of the lion: and behold, there was a swarme of bees, and honie in the body of the lyon.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he told not them, that hee had taken the honie out of the body of the lion.

10 So his father went downe vnto the woman, and Samson made there a feast: for so vsed the yong men to doe.

11 And when they saw him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will now put forth a riddle vnto you: and if you can declare it mee within seuen dayes of the feast, and finde it out, I will giue you thirtie sheeces, and thirtie change of garments.

13 But if yee can not declare it mee, then shall yee giue mee thirtie sheeces and thirtie change of garments. And they answered him, Put forth thy riddle, that wee may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetnes: and they could not in three dayes expound the riddle.

15 And when the seuenth daye was come, they said vnto Samsons wife, Entice thine husband, that hee may declare vs the riddle, least wee burne thee and thy fathers house with fire. Haue ye called vs, to possess vs?

is it not so?

16 And Samsons wife wept before him, and said, Surely thou hatest mee, and louest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Beholds, I haue not told it my father, nor my mother, and shall I tell it thee?

17 Then Samsons wife wept before him seuen dayes while their feast lasted: and when the seuenth day came, he told her, because shee was importunate vpon him: so shee tolde the riddle to the children of her people.

18 And the men of the citie said vnto him the seuenth day before the sun went downe, What is sweeter then honie? and what is stronger then a lion? Then said hee vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the spirit of the Lord came vpon him, and he went downe to Ashkelon, and slew thirtie men of them, and spoiled them, and gaue change of garments vnto them which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

20 Then Samsons wife was giuen to his companion, whome hee had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxe tails. 6 The Philistims burnt his father in law & his wife.

15 With the iawbone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw, God gaue him water.

At within a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I will goe in to my wife into the chamber: but her father would not suffer him to goe in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more blameles then the Philistims: therefore will I doe them displeasure.

4 And Samson went out, and tooke three hundred fores, &ooke firebrands, and turned them taile to taile, & put a firebrand in the mids betwene twoe tailes.

5 And when hee had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the ricks and the standing corne with the vineyards and olines.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because he had taken his wife, and giuen her to his companion. Then the Philistims came vp, and burnt her and her father with fire.

7 And Samson said vnto them, Though yee haue done this, yet will I bee auenged of you, and then I will cease.

8 So he smote them vpon and thigh with a mighty

Vnto them which are of my nation.

Or, to the seuenth day, beginning at the fourth.

If ye had not vsed the helpe of my wife.

Which was one of the fue chiefe cities of the Philistims.

That is, I will vse her as my wife.

For through his father in lawes occasion, he was moued againe to take vengeance of the Philistims.

Or, that which was reaped and gathered.

Or, the citizen of Timnath.

So the wicked punish not vice for loue of iustice, but for feare of danger, which els might come to them. Or, horsemen and footemen.

Ebr. take her for me to wife.

Though his parents did iustly reprove him, yet it appeareth that this was the secreet worke of the Lord, verse 4.

To fight against them for the deliuerance of Israel.

Whereby hee had strength and boldnesse.

Or, to take her to his wife.

Meaning, when he was married.

That is, her parents or friend.

To weare at feasts, or solemne dayes.

Or, drew nere: for it was the fourth day.

Or, to impouersish vs.



a mighty plague : then hee went and dwelt in the top of the rocke Etam.

Or, camped.

9 ¶ When the Philistims came by, and pitched in Judah, and were spread abroad in Lehi.

f And so being our prisoner, to punish him.

10 And the men of Judah said, Why are yee come by vnto vs? and they answered, To bind Samson are wee come vp, and to doe to him, as he hath done to vs.

e Such was their grosse ignorance, that they iudged Gods great benefit to be a plague vnto them.

11 ¶ Then these thousand men of Judah went to the top of the rocke Etam, and said to Samson, Knowest thou not that y Philistims are rulers ouer vs? ¶ Therefore then hast thou done thus vnto vs? And hee answered them, As they did vnto me, so haue I done vnto them.

h Thus they had rather betray their brother then vs the means that God had giuen for their deliuerance.

12 Againe they said vnto him, Wee are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson said vnto them, Swear vnto mee, that yee will not fall vpon me your selues.

13 And they answered him, saying, No, but we will binde thee, and deliuer thee vnto their hand, but we will not kill thee, And they bound him with two new cordes, and brought him from the rocke.

i That is, of an asse lately slaine.

14 ¶ When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire : for the bandes loosed from his hands.

15 And hee found a new iawbone of an asse, and put forth his hand, and caught it, and slew a thousand men therewith.

16 ¶ Then Samson sayd, With the iaw of an asse are heaps vpon heaps : with the iaw of an asse haue I slaine a thousand men.

Or, the lifting up of the saw.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath-Lehi.

k Whereby appeareth that hee did these things in faith, and so with a true zeale to glorifie God and deliuer his country. Or, the fountaine of him that prayed.

18 And he was foze at hisk, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant : and now shall I die for this, and fall into the hands of the vncircumcised?

19 ¶ Then God brake the cheeketooth, that was in the iawbe, and water came therout : and when hee had drinke, his Spirit came againe, and hee was reuiued : wherefoze the name thereof is called En-hakkore, which is in Lehi vnto this day.

20 And hee iudged Israel in the dayes of the Philistims twenty yeeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azah. 18 He was deceiued by Delilah. 30 He pulleth downe the horse vpon the Philistims, and dyeth with them.

a One of the five chiefe cities of the Philistims. Or, vnto auler. b That is, hee lodged with her. Or, so the light of the morning.

¶ Then went Samson to Azah, and saw there an harlot, and went in vnto her. 2 And it was told to the Azabites, Samson is come hither. And they went about and laid wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide till the morning early, and wee shall kill him. 3 And Samson slept till midnight, and

arose at midnight, and tooke the doozes of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

Or, plaine.

4 ¶ And after this hee loued a woman by the riuer of Sozek, whose name was Delilah :

5 ¶ Antowhom came the Princes of the Philistims, and said vnto her, Entice him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, and euey one of vs shall giue thee eluen hundredth shekels of siluer.

e Of the value of a shekel, read Gen. 23. 15.

6 ¶ And Delilah sayd to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to do thee hurt.

Or, new wits.

7 Samson then answered vnto her, If they binde me with leuen greene cordes, that were neuer dyes, then shall I be weak, and be as another man.

8 And the Princes of the Philistims brought her seuen greene cordes that were not dye, and she bound him therewith.

d Certaine Philistims in a secret chamber.

9 (And she had men lying in wait with her in the chamber,) Then shee said vnto him, The Philistims be vpo thee, Samson. And he brake the cordes, as a theed of tow is broken, when e it feeleth fire : so his strength was not knowne.

e When fire commeth nere it.

10 ¶ After Delilah sayd vnto Samson, See, thou hast mocked me, and told me lyes. I pray thee now, tell mee wherewith thou mightest be bound.

f Though her falshood tended to make him loose his life, yet his affection so blinded him that he could not be ware.

11 ¶ Then he answered her, If they binde mee with new ropes that neuer were occupied, then shall I be weak, and bee as another man.

12 Delilah therefore tooke new ropes, and bound him therewith, and sayd vnto him, The Philistims be vpon thee, Samson : (and men lay in waite in the chamber) and hee brake them from his armes, as a theed.

g It is impossible if we giue place to our wicked affections, but se length we shall be destroyed; Or, became.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled mee, & told mee lyes : tell mee, how thou mightest be bound. And hee sayd vnto her, If thou plattest seuen lockes of mine head with the theeds of the woofe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims be vpon thee, Samson. And hee awoke out of his sleepe and went away with the pin of the webbe and the woofe.

h For this Samson vsed to say, I loue thee.

15 Againe shee said vnto him, Now canst thou say, I loue thee, when thine heart is not with me? Thou hast mocked mee these three times, and hast not told mee wherein thy great strength lieth.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and became slave vnto them, whom he should haue ruled.

16 And because shee was impotunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 ¶ Therefore hee told her all his heart, and sayd vnto her, There neuer came razor vpon mine head : for I am a Nazarite vnto God from my mothers wombe : therefore



therefore if I be shaven, my strength will goe from me, and I shall be as a weak, and be like all other men.

18 And when Delilah saw that hee had told her all his heart, she sent and called for the Princes of the Philistines, saying, Come ye once againe: for he hath shewed mee all his heart. Then the Princes of the Philistines came by unto her, and brought the money in their hands.

19 And they made him sleepe vpon her knees, and she called a man, and made him to shawe off the seuen locks of his head, and she began to bere him, and his strength was gone from him.

20 Then she said, The Philistines be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will goe out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistines tooke him, and put out his eyes, and brought him down to Azah, and bound him with fetters: and he did grind in the prison house.

22 And the haire of his head began to grow againe after it was shaven.

23 Then the Princes of the Philistines gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they said, Our God hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our countrey, which hath slaine many of vs.

25 And when their hearts were merrie, they said, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and hee was as a laughing stocke vnto them, and they set him betwene the pillars.

26 Then Samson layd vnto the seruant that led him by the hand, Lead mee, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the Princes of the Philistines: also vpon the rooffe were about three thousand men and women that beheld while Samson played.)

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon mee: I haue sinned thee, strengthen me at this time onely, that I may bee as at once auenged of the Philistines for my two eyes.

29 And Samson layd holde on the two middle pillars wherevpon the house stood, and on which it was borne vp, on the one with his right hand, and on the other with his left.

30 Then layd Samson, Let me lose my life with the Philistines: and he bowed him with all his might, and the house fell vpon the Princes, and vpon all the people that were therein. So the dead which hee slew at his death were more then they which hee had slaine in his life.

31 Then his brethren, and all the house

of his father came downe and tooke him, and brought him by and buried him betwene Zorah and Ethraot, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

#### CHAP. XVII.

3 Michahs mother according to her vow made her sonne two idols. 5 He made his sonne a Priest for his idoles. 10 And after he hired a Leuite.

There was a man of mount Ephraim, whose name was Michah,

2 And he said vnto his mother, The eleuen hundred shekels of silver that were taken from thee, for the which thou cursedst, and spakelt it, euen in mine hearing, behold, the silver is with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when hee had reioiced the eleuen hundred shekels of silver to his mother, his mother said, I had dedicate the silver to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

4 And when hee had reioiced the money vnto his mother, his motherooke two hundred shekels of silver, and gaue them to the founder, which made thereof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and a Teraphim, and consecrated one of his sonnes, who was his Priest.

6 In those dayes there was no King in Israel, but every man did that, which was good in his owne eyes.

7 There was also a yung man out of Beth-lehem Judah, of the familie of Judah, who was a Leuite, and sojourned there.

8 And the man departed out of the cite, euen out of Beth-lehem Judah, to dwell where he could find a place: and as hee iourned, hee came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Judah, and goe to dwell where I may find a place.

10 Then Michah said vnto him, Dwell with mee, and be vnto mee a father, and a Priest, and I will giue thee tenne shekels of silver by yeere, and a suite of apparell, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will bee good vnto mee, seeing I haue a Leuite to my Priest.

not looked vnto, h Not considering that hee forsooke the true worshipping of God for to maintaine his owne bellie. i Thus the idolaters perswade themselves of Gods fauour, when indeed hee doth detest them.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

m Thus by Gods iust iudgements they are made slaues to infidels which neglect their vocation, in defending the faithfull.

n Or, was mocked.

o He speaketh not this of despayre, but humbling himselfe for neglecting his office and the offence thereby.

p He speaketh not this of despayre, but humbling himselfe for neglecting his office and the offence thereby.

a Some thinke this historie was in the time of Othniel, or as Iosephus writeth, immediately after Iosias.

b Contrary to the commandment of God, & true religion practised vnder Iosias, they forsooke the Lord and fell to idolatry.

Chap. 8. 27. c He would serue both God and idoles.

Gen. 31. 19. d Some understand certain idoles, hauing the likeness of a man, but others understand there yll manner of things and instruments belonging vnto those who sought for any answer at Gods hands, as Chap. 18. 5, 6.

e Ibr. filled the hand of one.

f Chap. 21. 25. g For where there is no Magistrate fearing God, there can be no true religion, nor order.

f Which Beth-lehem was in the tribe of Iudah.

g For in those dayes the seruice of God was corrupt in all citates, and the Leuites were



## CHAP. XVIII.

3 The children of Dan send men to search the land. 11 Then come the sixe hundredeth and take the gods and the Priest of Michah away. 27 They dessey Lash. 28 They build a azane, 30 and set up idolarie.

a Meaning, no ordinary magi- strate to punish vice according to Gods word.

In those dayes there was no King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their family, five men out of their coasts, euen men expert in warre, out of Zorah and Eshtaal, to viewe the land, and search it out, and sayd vnto them, b Goe, and search out the land. Then they came to mount Ephraim, to the house of Michah, and lodged there.

b For the portion which Iohua gaue them, was not sufficient for all their tribe. c They knew him by his speech that he was a stranger there.

3 When they were in the house of Michah, they knew the voyce of the yong man the Leuite: and being turned in thither, they sayd vnto him, What brought thee hither: or what maketh thou in this place? and what hast thou to doe here?

4 Ano hee answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they said vnto him, Aske counsel now of God, that wee may know whether the way which we goe, shall bee prosperous.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

6 And the Priest sayd vnto them, d Goe in peace: for the Lord guideth your way which ye goe.

7 Then the five men departed and came to Lash, and sawe the people that were therein, which dwelt carelesse, after the manner of the Sidonians, quiet and sure, because no man made any trouble in the land, or vsurped any dominion: also they were farre from the Sidonians, and had no businesse wth other men.

e Ebr. made them ashamed.

8 So they came againe vnto their brethren, to Zorah and Eshtaal: and their brethren sayd vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vpon against them: for we haue seene the land, and surely it is very good, and e doc ye sitte still: be not slouthfull to goe and enter to possesse the land:

e Lose ye this good occasion through your slouthfulness?

10 If ye will goe, yee shall come vnto a carelesse people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the world.

11 Then there departed thence of the family of the Danites, from Zorah and from Eshtaal, sixe hundredeth men appointed wth instruments of warre.

f Or, the tents of Dan.

12 And they went vpon, and pitched in Kiriat-earim in Iudah: wherefore they called that place, Bahanch-Dan vnto this day: and it is behinde Kiriat-earim.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

14 Then answered the five men, that went to spy out the countrey of Lash, and sayd vnto their brethren, f Know ye not, that there is in these houses an Ephod, and

Teraphim, and a grauen and a molten image: Now therefore consider what ye haue to doe.

15 And they turned thitherward and came to the house of the yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundred men appointed wth their weapons of warre, which were of the children of Dan, stood by the entering of the gate.

17 Then the five men that went to spy out the land, went in thither, and tooke the grauen image & the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entering of the gate wth the sixe hundredeth men that were appointed wth weapons of warre,

g So superstition blinded them, that they thought Gods power was in these idoles, and that they should haue good successe by them, though by violence and robbery they did take them away.

18 And the other went into Michahs house, and set the grauen image, the Ephod and the Teraphim, and the molten image. Then sayd the priest vnto them, What doe ye?

19 And they answered him, Wolde thy peace: lay thine hand vpon thy mouth, and come wth vs to see our father and priest. Whether is it better that thou shouldst bee a priest vnto the house of one man, or that thou shouldst bee a priest vnto a tribe and to a family in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

h With the sixe hundred men.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 When they were farre off from the house of Michah, the men that were in the houses nere to Michahs house, gathered together, & pursued after the children of Dan.

i Suspecting them that did pursue them.

23 And cried vnto the children of Dan who turned their faces, and said vnto Michah, What alleth thee that thou makest an outcry?

24 And he said, Ye haue taken away my gods, which I made, and the priest, and go your wayes: and what haue I more? how then say ye vnto me, What alleth thee?

25 And the children of Dan sayd vnto him, Let not thy voyce be heard among vs, lest angry fellows runne vpon thee, and thou lose thy life wth the lines of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned and went backe vnto his house.

k This declareth what opinion the idolaters haue of their idoles. f Ebr. Who haue their hearts bitter.

27 And they tooke the things which Michah had made, and the priest which hee had, and came vnto Lash, vnto a quiet people and without mistrust, and smote them wth the edge of the sword, and burnt the citie wth fire:

l Meaning, the idoles, as vsse 18.

28 And there was none to helpe, because Lash was farre from Zion, and they had no businesse wth other men: also it was in the vallie that is by Beth-rehob. After, they built the city, and dwelt therein.

m Which after was called elareah.

29 And called the name of the city Dan, after the name of Dan their father, which was.

n Or, deliuer them. m Which after was called elareah. 10sb. 19.47.



n Thus in stead of giuing glory to God, they attributed the victory to their idoles, and honoured them therefore.  
o That is, till the Arke was taken, 1. Sam. 5. 1.

was borne vnto Israel: howbeit the name of the city was Laish at the beginning.  
30 Then the children of Dan set them vp the grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites vntill the day of the captiuitie of the land.  
31 So they let them by the grauen image, which Michah had made, all the while the house of God was in Shiloh.

C H A P. XIX.

1 A Leuite wife being an harlot, forsooke her husband, and he tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Leuite cutteth her in peeces, and sendeth her to the twelue tribes.

2 And his concubine played the whore & there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake & friendly vnto her, & to bring her againe: he had also his seruant with him, and a couple of asses: and shee brought him vnto her fathers house: and when the yong womans father saw him, he retoyced [of his coming].  
4 And his father in lawe, the yong womans father retained him: and hee abode with him three dayes: so they did eate and drinke, and lodged there.  
5 And when the fourth day came, they arose early in the morning, and & he prepared to depart: then the yong womans father said vnto his sonne in lawe, Comfort thine heart with a morsell of bread, and then goe your way.

6 So they late wine, and did eate and drinke both of them together. And the yong womans father said vnto the man, Be content I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rofe to depart, his father in lawe was earnest: therefore he returned, and lodged there.  
8 And hee arose vp early the fifth day to depart, and the yong womans father sayd, Comfort thine heart, I pray thee: and they taried vntill after midday, and they both did eate.  
9 Afterward when the man arose to depart with his concubine and his seruant, his father in lawe, the yong womans father said vnto him, Beholde now, the day & draweth toward euen: I pray you, tary all night: behold, the Sunne goeth to rest: lodge here, that thine heart may be merry, and to morrow get you early vpon your way, and goe to thy tent.

10 But the man would not tary, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, & his concubine were with him.

11 When they were nere to Jebus, the day was loye spent, and the seruant sayde

vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebuites, and lodge all night there.

12 And his master answered him, I wil not turne into the city of strangers that are not of the children of Israel, but we will goe forth to Gibeah.

13 And hee said vnto his seruant, Come, and let vs draw nere to one of these places, that we may lodge in Gibeah: in Ramiah.

14 So they went forward vpon their way, & the Sunne went downe vpon them nere to Gibeah, which is in Benjamin.

15 When they turned thither to goe in, and lodge in Gibeah: and when he came, hee fate him downe in a streete of the citie: for there was no man that tooke them into his house to lodge.

16 And beholde, there came an olde man from his worke out of the fiede at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Benjamin.

17 And when he had lift vp his eyes, hee saw a wayfaring man in the streets of the citie: then this old man said, Whither goest thou, and whence comest thou?

18 And he answered him, I am come from Beth-lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe now to the house of the Lord: and no man receiueth me to house.

19 Although we haue straws and prouender for our asses, and also bread and wine for mee and thine handmaid, and for the boy that is with thy seruant: yet lacke nothing.

20 And the old man said, Peace be with thee: as for all that thou lackest, shall thou finde with mee: onely abide not in the street all night.

21 So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feet, and did eat and drinke.

22 And as they were making their hearts merry, behold, the men of the city, wicked men, beset the house round about, and smote at the doore, and spake to this olde man, the master of the house, saying, Bring forth the man that came into thy house, that wee may know him.

23 And this man the master of the house went out vnto them, and saide vnto them, Nay, my brethren, doe not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.

24 Behold, here is my daughter a virgin, and his concubine: them will I bring out now, and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knew her, and abused her all the night vnto the morning: and when the day beganne to spring, they let her goe.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house where her lord was, till the

d Though in these dayes there were most horrible corruptions, yet very necessity could not compel them to haue to doe with them that professed not the true God.

Or gathered them.

c That is, of the tribe of Benjamin. Or, a man walking.

f To Shiloh, or Mizpeh, where the Arke was.

Or, be of good comfort.

f Ebr. men of Be-lial: that is, giuen to all wickednes. g To the intent they might break it. Gene. 29. 6.

h That is, abuse them, as Gene. 19. 8.

i She fell downe dead, as verse the 27.

Chap. 17. 6. and 18. 1.

Gene. 25. 6.

Ebr. besides him: to wit, with others.

Ebr. to her heart.

Or, at his meeting.

Ebr. rose vp.

Or, strengthen.

a That is, his concubines father.

Or, compelled him.

b Meaning, that he should refresh himselfe with meat, as verse 5.

Ebr. is weak.

Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

Or, went downe.



the light day.

27 And her Lord arose in the morning, and opened the doores of the house, & went out to goe his way, and behold, the woman his concubine was dead at the doore of the house, and her hands lay vpon the threshold.

28 And her said vnto her, Up and let vs goe: but she answered not. Then hee tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when he was come to his house, he tooke a knife, and layd hand on his concubine, and diuided her in pieces with her bones into twelue parts, and sent her thorow all quarters of Israel.

30 And all that law it, said, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

1 The Israeletes assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 They sent for them that did the villenie. 25 The Israeletes are triuise ouercome, 46 And at length get the victory.

1 **T**hen all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beer-sheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand footmen that drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel said, How is this wickednesse committed?

4 And the same Leuite, the womans husband that was slaine, answered, and said, I came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the men of Gibeah arose against mee, and beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent her thorowout all the countrey of the inheritance of Israel: for they haue committed abomination and villeny in Israel.

7 Behold, ye are all children of Israel: giue your adiufe, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs goe to his tent, neither any turne into his house.

9 But now this is that thing which we will doe to Gibeah: wee will goe vp by lot against it,

10 And we will take ten men of the hundredth thorowout all the tribes of Israel, and an hundredth of the thousand, & a thousand of ten thousand to bring a vitale for the people, that they may doe (when they come to Gibeah of Benjamin) according to all the viltente, that it hath done in Israel.

11 So all the men of Israel were gathered against the citie, knitt together as one man.

12 And the tribes of Israel sent men thorow all the tribe of Benjamin, saying, What wickednesse is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that wee may put them to death, and put away euill from Israel: but the children of Benjamin would not obey the voyce of their brethren the children of Israel.

14 But the children of Benjamin gathered themselues together out of the cities vnto Gibeah, to come out and fight against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities fire and twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seuen hundredth cholen men.

16 Of all this people were seuen hundredth cholen men, being left handed: all these could sling stones at an haire breadth, and not faile.

17 Also the men of Israel, beside Benjamin, were numbered foure hundredth thousand men that drew sword, euen all men of warre.

18 And the children of Israel arose, and went vnto the house of God, and asked of God, saying, Which of vs shall goe vp first to fight against the children of Benjamin? And the Lord sayd, Judah shall bee first.

19 Then the children of Israel arose by earely, and camped against Gibeah.

20 And the men of Israel went out to battell against Benjamin, and the men of Israel put themselues in aray to fight against them beside Gibeah.

21 And the children of Benjamin came out of Gibeah, and slew down to the ground of the Israeletes that day two and twentie thousand men.

22 And the people, the men of Israel plucked vp their hearts, and set their battell againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone by and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Benjamin my brethren? And the Lord said, Goe vp against them.)

24 Then the children of Israel came neere against the children of Benjamin the second day.

25 Also the second day Benjamin came forth to meeete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighreene thousand men: & all they could handle the sword.

26 Then all the children of Israel went vp, and all the people came also vnto the house of God, and wept and faste there before the Lord, and fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for there was the Arke of the Covenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the

h That is, euery family of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselves to maintain them in their euill, and therefore were also punished.

Chap. 3. 15.

k That is, to the Arke which was in Shiloh: some thinke, in Mizpeh, as verse 1.

l This God permitted, because the Israeletes partly trusted too much in their strength, and partly God would by this meanes punish their finnes.

m Ebr., All they drawing the sword.

n To wit, in Shiloh.

Or, husband.

Or, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodome, for the which God rained downe fire and brimstone from heauen.

Hosea 10. 9.

a That is, all with one consent.

b To aske counsell.

c Ebr. corners.

d Meaning, men able to handle their weapon.

e To the Leuite.

Or, chiefe, or lords.

e That is, her pieces to euery tribe a piece, Chap. 19. 29.

f Before we haue reuenged this wickednesse.

g These onely should haue the charge to provide for vitale for the rest.



Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundredth yeres.

the sonne of Aaron stood before it at that time) saying, Shall I yet goe any more to battel against the children of Benjamin my brethren, or shall I cease? And the Lord said, Goe vp: for to morrow I will deliuer them into your hand.

29 And Israell set men to lie in waite round about Gibeah.

30 And the children of Israell went by against the children of Benjamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Benjamin comming out against the people, were drawn from the city: and they began to smite of the people and kill as at other times, euen by the wayes in the field (where of one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israell.

32 (For the children of Benjamin sayd, They are fallen before vs, as at the first. But the children of Israell sayd, Let vs flee and plucke them away from the citie vnto the high wayes)

33 And all the men of Israell rose vp out of their places, and put themselves in aray at Baal-tainar: & the men that lay in waite of the Israellites, came forth of their place, euen out of the meadowes of Gibeah.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israell, and the battell was sore: for they knew not that the euil was neere them.

35 And the Lord smote Benjamin before Israell, and the children of Israell destroyed of the Beniamites the same day sixe and twentie thousand & an hundredth men: all they could handle the sword.

36 So the children of Benjamin saw that they were stricken downe: for the men of Israell gaue place to the Beniamites, because they trusted to the men that lay in waite, which they had layed beside Gibeah.

37 And they that lay in wait halsted, and brake forth toward Gibeah, and the embusshment drew themselves along, & smote all the city with the edge of the sword.

38 Also the men of Israell had appointed a certaine time with the embusshments, that they should make a great flame, and smoke rise vp out of the citie.

39 And when the men of Israell retired in the battel, Benjamin began to smite and kill of the men of Israell about thirtie persons: for they sayd, Surely they are stricken downe before vs, as in the first battell.

40 But when the flame began to arise out of the city, as a pillar of smoke, the Beniamites looked backe, and beheld, the flame of the city began to ascend vp to heauen.

41 Then the men of Israell turned againe, and the men of Benjamin were astonished: for they saw that euil was neere vnto them.

42 Therefore they fled before the men of Israell vnto the way of the wilderness, but the battell overtook them: also they which came out of the cities, slew them among them.

43 Thus they compassed the Beniamites about, and chased them at east, and ouer-

ran them, euen ouer against Gibeah on the East side:

44 And there were slaine of Benjamin eighteen thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: and the Israellites gained of them by the way sixe thousand men, and pursued after them vnto Sidon, and slew two thousand men of them.

46 So that all that were slaine that day of Benjamin, were nine and twentie thousand men that drew sword, which were all men of warre:

47 \* But sixe hundredth men turned and fled to the wilderness vnto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israell returned vnto the children of Benjamin, & smote them with the edge of the sword from the men of the city vnto the beasts, and all that came to hand: also they set on fire all the cities that they could come by.

CHAP. XXI.

1 The Israellites swear that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and give their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

1 **M**oreouer, the men of Israell swore in Mizpeh, saying, Point of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God, and abode there till euen before God, and lifted vp their voyces, and wept with great lamentation,

3 And said, O Lord God of Israell, why is this come to passe in Israell, that this day one tribe of Israell should want?

4 And also on the morrow the people arose vp and made there an Altar, and offered burnt offerings and peace offerings.

5 Then the children of Israell said, Who is hee among all the tribes of Israell, that came not vp with the Congregation vnto the Lord? for they had made a great oath concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israell were sorry for Benjamin their brother, and said, There is one tribe cut off from Israell this day.

7 How shall wee doe for wiuces to them that remaine, seeing wee haue sworne by the Lord, that wee will not giue them of our daughters to wiuces?

8 Also they sayde, Is there any of the tribes of Israell that came not vp to Mizpeh to the Lord? and beholde, there came none of Iabesh Gilead vnto the hoste, and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the most valiant, and commanded them, saying, Goe, and smite the inhabitants of Iabesh Gilead with the edge of the sword, both women and children.

x They slew them by one and one, as they were scattered abroad.

y Besides eleuen hundredth that had bene slaine in the former battels. Chap. 21. 13.

z If they belonged to the Beniamites.

a This oath came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

b According to their custome, when they would consult with the Lord.

c Or, repented that they had destroyed their brethren, as appeareth verse 15.

d Condemning them to be fautors of vice, which would not put their hand to punish it.

e Ebr. children of strength.

o By the policie of the children of Israell.

p Meaning, crose wayes or pathes to diuers places.

q They knew not that Gods iudgement was at hand to destroy them.

r Retired to draw them after.

s Or, made a long sound with a trumpet.

t For they were waxen hardy by the two former victories.

u And withstood their enemies.

w For they were compassed in on every side.

x Or, drove them from their rest.

Numb. 31. 17.

11 \*And this is it that ye shall do: ye shall utterly destroy all the males and all the women that haue lisen by men.

12 And they found among the inhabitants of Jabesh Gilead foure hundred maides, virgins that had knowne no man by lying with any male: and they brought them vnto the hoite to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with the children of Beniamin that were in the rocke of Rimmon, and called vpon peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saved alide of the women of Jabesh Gilead: but they had not lo' to know for them.

15 And the people were sorry for Beniamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the elders of the Congregation sayd, How shall we doe for wiues to the remnant? for the women of Beniamin are destroyed.

17 And they said, There must be an inheritance for the that be escaped of Beniamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had swozne, saying, Cursed be he that giueth a wife to Beniamin.

19 Therefore they said, Behold, there is

a feast of the Lord euery yeere in Shiloh in a place, which is on the North side of Beth-el, and on the East side of the way that goeth by from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Beniamin, saying, Goe, and lie in waite in the vineyards.

21 And when ye see that the daughters of Shiloh come out to daunce in dances, then come ye out of the vineyards, and catch you euery man a wife of the daughters of Shiloh, and go into the land of Beniamin.

22 And when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pity on them: for our sakes, because wee refused not to each man his wife in the warre, and because yee haue not giuen vnto them hitherto ye haue sinned.

23 And the children of Beniamin did so, and tooke wiues of them that danced according to their number: which they tooke and went away, and returned to their inheritance, and repaired the cities, and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, & went out from thence euery man to his inheritance.

25 \*In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

h He described the place where the maides used yeerely to daunce, as the manner then was, and to sing Psalmes and songs of Gods workes among them.

i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.

k Meaning, two hundred.

Chap. 17. 6. and 18. 1. and 19. 1.

# The Booke of Ruth.

## THE ARGUMENT.

THIS booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, and ioyned with his people, and that there should be but one sheepefold, and one sheepherd. And it seemeth that this historie appertaineth to the time of the Iudges.

### CHAP. I.

*Elimelech goeth with his wife & children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.*

**R**Uth the time of the Iudges troubled, there was a dearth in the land, & a man of Beth-lehem in Judah went for to sojourn in the country of Moab, he, and his wife, & his two sons.

2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephraimites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and she remained with her two sonnes.

4 Which tooke them wiues of the Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

5 And Mahlon and Chilion died also both wiues: so the woman was left desolate

of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the country of Moab: for she had heard say in the country of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore she departed out of the place where shee was, and her two daughters in law with her, and they went on their way to returne vnto the land of Judah.

8 Then Naomi said vnto her two daughters in law, Goe, returne each of you vnto her owne mothers house: for the Lord hath fauour vnto you, as yee haue done with the dead, and with me.

9 The Lord graunt you that you may finde rest: either of you in the house of her husband. And when shee killed them, they lift vp their voice and wept.

10 And they said vnto her, Surely wee will returne with thee vnto thy people.

11 But Naomi said, Turne againe, my daughters: for what cause will yee goe with mee? are there any more sonnes in my

d By sending them plentie againe.

e Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeale of God, which rather hath respect to the ease of the body, then to the comfort of the soule.

e To wit, about foure moneths after the discomfiture, Cha. 20. 47 Or, friendly.

f For there lacked two hundred.

g Beniamin must be reserved to haue the twelfth portion in the inheritance of Iaakob.

¶ *Elr. iudged.*  
a In the land of Canaan.  
b In the tribe of Iudah, which was also called Beth-lehem Ephraim, because there was another citie so called in the tribe of Zebulun.  
c By this wonderful providence of God, Ruth became one of Gods household, of whom Christ came.



my wombe, that they may bee your husbands?

12 Turne againe, my daughters: goe your way: for I am too olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had bozne sonnes,

13 Would ye tary for them, till they were of age? would yee be deferred for them from taking of husbands? nay my daughters: for it grieueth mee much for your sakes that the hand of y<sup>e</sup> Lord is gone out against me.

14 Then they lift vp their voice & wept againe, and Dipah<sup>e</sup> kissed her mother in law, but Ruth abode still with her.

15 And Naomi said, Behold, thy sister in law is gone backe vnto her people and vnto her gods: & returne thou after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou diest, will I die, & there will I be buried: the Lord doe to mee and more also, if ought but death depart thee and mee.

18 When shee saw that shee was stedfastly minded to goe with her, she left speaking vnto her.

19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was noyced of them throught all the citie, and they sayd, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call mee Mara: for the Almighty hath giuen me much bitterness.

21 I went out full, and the Lord hath caused mee to returne empty: why call yee me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie?

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, when shee came out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

## CHAP. II.

1 Ruth gathereth corne in the fields of Boaz.  
3 The gentleness of Boaz toward her.

Then Naomis husband had a kinsman, one of great power of the family of Elimelech, and his name was Boaz.

2 And Ruth the Moabitess layd vnto Naomi, I pray thee let mee goe to the field, and gather eares of corne after him, in whose sight I find fauour. And shee said vnto her, See my daughter.

3 And she went, and came and gleaned in the field after the reapers, and it came to passe, that shee met with the portion of the field of Boaz, who was of the family of Elimelech.

4 And behold, Boaz came from Beth-lehem, and sayd vnto the reapers, The Lord be with you: and they answered hau, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appointed ouer the reapers answered and sayd, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And shee sayd vnto vs, I pray you, let mee glean and gather after the reapers among the sheaues: to the same, and hath continued from that time in the morning vnto now, saue that shee taried a little in the house.

8 Then said Boaz vnto Ruth, Hearest thou my daughter? goe to none other field to gather, neither goe from hence: but abide here by my maydens.

9 Let thine eyes be on the field that they doe reape, and goe thou after the maydens. Haue I not charged the seruants, that they touch thee not? Moreover, when thou art athirst, goe vnto the vessels, and drinke of that which the seruants haue drawen.

10 Then shee fell on her face, and bowed her selfe to the ground, and sayd vnto him, How haue I found fauour in thine eyes, that thou shouldst know mee, seeing I am a stranger?

11 And Boaz answered, and said vnto her, All is told and shewed mee that thou hast done vnto thy mother in law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompence thy worke, and a full reward be giuen thee of the Lord God of Israel, vnder whose winges thou art come to trust.

13 Then shee sayd, Let mee find fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy mayd, though I be not like to one of thy maids.

14 And Boaz said vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morsell in the vinger. And shee sat beside the reapers, and hee reached her parched corne: and shee did eate, and was sufficed, and left thereof.

15 And when they rose to glean, Boaz commanded his seruants, saying, Let her gather among the sheaues, and doe not rebuke her.

16 Also let fall some of the sheaues for her, and let it lie, that shee may gather it vp, and rebuke her not.

17 So shee gleaned in the field vntill evening, & shee threshed that shee had gathered, and it was about an Ephah of barley.

18 And shee tooke it vp, and went into the citie, and her mother in law lay what shee had gathered: Also shee tooke sooth, and gaue to her that which shee had reserved when shee was sufficed.

19 Then her mother in law sayd vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be hee, that knew thee. And shee shewed her mother in law, with whom shee had wrought, and sayd, The mans name with whom I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law,

Or, certaine handfulls.

c That is, take heed in what field they doe reape.

d Euen of the Moabites, which are enemies to Gods people.

e Signifying, that shee shall neuer want any thing if she put her trust in God, and liue vnder his protection.

f Which shee brought home to her mother in law.

Exod. 16. 36.

g To wit, of her bagge, as is in the Challic text.

Or, more then you.

f When shee tooke leaue and departed.

g No perswasion can preuaile to turne them backe from God, whom he hath chosen to be his,

h Whereby appeareth that thee was of a great familie, & of good reputation. Or, beautifull. Or, bitter.

i Which was in the moneth Nissan, that containeth part of March, and part of April.

a Both for vertue, authority and riches.

b This her humilitie declareth her great affection toward her mother in law, forasmuch as she spareth no paine, full diligence to get both their liuings.



law. Blessed bee he of the Lord: for hee ceaseth not to doe good to the living and to the dead. Againe Naomi said vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabitelle said, hee said also certeinly vnto me, Thou shalt bee with my seruants, vntill they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maides, that they meete thee not in another field.

23 Then shee kept her by the maides of Boaz, to gather vnto the end of barley haruest, and of wheate haruest, and dwelt with her mother in law.

CHAP. III.

1 Naomis giueth Ruth counsell. 8 Shee sleepeeth at Boaz feete. 12 Hee acknowledgeth himselfe to be her kinsfeman.

Afterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke rest for thee, that thou maist prosper?

2 Now also is not Boaz our kinsfeman, with whose maides thou wait? behold, hee winnoweth barley to night in the floore.

3 Wash thy selfe therefore, and anoynt thee, and put thy rayment vpon thee, and get thee downe to the floore: let not the man know of thee, vntill he haue left eating and drinking.

4 And when hee shall sleepe, marke the place where hee layeth him downe, and goe and vncouer the place of his feete, and lay thee downe, and he shall tell thee what thou shalt doe.

5 And shee answered her, All that thou biddest me, I will doe.

6 So she went downe vnto the floore, and did according to all that her mother in law bad her.

7 And when Boaz had eaten and drunken, and cheared his heart, hee went to lie downe at the ende of the beape of corne, and shee came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraid, and caught hold: and loe, a woman lay at his feete.

9 Then he said, Who art thou? And shee answered, I am Ruth thine handmaide: spread therefore the wing of thy garment ouer thine handmaide: for thou art the kinsfeman.

10 Then said hee, Blessed bee thou of the Lord my daughter: thou hast shewed moze goodnesse in the latter ende, than at the beginning, in as much as thou followedst not young men, were they poore or rich.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the cite of my people doeth know, that thou art a vertuous woman.

12 And now, it is true, that I am thy kinsfeman, howbeit there is a kinsfeman neerer then I.

13 Tarie to night, and when morning is come, if hee will doe the duetie of a kinsfeman vnto thee, well, let him doe the kinsmans duetie: but if he will not doe the kins-

mans part, then will I doe the duetie of a kinsfeman, as the Lord liueth: sleepe vntill the morning.

14 And shee lay at his feete vntill the morning: & she arose before one could know another: for he said, Let no man know, that a woman came into the floore.

15 Also hee said, Bring the sheete that thou hast vpon thee, and hold it. And when she held it, hee measured sixe measures of barley and laide them on her, and she went into the cite.

16 And when shee came to her mother in law, she said, What art thou, my daughter? And shee told her all that the man had done to her.

17 And said, These sixe measures of barley gaue heme: for hee laid to me, Thou shalt not come emptie vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

CHAP. IIII.

1 Boaz speaketh to Ruths next kinsfeman touching her marriage. 7 The ancient custome in Israel. 10 Boaz marieth Ruth, of whom hee begetteth Obed. 18 The generation of Pharez.

Then went Boaz by to the gate, and late there, and behold, the kinsfeman of whom Boaz had spoken, came by: and hee said, Ho, such one, come, sit downe here. And hee turned, and late downe.

2 Then hee tooke ten men of the Elders of the city, and said, Sit ye downe here. And they late downe.

3 And hee said vnto the kinsfeman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Buy it before the assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell mee: for I know that there is none besides thee to redeeme it, and I am after thee. Then hee answered, I will redeeme it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must also buy it of Ruth the Moabitelle the wife of the dead, to stirre by the name of the dead vpon his inheritance.

6 And the kinsfeman answered, I cannot redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the man beforetime in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shoe, & gaue it his neighbour, and this was a sure witness in Israel.

8 Therefore the kinsfeman said to Boaz, Buy it for thee: and hee drew off his shoe.

9 And Boaz said vnto the Elders, and vnto all the people, See are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chillions and Mahlions, of the hand of Naomi.

10 And moreover, Ruth the Moabitelle

h To my husband and children when they were alive, and now to vs.

Or, fall vpon shee.

Or, returned to her mother in law.

a Meaning, that shee would provide her of an husband, with whom she might liue quietly.

Or, in the barme. b Boaz nor yet any other.

c That is, had refreshed himselfe among his seruants.

Or, turned himselfe from one side to another.

d Thou shewest thy selfe from time to time more vertuous.

e If hee will take thee to bee his wife by the title of affinitie, according to Gods law, Deut. 25. 5.

Or, manie.

f Perceiuing by her coming home, that he had not taken her to his wife, she was astonied.

a Which was the place of iudgement. b The Ebrewe here vsē two words which haue no proper signification, but serue to note a certaine person, as we say, Ho, syrre, or, ho, luck a one

Or, inhabitants

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deu. 25. 9.



the wife of Mahlon haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead bee not put out from among his brethren, and from the gate of his place: yee are witnesses this day.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lord make the wife that cometh into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in Ephraim, and be famous in Beth-lehem,

12 And that thing haue I like the house of Pharez (\* whom Hamar bare vnto Judah) of the seede which the Lord shall giue thee of this young woman.

13 So Boaz tooke Ruth, & she was his wife: & when hee went in vnto her, the Lord gaue, and she conceived, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, and his name

shalbe continued in Israel.

15 And this shall bring thy life againe, and cherish thine olde age: for thy daughter in law which touch thee, hath borne vnto him, and shee is better to thee then seuen sonnes.

16 And Naomi tooke the childe, and layd it in her lap, and became nurse vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ithai, the father of Dauid.

18 These now are the generations of \* Pharez; Pharez begate Helton,

19 And Helton begate Rani, and Rani begate Aminadab,

20 And Aminadab begate Nahshon, and Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ithai, and Ithai begate Dauid.

i Meaning, many sonnes,

1 Chron. 2.4. math. 2.3. k This genealogie is brought in, to prouee that Dauid by successiue came of the house of Iudah.

f Or, of the citie where he remained.

g Ephraim and Beth-lehem are both one. Gene. 38.29.

h He shall leaue a continuall posteritie.

# The first booke of Samuel.

## THE ARGUMENT.

According as God had ordained, Deut. 17.14. that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might bee as other nations, and in a greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might leame that the person of a King is not sufficient to defend them, except God by his power preserve and keepe them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voice of God put downe from his state, and Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, perfection by open enemies, fained friends, and dissembling flatterers, are left to the Church and to euery member of the same, as a patterne and example to behold their state and vocation.

### CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answer to Eli. 20 Samuel is borne. 24 Shee doeth dedicate him to the Lord.



Here was a man of one of the two Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Jeroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephraimite:

2 And hee had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went vp out of his citie euery yeere, to worke in and to sacrifice vnto the Lord of hostes in Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah hee gaue a worthy portion: for hee loued Hannah, and the

Lord had made her barren.

6 And her aduersarie vexed her sore, forasmuch as she vpharried her, because the Lord had made her barren.

7 (And so bid hee yeere by yeere) and as oft as shee went vp to the house of the Lord, thus shee vexed her, that shee wept and did not eate.

8 Then saide Elkanah her husband to her, Hannah, why weepest thou? and why taste thou not? and why is thine heart troubled? am not I better to thee then tenne sonnes?

9 So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest late vpon a scoole by one of the postes of the Temple of the Lord.)

10 And shee was troubled in her minde, and prayed vnto the Lord, and wept sore.

11 Also shee vowed a vow, and sayd, O Lord of hostes, if thou wilt looke on the trouble of thine handmaide, and remember mee, and not forget thine handmaide, but giue vnto thine handmaide a manchild, then I will giue him vnto the Lord all the dayes of his life, and there shall no razor come vpon his head.

d Let this suffice thee, that I loue thee no lesse, then if thou hadst many children.

e That is, of the house, where the Arke was.

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

Desat. 16.16.

b For at the Arke was there at that time.

c Somer eade, a portion with an heauie cheere.

Num. 6.5. iudg 13.5.



12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

14 And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkennesse from thee.

15 Then Hannah answered & sayd, Nay, my lord, but I am a woman troubled in spirit: I haue drunk neither wine nor strong drinke, but haue \*powred out my soule before the Lord.

16 Come not thine handmaide for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

17 Then Eli answered, and said, See in peace, and the God of Israel graunt thy petition that thou hast asked of him.

18 She said againe, Let thine handmaide finde grace in thy sight: for the woman went her way, and did eate, and looked no more lad.

19 ¶ Then they arose vey early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord s remembred her.

20 For in proccesse of time Hannah conceived and bare a sonne, and shee called his name Samuel. Because said shee, I haue asked him of the Lord.

21 ¶ So the man Elkanah and all his house went vnto offer vnto the Lorde the yercly sacrifice, and his vowe:

22 But Hannah went not vp: for she said vnto her husband, I will raye vntill the childe be wained, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband sayd vnto her, Do what seemeth thee best: tarry vntill thou hast wained him: oney the Lorde accomplish his word. So the woman abode, and gaue her sonne sucke vntill shee wained him.

24 ¶ And when she had wained him, shee tooke him with her with three bullockes and an Ephah of flour, and a battell of wine, and brought him vnto the house of the Lord in Shiloh, and the child was i yong.

25 And they slew a bullocke, and brought the child to Eli.

26 And shee sayd, Oh my lord, as thy soule liueth, my lord, I am the woman that stood with thee here praying vnto the Lord.

27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue giuen him vnto the Lord: as long as he liueth he shall bee giuen vnto the Lord: and hee worshipped the Lord there.

C H A P. II.

1 The song of Hannah. 2 The sonnes of Elie wicked. 3 The new custome of the Priests. 4 Samuel ministereth before the Lord. 5 Elie bleaseth Elkanah and his wife. 6 Sixtye yeeres old he was. 7 God sendeth a Prophet to Eli. 8 Eli was used for not chastising his children.

And Hannah \*prayed, and sayd, Mine heart reioyced in the Lord, mine \*hoene is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lord: yea, there is none besides thee, and there is no god like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lord is a God of knowledge, and by him enterpises are established.

4 The bow and the mighty men are broken, and the weak haue girded themselves with strength.

5 They that were full, are hired forth for bread, and the hungry are no more hired, so that the barren hath borne a leuen: and she that had many children, is feeble.

6 \* The Lord killeth and maketh alme: bringing downe to the graue and raising vp.

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 \* We raise vp the poore out of the dust, and lifteth vp the begger from the dunghill to set them among Princes, and to make them inherite the seate of glory: for the pillars of the earth are the Lorde, and he hath fet the world vpon them.

9 We will keepe the secte of his Saints, and the wicked shall keepe silence in darkenesse: for in his owne might shall no man be strong.

10 The Lords adversaries shall bee destroyed, and out of heauen shall he \*thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and exalt the hoene of his anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked men, and knew not the Lord.

13 For the Priests custome toward the people was this: when any man offered sacrifice, the Priests boy came, while the fleshy was seething, and a fishhook with three teeth in his hand,

14 And thrust it into the kettle, or into the talizon, or into the pan, or into the pot: all that the fishhook brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the fatte, the Priests boy came and sayd to the man that offered, Give mee flesh to rost for the Priest: for he will not haue sodden fleshy of thee, but rawe.

16 And if any man sayd vnto him, Let them burne the fatte according to the custome, then take as much as thine heart desireth: then he would answer, No, but thou shalt giue it now: and if thou wilt not, I will take it by force.

17 Therefore the sinne of the yong men was very great before the Lord: for men abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong childe ministered before the Lord, girded with a linnen Ephod.

19 And his mother made him a litle coat, and

After that she had obtained a sonne by prayer, she gaue thanks, b I haue recouered strength and glory by the benefit of the Lord. c I can answer thee that reprocure my barrennesse. d In that ye condemn me my barrennesse, ye shew your pride against God. e They sell their labours for necessary foode.

f Or many. g Deut. 32. 39. h iud. 16. 13. i iob. 13. 2. j Psal. 113. 7. k He preferreth to honour, and putteth downe according to his owne will, though mans iudgment be contrary. l Therefore he may dispose all things according to his will.

m Shee grounded her prayer on Iesus Christ which was to come. n In all that Eli commanded him, k That is, they neglected his ordinance. o Or, sonne.

p Transgressing the order appointed in the Law, Leuit. 7. 31. for their bellies sake. q Which was commanded first to haue been offered to God.

r Or, Lawe.

s Not passing for their owne profit, so that God might be serued aright. t Seeing the horrible abuse therof.

Exod. 28. 4.

¶ Ebr. thy wine.

¶ Ebr. of an hard spirit. Psal. 42. 5.

¶ Ebr for a daughter of Belial.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite. 1. Chro. 6. 27. and as some write, once a yere they accustomed to appeare before the Lord with their families.

i Because her prayer tooke effect, therefore it was called the Lords promise. Exod. 16. 36.

¶ Ebr a child.

k That is, most certainly.

¶ Ebr. lens.

l Meaning, Eli gaue thanks to God for her.



and brought it to him from yeere to yeere, when shee came vp with her husband to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and sayd, The Lord giue thee seed of this woman, for the petition that she asked of the Lord; and they departed vnto their place.

21 And the Lord visited Hannah, so that shee conceived, and bare three sonnes, and two daughters. And the childe Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

23 And he sayd vnto them, Why doe yee such things? for of all this people I heare euill reports of you.

24 Doe no more my sonnes; for it is no good report that I heare, which is, that yee make the Lords people to a trespass.

25 If one man sinne against another, the Iudge shall iudge it; but if a man sinne against the Lord, who will plead for him? Notwithstanding they obeyed not the voice of their father; because the Lord would slay them.

26 ¶ (Now the child Samuel profited and grew, and was in fauour both with the Lord, and also with men)

27 And there came a man of God vnto Eli, and sayd vnto him, Thus saith the Lord, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before mee, \* and I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you \* kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honouredst thy children aboue mee, to make your selues fat of the best fruits of all the offerings of Israel my people?

30 Wherefore the Lorde God of Israel sayth, I said that thine house and the house of thy father should walke before mee for euer: but now the Lord saith, \* It shall not be so: for they that honour mee, I will honour, and they that despise me shall bee despised.

31 Behold, the dayes come, that I will cut off thine \* arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

32 And thou shalt see thine enemy in the habitation of the Lord in all things where-with God shall blesse Israel, and there shall not be an old man in thine house for euer.

33 Accerthelasse, I wil not destroy eny one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shall die when they be men.

34 And this shall bee a signe vnto thee, that shall come vpon thy two sonnes Hoph-

ni and Phinehas: in one day they shall die both.

35 And I will stirre mee by a \* faithfull Priest, that shall do according to mine heart, and according to my mind: and I will build him a sure house, and hee shall walke before mine anointed for euer.

36 And all that are left in thine house shall come and bowe downe to him for a piece of siluer, and a mozell of bread, and shall say, Appoint mee, I pray thee, to one of the Priests offices, that I may eat a mozell of bread.

CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lorde calleth Samuel three times, 11 And sheweth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

Now the childe Samuel ministered vnto the Lord \* before Eli: and the word of the Lord was <sup>b</sup> precious in those dayes: for there was no manifest vision.

2 And at that time, as Eli lay in his <sup>c</sup> place, his eyes began to waxe dimme that he could not see.

3 And yet the <sup>d</sup> light of God went out, Samuel slept in the Temple of the Lorde, where the Arke of God was.

4 Then the Lord \* called Samuel: and he sayd, Here I am.

5 And he ranne vnto Eli, and sayd, Here am I, for thou calledst mee. But he sayd, I called thee not: goe againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, and said, I am here: for thou didst call mee. And hee answered, I called thee not, my sonne: goe againe and sleepe.

7 Thus did Samuel, before hee knew the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, & went to Eli, and sayd, I am here: for thou hast called mee. Then Eli perceived that the Lord had called the childe.

9 Therefore Eli said vnto Samuel, Go and sleepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord sayd to Samuel, Behold, I will doe a thing in Israel, where-of whosoever shall heare, his two \* eares shall tingle.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an end.

13 And I haue told him that I wil iudge his house for euer. for the iniquitie which he knoweth, because his sonnes ran into a slaughter, and he it aued them not.

14 Nowe therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house shall not bee purged with sacrifice

z Meaning, Zadok, who succeded Abiathar, and was the figure of Christ.

a That is, shall be interior vnto him.

a The Chaldee text readeth, whiles Eli liued, b Because there were very few Prophets to declare it,

c In the Court next to the Tabernacle,

d That is, the lampes which burnt in the night.

e Iosephus writeth that Samuel was twelue yeere olde, when the Lord appeared to him.

f By vision.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

2. King. 21. 12.

h God declareth what sudden feare shall come vpon men, when they shall heare that the Arke is taken, and also see Elies house destroyed.

Or, for the thing that she hath lent to the Lord: to wit, Samuel.

p Which was (as the Ebrewes write) after their trauel, whē they came to be purified, reade Exod. 38. 8. Ier. 12. 6.

q Because they contemned their duetie to God, verse 17.

r So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

s To wit, Aaron.

Leuit. 10. 14.

z Why haue you contemned my sacrifices, and as it were, trode them vnder foote?

a Gods promises are onely effectuall to such as he giueth constancie vnto, to feare and obey him.

x Thy power and authoritie.

y Thy posterity shall see the glorie of the chiefe Priest translated to another who they shall enioy, 2. King. 2. 27.

Or, when they come to mans age,



i Meaning, that his posteritie should neuer enjoy the chiefe Priests office.

k God punish thee after this and that sort, except thou tell mee truth, Ruth. 1. 17.

l The Lord accomplished whatsoever he had said.

||Or, that Samuel was the faithfull Prophet of the Lord.

†Ebr. by the word of the Lord.

† From the departure of the Israelites out of Egypt vnto the time of Samuel are about 397. yeere.

||Or, stone of help, Chap. 7. 12.

a For it may seeme that this warre was undertaken by Samuels commandment,

b For he vsed to appeare to the Israelites, betweene the Cherubims ouer the Arke of the covenant, Exod. 25. 17.

c Before wee fought against men, and now God is come to fight against vs,

no2 offering for euer.

15 Afterward Samuel slept vntill the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God doe so to thee, and more also, if thou hide any thing from me, of all that hee said vnto thee.

18 So Samuel told him euery whit, and hid nothing from him. Then hee said, It is by the Lord; let him do what seemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared again in Shiloh: for the Lord reuealed himselfe to Samuel in Shiloh by his word.

CHAP. IIII.

1 Israel is overcome by the Philistims 4 They doe see the Arke, wherefore the Philistims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 16 The death of the wife of Phinehas the sonne of Eli.

¶ And Samuel spake vnto all Israel: ¶ And the Arke went out against the Philistims to battell, and pitched beside Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put themselves in aray against Israel: and when they ioynd the battell, Israel was smitten downe before the Philistims: who slew of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel sayd, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the Couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 Then the people sent to Shiloh and brought from thence the Arke of the Couenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas with the Arke of the Couenant of God.

5 And when the Arke of the Couenant of the Lord came into the hoste, all Israel shouted a nughy shoute, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shoute, they sayd, What meaneth the sound of this mighty shoute in the hoste of the Hebrewes? and they vnderstood, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraid, and sayd, God is come into the hoste: therefore sayd they, What vnto vs: for it hath not been so heretofore.

8 Woe vnto vs, who shall deliuer vs out of the hande of these mighty Gods?

these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong and play the men, O Philistims, that ye be not seruants vnto the Hebrewes, \* as they haue ferued you: be valiant therfore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man vnto his tent: and there was an exceeding great slaughter: for there fel of Israel thirtie thousand footmen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Benjamin into the armie, and came to Shiloh the same day with his clothes rent, and earth vpon his head.

13 And when hee came, loe, Eli sat vpon a seate by the way side, waiting: for his heart e feared for the Arke of God: and when the man came into the citie to tell it, all the citie criud out.

14 And when Eli heard the noyse of the crying, he sayd, What meaneth this noyse of the tumult? And the man came in hastily, and told Eli.

15 ¶ Now Eli was fourescore and eghtene yeere olde, and his eyes were dimme that he could not see

16 And the man sayd vnto Eli, I came from the armie, and I fled this day out of the hoste: and he sayd, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath been also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an old man and heauy: and he had indged Israel forty yeeres.

19 And his daughter in law Phinehas wife was with child neere her travaill: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she bowed her selfe, and trauelled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, sayd vnto her, Feare not: For thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the child Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She sayd againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

2 The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued. 8 The Arke is carried into Gath, and after to Ekron.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of all his plagues.

Judg. 13. 1.

e David alluding to this place, Psal. 78. 63.

f sayth they were consumed with fire: meaning, they were suddenly destroyed.

g In token of sorrow and mourning.

h Left it should be taken of the enemies.

Chap. 3. 2.

h According as God had afore sayd.

||Or, grieved.

||Or, to cry out.

i And settled her body toward her trauell.

||Or no glory, or where is the glory?

k Shee vttered her great sorrow by repeating her words.

Then



When the Philistims tooke the Arke of God, and caried it from Eben-ezer unto Aihdod,

2 Euen the Philistims tooke the Arke of God, and brought it into the house of Dagon, and set it by Dagon.

3 And when they of Aihdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and the head of Dagon, and the two palmes of his hands were cut off vpon the threshold: onely the skumpe of Dagon was left to him.

5 Therefore the priests of Dagon, and all that come into Dagens house tread not on this threshold of Dagon in Aihdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Aihdod, and destroyed them, and smore them with emerods, both Aihdod, and the coasts thereof.

7 And when the men of Aihdod sawe this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs, and vpon Dagon our god.

8 They sent therefore & gathered all the princes of the Philistims vnto them, and sayd, What shall we doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smore the men of the citie both small and great, and they had emerodes in their secret parts.

10 Therefore they sent the Arke of God to Ekron: and as soone as the Arke of God came to Ekron, the Ekronites eried out, saying, They haue brought the Arke of the God of Israel to vs, to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that died not, were smitten with the emerods: and the crye of the citie went vp to heauen.

CHAP VI.

1 The time that the Arke was with the Philistims which they sent againe with a gift 12 Fe commeth to Beth shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking vnto the Arke.

1 The Arke of the Lorde was in the Countrey of the Philistims seven moneths.

2 And the Philistims called the Priests and the soothsayers, saying, What shall wee do with the Arke of the Lord: tell vs where

with we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptye, but giue vnto it a sinne offering: then shall ye be healed, and it shall be knowne to you, why his hand departed not from you.

4 Then said they, What shall be the sinne offering, which we shall giue vnto it? And they answered, Siue golden emerods and siue golden mice, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Therefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy the land: so ye shall giue glory vnto the God of Israel, that hee may take his hande from you, and from your gods, and from your land.

6 Therefore then should you harden your hearts, as the Egyptians and Pharaoh hardened their hearts: when he wrought wonderfully among them, did they not let them goe, and they departed?

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it vpon the cart, and put the iewels of golde which ye giue it for a sinne offering, in a coffer by the side thereof, and send it away, that it may goe.

9 And take heed, if it goe by by the way of his owne coast to Beth-shemesh, it is hee that did vs this great euill: but if not, wee shall know then, that it is not his hand that smore vs, but it was a chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calves at home.

11 So they set the Arke of the Lord vpon the cart, and the coffer with the mice of gold, and with the similitudes of their emerods.

12 And the kine went the straight way to Beth-shemesh, and kept one path, and lowed as they went, & turned neither to the right hand nor to the left: also the Princes of the Philistims went after them, vnto the border of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheate harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they saw it.

14 And the cart came into the field of Ioshua a Beth shemite, and stood still there. There was also a great stone, and they claued the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the siue princes of the Philistims had seene it, they returned to Ekron the same day.

a Which was one of the siue principall cities of the Philistims. b Which was their chiefe idol, & as some write, from the naull downward was like a fish, and vaward like a man,

c Thus in stead of acknowledging the true God by this miracle, they fall to a further superstition. Psa. 78. 66.

d Though they had felt Gods power, and were afraid thereof, yet they would farther trie him, which thing God turned to their destruction, and his glory.

e The wicked, when they seele the hand of God, grudge and reiect him, where the godly humble themselves, and erie for mercie.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God, they worship him not aright. Exod. 12. 31.

d Meaning, the golden emerods and the golden mice.

e The God of Israel. f The wicked attribute almost all things to fortune and chance, whereas in deede there is nothing done without Gods providence and decree.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.



i These were the five principall cities of the Philistims, which were not all conquered vnto the time of Dauid. *Or, the plaine, or lamentation.*

k For it was not lawful to any either to touch or to see it, saue onely to Aaron and his sonnes, Num. 4. 15, 20.

a A citie in the tribe of Iudah, called also Kirath-baal, Ioth. 15, 60.

b Lamented for their finnes, and followed the Lord. *Iosh. 24. 15, 23. Iudg. 2. 13. Deut. 6. 4. mat. 4. 10. Iudg. 2. 12, 13.*

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their finnes.

e Signifying, that in the prayers of the godly there ought to be a vehement zeale.

17 So these are the golden emerodes which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mice, according to y number of all the cities of the Philistims, belonging to the five princes, both of walled towns, and of towns unwalled, vnto the great stone of Abel, whercon they set the Arke of the Lord: which stone remaineth vnto this day in the field of Iosua the Beth-Sheimite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: her flew euen among the people fiftie thousand men, and threethousand ten men: and the people lamented, because the Lord had flaine the people with so great a slaughter.

20 Wherefore the men of Beth-Sheimesh said, Who is able to stand before this holy Lord God: and to whom shal he go from vs?

21 And they sent messengers to the inhabitants of Kirath-Iearim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe, and take it by to you.

CHAP. VII.

1 The Arke is brought to Kirath Iearim. 3 Samuel exhorteth the people to forsake their finnes and turne to the Lord. 10 The Philistims fight against Israel, and are overcome. 16 Samuel iudgeth Ifrael.

Then the men of Kirath-Iearim came, and tooke vp the Arke of the Lord, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

2 (For while the Arke abode in Kirath-Iearim, the time was long, for it was twentie yeeres) and all the house of Israel lamented after the Lord.

3 Then Samuel spake vnto all the house of Israel, saying, If yeer bee come againe vnto the Lord with all your heart, put away the strange gods from among you, and Ashterah, and direct your hearts vnto the Lord, and serue him onely, and he shall deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away Baalim and Ashterah, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water, and powred it out before the Lord, and fasted the same day, and said there, We haue sinned against the Lord: And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went by against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel said to Samuel, Take not to grie vnto the Lord our

God for vs, that hee may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it altogether for a burnt offering vnto the Lord, and Samuel cried vnto the Lord for Israel, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord shundered with a great thunder that day vpon the Philistims, and scattered them: so they were flaine before Israel.

11 And the men of Israel went from Mizpeh, and pursued the Philistims, and smote them until they came vnder Beth-car.

12 Then Samuel tooke a stone, and pitched it betwene Mizpeh and Shen, and called the name thereof Eben-ezer, and hee said, Hitherto hath the Lord holpen vs.

13 So the Philistims were brought vnder, and they came no more againe into the coasts of Israel, and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen vnto Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betwene Israel and the Amozites.

15 And Samuel iudgeth Israel all the dayes of his life,

16 And went about yeere to Beth-el, and Gilgal, and Mizpeh, and iudgeth Israel in all those places.

17 Afterward hee returned to Ramah: for there was his house, and there he iudgeth Israel: also he built an altar there vnto the Lord.

CHAP. VIII.

1 Samuel maketh his sonnes Judges ouer Israel, who followe not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willetth Samuel to graunt vnto them.

When Samuel was now become olde, hee made his sonnes Judges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) euen Judges in Ber-Beba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and took rewards, and peruered the iudgement.

4 Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

4 And said vnto him, Behold, thou art old, and thy sonnes walke not in thy wayes: make vs now a king to iudge vs like all nations.

6 But the thing displeased Samuel, when they said, Giue vs a king to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord saide vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not cast thee.

f According to the prophetic of Hannah Samuels mother, chap. 2. 10.

g Which was a great rocke once against Mizpeh.

h Meaning, the Philistims.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

a Because he was not able to beare the charge.

b Who was also called Vashni. 1. Chron. 6. 28. Deut. 16. 19.

c For there his house was, Chap. 7. 17.

d Hose 13. 10. acts 13. 21.

e Because they were not content with the order that God had appointed, but would be gouerned as were the Gentiles.



thee away, but they haue cast mee away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken mee, and serued other gods) euen so doe they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet I will visit vnto them, and shew them the maner of the king that shall reigne ouer them.

10 So Samuel tolde all the words of the Lord vnto the people that asked a king of him.

11 And he said, This shall be the maner of the king that shall reigne ouer you: hee will take your sonnes, and appoint them to his charetes, and to be his horsemen, and some shall runne before his charret.

12 Also he will make them his captaynes ouer thousands, and captaynes ouer fifties, and to eare his ground, and to reape his harvest, and to make instruments of warre, and the things that serue for his charetes.

13 He will take also your daughters, and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyardes, and your best Oliue trees, and giue them to his seruants.

15 And he will take the tenth of your seed, and of your vineyardes, and giue it to his euniches, and to his seruants.

16 And hee will take your men seruants, and your matre seruants, and the chiefe of your yong men, and your asses, and put them to his worke.

17 Hee will take the tenth of your sheepe, and yee shall be his seruants.

18 And ye shall cry out at that day, because of your king, whome yee haue chosen you, and the Lord will not s' heare you at that day.

19 But the people would not heare the voice of Samuel, but did say, Nay, but there shall be a king ouer vs.

20 And we also will be like all other nations, and our king shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the words of the people, hee rebeardeed them in the eares of the Lord.

22 And the Lord said to Samuel, ¶ Hearken vnto their voyce, and make them a king. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

CHAPTER IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reueleth to Samuel Sauls coming, commanding him to anoynt him king. 23 Samuel bringeth Saul to the feast.

There was now a man of Benjamin, a mightie in power, named Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechozah, the sonne of Abhiab, the sonne of a man of Iemini.

2 And hee had a sonne called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulters upward he was hie then any of the people.

3 And the asses of Kish Sauls father

were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arte, goe, and seeke the asses.

4 So hee passed thozow mount Ephraim, and went thozow the land of Shaltibah, but they found them not. Then they went thozow the land of Shalim, and there they were not: hee went also thozow the land of Iemini, but they found them not.

5 When they came to the land of Zuph, Saul said vnto his seruant that was with him, Come and let vs retorne, lest my father leaue the care of asses, and take thought for vs.

6 And hee said vnto him, Behold now, in this citie is a man of God, and hee is an honourable man: all that hee sayeth, cometh to passe: let vs now goe thither, if so bee that hee can shew vs what way we may goe.

7 Then said Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

8 And the seruant answered Saul againe and said, Behold, I haue found about mee the fourth part of a shekel of silver, that will I giue the man of God, to tell vs our way.

9 Beforetime in Israel, when a man went to seeke an answer of God, thus hee spake, Come, and let vs goe to the Seer: for he that is called now a Prophet, was in the olde time called a Seer.

10 Then said Saul to his seruant, Well said, come, let vs goe: so they went into the citie where the man of God was.

11 And as they were going by the high way to the city, they found maides that came out to draw water, and said vnto them, Is there here a Seer?

12 And they answered them, and sayde, Yea: loe, hee is before you: make haste now, for he came this day to the citie: for there is an offering of the people this day in the high place.

13 When yee shall come into the citie, yee shall finde him straightway: yee shall come by to the high place to eate: for the people will not eate vntill he come, because hee will bless the sacrifice: and then eate they that be bidden to the feast: now therefore goe by: for euen now shall ye finde him.

14 Then they went by vnto the citie, and when they were come into the middes of the citie, Samuel came out against them to goe by to the high place.

15 But the Lord had reuelled to Samuel secretly (a day before Saul came) saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may saue my people out of the hands of the Philistines: for I haue looked vpon my people, and they are come vnto me.

17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, hee shall rule my people.

c All these circumstances were meanes to serue vnto Gods providence, whereby Saul (though not approved of God) was made king. d Where was Ramath Zophim the citie of Samuel.

¶ Or, victuals.

e Which is about fise pence, reade Gene. 23.

f So called, because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an high place of the citie appointed for that vse. h That is, giue thanks, & distribute the meate according to their custome.

Chap. 15. 1. acts 13. 23. 4 Ebr. in his care.

i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

e To prouoe if they will forsake their wicked purpose.

f Not that kings haue this authority by their office, but that such as reigne in Gods wrath, should vsurpe this ouer their brethren, contrary to the law, Deut. 17. 20.

¶ Or, chiefe officers.

g Because ye repent not for your sinnes, but because yee smart for your afflictions, wherinto ye cast your selues willingly.

¶ Or, grant their request.

a That is, both valiant and rich. Chap. 14. 51.

1. chron 8. 33.

b So that it might seeme that God approved their request in appointing out such a person.



18 Then went Saul to Samuel in the middes of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and sayd, I am the Seer: goe vp before me vnto the high place: for yee shall eate with me to day: and to morrow I will let thee goe, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost thre dayes agoe, care not for them: for they are found: and on whom is let all the desire of Israel? is it not vpon thee and on all thy fathers house?

21 But Saul answered, and said, Am not I the some of Jemini, of the smallest tribe of Israel? and my family is the least of all the families of the tribe of Benjamin. Wherefore then speakest thou to me?

22 And Samuel tooke Saul and his seruant, and broughe them into the chamber, and made them sit in the chiefest place among them that were bidden: which were about thirtie persons.

23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I laid vnto thee, Keepe it with thee.

24 And the cooke tooke by the shoulder, and that which was vpon it, and let it before Saul. And Samuel said, Behold, that which is left, set it before thee and eate: for hiterto hath it bene kept for thee, saying, Alfo I haue called the people. So Saul did eate with Samuel that day.

25 And when they were come downe from the high place vnto the citie, hee communed with Saul vpo the top of the house.

26 And when they arose early about the spring of the day, Samuel called Saul to the toppes of the house, saying, Up, that I may send thee way. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant go before vs, (and he went) but stand thou still now, that I may shew thee a the word of God.

CHAP. X.

1 Saul is anointed king by Samuel. 9 God changeth Sauls heart, and he prophesieth. 17 Samuel assemblith the people, & sheweth them their finnes. 21 Saul is chosen king by lot. 25 Samuel writeth the Kings office.

Then Samuel tooke a virole of oyle, and powred it vpo his head, and kissed him, and sayd, Hath not the Lord anointed thee to be gouernour ouer his inheritance?

2 When thou shalt depart from me this day, thou shalt finde two men by \* Rabels sepulchre in the border of Benjamin, euen at Beth-lehem, and they will say vnto thee, The asses which thou wentest to seeke, are found: and loe, thy father hath left the care of the asses, and forsooketh for you, saying, What shall I doe for my sonne?

3 Then shalt thou goe forth from thence, and shalt come vnto the plaine of Tabor, and there shall meete thee thre men going vp to God to Beth-el: one carrying thre kiddes, and another carrying thre loaves

of bread, and another carrying a bottell of wine:

4 And they will aske thee: if all be well, and will giue thee the two loaves of bread, which thou shalt receiue of their hands.

5 After that shalt thou come to the hill of God, where is the gartsons of the Philistines: and when thou art come thither to the citie, thou shalt meet a company of Prophets comming downe from the high place with a virole, and a timbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the spirit of the Lord will come vpon thee, and thou shalt prophesie with them, and shalt bee turned into another man.

7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.

8 And thou shalt goe downe to mee to Gilgal: and also I will come downe vnto thee to offer burnt offerings, and to sacrifice sacrifices of peace. \* Erie for me seuen dayes, till I come to thee, and shew thee what thou shalt doe.

9 And when hee had turned his backe to goe from Samuel, God gaue him another heart: and all those tokens came to passe that same day.

10 And when they came thither to the hill, beholde, the company of Prophets mette him, and the Spirit of God came vpon him, and hee prophesied among them.

11 Therefore all the people that knewe him before, when they saw that hee prophesied among the Prophets, sayd each to other, What is come vnto the sonne of Kish? \* is Saul also among the Prophets?

12 And one of the same place answered, and sayd, But who is their father? therefore it was a prouerbe, Is Saul also among the Prophets?

13 And when he had made an end of prophesying, he came to the hie place.

14 And Sauls vnckle layd vnto him, and to his seruant, Whither went yee? And hee sayd, To seeke the asses: and when we law that they were no where, wee came to Samuel.

15 And Sauls vnckle said, Tell me, I pray thee, what Samuel sayd vnto you.

16 Then Saul said to his vnckle, He told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 And Samuel s assembled the people vnto the Lord in Mizpeh,

18 And hee said vnto the children of Israel, Thus saith the Lord God of Israel, I haue broughe Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But yee haue this day cast away your God, who onely deliuereth you out of all your aduerities and tribulations: and yee sayd vnto him, No, but appoint a King ouer vs. Now therefore stand yee before the Lord according to your tribes, and according

tEbr. of peace.

c Which was an high place in the citie Kiriath-icarim, where the Arke was, Chap. 7. 1.

Chap. 13. 8.

tEbr. shoulder.

d He gaue him such meet for a King.

Or, sang praises.

Chap. 19. 14.

e Meaning, that prophesie cometh not by succession, but is giuen to whom it pleaseth God.

f Noting thereby him that from low degree cometh suddenly to honour.

g Both to declare vnto them their fault in asking a King, and also to shew Gods sentence therein.

k Meaning, all that thou desirest to know.

l Whom doth Israel desire to be their king but thee?

m Where the least was.

n That is, the shoulder with the brest, which the Priest had for his familie in all peace offerings, Leuit. 10. 14.

o That both by the assembling of the people, and by the meat prepared for thee, thou mightest understand that I knew of thy coming.

p To speak with him secretly: for the houses were flak aboute.

q Gods commendement as concerning thee.

a In the Law this anointing signified the gifts of the holy Ghost, which were necessary for them that should rule, Gen. 35. 20.

b Samuel confirmeth him by these signes that God hath appointed him King.

Or, oke.



according to your thousands.

20 And when Samuel had gathered together all the tribes of Israel, the tribe of Benjamin was taken.

21 Afterward hee assembled the tribe of Benjamin according to their families, and the family of Patri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, hee hath hid himselfe among the stiffe.

23 And they ranne and brought him thence: and when he stood among the people, hee was higher then any of the people from the shoulders upward.

24 And Samuel sayd to all the people, See ye not him, whom the Lord hath chosen, that there is none like him, among all the people? And all the people shouted and sayd, God saue the King.

25 Then Samuel told the people the due tie of the kingdome, and wrote it in a booke, and laid it by before the Lord, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he laue vs? So they despised him, & brought him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites.

6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renewed.

Then Nahash the Ammonite came by, and besieged Iabesh Gilead: and all the men of Iabesh sayd vnto Nahash, Make a covenant with vs, and wee will be thy seruants.

2 And Nahash the Ammonite answered them, On this condition I will make a covenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

3 To whom the Elders of Iabesh sayd, Giue vs seven dayes respite, that wee may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, wee will come out to thee.

4 Then came the messengers to Gibeah of Saul, and told these tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And behold, Saul came following the cattell out of the field, and Saul sayd, What aileth this people, that they weepe? and they told him the tidings of the men of Iabesh.

6 Then the spirit of God came vpon Saul, when he heard these tidings, and hee was exceeding angry,

7 And tooke a yoke of oren, and hewed them in pieces, and sent them throughout all the coasts of Israel by the handes of messengers, saying, Whosoener cometh not forth after Saul, and after Samuel,

so shall his oren be serued. And the feare of the Lord fell on the people, and they came out with one consent.

8 And when hee numbered them in Bezek, the children of Israel were thre hundredeth thousand men: and the men of Iudah thirtie thousand.

9 Then they said vnto the messengers that came, So say vnto the men of Iabesh Gilead, To morrow by then the Sunne bee hore, ye shall haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh sayd, To morrow we will come out vnto you, and ye shall doe with vs all that pleaseth you.

11 And when the morrow was come, Saul put the people in thre bandes, and they came in vpon the holste in the morning watch, and slew the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people said vnto Samuel, Who is hee that said, Shall Saul reigne ouer vs? bring those men that we may slay them.

13 But Saul sayd, There shall no man die this day: for to day the Lord hath saued Israel.

14 Then said Samuel vnto the people, Come, that wee may goe to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lord in Gilgal: and there they offered peace offerings before the Lord: and there Saul and all the men of Israel reioysed exceedingly.

CHAP. XII.

1 Samuel declaring to the people his integrity, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

Samuel then said vnto all Israel, Behold, I haue hearkened vnto your voice in all that ye sayd vnto me, and haue appointed a king ouer you.

2 Now therefore behold, your king walketh before you, and I am olde, and gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhood vnto this day.

3 Behold, here I am: \*beare record of mee before the Lord and before his Anointed. \*Whose oren haue I taken? or whose aske haue I taken? or whome haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe, to blind mine eyes therewith, and I will restore it you?

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And hee said vnto them, The Lord is witness against you, and his Anointed is witness this day, that ye haue found nought in mine hands. And they answered, Hee is witness.

6 Then Samuel said vnto the people, It is the Lord that I made Idoles and Aaton, and

h That is, by calling of lot.

i As though hee were vnworthy and vwillig.

k As it is written in Deut. chap. 17. 15. &c.

l Both to auoide sedition, and also to winne them by patience.

a After that Saul was chosen king: for feare of who they asked a king, 25 chap. 12. 12.

b This declareth that the more nere that tyrants are to their destruction, the more cruell they are.

c God gaue him the spirit of strength & courage to goe against this tyrant.

d He addeth Samuel, because Saul was not yet approved of all.

\*Ebr. as one man.

e Meaning, Saul and Samuel.

f That is, to the Ammonites, dissembling that they had hope of aide.

g By this victorie the Lord won the hearts of the people to Saul. h By shewing mercie hee thought to ouercome their malice.

i In signe of thankgiuing for the victorie.

a I haue granted your petition.

b To gouerne you in peace and warre.

Eccles 46. 19.

c God would that this confession should be a paterne for all them that haue any charge or office.

d Your king who is anointed by the commandement of the Lord.

\*Or, exalted. and



and that brought your fathers out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the Lord, according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 \*After that Jaakob was come into Egypt, and your fathers cryed unto the Lord, then the Lord sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place.

9 \*And when they forgate the Lord their God, he sold them into the hand of Siserā captaine of the hoste of Hazor, and into the hand of the Philistins, and into the hand of the King of Moab, and they fought against them.

10 And they cried unto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal, and Bedan, and Ishbaid, and Samuel, and deliuered you out of the hands of your enemies on euery side, and ye dwelled safe.

12 Now withstanding, when you saw that Nabah the king of the children of Ammon came against you, ye said vnto me, s mo, but a king shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therefore behold the king whom ye haue chosen, and whom ye haue desired: loe therefore, the Lord hath set a king ouer you.

14 If ye will feare the Lord, and serue him, and heare his voice, and not disobey the word of the Lord, both ye, and the king that reigneth ouer you, shall follow the Lord your God.

15 Wnt if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.

16 Now also stand & see this great thing, which the Lord will doe before your eyes.

17 Is it not now wheat haueet? I will call vnto the Lord, and he shall send thunder and raine, that ye may perceiue and see, how that your wickednesse is great, which ye haue done in the sight of the Lord, in asking you a king.

18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that wee die not: for we haue sinned in asking vs a king, beside all our other finnes.

20 ¶ And Samuel said vnto the people, Feare not: (ye haue in deede done all this wickednesse, yet depart not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should be after vaine things, which cannot profit you, nor deliuer you, for they are but vaine.)

22 For the Lord will not forsake his pro-

ple for his great names sake: because it hath pleased the Lord to make you his people.

23 Moreover God forbid, that I should sinne against the Lord, and cease praying for you, but I will shew you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider how great things he hath done for you.

25 Wnt if ye doe wickedly, ye shall perish, both ye and your king.

CHAP. XIIII.

3 The Philistins are smitten of Saul and Ionathan. 13 Saul being disobedient to Gods commandements, shewed of Samuel that hee shall not reigne. 19 The great sauerie wherein the Philistins kept the Israelites.

Saul now had bene king one yeere, and he reigned two yeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Ionathan in Gibeah of Benjamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garrison of the Philistins, that was in the hill: and it came to the Philistins eares: and Saul blew the trumpet throught all the land, saying, Heare, D ye Ebrewes.

4 And all Israel heard say, Saul hath destroyed a garrison of the Philistins: wherefore Israel was had in abomination with the Philistins: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistins also gathered themselves together to fight with Israel, thirtie thousand charers, and six thousand horsemen: for the people was like the land which is by the sea side in multitude, and came vp and pitched in Michmash Eastward from Bethanen.

6 And when the men of Israel saw that they were in a strait (for the people were in distresse) the people hid themselves in caves and in holds, and in rocks, and in towers, and in pits.

7 And some of the Ebrewes went ouer Jordan vnto the land of Gad and Gilead, and Saul was yet in Gilgal, and all the people for feare followed him.

8 And he tarried seuen dayes, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scattered from him.

9 And Saul said, Bying a burnt offering to me, and peace offerings: and he offered a burnt offering.

10 And as soone as hee had made an ende of offering the burnt offering, behold, Samuel came: and Saul went forth to meete him, to salute him

11 And Samuel said, What hast thou done? then Saul said, Because I saw that the people was scattered from me, and that thou comest not within the dayes appointed, and that the Philistins gathered themselves together to Michmash,

12 Therefore said I, The Philistins will come downe now vpon mee to Gilgal,

n Of his free mercie, and not of your merits, and therefore he will not forsake you. o Vnfaithfully, and without hypocricie.

a While these things were done, b Before hee rooke vpon him the state of a king.

c Of Kiriat-earim where the Arke was, Chap. 10. 5. d That euery one should prepare themselves to warre.

e Which was also called Beth-el in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the Prophet was a signe, that they should lose the victory.

h Ebr. blesse him.

i Though the causes seeme sufficient in mans iudgement, yet because they had not the word of God, they turned to his destruction.

Or, benefites.

Gene. 46. 5, 6.

Exod 4. 16.

Judg. 4. 2.

e Captaine of Iabins host king of Hazor.

f That is, Samson, Iudg. 13. 2, 5. Judges 11. 1. Chap. 4. 1.

g Leasing God to seeke helpe of man. Chap. 8. 5.

h Ye shall bee preferred as they that follow the Lords wil.

i Meaning, the gouernours.

k In that yee haue forsaken him, who hath all power in his hand, for a mortal man.

l Not onely at other times, but now chiefly.

m He sheweth that there is no sinne so great, but it shall be forgiven, if the sinner turne a-gaine to God.



and I haue not made supplication vnto the Lord, I was bold therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy God, which he commanded thee: for the Lord had now established thy kingdome vpon Israel for euer.

14 But now thy kingdome shall not continue: the Lord hath sought him a man after his owne heart, and the Lord hath commanded him to bee gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 And Samuel arose, and gate him by from Gilgal in Gibeah of Benjamin: and Saul numbred the people that were found with him, about fixe hundred men.

16 And Saul and Jonathan his sonne, and the people that were found with them, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Bethmah.

17 And there came out of the holte of the Philistims three bandes to destroy, one band turned vnto the way of Dypzah vnto the land of Sihal,

18 And another band turned toward the way to Beth-boon, and the third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then was there no smith found throughout all the land of Israel: for the Philistims said, Lest the Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen every man his share, his mattocke, and his axe, and his weeding hook.

21 Yet they had a file for the shares, and for the mattocks, and for the pitchforks, and for the axes, and for to sharpen the goods.

22 So when the day of battel was come, there was neither sword nor speare found in the hands of any of the people that were with Saul and with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garrison of the Philistims came out to the passage of Bethmah.

CHAP. XIII.

14 Jonathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an oath, not to eat till evening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

Then on a day Jonathan the sonne of Saul said vnto the yong man that bare his armour, Come, and let vs goe ouer toward the Philistims garrison, that is vnder on the other side, but hee told not his father:

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about fixe hundred men.

3 And Abiah the sonne of Ahitub, Ithobab his brother, the sonne of Ahimeas, the sonne of Eli, was the Lords Priest in Shiloh; and ware an Ephod: and the people

knew not that Jonathan was gone.

4 Now in the way wherby Jonathan sought to goe ouer to the Philistims garrison, there was a sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

Or, like a tooth.

5 The one rocke stretched from the North toward Bethmah, and the other was from the South toward Gibeah.

6 And Jonathan said to the yong man that bare his armour, Come, and let vs goe ouer vnto the garrison of these vncircumcised: it may bee that the Lord will worke with vs: for it is not hard to the Lord to saue with many, or with few.

b To wit, the Philistims.

Or, none can let the Lord.

2. Chron. 14.

17.

c I will follow thee whiche soeuer thou goest,

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: behold, I am with thee as thine heart desireth.

8 Then said Jonathan, Behold, we goe ouer vnto those men, and wil shew our selues vnto them.

9 If they say on this wise to vs, Turne vntill we come to you, then we wil stand still in our place, and not goe vp to them.

d This he spake by the spirit of propheticke, forasmuch as hereby God gaue him assurance of the victory.

1. Macc. 4. 30.

10 But if they say, Come vp vnto vs, then we will goe vp: for the Lord hath deliuered them into our hand: and this shalbe a signe vnto vs.

11 So they both shewed themselves vnto the garrison of the Philistims: and the Philistims said, See, the Ebrewes come out of the holes wherin they had hid themselves.

e Thus they spake contempuously, and by derision.

12 And the men of the garrison answered Jonathan and his armour bearer, and said, Come vp to vs: for wee wil shew you a thing. Then Jonathan said vnto his armour bearer, Come vp after mee: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went by vpon f his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slew others after him.

f That is, hee crept vp, or went vp with all haste.

14 So the first slaughter which Jonathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

g The second was when they slew one another, and the third when the Israelites chased them.

15 And there was a feare in the host, and in the field, and among all the people: the garrison also, and they that went out to spoyle, were afraide themselves: and the earth trembled: for it was stricken with feare by God.

h In that the insensible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance shall be against his enemies.

16 Then the watchmen of Saul in Gibeah of Benjamin saw: and behold, the multitude was discomfited, and smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search now and see, who is gone from vs. And when they had numbred, behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Abiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel.)

19 And while Saul talked vnto y priest,

i Who willed thee to obey him and rest vpon the words spoken by his Prophet. k That is, Dauid.

l And went to his city Ramah.

Or, the destroyer: to wit, the captaine came out with three bands.

m So that to mans iudgement these three armies would haue ouerturne the whole country.

n To declare that the victory onely came of God, and not by their force.

a By this example God would declare to Israel that the victory did not consist in multitude of armour, but onely came of his grace. Chap. 4. 27.



¶ Let the Ephod alone: for I haue no leisure now to aske counsell of God, Numb. 27. 21. 1udg. 7. 21. 22. 2. Chron. 20. 23.

k Though before for feare of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocrisie and arrogancie, that he thought to attribute to his profic, that which God had giuen by the hand of Jonathan. ¶ Ebr. bread, the punishment, if they brake their oath.

n Which were dimme before for wearinesse and hunger.

¶ Or, wearie.

o By making this cruell law.

Leuit. 7. 26. and 19. 26. deui. 12. 16.

p That the blood of the beasts that shalbe slaine, may be pressed out vpon it.

the noise that was in the host of the Philistims, spread further abroad, and increased: therefore Saul laid vnto the Priet, ¶ Clithdraw thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and behold, \* eury mans sword was against his fellow, and there was a very great discomfite.

21 Moreover, the Ebrewes that were with the Philistims before time, and were come with them into all parts of the hoste, euen they also turned to bee with the <sup>k</sup> Israelites that were with Saul and Jonathan.

22 Also the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued to Berchanen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed bee the man that eateth <sup>l</sup> foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the lande came to a wood, where honie lay vpon the ground.

26 And the people came into the wood, and behold, the honie droppeth, & no man moued his hand to his mouth: for the people feared the <sup>m</sup> othe.

27 But Jonathan heard not when his father charged the people with the oth: wherefore he put forth the end of the rod, that was in his hande, and dypt it in an honie combe, and put his hand to his mouth, and his eyes receiued light.

28 Then answered one of the people, and said, Thy father made the people to lweare, saying, Cursed bee the man that eateth sustenance this day: and the people were faint.

29 Then said Jonathan, My father hath troubled the land: see now how mine eyes are made cleare, because I haue tasted a litle of this honie:

30 How much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater laughter among the Philistims?

31 ¶ And they knowe the Philistims that day, from Bethinai to Aitalon, & the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calves, and slew them on the ground, and the people did eate them <sup>n</sup> with the blood.

33 Then men told Saul, saying, Behold, the people sinne against the Lords, in that they eate with the blood. And he sayd, Ye haue trespassed: <sup>p</sup> roisite a great stone vnto me this day.

34 Againe Saul said, Go abroad among the people, and bid them bring me eury man his oxen, and eury man his sheepe, and slay them here, and eate, and sinne not against the Lord in eating with the blood. And the

people brought eury man his oxen in his hand that night, and slew them there.

35 Then Saul made an Altar vnto the Lord, and that ¶ was the first Altar that hee made vnto the Lord.

36 ¶ And Saul saide, Let vs goe downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoeuer thou thinkest best. Then said the Priet, Let vs draw neere hither vnto God.

37 So Saul asked of God, saying, Shall I goe downe after the Philistims: wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul saide, \* All yee <sup>r</sup> chiefe of the people, come yee hither, and know, and see by whom this sinne is done this day.

39 For as the Lord lieth, which saeth Israel, though it bee done by Jonathan my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be yee on one side, and I and Jonathan my sonne will be on the other side. And the people said vnto Saul, Doe what thou thinkest best.

41 Then Saul said vnto the Lord God of Israel, Giue <sup>r</sup> a perfect lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell mee what thou hast done. And Jonathan tolde him and said, I tasted a litle honie with the ende of the rod, that was in mine hand, and loe, I must die.

44 Againe Saul answered, God doe so and more also, vntlesse thou die the death, Jonathan.

45 And the people said vnto Saul, ¶ Shal Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord lieth, there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he died not.

46 Then Saul came by from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on eury side, against Hoab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistims: and whither soeuer he went, he <sup>s</sup> handled them as wicked men.

48 He gathered also an hoste, and smote <sup>t</sup> Amalek, and deliuered Israel out of the hands of them that spoiled them.

49 Now the finnes of Saul were Jonathan, and Ishui, and Balchisna: and the names of his two daughters, the elder was called Merab, and the younger was named <sup>u</sup> Michal.

50 And the name of Sauls wiue was Abinoam the daughter of Ahimaaz: and the name of his chiefe captaine was Abner the sonne of Ner, Sauls vnckle.

¶ Or, of that stone began he to build an altar.

q To aske counsell of him.

1udg. 20. 2. ¶ Ebr. corners.

r Cause the lot to fall on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

s The people thought it their due to rescue him, who of ignorance had but broken a rash law, and by whom they had receiued so great a benefite.

¶ Or, overcame them. t As the Lord had commanded Deut. 25. 17. u Called also Abinadab, Chap. 31. 2.

x Which was the wife of David, Chap. 18. 27. y Whom Ioab the captaine of David slew, 2. Sam. 3. 27.



z As Samuel had forewarned, Chap. 8. 11.

Chap. 9. 16.

a Because hee hath preferred thee to this honour, thou art bound to obey him. Exod. 17. 14. numb. 24. 20. b That this might be an example of Gods vengeance against them that deale cruelly with his people. Or, knew their number by the lambs which they brought. c Which were the posteritie of Iethro Moses father in law. d For Iethro came to visite them, and gaue them good counsell, Exod. 18. 19.

e God in his eternal counsell neuer changeth nor repenteth as verse 29. though he seemeth vs to repent, when any thing goeth contrarie to his temporal election. f This is the nature of hypocrites, to be impudent against the truth, to condemne others, and iustifie themselves.

51 And Kish was Sauls father: and Mer the father of Abner was the sonne of Abiel. 52 And there was toze warre against the Philistins all the dayes of Saul: & whom soeuer Saul sawe to bee a strong man, and meeete for the warre, he tooke him vnto him.

CHAP. XV.

3 Saul is commanded to slay Amalek. 9 Hee spareth Agag and the best things. 19 Samuel reprooeth him. 28 Saul is reiected of the Lord, and his kingdom giuen to another. 33 Samuel h. w. eth Agag in pieces.

A<sup>\*</sup>fterward Samuel sayde vnto Saul The Lord sent mee to annoynt thee, King ouer his people, ouer Israel: now therefore obey the voice of the words of the Lord.

2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, how they laid waite for them in the way, as they came vp from Egypt.

3 Now therefore goe, and smite Amalek, and destroy yee all that pertaineth vnto them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both ore, and sheepe, both cattell and asse.

4 And Saul assembled the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a citie of Amalek, and set watch at the riuer.

6 And Saul said vnto the Kenites, Goe, depart, and get you downe from among the Amalekites, lest I destroy you with them: for ye shewed mercie to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul smote the Amalekites from Hailah as thou comest to Shur, that is before Egypt.

8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the better sheepe, and the oxen, and the fat beastes, and the lambes, and all that was good, and they would not destroy them: but enery thing that was vile and nought worthy, that they destroyed.

10 Then came the word of the Lord vnto Samuel, saying,

11 It repenteth mee that I haue made Saul king: for hee is turned from me, and hath not performed my Commandements. And Samuel was moued, and cried vnto the Lord all night.

12 And when Samuel arose early to meeete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: and beholde, hee hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul said vnto him, Blessed bee thou of the Lord, I haue fulfilled the Commandement of the Lord.

14 But Samuel said, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the Oxen, to sacrifice them vnto the Lord thy God, and the remnant haue wee destroyed.

16 Againe Samuel said to Saul, Let me tell thee what the Lord hath said to me this night. And he said vnto him, Say on.

17 Then Samuel said, When thou wast a little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord annoynted thee King ouer Israel.

18 And the Lord rent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Now wherefore hast thou not obeyed the voice of the Lord, but hast turned to the pray, and hast done wickedly in the sight of the Lord?

20 And Saul said to Samuel, Yea, I haue obeyed the voice of the Lord, and haue gone the way which the Lord sent me, and haue brought Agag the King of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe & oxen, and the chiefest of the things which should haue bene destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? behold, to obey is better then sacrifice, and to hearken is better then the fat of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse and idolatrie. Because thou hast cast away the word of the Lord, therefore hee hath cast away thee from being King.

24 Then Saul said vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, and thy words, because I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, take away my sinne, and turne again with mee, that I may worship the Lord.

26 But Samuel said vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not bee King ouer Israel.

27 And as Samuel turned himselfe to goe away, he caught the lap of his coat, and it rent.

28 Then Samuel said vnto him, The Lord hath rent the kingdom of Israel from thee this day, & hath giuen it to thy neighbour, that is better then thou.

29 For in drede the strength of Israel will not lie nor repent: for hee is not a man that he should repent.

30 Then hee said, I haue sinned: but honour mee, I pray thee, before the elders of my people, and before Israel, and turne again with mee, that I may worship the Lord thy God.

g Meaning of base condition, as Chap. 9. 21

h He standeth most impudently in his owne defence both against God and his owne conscience.

Eccles. 4. 17. hose 6. 6, 7. math 9. 13. and 12. 7.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good to man.

k This was not true repentance but dissimulation, fearing the losse of his kingdom.

l That is, to Dauid.

m Meaning, God, who maintaineth and preseruet his.



31 So Samuel turned againe, and followed Saul: & Saul worshipped the Lord.

32 Then sayd Samuel, Bring yee hither to mee Agag the king of the Amalckites: and Agag came vnto him // pleasantly, and Agag said, Cruely thy bitternesse of death is pallid.

33 And Samuel said, As thy sword hath made women childlesse, so shall thy mother be childlesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 So Samuel departed to Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: but Samuel mourned for Saul, and the Lord repeted that he made Saul king ouer Israel.

CHAP. XVI.

1 Samuel is reprooued of God, & is sent to anoynt David. 7 God regardeth the heart. 13 The spirit of the Lord cometh vpon David. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

The Lord then said vnto Samuel, How long wilt thou mourne for Saul, seeing I haue cast him away from reigning ouer Israel? fill thine horne with oyle, & come, I will send thee to Ithai the Bethlehemite: for I haue prouided mee a King among his sonnes.

2 And Samuel said, How can I goe: for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lord.

3 And call Ithai to the sacrifice, and I will shew thee what thou shalt doe, and thou shalt anoynt vnto mee him whome I name vnto thee.

4 So Samuel did that the Lord bade him, and came to Beth-lehem, & the Elders of the towne were astonied at his coming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with mee to the sacrifice. And he sanctified Ithai and his sennes, and called them to the sacrifice.

6 And when they were come, hee looked on Eliab, and sayd, Surely the Lords anointed is before him.

7 But the Lord sayd vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Ithai called Abinadab, & made him come before Samuel. And hee sayd, Neither hath the Lord chosen this.

9 Then Ithai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Ithai made his seuen sonnes to cōe before Samuel, & Samuel said vnto Ithai, The Lord hath chosen none of these.

11 Finally, Samuel said vnto Ithai, & he there no more children but these? And he said, There remaineth yet a little one be-

hinde, that keepeth the sheepe. Then Samuel said vnto Ithai, Send and fet him: for we will not sit downe till he be come hither.

12 And he sent and brought him in: and hee was endite, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him, for this is hee.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the spirit of the Lord came vpon Dauid, from that day forward: then Samuel rose vp, and went to Ramah.

14 But the spirit of the Lord departed from Saul, and an euill spirit sent of the Lord vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, hee may play with his hand, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide mee a man, I pray you, that can play well, and bring him to mee.

18 Then answered one of his seruants, and sayd, Behold, I haue seen a sonne of Ithai, a Bethlehemite, that can play, and is strong, valiant, and a man of warre, and wise in matters, and a comely person, and the Lord is with him.

19 Therefore Saul sent messengers vnto Ithai, and sayd, Send mee Dauid thy sonne, which is with the sheepe.

20 And Ithai tooke an asse laden with bread, and a flagon of wine, and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and stood before him: and he loucd him very well, and he was his armour beater.

22 And Saul sent to Ithai, saying, Let Dauid now remaine with mee: for hee hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his hand, and Saul was refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistims make warre against Israel, 10 Goliath defieeth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldnes of Dauid. 47 The Lord saueh not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

Now the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, and pitched betwene Shochoh and Azekah, in the coast of Dammin.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put themselves in battell aray to meete the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley was betwene them.

2.Sam.7.8 psal. 78.71. and 89.22

Act.7.46. and 13.22. Or. preferred.

The wicked spirits are at Gods commaundement to execute his will against the wicked.

Though David was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdom.

Or, serued him. God would that Saul should receive this benefit as at Dauids hand, that his condemnation might be the more euident for his cruell hate toward him.

Or, in Ephesdammin.

Or, of the oke

Or, in bonds. n Hee suspected nothing lesse the death, or as some write, he passed not for death. Exod. 17. 11. num. 14. 45. o Where his house was. p Though Saul came where Samuel was, Chap. 19. 22. q As verse 11.

a Signifying that wee ought not to shew our selues more pitifull then God, nor to lament them whom he casteth out. Ebr. in thine hand. b That is, to make a peace offering, which might be done though the Arke was not there.

c Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither. d Thinking that Eliab had bene appointed of God to be made King.

1. Chron. 28. 9. 1ere. 1. 20 and 17. 10. and 20. 12. psal. 7. 10.

Ebr are the children ended?



a Betweene the two camps.

4 ¶ Then came a man betweene them both out of the tents of the Philistines, named Goliath of Gath; his height was six cubites and an hand breadth,

¶ Or, coat of plate.

5 And had an helmet of brass vpon his head, and a brigandine vpon him; and the weight of his brigandine was six thousand shekels of brass.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18 lib. 3. quarters. ¶ Or, greaves.

6 And he had bootes of brass vpon his legs, and a shield of brass vpon his shoulders.

7 And the shaft of his speare was like a weavers beame; and his speare head weyed five hundred shekels of yron: and one bearing a shield went before him.

¶ Ebr. smite me.

8 And he stood, and cryed against the host of Israel, and sayd vnto them, Why are yee come to set your battell in aray: am not I a Philistin, & you seruants to Saul: chuse you a man for you, and let him come downe to me.

9 If he be able to fight with me, and kill me, then will we be your seruants: but if I ouercome him, and kill him, then shall yee be our seruants, and serue vs.

¶ Or, hand to hand.

10 Also the Philistines sayd, I desie the hoste of Israel this day: giue me a man that we may fight together.

11 ¶ When Saul and all Israel heard those words of the Philistin, they were discouraged, and greatly afraid.

Chap. 16. 1.

12 ¶ Now this Dauid was the sonne of an Ephrathite of Beth-lehem Iudah, named Ithai, which had eight sonnes: and this man was taken for an olde man in the dayes of Saul.

¶ Or, he was counted among them that bare office.

13 And the three eldest sonnes of Ithai went and followed Saul to the battel: and the names of his three sonnes that went to battel, were Eliab the eldest, and the next Abinadab, and the third Shamnah.

14 So Dauid was the least: and the three eldest went after Saul.

¶ To serue Saul, as chap. 16. 19.

15 Dauid also went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistin drew nere in the morning and euening, and continued fortie dayes.

d Though Ithai meant one thing, yet Gods prouidence directed Dauid to another end. e If they haue laid any thing to gage for their necessitie, redeme it out.

17 And Ithai said vnto Dauid his sonne, Take now for thy brethren an Ephah of this parched come, and these ten cakes, and runne to the holte to thy brethren.

18 And carie these ten fresh cheeses vnto the captaine, and looke how thy brethren fare, and receive their pledge.

19 ¶ (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistines.)

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Ithai had commanded him, and came within the compasse of the holte: and the host went out in aray, and shouted in the battel.

21 For Israel and the Philistines had put themselves in aray, army against army.

¶ Ebr. vessels, ¶ Ebr. of peace.

22 And Dauid left the things which hee bare, vnder the bands of the keeper of the cartage, and ranne into the holte, and came and asked his brethren how they did.

23 And as he talked with them, beholde, the man that was betweene the two armies, came by, (whose name was Goliath y Philistin of Gath) our of the armie of the Philistines, and spake such words, and Dauid heard them.

¶ Or, wailes, f As are above rehearsed, verse 8. 9.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afraid.

25 For every man of Israel sayd, Saw yee not this man that commeth by: euen to reuile Israel: hee come vs: and to him that killeth him will the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

¶ Job. 15. 16. g From taxes and payments.

26 ¶ Then Dauid spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistin, and taketh away the shame from Israel: for who is this vncircumcised Philistin, that he should reuile the holte of the liuing God?

h This dishonor that he doeth to Israh.

27 And the people answered him after this manner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with Dauid, and sayd, Why camest thou downe hither: and with whome hast thou left those few sheepe in the wilderness: I know thy pride and the malice of thine heart, that thou art come downe to see the battel.

29 ¶ Then Dauid said, What haue I now done? is there not a cause?

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

i For his fathers sending was a iust occasion, and also he felt himself inwardly moued by Gods spirit.

31 ¶ And they that heard the wordes which Dauid spake, rehearsed them before Saul, which caused him to be wroth.

32 So Dauid said to Saul, Let no mans heart faile him, because of him: thy seruant will goe, and fight with this Philistin.

33 And Saul said to Dauid, Thou art not able to goe against this Philistin to fight with him: for thou art a boy, and hee is a man of warre from his youth.

k Here Satan prouoeth Dauid's faith, by the infidelitie of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, and there came a Lyon, and likewise a beare, and tooke a sheepe out of the flocke.

35 And I went out after him and smote him, & tooke it out of his mouth: and when hee arose against mee, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slew both the Lyon, and the beare: therefore this vncircumcised Philistin shall be as one of them, seeing he hath railed on the holte of the liuing God.

37 ¶ Whereouer Dauid sayd, The Lord, that deliuered me out of the paw of the lion, and out of the paw of the beare, hee will deliuer mee out of the hand of this Philistin. ¶ Then Saul said vnto Dauid, Goe, and the Lord be with thee.

l Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

38 And Saul put his raiment vpon Dauid, and put an helmet of brass vpon his head, and put a brigandine vpon him.

m For by these examples he saw that the power of God was with him.

39 ¶ Then girded Dauid his sword vpon his raiment, and began to goe: for he neuer

¶ Or, assayed.



n To the intent that by theſe weak means God might onely be knowne to be the author of this victory,

proved it: and David ſaid unto Saul, I can not go with theſe: for I am not accuſtomed. Wherefore David put them off him.

40 Then tooke he his ſtaffe in his hand, and choſe him ſixe ſmooth ſtones out of a brooke, and put them in his ſhepherds bag or ſcrip, and his ſling was in his hand, and he drew neere to the Philiftim.

41 And the Philiftim came and drew neere unto David, and the man that bare the ſhield went before him.

42 Now when the Philiftim looked about and ſaw David, hee diſdained him: for he was but yong, ruddy, and of a comely face.

43 And the Philiftim ſaid unto David, Am I a dog, that thou commeſt to mee with ſtaffes? And the Philiftim curſed David by his gods.

44 And the Philiftim ſaid to David, Come to mee, and I will give thy fleſh unto the fowles of the heauen, and to the beaſts of the field.

45 Then ſaid David to the Philiftim, Thou commeſt to mee with a ſword, and with a ſpeare, and with a ſhield, but I come to thee in the name of the Lord of hoſtes, the God of the hoſte of Iſrael, whom thou haſt railled upon.

46 This day ſhall the Lord cloſe thee in mine hand, and I ſhall ſmite thee, and take thine head from thee, and I will give the carkeiſes of the hoſt of the Philiftims this day unto the fowles of the heauen, & to the beaſts of the earth, that all the world may knowe that Iſrael hath a God,

47 And that all this aſſembly may knowe, that the Lord ſauleth not with ſword nor with ſpeare (for the battell is the Lords) and he will give you into our hands.

48 And when the Philiftim aroſe to come and draw neere unto David, David chaſted and ran to fight againſt the Philiftim.

49 And David put his hand in his bag, and tooke out a ſtone, & ſlung it, and ſmote the Philiftim in his forehead, that the ſtone ſticked in his forehead, and he fell cringing to the earth.

50 So David overcame the Philiftim, with a ſling and with a ſtone, and ſmote the Philiftim, and ſlew him, when David had no ſword in his hand.

51 Then David ran, and ſtood byon the Philiftim, and tooke his ſword, and drew it out of his ſheath, and ſlew him, and cut off his head therewith. So when the Philiftims ſawe, that their champion was dead, they fled.

52 And the men of Iſrael and Judah aroſe, and ſouted, & followed after the Philiftims, until they came to the valley, and unto the gates of Chron: and the Philiftims fell downe wounded by the way of Shaarain, euen to Gath and to Chron.

53 And the children of Iſrael returned from purſuing the Philiftims, and pitched their tents.

54 And David tooke the head of the Philiftim, and brought it to Jeruſalem, and put his armour in his tent.

55 When Saul ſaw David goe forth againſt the Philiftim, hee ſaid unto Abner

the captain of his hoſt, Abner, Whoſe ſonne is this yong man? And Abner answered, As thy ſoule liveth, O king, I cannot tell.

56 Then the King ſaid, Enquire thou whoſe ſonne this yong man is.

57 And when David was returned from the ſlaughter of the Philiftim, then Abner tooke him, & brought him before Saul with the head of the Philiftim in his hand.

58 And Saul ſaid to him, Whoſe ſonne art thou, thou yong man? And David answered, I am the ſonne of thy ſervant Iſhai the Bethleheinite.

CHAP. XVIII.

1 The amitie of Jonathan and David. 8 Saul envieth David for the praife that the women gave him. 11 Saul would have ſlaine David. 17 Hee promiſeth him Merab to wife, but giveth him Michal. 27 David delivereth to Saul two hundred foreskins of the Philiftims. 29 Saul ſearcheth David, ſeeing that the Lord is with him.

AND when hee had made an end of ſpeaking unto Saul, the ſonne of Jonathan was knit with the ſoule of David, and Jonathan loved him, as his owne ſoule.

2 And Saul tooke him that day, & would not let him returne to his fathers houſe.

3 Then Jonathan & David made a covenant: for hee loved him as his owne ſoule.

4 And Jonathan put off the robe that was upon him, and gave it David, and his garments euen to his ſword, and to his bow and to his girdle.

5 And David went out whitherſoever Saul ſent him, and behaved himſelf wiſely: ſo that Saul let him over the men of warre, and hee was accepted in the ſight of all the people, and alſo in the ſight of Sauts ſervants.

6 When they came againe, and David returned from the ſlaughter of the Philiftim, the women came out of all cities of Iſrael, ſinging & dancing to meet King Saul, with timbrels, with inſtruments of toy, and with rebeckes.

7 And the women ſang by courſe in their play, and ſaid, \* Saul hath ſlaine his thouſand, and David his ten thouſand.

8 Therefore Saul was exceeding wroth, and the ſaying displeaſed him, and hee ſaid, They have aſcribed unto David ten thouſand, and to mee they have aſcribed but a thouſand, and what can be have more ſaue the kingdom?

9 Wherefore Saul had an eye on David from that day forward.

10 And on the morrow the evil ſpirit of God came upon Saul, and hee prophesied in the mids of the houſe: and David played with his hand like as at other times, and there was a ſpeare in Sauts hand.

11 And Saul tooke the ſpeare and ſaid, I will ſmite David through to the wall. But David anſwered twice out of his preſence.

12 And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a Captaine over a thouſand,

r That is, of what family and tribe is he? or elſe he had forgotten David, albeit he had received ſo great a benefite by him.

a His affection was fully bent toward him.

b That is, hee proſpered in all his doinge.

c To wit, Goliath.

d Ebr. answered playing.

chap. 21. 13. and 29. 5.

ecclm. 47. 5, 7.

d Because hee bare him envie and hatred.

e That is, ſpake as a man beſide himſelfe: for ſo the people abuſed this word, when they could not underſtand.

o Heſware by his gods, that he would deſtroy him.

p David being aſſured both of his cauſe and of his calling, prophesied of the deſtruction of the Philiftims.

q Being moved with a fervent zeale to be reuenged vpon this blaſphemer of Gods Name.

Ecclm. 47. 4. 1. macc. 4. 30.

Or, Gai the citie.

Or, houſe at Bethlehem.



CHAP. XIX.

f Meaning, hee was captaine o- uer the people,

and hee went out and in before the people.

14 And Dauid behaued himselfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul saw that hee was very wise, he was afraid of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 Then Saul said to Dauid, Behold mine eldest daughter Merab, her I will giue thee to wife: onely bee a vaint sonne vnto me, and fight the Lords battels: for Saul thought, Mine hand shall not be vpon him, but the hand of the Philistims shall be vpon him.

18 And Dauid answered Saul, What am I, and what is my life, or the family of my father in Israel, that I should bee sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, hee was giuen to Adiel a Gheolathite to wife.

20 Then Michal Sauls daughter loued Dauid: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day bee my sonne in law in the one of the twaine.

22 And Saul commanded his seruants, Speake with Dauid secretly, and say, Behold, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in law.

23 And Sauls seruants spake these words in the eares of Dauid. And Dauid said, Seemeth it to you a light thing to bee a Kings sonne in law, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants brought him word againe, saying, Such words spake Dauid.

25 And Saul said, This wife shall ye lay to Dauid, The King desireth no dowrie, but an hundred foreskins of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these words, it pleased Dauid well to be the Kings sonne in law: and the dayes were not expired.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundred men: and Dauid brought their foreskins, and they gaue them welly to the King, that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul saw, and vnderstood that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more a frailer of Dauid, and Saul became alway Dauids enemy.

30 And when the princes of the Philistims went forth, at their going forth Dauid behaued himselfe more wisely then all the seruants of Saul, so that his name was much set by.

2 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal his wife sauech him. 18 Dauid cometh to Samuel. 23 The spirit of prophesie cometh on Saul.

Then Saul spake to Jonathan his sonne, and to all his seruants, that they should kil Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

2 And Jonathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I will goe out, and stand by my father in the field where thou art, and will commune with my father of thee, and I will see what he saith, and will tell thee.

4 And Jonathan spake good of Dauid vnto Saul his father, and laid vnto him, Let not the King sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his works haue bene to thee very good.

5 For hee tild \* pnt his life in danger, and slewe the Philistins, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycest: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

6 Then Saul hearkened vnto the voice of Jonathan, and Saul iware, As the Lord liueth, he shall not die.

7 So Jonathan called Dauid, and Jonathan shewed him all those words, and Jonathan brought Dauid to Saul, and he was in his presence, as in times past.

8 Againe the warre began, and Dauid went out, and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 And the euill spirit of the Lord was vpon Saul, as hee sat in his house hauing his speare in his hand, and Dauid played with his harp.

10 And Saul intended to suite Dauid to the wall with the speare: but hee turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house to watch him, and to slay him in the morning: and Michal Dauids wife told it him, saying, I thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal let Dauid downe thorow a window: as hee went, and fled, and escaped.

13 Then Michal tooke an image, & layed it in the bed, and put a pillow stufed with goats haire vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, an image was in the bed, with a pillow of goats haire vnder the head of it.

17 And Saul said vnto Michal, Why hast

a Before Saul fought Dauids life secretly, but now his hypocritic burlesch forth to open crueltye.

b That I may giue thee warning what to doe.

f Ebr. he put his soule in his hand. Iudg. 11. 3. chap 28. 21. fsh 119. 109.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

d He played on his harpe to mitigate the rage of the euill spirit, as Chap. 16. 23.

e Thus God moued both the sonne and daughter of this tyrant to fauour Dauid against their father.

f Behold, how the tyrants to accomplish their rage, neither regard oath, nor friendship, God nor man.

g Fight against them that warre against Gods people.

h By whom he had sue sonnes, which Dauid put to death at the request of the Gibonites, 2. Sam. 21. 8. i So his hypocritic appeareth: for vnder pretence of fauour he fought his destruction.

k Meaning, that he was not able to endow his wife with riches,

l Because he thought himselfe able to compass the Kings request.

m Meaning, Dauid and his souldiers.

n To be depeiued of his kingdom.

o That is, Dauid had better success against the Philistims, then Sauls men.



hast thou mocked me so, and sent away mine enemies, that hee is escaped? And Michal answered Saul, he said vnto me, Let mee goe, or els I will kill thee.

18 So David fled, and escaped, and came to Samuel to Ramah, and told him al that Saul had done to him: and hee and Samuel went and dwelt in a place.

19 But one told Saul, saying, Behold, David is at Natoth in Ramah.

20 And Saul sent messengers to take David: and when they saw a company of Prophets prophesying, and Samuel standing as appointed ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, hee sent other messengers, and they prophesied likewise: againe Saul sent the thirde messengers and they prophesied also.

22 Then went hee himselfe to Ramah, and came to a great Well that is in Sechu, and hee asked, and said, Where are Samuel and David? and one sayd, Behold, they be at Natoth in Ramah.

23 And hee went thither, euen to Natoth in Ramah, and the Spirit of God came vpon him also, and hee went prophesying vntill hee came to Natoth in Ramah.

24 And hee stript off his clothes, and hee prophesied also before Samuel, and fell downe naked all that day and all that night: therefore they say, \* Is Saul also among the Prophets?

CHAP. XX.

2 Ionathans comforteth David. 3 They renue their league 33 Saul would haue killed Ionathan. 38 Ionathan aduersifeth David by three arrowes, of his fathers surie.

And David fled from Natoth in Ramah, and came and layd before Jonathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that hee seeketh my life?

2 And hee sayd vnto him, God forbid, thou shalt not die: behold, my father will do nothing great nor small, but hee will shewe it me: and why should my father hide this thing from me? hee will not do it.

3 And David sware againe, & said, Thy father knoweth that I haue found grace in thine eyes: therefore hee thinketh, Jonathan shall not know it, least hee be sore: but indeed, as the Lord liueth, and as thy soule liueth, there is but a step betwene mee and death.

4 Then sayd Jonathan vnto David, Whatsoeuer thy soule requireth, that I will doe vnto thee.

5 And David sayd vnto Jonathan, Behold, to morrow is the first day of the month, & I should sit with the king at meate: but let mee goe, that I may hide my selfe in the fields vnto the third day at euen.

6 If thy father make mention of mee, then say, David asked leaue of mee, that he might goe to Beth-leham to his owne citie: for there is a percerly sacrifice for all that familie.

7 And if hee say thus, It is well, thy ser-

uant shall haue peace: but if hee be angry, be sure that wickednesse is concluded off him.

8 So shalt thou shew mercie vnto thy seruant: \* for thou hast loyued thy seruant into a covenant of the Lord with thee, and if there bee in mee iniquitie, slay thou mee: for why shouldst thou bring mee to thy father?

9 And Jonathan answered, God keep that from thee: for if I knew that wickednesse were concluded of my father to come vpon thee, would not I tell it thee?

10 Then said David to Jonathan, What shall I tell me? how shall I know, if thy father answer thee cruelly?

11 And Jonathan said to David, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Jonathan sayde to David, O Lord God of Israel, when I haue groped my fathers minde to morrow at this time, or within this three dayes, and if it bee well with David, and I then send not vnto thee, and shew it thee,

13 The Lords doe so much more and vnto Jonathan: but if my father haue minde to doe thee euill, I will shew thee also, and send thee away, that thou mayest goe in peace: and the Lord be with thee as hee hath been with my father.

14 Likewise I require not whilles I liue: for I doubt not but thou wilt shew mee the mercie of the Lord, that I die not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of David, euery one from the earth.

16 So Jonathan made a bond with the house of David, saying, Let the Lord require it at the hands of Davids enemies.

17 And againe Jonathan sware vnto David, because hee loued him (for hee loued him as his owne soule.)

18 Then said Jonathan to him, To morrow is the first day of the month: & thou shalt be looked for: for thy place shall be empty.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt goe downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, and shalt remaine by the stone & Tree.

20 And I will shoot three arrowes on the side thereof, as though I shot at a marke.

21 And after I will send a boy, saying, Go seeke the arrowes. If I say vnto the boy, See, the arrowes are on the side thee, bring them, and come thou: for it is well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the Lord hath sent thee away.

23 As touching the thing whilsh thou and I haue spoken of, behold, the Lord ce be- twene thee and me for euer.

24 So David hid himselfe in the field: and when the first day of the month came, the king late to eate meate.

25 And the king late, as at other times vpon his late, euen vpon his seate by the wall: and Jonathan arose, & Abner late by Sauls side, but Davids place was empty.

g Natoth was a schoole where the word of God was studied, secreto Ramah.

h Being their chiefe instructor. i Changed their minds, and prayed God,

k With a minde to persecute them. l His kingly apparel. m He humbled himselfe as other did. Chap. 10. 11.

n For Saul was stayed, and prophesied a day and a night by Gods providence, that David might haue time to escape. o Ebr. reueale it in mine care.

p I am in great danger of death. q Ebr. saith.

r At what time there should be a solemn sacrifice, Num. 28. 1. to the which they added peace offerings and seals, d Reade Chap. 1. 21.

Chap 18. 3. and 23. 18.

e That he were fully determined

f If thy father do fauour me.

g The Lord punish mee most grievously.

h I know that thou werest not preferred to the kingdom, thou wouldst not destroy me, but shew thy selfe friendly to my posteritie.

i Or, mentioned.

q Ebr. of the way, because it serued as a signe to shew the way to them that pass'd by.

r Ebr. peace.

s The Lord is the author of thy departure.



26 And Saul sayd nothing that day: for he thought, Some thing hath betallen him, though he were cleane, or els because he was not purified.

27 But on the morrow which was the second day of the moneth, Davids place was emptie againe: and Saul sayd vnto Jonathan his sonne, Wherefore commeth not the sonne of Iſhai to meate, neither yesterday nor to day?

28 And Jonathan answered vnto Saul, David required of me, that hee might goe to Beth-lehem.

29 For he said, Let me goe, I pray thee: for our family offereth a sacrifice in the citie, and my brother hath sent for mee: therefore now if I have founde fauour in thine eyes, let mee goe, I pray thee, and see my brethren: this is the cause that he commeth not vnto the kings table.

30 Then was Saul angry with Jonathan, and said vnto him, Thou sonne of the wicked rebellious woman, do not I know, that thou hast chosen the sonne of Iſhai to thy confusion, and to the confusion & shame of thy mother?

31 For as long as the sonne of Iſhai liueth vpon the earth, thou shalt not be established, nor thy kingdom: wherefore nowe lend and fet him vnto me, for he & that surely die.

32 And Jonathan answered vnto Saul his father, and sayde vnto him, Wherefore shall hee die? what hath he done?

33 And Saul call a speare at him to hit him, whereby Jonathan knewe that it was determined of his father to slay David.

34 So Jonathan arose from the table in a great anger, and did eate no meate the second day of the moneth: for he was sorry for David, and because his father had reuled him.

35 On the next morning therefore Jonathan went out into the field, a at the time appointed with David, and a little boy with him,

36 And hee sayd vnto his boy, Runne now, seeke the arrowes which I shoothe: and as the boy ranne, hee shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shotte, Jonathan cried after the boy, and saide, Is not the arrowe beyond thee?

38 And Jonathan cryed after the boy, Make speed, halte, and stand not still: and Jonathan's boy gathered by the arrowes, and came to his matter,

39 But the boy knew nothing: only Jonathan and David knew the matter.

40 Then Jonathan gaue his bow and arrowes vnto the boy that was with him, and sayd vnto him, See, carie them into the citie.

41 As soone as the boy was gone, David arose out of a place that was toward the South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine

till David exceeded.

42 Therefore Jonathan sayd to David, Goe in peace: that which we haue swoyne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer,

43 And he arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 David fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to saufe his hunger. 7 Doeg Sauls seruant was present. 10 David fleeth to King Achish, 13 and there saueh himselfe mad.

Then came David to a Nob, to Ahimelech the Priest, and Ahimelech was astonished at the meeting of David, and said vnto him, Why art thou alone, and no man with thee?

2 And David sayde to Ahimelech the Priest, The King hath commanded me a certaine thing, & hath said vnto me, Let no man know whereabouts I send thee, & what I haue commanded thee: and I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me five cakes of bread, or what commeth to hand.

4 And the Priest answered David, and sayd, There is no common bread vnder mine hand, but here is hallowed bread, if the yong men haue kept themselves, at least from women.

5 David then answered the Priest, and sayd vnto him, Certainly women haue bene separate from vs theſe two or three dayes since I came out: and the vessels of the yong men were holy, though the way were prophane, and how much more then shall every one be sanctified this day in the vessell?

6 So the Priest gaue him halowed bread: for there was no bread there, save the shewbread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul abiding before the Lord, named Doeg the Edomite, the chiefeſt of Sauls heardmen)

8 And David sayd vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? For I haue neither brought my sword nor my harness with me, because the Kings businesse required halte.

9 And the Priest said, The sword of Goliath the Philistin, whome thou slewest in the valley of Elah, behold, it is wrapt in a cloth behind the ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and David sayd, There is none to that, giue it me.

10 And David arose, & fled the same day from the presence of Saul, and went to Achish the king of Gath.

11 And the seruants of Achish sayd vnto him, Is not this David the King of the lande? Is not hee nor sing vnto him in daunces, saying, Saul hath slaine his thou-

Which othe he callet in the eight verse, the couenant of the Lord.

a Where the Arke then was, to aske counsell of the Lord.

b These infirmities that wee see in the Saints of God, teach vs that none hath his iustice in himselfe: but receiueh it of Gods mercie.

Exid. 25. 30. leuit. 24. 5. matth. 12. 3. 4.

c If they haue not companied with their wiues, d That is, their bodies.

e Shall be more carefull to keepe his vessel holy, when he shall haue eaten of this holy food.

f Taryng to worship before the Arke, 102, master of th: m that kept Sauls cartell.

Chap. 17. 2. g Behind the place, where the hie Priests garment lay.

h That is, out of Sauls dominion. Chap. 17. 9. Chap. 18. 7. and 29. 5. ecclui. 47. 6.

k Yeche might haue some businesse to let him.

l Thus he speaketh contemptuously of David.

m That is, a peace offering.

n Meaning, all his kinsfolke.

o Thou art euer contrary vnto me as thy mother.

p For it were too great tyranny to put him to death and not to shew the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished David what he ought to doe.

s Ebr. instruments.

t It seemeth that he had shot on the Northside of the stone, lest the boy should haue espied David.



land, and David his ten thousand ?

12 And David & confideed these words, and was sope afraid of Achish the King of Gath.

13 And he changed his behauiour before them, and faimed himselfe madde in their hands, and scrabed on the doozes of the gate, and let his spettle fall downe vpon his beard.

14 Then sayd Achish vnto his seruants, Lo, ye see the man is beside himselfe, wherefore haue ye brought him to mee ?

15 Haue I neede of madde men, that yee haue broughc this fellow to play the madde man in my presence? <sup>k</sup> shall hee come into mine house?

CHAP. XXII.

1 David hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth.

David therefore departed thence, and saued himselfe in the caue of Adullam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble, and all men that were in debt, & all those that were berid in mind, and hee was their prince, and there were with him about foure hundred men.

3 And David went thence to Mizpeh in <sup>b</sup> Hoab, and said vnto the king of Hoab, I pray thee, let my father and my mother come and abide with you, till I know what God will doe for me.

4 And he brought them before the king of Hoab, and they dwelt with him all the while that David was in the <sup>d</sup> hold.

5 And the Prophet Gad said vnto David, Abide not in the holds, but depart and goe into the land of Iudah. Then David departed and came into the forest of Hareth.

6 And Saul heard that David was <sup>e</sup> discovered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stood about him.

7 And Saul said vnto his seruants that stood about him, Heare now ye sonnes of Femini, will the sonne of Ishai giue enery one of you fields and vineyards? will hee make you all captaynes ouer thousands, and captaynes ouer hundreds?

8 That all yee haue conspired against me, and there is none that telleth mee that my sonne hath made a couenant with the sonne of Ishai? and there is none of you that is foy for mee, or sturweth mee, that my sonne hath stirred by my seruant to lie in waite against mee, as appeareth this day.

9 Then answered Doeg the Edomite (who was appointed out the seruantes of Saul) and said, I saw the sonne of Ishai when hee came to Nob, to Ahimelech the sonne of Ahitub.

10 Who asked counsell of the Lord for

him, and gaue him victuals, and he gaue him also the worde of Goliath the Philistin.

11 Then the king sent to call Ahimelech the Priest, the sonne of Ahitub, and all his fathers house, to wit, <sup>h</sup> the Priests that were in Nob: and they came all to the king.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitails, and a sword, and hast asked counsell of God for him, that he should rise against me, and lie in wait as appeareth this day?

14 And Ahimelech answered the king, and sayd, Who is so faithfull among all thy seruants as David, beeing also the Kings sonne in lawe, and goerh at thy commandement, and is honourable in thine house?

15 I Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse, nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 And the King sayd vnto the sergents that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fled, and shewed it not to me. But the seruants of the King <sup>k</sup> would not moue their hands to fall vpon the Priests of the Lord.

18 Then the King sayd to Doeg, Turne thou and fall vpon the Priests. And Doeg the Edomite turned, and ranne vpon the Priests, and slew that same day fourescore and sine persons that did weare a linnen Ephod.

19 Also Nob the titie of the Priests smote hee with the edge of the sword, both man and woman, both child and suckling, both ore and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub, (whose name was Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David sayd vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chaseth the Philistims from Keilah.

13 David departeth from Keilah, and remaineth in the wilderness of Ziph. 16 Ionathian comforteth David. 28 Sauls enterprise is broken in pursuing David.

Then

\*Ebr. put these words in his heart.

i By making marks & toys,

k Is he meece to be in a kings house?

a Which was in the tribe of Iudah, and neere to Beth-lehem.

Or, captaynes

b For there was another so called in Iudah,

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong hold,

e That a great bruit went on him,

f Ye that are of my tribe and kinage.

g Hereby hee would persuade them that this conspiracie was most horrible, where the sonne conspired against the father, and the seruant against his master,

h Which were the remnant of the house of Eli, whose house God threatened to punish.

i Haue I not at other times also when hee had great affaires, consulted with the Lord for him?

Or, footemen.

k For they knew that they ought not to obey the wicked commandement of the king in slaying the innocents.

l This was Gods providence, who according to his promise preferred some of the house of Eli, Chap. 2. 33.

Or, he that taketh thy life, shall take mine also.



a Which was a citie in the tribe of Iudah, Ioth. 15 44.

Then they tolde Dauid, saying, Behold, the Philistins fight against Keilah, and spoile the barnes.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and fight these Philistins? And the Lord answered Dauid, Go and fight the Philistins, and save Keilah.

3 And Dauids men sayd vnto him, See, wee bee afraid here in Iudah, how much more if we come to Keilah against the hoite of the Philistins?

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliuer the Philistins into thine hand.

5 So Dauid and his men went to Keilah, and fought with the Philistins, and brought away their cattell, and smote them with a great slaughter: Thus Dauid saued the inhabitants of Keilah.

6 And when Abiathar the sonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod with him.

7 And it was told Saul that Dauid was come to Keilah, and Saul sayd, God hath deliuered him into mine hand: for hee is shut in, seeing he is come into a citie that hath gates and barnes.

8 Then Saul called all the people together to warre, for to goe downe to Keilah, and to besiege Dauid and his men.

9 And Dauid hauing knowledge that Saul imagined mischief against him, sayd to Abiathar the Priest, Bring the Ephod.

10 Then sayd Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lords of Keilah deliuer mee vp into his hands? and will Saul come downe as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord sayde, Hee will come downe.

12 Then sayd Dauid, Will the lords of Keilah deliuer mee vp, and the men that are with mee, into the hand of Saul? And the Lord sayd, They will deliuer thee vp.

13 Then Dauid and his men, which were about fixe hundred, arose, and departed out of Keilah, and went whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and hee left off his iourney.

14 And Dauid abode in the wilderness in holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God deliuered him not into his hand.

15 And Dauid saw that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

16 And Jonathan Sauls sonne arose and went to Dauid into the wood, and comforted him in God.

17 And sayd vnto him, Feare not: for the hand of Saul my father shall not find thee, and thou shalt be King ouer Israel, and I

shall bee next vnto thee: and also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 And hee came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood, in the hill of Bachiath which is on the right side of Beithoron?

20 Now therefore, O King, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings hands.

21 Then Saul sayd, Be ye blessed of the Lord: for ye haue had compassion on me.

22 Soe, I pray you, and prepare yet better: know and see his place where he is hanteth, and who hath scene him there: for it is sayd to me, he is subtil and crafty.

23 See therefore, and know all the secret places where hee hideth himselfe, and come ye againe to me with the certainerie, and I will goe with you: and if he be in the land I will search him out throughout all the thousandes of Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wilderness of Maon, in the plaine on the right hand of Beithoron.

25 Saul also and his men went to seeke him, and they told Dauid: wherefore hee came downe vnto a rocke, and abode in the wilderness of Maon. And when Saul heard that, hee followed after Dauid in the wilderness of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, Halte thee, and come: for the Philistins haue invaded the land.

28 Therefore Saul returned from pursuing Dauid, and went against the Philistins. Therefore they called that place, Beth-hammakoth.

CHAP. XXIII.

1 Dauid hid in a cave spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledged his fault. 22 He causeth Dauid to swear vnto him to be fauourable vnto his.

And Dauid went thence, and dwelt in a holdes at Engedi.

2 When Saul was returned from the Philistins, they tolde him, saying, Behold, Dauid is in the wilderness of Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And hee came to the Sheeps coates by the way where there was a cave, and Saul went in: to doe his eement: and Dauid and his men sat in the inward parts

Of the wilderness.

The Lord recompense this sin vnto him. Ebr. where his foot hath been.

In your country of Ziph, which is in Iudah.

Which was also in the tribe of Iudah, Ioth. 85 55.

Thus the Lord can pull backe the bridle of the tyrants, and deliuer his out of the lions mouth. That is, the stone of diuision, because they diuided themselves one from another.

That is, in the mids of Iudah, much more, when we come to the borders against our enemies.

Chap. 22. 20. By Gods prouidence the Ephod was preserved and kept with Dauid the true King. Ebr. in his hand.

To consult with the Lord by Urim and Thummim.

Or, gouernours.

Or, to and fro, as hauing no certaine place to goe to.

Or, strong places. No power nor policie can preuaile against Gods children but when hee appointeth the time.

Ebr. his hand.

Jonathan assureth Dauid, that God will accomplish his promise, and that his father striueth against his owne conscience.

That is, in strong places, which were defended by nature.

A cist of Iudah, Ioth. 5. 62.

Ebr. to cover his feet.

Ebr. in the side parts



parts of the caue.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord said vnto thee, Behold, I will deliuer thine enemy into thine hand, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose, and cut off the lay of Saulls garment priuily.

6 And afterward Dauid was touched in his heart, because he had cut off the lappe which was on Saulls garment.

7 And hee said vnto his men, The Lord keepe mee from doing that thing vnto my master the Lords anoynted, to lay mine hand vpon him: for he is the anoynted of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffered them not to arie against Saul: So Saul rose vnto out of the caue, and went away.

9 Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the King. And when Saul looked behind him, Dauid euclined his face to the earth, and bowed himselfe.

10 And Dauid said to Saul, Wherefore giuist thou an eare to mens wordes, that say, Behold, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade me kill thee, but I had compassion on thee, and said, I wil not lay mine hand on my master: for he is the Lords Anoynted.

12 Whereouer my father, behold: behold, I say, the lay of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Understand and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee and me, and the Lord auenge me of thee, and let not mine hand be vpon thee.

14 According as the old prouerbe saith, Wickednesse proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betwene thee and me, and see, and plead my cause, and deliuer me out of thine hand.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul said, Is this thy voyce, my sonne Dauid? And Saul lift vp his voice, and wept.

18 And said to Dauid, Thou art more righteous then I: for thou hast reuend me good, and I haue repaid thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: for as much as when the Lord had closed me in thine handes, thou killedst me not.

20 For who shall finde his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

21 For now behold, I know that thou shalt be king, and that the kingdom of Israel shall be established in thine hand.

22 Swaere now therefore vnto me by the Lord, that thou wilt not destroy my seed after mee, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid swaere vnto Saul, & Saul went home: but Dauid and his men went vp vnto the hold.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

Then Samuel died, and all Israel assembled, and mourned for him, and buried him in his owne house at Ramah. And Dauid arose and went downe to the wilderness of Paran.

2 Now in Gidon was a man, who had his possession in Carmel, and the man was exceeding mightie, and had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

3 The name also of the man was Nabal, and the name of his wife Abigail, and shee was a woman of singular wisdom & beautiful, but the man was churlish and euil conditioned, and was of the family of Caleb.

4 And Dauid heard in the wilderness, that Nabal had sheare his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, and goe to Nabal, and alke him in my name: & how he doeth.

6 And thus shall you say: I for salutation, Both thou and thine house, and all that thou hast, be in peace, wealth and prosperitie.

7 Behold, I haue heard, that thou hast shearers: now thy shepheards were with vs, and wee did thee no hurt, neither did they misse any thing all the while they were in Carmel.

8 Alke thy seruants, and they will shew thee. Wherefore let these yong men find fauour in thine eyes: for wee come in a good season) giue, I pray thee, whatsoeuer cometh to thine hand vnto thy seruants, and to thy sonne Dauid.

9 And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? And who is the sonne of Nhai? there bee many seruants now adays, that breake away euery man from his master.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it vnto men, whom I know not whence they be?

12 So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundred men went vp after Dauid, and two hundred abode by the cartiage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Behold, Dauid sent

Chap. 28. 3. eccelus 46. 13, 20. a That is, among his owne kiarred,

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

f Ebr. of peace. c Some reade, so mayest thou line in prosperitie the next yeere, both thou, &c. f Ebr. for life.

d Whatsoeuer thou hast ready for vs.

e Thus the courteous wretches in stead of relieuing the necessitie of Gods children, vse to reuile their persons, and condemn their cause.

f Ebr. vessel.

e Here we see how ready we are to hasten Gods promise, if the occasion ferue neuer so little. d For seeing it was his owne priuate cause he repented that he had touched his enemy.

e Contrarie to the false report of them that said, Dauid was Sauls enemy, he prooueth himselfe to be his friend,

f Or, the prouerbe of an ancient man.

f Ebr. iudge.

f Though he was a most cruell enemy to Dauid, yet by his great gentlenesse his conscience compelled him to yeeld. f Ebr. a good way. g Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceased not to persecute him against his owne conscience.



¶ Ebr. drove them away.  
f When we kept our sheepe in the wilderness of Paran,

sent messengers out of the wilderness to salute our master, and he railed on them.

15 Notwithstanding the men were very good vnto vs, and wee had no displeasure, neither missed we any thing as long as wee were conuersant with them, when we were in the fields.

16 They were as a wall vnto vs both by night and by day, al the while we were with them keeping sheepe.

17 Now therefore take heed, and see what thou shalt doe: for euil & wil surely come vpon our master, and vpon all his family: for he is so wicked that a man cannot speake to him.

18 ¶ Then Abigail made haste, & tooke two hundred & cakes, and two bottels of wine, and five sheepe ready dressed, and five measures of parched coine, and an hundred & frails of raisins, and two hundred of figs, and laded them on asses.

19 ¶ Then she said vnto her seruants, See ye before me: behold, I will come after you: yet the told s not her husband Nabal.

20 And as she rode on her asse, shee came downe by a secret place of the mountaine, and behold, Dauid and his men came down against her, and she met them.

21 ¶ And Dauid said, In deed I haue kept all in vaine that this fellow had in the wilderness, so that nothing was missed of all that pertained vnto him: for hee hath requited me euill for good.

22 So and moze also doe God vnto the enemies of Dauid: for surely I will not leaue of al that he hath, by the dawning of the day, any that b pisseth against the wal.

23 And when Abigail saw Dauid, shee hastned, and lighted off her asse, and fell before Dauid on her face, and bowed her selfe to the ground.

24 And fell at his feete, and said, Oh my lord, I haue committed the iniquitie, and I pray thee, let thine handmaide speake & to thee, and heare thou the wordes of thine handmaide.

25 Let not my lord, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folly is with him: but I thine handmaid saw not the yong men of my lord whom thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from comming to the dead blood, and that I thine hand should not see thee) so now thine enemies shall be as Nabal, and they that intend to do my lord euill.

27 And now this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that I follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will make my lord a sure house, because my lord fighteth the battels of the Lord, and none euill hath bene found in thee & in all thy life.

29 ¶ Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shall be bound in the bundle of life with the Lord thy God: and the soule of

thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lord shall haue done to my lord all the good that hee hath promised thee, & shall haue made thee ruler ouer Israel,

31 Then shall it be no grieue vnto thee, nor offence of minde vnto my Lord, that he hath not shed blood causelesse, nor that my lord hath not preferred himselfe: and when the Lord shall haue dealt well with my lord, remember thine handmaide.

32 ¶ Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to mee me.

33 And blessed be thy counsell, and blessed bee thou, which hast kept me this day from comming to shed blood, and that mine hand hath not slayed me.

34 For indeed, as the Lord God of Israel liueth, & who hath kept mee backe from hurting thee, except thou hadst halted and met me, surely there had not bene left vnto Nabal, by the dawning of the day, any that pisseth against the wall.

35 ¶ Then Dauid receiued of her hand that which she had brought him, and said to her, See vp in peace to thine house: behold, I haue heard thy voice, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, hee made a feast in his house, like the feast of a king, and Nabals heart was merry with in him, for he was very drunken: wherefore she told him & nothing, neither telle nor moze, vntill the morning arose.

37 ¶ Then in the morning, when the wine was gone out of Nabal, his wife tolde him those wordes, and his heart died within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he died.

39 ¶ Now when Dauid heard, that Nabal was dead, hee said, Blessed bee the Lord that hath iudged the cause of my rebuke of the hand of Nabal, and hath kept his seruant from euill: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Camel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, and said, Behold, let thine handmaide bee a seruant to wash the feete of the seruants of my lord.

42 And Abigail halted, and arose, & rode vpon an asse, and her five maides followed her, and shee went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of Izzet, and they were both his wives.

44 Now Saul had giuen Michal his daughter, Dauids wife, to Phalti the sonne of Laish, which was of Gathim.

CHAP. XXVI.  
1 Dauid was discovered to Saul by the Ziphims.  
2 Dauid akech away Sauls speare, and a pot of water that stode at his head.  
3 Sauls confesser his sinne.

n That he hath not auenged himselfe, which things would haue tormented his conscience.

o Reade vers. 2.

p Hee attributed it to the Lords mercie, and not to himselfe that he was stayed.

¶ Ebr. receiued thy face.

q For he had no reason, either to consider, or to giue thanks for this great benefite of deliuerance.

r For feare of the great danger.

¶ Or, reuenged.

f For he had experience of her great godlinesse, wisdom, and humilitie.

¶ Ebr. went at her feete.

Iosh. 15. 56.  
2. Sam. 7. 14. 15.  
t Which was a place bordering on the countrey of the Moabites.



Chap. 23. 19.  
Or, in Gibeah.  
Or, the wilderness.

**A** Gaine the Siphims came vnto Saul to Gibeah, saying, \*Doth not Dauid hide himselfe in the hill of Hachilah before I Jehshimon?

**2** Then Saul arose, and went downe to the wilderness of Ziph, hauing thre thousand cholen men of Israel with him, for to seeke Dauid in the wilderness of Ziph.

**3** And Saul pitched in the hill of Hachilah, which is before Jehshimon by the way side. Now Dauid abode in the wilderness, and he saw that Saul came after him into the wilderness.

**4** (For Dauid had sent out spies, and vnderstood that Saul was come in very deed.)

**5** Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld y place where Saul lay, and \*Aner the son of Ner which was his chiefe captaine (for Saul lay in the fort, and the people pitched round about him.)

**6** Then spake Dauid and said to Ahimelech the <sup>b</sup> Hittite, and to Abihai the sonne of Serutah, brother to Joab, saying, \*Who will goe downe with mee to Saul to the hoste? Then Abihai sayd, I will goe downe with thee.

**7** So Dauid and Abihai came downe to the people by night: and beholde, Saul lay sleeping within the fort, and his speare did sticke in the ground at his head: and Abner and the people lay round about him.

**8** Then said Abihai to Dauid, God hath closed thine enemies into thine hand this day: now therefore, I pray thee, let mee smite him since with a speare to the earth, and I wil not smite him againe.

**9** And Dauid said to Abihai, Destroy him not: for who can lay his hand on the Lordes Anointed, and be guiltlesse?

**10** Whereouer Dauid said, As the Lord liueth, either the Lord shall smite him, or his day shall come to die, or he shall descend into battell, and perish.

**11** The Lord keepe me from laying mine hand vpon the Lordes Anointed: but I pray thee, take now the speare that is at his head, and the pot of water, and let vs goe hence.

**12** So Dauid tooke the speare & the pot of water from Sauls head, and they gate them away, and no man saw it, nor marked it, neither did any awake, but they were all asleepe: for the Lord had sent a dead sleepe vpon them.

**13** Then Dauid went into the other side, and stood on the toppes of the hill afarre off, a great space being betwene them.

**14** And Dauid cryed to the people, and to Abner the sonne of Ner, saying, & Bearest thou not Abner? Then Abner answered, and said, \*Who art thou that criest to the King?

**15** And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefoxe then haste thou not kept thy lord the king? for there came one of the folke in to destroy the King thy lord.

**16** This is not well done of thee: as the

Lord liueth, yee are & worthy to die, because ye haue not kept your master the Lords anointed: and now see where the Kinges speare is, and the pot of water that was at his head.

**17** And Saul knewe Dauids voice, and sayd, Is this thy voice, o my sonne Dauid? and Dauid said, It is my voyce, my lord, o King.

**18** And hee sayd, Wherefoxe dooth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?

**19** Now therefore, I beseech thee, let my lord the King here the wordes of his seruant. If the Lord haue stirred thee v against mee, let him smell the fauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast mee out this day from abiding in the inheritance of the Lord, saying, Goe, serue other gods.

**20** Now therefore, let not my blood fall to the earth before the face of the Lord: for the king of Israel is come out to seeke a flea, as one would hunt a partridge in y mountaines.

**21** Then sayd Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was \* pectious in thine eyes this day: behold, I haue done foolishly, and haue erred exceedingly.

**22** Then Dauid answered, and said, Behold the kings speare, let one of the young men come ouer and fer it.

**23** And let the Lord reward euery man according to his right coulesse and faithfulness: for the Lord had deliuered thee into mine handes this day, but I would not lay mine hand vpon the Lordes Anointed.

**24** And behold, like as thy life was much set by this day in mine eyes: so let my life be fer by in the eyes of the Lord, that hee may deliuer me out of all tribulation.

**25** Then Saul sayd to Dauid, Blessed art thou my sonne Dauid: for thou shalt doe great thinges, and also puenable. So Dauid went his way, and Saul returned to his place.

CHAP. XXVII.

**2** Dauid fleeth to Achish King of Gath, who giueth him Ziklag. **8** Dauid destroyeth certaine of the Philistims. **10** Achish is deceiued by Dauid.

**A** ND Dauid said in his heart, I shall now perish one day by the hand of Saul: is it not berter for me that I saue myselfe in the land of the Philistims, and that Saul may haue no hope of me to seeke mee any more in all the coastes of Israel, and so escaped out of his hand?

**2** Dauid theretoe arose, and hee, and the sixe hundred men that were with him, went vnto Achish the sonne of Maach King of Gath.

**3** And Dauid dwelt with Achish, at

changelth the enemies hearts, and maketh them to neede it.

† Ebr. sonnes of death.

**g** Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promise.

**h** Let his anger towards vs, be pacified by a sacrifice.

**i** As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

**k** Because thou faultest my life this day.

**l** Thus he protesteth his innocencie towards Saul, and defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. & 130. 3.

**m** To Gibeah of Benjamin,

**a** That is, of the most skilfull and valiant souldiers.

Or, to a certaine place.

Chap. 14. 50. and 17. 55.

**b** Who was a stranger and not an Israélite. **c** Who afterward was Dauids chiefe captaine.

Or, bolster.

**d** Meaning, hee would make him sure at one stroke.

**e** To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

† Ebr. the beaustie sleep of the Lord was fallen vpon them.

† Ebr. Answerest.

**f** Esteemed most valiant and meet to saue the king?



Gath, hee, and his men, euery man with his household, David with his two wiues, Abinoam the Jezreelite, and Abigail Nababs wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said vnto Achish, If I haue now found grace in thine eyes, let them giue mee a place in some other citie of the countrey, that I may dwell there: for why should thy seruant dwell in the head citie of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertayneth vnto the Kings of Iudah vnto this day.

7 And at the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went vp, and invaded the Gethurites, and the Gittites, and the Amalekites: for they inhabited the land from the beginning, from the way, as thou goest to Shur, euen vnto the land of Egypt.

9 And David smote the land, and left neither man nor woman aliuē, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, Where haue yee bene a rousing this day? And David answered, Against the South of Iudah, and against the South of the Jerahmelites, and against the South of the Kenites.

11 And David laued neither man nor woman aliuē, to bring them to Gath, saying, Lest they should tell on vs, and say, So did David, and so will be his manner: all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleued David, saying, These hath made his people of Israel vicerly to abhorre him: therefore he shall be my seruant for euer.

#### CHAP. XXVIII.

2 David hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch, and shee causeth him to speake with Samuel, 18 who declareth his ruine.

**N**ow at that time the Philistims assembled their bandes, & armie to fight with Israel: therefore Achish said to David, We sure, thou shalt goe out with mee to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know what thy seruant can doe. And Achish said to David, Surely I will make thee keeper of mine head for euer.

3 (\*Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had put away the soorciers, and the soothlayers out of the land.)

4 Then the Philistims assembled themselves, and came, and pitched in Shunem, and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, hee was afraid, and his heart was sore troubled.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Urin, nor yet by Prophets.

7 Then said Saul vnto his seruants, Seeke mee a woman that hath a familiar spirit, that I may goe to her and aske of her. And his seruants said to him, Behold, there is a woman of Endor that hath a familiar spirit.

8 Then Saul changed himselfe and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee said, I pray thee, conuerse vnto mee by the familiar spirit, and bring me him vp whom I shall name vnto thee.

9 And the woman sayd vnto him, Behold, thou knowest what Saul hath done, how hee hath destroyed the soorciers, and the soothlayers out of the land: wherefore then seekest thou to take me in a snare to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no harme shall come to thee for this thing.

11 Then saide the woman, Whom shall I bring vp vnto thee? And hee answered, Bring me vp Samuel.

12 And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, Why hast thou deceiued me: for thou art Saul.

13 And the king sayd vnto her, Bee not afraid: for what lawest thou? And the woman sayd vnto Saul, I saw gods ascending by out of the earth.

14 Then he laid vnto her, What fashion is hee of? And she answered, An olde man couered by lapped in a mantle: and Saul knew that it was Samuel, and hee wrested his face to the ground, and bowed himselfe.

15 And Samuel sayd to Saul, Why hast thou disquiured mee, to bring mee up? Then Saul answered, I am in great distress: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither by Prophets, neither by dreames: therefore I haue called thee, that thou mayest tell me what I shall doe.

16 Then said Samuel, Wherefore then dost thou aske of mee, seeing the Lord is gone from thee, and is thine enemy?

17 Euen the Lord hath done to s him, as hee spake by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour David.

18 Because thou obeyest not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Moreover the Lord will deliuer Israel with thee into the hands of the Philistims: and to morrow shalt thou and thy sones be with mee, and the Lord shall giue

c Meaning, the brie Priest, Exod. 28. 30.

d Hee seeketh not to God in his misery, but is led by Satan to vnlawfull meanes, which in his conscience hee condemneth.

||Or, punishment.

e Hee speaketh according to his grosse ignorance, not considering the state of the saints after this life, and how Satan hath no power ouer them. ||Or, an excellent person.

f To his imagination, albeit it was Satan, who to blind his eyes tocke vpon him the forme of Samuel, as he can doe of an Angel of light. ||Ebr. by the band of Prophets.

g That is, to David. Chap. 15. 28. ||Or, ministry.

h Ye shall be dead, Chap. 3 1, 6. giue

e Let thine officers appoint mee a place.

f Ebr. the number of the dayes.

d These are the wicked Canaanites, whom God had appointed to be destroyed.

||Or, against whom.

e Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

||Or, hee doth surely abhorre his people.

a Albeit it was a great grieue to David to fight against the people of God, yet such was his infirmity, he durst not denie him. Chap. 25. 1.

b According to the commandment of God, Exod. 22. 18. deut. 18. 10, 11.



give the host of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore afraid because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day, nor all the night.

21 Then the woman came unto Saul, and saw that he was sore troubled, and said unto him, See, thine handmaide hath obeyed thy voice, and I have put my soule in mine hands, and have obeyed the wordes which thou saidest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaide, and let me see a morsell of bread before thee, that thou mayest eat, and get thee strength, and goe on thy journey.

23 But he refused, and said, I will not eat: but his seruants & the woman together compelled him, and he obeyed their voice: so hee arose from the earth, and sat on the bed.

24 Now the woman had a fat calfe in the house, and she halsted, and killed it, andooke floure, and kneaded it, and baked of it unleavened bread.

25 Then shee brought them befoze Saul, and befoze his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP. XXX.

4 The Princes of the Philistims cause Dauid to be sent back from the battell against Israel because they distrust him.

¶ The Philistims were gathered together with all their armies in Apphek; and the Israelites pitched by the fountaine, which is in Izeel.

2 And the princes of the Philistims went forth by hundreds, and thousands, but Dauid & his men came behind with Achish.

3 Then said the princes of the Philistims, What doe these Ebrewes heere? And Achish said unto the princes of the Philistims, Is not this Dauid the seruante of Saul the king of Israel, who hath bene with me these dayes, or these yeeres, and I haue found nothing in him, since he dwelt with me unto this day?

4 But the Princes of the Philistims were wroth with him, and the princes of the Philistims said unto him, Send this fellowe backe, that hee may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, least that in the battell hee be an aduerarie to vs: for wherewith should hee obtaine the fauour of his master? should it not bee with the heads of these men?

5 Is not this Dauid of whom they sang in dances, saying, Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and said unto him, As the Lord liueth, thou hast bene bright and good in my sight, when thou wentest out and in with me in the host: neither haue I found euill with thee: since thou camest to me unto this day, but the princes doe not fauour thee.

7 ¶ Therefore now returne, and goe in peace, that thou dispute not the prizes

of the Philistims.

8 ¶ And Dauid said unto Achish, What haue I done? and what hast thou found in thy seruant as long as I haue bene with thee vnto this day, that I may not go and fight against the enemies of my lord the King?

9 Achish then answered, and said to Dauid, I know thow pleasest mee, as an Angel of God: but the Princes of the Philistims haue sayd, Let him not goe vp with vs to battell.

10 ¶ Therefore now rise vp early in the morning with thy masters seruants that are come with thee: and when ye be vp early, as soone as ye haue light, depart.

11 So Dauid and his men rose vp early to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izeel.

CHAP. XXXI.

1 The Amalekites burne Ziklag, 5 Dauds two wines are taken prisoners, 6 The people would stone him, 8 He asketh counsel of the Lord, & pursuing his enemies, recouereth the pray, 24 He diuideth it equally, 26 And sendeth part to his friends.

¶ It when Dauid & his men were come to Ziklag the third day, the Amalekites had inuaded upon the South, euen vnto Ziklag, and had smitten Ziklag, and burnt it with fire.

2 And had taken the women that were therein, prisoners, both small and great, and slew not a man, but carried them away, and went their wayes.

3 ¶ So Dauid and his men came to the city, and behold, it was burnt with fire, and their wines, and their finnes, and their daughters were taken prisoners.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauds two wines were taken prisoners also, Abinoam the Izeelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorrow: for the people minded to stone him, because the hearts of all the people were vexed euery man for his finnes and for his daughters: but Dauid comforted himselfe in the Lord his God.

7 ¶ And Dauid sayd to Abiathar the Priest Abimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lord, saying, Shall I follow after this company? shall I ouertake them? And hee answered him, Follow: for thou shalt surely ouertake them, and recover all.

9 ¶ So Dauid and the six hundred men that were with him, went, and came to the ruer Besor, where a part of them abode.

10 But Dauid and fouce hundred men followed (for two hundred abode behinde, being too weary to goe ouer the ruer Besor)

11 And they found an Egyptian in the field, and brought him to Dauid, and gaue him bread, and hee did eate, and they gaue him water to drinke.

12 Also they gaue him a few figges, and two.

i The wicked when they heare Gods iudgements, tremble and despaire, but cannot seeke for mercie by repentance.  
k I haue ventured my life.

l Because it required haste.

¶ Or, in Aris.

¶ Or, captiues.  
a According to their hands, or ensignes,

b Meaning a long time that is, foure moathes and certaine dayes, Chap. 27.  
7.  
\* Ebr fell, as Gene. 25. 18.  
3. Chron. 12. 19.

c Would not Saul receiue him to fauour, if he could betray vs? Chap. 18. 7. and 21. 11.  
d That is, wast conueriant with me.  
‡ Ebr. thou art not good in the eyes of the princes.

e This dissimulation cannot be excused: for it grieved him to goe against the people of God.

f With them that fled vnto thee from Saul.

a After that he departed from Achish.  
b That is, destroyed the city.

c For these only remained in the city, when the men were gone to warre.

d Thus we see, that in troubles and aduersitie we doe not consider Gods prouidence, but like raging beastes forget both our owne dutie, and conternne Gods appointment ouer vs.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.  
f God by his prouidence both provided for the necessity of this poore stranger, and made him a guide to Dauid to accomplish his enterprises.



two clusters of raisins: and when he had eaten, his spirit came to him againe: for he had eaten no bread, nor drunke any water in thre dayes, and thre nights.

13 And Dauid said vnto him, To whom belongeth thou? and whence art thou? And hee said, I am a young man of Egypt, and seruant to an Amalekite: and my master left mee thre dayes agoe, because I fell sicke.

14 Hee roned vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid said vnto him, Canst thou bring me to this companie? and he said, I sweare vnto mee by God, that thou wilt neither kill mee, nor deliuer mee into the hands of my master, and I will bring thee to this companie.

16 And when he had brought him thither, behold, they lay scattered abroad vpon all the earth eating and drinking, and dancing, because of all the great pray that they had taken out of the land of the Philistines, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the evening: of the next morow, so that there escaped not a man of them, save foure hundred yong men, which rode vpon camels, and fled.

18 And Dauid recovered all that the Amalekites had taken: also Dauid rescued his two wines.

19 And they lacked nothing, small or great, sonne or daughter, or of the people of all that they had taken away: Dauid recovered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drave them before his cattell, and said, This is Dauids k pray.

21 And Dauid came to the two hundred men that were too wearie for to follow Dauid: whom they had made also to abide at the river Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euil and wicked of the men that went with Dauid, and said, Because they went not with vs, therefore will we giue them none of the pray that wee haue recovered, save to euery man his wife and his children: therefore let them carie them away and depart.

23 Then said Dauid, Vnshall not doe so, my brethren, with that which the Lord hath giuen vs, who hath preferred vs, and deliuered the companie that came against vs, into our hands.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be that carrieth by the stuffe: they shall part alike.

25 So from that day forward he made it a statute & a law in Israel, vntill this day.

26 And when Dauid therefore came to Ziklag, hee sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the people of the enemies of the Lord.

27 He sent to them of Beth-el, & to them of South Ramoth, and to them of Iartir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeites, & to them of the cities of the Kenites,

30 And to them of Iomah, and to them of Choalshar, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had haunted.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battell. 22 The men of Iabesh rooke downe his body which was hanged on the wall.

Now the Philistines fought against Israel, and the men of Israel fled away from the Philistines, and they fell downe & wounded in mount Gilboa.

2 And the Philistines reuelled sore vpon Saul and his sonnes, & slew Jonathan, and Abinadab, and Malchishua, Sauls sonnes.

3 And when the battell went fore against Saul, the archers and botwomen hit him, and he was fore wounded of the archers.

4 Then said Saul vnto his armour bearer, Draw out thy sword, and thrust mee thowow therewith, least the vncircumcised come and thrust me thowow and mocke mee: but his armour bearer would not, for he was fore afraid. Therefore Saul tooke a sword, and fell vpon it.

5 And when his armour bearer saw that Saul was dead, hee fell likewise vpon his sword, and died with him.

6 So Saul died, and his thre sonnes, and his armour bearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they on the other side of Jordan sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: and the Philistines came and dwelt in them.

8 And on the morow, when the Philistines were come to spoyle them that were slaine, they found Saul and his thre sonnes lying in mount Gilboa.

9 And they cut off his head, & stripped him out of his armour, and sent into the land of the Philistines on euery side, that they should publish it in the Temple of their idoles and among the people.

10 And they layde vpon his armour in the house of Ashtaroth, but they hanged vpon his body on the wall of Beth-san.

11 And when the inhabitants of Iabesh Gilead heard what the Philistines had done to Saul,

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes from the wall of Beth-san, and came to Iabesh, and burnt them there.

13 And tooke their bones, and buried them vnder a tree at Iabesh, and fasted seuen dayes.

n Shewing himselfe mindfull of their benefits towards him.

1. Chron. 10. 1.

Or, slaine.

† Ebr. found him. † Or, afraid.

a So we see that his cruel life hath a desperate end, as is commonly seene in them, that persecute the children of God.

b Neere to Gilboa. C The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

d In token of victory and triumph.

e Whom he had deliuered from their enemies; Chap. 11. 11.

Iere. 34. 5.

2. Sam. 2. 4.

f According to the custome of the customers,

For others were in all ages had in most reuerence euen among the heathen.

The wicked in their pompe and pleasures consider not the iudgement of God, which is then at hand to smite them.

i Some reade, and vnto the morow of the two euenings: that is, three dayes.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

l Vnder these are comprehended the cattell and goods, which appertained to euery man.

m Some referre these words to Dauid, that he alleaged an old custome and law, as if it were written, It is both now, and hath bene euer.



# The second booke of Samuel.

## THE ARGUMENT.

**T**His booke and the former beare the title of Samuel, because they containe the conception, natiuitie, and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he auoynted and consecrated Kings by the ordinance of God. And as the first booke containeth those things, which God brought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble acts of Dauid after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he susteined both within his house and without: what horrible and dangerous insurrections, vprours, and treasons were wrought against him, partly by false counsellors, fained friends, and flatterers, and partly by some of his owne children, and people: and how by Gods assistance he ouercame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture seeteth forth Christ Iesus, the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as well in his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victory against all power both spirituall and temporall: and so reigneth with them King for euermore.

### CHAP. I.

4 It was told Dauid of Sauls death, 15 Hee causeth him to bee slaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.



fter the death of Saul, when Dauid was returned from the slaughter of the Amalekites, and had bene two dayes in Bzklag,

1. Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

2 Behold, a man came the third day out of the holste from Saul with his clothes rent, and earth vpon his head: and when hee came to Dauid, hee fell to the earth, and did obeysance.

3 Then Dauid said vnto him, Whence comest thou? And hee said vnto him, Out of the holste of Israel I am escaped.

4 And Dauid saide vnto him, What is done? I pray thee, tell mee. Then hee sayd, That the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul & Ionathan his sonne are dead.

5 And Dauid sayd vnto the yong man that tolde it him, How knowest thou that Saul and Ionathan his sonne be dead?

6 Then the yong man that told him, answered, As I came to mount Gilboa, behold, Saul leaned vpon his speare, and loe, the charrets and horsemen followed hard after him.

b As I fled in the chafe. 19 Or, captaines.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

c He was an Amalekite borne, but renouced his country, and ioyned with the Israelites. 1 Ebr. stand vpon. d I am sorry, because I am yet aliue.

9 Then hee said vnto mee, I pray thee, come vpon me, and slay me: for anguish is come vpon me, because my life is yet whole in mee.

10 So I came vpon him, and slew him, and because I was sure that hee could not liue, after that hee had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, and brought them hither vnto my lord.

1 Ebr. I stood vpon him. Chap. 3. 31. and 13. 31.

11 Then Dauid took hold on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan

his sonne, and for the people of the Lord, and for the holste of Israel, because they were slaine with the sword.

13 Afterward Dauid sayd vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

e After the lamentation he examined him againe. Psal. 105. 15.

14 And Dauid sayde vnto him, How wast thou not afraid, to put forth thine hand to destroy the anoynted of the Lord?

15 Then Dauid called one of his yong men, and said, See nere, and fall vpon him. And he smote him that he died.

16 Then sayd Dauid vnto him, Thy blood bee vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords anoynted.

f Thou art iustly punished for thy fault.

17 Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne.

18 (Also hee had them teach the children of Iudah to shooote, as it is written in the booke of Iasher)

g That they might be able to match their enemies the Philistines in that art. Iosh. 10. 13. 11 Or, righteous. h Meaning, Saul. Micah. 1. 10.

19 O noble Israel, hee is slaine vpon thy high places: how are the mighty ouerthrowen?

20 Tell it not in Gath, nor publish it in the streets of Ashkelon, lest the daughters of the Philistines reioyce, lest the daughters of the vnicircumcised triumph.

21 See mountaines of Gilboa, vpon you be neither dew nor raine, nor be there fields of offerings: for there the shield of the mighty is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Ionathan neuer turned backe, neither did the wood of Saul returne empty from the blood of the slaine, and from the fat of the mighty.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deatnes they were not diuided: they were swifter then eagles, they were stronger then lions.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

24 See daughters of Israel, weep for Saul, which clothed you in scarlet, with pleasures, & hanged ornaments of gold vpon your apparell.

k They died both together in Gilboa. l As such garments and costly iewels.

25 How were the mighty slaine in the mids of the battel? O Ionathan, thou wast slaine in thine high places.

26 Woe is mee for thee, my brother Ionathan.





nathan: very kinde hast thou bene vnto me thy loue to me was wonderful, passing the loue of women: how are the mighty ouerthrowen, and the weapons of warre destroyed?

CHAP. II.

4 Dauid is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battell of the seruants of Dauid and Ish-bosheth. 32 The ouerrall of Asahel.

After this, Dauid asked counsell of the Lord, saying, Shall I goe vp into any of the cities of Iudah? And the Lord said vnto him, Goe vp. And Dauid said, Whither shall I goe? He then answered, Vnto Hebron.

2 So Dauid went by thither and his two wines also, Abinoam the Izeelitite, and Abigail Nabals wiffe the Carmelitite.

3 And Dauid brought by the men that were with him, euery man with his household, and they dwelt in the cities of Hebron.

4 Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they told Dauid, saying, That the men of Iabesh Gilead buried Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, and sayd vnto them, Blessed are yee of the Lord, that yee haue shewed such kindeesse vnto your lord Saul, that you haue buried him.

6 Therefore now the Lord shew mercy and truth vnto you: and I will recompense you this benefit, because yee haue done this thing.

7 Therefore now let your handes bee strong, and bee you valiant: albeit your master Saul be dead, yet neuertheles the house of Iudah hath anoynted me king ouer them.

8 But Abner the sonne of Ner, that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Bahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, and ouer Izeel, and ouer Ephraim, and ouer Beniamin, and ouer all Israel.

10 Ish-bosheth Sauls sonne was fortie yeere olde when he began to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was ten yeere and fixe moneths.)

12 And Abner the sonne of Ner, and the seruants of Ish-bosheth the son of Saul went out of Bahanaim to Gibeon.

13 And Joab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner saide to Joab, Let the yong men now arise, and play before vs. And Joab sayd, Let them arise.

15 Then there arose, & went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellow by the head, and thrust his sword in his fellowes side, so they fell downe together: wherfore the place was called Helkath-hazzurim, which is in Gibeon.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel fell before the seruants of Dauid.

18 And there were thre sonnes of Zeruiah there, Joab, and Abishai, and Ababel. And Ababel was as light on foot as a wilde Roe.

19 And Ababel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him and sayd, Art thou Ababel? And hee answered, Yea.

21 Then Abner saide, Turne thee either to the right hand, or to the left, & take one of the yong men, and take thee his weapons: but Ababel would not depart from him.

22 And Abner saide to Ababel, Depart from mee: wherfore should I limite thee to the ground? How thin should I bee able to hold vp my face to Joab thy brother?

23 And when hee would not depart, Abner with the hinder ende of the speare smote him vnder the fist rib, that the speare came out behind him: and he fel downe there, and died in his place. And as many as came to the place where Ababel fell downe and died, stood still.

24 Joab also and Abishai pursued after Abner: and the Sunne went downe, when they were come to the hill Ammah, that lyeth before Etah, by the way of the wilderness of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword deuoure for euer? knowest thou not, that it will bee bitternesse in the latter ende? how long then shall it bee, or thou bid the people returne from following their brethren?

27 And Joab said, As God liueth, if thou hadst not spoken, surely euen in the morning the people had departed euery one back from his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night thorow the plaine, and went ouer Iordan, and passed thorow all Bethzon till they came to Bahanaim.

30 Joab also returned backe from Abner: and when hee had gathered all the people together, there lacked of Dauids seruants nineteene men and Ababel.

31 But the seruants of Dauid had sixten of Beniamin, and of Abners men, so that thre hundred and thre score men died.

32 And they tooke by Ababel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

m Bither toward their husbands, or their children.

a By the means of the Priests, as 1.Sam. 2. 3. 2. and 2.Sam. 5. 19.

b Which city was also called Kirjath-arba, Ioth. 14. 15.

c In the time of his persecution.

1. Sam. 31. 13.

d According to his promise, which is to recompense them that are mercifull.

e So that you shall not want a Captaine and a defender.

f Ouere the eleven tribes.

g After this time was expired, he reigned ouer all the country 33. yeeres, Chap. 5. 5.

h Let vs see how they can handle their weapons.

i Meaning, his aduersary.

|| Or, the field of strong men.

k After that these foure and twentie were slaine.

|| Or, spoile.

l Why dost thou prouoke me to kill thee?

m Some reade, in those parts, whereas the liuely parts lie: as the heart, the lungs, the liuer, the milke, and the gall.

n Shall we not make an end of murdering?

o If thou hadst not prouoked them to battell, as verse 14.

|| Or, wilderness.

|| Or, so the tents.

p Thus God would confirme Dauid in his kingdom by the destruction of his aduersaries.



## CHAP. III.

1 Long warre betweene the houses of Saul and David. 2 The children of David in Hebron. 12 Abner turneth to David. 27 Joab killeth him.

a That is, without intermission enduring two yeeres, which was the whole reigne of Ith-boseth.

There was then a long warre betweene the house of Saul and the house of David: but David ward stronger, & the house of Saul ward weaker.

2 And unto David were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Jezreelite.

3 And his second was b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Paacah, the daughter of Talmai the king of Gethur,

4 And the fourth Adoniah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixth Ithrean by Eglah Davids wife: these were borne to David in Hebron.

6 Now while there was warre betweene the house of Saul and the house of David, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah the daughter of Aiah. And Ith-boseth says to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ith-boseth, and sayd, Am I a dogs head, which against Judah doe shew merite this day vnto the house of Saul thy father, to his brethren and to his neighbours, and haue not deliuered thee into the hand of David, that thou chargest mee this day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the Lord hath sworne to David, euen so doe I to him,

10 To remove the kingdom from the house of Saul, that y throne of David may bee established ouer Israel, and ouer Judah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 Then Abner sent messengers to David, for his behalfe, saying, Whole is the land: who should also say, Make covenant with me, and behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who sayd, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou see not my face, except thou bring Michal Sauts daughter when thou comest to see mee.

14 Then David sent messengers to Ith-boseth Sauts sonne, saying, Deliuer me my wife Michal, which I married for \* an hundred shekels of the Philistims.

15 And Ith-boseth sent, & tooke her from her husband Paltiell the sonne of Laish.

16 And her husband went with her, and came weeping behinde her vnto Bahurim: then sayd Abner vnto him, Go, and returne. So he returned.

17 And Abner had communication with the Elders of Israel, saying, We sought for David in times past, that hee might be your king.

18 Now then doe it: for the Lord hath spoken of David, saying, By the hand of my seruant David I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterward Abner went to speake with David in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to David to Hebron, hauing twenty men with him, and David made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayd vnto David, I will esse by, and goe gather all Israel vnto my lord the king, that they may make a covenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then David let Abner depart, who went in peace.

22 And behold, the seruants of David and Joab came from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for hee had sent him away, and hee departed in peace.)

23 When Joab and all the host that was with him, were come, men told Joab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and hee is gone in peace.

24 Then Joab came to the king, & said, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and he is departed?

25 Thou knowest Abner the sonne of Ner: for hee came to deceiue thee, & to know thy outgoing and ingoing, and to know all that thou doest.

26 And when Joab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Siriah vnknowing to David.

27 And when Abner was come againe to Hebron, Joab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth rib, that hee died, for the blood of Aiahel his brother.

28 And when afterward it came to Davids eare, hee sayd, I and my kingdom are gullible before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Joab, and on all his fathers house, that the house of Joab bee neuer without some that haue running issues, or leper, or that leanech on a staffe, or that doth fall on the sword, or that lacketh bread.

30 (So Joab and Abisai his brother slew Abner, because he had slaine their brother Ishai at Gibeon in battell)

31 And David said to Joab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner: and king David himselfe followed the beree.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and all

i Ebr. in the eare of Benjamin.

g Who challenged the king, because of the father Saul.

h Or, without harme.

h From warre against the Philistims.

i Here appeareth the malicious mind of Joab, who would haue had the king to slay Abner for his private grudge.

1. King. 2. 5. Or, secretly.

Chap. 2. 23.

k The Lord knoweth that I did not consent to his death.

l Abisai is said to slay him with Joab, because hee consented to the murder.

m Meaning, before the corps,

c Within seven yeeres and sixe months.

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

e We see how the wicked cannot abide to be admonished of their faults, but seeke their displeasure which goe about to bring them from their wickednes. Or, secretly.

1. Sam. 18. 25, 27.

1. Sam 25. 44.

f Rather for malice that he bare toward Ith-boseth, then for loue he bare to David.



all the people wept.

33 And the king lamented ouer Abner, and sayd, Died Abner as a foole dieth?

34 Thine hands were not bound, nor thy feet tied in fetters of brasse: but as a man fallsthy before wicked men, so didst thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause Dauid eat meat while it was yet day, but Dauid sware, saying, So do God to me and more also, if I taste bread or ought els, till the sunne be downe.

36 And all the people knew it, & it pleased them: as what formerly the king did, pleased all the people.

37 For all the people and all Israel vnderstood that day, how that it was not the kings deed that Abner the son of Ner was slaine.

38 And the king said vnto his seruants, Know yee not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and newly auointed king: and these men the sonnes of Zerutah be too hard for mee: the Lord reward the doer of euill according to his wickednesse.

CHAP. IIII.

5 Baanah and Recbab slay Ish bosherh the sonne of Saul. 12 Dauid commaundeth them to be slaine.

And when Saulls sonne heard that Abner was dead in Hebron, the his hands were so feeble, and all Israel was afraid.

2 And Saulls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Recbab, the sonnes of Rimmon a Beerothite of the children of Benjamin, (for Beeroth was reckoned to Benjamin,

3 Because the Beerothites fled to Gittaim, and sojourned there vnto this day.)

4 And Jonathan Saulls son had a sonne that was lame on his feet: he was five yeere old when the tidings came of Saull & Jonathan out of Israel: then his nurse tooke him, and fled away. And as he made haste to flee, the child fell, and began to halt, and his name was Gephybosherh.

5 And the sonnes of Rimmon the Beerothite, Recbab and Baanah went & came in the heat of the day to the house of Ish bosherh (who slept on a bed at noone)

6 And behold, Recbab and Baanah his brother came into the middes of the house, as they would haue wheat, and they smote him vnder the sitrib, and fled.

7 For when they came into the house, he slept on his bed in his bed chamber, & they smote him, and slew him, & beheaded him, and tooke his head, and gate them away thozow the plaine all the night.

8 And they brought the head of Ish bosherh vnto Dauid to Hebron, and said to the king, Behold y head of Ish bosherh Saulls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the king this day of Saull and of his seed.

9 Then Dauid answered Recbab and

Baanah his brother, the sonnes of Rimmon the Beerothite, and sayd vnto them, As the Lord liueth, who hath deliuered my soule out of all adueritie,

10 When one told mee, and sayd, that Saull was dead, (thinking to haue brought good tidings) I tooke him, and slew him in Siklag, who thought that I would haue giuen him a reward for his tidings:

11 How much more when wicked men haue slaine a righteous person in his owne house, and vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commaunded his young men, and they slew them, and cut off their handes and their teete, and hanged them by ouer the pool in Hebron: but they tooke the head of Ish bosherh, and buried it in the sepulchre of Abner in Hebron.

CHAP. V.

3 Dauid is made king ouer all Israel. 7 He taketh the fort of Zion. 19 Hee asketh counsell of the Lord, 20 and ouercometh the Philistims twise.

Then came all the tribes of Israel to Dauid vnto Hebron, and said thus, Behold, we are thy bones and thy flesh.

2 And in time past when Saull was our King, thou leddest Israel in and out: and the Lord hath sayd to thee, Thou shalt feed my people Israel, and thou shalt be a captain ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and king Dauid made a conenant with them in Hebron before the Lord: and they auointed Dauid king ouer Israel.

4 Dauid was thirtie yeere olde when hee began to reigne: and hee reigned fortie yeere.

5 In Hebron he reigned ouer Judah seven yeere, and sixe monthes: and in Ierusalem he reigned thirtie and three yeeres ouer all Israel and Judah.

6 The king also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blinde and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Now Dauid had said the same day, Whosoever smiteth the Jebusites, and getteth vp to the gutters, and smiteth the lame and blinde, which Dauids soule hateth, I will prefferre him: therefore they sayd, The blinde and the lame shall not come into that house.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, and Dauid built round about it, from Gilo, and inward.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 Othram also king of Tyris sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

Chap. r. 15. g Forasmuch as neither the example of him that slew Saul, nor duty to their master, nor the innocence of the person, nor reuerence of the place nor time did moue them, they deserued most grievous punishment. Chap 3:32.

1.Chron. 11. 1.

a We are of thy kindred, and most neere ioyned vnto thee.

Psal 78. 71.

b That is, taking the Lord to witness: for the Arke was as yet in Abinadabs house.

Chap. 2. 11.

c The children of God called idoles blind and lame guides: therefore the Jebusites meant, that they should prouethat their gods were neither blind nor lame.

1.Chron 11. 6.

d The idoles should enter no more into that place.

e Hee built from the towne house round about to his owne house, 1.Chro. 11. 8.

1Ebr. Zer.

n He declareth that Abner died not as a wretch or vile person, but as a valiant man might doe, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime nor only to conceiue inward sorrow, but also that it may appeare to others, to the intent that they may be satisfied. ||Or, crush

a That is, Ish-bosherh.

b Meaning that he was discouraged.

c The citie Beeroth was in the tribe of Benjamin, Iosh. 18. 25.

d After the death of Saul, for feare of the Philistims.

e They disguised themselves as merchants, which came to buy wheate.

f There is nothing so vile and dangerous which the wicked will not enterprife in hope of lucre and fauour.

||Or, wilderness.



and they built Dauid an house.

12 Then Dauid knew, that the Lord had stablished him king ouer Israel, and that he had exalted his kingdom for his people Israels sake.

1 Chron. 3.9.

13 And Dauid tooke him moe concubines and wiues out of Ierusalem, after hee was come from Iebzon, and moe sonnes and daughters were borne to Dauid.

1 Chron. 3.5.

14 And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibbhar, and Eliphna, and Nepheg, and Iaphia,

16 And Elisshama, & Eliada, & Eliphelet.

1 Chron. 14.8. and 11.16.

17 C But when the Philistims heard that they had anoynted Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, hee went downe to a fort.

18 But the Philistims came and spread themselves in the valley of Rephaim.

f By Abiathar the Priest.

19 Then Dauid asked counsell of the Lord, saying, Shall I goe vp to the Philistims? wilt thou deliuer them into mine hands? And the Lord answered Dauid, Go vp: for I will doublelesse deliuer the Philistims into thine hands.

Isa. 28.21.

20 C Then came Dauid to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before mee, as waters bee diuided asunder: therefore hee called the name of that place, || Baal perazim.

Or, the plaine of diuisions.

1 Chron. 14.12.

21 And there they left their images, and Dauid and his men<sup>r</sup> burnt them.

22 Againe the Philistims came vp, and spred themselves in the valley of e Rephaim.

g Meaning the valley of giants, which Dauid called Baal-perazim, because of his victorie.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not goe vp, but turne about behinde them, and come vpon them ouer against the mulberie trees.

24 And when thou hearest the noyse of one going in the tops of the mulberie trees, then remouer: for then shall the Lord goe out before thee, to smite the hoste of the Philistims.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba vntill thou come to<sup>b</sup> Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzsa is stricken and dieth. 14 Dauid danceth before it, 16 And is therefore despised of his wife Michal.

Or, chiefe.

1 Chron. 13.5,6.

a This was a citie in Iudah called also Kiriathearim Ioshua 15.9.

A Gainie Dauid gathered together all the cholen men of Israel, euen thirtie thousand,

2 \* And Dauid arose and went with all the people that were with him<sup>r</sup> from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the name of the Lord of hostes, that dwelleth vpon it betwene the Cherubims.

b Which was an he place of the citie of Baale,

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab, that was in<sup>b</sup> Gibeah. And Uzrah and Ahio the sonnes of Abinadab did driue the new cart.

4 And when they brought the Arke of

God out of the house of \* Abinadab, that was at Gibeah, Ahio went before the Arke.

1 Sam. 7.2.

5 And Dauid and all the house of Israel played before the Lord on all instruments made of turre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

c Praised God and sang Psalmes

6 C \* And when they came to Bethons thesting floore, Uzrah put his hand to the Arke of God, and held it: for the oren did shake it.

1 Chron. 13.10.

7 And the Lord was very wroth with Uzrah, and God<sup>d</sup> smote him in the same place for his fault, and there hee died by the Arke of God.

d Here we see what danger it is to follow good intentions, or to doe any thing in Gods seruice without his expresse word.

1 Ebr. made a breach.

|| Or, she diuision of Uzrah.

8 And Dauid was displeas'd, because the Lord had smitten Uzrah: and he called the name of the place, || Perez Uzrah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid caried it into the house of Obed-edom<sup>e</sup> a Gittite.

e Who was a Leuite, and had dwelt in Gittaim, 1 Chron. 15.21.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite three moneths, and the Lord blessed Obed-edom and all his household.

12 And one told king Dauid, saying, \* The Lord hath blessed the house of Obed-edom, & all that he hath, because of the Arke of God: therefore Dauid went and brought the Arke of God from the house of Obed-edom into the citie of Dauid with gladnesse.

1 Chron. 15.25.

f Meaning, he caused the Leuites to beare it, according to the Law.

13 And when they that bare the Arke of the Lord, had gone sixe paces, he offered an ope, and a fat beast.

14 And Dauid daunced before the Lord with all his might, and was girded with a tinnen<sup>g</sup> Ephod.

g With a garment like to the Priests garment.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of Dauid, Michal Sauls daughter looked thoro<sup>h</sup> a window, and saw king Dauid leape, and dance before the Lord, and she<sup>h</sup> despised him in her heart.

h The worldlings are not able to comprehend the motions that moue the children of God to praise God by all manner of meanes. 1 Chron. 16.2.

17 And when they had brought in the Arke of the Lord, they set it in his place in the mids of the Tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings and peace offerings before the Lord.

18 And as soon as Dauid had made an end of offering burnt offerings and peace offerings, he<sup>i</sup> blessed the people in the name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 C Then Dauid returned to<sup>i</sup> blesse his house, and Michal the daughter of Saul came out to meete Dauid, and said, How glorious was the King of Israel this day, whilst was vncovered to day in the eyes of the maydens of his seruants,

i That is, to pray for his house, as he had done for the people.



For, *vaine man.*  
k It was for no worldly affection, but only for that zeale that I have to Gods glory.

as a fooler discovereth himselfe!  
21 Then David said unto Michal, \* It was before the Lord, which chose mee rather then thy father, and all his house, and commanded me to be ruler over the people of the Lord, even over Israel: and therefore will I play before the Lord,  
22 And will yett bee more vile then thus, and will bee low in mine owne sight, and of the very same made servants. which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saül had no childe unto the day of her death.

CHAP. VII.

2 David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his benefis. 12 He promiseth continuance of his kingdom and posterity.

Afterward \* when the King sat in his house, and the Lord had giuen him rest round about from all his enemies,

2 The King said unto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within \* the curtaines.

3 Then Nathan said unto the King, So, and doe all that is in thine heart: for the Lord is with thee.

4 And the same night the word of the Lord came unto Nathan, saying,

5 So and tell my seruant David, Thus saith the Lord, \* Shalt thou build mee an house for my dwelling?

6 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but have walked in a tent and tabernacle.

7 In all the places wherein I have walked with all the children of Israel, spake I one \* word with any of the tribes of Israel when I commanded the Iudges to feede my people Israel: or said I, Why build ye not me an house of cedar trees?

8 Now therefore lo say vnto my seruant David, Thus saith the Lord of hostes, \* I rooke thee from the threepecoat following the sheepe, that thou mightest bee ruler ouer my people, ouer Israel.

9 And I was with thee wheresoener thou hast walked, & haue destroyed all thine enemies out of thy sight, and haue made thee a great Name, like vnto the name of the great men that are in the earth.

10 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and more \* no more, neither shall wicked people trouble them any more as beforetime.

11 And since the time that I set Iudges ouer my people of Israel, & I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 \* And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdom.

13 \* Ye that build an house for my Name, and I shall stablish the throne of his kingdom for euer.

14 \* I will be his father, and hee shall be my sonne: and \* if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as Iooke it from Saul, whom I haue put away before thee.

16 And thine house shall be stablished and thy kingdom for euer before thee, even thy throne shall be stablished for euer.

17 According to all these words, and according to all this vision, Nathan spake thus vnto David.

18 Then king David went in, and sat before the Lord, and said, Who am I, O Lord God, & what is mine house, that thou hast brought me hither?

19 And this was yett a small thing in thy sight, O Lord God, therefore hast thou spoken alio of thy seruants house for a great while: but \* docst this appertaine to \* man O Lord God?

20 And what can David say more vnto thee: for thou, Lord God, knowest thy seruant.

21 For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 \* And what one people in the earth is like thy people, like Israel: whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for \* you great things, and terrible for thy \* land, O Lord, even for thy people, whom thou redeemedst to thee out of Egypt, from the \* nations, and their gods?

24 For thou hast \* ordeined to thy selfe thy people Israel to bee thy people for euer: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for euer the word that thou hast spoken concerning thy seruant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for euer by them that shall say, The Lord of hostes is the God ouer Israel: and let the \* house of thy seruant David bee stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruant, saying, I wil build thee an house: therefore hath thy seruant \* bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy words be true, & thou hast told this goodnesse vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast \* spoken it: and let the house of thy seruant be blessed for euer with thy blessing.

CHAP. VIII.

1 David ouercometh the Philistims and other strange nations, and maketh tributaries to Israel.

Hebr. 1. 5.  
Psal. 89. 31, 32.  
f That is, gently as fathers vse to chastise their children,

g This was begun in Salomon, as a figure, but accomplished in Christ.

h Ebr. *Is this the law of man?*  
i Commeth not this rather of thy free mercie, then of any worthines that can be in man?

Deu. 4. 7.

i O Israel,  
k And inheritance, which is Israel.  
l From the Egyptians and their idoles.  
m He sheweth that Gods free election is the onely cause, why the Israelities were chosen to be his people.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise.  
o Ebr. *found his heart disposed.*

o Therefore I firmly beleuee it shall come to passe.

3 Chron. 17. 2.

a Within the Tabernacle covered with skins, Exod. 26. 7.

b Meaning, he should not: yett Nathan speaking according to mans iudgement, and not by the spirit of prophesie, permitted him  
c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.  
1 Sam 16. 12.  
psal. 78. 70.

d I haue made thee famous thorow all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

1 King. 8. 10.

1 King. 5. 5. and 6. 12.  
1 Chron. 23. 10.



1. Chron. 18. 1.  
psal. 60. 2.  
Or, Mithegammah.  
a So that they payed no more tribute,  
b He slew two parts, as pleased him, and returned the third.

After this now, David smote the Philistims, and subdued them, and David tooke the bundle of bondage out of the hand of the Philistims.

2 And hee smote Hoab, and measured them with a corde, and cast them downe to the ground: hee measured them with two cordes to put them to death, and with one full corde to keepe them alive: so became the Hoabites Davids servants, and brought gifts.

3 David smote also Hadadazer y sonne of Rehob king of Sobah as hee went to recover his border at the river Euphrates.

4 And David tooke of them a thousand and seven hundred horsemen, and twenty thousand footmen, and David destroyed all the charrets, but hee reserved an hundred charrets of them.

5 Then came the Aramites of Dammelek to succour Hadadazer king of Sobah, but David slew of the Aramites two and twenty thousand men.

6 And David put a garison in Aram of Dammelek: and the Aramites became servants to David, and brought gifts. And the Lord saved David wheresoever he went.

7 And David tooke the shields of golde that belonged to the servants of Hadadazer, and brought them to Jerusalem.

8 And out of Bethah, and Berothai (cities of Hadadazer) king David brought exceeding much brass.

9 Then Toi king of Hamath heard how David had smitten all the hoste of Hadadazer:

10 Therefore Toi sent Jozab his sonne unto king David to salute him, & to receive with him, because hee had fought against Hadadazer, and beaten him (for Hadadazer had ware with Toi) who brought with him vessels of silver, and vessels of gold, and vessels of brass.

11 And king David did dedicate them unto the Lord with the silver and gold that he had dedicate of all the nations, which he had subdued:

12 Of Aram and of Hoab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadazer the sonne of Rehob, king of Sobah.

13 So David gave a name after that he returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And hee put a garison in EDOM: thowout all EDOM put hee soldiers, & all they of EDOM became Davids servants: and the Lord kept David whithersoever he went.

15 Thus David reigned over all Israel, and executed judgement and Justice unto all his people.

16 And Hoab the sonne of Seruiath was officer of the hoste, and Joshaphat the sonne of Ahisud was recorder.

17 And Zadok the sonne of Abitub, and Ahimelech the sonne of Abiathar were the Highpriests, and Seratah the Scribe.

18 And Benaiab the sonne of Jehoiada and the Cherethites and the Pelethites and Davids sonnes were chiefe rulers,

CHAP. IX.

9 David restoreth all the lands of Saul to Mephiboseth the sonne of Ionathan. 10 He appointeth Ziba to see to the profit of his lands.

And David sayd, Is there yet any man left of the house of Saul, that I may shew him mercie for Ionathans sake?

2 And there was of the household of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? And he sayd, Thy servant am he.

3 Then the king said, Remaineth there yet none of the house of Saul, on whom I may shew the mercie of God? Ziba then answered the king, Ionathan hath yet a sonne, lame of his feete.

4 Then the king sayd unto him, Where is he? and Ziba said unto the king, Behold, hee is in the house of Nahir the sonne of Amiel of Lo-debar.

5 Then king David sent, and tooke him out of the house of Nahir the sonne of Amiel of Lo-debar.

6 Now when Mephiboseth the sonne of Ionathan, the sonne of Saul was come unto David, hee fell on his face, and did reverence. And David sayd, Mephiboseth? And he answered, Behold thy servant.

7 Then David sayd unto him, Feare not: for I will surely shew thee kindnesse for Ionathans thy fathers sake, and will restore thee all the fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, & sayd, What is thy servant, that thou shouldst looke upon such a dead dogge as I am?

9 Then the king called Ziba Sauls servant, and sayd unto him, I have given unto thy masters sonne all that pertained to Saul and to all his house.

10 Thou therefore and thy sonnes and thy servants shall till the land for him, and bring in, that thy masters sonne may have food to eate. And Mephiboseth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twenty servants)

11 Then sayd Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, that Mephiboseth may eate at my table, as one of the kings sonnes.

12 Mephiboseth also had a yong sonne named Hicha, and all that dwelled in the house of Ziba, were servants unto Mephiboseth.

13 And Mephiboseth dwelt in Jerusalem: for hee did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of David are wickedly treated of the king of Ammon. 7 Joab is sent against the Ammonites.

After this, the King of the children of Ammon died, & Hanun his sonne reigned in his stead.

Or, enlarge.  
Ebr. Perath.

Or, hought the horses of the charrets.

Or, the Syrians.  
Or, of Damasus, that is, which dwelt neere Damasus.

c In that part of Syria where Damasus was.  
d They payed yetely tribute.

e For the use of the Temple.

Or, Antiochia.

Ebr. to aske peace.

Ebr. bless him.  
f For seeing David victorious, he was glad to inreat of peace.  
Ebr. in his hand.

Or, Syria, or Celsyria.

Or, in Gemelab  
Or, in all his enterprises.

g He gaue judgement in controversies, and was mercifull toward the people.  
Or, writer of chronicles.

Or, was over the Cherethites.

h The Cherethites and Pelethites were as the kings guard, and had charge of his person.

a Because of ming oath and promise made to Ionathan, 1. Sam. 20. 15.

b Such mercie, as shall be acceptable to God, Chap. 4. 4.

c Who was also called Eliam, the father of Bathsheba, Davids wife.

Or, lands.

d Meaning a despised person.

Or, nephew.

e By the provident overseers and gouernours of his lands that they may be profitable.

f That Mephiboseth may haue all things at commandement as becommeth a kings sonne.



a The children of God are not vainedfull of a benefite receiued.

f Ebr in thine eies doeth Dauid?

b Their arrogant malice would not suffer them to see the simplicitie of Dauids heart : therefore their counsell turned to the destruction of their country.

c That they had serued Dauids displeasur, for the iniurie done to his ambassadours.  
[Or, Syrians.

d These were diuers parts of the cuntry of Syria, whereby appeareth that the Syrians serued, where they might haue entertainment, as now the Switzers doe.

e Here is declared wherefore warre ought to be vndertaken : for the defence of true religion & Gods people.

f Or, Hadazeret.  
g Or, Euphrates.

f Meaning, the greater part.

2 Then saide Dauid, I will shew kindeste vnto Hanun the sonne of Nabash, as his father shewed kindeste vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon layd vnto Hanun their lord, & Thinkest thou that Dauid doeth honour thy father, that hee hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to search the citie, and to spie it out, and to ouertrow it?

4 Wherefore Hanun tooke Dauids seruants, & shaued off the halfe of their beard, and cut off their garments in the middle, euen to their buttocks, and sent them away.

5 When it was told vnto Dauid, hee sent to meete them ( for the men were exceedingly ashamed ) and the King sayd, Carry at Jericho vntill your beards be grown, then returne.

6 And when the children of Ammon saw that they stanke in the sight of Dauid, the children of Ammon sent & hired the Aramites of Zobab, twenty thousand footmen, and of King Daacab a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, hee sent Joab, and all the host of strong men.

8 And the children of Ammon came out, and put their arme in aray at the entering in of the gate: and the Aramites of Zobab, and of Rehob, and of Ish-tob, and of Daacab, were by themselves in the field.

9 When Joab saw that the front of the battell was against him before and behind, hee chose of all the choice of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abisai his brother, that he might put them in aray against the children of Ammon.

11 And he said, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be too strong for thee, I will come and succour thee.

12 Be strong & let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Joab, and the people that was with him, topped in battell with the Aramites, who fled before him.

14 And when the children of Ammon saw that the Aramites fled, they fled also before Abisai, and entred into the citie: so Joab returned from the children of Ammon, and came to Jerusalem.

15 And when the Aramites saw that they were smitten before Israel, they gathered them together.

16 And Hadazeret sent, and brought out the Aramites that were beyond the Irtuer: and they came to Ibelam, and Shobach the captaine of the hoste of Hadazeret went before them.

17 When it was shewed Dauid, then hee gathered all Israel together, and passed ouer Iordan, and came to Ibelam: and the Aramites set themselves in aray against

Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed seuen hundred charers of the Aramites, and forty thousand horsemen, and inote Shobach the captaine of his hoste, who died there.

19 And when all the kings, that were seruants to Hadazeret, saw that they fell before Israel, they made peace with Israel, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie of Rabbah is besieged, 4 Dauid committeth adultery. 17 Uriah is slaine. 27 Dauid marrieth Bath-sheba.

And when the yeere was expired in the Autume when kings go forth to battell, Dauid sent Joab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

2 And when it was euentide, Dauid arose out of his bed, and walked vpon the rooffe of the kings palace: and from the rooffe he saw a woman washing her selfe: and the woman was very beautifull to looke vpon.

3 And Dauid sent and enquired what woman it was: and one sayd, Is not this Bath-sheba the daughter of Eliam, wife to Uriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and shee came vnto him, and he lay with her: (now she was purchaed from her uncleamnesse) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and told Dauid, and sayd, I am with child.

6 Then Dauid sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to Dauid.

7 And when Uriah came vnto him, Dauid demanded him how Joab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid said to Uriah, Go downe to thine house, and wash thy feet. So Uriah departed out of the kings palace, and the king sent a yeuel after him.

9 But Uriah slept at the doore of the kings palace with all the seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Uriah went not downe to his house: and Dauid sayd vnto Uriah, Comest thou not from thy iourney? why didst thou not goe downe to thine house?

11 Then Uriah answered Dauid, The Arke of Israel, and Iudah dwell in tents: and my lord Joab and the seruants of my lords abide in the open fields: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.

12 Then Dauid sayd to Uriah, Carry yet this day, and to morrow I will send thee away. So Uriah abode in Jerusalem that day, and the morrow.

13 Then Dauid called him, & he did eate and

g Which were the chiefest and most principall: for in all be destroyed 7000. as 1. Chron. 19. 18. or, the souldiers which were in 700. charers.

a Theyere following about the spring time. 1. Chron. 20. 1.

b Wherevpon hee ved to rest after afternoon, as was read of Ishobotheth, Chap. 47.

c Who was not an Israelite borne, but conuerted to the true religion. Leuit. 15. 19. and 18. 19.

d Fearing lest he should be stoned according to the Law.

e Dauid thought that if Uriah lay with his wife, his fault might be clocked.

f Hereby God would touch Dauids conscience, that seeing the fidelitic and religion of his seruant, he would declare himselfe to forgetfull of God, and inurious to his seruant.



g He made him drinke more liberally then he was wont to doe, thinking thereby he would have lien by his wife.   
 †Ebr. saying.   
 h Except God conuulsally vp-hold vs with his mighty spirit, the most perfect fall headlong into all vice and abominacion.

and drinke before him, and hee made him s drinke: and at euen hee went out to lic on his couch with the seruants of his lord, but went not downe to his house.

14 And on the morrow Dauid wrote a letter to Joab, and sent it by the hand of Ariah.

15 And he wrote thus in the letter, ¶ But ye Ariah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Joab besieged the citie, he assigned Ariah vnto a place, where he knew that strong men were.

17 And the men of the citie came out, and fought with Joab: and there fell of the people of the seruants of Dauid, and Ariah the Wittite also died.

18 Then Joab sent and told Dauid all the things concerning the warre.

19 ¶ And he charged the messenger, saying, ¶ When thou hast made an end of telling all the matters of the warre vnto the king,

20 ¶ And if the Kings anger arise, so that he say vnto thee, ¶ Wherefore approached yee vnto the citie to fight? know yee not that they would hurle from the wall?

21 Who smote Abimelech sonne of i Jerubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and hee died in Thebez? Why went yee nigh the wall? Then say thou, Thy seruant Ariah the Wittite is also dead.

22 ¶ So the messenger went, and came and shewed Dauid all that Joab had sent him for.

23 And the messenger sayd vnto Dauid, Certainly the men prouailed against vs, and came out vnto vs into the field, but we pursued them vnto the entering of the gate.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants bee dead: and thy seruant Ariah the Wittite is also dead.

25 Then Dauid said vnto the messenger, k Thus shalt thou say vnto Joab, Let not this thing trouble thee: for the sworde deuoureth † one as well as another: make the battell more strong against the citie, and destroy it, and encourage thou him.

26 ¶ And when the wife of Ariah heard that her husband Ariah was dead, shee mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her into his house, and shee became his wife, and bare him a sonne: but the thing that Dauid had done, displeaseth the Lord.

CHAP. XII.

1 Dauid reproveth by Nathan confesseth his sinne. 18 The child conceived in adultery, dieth.

24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grievously punished.

¶ Then the Lord sent Nathan vnto Dauid, who came to him, and sayde vnto him, There were two men in one citie, the one rich and the other poore.

2 The rich man had exceeding many sheepe and oren:

3 But the poore had none at all, saue one little sheepe which hee had bought, and nou-

rished by: and it grew by with him, and with his children also, and did eate of his owne woxels, and dranke of his owne cup, and slept in his bosome, and was vnto him as his daughter.

4 Now there came a stranger vnto the rich man, who refused to take of his owne sheepe, and of his owne oren to dreffe for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth, the man that hath done this thing, shall surely die,

6 And he shall restore the lambe \* fourefold, because hee did this thing, and had no pittie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus sayth the Lord God of Israel, \* I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords house, and thy lords wines into thy bosome, and gaue thee the house of Israel, and of Iudah, and would mozeouer (if that had beene too little) haue giue thee a lynch and such things.

9 Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? Thou hast killed Ariah the Wittite with the sword, and hast taken his wife to be thy wife, and hast slaine him with the sword of the children of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Ariah the Wittite to be thy wife.

11 Thus sayth the Lord, Behold, I will raise by euill against thee out of thine owne house, and will take thy wines before thine eyes, and giue them vnto thy neighbour, and hee shall lie with thy wines in the sight of this sunne.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, \* I haue sinned against the Lord. And Nathan sayd vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die.

14 Howbeit, because by this deede thou hast caused the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely die.

15 ¶ So Nathan departed vnto his house: and the Lord strooke the childe that Ariahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and went in and lay all night vpon the earth.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did he eate meate with them.

18 So on the tenth day the child died: and the seruants of Dauid feared to tell him that the childe was dead: for they sayde, Behold, while the childe was a liue, wee spake vnto him, and hee would not hearken vnto our voyce: howe then shall we

¶ Or, wayfaring man  
¶ Or, spared.

¶ Ebr. the anger of Dauid was kindled.  
¶ Ebr. is the child of death.  
Exod. 22. 1.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome.  
c The Lewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.

d That is, greater things then these: for Gods loue and benefits increase toward his if by their ingratitude they flay him not.  
e Thou hast most cruelly giuen him into the hands of Gods enemies.  
Deut. 28. 30.  
chap. 16. 23.

f Meaning, openly, as at noone dayes.  
Eccles. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.  
h In saying that the Lord hath appointed a wicked man to reign ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

¶ Or, thou shalt doe this, &c.

i Meaning, Gideon, iudg. 9. 52, 53.

¶ Ebr. were against them.

k Hee dissembleth with the messenger, to the intent that neither his cruell commandement, nor Joabs wicked obedience might be espied.  
¶ Ebr. so and so.  
¶ Ebr. was euill in the eyes of the Lord.

a Because Dauid lay now drowned in sinne, the louing mercie of God, which suffereth not his to perish, wakeneth his conscience by this similitude, & bringeth him to repentance.



†Ebr. and he will do himselfe euill.

wee say vnto him, The childe is dead, † to weep him moze?

19 But when Dauid sawe that his seruants whisperd, Dauid perceined that the childe was dead: therefore Dauid sayd vnto his seruants, Is the childe dead? And they sayd, he is dead.

20 Then Dauid arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

21 Then sayd he to his seruants vnto him, What thing is this, that thou hast done? thou diddest fast and weepe for the childe, while it was aliuē, but when the childe was dead, thou didst rise vp, and eate meate.

22 And he sayd, While the childe was yet aliuē, I fasted and wept: for I sayd, Who can tell whether God will haue mercy on me, that the childe may liue?

23 But now he being dead, wherefore should I now fast? Can I bring him againe any moze? I shall goe to him, but hee shall not returne to me.

24 And Dauid comforted Bath-sheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and hee called his name Salomon: also the Lord loued him.

25 For the Lord had sent by † Nathan the Prophet: therefore he called his name Iedidiah, because the Lord loued him.

26 Then Joab fought against Rabbah of the children of Ammon, and tooke the citie of the kingdome.

27 Therefore Joab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of waters.

28 Now therefore gather the rest of the people together, and besiege the citie, that thou mayest take it, lest † the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And hee tooke their Kings crowne from his head, (which weighed a talent of gold, with precious stones) and it was set on Dauids head: and hee brought away the spoile of the citie in exceeding great abundance.

31 And hee caried away the people that was therein, and put them vnder sawes and vnder yron hartowes, and vnder axes of yron, and cast them into the tile kilne: euen thus did hee with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

Now after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was Tamar, Amnon the sonne of Dauid loued her.

2 And Amnon was so foze bered that he fell sicke for his sister Tamar: for shee was

a virgine, and it seemed hard to Amnon to doe any thing vnto her.

3 But Amnon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtil man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day? wilt thou not tell mee? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Jonadab sayd vnto him, Lie downe on thy bed, and make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come and giue mee meate, and let her dress meate in my sight, that I may see it, and eate it of her hand.

6 So Amnon lay downe, and made himselfe sicke: and when the King came to see him, Amnon sayd vnto the King, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, See now to thy brother Ammons house, and dress him meate.

8 So Tamar went to her brother Ammons house, and he lay downe: and shee tooke flour and knead it, and made cakes in his sight, and did bake the cakes.

9 And shee tooke a panne, and powdered them out before him, but he would not eate. Then Amnon sayd, Cause ye euery man to goe out from mee: so euery man went out from him.

10 Then Amnon sayde vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had set them before him to eate, hee tooke her, & layd vnto her, Come, lie with me, my sister.

12 But she answered him, Nay, my brother, doe not force mee: for no such thing ought to bee done in Israel: comint not this solly.

13 And she said, Whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee speake to the King, for he will not denie me vnto thee.

14 Howbeit, he would not hearken vnto her voice, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly, so that the hatred wherewith hee hated her, was greater then the loue, wherewith hee had loued her: and Amnon layd vnto her, Up, get thee hence.

16 And she answered him, There is no cause: this euill (to put me away) is greater then the other that thou didst vnto mee: but he would not heare her,

17 But called his seruant that serued him, and sayd, Put this woman now out from me, and locke the dooze after her.

18 And shee had a garment of diuers colours vpon her: for with such garments were the Kings daughters that were

b And therefore kept in her fathers house, as virgins were accustomed,

c Here we see that there is no enterprife to wicked, that can lacke counsell to further it,

d Meaning, some delicate & daintie meate,

Or, paste.

e That is, shee serued them on a dish,

f For the wicked are ashamed to doe that before men, which they are not afraid to committ in the sight of God.

Leuit 18.9.

Or, how shall I put away my shame?

g As a lewd and a wicked person.

Or, for this cause

Or, boy.

h For that which was of diuers colours or pieces in those dayes, was had in greatest estimation, Gen. 37.3. iudg. 5.30.

I Shewing that our lamentations ought not to be excessive, but moderate: and that we must praise God in all his doings, As they which considered not that God granteth many things for the fobs and teares of the iustfull.

n By this consideration he appeased his sorow.

Matt. 1.6. o To wit, the Lord, 1. Chron. 22.9.

†Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

1. Chron. 22.9. Or, the chiefe citie.

r That is, the chiefe citie, and where all the conduits are, is as good as taken, †Ebr. my name be called vpon it.

1. Chron. 20.2.

† That is, three-score pound after the weight of the common talent.

e Signifying, that as they were malicious enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister both by father & mother, and Ammons onely by father.



were virgins, apparelled.) Then his ſeruant brought her out, and locked the dooze after her.

19 And Tamar put aſhes on her head, & rent the garment of diuers colours which was on her, and ſaide her hand on her head, and went her way crying.

20 And Abfalom her brother ſaid vnto her, haſt Amnon thy brother bin with thee? Now yet bee ſtill, my ſiſter: hee is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abfaloms houſe.

21 ¶ But when King Dauid heard all theſe things, he was very wroth.

22 And Abfalom ſaid vnto his brother Amnon neither good nor bad: for Abfalom hated Amnon, becauſe hee had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abfalom had ſheepe-ſhearers in ¶ Baal-hazor, which is beſide Cphraim, and ¶ Abfalom called all the kings ſonnes.

24 And Abfalom came to the king, and ſaid, Behold now, thy ſeruant hath ſheepe-ſhearers: I pray thee, that the king with his ſeruants would goe with thy ſeruant.

25 ¶ But the king answered Abfalom, Nay my ſonne, I pray thee, let vs not goe all, leſt we bee chargeable vnto thee. ¶ Yet Abfalom lay ſore vpon him: howbeit hee would not goe, but ¶ thanked him.

26 ¶ Then ſaid Abfalom, ¶ But, I pray thee, ſhall not my brother Amnon goe with vs? And the king answered him, ¶ Why ſhould he goe with thee?

27 ¶ But Abfalom was inſtant vpon him, and hee ſent Amnon with him, and all the kings children.

28 ¶ Now had Abfalom commanded his ſeruants, ſaying, ¶ Marke now when Ammons heart is merie with wine, and when I lay vnto you, ſmite Amnon, kill him, feare not, for hee auer not: ¶ I commaunded you: bee bold therefore, and play the men.

29 And the ſeruants of Abfalom did vnto Amnon as Abfalom had commaunded: and all the kings ſonnes aroſe, and every man gaue by vpon his ſiſtle, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abfalom hath ſlaine all the kings ſonnes, & there is not one of them left.

31 ¶ Then the king aroſe, and tare his garments, and lay on the ¶ ground, and all his ſeruants ſtood by with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother answered, and ſaid, ¶ Let not my lord ſuppoſe that they haue ſlaine all the young men the kings ſonnes: for Amnon onely is dead, becauſe Abfalom had reported ſo ſince he forced his ſiſter Tamar.

33 ¶ Now therefore let not my lord the king ¶ take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: ¶ for Amnon onely is dead.

34 ¶ ¶ Then Abfalom fled: and the young man that kept the watch, liſt by his eyes: ¶ & looked, and behold, there came much people by the way of the hill ſide ¶ behind him.

35 And Ionadab ſaid vnto the king, ¶ Be-

hold, the kings ſonnes come: as thy ſeruant ſaid, ¶ ſo it is.

36 And aſſoone as hee left ſpeaking, behold, the kings ſonnes came, and liſt by their voices, and wept: and the king alſo and all his ſeruants wept exceedingly ſore.

37 ¶ But Abfalom fled away, and went to ¶ Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 ¶ So Abfalom fled, and went to Geſhur, and was there three yeeres.

39 ¶ And king Dauid ¶ deſired to goe forth vnto Abfalom, becauſe hee was pacified concerning Amnon, ſeeing hee was dead.

C H A P. XIII.

2 Abfalom is reconciled to his father by the ſubtiltie of Joab. 24 Abfalom may not ſee the kings face. 25 The beaſtie of Abfalom. 30 He cauſeth Toabs corne to be burnt, and is brought to his fathers preſence.

¶ Then Joab the ſonne of Teruah perceived that the kings ¶ heart was toward Abfalom,

2 ¶ And Joab ſent to Tekoah, and brought thence a ¶ ſubtil woman, and ſaid vnto her, I pray thee, ſaine thy ſelfe to mourne, and now put on mourning apparell, and ¶ auoynt not thy ſelfe with oyle: but bee as a woman that had now long time mourned for the dead,

3 ¶ And come to the king, and ſpeake on this manner vnto him: (for Joab ¶ taught her what ſhee ſhould ſay.)

4 ¶ ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did ¶ obedience, and ſaid, ¶ Helpe, O king.

5 ¶ ¶ Then the king ſaid vnto her; ¶ What alleth thee? And ſhe answered, ¶ I am indeed a ¶ widow, and mine husband is dead:

6 ¶ And thine handmaid had two ¶ ſonnes, and they two ſtrone together in the field: (and there was none to part them) ſo the one ſtrone the other, and ſlew him.

7 ¶ And behold, the whole family is riſen againſt thine handmaid, and they ſaid ¶ Deliuer him that ſnot his brother, that we may kill him for the ¶ ſoule of his brother whom he ſlew, that wee may deſtroy the verre alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine husband neither name nor poſteritie vpon the earth.

8 ¶ And the king ſaid vnto the woman, ¶ Goe to thine houſe, and I will ¶ giue a charge for thee.

9 ¶ ¶ Then the woman of Tekoah ſaid vnto the king, ¶ My lord, O king, this ¶ treſpaſſe be on mee, and on my fathers houſe, and the king and his thorne bell ¶ guiltleſſe.

10 ¶ And the king ſaid, ¶ Bring him to mee that ſpeaketh againſt thee, and hee ſhall touch thee no more.

11 ¶ ¶ Then ſaid ſhe, I pray thee, let the king ¶ remember the Lord thy God, that thou wouldſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And hee answered, ¶ As the Lord liueth, there ſhall not one haire of thy ſonne fall to the earth.

12. ¶ Then

o That onely Amnon is dead,

p For Maachab his mother was the daughter of this Talmai, Chap. 3. 3 ¶ Or, ceaſed.

a That the king fauoured him.

¶ Or, wiſe.

b In token of mourning: for they vſed any thing to ſeeme cheerefull.

¶ Ebr put words in her mouth.

¶ Ebr. ſaue.

¶ Ebr. a widow woman.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abfalom.

d Becauſe hee hath ſlaine his brother, hee ought to be ſlaine according to the law, Gene. 9. 6, exod. 2. 1. 2.

e As touching the breach of the law, which puniſheth blood, let me beare the blame.

¶ Or, innocent. f Swear that they ſhall not reuenge the blood, which are many in number.

i For though he conceiued iudgement vengeance in his heart, yet he diſsembled it till occaſion ſerued, and comforted his ſiſter;

¶ Or, in the plains of Hazor.

k To wit, to a banquet, thinking thereby to fulfill his wicked purpoſe.

¶ Ebr. bleſſed. l Pretending to the king, that Amnon was moſt deare vnto him.

m Such is the pride of the wicked maſters, that in all their wicked commandments they thinke to be obeyed.

n Lamenting, as hee that felt the wrath of God vpon his houſe, Chap. 12. 10.

¶ Ebr. becauſe it was put in Abfaloms mouth. ¶ Or, take it to heart. ¶ Or, be.

¶ Or, one after another.



g Why doest thou giue contrarie sentence in thy soune Absalom?

h Or, accept; h God hath provided wayes (as sanctuaries) to saue them oft times, whom man iudgeth worthy death. i For I thought they would kill this mine heire,

k Ebr. rest. k Is of great wisdom to discern right from wrong

l Hast thou not done this by the counsell of Ioab?

m By speaking rather in a parable then plainly. n Or, none can hide ought from the king. n I haue granted thy request.

o Ebr. blessed.

o Covering hereby his affection, and shewing some part of iustice to please the people.

12 Then the woman said, I pray thee, let thine handmaide speake a word to my lord the king. And he said, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? or why doeth the king, as one which is faultie, speake this thing, that he will not bring againe his banished?

14 For we must needs die, and we are as water spilt on the ground, which cannot bee gathered vp againe: neither doeth God spare any person, yet doeth hee appoint meanes, not to cast out from him, him that is expelled.

15 Nowe therefore that I am come to speake of this thing vnto my lord the king, the cause is, that the people I haue made mee afraide: therefore thine handmaide said, Now will I speake vnto the king: it may be that the king will performe the request of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy mee, and also my soune from the inheritance of God.

17 Therefore thine handmaide said, The word of my lord the king shall nowe bee I comfortable: for my lord the king is euen as an Angel of God in hearing of good and bad: therefore the Lord thy God bee with thee.

18 Then the king answered, and said vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not<sup>1</sup> the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liueth, my lord the king, I wil not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for euen thy seruauit Ioab bade me, and he put all these words in the mouth of thine handmaide.

20 For to the intent that I should change the forme of speech, thy seruauit Ioab hath done this thing: but my lord is wise according to the wisdom of an Angel of God, to vnderstand all things that are in the earth.

21 And the king said vnto Ioab, Behold now, I haue<sup>o</sup> done this thing: go then, and bring the young man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe, and thanked the king. Then Ioab said, This day thy seruauit knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his seruauit.

23 And Ioab arose, and went to Gethur, and brought Absalom to Ierusalem.

24 And the king said, Let him<sup>o</sup> turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to bee so much praised for beautie as Absalom: from the sole of his foote euen to the top of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeeres end he polled it: because it was

too heauie for him, therefore he polled it) hee weighed the haire of his head at two hundred shekels by the kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 So Abiaion dwelt the space of two yeeres in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the king, but he would not come to him: and when he sent againe, hee would not come.

30 Therefore hee said vnto his seruants, Behold, Ioab hath a field by my place, and hath barley therein: goe, and let it go on fire: and Absaloms seruants set the field on fire.

31 Then Ioab arose, and came to Absalom, vnto his house, and said vnto him, Wherefore haue thy seruants burnt my field with fire?

32 And Absalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king for to say, Wherefore am I come from Gethur? It had beene better for mee to haue bene there still: now therefore let me see the kings face: and if there bee any trespass in me, let him kill me.

33 Then Ioab came to the king, and told him: and hee called for Absalom, who came to the king, & bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

2 The practises of Absalom to aspire to the kingdom. 1. Dauid and his flee: 31 Dauids prayer. 34 Hushais sent to Absalom to discauer his counsell.

After this, Absalom prepared him chariots and horses, and sitty men to runne before him.

2 And Absalom rose by early, and stood hard by the entering in of the gate: and euery man that had any matter, and came to the king for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? And hee answered, Thy seruauit is of one of the tribes of Israel.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Absalom said mozcouer, O that I were made iudge in the land, that euery man which hath any matter or controuersie, might come to mee, that I might doe him iustice.

5 And when any man came neere to him, and did him obeysance, hee put forth his hand, and tooke him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the king for iudgement: so Absalom stole the hearts of the men of Israel.

7 And after fortie yeeres, Absalom said vnto the king, I pray thee, let me goe to Hebron, and render my vow which I haue vowed vnto the Lord.

8 For thy seruauit vowed a vow when I remained in Gethur, in Aram, saying, If the Lord shall bring mee againe in dede to

p Which weighed sixe pound foure ounces, after halfe an ounce the shekel.

q Or, poss. ston. q The wicked are impatient in their affections and spare no vnlawfull meanes to compass them,

r If I haue offended by reuenging my sisters dishonour: thus the wicked iustifie themselves in their euill.

t Ebr. made him. a Which were as a guard to see forth his estate.

Or, controuersie.

b That is, noting of what citie or place he was.

c Thus by flatter, flatterie and faire promises, the wicked seeke preferment.

d By inticing them from his father to himselfe counting from the time that the Israelites had asked a king of Samuel.



f By offering a peace offering, which was lawfull to doe in any place,

to Ierusalem, I will ferve the Lord.  
9 And the king laid vnto him, Goe in peace. So he arose and went to Hebron.

10 ¶ Then Abfalom sent spies throughout all the tribes of Israel, saying, When ye heare the found of the trumpet, ye shall say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundred men out of Ierusalem, that were called: e they went in their simplicitie, knowing nothing.

12 Also Abfalom sent for Ahitophel the Gilonite Davids counsellor, from his citie Giloh, while he offered sacrifices: and the treason was great: for the people increased still with Abfalom.

13 Then came a messenger to David, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then David laid vnto al his seruants that were with him at Ierusalem, Arise, and let vs flee: for we shal not escape from Abfalom: make speed to depart, lest hee come suddenly and take vs, and bring euill vpon vs, and hitte the citie with the edge of the sword.

15 And the kings seruants sayde vnto him, Behold, thy seruants are ready to doe according to all that my lord the king shall appoint.

16 So the king departed and al his household after him, and the king left ten concubines to keepe the house.

17 And the king went forth, and all the people after him, and tarried in a place far off.

18 And all his seruants went about him, and all the Cherethites, and all the Pelishtites, and all the Gittites. euen like hundred men which were come after him from Gath, went before the king.

19 Then said the king to Ittai the Gittite, Wherefore comest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.

20 Thou comest yester day, and should I cause thee to wander to day? goe with vs: I will goe whither I can: therefore returne thou, and carry againe thy brethren: mercy and clemency be with thee.

21 And Ittai answered the King, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely will thy seruant be.

22 Then David said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the country wept with a loud voyce, and all the people went forward, but the king passed ouer the brooke Kidon: and all the people went one toward the way of the wilderness.

24 ¶ And loe, Zadok was there, and all the Leuites with him, bearing the Arke of the Couenant of God, and they let downe the Arke of God, and Abiathar went vntill the people were all come out of the citie.

25 Then said the king vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew mee both it, and the Tabernacle thereof.

26 But if he thus say, I haue no delight in thee, behold, here am I, let him doe to me as seemeth good in his eyes.

27 The king laid againe vnto Zadok the Priest, Art not thou a Seer? returne into the citie in peace, and your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Behold, I will tarrie in the fieldes of the wilderness: untill there come some word from you to be told me.

29 Zadok therefore and Abiathar carried the Arke of God againe to Ierusalem, and they tarried there.

30 And David went by the mount of Olives, and wept as he went vp, and had his head covered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one told David, saying, Ahitophel is one of them that haue conspired with Abfalom: And David said, O Lord, I pray thee, turne the counsell of Ahitophel into foolishnesse.

32 ¶ Then David came to the top of the mount where hee worshipped God, and behold, Hushai the Archite came against him with his coat sojned, and hauing earth vpon his head.

33 Unto whom David said, If thou goe with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Abfalom, I will be thy seruant, O King, (as I haue bene in times past thy fathers seruant, so will I now be thy seruant) then thou mayest bring me the counsell of Ahitophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priestes? therefore whatsoever thou shalt heare out of y kingdoms house, thou shalt shew to Zadok and Abiathar the Priestes.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shalt ye send me euery thing that ye can heare.

37 So Hushai Davids friend went into the city: and Abfalom came into Ierusalem.

CHAPTER XVI.

1 The infidelity of Zaba, 5 Shimei curseth David. 19 Hushai cometh to Abfalom. 21 The counsell of Ahitophel for the concubines.

When David was a little past the top of the hill, beheld, Ziba the seruant of Nephthiboseth met him with a couple of asses laden, & vpon them two hundred cakes of bread, and an hundred bunches of raisins, and an hundred of dried figs, and a bottell of wine.

2 And the king said vnto Ziba, What meanest thou by these? And Ziba said, They be asses for the kings household to ride on, and bread and dried figs for the young men to eate, and wine that the saint may drinke in the wilderness.

10r, his Tabernacle. The faithful in all their afflictions shew themselves obedient to Gods will. 1. Sam. 9. 9.

f With ashes and dust in the signe of sorrow.

The counsell of the crafty worldlings doeth more harme then the open force of the enemy.

u Though Hushai displeas'd here at the kings request, yet may we not vse this example to excuse our dissimulation.

a Which was the hill of Olives. Chap. 15. 30.

10r, figge cakes. b Commonly there are no viler traitours then they which vnder preence of friendship accuse others.

h Whose heart he saw that Satan had to possess'd, that hee would leaue no mischief vntempted.

¶ Ebr. went and increased.

¶ Ebr. at his feet.

¶ Or. house.

1 To wit, from Ierusalem.

k These were as the kings garde, or as some write, his counsellors.

l Who as some write, was the kings sonne of Gath.

m Meaning, them of his family.

n God requite thee thy friendship and fidelity.

o To wit, the six hundred men.

p Which was the charge of the Cohabites, Num. 4. 4.

q To stand by the Arke.



3 And the King sayd, But where is thy masters sonne? Then Ziba answered the king, Behold, hee remaineth in Jerusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the king to Ziba, Behold, thine are all that pertained unto Absithophel. And Ziba said, I beseech thee, let me find grace in thy sight, my lord, the King.

5 And when king David came to Bahuzin, behold, thence came out a man of the family of the house of Saul, named Shimei the sonne of Sera: and he came out and cursed.

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the men of warre were on his right hand, and on his left.

7 And thus said Shimei when hee cursed, Come forth, come forth thou & murdherer and wicked man.

8 The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdome into the hand of Absalom thy sonne: and behold, thou art taken in thy wickednesse, because thou art a murdherer.

9 Then said Abisshai the sonne of Neriah vnto the king, Why doest thou dead dogge curse my Lord the king? let me goe, I pray thee, and take away his head.

10 But the king said, What have I to doe with you, ye sonnes of Jerusalem? for hee curseth, euen because the Lord hath bidden him curse David: Who dare the say, Wherefore hast thou done so?

11 And David said to Abisshai, and to all his seruants, Behold, my sonne, which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and s doe mee good for his curling this day.

13 And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him, weary, and refreshed themselves there.

15 And Absalom, and all the people, the men of Israel came to Jerusalem, and Athithophel with him.

16 And when Hushai the Archite Dautds friend was come by vnto Absalom, Hushai said vnto Absalom, & God saue the king, God saue the king.

17 Then Absalom said to Hushai, Is this thy kindnesse to thy friend? Why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whome the Lord, and this people, and all the men of Israel chuse, his will I be, and with him will I dwell.

19 And & moreover vnto whome shall I doe fence? not to his sonne? As I serued befoze thy father, so will I befoze thee.

20 Then spake Absalom to Athithophel, Giue counsell what we shall doe.

21 And Athithophel said vnto Absalom, Goe in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the handes of all that are with thee, shall be strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsell of Athithophel which hee counselled in those dayes, was like as one had asked counsell at the oracle of God: so was all the counsell of Athithophel both with David and with Absalom.

CHAP. XVII.

7 Athithophels counsell is ouerthrowen by Hushai 14 The Lord had so ordered. 19 The Priests sonnes are hid in the well. 22 David goeth ouer Jordan. 23 Athithophel hangeth himselfe. 27 They bring viuals to David.

MOREouer Athithophel said to Absalom, Let mee chuse out now twelue thousand men, and I will yu and follow after David this night.

2 And I will come vpon him: for hee is weary, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely.

3 And I will bring againe at the people vnto thee, and when all shall returne, (the man whom thou seekest, being slaine) all the people shall be in peace.

4 And the saying & pleaded Absalom well, and all the Elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he saith.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Athithophel hath spoken thus: shall wee doe after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsell that Athithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be strong men, and are chased in minde, as a beare robbed of her whelpes in the field: also thy father is a valiant warriour, and wil not lodge with the people.

9 Behold, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shall heare and say, The people that follow Absalom, & be ouerthrowen.

10 Then hee also that is valiant, whose heart is as the heart of a lyon, shall shrink and faint: for all Israel knoweth that thy father is valiant, and they which bee with him stout men.

11 Therefore my counsell is that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the land of the Sea in number, and that thou go to battell in thine owne person.

12 So shall wee come vpon him in some place, where wee shall find him, and we will vpon him, as the dew-falleth on the ground:

k Suspecting the change of the kingdome, and so his owne ouerthrow, he giueth such counsell, as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority. l It was so esteemed for the success therof.

a The wicked are so greedy to execute their malice that they leaue none occasion that may further the same.

b Meaning, David.

† Ebr. was right in the eyes of Absalom.

† Ebr. what is in his mouth.

|| Or, giuen such counsell.

c Hushai sheweth himselfe faithfull to David, in that he reprooueth this wicked counsell and purpose. || Or, stary at night.

† Ebr. haue a breach or ruine.

† Ebr. mele.

|| Or, we wil camp against him.

† Ebr. I worship.

c Which was a citie in the tribe of Benjamin.

d That is, round about him.

† Ebr. man of blood.

† Ebr. man of Be-hal.

e Reproching him as though by his meancs Ithoboth and Abner were slaine. 1. Sam. 24. 15. and chap. 3. 8.

f David felt that this was the iudgment of God for his finnes, and therefore humbleth himselfe to his rod.

|| Or, my teares.

g Meaning, that the Lord will send comfort to his when they are oppressed.

h To wit, at Bahurim.

† Ebr. let the king liue.

i Meaning, David.

† Ebr. she second time.



ground : and of all the men that are with him, we will not leave him one.

13 Moreover, if he be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will draw it into the river, untill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better then the counsell of Ahithophel : for the Lorde had determined to destroy the good counsell of Ahithophel, that the Lorde might bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel and the Elders of Israel counsell Absalom : and thus and thus hath I counsell'd.

16 Now therefore send quickly, and shew Dauid, saying, Earie not this night in the fields of the wilderness, but rather see thee ouer, least the king be deuoured, and all the people that are with him.

17 ¶ Howe Jonathan and Ahimaaz a-bode by the well of Rogel : (for they might not see liene to come into the citie) and a maide went, and told them, and they went and shewed king Dauid.

18 Neuertheless a yong man saw them, and told it to Absalom : therefore they both departed quickly, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wise tooke and spread a covering ouer the welles mouth, and spread ground coare thereon, that the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They bee gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And alsoo as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Up, and get you quickly ouer the water : for such counsell hath Ahithophel giuen against you.

22 Then Dauid arose, and all the people that were with him, and they went ouer Jordan, untill the dawning of the day, so that there lacked not one of them, that was not come ouer Jordan.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, hee sadled his asse, and arose, & hee went home vnto his citie, and put his boult in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Bahaimain. And Absalom passed ouer Jordan, he, and all the men of Israel with him.

25 And Absalom made Amasa captain of the hoste in the stead of Joab : which Amasa was a mans sonne named Ichja an Israelite, that went in to Abigail the daughter of Nabal, sister to Jeremiah Joabs mother,

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Bahaimain, Shobi the sonne of Nahab, and Bachir the sonne of Amiel, and Barzillai the Gileadite out of Rogel, and Brought beds and baulins, and earthen vessels, and wheate, and barley, and flour, and parched coare, and beanes, and lentilles, and parched coare.

28 And they brought honie, and butter, and sheepe, and cheefe of kine for Dauid and for the people that were with him, to eat: for they saide, The people is hungrie, and wearie, and thirstie in the wilderness.

CHAP. XVIIII.

2 David divideth his armie into three partes. 9 Absalom is hanged. flaine, and cast into a pit. 33 David lamenteth the death of Absalom.

¶ Then Dauid numbred the people that were with him, and set ouer them capitaines of thousandes, and captaines of hundredeths.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abisai Joabs brother the sonne of Zeruah : and the other third part vnder the hand of Ittai the Gittite : and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth : for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine : but thou art now worth ten thousand of vs : therefore now it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that will I doe. So the king stood by the gate side, and all the people came out by hundredeths, and by thousandes.

5 And the king commaunded Joab and Abisai, and Ittai, saying, Embrace the yong man Absalom gently for my sake : and al the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battell was in the wood of Ephraim :

7 Where the people of Israel were slaine before the seruants of Dauid : so there was a great slaughter that day, even of threentie thousand.

8 ¶ For the battell was scattered ouer all the countrey : and the wood deuoured much more people that day, then did the sword.

9 ¶ Now Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken by it betwene the heauen and the earth : and the mule that was vnder him, went away.

10 And one that saw it tolde Joab, saying, Behold, I sawe Absalom hanged in an oke.

11 Then Joab said vnto the man that tolde

o God sheweth himselfe most liberall to his when they seeme to be vncertainly destitute

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the in solencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites, (as some say) fed their cattell beyond Jordan in this wood

¶ This is a terrible example of Gods vengeance against them that are rebels or disobedient to their parents,

For, commanded. d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsell of Hushai he went to the battell where he was destroyed

f That is, ouer Jordan.

¶ Or, the well of Rogel. g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chaldee text readeth, Now they haue passed the Jordan.

k To wit, to pursue thee with all haste.

l They traueiled all night, and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is powred on them which are enemies, traitours, or persecuters of his Church.

n Who was also called Ishai Dauids father.



Gene. 23. 15.

†Ebr. weigh up on mine hand.

†Ebr. a lie against my soule.

†Ebr. in the heart of Abfalom.

d For he had pitie of the people which was seduced by Abfaloms flatterie.

e Thus God turned his vaine glory to shame.

Gene. 14. 17. f It seemeth that God had punished him in taking away his children, Chap. 14. 27. †Ebr. iudged.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Abfaloms death.

h He fate in the gate of the citie of Mahanaim.

†Ebr. tidings are in his mouth.

tolde him. And hast thou indeed scene? why then diddest thou not there smite him to the ground, and I would haue giuen thee ten \*thekels of siluer, and a girdle?

12 Then the man sayde vnto Ioab, Though I should receive a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thee, and Abithai, and Itai, saying, Beware lest any touch the yong man Abfalom.

13 If I had done it, it had bene † the danger of my life: for nothing can bee hid from the king: yea, thou thy selfe wouldst haue bene against me.

14 Then said Ioab, I will not thus tarie with thee. And hee tooke three darts in his hand, and thrust them † throug Abfalom, while hee was yet aliue in the mids of the oke.

15 And ten seruants that bare Joabs armour, compassed about and smote Abfalom, and slew him.

16 Then Ioab d bledwe the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

17 And they tooke Abfalom, and cast him into a great pit in the wood, and layed a mnghty great heape of stones vpon him: and all Israel fed euey one to his tent.

18 Now Abfalom in his life time had taken and reared him vp a pillar, which is in the kings dale: for he said, I haue no sonne to keepe my name in remembrance. And hee called the pillar after his owne name, and it is called vnto this day, Abfaloms place.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the king tidings, that the Lord hath † deliuered him out of the hand of his enemies.

20 And Ioab sayd vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then said Ioab to Cushi, See, tell the king what thou hast scene. And Cushi bowed himselfe vnto Ioab, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Ioab, What I pray thee, if I also runne after Cushi? And Ioab said, Therefore now wilt thou runne, my sonne, seeing that thou hast no tidings to bring?

23 Per what if I runne? Then hee said vnto him, Run. So Ahimaaz ranne by the way of the plaine, and ouerwent Cushi.

24 Now Dauid fate betwene the two gates. And the watchman went to the top of the gate vpon the wall, and list vp his eyes, and saw, and behold, a man came running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, † he bringeth tidings. And hee came apace, and drew neere.

26 And the watchman saw another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, † See thin- keth the running of the foymost is like the running of Ahimaaz the sonne of Zadok. Then the king said, He is a good man, and commeth with good tidings.

28 And Ahimaaz called and said vnto the king, Peace bee with thee: and hee fell downe to the earth vpon his face before the king, and said, Blessed be the Lord thy God, who hath † hnt vp the men that list by their hands against my lord the king.

29 And the king said, Is the yong man Abfalom safe? And Ahimaaz answered, When Ioab sent the kings k seruant, and me thy seruant, I sawe a great tumult, but I knew not what.

30 And the king said vnto him, Turne aside, and stand here: so he turned aside, and stood still.

31 And behold, Cushi came, and Cushi said, † Tidings my lord the king: for the Lord hath deliuered thee this day out of the hand of all that rose against thee.

32 Then the king said vnto Cushi, Is the yong man Abfalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that yong man is.

33 And the king was l mooned, and went vp to the chamber ouer the gate, and wept: and as hee went, thus hee said, O my sonne Abfalom, my sonne, my sonne Abfalom: would God I had died for thee, O Abfalom, my sonne, my sonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Dauid is re- flored. 23 Shimei is pardoned. 24 Mephiboseth meeteth the king. 39 Barzillai departeth. 41 Is- rael stirueth with Iudah.

And it was told Ioab, Behold, the king A weepeth and mourneth for Abfalom.

2 Therefore the † victorie of that day was turned into mourning to all the people: for the people heard say that day, The king soroweth for his sonne.

3 And the people went that day into the citie secretly, as people confounded hide themselves when they see in battell.

4 So the king hid his face, and the king cried with a lowde voice, My sonne Abfalom, Abfalom my sonne, my sonne.

5 ¶ Then Ioab came into † the house to the king, and said, Thou hast shamed this day the faces of all thy seruants, which this day haue faued thy life, and the lines of thy lonnes and of thy daughters, and the lines of thy wines, and the lines of thy concubines,

6 In that thou lonest thine enemies, and hast thy friends: for thou hast declared this day, that thou regardest neither thy pprinces nor seruants: therefore this day I perceiue that if Abfalom had liued, and we al had died this day, that then it would haue † pleased thee well.

7 Now therefore vp, come out, and speake † comfortably vnto thy seruants: for I sweare by the Lord, Except thou come out, there will not tarie one man with thee this

†Ebr. I see the running.

i He had had ex- perience of his fidelitie, Chap. 17. 21.

†Or, deliuered up

k To wit, Cushi, who was an E- thiopian.

†Ebr. tidings is brought.

l Because hee considered both the iudgement of God against his sinne and could not otherwise hid his fatherly affection toward his sonne.

†Ebr. saluation or deliuerance

†Or, by stealth.

a As they doe that mourne.

b At Mahanaim

†Or, captiues.

†Ebr. benee right in thine eyes.

†Ebr. to the heart of thy seruants.



this noght: and that will be worke vnto thee, then all the euill that fell on thee from thy youth hitherto.

8 When the King arose, and sate in the gate: and they told vnto all the people saying, Behold, the King doth sit in the gate: and all the people came before the King, for Israel had sieden euery man to his tent.

9 Then all the people were at scriffe throughout all the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistins, and now he is fled out of the land for Absalom.

10 And Absalom, whom wee anoynted ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok, and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and say, Why are ye behind to bring the King againe to his house? (for the saying of all Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my flesh are yee: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God doe so to me & more also, if thou be not captaine of the host to me for euer in the roome of Ioab.

14 So hee bowed the heartes of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 So the King returned, and came to Iordan. And Iudah came to Gilgal, for to goe to meete the King, and to conduct him ouer Iordan.

16 And S. Shimeg the sonne of Gera the sonne of Jerim, which was of Bahurim, hastned and came downe with the men of Iudah to meete King Dauids.

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his siterne sonnes and twentie seruants with him: and they went ouer Iordan before the King.

18 And there went ouer a boate to carie ouer the Kings household, and to doe him pleasure. Then Shimeg the sonne of Gera fell before the King, when he was come ouer Iordan.

19 And said vnto the King, Let not my lord impute wickednesse vnto mee, nor remember the thing that thy seruant did wickedly when my lord the King departed out of Ierusalem, that the king should take it to his heart.

20 For thy seruant doeth knowe, that I haue done amisse: therefore beholde, I am the first this day of all the house of Ioseph, that am come to goe downe to meete my lord the King.

21 But Abisgai the sonne of Neriah answered, and said, Shall not Shimeg die for this, because hee cursed the Lords anoynted?

22 And Dauid said, What haue I to doe with you, ye sonnes of Neriah, that this day ye should be aduersaries vnto mee? Shall there any man die this day in Israel? for doe

not I know, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimeg, Thou shalt not die: and the King swore vnto him.

24 And Mephibosheth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill hee returned in peace.

25 And when hee was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest thou not with mee, Mephibosheth?

26 And hee answered, My lord the king, my seruant deceiued me: for thy seruant said, I would haue mine asse saddled to ride thereon, for to goe with the King, because thy seruant is lame.

27 And hee hath accused thy seruant vnto my lord the King: but my lord the King is as an Angel of God: doe therefore thy pleasure.

28 For all my fathers house were dead men before my lord the King, yet didst thou set thy seruant among them that did eat at thine owne table: what right therefore haue I yet to critic any more vnto the King?

29 And the King saide vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou, and Ziba diuide the lands.

30 And Mephibosheth sayde vnto the King, Yea, let him take all, seeing my lord the King is come home in peace.

31 Then Barzillai the Gileadite came downe from Rogelin, and went ouer Iordan with the King, to conduct him ouer Iordan.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided the King of sustenance, while hee lay at Mahanaim: for he was a man of very great substance.

33 And the King said vnto Barzillai, Come ouer with mee, and I will feede thee with me in Ierusalem.

34 And Barzillai said vnto the King, How long haue I to liue, that I should goe vp with the King to Ierusalem?

35 I am this day fourescore yeere old: and can I discern betwene good or euill? What thy seruant any taste in that I eat, or in that I drinke? Can I heare any more the voice of singeing men and women? wherefore then should thy seruant bee any more a burden vnto my lord the King?

36 Thy seruant will goe a litle way ouer Iordan with the King, and why will the King recompense it me with such a reward?

37 I pray thee, let thy seruant turne back againe, that I may die in mine owne citie, and bee buried in the graue of my father and of my mother: but beholde thy seruant Chimham, let him goe with my lord the King, and doe to him what shall please thee.

38 And the King answered, Chimham shall goe with me, and I wil doe to him that thou shalt be content with: and what soeuer

k By my hands or during my life, as reade s. King. 2. 8, 9.

l When Mephibosheth being at Ierusalem had met the King.

Chap. 16. 3.

m Able for his wisdom to iudge in all matters.

n Worthy to die for Sauls cruelty towards thee.

o Dauid did euill in taking his lands from him before he knew the cause, but much worse, that knowing the truth he did not restore them.

† Ebr. how many dayes are the yeeres of my life?

p He thought it not meete to receiue benefits of him to whom he was not able to doe seruice a gaine.

q My sonne.

e Where the most resort of the people haunted.

d Every one blamed another, and stroue who should first bring him home.

e That they should reprove the negligence of the Elders, seeing the people were so forward.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

g Who had before reuiled him, Chap. 16. 13.

Chap. 16. 2.

Chap. 16. 15. h For in his aduersitie he was his most cruel enemy, and now in his prosperitie seeketh by flatterie to creepe into fauour. i By Ioseph he meant Ephraim, Manassch, and Benjamin (whereof he was) because these three were vnder one standard, Numb. 2. 18.



[Or, chuse. thou shalt I require of me, that I will doe for thee.

39 So all the people went over Jordan: and the King passed over: and the King killed Barzillai, and blessed him, and hee returned vnto his owne place.

40 C Then the king went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of I Israel.

41 And beholde, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer Jordan?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue wee eaten of the kings cosh, or haue wee taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten partes in the king, and haue also more righte to Dauid than thee yet, Why then didst thou despise vs, that our aduise should not be first had in restoring our king? And the words of the men of Iudah were fiercer then the words of the men of Israel.

[Or, haue not wee first spoken to bring home the king? vers. 11.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Iob killeth Amasa traitorously. 22 The head of Sheba is deliuered to Iob. 23 Dauids chiefe officers.

a Where the ten tribes contended against Iudab, b As they of Iudab say, c He thought by speaking contemptuously of the King, to stir the People rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him, d From Gilgal, which was neere Iorden.

1 When there was come a wicked man, (named Sheba the son of Bichzi, a man of Ienini) and he blew the trumpet, and said, We haue no part in Dauid, neither haue wee inheritance in the sonne of Ithai: every man to his tents, O Israel.

2 So every man of Israel went from Dauid, and followed Sheba the sonne of Bichzi: but the men of Iudah clane fast vnto their king, from Jordan euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke the ten women his concubines, that he had left behind him to keepe the house, and put them in ward, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhood.

4 C Then said the king to Amasa, Assemble mee the men of Iudah within thre dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid said vnto Abithai, Now shalt Sheba the sonne of Bichzi doe vs more harme then did Absalom: take thou therefore thy Iobbs seruants, and follow after him, least hee get him walled cities, and escape vs.

7 And there went out after him Iobbs men, and the Cherethites and the Ielethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichzi.

8 When they were at the great stone,

which is in Sibron, Amasa went before them, and Iobbs garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loyies in the sheath, and as hee went, it vld to fall out.

9 And Iob said to Amasa, Art thou in health my brother? And Iobooke Amasa by the beard with the right hand to kille him.

10 But Amasa tooke no heed to the word that was in Iobbs hand: for therewith hee smote him in the fifth ribbe, and shed out his bowels to the ground, and smote him not the second time: so he died. Then Iob and Abithai his brother followed after Sheba the sonne of Bichzi.

11 And one of Iobbs men stood by him, and said, We that fauoureth Iob, & hee that is of Dauids part, let him goe after Iob.

12 And Amasa wallowed in blood in the mids of the way: and when the man sawe that all the people stood still, he removed Amasa out of the way into the field, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13 C When hee was removed out of the way, euery man went after Iob, to follow after Sheba the sonne of Bichzi.

14 And hee went thoway all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mound against the cite, and the people thereof stood on the rampier, and all the people that was with Iob, destroyed and cast downe the wall.

16 Then cried a wife woman out of the cite, Heare, heare, I pray you, say vnto Iob. Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman said, Art thou Iob? And hee answered, Yea. And she said to him, Heare the words of thine handmaide. And he answered, I do heare.

18 Then she spake thus, They spake in the old time, saying, They should alke of Abel. And so haue they continued.

19 I am one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a cite, and a woman in Israel: why wilt thou denounce the inheritance of the Lord?

20 And Iob answered, and said, God forbid, God forbid it me, that I should denounce or destroy it.

21 The matter is not so, but a man of mount Ephzaim (Sheba the sonne of Bichzi by name) hath lste by his hand against the King, euen against Dauid: deliuer vs him onely, and I will depart from the cite. And the woman said vnto Iob, Beholde, his head shall bee thowen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisdom, and they cut off the head of Sheba the sonne of Bichzi, and cast it to Iob: then hee blew the trumpet, and they retired from the cite, every

g Which was his coat that he vied to weare in the warres.

† Ebr. peace.

† Ebr. doubled not his stroke.

h He stood by Amasa at Iobbs appointment.

i Vnto the cite Abel, which was neere to Bethmaachah,

k That is, he went about to ouerthrow it.

l She sheweth that the old custome was not to destroy a cite, before peace was offered, Deut. 20. 10, 11.

m She speaketh in the name of the cite.

n Hearing his fault told him, hee gaue place to reason, and required only him that was author of the reason.

† Ebr. they were scattered,

every



every man to his tent: and Joab returned to Jerusalem unto the king.

23 ¶ Then Joab was ouer all the hoste of Israel, and Benaiah the son of Jehoiada ouer the Cherethites and ouer the Pelethites.

24 And Adoram ouer the tribute, and Johaphat the sonne of Ahilud the recorder,

25 And Sheta was scribe, and Zadok and Abiathar the Priests.

26 And also Ira the Jairite was chiefe about Dauid.

#### CHAP. XXI.

1 Three deare yeeres. 9 The vengeance of the sinnes of Saul begineth on his seuen sonnes, which are hanged. 15 Foure great battels which Dauid had against the Philistims.

¶ Then there was a famine in the dayes of Dauid three yeres together: and Dauid asked counsell of the Lord, & the Lord answered, it is for Saul, and for his bloodie house, because he slew the Gibeonites.

2 ¶ Then the king called the Gibeonites, and said vnto them, (now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whom the children of Israel had swoyn: but Saul sought to slay them for his zeale toward the children of Israel and Iudah.)

3 And Dauid said vnto the Gibeonites, ¶ What shall I doe for you, and where with shall I make the atonement, that yee may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will haue no siluer nor gold of Saul, nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What yee shall say, that will I doe for you.

5 ¶ Then they answered the king, The man that consumed vs, and that imagined euill against vs (so that wee are destroyed from remaining in any coast of Israel,

6 Let seuen men of his sonnes be deliuered vnto vs, and we will hang them by vnto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I wil giue them.

7 ¶ But the king had compassion on Hephibosheth the sonne of Jonathan the sonne of Saul, because of the Lordes othe, that was betwene them, euen betwene Dauid and Jonathan the sonne of Saul.

8 ¶ But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom hee bare vnto Saul, euen Armoni and Hephibosheth, and the two sonnes of Michal the daughter of Saul, whom she bare to Adiel the sonne of Barzillai the Beholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged the in the mountaine before the Lord: so they died all seuen together, and they were slaine in the time of harvest, in the first dayes, and in the beginning of barley harvest.

10 ¶ Then Rizpah the daughter of Aiah tooke 7 sackcloth and hanged it by her vpon the rocke, from the beginning of harvest, vntill water dropped vpon them from the heauen, and suffered neither the birds of the aire to light on them by day, nor beasts of the field by night.

11 ¶ And it was told Dauid what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul & the bones of Jonathan his sonne from the citizens of Jabesh Gilead, which had stollen them from the street of Bethshan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul and the bones of Jonathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Jonathan his sonne buried they in the countrey of Benjamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commaunded, God was then appeared with the land.

15 ¶ Againe the Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid slained.

16 ¶ Then Ishi-benob which was of the sons of Haraphay (the head of whose speare weyed three hundred speckels of masse) euen hee being giued with a new sword, thought to haue slaine Dauid.

17 ¶ But Abithai the sonne of Zeruah succoured him, and smote the Philistin, and killed him. ¶ Then Dauides men swaue vnto him, saying, Thou shalt go no more out with vs to battell, lest thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistims at Gob: then Sibbechai the Hulathite slew Saph, which was one of the sonnes of Haraphay.

19 And there was yet another battell in Gob with the Philistims, where Ethanah the sonne of Jaere-ogim, a Bethlehemite slew Goliath the Gittite, the staffe of whose speare was like a weavers beame.

20 ¶ Afterward there was also a battell in Gath, where was a man of a great stature, and had on euery hand fire fingers, and on euery foote fire toes, foure and twentie in number: who was also the sonne of Haraphay.

21 And when hee reuiled Israel, Jonathan the son of ¶ Shimai the brother of Dauid slew him.

22 ¶ These foure were boone to Haraphay in Gath, and died by the hand of Dauid and by the hands of his seruants.

#### CHAP. XXII.

2 Dauid after his victories prayseth God. 8 The anger of God toward the wicked. 44 He propheseth of the reuersion of the Jewes, and vocation of the Gentiles.

¶ And Dauid spake the wordes of this song vnto the Lord, what time y Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

2 And he said, ¶ The Lord is my rocke and my fortecke, and hee that deliuereth mee.

names, he sheweth how his faith was strengthened in all tentations.

R 2 3 GOD

Chap. 8. 16.

o Either in dignitie, or familiaritie.

¶ Ebr. yeere after yeere.

¶ Ebr. fought the face of the Lord.

a Thinking to gratifie the people because these were not of the seed of Abraham

Iosh. 9. 3, 16, 17.

b Where with may your wrath be appeased, that you may pray to God to remoue this plague from his people?

c Saue only of Sauls stocke.

d Of Sauls kindmen.

e To pacifie the Lord.

1. Sam. 18. 3. and 20. 8, 42.

f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam. 18. 19.

g Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childre.

2. Sam. 6. 23.

¶ Ebr. fell.

g Which was in the moneth Abib or Nisan, which containeth part of March, and part of April.

h To make her a tent wherein she prayed to God to turne away his wrath.

i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified,

¶ Or. rest.

1. Sam. 31. 10.

k For here the Magistrate suffereth faults unpunished, there the plague of God lieth vpon the land.

l That is, of the race of Giants.

m Which amount to nine pound three quarters.

n For the glory and wealth of the countrey standeth in the preservation of the godly Magistrate.

o Called Gezer, and Saph is called Sippai, 1. Chron. 20. 4.

p That is, Lahmi the brother of Goliath, whom Dauid slew, 1. Chro. 20. 5.

1. Sam. 16. 9.

a In token of the wonderfull benefits, that he receiued of God.

Psal. 18. 2.

b By the diuersitie of these comfortable

names, he sheweth how his faith was strengthened in all tentations.



10r, rocke.

3 God is my strength, in him wil I trust: my shield, and the borne of my saluation, my hie tower and my refuge: my Saviour, thou hast saued me from violence.

4 I will call on the Lord, who is worthy to be prayled: so shall I bee safe from mine enemies.

5 For the panges of death haue compassed mee: the floods of vngodlinesse haue made me afraid.

6 The sorowes of the grave compassed me about: the snares of death overtooke me.

7 But in my tribulation did I call vpon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angry.

9 Smoke went out at his nostrils, and consuming fire out of his mouth: coles were kindled thereat.

10 Hee bowed the heauens also & came downe, and darkenesse was vnder his feet.

11 And hee rode vpon Cherub and did flie, and he was seene vpon the wings of the winde.

12 And he made darkenesse a tabernacle round about him, euen the gatherings of waters, and the cloudes of the aire.

13 At the brightnesse of his presence the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voyce.

15 Hee shot arrowes also, and scattered them: to wit, lightning & destroyed them.

16 The chanelles also of the sea appeared, euen the foundations of the world were discovered by the rebuking of the Lord, and at the blast of the breath of his nostrils.

17 He sent from aboue, and tooke me: hee drew me out of many waters.

18 He deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.

19 They presented me in the day of my calamitie, but the Lord was my stay,

20 And brought mee forth into a large place: hee deliuered me, because hee fauoured mee.

21 The Lord rewarded me according to my righteounesse: according to the purenesse of mine hands hee recompensed me.

22 For I kept the wayes of the Lord, and did not wickedly against my God.

23 For all his lawes were before mee, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednesse.

25 Therefore the Lord did reward mee according to my righteounesse, according to my purenesse before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.

28 Thus thou wilt saue the poore people: but thine eyes are vpon the haucie to humble them.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkenesse.

30 For by thee haue I broken through an holte, and by my God haue I leaped ouer a wall.

31 The way of God is vncorrupt: the word of the Lord is tried in theire: hee is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feet like r hinds feet, and hath set me vpon mine hie places.

35 He teacheth mine hands to fight, so that a bow of brass is broken with mine arms.

36 Thou hast also giuen me the shield of thy saluation, and thy louing kindnesse hath caused me to increafe.

37 Thou hast enlarged my steps vnder me, and my heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntill I had consumed them.

39 Pea, I haue consumed them and thrust them through, and they shal not arise, but shall fall vnder my feete.

40 For thou hast giued me with power to battel, and thou that rose against mee, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, euen vnto the Lord, but he answered them not.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the street, and did spread them abroad.

44 Thou hast also deliuered mee from the contentions of my people: thou hast preferred mee to be the head ouer nations: the people which I knew not, doe serue me.

45 Strangers shall bee in subiection to me, asloone as they heare, they shall obey me.

46 Strangers shall thinke away, and feare in their princ chambers.

47 Let the Lord live, and blessed be my strength: and God, euen the force of my saluation be exalted.

48 It is God that giueth mee power to reuenge me, and subdue the people vnder me,

49 And rescue me from mine enemies: (thou also hast lift mee vp from them that rose against mee, thou hast deliuered mee from the cruell man.

50 Therefore I wil praise thee, O Lord, among the nations, and will sing vnto thy Name.)

51 Hee is the tower of saluation for his king, and sheweth mercy to his anointed, euen to Dauid, and to his seed for euer.

## C H A P. XXIII.

1 The last wordes of Dauid. 6 The wicked shall be pluckt up as thornes. 8 The names and faces of his mightie men. 15 Hee desired water and would not drinke it.

These also bee the last wordes of Dauid, Dauid the sonne of Ishalayeth, euen the man who was set vp on hie,

o The manner that God vseth to succour his, neuer faileth.

p He vseth extraordinary means to make me winne most strong holds. Or, Steele.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked in their necessitie are compelled to flee to God, but it is too late.

s Meaning, of the Iewes, who conspired against mee.

t Not willingly obeying me, but dissemblingly.

u Let him shew his power, that he is the gouernour of all the world.

Rom. 15. 9.

Chap. 7. 13.

c As Dauid who was the figure of Christ) was by Gods power deliuered from all dangers: so Christ and his Church shall overcome most grieuous dangers, tyranny and death.

d That is, clouds and vapours.

e Lightning and thundring.

f So it seemeth when the aire is darke.

g To flie in a moment thorow the world.

h By this description of a tempest, he declareth the power of God against his enemies.

i He alludeth to the miracle of the red sea.

k I was so beset, that all means seemed to faile.

l Toward Saul, and mine enemies.

m I attempted nothing without his commandment.

n Their wickednesse is cause that thou seemest to forget thy wordes.

a Which he spake after that he had made the Psalm.



the Anoynted of the God of Iacob, and the sweete finger of Israel saith,

2 The Spirit of the Lord spake by mee, and his word was in my <sup>b</sup> tongue.

3 The God of Israel spake to mee, the strength of Israel said, Thou shalt beare rule ouer men, being iust, and ruling in the feare of God.

4 Euen as the morning light when the Sonne riseth, the morning, Day, without cloudes, so shall mine house bee, and not as the <sup>c</sup> graffe of the earth is by the bright raine.

5 For so shall not mine house bee with God: for hee hath made with me an euertlasting covenant, perfect in all points, & suret therefore al mine health and whole desire is, that he will not make it <sup>d</sup> grow so.

6 But the wicked shall bee euery one as thornes thrust away, because they cannot be taken with hands.

7 But the man that shall touch them, must be defended with yron, or with the shaft of a speare: and they shall be burnt with fire in the same place.

8 These bee the names of the mightie men whom Dauid had, hee that sate in the seate of <sup>e</sup> wisdom, being chiefe of the princes, was Adino of Gini, he slew eight hundred at one time.

9 And after him was <sup>f</sup> Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they <sup>g</sup> did fight the Philistins gathered there to battell, when the men of Israel were <sup>h</sup> gone by.

10 He arose and smote the Philistins vntill his hand was weare, & his hand <sup>i</sup> claued vnto the sword: and the Lord gaue great victorie the same day, and the people returned after him onely to spoyle.

11 After him was <sup>j</sup> Shamamah the sonne of Age the Hararite: for the Philistins assembled at a towne, where was a piece of a field full of lentiles, and the people fled from the Philistins.

12 But hee stood in the mids of the field, and defended it, and slew the Philistins: so the Lord gaue <sup>k</sup> great victorie.

13 Afterward thre of the thirtie captaines went downe, and came to Dauid in the harvest time vnto the cane of Avuliam, and the holte of the Philistins puched in the valley of <sup>l</sup> Rephatim.

14 And Dauid was then in an hold, and the garrison of the Philistins was then in Beth-lehem.

15 And Dauid <sup>m</sup> longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the holte of the Philistins, and drew water out of the well of Beth-lehem, that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but <sup>n</sup> powred it for an offering vnto the Lord.

17 And said, O Lord, bee it farre from mee, that I should doe this. I. not this the blood of the men that went in leoparde of their liues: therefore he would not drinke it. These things did these three mightie men.

18 <sup>o</sup> And Abisai the brother of Joab,

the sonne of Zeruiah, was chiefe among the three, and hee lifted vp his speare against three hundred, & slew them, and he had the name among the thre.

19 For he was most excellent of the thre, and was their captaine: but he attained not vnto the first thre.

20 And Benaiah the sonne of Jehoiada the sonne of sa valiant man, which had done many actes, and was of Krabzel, slew two strong men of Goba: hee went downe aild, and slew a lyon in the mids of a pit in the time of snow.

21 And hee slew an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

22 These things did Benaiah the sonne of Jehoiada, and had the name among the thre worthies.

23 Hee was honourable among <sup>p</sup> thirtie, but hee attained not vnto the first thre: and Dauid made him of his counsell.

24 <sup>q</sup> Ababel the brother of Joab was one of the thirtie: Chanan the sonne of Dodo of Beth-lehem:

25 Shamamah the Harodite: Ulika the Harodite:

26 Helez the <sup>r</sup> Palstite: Ira the sonne of Ikkesh the Ekkoite:

27 Abiezer the Anchorite: <sup>s</sup> Debunai the Hulathite,

28 Zalmon an Ahohite: Baharat the Aetopharhite:

29 Heleb the sonne of Baanah a Betopharhite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:

30 Benaiah the Pirathonite: Hiddai of the riuier of Gaath:

31 Abi-albon the Arbathite: Azmaueh the Barhumite:

32 Elshaba the Shaalbonite: of the sonnes of Iasben, Jonathan:

33 Shamnah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Elshelet the sonne of Abasbar the sonne of Baachath: Etiam the sonne of Ahtophel the Silonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Paharai the Beerohite, the armour bearer of Joab the sonne of Zeruiah:

38 Ira the Ithzite: Gareb the Ithzite: 39 Uriah the Hittite, thirtie & leuen in al.

C H A P. XXIIII.

1 Dauid causeth the people to be numbred, to He repenteth, & chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence. Ad the wrath of the Lord was againe kindled against Israel, and he <sup>t</sup> moued Dauid against them, in that hee said, Goe, number Israel and Iudah.

2 For the king said to Joab the captaine of the holte, which was with him, Goe speedily now thorow all the tribes of Israel, from Dan euen to Beer-sheba, and number

b Meaning, he spake nothing but by the motion of Gods Spirit,

c Which groweth quickly, and sateh soon.

d But that my kingdome may continue for euer according to his promise,

e As one of the Kings counsell.

1. Chron. 11. 12.

Or, assailed with danger of their liues

f Mearing, fled from the batle.

g By a crampe which came of wearine and straining

1. Chron. 11. 27.

h Who hath neither respect to many, nor few, when he will shew his power.

Or, Giants.

i Being overcome with wearinesse and thirst.

k Bridling his affection, and also desiring God not to be offended for that rash enterprise.

1. Chron. 11. 20.

4 Ebr saine.

Or, Jib had.

Or, a comely man.

1 Which was big as a weavers beame, 1. Chron. 11. 23.

m Hee was more valiant then the 30 that follow, and not so valiant as the sixe before. Chap. 2. 18.

1. Chron. 11. 27.

Or, Pelenite.

n Diuers of these had two names, as appeareth, 1. Chron. 11. and also many more are there mentioned.

o These came to Dauid, and helped to restore him to his kingdome.

a Before they were plagued with famine, Chap. 21. 1.

b The Lord permitted Satan, as 1. Chron. 21. 1.



c Because he did this to trie his power, and so to trust therein, it offended God, else it was lawfull to number the people, Exod. 30. 12. Num. 1. 2.

number ye the people, that I may know the number of the people.

3 And Joab said unto the King, The Lord thy God increase the people an hundred fold more then they be, and that the eyes of my lord the King may see it: but why doth my lord the King desire this thing?

4 Notwithstanding the kings word prevailed against Joab and against the captaines of the hoste: therefore Joab and the captaines of the hoste went out from the presence of the King, to number the people of Israel.

5 And they passed over Jordan, and pitched in Arar at the right side of the citie that is in the middes of the valley of Gad and toward Jazer.

6 Then they came to Gilead, and to the Cabir-hodshi, so they came to Dan Arah, and so about to Sidon,

7 And came to the fortress of Tyuz, and to all the cities of the Hittites and of the Canaanites, and went toward the South of Judah, even to Beer-sheba.

8 So when they had gone about all the land, they returned to Jerusalem at the end of nine moneths and twentie dayes.

9 And Joab delivred the number and summe of the people unto the King: and there were in Israel a eight hundred thousand strong men that drew swordes, and the men of Judah were a five hundred thousand men.

10 Then Davids heart smote him, after that hee had numbered the people: and David said unto the Lord, I have sinned exceedingly in that I have done: therefore now, Lord, I beseech thee, take away the trespass of thy servant: for I have done very foolishly.

11 And when David was by in the morning, the word of the Lord came unto the Prophet Gad Davids Seer, saying,

12 Lord, and say unto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe unto thee.

13 So Gad came to David, and shewed him, and said unto him, Wilt thou that a seven yeeres famine come upon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there bee three dayes pestilence in thy land: now advise thee, and see, what answer I shall give to him that sent me.

14 And David said unto Gad, I am in a wonderfull strait: let us fall now into the hand of the Lord, (for his mercies are

great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning, even to the time appointed: and there died of the people from Dan, even to Beer-sheba seventy thousand men.

16 And when the Angel stretched out his hand upon Jerusalem to destroy it, the Lord repented of the euill, and said to the Angel that destroyed the people, It is sufficient, I hold now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Jebusite.

17 And David spake unto the Lord, (when he saw the Angel that smote the people) and said, Behold, I have sinned, yea, I have done wickedly: but these sheepe, what have they done? Let thine hand, I pray thee, be against mee and against my fathers house.

18 So God came the same day to David, and said unto him, See ye, reare an altar unto the Lord in the threshing floore of Araunah the Jebusite.

19 And David (according to the saying of Gad) went up, as the Lord had commanded.

20 And Araunah looked, & saw the King and his servants comming toward him, and Araunah went out, and bowed himself before the King on his face to the ground,

21 And Araunah said, Wherefore is my lord the King come to thy servant? Then David answered, To buy the threshing floore of thee, for to build an Altar unto the Lord, that the plague may cease from the people.

22 Then Araunah said unto David, Let my lord the King take and offer what seemeth him good in his eyes: behold the oxen for the burnt offering, and charrets, and the instruments of the oxen for wood.

23 (All these things did Araunah as a King gave unto the King, and Araunah said unto the King, The Lord thy God be favourable unto thee.)

24 Then the King said unto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering unto the Lord my God, of that which doth cost me nothing. So David bought y<sup>e</sup> threshing floore, and the oxen for a fiftie shekels of silver.

25 And David built there an Altar unto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the one side of the country to the other.

1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

k David saw not the iust cause why God plagued the people and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

l Called also Ornan, 1. Chron. 21. 20.

m That is, abundantly, for as some write, hee was king of Ierusalem before David was the tower.

n Some write, that euery tribe gaue 50. which make 600. or that afterward hee bought as much as came to 550. shekels, 1. Chron. 21. 25.

Or, river.  
Or, to the nether land newly inhabited.  
Or, Zor.

a According to Joabs count: for in all there were eleuen hundred thousand, 1. Chron. 21. 5.  
c Concluding vnder them the Beniamites: for else they had but foure hundred and seuentie thousand, 1. Chron. 21. 5.  
f Whom God had appointed for David and his time.  
g For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere to the which should haue bene added other three yeeres more, 1. Chron. 21. 12.

# The first booke of the Kings.

## THE ARGVMENT.

Because the children of God should looke for no continuall rest and quietnesse in this world, the Holy Ghost setteth before our eyes in this booke, the variety and change of things, which came to the people of Israel from the death of David, Salomon, and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preferred by Gods protection, (who then fauoureth them when his Word is truly set forth, vertue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam and Ieroboam, which before were but all one people, and now by the iust punishment of God were made two, wherof Iudah and Benjamin came to Roboam: and this was called the



the kingdome of Iudah, and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Anri Ahab's father. And because our Saviour Christ according to the flesh should come of the Roocke of Dauid, the genealogie of the kings of Iudah is here described, from Salomon to Iosiam the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

3 *Abisbag keepeth Dauid in his extreme age.*  
5 *Adonijah vsurpeth the kingdome.* 30 *Salomon is anointed king.* 50 *Adonijah fleeth to the altar.*

**N**OW when king Dauid was old, & stricken in yeeres, they couered him with clothes, but no heat came vnto him.

2 Therefore his seruants sayd vnto him, Let there bee sought for my lord the king a yong virgine, and let her stand before the king, and cherish him: and let her lie in thy boosome, that my lord the king may get heate.

3 So they sought for a faire yong maide throughout all the coastes of Israel, & found one Abisbag a Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and ministered to him, but the king knew her not.

5 Then Adonijah the sonne of Hagith exalted himselfe, saying, I will be king. And he gat him charets and horsemen, and a fiftie men to runne before him.

6 And his father would not displease him from his childhood, to say, Why hast thou done so? and hee was a very goodly man, and his mother bare him next after Absalom.

7 And hee tooke counsell of Iobab the sonne of Zeruiah, & of Abiathar the Priest, and they helped forward Adonijah.

8 But Zadok the Priest, and Benaiash the sonne of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adonijah.

9 Then Adonijah sacrificed sheepe, and oxen, and fat cattell by the stone of Zohelech which is by En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants.

10 But Nathan the Prophet, and Benaiash and the mighty men, and Salomon his brother he called not.

11 Therefore Nathan spake vnto Bathsheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Hagith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I will nowe giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 See, and get thee in vnto king Dauid, and say vnto him, Wilt thou not thou my lord, O King, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after mee, and he shall sit vpon my throne? Why is then Adonijah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and confirme thy words.

15 So Bathsheba went in vnto the

king into the chamber, and the king was very olde. And Abisbag the Shunammite ministered vnto the king.

16 And Bathsheba bowed and made obeisance vnto the king. And the king sayd, What is thy matter?

17 And she answered him, My lord, thou swearest by the Lorde thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne.

18 And behold, now is Adonijah king, and now my lord, O king, thou knowest it not.

19 And hee hath offered many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Joab the captaine of the host: but Salomon thy seruant hath bee not bid-den.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldst tell them, who should sit on the throne of my lord the king after him.

21 For else when my lord the king shall sleepe with his fathers, I and my sonne Salomon shall be reputed & vile.

22 And loe, while the yet talked with the king, Nathan also the Prophet came in.

23 And they told the king, saying, Beholde, Nathan the Prophet. And when he was come in to the king, he made obeisance before the king vpon his face to the ground.

24 And Nathan sayd, My lord, O King, hast thou sayd, Adonijah shall reigne after mee, and he shall sit vpon my throne?

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the host, and Abiathar the Priest: and behold, they eate and drinke before him, and say, & God saue king Adonijah.

26 But me thy seruant, and Zadok the Priest, and Benaiash the sonne of Jehoiada, and thy seruant Salomon hath hee not called.

27 Is this thing done by my lord the king, and thou hast not sweared it vnto thy seruant, who should sit on the throne of my lord the king after him?

28 Then king Dauid answered, and said, Call mee Bathsheba. And shee came into the Kings presence, and stood before the king.

29 And the king sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersities,

30 That as I have sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after mee, and hee shall sit vpon my throne in my place, so will I certainly doe this day.

31 Then Bathsheba bowed her face to

a He was about 70. yere o'ldc,

b For his natural heatc was worne away with trauels.

Or, serue him.

c Which citie was in the tribe of Iudach, as Iosh. 19. 18.

d Reade 2. Sam. 15. 1.

Ebr. dayes.

Ebr. his words were with Joab.

e They tooke his part and followed him.

Or, the surname.

f As the Cherethites and Pelethites.

2 Sam. 3. 4.

g For Adonijah will destroy thee and thy sonne if he reigne.

h By declaring such things, as may further the same.

i The King being worne with age, could not attend to the affaires of the realme, and also Adonijah had many flatterers, which kept it from the king,

k And so put to death as wicked transgressors.

Ebr. sinners.

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

Ebr. let the king Adonijah liue.

m Meaning, that he ought in such affaires to enterprise nothing except he had consulted with the Lord,

n Mued by the spirit of God so to doe, because he foresaw that Salomon should be the figure of Christ.



the earth, and did reverence vnto the King and sayd, God saue my Lord King Dauid for ener.

32 And King Dauid sayd, Call me Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Jehoiada. And they came before the King.

33 Then the king sayd vnto them, Take with you the °seruants of your lord, and caule Salomon my sonne to ride vpon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blow yee the trumpets, and say, God saue King Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and hee shall be king in my stead: for I haue appointed him to bee prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Jehoiada answered the king, and sayd, So be it, and the Lord God of my lord the king & ratifie it.

37 As the Lord hath been with my lord the king, so be he with Salomon, and exalt his throne aboute the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Pelsethites went downe, and cauled Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anointed Salomon: and they blew the trumpets, and all the people sayd, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioy, so that the earth & rang with the sound of them.

41 And Adonijah and all the ghesst that were with him, heard it: (and they had made an ende of eating) and when Ioaab heard the sound of the trumpet, hee sayde, What meaneth this noyse and bypnoare in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: and Adonijah sayd, Come in: for thou art a worthy man, and bringest good tidings.

43 And Jonathan answered, and said to Adonijah, Certely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelsethites, and they haue cauled him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone by feore thence with ioy, and the citie is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the king dome.

47 And moreover the kings seruants came to blesse our lord king Dauid, saying,

God make the name of Salomon more famous then thy name, and exalt his throne aboute thy throne: therefore the king was shipped vpon the bed.

48 And thus sayd the king also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this day, euen in my sight.

49 Then all the ghesst that were with Adonijah, were afraid, and rose vp, and went euery man his way.

50 And Adonijah fearing the presence of Salomon, arose, and went, and tooke hold on the hoznes of the altar.

51 And one told Salomon, saying, Behold, Adonijah doth feare king Salomon: for loe, he hath caught hold on the hoznes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the sword.

52 Then Salomon sayd, If he will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednesse be found in him, he shall die.

53 Then king Salomon sent, and they broughe him from the altar, and hee came and did obeisance vnto king Salomon. And Salomon said vnto him, Go to thine house.

## CHAP. II.

David exhortheth Salomon, and giueth charge as concerning Ioaab, Barzilai and Shimei. 10 The death of Dauid. 17 Adonijah asketh Abishag to wife. 25 Hee is slaine. 35 Zadok was placed in Abiathars rounse.

Then the dayes of Dauid drewe neree that he should die, and he charged Salomon his sonne, saying,

2 I go the way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keep his statutes and his commandements, and his iudgements, and his testimonies, as it is writen in the Lawe of Moses, that thou mayest prosper in all that thou doest, and in euery thing wherunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto mee, saying, If thy sonnes take heede to their way, that they walke before mee in truth with all their hearts, and with all their soules, & thou shalt not (sayd he) want one of thy posterie vpon the throne of Israel.

5 Thon knowest also what Ioaab the sonne of Zeruiah did to me, and what hee did to the two captaynes of the hoznes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether whom he slew, and shed blood of battel in peace, and e put the blood of warre vpon his girdle that was about his loines, and in his shoes that were on his feete.

6 Doe therefore according to thy wisdom, and let thou not his hoare head goe downe to the grave in peace.

7 But shewe kindeesse vnto the sonnes of Barzilai the Gileadite, and let them bge among them that eate at thy table: for

f He gaue God thanks for the good successe.

t Which Dauid his father had built in the floore of Araunah, as 2. Sam. 24. 25.

a I am ready to die, as all men mult.  
b Hee sheweth how hard a thing it is to gouerne, and that none can doe it wel, except he ouerly God.  
Deut. 29. 9.

iosh. 1. 7.  
| Or, do wisely.  
c And without hypocricie,  
2. Sam. 7. 12.  
f Ebr. a man shall not be cut off to thee from off the throne.

2. Sam. 3. 27.  
2. Sam. 20. 10.  
d Hee shed his blood in time of peace, as if there had been warre.  
e Hee put the bloody sword into his sheath.  
2. Sam. 19. 31.

f That is, they deal mercifully with me.

o Meaning, the kings seruants, and such as were of his gard.

f Ebr. commended.

f Ebr. say so.

p Wh-rewith they accustomed to anoint the Priests and the holy instruments, Exod. 30. 23.  
f Ebr. brake.

f Ebr. a man of power.

q Hee praised Ioaab, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

r To saluate him and to pray, and praise God for



so they came to me when I fled from Abalom thy brother.

8 ¶ And behold, with thee \* is Shimei the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Bahanaim: but hee came downe to meete mee at Jordan, and I sware to him by the Lord, saying, \* I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wild man, and knowest what thou oughtest to doe unto him: therefore thou shalt cause his hoare head to go downe to the grave with his blood.

10 So \* David slept with his fathers, and was buried in the cite of David.

11 And the daies which David \* reigned upon Israel were forty yeeres: seven yeeres reigned he in Hebron, and thirty and three yeeres reigned he in Jerusalem.

12 ¶ \* Then late Salomon upon the throne of David his father, and his kingdom was established mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon, and she sayd, \* Commest thou peaceably. And he sayd, Yea.

14 He sayd moreover, I have a suite unto thee. And she sayd, Say on.

15 Then he said, Thou knowest that the kingdom was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, & refuse me not. And she said unto him, Say on.

17 And he sayd, Speake, I pray thee, unto Salomon the King, (for hee will not say thee nay) that he give me Abisag the Shunammite to wife.

18 And Bath-sheba sayd, \* Well, I will speake for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Salomon, to speake unto him for Adonijah: and the king rose to meete her, and bowed himselfe unto her, and late downe on his throne: and hee caused a seate to be set for the Kings mother, and she late at his right hand.

20 Then she said, I desire a final request of thee, say me not nay. Then the king said unto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abisag the Shunammite be given to Adonijah thy brother to wife.

22 ¶ Unt King Salomon answered and sayd unto his mother, And why doest thou aske Abisag the Shunammite for Adonijah? Aske for him the kingdom also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liveth,

who hath established me, and set mee on the throne of David my father, who also hath made me an house, as he \* promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Jehoiada, and hee slew him that he died.

26 ¶ Then the king sayd unto Abiathar the Priest, Goe to Anathoth unto thine owne fields: for thou art \* worthy of death: but I will not this day kill thee, because thou \* barest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath been afflicted.

27 So Salomon cast out Abiathar from being Priest unto the Lord, that he might \* fulfil the words of the Lord, which he spake against the house of Eli in Shiloh.

28 ¶ Then tidings came to Ioab: (for Ioab had \* turned after Adonijah, but hee turned not after Abalom) and Ioab fled unto the Tabernacle of the Lord, & caught hold on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled unto the Tabernacle of the Lord, and behold, he is by the \* altar. Then Salomon sent Benaiah the sonne of Jehoiada, saying, Goe, fall upon him.

30 And Benaiah came to the Tabernacle of the Lord, & sayd unto him, Thus saith the king, Come out. And he sayd, Nay, but I will die here. Then Benaiah brought the King word againe, saying, Thus sayd Ioab, and thus he answered me.

31 And the King sayd unto him, Doe as he hath sayd, and \* smite him, and bury him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

32 And the Lord shall bring his blood upon his owne head: for hee smote two men more righteous and better then he, and slew them with the sword, and my father David knew not: to wit, \* Abner the sonne of Ner, captaine of the hoste of Israel, and \* Amasa the sonne of Iether, captaine of the host of Judah.

33 Their blood shall therefore returne upon the \* head of Ioab, and on the head of his seede for ever: but upon David, and upon his seede, and upon his house, and upon his throne shall there be peace for ever from the Lord.

34 So Benaiah the sonne of Jehoiada went by, and smote him, and slew him, and hee was buried in his owne house in the wilderness.

35 And the king put Benaiah the sonne of Jehoiada in his roome over the host: and the king set Zadok the Priest in the roome of Abiathar.

36 ¶ Afterward the king sent, and called Shimei, and sayd unto him, Build thee an house in Jerusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest over the river of Kidron, know assuredly, that thou shalt die the death: thy blood shall be upon thine owne head.

38 And Shimei said unto the king, The thing

2 Sam. 16. 5.

2 Sam. 19. 23.

g Let him be punished with death: looke verse 46.

Acts 2. 29.

and 13. 36.

2 Sam. 5. 4. and

1. chro. 29. 26. 27.

1. Chron. 29. 23.

h For she feared lest hee would worke treason against the king.

i In signe of their favour and content.

† Ebr. cause not my face to turne away.

k In token of reverence, and that others by his example might have her in greater honour.

l Meaning, that if he should have granted Abisag, which was so deare to his father, he would afterward have aspired to the kingdom.

2 Sam. 7. 12, 13.

Or, fell upon him.

Or, possessor. † Ebr. a man of death.

m When he fled before Abalom, 2 Sam. 15. 24.

1. Sam. 2. 31, 35.

n Hee tooke Adonijahs part when he would have stirred the kingdom, Chap. 1. 7.

o Thinking to be saved by the holinesse of the place.

p For it was lawfull to take the willfull murdurer from the altar, Exod. 21. 14.

2. Sam. 3. 27.

2. Sam. 20. 10.

q Ioab shall be justly punished for the blood that he hath cruelly shed.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.



rightnesse of heart with thee: and thou hast kept for him this great mercy, and hast giuen him a soune, to sit on his throne, as appeareth this day.

7 And now, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and know not how to goe out and in.

e Thou hast performed thy promise.

39 And after these veries two of the seruants of Shimei fled away vnto Achish sonne of Achish king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

8 And thy seruant is in the mids of thy people, which thou hast chosen, euen a great people, which cannot bee tolde, nor numbered for multitude.

f That is, to be-haue my life in executing this charge of ruling

40 And Shimei arose, & saded his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went and brought his seruants from Gath.

9 \* Gile therefore vnto thy seruant an vnderstanding heart to iudge thy people, that I may discern betwene god and bad: for who is able to iudge this thy mighty people?

z Chron. 1. 10. Or, obedient.

41 And it was told Salomon that Shimei had gone from Ierusalem to Gath, and was come againe.

10 And this pleased the Lord well, that Salomon had desired this thing.

g Which is so many in number,

42 And the king sent and called Shimei, and sayd vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That day that thou goest out, and walkest any whither, know assuredly, that thou shalt die the death? And thou saydest vnto me, The thing is good, that I haue heard.

11 And God said vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy life vnderstanding to heare iudgement.

h That is, that thine enemies should die.

43 Why then hast thou not kept the othe of the Lord, and the commandement wherewith I charged thee?

12 Behold, I haue done according to thy words: for I haue giuen thee a wife and an vnderstanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like vnto thee.

44 The king said also to Shimei, Thou knowest all the wickednes wherewith thine heart is puffed, that thou didst to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shall be none like vnto thee all thy dayes.

Math. 6. 33. wist. 7. 11. Or, hath been none.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for ever.

14 And if thou wilt walke in my wayes, to keepe mine ordinances, and my commandments, \* as thy father Dauid did walke, I will prolong thy dayes.

Chap. 1 5. 5.

46 So the king commanded Benaiah the sonne of Jehoiada: who went out and smote him that he died. And the \* kingdome was \* stablished in the hand of Salomon.

15 And when Salomon awoke, beholde, it was a dreame, and he came to Ierusalem, and stood before the Arke of the covenant of the Lord, and offered burnt offerings, and made peace offerings, and made a feast to all his seruants.

i He knew that God had appeared vnto him in a dreame.

C H A P. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him and gueth him wisdom. 17 The pleading of the two harlots, and Salomons sentence therein.

16 ¶ Then came two harlots vnto the king, and stood before him.

Or, 2. 16. 17.

Chap. 7. 8.

Salomon \* then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the city of Dauid, vntill hee had made an ende of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

17 And the one woman sayd, O my lord, I and this woman dwell in one house, and I was deliuered of a child with her in the house.

By this example it appeareth that God kept promise with Salomon in granting him wisdom.

a Which was Beth-lehem.

2 Duely the people sacrificed in the hie places, because there was no house built vnto the name of the Lord, vntill those dayes.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, save wee twaine.

b Where altars were appointed before the Temple was built, to offer vnto the Lord.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his father: onely he sacrificed and offered incense in the hie places.

19 And this womans sonne died in the night: for she overlay him.

I Shee stole the quick child away, because she might both auoid the shame and punishment.

c For his father had commanded him to obey the Lord, and walke in his wayes, Chap. 2. 3.

4 And the king went to Gibeon to sacrifice there, for that was the chiefe high place: a thousand burnt offerings did Salomon offer vpon that altar.

20 And she arose at midnight, and tooke my sonne from my side, while thine handmaid slept, and layd him in her bosome, and layd her dead sonne in my bosome.

d For there the Tabernacle was, 2. Chron. 1. 3.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God sayd, Like what I shall giue thee.

21 And when I rose in the morning to giue my sonne lincth, behold, hee was dead: and when I had well considered him in the morning, behold, it was not my sonne, whom I had borne.

Or, as he walked

6 And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercie, when hee walked before thee in truth, and in rightconnesse, and in up-

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead: againe she sayd, No, but thy sonne is dead, and mine aliue: thus they spake before the king.



23 Then said the king, Shee saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, <sup>m</sup>Bring mee a sword: and they brought out a sword before the king.

25 And the king said, Diuide yee the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing child was, vnto the king, for her compassion was kindled toward her sonne, and she said, O my lord, giue her the liuing child, and <sup>n</sup>slay him not: but the other said, Let it be neither mine nor thine, but diuide it.

27 Then the king answered, and said, Giue her the liuing child, and slay him not: this is his mother.

28 And all Israel heard the iudgement which the king had iudged, and they feared the king: for they saw that the wisdom of God was in him to doe iustice.

CHAP. IIII.

2 Th. princes & rulers vnder Salomon. 22 The puruoyance for his victuals. 26 The number of his horses. 32 His bookes and writings.

AND king Salomon was king ouer all Israel.

2 And these were <sup>a</sup>his princes, <sup>b</sup>Azariah the sonne of Zadok the Priest,

3 Elthophay and Ahiah the sonnes of Shisha, scribes, Ichoshaphat the sonne of Ahilud, recorder,

4 And Benaiah the sonne of Ichotada was ouer the host, and Zadok and <sup>c</sup>Abiathar Priests.

5 And Azariah the sonne of Nathan was ouer the officers, & Zabud the sonne of Nathan the Priest was the kings friend.

6 And Ahishar was ouer the household: and <sup>d</sup>Adoniram the sonne of Abda was ouer the tribute.

7 And Salomon had twelue officers ouer all Israel, which prouided victuals for the king and his household: each man had a moneth in the yeece to prouide victuals.

8 And these are their names: the sonne of Hur in mount Ephraim.

9 The sonne of Dekar in Bakaz, and in Shalabim, and Beth-senech, and <sup>e</sup>Elon, and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Sochoy, and all the land of Iehpher.

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in all Beth-shean, which is by Iericho beneath Israel, from Beth-shean <sup>f</sup>to Abel-meholah, euen till beyond ouer against Jokmeam:

13 The sonne of Geber in Ramoth Gilead, and his were the Towues of Iare, the sonne of Hanafih, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threelcore great cities with waller and barres of brass.

14 Abinadab the sonne of Jodo had to Bahanaim:

15 Ahimaaz in Naphtali, he tooke Bath-math the daughter of Salomon to wife:

16 Baanah the sonne of Nuhai in Asher and in Aloth:

17 Ichoshaphat the sonne of Paruah in <sup>g</sup>Manchar:

18 Shimai the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Shihon king of the Amorites, and of Og king of Bashan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 And Salomon reigned ouer all kingdoms, from the River vnto the land of the Philistines, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons victuals for one day, were threelcore & measures of fine flour, and threelcore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, (an hundred sheepe, beside harts and bucks, and bugles, and fat wolfe.

24 For her reed in all the region on the other side of the river, from Tiphshah euen vnto <sup>h</sup>Azzah, ouer all the <sup>i</sup>kinges on the other side the river: and he had peace round about him on euery side.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his fig tree, from Dan euen to Beer-sheba, all the dayes of Salomon.

26 And Salomon had <sup>j</sup>fortie thousand stalles of horses for his charets, and twelue thousand holsemen.

27 And these officers prouided victual for king Salomon, and for all that came to king Salomons table, euery man his moneth, and they suffered to lacke nothing.

28 Barley also and strawe for the horses & mules brought they vnto the place where the officers were, euery man according to his charge.

29 And God gaue Salomon wisdom and vnderstanding exceeding much, and <sup>k</sup>a large heart, euen as the sand that is on the sea ioye.

30 And Salomons wisdom excelled the wisdom of all the children of the <sup>l</sup>East, and all the wisdom of Egypt.

31 For he was wiser then any man: yea, then were Chan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and hee was famous throughout all nations round about.

32 And Salomon spake three thousand <sup>m</sup>Proverbs: and his songs were a thousand and sine.

33 And he spake of trees, from the cedar tree that is in Lebanon, euen vnto the <sup>n</sup>hyssop that springeth out of the wall: hee spake also of beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all kinges of the earth, which had heard of his wisdom.

m Except God giue Iudges vnderstanding, the insupencie of the trespasser shall overthrow the iust cause of the innocent.

n Her motherly affection herein appeareth, that shee had rather endure the rigour of the law, then see her child cruelly flaine.

a That is, his chief officers. b He was the sonne of Achimais, and Zadoks nephew. c Not Abiathar, whom Salomon had put from his office, Chap. 3. 27 but another of that name. Chap. 5. 14.

Or, Elon in Beth-auan.

d Which to wnes bare Iairs name, because he tooke them of the Canaanites; Num. 32. 41.

e Salomon obserued not the diuision that Iosua made, but diuided it, as might best serue for his purpose. f They liued in all peace and securitie. Eccles. 47. 15. g Which is Euphrates.

h Ebr. Corim.

Or, Gaza. h For they were all tributaries vnto him.

i Thoroughout all Israel. 2 Chron. 9. 25.

Eccles. 47. 14, 15, 16. k Meaning great vnderstanding, and able to comprehend all things. l To wit, the philosophers, and astronomers which were iudged most wise.

m Which for the most part are thought to haue perished in the captiuitie of Babylon. n From the highest to the lowest.



CHAP. V.

Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth stuffe for the building. 13 The number of the workemen.

Or, 207

And Hiram king of Tyruz sent his servants unto Salomon, (for he had heard that they had anoynted him King in the roome of his father) because Hiram had loved Dauid.

2. Chron. 2. 3.

2 Also Salomon sent to Hiram, saying, 3 Thou knowest that Dauid my father could not build an house unto the name of the Lord his God, for the warres which were about him on every side, untill the Lord had put them under the soles of his feete.

Or, his enemies.

4 But now the Lord my God hath giuen mee a rest on every side, so that there is neither aduersarie nor euill to resist.

a He declareth that he was bound to set forth Gods glory, so much as the Lord had sent him rest and peace. 2. Sam. 7. 13. 1. Chron. 22. 10.

5 And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my name.

b This was his equite, that he would not receive a benefite without some recompense. c In Hiram is figurate the vocation of the Gentiles, who should helpe to build the spirituall Temple.

6 Now therefore command, that they hew me cedar trees out of Lebanon, and my seruants shall be with thy seruants, and vnto thee will I giue the hire for thy seruants, according vnto all that thou shalt appoint: for thou knowest that there are none among vs, that can hew timber like vnto the Sidonians.

7 And when Hiram heard the words of Salomon, hee reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I have considered the things, for the which thou sentest vnto mee, and will accomplish all thy desire, concerning the cedar trees and fire trees.

9 My seruants shall bring them downe from Lebanon to the sea: and I will comey them by sea in raftes vnto the place that thou shalt shew mee, and will cause them to be discharged there, and thou shalt receiue them: now thou shalt doe mee a pleasure to minister foode for any family.

Or, flotes.

10 So Hiram gaue Salomon cedar trees, and fire trees, euen his full desire.

d While my seruants are occupied about thy businesse. 1. Ebr. Corin. 13. Or, pure.

11 And Salomon gaue Hiram twentie thousand measures of wheat for food to his household, and twentie measures of beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 And the Lord gaue Salomon wisdom as hee promised him. And there was peace betweene Hiram and Salomon, and they two made a covenant.

13 And king Salomon raised a summe out of all Israel, and the summe was thirtie thousand men:

14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two months at home. And Adoniram was ouer the summe.

Chap. 3. 12.

e As touching the furniture of wood and vituals.

Chap. 4. 6.

15 And Salomon had tenentie thousand that bare burdens, and fourescore thousand

macons in the mountaine,

16 Besides the princes whom Salomon appointed ouer the worke, euen thre thousand and thre hundred, which ruled the people that wrought in the worke.

Or, masters of the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen hewed stones.

18 And Salomons workemen and the workemen of Hiram, & the macons hewed and prepared timber and stones for the building of the house.

f The Ebrewe word is Gishim, which some say were excellent mason.

CHAP. VI.

The building of the Temple, and the firme thereof. 12 The promise of the Lord to Salomon.

2. Chron. 3. 1.

And in the foure hundred and fourscore Ayere (after the children of Israel were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth Zif (which is the second moneth) he built the house of the Lord.

a Which moneth, conteineeth part of April, and part of May. b Whereby is meant the temple and the oracle. c Or the court where the people prayed, which was before the place where the altar of burnt offerings stood. Or, to open and to shut. Or, Iphis.

2 And the house which king Salomon built for the Lord, was threescore cubites long, and twenty broad, & thirtie cubites hie.

3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, broad without, and narrow within.

5 And by the wall of the house hee made galleries round about, euen by the wals of the house round about the Temple and the oracle, and made chambers round about.

6 The nethermost gallerie was sixe cubites broad, and the middlemost sixe cubites broad, and the thirde seven cubites broad, for hee made rests round about without the house, that the beams should not be fastened in the walles of the house.

d Whence God spake betweene the Cherubims, called also the most holy place. e Which were certaine stones coming out of the wall as flays for the beames to rest vpon. Or, gallerie.

7 And when the house was built, it was built of stone, perfect before it was brought, so that there was neither hammer, nor axe, nor any toole of iron heard in the house while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went by with winding staires into the middlemost, & out of the middlemost into the thirde.

9 So he built the house and finished it, and sieled the house, being vaulted, with sieeling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is there called the Sanctuary, and the oracle the most holy place.

10 And hee built the galleries vpon all the wall of the house of sixe cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promise, which I promised to Dauid thy father.

2. Sam. 7. 13.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

g According as he promised vnto Moses, Exod. 25. 22.

14 So Salomon built the house, and finished it,



h Meaning, vnto the roofe, which was also sieled.

15 And built the walles of the house within, with boords of cedar tree from the pavement of the house vnto the walles of the sieing, and within hee covered them with wood, and covered the flooze of the house with planks of firre.

16 And hee built twenty cubits in the sides of the house with boordes of Cedar, from the flooze to the walles, and hee prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it, was fourtie cubits long.

18 And the Cedar of the house within was carued with knops, and grauen with floures: all was Cedar, so that no stone was seene.

19 Also hee prepared the place of the oracle in the mids of the house within, to let the Arke of the Couenant of the Lord there.

20 And the place of the oracle within was twenty cubites long, and twenty cubites broad, and twenty cubits hie, and hee covered it with pure gold, and covered the altar with Cedar.

21 So Salomon covered the house within with pure gold: and hee fastned the place of the oracle with chaynes of gold, and covered it with gold.

22 And hee overlaid all the house with gold, vntill all the house was made perfect. Also hee covered the whole altar that was before the oracle, with gold.

23 And within the oracle hee made two Cherubims of oliue tree, ten cubits hie.

24 The wing also of the one Cherub was five cubits, and the wing of the other Cherub was five cubites: from the uttermost part of one of his wings vnto the vtermost part of the other of his wings, were tenne cubits.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one sie.

26 For the height of the one Cherub was ten cubits, and so was the other Cherub.

27 And hee put the Cherubims within the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the iniddet of the house.

28 And hee overlaid the Cherubims with gold.

29 And hee carued all the walles of the house round about with grauen figures of Cherubims and of palme trees, and grauen floures within and without.

30 And the flooze of the house he covered with gold within and without.

31 And in the entring of the oracle hee made two doozes of oliue tree: and the vpper post and side postes were five square.

32 The two doozes also were of oliue tree, and hee graued them with grauing of Cherubims & palme trees, and grauen floures, and covered them with gold, and laid thin gold vpon the Cherubims and vpon the palme trees.

33 And so made hee for the dooze of the

Temple postes of oliue tree foure square.

34 But the two doozes were of firre tree, the two sides of the one dooze were // round, and the two sides of the other dooze were round.

35 And hee graued Cherubims, & palme trees, and carued floures, and covered the carued worke with gold finely wrought.

36 And he built the court within with three rows of hewed stone, and one row of beames of cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the month of Zif:

38 And in the eleuenth yeere in the month of Bul, (which is the eight moneth) hee finished the house with all the furniture thereof, and in euery point: so was hee seuen yeere in building it.

#### CHAP. VII.

The building of the houses of Salomon. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

At Salomon was building his owne house \* thirtene yeeres, and finished at his house.

2 Hee built also an house <sup>b</sup> called the fore-  
rest of Lebanon, an hundred cubites long, and sixtie cubites broad, and thirtie cubites hie vpon foure rows of Cedar pillars, and Cedar beames were layde vpon the pillars.

3 And it was covered aboue with Cedar vpon the beames, that lay on the fortye and sixe pillars, sixtene in a row.

4 And the windowes were in three rowes, and window was against window in three rankes.

5 And all the doozes, and the side postes with the windowes were foure square, and window was ouer against window in three rankes.

6 And hee made a porch of pillars sixtie cubits long, and thirtie cubits broad, and the porch was before them, euen before them were thirty pillars.

7 Then hee made a porch <sup>e</sup> for the throne, where hee indged, euen a porch of iudgement, and it was sieled with Cedar from pavement to pavement.

8 And in his house, where hee dwelt, was another hall more inward then the porche, which was of the same worke. Also Salomon made an house for Pharaohs daughter (\* whom he had taken to wife) like vnto this porch.

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the foundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the foundation was of costly stones, and great stones, euen of stones of ten cubits, and stones of eight cubits.

11 Above also were costly stones, squared by rule, and boords of Cedar.

12 And the great court round about was with three rowes of hewed stones, and a row of Cedar beames: so was it to the inner

Or, folding.

o Where the Priests were, and was thus called in respect of the great court which is called, Acts 3. 11. the porch of Salomon where the people vsed to pray.

p Which containeth part of October, & part of Nouember.

Chap. 9. 10.

a After he had built the Temple, b For the beauty of the place and great abundance of cedar trees that went to the building thereof it was compared to mount Lebanon in Syria: this house hee vsed in summer for pleasure and recreation.

c There were as many, and like proportion on the one side as on the other, and at euery end euen three in a row one aboue another.

d Before the pillars of the house. e For his house which was at Ierusalem.

Chap. 3. 8.

f Which were rests and staves for the beames to lie vpon.

g From the foundation vward.

h As the Lords house was built, so was this: only the great court of Salomons house was vncouered.

i For when hee spake of the house in the first verse, he meant both the oracle and the Temple. j Or, mild cucumers.

k That is, in the most inward place of the house.

l Ebr. he drew thowr chaynes of gold before.

1 Meaning, the altar of incense, Exod. 30. 1. j Or, pine tree.

Exod. 25. 20.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sins.

n So that the fashion of the carued worke might still appeare.



inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and let one Hiram out of ¶ Tyus.

14 He was a widomes sonne of the tribbe of Naphtali, his father being a man of Tyrus, and wrought in brasle: hee was full of wisdom, and vnderstanding, and knowledg to worke all maner of worke in brasle: who came to king Salomon, and wrought all his worke.

15 For he cast two pillars of brasle: the height of a pillar was eighteene cubits, and a threed of twelue cubits did compass eith- er of the pillars.

16 And he made two ¶ chapters of molten brasle to set on the tops of the pillars: the height of one of the chapters was five cubits, and the height of the other chapter was five cubites.

17 Hee made grates like networke, and ¶ wreathen worke like chaines for the chapters that were on the top of the pillars, euen seuen for the one chapter, and seuen for the other chapter.

18 So hee made the pillars ¶ two rowes of pomegranates round about in the one grate to couer the chapters that were vpon the toppes. And thus did hee for the other chapter.

19 And the chapters that were on the toppes of the pillars were after <sup>k</sup> lillie worke in the porch, four cubites.

20 And the chapters vpon the two pil- lars had also above, ¶ ouer against the bellie ¶ within the networke pomegranates: for two hundredeth pomegranates were in the two rankes about vpon ¶ eith- er of the chapters.

21 And he set vpon the pillars in the <sup>l</sup> porch of the Temple. And when he had set vpon the right pillar, hee called the name thereof <sup>m</sup> Iachin: and when hee had set vpon the left pillar, he called the name thereof <sup>n</sup> Boaz.

22 And vpon the toppes of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten <sup>o</sup> sea ten cubites wide from brimme to brimme, round in compass, and five cubites hie, and a line of thirtie cubites did compass it about.

24 And vnder the brimme of it were knoppes like wilde cucumers compassing it round about, tenne in one cubite, compassing the sea <sup>p</sup> round about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and thre toward the South, and three toward the East: and the sea hoode about vpon them, and all their hinder parts were inward.

26 It was ¶ an hand breadth thicke, and the brimme thereof was like the worke of the brimme of a cuppe with floures of lilies: it contained two thousand <sup>p</sup> Baths.

27 ¶ And hee made ten bases of brasle, one base was four cubites long, and foure cubites broad, and thre cubites hie.

28 ¶ And the worke of the bases was on

this manner, they had borders, and the bor- ders were betweene the ledges:

29 And on the borders that were be- twene the ledges, were lions, bulles and Cherubims: and vpon the ledges there was a base about: and beneath the Lyons and bulles, were additions made of thimne worke.

30 And euery base had foure brasen wheelles, and plates of brasle: and the foure corners had ¶ vnderletters: vnder the cal- dron were vnderletters molten at the side of euery addition.

31 And the mouth of it was within the chapter and about to measure by the cubite: for the mouth thereof was round made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth thereof were gra- uen worke, whose borders were foure square, and not round.

32 And vnder the borders were foure wheelles, and the arcltrees of the wheelles ioyned to the base: and the height of a wheelle was a cubite and halfe a cubite.

33 And the fashion of the wheelles was like the fashion of a charer wheelle, their ar- cltrees, and their naues and their ¶ fellows, and their spokes were all molten.

34 And foure vnderletters were vpon the foure corners of one base: and the vnderlet- ters thereof were of the base it selfe.

35 And in the toppes of the base was a round: compass of halfe a cubite hie round about: and vpon the top of the base the led- ges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, Lyons, and palme trees on the side of euery one, ¶ additions round about.

37 Thus made he the ten bases, they had all one casting, one measure, and one file.

38 ¶ Then made hee <sup>r</sup> tenne caldrons of brasle, one caldron contained fortie bathes: and euery caldron was foure cubites, one cal- dron was vpon one base throughout the ten bases.

39 And he set the bases, five on the right side of the house, and five on the left side of the house. And hee set the sea on the right side of the <sup>s</sup> house Eastward toward the South.

40 ¶ And Hiram made caldrons, and beloms, and ballins: and Hiram finished all the worke that hee made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapters that were on the top of the two pillars, ¶ two grates to couer the two bowles of the chapters which were vpon the toppes of the pillars,

42 And foure hundredeth pomegranates for the two grates, euen two rows of pome- granates for euery grate to couer the two bowles of the chapters that were vpon the pillars,

43 And the ten bases, and tenne caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

¶ Or, Zor.

i Thus whē God will haue his glo- ry set fourth, he raiseth vp men, & giueth them ex- cellēt gifts for the accomplish- ment of the same, Exod. 31. 2, 3. ¶ Ebr. the second ¶ Or, pumells.

¶ Or, cords like chaines.

k As was seene commonly wrought in cost- ly porches. ¶ Or, round about the middes. ¶ Or, beyond. ¶ Ebr. the second. l Which was in the inner court betweene the Temple and the oracle. m That is, he will stablish, to wit, his promise to- ward this house. n That is, in strength: mean- ing the power thereof that con- tinue. o So called for the hugeness of the vessell. 2. Chron. 4. 3.

¶ Or, a spanne. p Bath and Ephah seeme to be both one mea- sure Ezek. 45. 11. euery Bath con- tained about ten portels.

¶ Ebr. shouldlers.

q The mouth of the great base or frame entered into the chapter or pillar that bare vp the caldron.

¶ Or, rings.

r Which was called the pillar, chapter, or small base wherē the caldron stood.

s To keepe wa- ters for the vse of the sacrifices.

t To wit, of the Temple or San- Quary.



u By this name also Hiram the King of Tyrus was called. *For, shucke earth.*

45 And pots, and besoms, and basons: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brasse.

46 In the plaine of Jordan did the King call them in clay betweene Succoth and Zarthan.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse bee counted.

48 So Salomon made all the vessels, that pertained unto the house of the Lord, the golden altar, and the golden table, whereon the Shewbread was,

49 And the candlesticks, sixe at the right side, and sixe at the left, before the oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowles, and the hookes, and the basons, and the spoones, and the skippans of pure golde, and the hinges of gold for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which Dauid his father had dedicated: the silver and the gold, and the vessels, and layde them among the treasures of the house of the Lord.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

Then King Salomon assembled the Elders of Israel, euen all the heads of the Tribes, the chiefe fathers of the children of Israel vnto him in Jerusalem, for to bring vnto the Arke of the Couenant of the Lord from the city of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of Ethanim, which is the seventh moneth.

3 And all the Elders of Israel came, and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: thot did the Priests and Leuites bring vp.

5 And king Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe and beemes, which could not bee tolde, nor numbered for multitude.

6 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims covered the Arke, & the barres thereof aboue.

8 And they drew out the barres, that the ends of the barres might appeare out of the Sanctuary before the oracle, but they

were not seene without: and there they are vnto this day.

9 Nothing was in the Arke save the two Tables of stone which Moses had put there at Horeb where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuary, the cloud filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord saide, that hee would dwell in the darke cloud.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for euer.

14 And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no erie of all the tribes of Israel, to build an house that my Name might be there: but I haue chosen Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my father to build an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Forerethels, thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall build the house vnto my Name.

20 And the Lord hath & made good his word that hee spake: and I am risen vp in the roome of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue built the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the Couenant of the Lord which hee made with our fathers, when he brought them out of the land of Egypt.

22 When Salomon stood before the altar of the Lord in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, O Lord God of Israel, there is no God like thee in heauen above, or in the earth beneath, thou that keepest couenant & mercy with thy seruants that walke before thee with all their heart,

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that

e For it is like that the enemies, when they had the Arke in their hands, tooke away the rod of Aaron, and the pot with Man. *Exod. 40. 34.*

2.Chron.6.1.

f He spake according to the tenor of Gods promise, which was conditionally, that they should serue him a right.

2.Sam.7.8.

4.Ebr.c confirmed.

g The two Tables wherein the articles of the Couenant were written, *2.Chron.6.11.*

2.Macc.2.3.

h Vnfaignedly, and without all hypocrisie.

Chap. 24

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus, y Some take this for some instrument of musicke.

2.Chron.5.1.

2.Chron.5.2.

1.Ebr. Salomov. a For Dauid brought it from Obed-edom, and placed it in the Tabernacle which he had made for it, 2. Sam. 6. 17. b Containing part of September, and part of October, in the which moneth they held three Solemne feasts, Numb. 29. 1.

c That is, the Kohathites, Num. 4. 5.

d They drew them onely out so farre as they might be seene: for the y might not pull them altogether out, *Exod. 25. 15.*



that thy children take heed to their way, that they walke before mee, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

27 For I see indeed that God wil dwell on the earth: behold, the heauens, and the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 But haue thou respect vnto thy prayer of thy seruant, and to his supplication, O Lord my God, to heare the cry and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place whereof thou hast sayd, \* My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou sin the place of thine habitation, euen in heauen, and when thou hearest, haue mercy.

31 When a man shall trespass against his neighbour, and he lay vpon him an oath to cause him to sweare, & the swearer shall come before thine Altar in this house,

32 Then heare thou in heauen, and iudge the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnes.

33 When thy people Israel shall bee ouerthrowen before the enemy, because they haue sinned against thee, and turned againe to thee, and confessed thy Name, and pray and make supplication vnto thee in this house,

34 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest vnto their fathers.

35 When heauen shall be shut vp, and there shall be no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, and turne from their sinne, when thou dost afflict them,

36 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.

37 When there shall bee famine in the land, when there shall bee pestilence, when there shall be blasting, mildew, grasshopper, or caterpillar, when their enemy shal besiege them in the cities of their land, or any plague, or any sicknesse,

38 Then what prayer and supplication soeuer shall bee made of any man or of all thy people Israel, when euery one shal know the plague in his owne heart, and stretch forth his hands in this house,

39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and doe, and giue euery man according to all his

wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreover, as touching the stranger that is not of thy people Israel, who shall come out of a farre countrey for thy Names sake,

42 (When they shall heare of thy great Name, and of thy mighty hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may know thy Name, and feare thee, as doe thy people Israel: and that they may know that thy Name is called vpon in this house which I haue built.

44 When thy people shall goe out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord, toward the way of the city which thou hast chosen, and toward the house that I haue built for thy Name,

45 Heare thou then in heauen their prayer, and heare their supplication, and iudge their cause.

46 If they sinne against thee (\* for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, so that they carry them away prisoners vnto the land of the enemies, either farre or neere,

47 Yet if they turne againe vnto their heart in the land (to the which they bee carried away captiues) and returne and pray vnto thee: in the land of them that carried them away captiues, saying, Wee haue sinned, wee haue transgressed and done wickedly,

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward the way of their land, which thou gauest vnto their fathers, and toward the city which thou hast chosen, and the house which I haue built for thy Name,

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and iudge their cause,

50 And be mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities (wherein they haue transgressed against thee) and cause that they, which led them away captiues, may haue pitie and compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the mids of the yron furnace

52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them in all that they call for vnto thee.

53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest out

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

Deut. 12, 11.

Or, from.

k To wit, the iudge or neighbour.

l Ebr. the othe. 1 That is, make it knowne.

m Acknowledge thy iust iudgement, and praise thee.

n So that there be a drought to destroy the fruits of the land.

& Ebr. in the land of their gates.

o For such are most meete to receiue Gods mercies.

p He meaneth such as should be turned from their idolatry to serue the true God.

q That this is the true Religion wherewith thou wilt be worshipped. Dan. 6. 10.

r Or, maintaine their right. 2. Chron. 6. 36. eccle. 7. 22. 1. ioh. 1. 8, 10.

s Or, if they repent.

t Though the Temple was the chief place of prayer, yet he secludeth not them, that being let with necessity call vpon him in other places. f As Daniel did, Dan. 6. 10.

u Or, auenge their wrong.

v He vnderstood by faith, that God of enemies would make friends vnto them that did conuert vnto him.



Exod. 19. 6.  
Salomon is a figure of Christ, who continually is the Mediator betwene God and his Church.

our fathers \* out of Egypt, O Lord God.  
54 And when Salomon had made an end of praying all this \* prayer and supplication vnto the Lord, hee arose from before the altar of the Lord, from kneeling on his knees, & stretching of his hands to heauen,  
55 And stood and blessed all the Congregation of Israel with a loud voice, saying,  
56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one word of all his good promise which hee promised by the hand of Moses his seruant.  
57 The Lord our God be with vs, as he was with our fathers, that hee forsake vs not, neither leaue vs,  
58 That we may \* bowe our hearts vnto him, that wee may walke in all his wayes, and keepe his commandments, and his statutes, and his lawes, which hee commanded our fathers.  
59 And these my words, which I haue prayed before the Lord, bee nere vnto the Lord our God day and night, that hee defend the cause of his seruant, and the cause of his people Israel \* alway as the matter requireth,  
60 That all the people of the earth may know, that the Lord is God, and none other.  
61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, and to keepe his commandments, as this day.

He concludeth that man of him selfe is enimie vnto God, and that all obedience to his law proceedeth of his meere mercie.

Ebr. the thing of a day in bu day.

2. Chron. 7. 4.

Before the oracle, where the Arke was.

2. Chron. 7. 7.

That is, from North to South: meaning, all the country.

Seven dayes for the dedication, and seuen for the feast.  
Ebr. blessed.

2. Chron. 7. 11.

62 ¶ Then the king and all Israel with him offered sacrifice before the Lord.  
63 And Salomon offered a sacrifice of peace offerings, which hee offered vnto the Lord, to wit, two and twentie thousand beeces, and an hundred and twentie thousand sheepe: so the king and all the children of Israel dedicated the house of the Lord.  
64 The same day did the King hallowe the middle of the court, that was before the house of the Lord: for there hee made burnt offerings, and the meate offerings, and the fat of the peace offerings, because the \* braesen altar that was before the Lord, was too little to receive the burnt offerings, and the meate offerings, and the fat of the peace offerings.  
65 And Salomon made at that time a feast, and all Israel with him, a very great Congregation, euen from the entering in of Hamath vnto the riuer of Egypt, before the Lord our God, \* seuen dayes and seuen dayes, euen fourtene dayes.  
66 And the eight day hee sent the people away: and they \* thanked the king, and went vnto their tents ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

3 The Lord appeareth the second time to Salomon, 11 Salomon geth ciues to Hiram, 20 The Canaanites become tributaries, 28 Hee sendeth forth a nauie for golde.

¶ When Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salo-

mon desired and minded to doe,  
2 Then the Lord appeared vnto Salomon the second time, as he \* appeared vnto him at Gibeon.  
3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue hallowed this house (which thou hast built) to \* put my name there for euer, and mine eyes, & mine heart shall be there perpetually.  
4 And \* if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, and in righteounesse) to doe according to all that I haue commanded thee, and keepe my statutes, and my iudgements,  
5 Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to Dauid thy father, saying, \* Thou shalt not want a man vpon the throne of Israel.  
6 But if ye and your children turne away from me, and will \* not keepe my commandments, and my statutes, (which I haue set before you) but go and serue other gods, and worship them,  
7 \* Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue hallowed \* for my name, will I cast out of my sight, and Israel shall be a \* prouerbe, and a common talke among all people.  
8 Euen this high house shall be s: enery one that passeth by it, shall be astonished, and shall hiss, and they shall say, \* Why hath the Lord done thus vnto this land and to this house?  
9 And they shall answer, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.  
10 \* And at the ende of twentie yeeres, when Salomon had builded the two houses, the house of the Lord, and the Kings palace,  
11 (For the which Hiram the king of Ty-

Chap. 3. 5.

Chap. 8. 29. deut. 12. 11.

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which follow their sensualitye.  
2 Sem. 7. 12.  
1. Chron. 22. 10.

b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.  
Iere. 7. 14.

c The world shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberal benefites.  
Deut. 29. 24.  
Iere. 22. 8.

2. Chron. 8. 1.

Or, Zor.

Or, Galile.

Or, dirtie, or barren.

d For his tribute toward the building,

e The common talent was about threescore pound weight.

f Mill was as the town house or place of assembly, which was open aboue.

rus had brought to Salomon timber of cedar, and firre trees, and golde and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.  
12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.  
13 Therefore hee said, What cities are these which thou hast giuen me my brother? And he called them the land of Cabul vnto this day.  
14 And Hiram had sent the King <sup>d</sup> sixe score talents of gold.  
15 ¶ And this is the cause of the tribute why King Salomon raised tribute, to wit, to builde the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Beithdo, and Gezer.  
16 Pharaoh King of Egypt had come by, and taken Gezer, and burnt it with fire, and



and flew the Canaanites that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 Therefore Salomon built Gazer and Beth-horon the nether,

18 And Baalath and Ramoth in the wilderness of the land.

19 And all the cities of store, that Salomon had, euen cities for charrets, and cities for horsmen, and all that Salomon desired and would build in Ierusalem, and in Lebanon and in all the land of his dominion.)

20 All the people that were left of the Amozites, Bitrites, Perizzites, Hittites, and Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the land, whom the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon make no bondmen: but they were men of warre and his seruants, and his princes, and his captaynes, and rulers of his charrets, and his horsmen,

23 These were the princes of the officers, that were ouer Salomons worke: euen five hundred and thirtie, and they ruled the people that wrought in the worke.

24 And Pharaohs daughter came by from the city of Dauid vnto the house which Salomon had built for her: then did hee build a Pillor.

25 And thise a yeece did Salomon offer burnt offerings and peace offerings vpon the altar which he built vnto the Lord: and hee burnt incense vpon the altar, that was before the Lord, when hee had finished the house.

26 Also king Salomon made an nauie of ships in Ezeon-geber, which is beside Tyre, and the hynke of the red Sea, in the land of Edom.

27 And Hiram sent with the Nauie his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir, and fet from thence foure hundredeth and twentie talents of golde, and brought it to king Salomon.

CHAPTER X.

The Queene of Saba commeth to heare the wisdom of Salomon. 18 His royall throne. 23 His power and magnificence.

And the Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions.

2 And shee came to Ierusalem with a very great traine, and Camels that bare sweete odours, and golde exceeding much, and precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the king, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisdom, and the house that he had built,

5 And the meate of his table, and the sitting of his seruants, and the order of his minuter, and their apparel, and his drinaking vessels, and his burnt offerings, that hee offered in the house of the Lord, and shee was greatly astonied.

6 And shee said vnto the king, It was a true word that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes: but loe, the one halfe was not tolde me; for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy wisdom.

9 Blessed bee the Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer: and made thee king, to doe equitie and rightconnesse.

10 And shee gaue the king sixe score talents of golde, and of sweete odours exceeding much, and precious stones. There came no more such abundance of sweete odours as the Queene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that carted gold from Ophir) brought likewise great plentie of Amuggim trees from Ophir and precious stones.

12 And the king made of the Amuggim trees, pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for lingers. There came no more such Amuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her of his kingly liberaltie: so shee returned and went to her owne countrey, both shee, and her seruants.

14 Also the weight of golde, that came to Salomon in one yeece, was sixe hundredeth, threetye score and sixe talents of golde,

15 Besides that hee had of merchant men and of the merchandises of them that solde spices, and of all the kings of Arabia, and of the princes of the countrey.

16 And king Salomon made two hundredeth targets of beaten golde, sixe hundredeth shekels of golde went to a target:

17 And thre hundredeth shields of beaten golde, thre pound of golde went to one shield: and the king put them in the house of the wood of Lebanon.

18 Then the king made a great throne of Iusie, and couered it with the best golde.

19 And the throne had sixe steps, the top of the throne was round behind, & there were stayes on either side on the place of the throne, & two lions standing by the stayes.

20 And there stood twelue lions on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drincking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer; for it was nothing

g Cities for his munitions of warre.

h These were as bondmen, and paid what was required either labour or money

Leuit. 25. 39.

i The ouerscers of Salomons workes were diuided into three parts: the first contained 3300 the second 300, and the thirde 250, which were Israelites: so here are conteyned the two last parts, which make 3500 looke more, 2. Chro. 8. 30.

k In the 2. Chro. 8. 18. is made mention of 30, more, which seeme to haue bene employed for their charges

2. Chro. 9. 1. matth. 1. 2. 42. Luke. 11. 31. a Iosephus saith that shee was Queene of Ethiopia, and that Sheba was the name of the chiefe cite of Meroc, which is an land of Nilus b That is, the whole order, and trade of his house.

f Ebr. there was no more first in her.

c But much more happie are they which heare the wisdom of God recited in his word.

d It is a chiefe signe of Gods fauour, when godly and wise rulers sit in the throne of iustice.

e This is the cause why kings are appointed.

2. Chro. 9. 10.

f Ebr. by the hand of the king.

Exod. 25. 39.

f To wit, of Arabia, which for the great abundance of all things was called happie. Chap. 7. 2.

g As the chaire bowes, or places to lean vpon.



h By Tharshish is meant Cilicia, which was abundant in variety of precious things.

nothing esteemed in the dayes of Salomon. 22 For the King had on the sea the nauie of Tarshish with the name of Hiram: once in three yeere came the nauie of Tarshish, and brought gold & silver, yuorie, and apes, and peacocks.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisdom.

24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart,

25 And they brought euery man his present, vessels of silver, and vessels of gold, and raiment, and armor, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together charrets and horsemen: and he had a thousand and foure hundred charrets, & twelue thousand horsemen, whome hee placed in the charret cities, & with the king at Jerusalem.

27 And the king gaue silver in Jerusalem as stones, and gaue ebdars as the wild figge trees that grow abundantly in the plaine.

28 Also Salomon had horses brought out of Egypt, and fine linnen: the kings merchants receiued the linnen for a price.

29 There came vp and went out of Egypt some charret worth five hundred shekels of silver: that is, one horse, an hundred and fiftie, and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their means.

CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatry. 14 His God raiseth up aduersaries against him. 43 Hee dieth.

At King Salomon loued many outlandish women: both the daughter of Pharaoh, and the women of Hoab, Ammon, Edom, Sidon and Ieth,

2 Of the nations, whereof the Lord had sayd vnto the children of Israel, See not ye in to me, nor let them come in to you: for surely they will turne your hearts after their gods. To them, I say, did Salomon ioyne in loue.

3 And he had seven hundred wiues, that were princesses, and three hundred concubines, & his wiues turned away his heart.

4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not perfect with the Lord his God, as was the heart of Dauid his father.

5 For Salomon followed Astarteh the god of the Sidonians, and Bilcom the abomination of the Ammonites.

6 So Salomon wrought wickednes in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

7 Then did Salomon build an hie place for Chemosh the abomination of Hoab, in the mountaine that is ouer against Jerusalem, and vnto Molech the abomination of the children of Ammon.

8 And so did hee for all his outlandish wiues, which burnt incense and offered vnto their gods,

9 Therefore the Lord was angry with Salomon, because hee had turned his heart from the Lord God of Israel, which had appeared vnto him twise,

10 And had giuen him a charge concerning this thing, that he should not follow other gods: but hee kept not that which the Lord had commanded him.

11 Therefore the Lord sayd vnto Salomon, Inasmuch as this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) I will surely rent the kingdome from thee, and will giue it to thy seruant.

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, but will giue one tribe to thy sonne, because of Dauid my seruant, and because of Jerusalem which I haue chosen.

14 Then the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the kings seed, which was in Edom.

15 For when Dauid was in Edom, and Joab the captaine of the holte had slinitten all the males in Edom, and was gone vp to bury the slaine,

16 For hie moneths did Joab remaine there, and all Israel, till he had destroyed all the males in Edom.)

17 Then this Hadad fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a little child.

18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him buttailes, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

20 And the sister of Tahpenes bare him Sennabath his son, whom Tahpenes wened in Pharaohs house: a Sennabath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the captaine of the holte was dead, Hadad said to Pharaoh, Let mee depart, that I may goe to mine owne countrey.

22 But Pharaoh sayd vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me goe.

23 And God stirred him vp another aduersary, Rezon the sonne of Eliadah, which fled from his lord Hadadezer king of Iobah.

24 And hee gathered men vnto him, and had bene captaine ouer the company, when Dauid slew them. And they went to Damascus, and dwelt there, and they made him king in Damascus.

Chap. 3. 5. and 9. 2.

Chap. 6. 12.

f That thou hast forsaken me and worshipped idoles. Chap. 12. 15.

g Because the tribes of Iudab and Benjamin had their possessions mixed, they are here taken as one tribe.

h Of the king of Edoms stocke.

2 Sam. 8. 14.

i Of the Edomites.

k Thus God reserved this idolatry to be a scourge to punish his peoples finnes.

l God brought him to honour, that his power might be more able to compass his enterprises against Salomons house.

2 Sam. 8. 3.

m When Dauid had discomfited Hadadezer and his armie.

n To wit, the men, whome he had gathered vnto him.

2 Chron. 1. 14.

Or, hee made silver as plenteous as stones.

Or, for the company of the kings merchants did receive a number at a price.

Ebr. hands.

Deut. 17. 17. eccles. 47. 19, 20. a Which were idolaters.

Exod. 34. 16.

Or, Queenes. b To whom appertained no dowrie. c He serued not God with a pure heart.

Judg. 2. 13. d Who was also called Molech, verse 7. read 2. King. 23. 10.

e Thus the scripture termeth whafoeuer man doeth reuerence & serue as God.



25 Therefore was he an aduersary to Israel all the dayes of Salomon: besides the euil that Hadad did, he also abhorred Israel, and reigned ouer Aram.

26 \* And Ieroboam the sonne of Nebat an Ephraimite of Zereda Salomons seruau (whose mother was called Zeruah a widow) lift up his hand against the king.

27 And this was the cause that he lift up his hand against the king, When Salomon built Bello, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meeete for the worke, he made him \* ouersceer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the Prophet Ahitah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the field.

30 Then Ahitah caught the new garment that was on him, & rent it in twelue pieces,

31 And sayd to Ieroboam, Take vnto thee ten pieces: for thus saith the Lord God of Israel, Behold, I will rent the kingdome out of the hands of Salomon, and wil giue ten tribes to thee.

32 But he shall haue one tribe for my seruant Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Astartoth the god of the Sidonians, and Chemosh the god of the Moabites, and Belcom the god of the Ammonites, and haue not walked in my wayes (|| to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him Prince all his life long for Dauid my seruants sake, whom I haue chosen, and who kept my commandments and my statutes.

35 \* But I will take the kingdome out of his sonnes hand, and will giue it vnto thee, even the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruau may haue a right alway before me in Ierusalem the citie which I haue chosen mee, to put my name there.

37 And I will take thee, and thou shalt reigne, & euen as thine heart desireth, and shalt be king ouer Israel.

38 And if thou hearken vnto all that I commaund thee, and wilt walke in my wayes, and doe right in my sight to keepe my statutes and my commandments, as Dauid my seruau did, then will I be with thee, and builde thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for \* thee, afflict the seed of Dauid, & but not for euer.

40 ¶ Salomon fought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak king of Egypt,

and was in Egypt vntill the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisdom, are they not written in the \* booke of the acts of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was \* fourtie yeeres.

43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. XII.

1 Rehoboam succedeth Salomon. 8 He refuseth the counsell of the Ancient 20 Rehoboam reingneth ouer Israel. 21 God commaundeth Rehoboam not to fight. 28 Ieroboam maketh golden calves.

¶ Ad \* Rehoboam went to Shechem: for all Israel were come to Shechem, to make him king.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt, \* whither Ieroboam had fled from King Salomon, and dwelt in Egypt.)

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, & spake vnto Rehoboam, saying,

4 Thy father made our \* yoke grievous: now therefore make thou the grieuous servitude of thy father, and his yoke which he put vpon vs, lighter. & we will serue thee.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell with the old men that he had stood before Salomons father, while he yet liued, and sayd, What counsell giue yee, that I may make an answer to this people?

7 And they spake vnto him saying, If thou be a seruau vnto this people this day, and serue them, & answer them, and speake kind wordes to them, they will bee thy seruants for euer.

8 But hee forsooke the counsell that the old men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, \* What counsell giue yee, that he may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and sayd, Thy father hath made our yoke heaue, but make thou it lighter vnto vs: euen thus shalt thou say vnto them, By \* least part shall be \* bigger then my fathers loines.

11 Now wheras my father did burden you with a grieuous yoke, I will yet make your yoke heauer: my father hath chastised you with rods, but I will correct you with \* scourges.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had \* appointed, saying, Come to mee againe

t Which booke as is thought, was lost in their captiuitie. 2, Chron. 9. 30.

2, Chron. 10. 1.

Chap. 11. 40. || Or, returne from Egypt.

Chap 4. 7.

a Oppresse vs not with so great charges, which we are not able to sustaine. || Or, had bene of his auuncient counsellers.

b They shewed him that there was no way to win the peoples hearts, but to grant them their iust petition. c There is nothing harder for them that are in authoritie, then to bridle their affections, and follow good counsell.

d I am much more able to keepe you in subiection then my father was. || Or, scorpions.

e I he people declare their obedience in this, that they would attempt nothing before the King had giuen them iust occasion,

2, Chron. 13. 6.

o He was ouersceer of Salomons tribe of Ephraim and Manasseh,

p By these visible signes the Prophets would more deeply print their message into their hearts, to whom they were sent,

|| Or, to doe that what pleaseth me.

Chap. 12. 15.

q He hath respect vnto the Messiah, which shou d be the bright starre that should shine thorow all the world, & Ebr. in all that shy soule.

r For this idolatrie that Salomon hath committed, for the whole spirituall kingdome was restored in Messiah.



me againe the third day.

13 And the king answered the people sharply, and left the old mens counsell that they gave him,

14 And spake to them after the counsell of the young men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rodde, but I will correct you with scourges.

15 And the king hearkened not unto the people: for it was the ordinance of the Lord, that hee might performe his saying, which the Lord had spoken by \* Ahiah the Shilonite unto Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion have wee in \* David? we haue none inheritance in the sonne of Israh. To your tents, O Israel: none see to thine house, David. So Israel departed unto their tents.

17 Wherebnt over the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne kill.

18 Now the King Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then King Rehoboam made speed to get him vp to his chariot, to flee to Ierusalem.

19 And Israel rebelled against the house of David unto this day.

20 And when all Israel had heard that Jeroboam was come againe, they sent and called him unto the assembly, and made him King over all Israel: none followed the house of David, but the tribe of Iudah only.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin, an hundredth and fourescore thousand of chosen men (which were good warriors) to fight against the house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

22 \* But the word of God came unto Shemaiah the man of God, saying,

23 Speake unto Rehoboam the sonne of Salomon King of Iudah, and unto all the house of Iudah and Benjamin, and the remnant of the people, saying,

24 Thus saith the Lord, Ye shall not go by, nor fight against your brethren the children of Israel: returne every man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed, according to the word of the Lord.

25 When Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Jeroboam thought in his heart, Now shall the kingdom returne to the house of David.

27 If this people go by, and doe sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe unto their lord, even to Rehoboam King of Iudah: so shall they kill mee and goe againe to Rehoboam King of Iudah.

28 Whereupon the King took counsell, and made two calves of gold, and said vnto them, \* It is too much for you to goe vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

29 And he set the one in Beth el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.

31 Also hee made an house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Leui.

32 And Jeroboam made a feast the fifteenth day of the eighth moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth el, and offered vnto the calves that hee had made: and hee placed in Beth el the priests of the hie places, which he had made.

33 And hee offered vpon the altar, which hee had made in Beth el, the thirtieth day of the eighth moneth (euen in the moneth which hee had forged of his owne heart) and made a solemne feast unto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Jeroboam is reprehended of the Prophet, 4 His hand drieth vp. 15 The Prophet is seduced, 24 And is killed of a lyon. 33 The obliuiscence of Jeroboam.

And behold, there came a man of God out of Iudah (by the commandement of the Lord) vnto Beth el, and Jeroboam stood by the altar to offer incense.

2 And hee cried against the altar by the commandement of the Lord, and said, O altar, altar, thus saith the Lord, Behold, a child shall bee bozne vnto the boule of David, \* Iosiah by name, and vpon thee shall he sacrifice the priests of the high places that burnt incense vpon thee, and they shall burne mens bones vpon thee.

3 And hee gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shall fall out.

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth el. Jeroboam stretched out his hand from the altar, saying, Lay hold on him: but his hand which he put forth against him, dried vp, and hee could not pull it in againe to him.

5 The altar also cleaued asunder, and the ashes fell out from the altar, according to the signe which the man of God had giuen by the commandement of the Lord.

6 Then the king answered, and said vnto the man of God, I beseech thee, pray vnto the Lord thy God, and make intercession for mee, that mine hand may be restored: and became as it was afore.

7 Then the King said vnto the man of God, Come home with mee, that thou mayest dine, and I will give thee a reward.

8 But the man of God sayde vnto the King,

m So craftie are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because hee would binde the peoples deuotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

a That is, a Prophet.

b Not that that was called Luz in Benjamin, but another of that name.

2. King. 23. 17.

c By this signe yee shall know that the Lord hath sent me.

Or, be powred out.

d The wicked rage against the Prophets of God when they declare them Gods iudgements.

Ebr. mouth.

e Though the wicked humble themselves for a time when they see Gods iudgements, yet after, they returne to their olde malice, and declare that they are but vile hypocrites.

Or, take sustenance.

Or, the Lord was the cause. Chap. 11. 11.

f Though their cause were good, yet it is most hard for the people to biddle their affections, as these vile words declare.

Ebr. strengthened himselfe.

g By the iust judgement of God for Salomons finnes.

Chap. 11. 13.

h For as yet hee perceived not that the Lord had appointed it.

2. Chro. 11. 2. i That is, the Prophet.

k Who of his iust judgement will punish the trespasser, and of his mercie spare the innocent people.

l He feared lest his people should haue by this means beene enticed to rebell against him.



King, If thou wouldest giue mee halfe thine houle, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

9 For so was it charged me by the word of the Lord, saying, Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 And an old Prophet dwelt in Beth-el, and his sonnes came, and tolde him all the workes that the man of God had done that day in Beth-el, and the words which he had spoken vnto the King, told they their father.

12 And their father sayde vnto them, What way went he? and his sonnes shewed him what way the man of God went, which came from Iudah.

13 And he said vnto his sonnes, Saddle me the asse. Who saddled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting vnder an oke: and he said vnto him, Art thou the man of God that camest from Iudah? And he said, Yea.

15 Then he said vnto him, Come home with me, and eat bread.

16 But he answered, I may not returne with thee, nor goe in with thee, neither will I eate bread, nor drinke water with thee in this place.

17 For it was charged me by the word of the Lord, saying, Thou shalt eate no bread nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And hee said vnto him, I am a Prophet also as thou art, and an Angel spake vnto mee by the word of the Lord, saying, Bring him againe with thee into thine house, that hee may eate bread and drinke water: but hee yered vnto him.

19 So he went againe with him, and did eat bread in his house, and drank water.

20 And as they late at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And hee cried vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the commandement which the Lord thy God commanded thee.

22 But camest backe againe, and hast eaten bread, and drinke water in the place (whereof hee did say vnto thee, Thou shalt eate no bread nor drinke any water) thy carckets shall not come into the sepulchre of thy fathers.

23 And when he had eaten bread, and drinke, hee saddled him the Asse, to wit, to the Prophet whom he had brought againe.

24 And when hee was gone, a Lyon met him by the way, and slew him, and his body was cast in the way, and the Asse stood thereby: the Lyon stood by the coxps also.

25 And behold, men that passed by, sawe the carckets cast into the way, and the Lyon standing by the coxps: and they came and tolde it in the towne where the old Pro-

phet dwelt.

26 And when the Prophet, that brought him backe againe from the way, heard thereof, hee said, It is the man of God, who hath bene disobedient vnto the commandement of the Lord: therefore the Lord hath deliuered him vnto the Lyon, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 And he spake to his sonnes, saying, Saddle me the asse, and they saddled him.

28 And he went and found his body cast in the way, and the Asse and the Lion stood by the coxps, and the Lyon had not eaten the body, nor toene the asse.

29 And the Prophet tooke by the body of the man of God, and layed it vpon the asse, and brought it againe, and the old Prophet came to the citie, to lament and burie him.

30 And hee layed his body in his owne graue, and they lamented ouer him, saying, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, burie mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 Howbeit, after this Jeroboam converted not from his wicked way, but turned againe, and made of the lowest of the people Priests of the hie places. Who would, might consecrate himselfe, and bee of the Priests of the hie places.

34 And this thing turned to sinne vnto the house of Jeroboam, euen to roote it out, and destroy it from the face of the earth.

CHAP. XIII.

2 Jeroboam sendeth his wife disguised to Abiiah the Prophet, who declareth vnto him the destruction of his house. 22 Iudah is punished by Shishak.

At that time Abiiah the sonne of Jeroboam fell sicke.

2 And Jeroboam said vnto his wife, Up, I pray thee, and disguise thy selfe, that they know not that thou art the wife of Jeroboam, and goe to Shiloh: for there is Abiiah the Prophet, which told mee that I should be King ouer this people.

3 And take with thee ten loanes and se cracknels, and a boittell of hony, and go to him: hee shall tell thee what shall become of the yong man.

4 And Jeroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord said vnto Ahijah, Behold, the wife of Jeroboam cometh to aske a thing of thee for her sonne, for hee is sicke: thus and thus shalt thou say vnto her: for when she cometh in, she shall slaine her selfe to bee another.

6 Therefore when Ahijah heard the sound

Or, he charged me: to wit, as Angel.

Seeing he had the expresse word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angel.

Ebr. looked.

Ebr. I am. This he did of a simple minde, thinking it his duetie to declare friendship to a Prophet.

His fault is here double: first in that that he suffereth not the Prophet to obey Gods expresse commandement: and next, that he fainteth to haue a reconciliation to the contrary.

God would reprove his folly by him who was the occasion to bring him into error.

By this fearful example God setteth forth, how dangerous a thing it is for men to behaue themselves coldly, or deceitfully in their charge whereunto God hath called them.

To declare that this was onely the iudgment of God: for if the Lyon had done it for hunger, he would also haue deuoured the body. Which he had prepared for himselfe.

So the wicked profit not by Gods threatenings, but goe backward and become worse and worse. Tim. 3. 13.

Ebr. fill his hand

His owne conscience bare him witness that the Prophet of God would not facilitate his afflictions which was a wicked man. Chap. 11. 31.

Ebr in thine hand.

According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

Or, wafers.

Ebr. eyes flood.

Then the wife of Jeroboam.



d For God oft times discloseth vnto his, the craft and subtilty of the wicked,

e Which wast but a seruant.

f To wit, two calves.

Chap. 21. 2. 1. 2. king. 9. 8. g Euerie male, euen to the dogs, 1. Sam. 25. 22. h As well him that is in the strong hold, as him that is a broad.

i They shall lacke the honour of burrial in token of Gods malediction.

k In the mids of the wicked, God hath some on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m Meaning, Euphrates.

n The people shall not be excused, when they doe euill at the commandement of their gouernours.

o The Lord snote him that he died, 2. Chro. 13. 20.

of her feete as shee came in at the doore, hee sayd, Come in, thou wife of Ierooboam: why faintest thou thus thy selfe to bee another? I am sure to thee with heavy tidings.

7 Gaiel Ierooboam, Thus saith the Lord God of Israel. Forasmuch as I haue exalted thee from among the people, & haue made thee prince ouer my people Israel,

8 And haue reue the kingdom away from the house of Dauid, and haue giuen it thee, and thou hast not been as my seruant Dauid, which kept my commandements, and followed me with all his heart, and did only that which was right in mine eyes,

9 But hast done euill about all that were before thee, (for thou hast gone & made thee other gods, and molten images, to pronoke me, and hast cast me behind thy backe)

10 Therefore behold, I will bring euill vpon the house of Ierooboam, and will cut off from Ierooboam him that \* is pisseth against the wall, as well him that is shut up, as him that is left in Israel, and will sweepe away the remnant of the house of Ierooboam, as a man sweepeth away dung, till it bee all gone.

11 The dogs shall eate him of Ierooboams stocke that dieth in the city, and the fowles of the ayre shall eate him that dieth in the field: for the Lord hath layd it.

12 Up therefore, and get thee to thine house: for when thy feete enter into the city, the cyid shall die.

13 And all Israel shall mourne for him, and burie him: for he only of Ierooboam shall come to the graue, because in him there is found some goodnesse toward the Lord God of Israel in the house of Ierooboam.

14 Moreover, the Lord shall stirre him by a King ouer Israel, which shall destroy the house of Ierooboam in that day: what? yea, euen now.

15 For the Lord shall smite Israel, as when a reebe is shaken in the water, and hee shall weede Israel out of this good land, which he gaue to their fathers, and shall scatter them beyond the \* Ruer, because they haue made them grones, pronokeyng the Lord to anger.

16 And he shall giue Israel by, because of the finnes of Ierooboam who did sinne, and made Israel to sinne.

17 And Ierooboams wife arose, and departed, and came to Tirzah, and when shee came to the threhold of the house, the yong man died.

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his seruant Ahijah the Prophet.

19 And the rest of Ierooboams acts, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ierooboam reigned, were two and twenty yere: & he slept with his fathers, and Nadab his sonne reigned in his stead.

21 Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and forty yere old, when he began to reigne,

and reigned seenteene yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, then all that which their fathers had done.

23 For they also made them hic places and images, and grones on euery hie hill, and vnder euery greene tree.

24 There were also Sodomites in the land, they did according to all the abominations of the nations which the Lord had cast out before the children of Israel.

25 And in the sixt yere of King Rehoboam, Shishak king of Egypt came by against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shields of gold which Salomon had made.

27 And King Rehoboam made for them brazen shields, and committed them vnto the hands of the chiefe of the gard, which waited at the doore of the Kings house.

28 And when the king went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the acts of Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

30 And there was warre betweene Rehoboam and Ierooboam continually.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite. And Abitam his sonne reigned in his stead.

CHAP. XV.

1 Abijam reigneth ouer Iudah. 9 Ase succeedeth in his roume. 16 The battel between Ase and Baasha. 24 Jehoshaphat succeedeth Ase. 25 Nadab succeedeth Ierooboam. 28 Baasha killeth Nadab.

And in the eighteenth yere of king Rehoboam the sonne of Nebat, reigned Abijam ouer Iudah.

2 Three yere reigned he in Ierusalem, and his mothers name was Maachab the daughter of Abibahalom.

3 And he walked in all the finnes of his father, which he had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

4 But for Dauids sake did the Lord his God giue him a light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

5 Because Dauid did that, which was right in the sight of the Lord, and turned from nothing that hee commanded him, all the dayes of his life, save only in the matter of Achish the Hittite.

6 And there was warre between Rehoboam

p And died before Ierooboam, about foure yeres.

Or, besides all that their fathers had done by their finnes.

q Whereidolatric reigne, all horrible vices are committed, till at length Gods iust iudgement destroy them vterly.

Chap. 10. 16.

r Which bookees were called the bookees of She-naiab and Iddo the Prophets, 2. Chro. 12. 15. f That is, all the dayes of Rehoboams life. t Whose idolatric Rehoboam her sonne followed.

2. Chron. 11. 21.

a Some thinke that this was A' salom Salomons sonne.

b Meaning, a sonne to reigne ouer Iudah.

2. Sam. 11. 4. and 12. 9.



2. Chron. 1. 7. 3.

2. Chron. 1. 4. 1.

e That is, his grandmother, as David is oft times called father of them, whose grandfather he was.

d Neither kinred nor authentic ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

2. Chron. 1. 5. 16.

c For in that that he suffered them to worship God in other places then hee had appointed, it came of ignorance, and not of malice.

f Of the same purpose that Ieroboam did, because the people should not goe vnto Ierusalem, lest they should follow Afa.

2. Chron. 1. 6. 2. *Or, Syria.*

g And vexed me no longer.

*Or, made a proselytation.*

*† Ebr. non inno sciat.*

boam and Ieroboam as long as he liued.

7 The rest also of the actes of Abiam, and all that he did, are they not written in the \* booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiam and Ieroboam.

8 And Abiam slept with his fathers, and they buried him in the city of Dauid: and Afa his sonne reigned in his stead.

9 And in the twenty yeere of Ieroboam king of Israel, reigned Afa ouer Iudah.

10 Hee reigned in Ierusalem one and forty yeere, and his \* mothers name was Baachah, the daughter of Abithalom.

11 And Afa did right in the eyes of the Lord, as did Dauid his father.

12 And hee tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

13 And hee <sup>d</sup> put downe \* Baachah his mother also from her estate, because shee had made an idole in a grone: and Afa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe the hie places. Neuertheless, Afas heart was <sup>e</sup> upright with the Lord all his dayes.

15 Also hee brought in the holy vessels of his father, and the things that hee had dedicated into the house of the Lord, siluer, and golde, and vessels.

16 And there was warre betweene Afa and Baasha king of Israel at their dayes.

17 Then Baasha king of Israel went by against Iudah, and built <sup>f</sup> Ramah, so that hee would let none goe out of in to Afa king of Iudah.

18 Then Afa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the Kings house, and deliuered them into the hands of his seruants, and King Afa sent them to \* Ben-hadad the sonne of Tabrimon, the sonne of Hezion king of Aram that dwelt at Damascus, saying,

19 There is a couenant betwene mee and thee, and betwene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha king of Israel, that hee may <sup>g</sup> depart from me.

20 So Ben-hadad hearkened vnto king Afa, and sent the captiues of the hostes, which hee had, against the cities of Israel, and inuote Iion, and Dan, and Abel-beth-machah, and all Emmeroth with all the land of Naphtali.

21 And when Baasha heard thereof, hee left building of Ramah, and dwelt in Tirzah.

22 Then king Afa assembled all Iudah, <sup>†</sup> none excepted, and they reake the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Afa built with them Geba: Benjamin and Hizpah.

23 And the rest of all the acts of Afa, and all his might, and all that hee did, and the cities which hee built, are they not written in the booke of the Chronicles of the Kings of Iudah: but in his old age hee was diseased

in his <sup>h</sup> secte.

24 And Afa slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his stead.

25 And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yeere of Afa king of Iudah, and reigned ouer Israel two yeere.

26 And hee did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to liane.

27 And Baasha the sonne of Abihah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layd siege to Gibbethon.

28 When in the third yeere of Afa King of Iudah did Baasha slay him, and reigned in his stead.

29 And when hee was King, hee <sup>k</sup> inuote all the house of Ieroboam, he left none alitue to Ieroboam, until hee had destroyed him, according to the \* word of the Lord which hee spake by his seruant Abihah the Shilonite,

30 Because of the finnes of Ieroboam which hee committed, and wherewith hee made Israel to sinne, by his <sup>l</sup> pronocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the Acts of Nadab, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Afa and Baasha king of Israel all their dayes.

33 In the third yeere of Afa King of Iudah, began Baasha the sonne of Abihah to reigne ouer all Israel in <sup>m</sup> Tirzah, and reigned foure and twenty yeeres.

34 And hee did euill in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marieth Iezebel. 34 *Tircho* is built againe.

Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

2 \* Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their finnes,

3 Behold, I will take away the posterity of Baasha, and the posterity of his house, and will make <sup>n</sup> thine house like the \* house of Ieroboam the sonne of Nebat.

4 \* Hee that dieth of Baashas Rocke in the citie, him shall the dogs eate: and that man of him which dieth in the fields, shall the fowles of the aire eate.

5 And the rest of the actes of Baasha and what hee did, and his <sup>o</sup> power, are they not written in the booke of the \* Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was

h- He had the gout, and put his trust rather in Physicians then in the Lord. 2. Chron. 16. 12. i His great grandfather.

k So God stirred vp one tyrant to punish the wickednesse of another.

Chap. 14. 10.

l By causing the people to commit idolatry with his calves, and so prouoking God to anger.

m Which was the place where the Kings of Israel remained.

a Thus spake Iehu to Baasha in the Name of the Lord.

b Meaning the house of Baasha. Chap. 1. 5. 29. Chap. 14. 11.

*Or, valiant: se.* 2. Chron. 16. 2.



c That is, the Prophet did his message.

d Meaning, Nadab, Ieroboams sonne.

e The Chaldee text hath thus, Drinking till he was drunken in the temple of Arza the idole by his house in Tirzah.

f Both Hanani his father and he were Prophets.

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept himselfe in hold. *Ebr. burnt the kings house upon him.*

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

was buried in Tirzah, and Elah his sonne reigned in his stead.

7 And also by the hand of Jehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, & to his house, that he should bee like the house of Ieroboam, even for all the wickednesse that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed him.

8 In the five and twenty yeere of Aha king of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, & reigned two yeere.

9 And his seruant Zimri, captaine of halfe his charres, conspired against him, as hee was in Tirzah, & drunke till he was drunken in the house of Arza steward of his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seuen and twenty yeere of Aha king of Iudah, & reigned in his stead.

11 And when he was king, and sat on his throne, he slew all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kindestokes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha by the hand of Jehu the Prophet.

13 For all the finnes of Baasha, and finnes of Elah his sonne, which they inned, and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

15 In the seuen and twenty yeere of Aha king of Iudah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the King. Wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And when Zimri saw that the city was taken, he went into the palace of the kings house, and burnt himselfe, and the kings house with fire, and so died.

19 For his finnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Ieroboam, and in his finnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that hee wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 Then were the people of Israel diuided into two parts: for halfe the people followed Tibni the sonne of Giniath) to make him king, and the other halfe followed Omri

22 But the people that followed Omri, prevailed against the people that followed

Tibni the sonne of Giniath: so Tibni died, and Omri reigned.

23 In the one and thirtie yeere of Aha King of Iudah began Omri to reigne ouer Israel, and reigned twelue yeere. Sixe yeere reigned he in Tirzah.

24 And he bought the mountaine of Samaria of one Sheimer to two talents of silver, and built in the mountaine, and called the name of the citie which he built, after the name of Sheimer lord of the mountain, Samaria.

25 But Omri did euill in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in all the way of Ieroboam the sonne of Nebat, and in his finnes wherewith hee made Israel to sinne, in prouoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri that hee did, and the strength that hee shewed, are they not written in the booke of the Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Aha king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twenty yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the finnes of Ieroboam the sonne of Nebat, except hee tooke Jezebel also the daughter of Eth-baal king of the Sidonians to his wife, and went and serued Baal, and worshipped him?

32 Also hee reared vp an altar to Baal in the house of Baal which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build a Fortice: hee layd the foundation thereof in Abiram his eldest sonne, and set by the gates thereof in his youngest sonne Segub, according to the word of the Lord which hee spake by Ioshua the sonne of Nun.

CHAP. XVII.

1 *Elijah foretarneth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

A<sup>d</sup> Elitah the Tishbite one of the inhabitants of Gilead layd vnto Ahab, \* As the Lord God of Israel liueth, before whom I stand, there shall be neither dew nor raine these yeeres, but according to my word.

2 And the word of the Lord came vnto him, saying,

3 Get hence, and turne thee Eastward, and hide thy selfe in the riuer Cherith, that is ouer against Iordan.

4 And thou shalt drinke of the riuer: and I haue

*Or, Sumerou.*

k For such is the nature of idolatry, that the superstition thereof doth dayly increase, and the clearer it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

m By whose means he fell to all wicked and strange idolatry, and cruell persecution.

n Reade Ios. 6. 26.

*Ebr. by the hand of Ioshua.*

*Eccles. 48. 3. iam 5. 16. 17.*

a That is, whom I serue.

b But as I shall declare it by Gods reuelation.

*Or, brooke.*



To strengthen his faith against Persecution, God Promiseth to feed him mifulously,

I have commanded the rauenes to feed thee there.

5 So he went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over against Jordan.

6 And the rauenes brought him bread and flesh in the morning, and bread and flesh in the evening, and he dranke of the river.

7 And after a while the river dried up, because there fell no raine vpon the earth.

8 And the word of the Lord came vnto him, saying,

9 \* Up, and get thee to Zarephath, which is in Zidon, and remaine there: behold, I haue commanded a widow there to sustaine thee.

10 So he arose, and went to Zarephath: and when hee came to the gate of the citie, behold, the widow was there gathering stickes: and hee called her, and sayd, Bring me, I pray thee, a litle water in a vessel, that I may drinke.

11 And as she was going to fet it, he called to her, and said, Bring me, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handfull of meale in a barrell, and a litle oyle in a cruse: and behold, I am gathering for a few stickes for to goe in, and drasse it for me, and my sonne, that we may eate it, and die.

13 And Elijah sayd vnto her, Feare not, come, doe as thou hast sayd, but make mee thereof a litle cake first of all, & bring it vnto me, and afterward make for thee and thy sonne.

14 For thus sayth the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

15 So she went, and did as Elijah sayd, and she did eate: so did hee and her house for a certaine time.

16 The barrell of the meale wasted not, nee the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, that there was no breath left in him.

18 And hee said vnto Elijah, What haue I to doe with thee, O thou man of God? Art thou come vnto me to call my lin to recompensance, and to slay my sonne?

19 And hee sayd vnto her, Giue mee thy sonne, and hee tooke him out of her bosome, and caried him vnto a chamber, where hee abode, and layed him vpon his owne bed.

20 Then hee called vnto the Lord, and sayd, O Lord my God, haue thou punished also this widow, with whom I souourne, by killing her sonne?

21 And hee stretched himselfe vpon the childe three times, and called vnto the Lord, and sayd, O Lord my God, I pray thee, let this chldes soule come into him againe.

22 Then the Lord heard the voice of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, & brought him down out of the chamber into the house, and deliuered him vnto his mother, and Elijah sayd, Behold, thy sonne liueth.

24 And the woman sayd vnto Elijah, Now I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

I So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab, 13 Obadiah hideth an hundred Prophets, 20 Elijah killeth all Baals prophets, 45 He obtaineth raine.

After many dayes, the word of the Lord came to Elijah, in the third yeere, saying, Goe, shew thy selfe vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riter Cherich.

2 And Elijah went to shew himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (for Obadiah feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge which is also requisite for the golly: that is, to profess his Name openly.

4 For when Izebel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them by fifty in a caue, and hee fed them with bread and water.)

5 And Ahab said vnto Obadiah, Go into the land, vnto all the fountaines of water, and vnto all the riuers: if so bee that wee may finde grasse to saue the horses and the mules a line, lest wee deperize the lande of the beastes.

6 And so they diuided the land between them to walke thownd it. Ahab went one way by himselfe, & Obadiah went another way by himselfe.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and sayd, Art not thou my lord Elijah?

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowne to beee granted for Gods childrens sake,

8 And he answered him, Yea, go tell thy lord, Behold Elijah is here.

9 And he said, What haue I sined, that thou wouldest deliuer thy seruant into the hand of Ahab to slay me?

10 As the Lord thy God liueth, there is no nation or kingdome, whither my lord hath not sent to seeke thee: and when they sayd, hee is not here, hee tooke an othe of the kingdome and nation, if they had not found thee.

11 And now thou sayest, See, tel thy lord, Behold, Elijah is here.

12 And when I am gone from thee, the Spirit of the Lord shall carie thee into some place that I doe not know: so when I come and tell Ahab, if hee cannot find thee, then will he kill me: but I thy seruant feare the Lord from my youth.

13 Was it not told my lord, what I did when Izebel sloued the Prophets of the Lord, how I hid an hundred men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

d I am none of the wicked persecuters, that thou shouldest procure vnto me such displeasure, but serue God, and fauour his children.

14 And now thou sayest, Go, tell thy lord, Behold,

d As the troubles of the Saints of God are many, so his mercie is euer at hand to deliuer them, Luke 4.25,26.

e All this was to strengthen the faith of Elijah, to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

#Ebr. twa,

f For there is no hope of any more sustenance.

g God receiueth nobenefit for the vse of his bar hee promiseth a most ample recompense for the same.

h That is, till he had raine & food on the earth.

i Or, that hee died. God would try whether hee had learned by his mercifull prouidence to make him her only stay and comfort.

k He was afraid lest Gods Name should haue been blasphemed and his ministers condemned, except he should haue continued his mercies, as he had begun them, specially while hee there remained.



Behold, Eliah is here, that he may slay me.

15 And Eliah said, As the Lord of hosts liveth, before whom I stand, I will surely slay thee: my life unto him this day.

16 ¶ So Dabiah went to meete Ahab, and told him: & Ahab went to meete Eliah.

17 And when Ahab saw Eliah, Ahab said unto him, Art thou hee that troublest Israel?

18 And he answered, I have not troubled Israel, but thou, and thy fathers house, in that yee haue forsaken the commandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groves foure hundred, which eat at Jezabels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and said, How long shall yee betwene two opinions? If the Lord be God, follow him: but if Baal be he, then goe after him. And the people answered him not a word.

22 Then said Eliah vnto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundred and fifty men.

23 Let them therefore giue vs two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call ye on the name of your god, and I will call on the name of the Lord: and then the God that answereth by fire, let him be God. And all the people answered, and said, It is well spoken.

25 And Eliah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first (for yee are many) and call on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answer: and they leapt vpon the altar that was made.

27 And at noone Eliah mocked them, and said, Crie loud; for he is a god: either he talketh, or putteth his enemies, or is in his iourney, or it may bee that hee sleepech and must bee awaked.

28 And they cried lowde, and cut themselves as theye inauer was, with knives and lancers till the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntill the offering of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Eliah said vnto all the people, Come to mee. And all the people came to him, and hee repaired the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, ac-

cording to the number of the tribes of the sonnes of Iacob, (vnto whom the word of the Lord came, saying, \* Israel shall bee thy name.)

32 And with the stones hee built an altar in the name of the Lord: and hee made a ditch round about the altar, as great as would containe two & incasures of seede.

33 And hee put the wood in order, and hewed the bullocke in pieces, and laide him on the wood,

34 And said, Fill foure barrels with water, and poure it on the burnt offering and on the wood. Againe he said, Doe so againe. And they did so the second time. And he said, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: & he filled the ditch with water also.

36 And when they should offer the evening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Ishaak and of Israel, let it bee knowne this day, that thou art the God of Israel, and that I am thy seruant, & that I haue done all these things at thy commandment.

37 Heare me, O Lord, heare me, and let these people know that thou art the Lord God, and that thou hast turned their heart againe \* at the last.

38 Then the fire of the Lord fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and said, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophets of Baal, let not a man of them escape. And they tooke them, & Eliah brought them to the brooke Kishon, and slew them there.

41 ¶ And Eliah said vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.

42 So Ahab went vp to eat, & to drinke, and Eliah went vp to the top of Carmel: and hee crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, See vp now and looke toward the way of the Sea. And hee went vp, and looked, and said, There is nothing. Againe he said, See againe & seuen times.

44 And at the seuenth time he said, Behold, there ariseth a little cloud out of the sea like a mans hand. Then he said, Ap, and lay vnto Ahab, Make ready thy chare, and get thee downe that the raine stay thee not.

45 And in the meane while the heauen was black with clouds and wind, and there was a great raine. Then Ahab went vp and came to Izzel.

46 And the hand of the Lord was on Eliah, and hee giued by his voyces, and raine s before Ahab till he came to Izzel.

CHAP. XIX.

5 Eliab sleepe from Jezabel is nourished by the Angel of God. 15 Hee is commanded to annoynt Hazael, Iehu, and Elisha.

Now

Gene. 32. 28. 2. King. 17. 34.

4 Ebr. Sais, which some thinke concerne about three pottles & a third part a peece.

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne euen in the water, & the intent they should haue none occasion to doubt, that he is the onely God. n Though God suffer his to runne in blindness and error for a time, yet at the length hee calleth them home to him by some notorious signe and worke. o Hee commanded them that as they were truly persuaded to confesse the onely God: so they would serue him with all their power, and destroy the idolaters his enemies. p As Gods spirit moued him to pray, so was hee strengthened by the same, that hee did not faint, but continued still till hee had obteined. q Hee was so strengthened with Gods spirit, that hee ran faster then the chare, was able to run,

e By my presence I will declare that thou hast tolde him the truth.

f The true ministers of God, ought not onely not to suffer the truth to be vnjustly slandered, but to reprocue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether yee follow God or Baal, or whether yee serue God wholly or in part, Zeph. 1. 5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rati-fied with some strange spirit. k You esteeme him as a god. l Hee mocketh their heally madnes, which thinke that by any instance or sure, the dead and vile idoles can helpe their worshippers in their necessities.



**N**OW Ahab tolde Jezebel all that Elijah had done, and how he had slaine all the prophets with the sword.

**2** Then Jezebel sent a messenger unto Elijah, saying, **b** The gods doe so to me and more also, if I make not thy life like one of their lives by to morow this time.

**3** ¶ When hee saw that, hee arose, and went for his life, and came to Beer-sheba, which is in Judah, & left his servant there.

**4** But he went a dayes journey into the wilderness, and came and laye downe vnder a Juniper tree, and desired that hee might die, and said, It is now ynough, **O** Lord, take my soule, for I am no better then my fathers.

**5** And as he lay and slept vnder the Juniper tree, behold now, an Angel touched him, and said vnto him, **Up** and eate.

**6** And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eate and drinke, and returned and slept.

**7** And the Angel of the Lord came againe the second time, and touched him, and said, **Up** and eate: for thou **d** hast a great iourney.

**8** ¶ Then hee arose, and did eate and drinke, and walked in the strength of that meat fourtie dayes and fourtie nights, vnto Ijehab the mount of God.

**9** And there hee entered into a caue, and lodged there: and behold, the Lord spake to him, and said vnto him, **What** doest thou here, Elijah?

**10** And he answered, I haue bene very zelous for the Lord God of hostes: for the children of Israel haue forsaken thy covenant, broken downe thine altars, and slaine thy Prophets with the sword, \* and I onely am left, and they seeke my life to take it away.

**11** And he said, Come out, and stand vpon the mount before the Lord. And behold, the Lord went by, and a mightie strong wind rent the mountaines, and brake the rockes before the Lord: but the Lord was not in the wind: and after the wind, came an earthquake: but the Lord was not in the earthquake.

**12** And after the earthquake came fire: but the Lord was not in the fire: and after the fire, came a still and soft voyce.

**13** And when Elijah heard it, he covered his face with his mantel, and went out, and stood in the entering in of the caue: and behold, there came a voyce vnto him, and said, **What** doest thou here, Elijah?

**14** And hee answered, I haue bene very zelous for the Lord God of hostes, because the children of Israel haue forsaken thy covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away.

**15** And the Lord said vnto him, **Go**, returne by the wilderness into Damascus, and when thou comest there, anoynt Hazael king ouer A Ram.

**16** And Jehu the sonne of Nimshi shalt thou anoynt king ouer Israel: and Eli-

sha the sonne of Shaphat of Abel-Betholah shalt thou anoint to bee Prophet in thy roome.

**17** And \* him that escapeth from the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay.

**18** Yet will \* I leaue seven thousand in Israel, euen **h** all the knees that haue not bowed vnto Baal, and euery mouth that hath not killed him.

**19** ¶ So hee departed thence, and found Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Elijah went towards him, and cast his mantel vpon him.

**20** And hee left the oxen, and ranne after Elijah, and said, Let me, I pray thee, kisse my father and my mother, and then I will follow thee. ¶ Elisha answered him, **See**, returne: for what haue I done to thee?

**21** And when he went backe againe from him, he tooke a couple of oxen, & slew them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eat: then hee arose and went after Elijah, and ministred vnto him.

CHAP. XX.

**1** Samaria is besieged, **13** The Lord promisseth the victory to Ahab by a Prophet, **31** The King of Israel made peace with Ben hadad, and is reprooued therefore by the Prophet.

**T**HEN Ben-hadad the King of A Ram assembled all his armie, and two and thirtie Kings with him, with horses and chariots, and went by and belieged A Samaria, and fought against it.

**2** And he sent messengers to Ahab king of Israel into the citie,

**3** And said vnto him, Thus saith Ben-hadad, Thy silver and thy gold is mine: also thy women and thy faire children are mine.

**4** And the king of Israel answered, and said, My lord king, according to thy saying, **b** I am thine, and all that I haue.

**5** And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shall send vnto thee, and commaund, thou shalt deliuer mee thy silver and thy gold, and thy women, and thy children.

**6** ¶ **D**ets I will send my seruants vnto thee by to morow this time: and they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their hands, and bring it away.

**7** Then the king of Israel sent for all the Elders of the land, and said, Take heede, I pray you, and see how hee seeketh mischief: for he sent vnto me for my wiues, and for my children, and for my silver, and for my gold, and I denied him not.

**8** And all the Elders, and all the people said to him, Hearken **d** not vnto him, nor consent.

**9** Wherefore hee said vnto the messengers of Ben-hadad, Tell my lord the King,

**2 King. 9. 13. 3.**  
**ecc luss. 48. 8.**

**Rom. 11. 4.**  
**h** tiedeclaredh  
that wicked dif-  
feablers and ido-  
laters are not his,

**i** Though this  
naturall affection  
is not to be con-  
temned, yet it  
ought not to  
mouue vs when  
God calleth vs  
to serue him,  
**k** He would not  
stay til wood was  
brought, so great  
was his desire to  
follow his voca-  
tion.

**Or, Syria.**

**a** That is, gouer-  
nours and rulers  
of prouinces.  
**Or, Shimeon.**

**b** I am content  
to obey and pay  
tribute.

**c** He would not  
accept his an-  
swere, except he  
did out of **i** and  
deliuer whatso-  
euer he should  
aske: for hee  
sought an occa-  
sion how to  
make warre a-  
gainst him,

**d** They thought  
it their duties  
rather to venture  
their liues, then  
to grant to char-  
thing which was  
not lawfull, one-  
ly to satisfy the  
lust of a tyrant.  
**All**

**a** To wit, of  
Baal.  
**b** Though the  
wicked rage a-  
gainst Gods  
children, yet he  
holdeth them  
backe that they  
cannot execute  
their malice.  
**Or, whither his  
mind led him.**  
**c** So hard a thing  
it is to biddell our  
impatience in  
affliction, that  
the saints could  
not ouercome  
the same.

**d** He declareth  
that except God  
had nourished  
him miracu-  
lously, it had not  
bene possible for  
him to haue gone  
this iourney.

**e** He complain-  
eth that the  
more zelous for  
that he shewed  
himselfe to main-  
taine Gods glo-  
ry, the more  
cruelly was he  
persecuted.  
**Rom. 11. 3.**

**f** For the nature  
of man is not a-  
ble to come nere  
vnto God, if he  
should appeare  
in strength & full  
maiestie, and  
therefore of his  
mercy hee sub-  
mitteth himselfe  
to our capacite.

**g** We ought not  
to depend on the  
multitude in  
maintaining  
Gods glory, but  
because our due-  
tie so requireth,  
we ought to  
doe it.

**Or, Syria.**



All that thou didst send for to thy seruant at the first time, that I will doe, but this thing I may not doe. And the messengers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and sayd, The gods doe so to me, and more also, if the dust of Samaria be enough to all the people that follow mee, for euery man a handful.

11 And the king of Israel answered, and sayd, Tell him, Let not him that girdeth his harness, boast himselfe, as hee that putteth it off.

12 And when hee heard that tidings, as hee was with the kings drinke in the pavilions, hee sayd vnto his seruants, Bring forth your engines, and they set them against the citie.

13 And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seene all this great multitude? behold, I will deliuer it into thine hand this day, that thou mayest know, that I am the Lord.

14 And Ahab sayd, By whom? And hee said, Thus saith the Lord, By the seruants of the princes of the prouinces. He sayd againe, Who shall order the battell? And he answered, Thou.

15 Then hee numbred the seruants of the princes of the prouinces, and they were two hundred two and thirtie: and after that hee numbred the whole people of all the children of Israel, euen seuen thousand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, both hee, and the Kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayd, Whether they bee come out for peace, take them aliu: or whether they be come out to fight, take them yet aliu.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, and the host which followed them.

20 And they slew euery one his enemy: and the Aramites fled, and Israel pursued them: but Ben hadad the king of Aram escaped on a horse with his horsemen.

21 And the king of Israel went out, and smote the horses and charrets, with a great slaughter till hee the Aramites.

22 (For there had come a Prophet to the king of Israel, and had said vnto him, See, be of good courage, and consider and take heed what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee.)

23 Then the seruants of the king of Aram said vnto him, Their gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and doubtlesse we shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, and place captiues for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, such charrets, and we will fight against them in the plaine, and doubtlesse we shall ouercome them: and hee hearkened vnto their voice, and did so.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, & went vp to Aphek to fight against Israel.

27 And the children of Israel were numbred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kids: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the king of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliuer all this great multitude into thine hand, and yee shall know that I am the Lord.

29 And they pitched one ouer against the other seuen daies, and in the seuenth day the battell was ioyned: and the children of Israel slew of Aramites an hundred and threescore thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen & twenty thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 And his seruants said vnto him, Behold now, we haue heard say, that the kings of the house of Israel are merciful kings: we pray thee, let vs put sackcloth about our loines, and ropes about our heads, and goe out to the king of Israel: it may be that hee will saue thy life.

32 Then they girded sackcloth about their loines, & put ropes about their heads, and came to the king of Israel, and saide, Thy seruant Ben-hadad saith, I pray thee, let mee liue: and hee said, Is he yet aliu? he is my brother.

33 Now the men tooke diligent heede, if they could catch any thing of him, and made halfe, and said, Thy brother Ben-hadad. And he sayd, So bring him. So Ben-hadad came out vnto him, and hee caused him to come vp vnto the charret.

34 And Ben-hadad sayd vnto him, The cities which my father tooke from thy father, I will restore, and thou shalt make altars for thee in Damascus, as my father did in Samaria, Then sayd Ahab, I will let thee goe with thy covenant. So hee made a covenant with him, and let him goe.

35 Then a certaine man of the children of the Prophets sayd vnto his neighbour by the commandement of the Lord, I smite me, I pray thee. But the man refused to smite him.

36 Then sayd hee vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as soone as thou art departed from me, a Lion shall slay thee. So when hee was departed from him, a Lion found him, and slew him.

e Much lesse shall there be found any pray that is worth any thing, when they shall be so many. f Boast not before the victorie be gotten. Or, put your selues in order.

g Before, God went about with signes and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

h That is, yong men trained in the seruice of Princes.

i Ebr. man. Or, Syrians. i With them which were appointed for the preservation of his person.

k Thus the wicked blasphemous God in their curie, whom notwithstanding hee suffereth not unpunished.

l All they which were in the battell of the former yeere, verse 15.

m Who am of like power in the valley, as I am on the hills, and can aswell destroy a multitude with few, as with many.

n Ebr. from chamber to chamber.

n In signe of submission, and that we haue deserved death if he will punish vs with rigour.

Or, and caught it of him. o He is aliu.

p Thou shalt appoint in my chiefe city what thou wilt, and I will obey thee. Or, of the disciples.

q By this external signe, hee would more liuely touch the kings heart. r Because thou hast transgressed the commandement of the Lord.



37 Then he found another man, & sayd, Smitte me I pray thee. And the man smote him, and in the smiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himselfe with ashes upon his face.

39 And when the King came by, he cried vnto the king, and sayd, Thy seruant went into the mids of the battell: & behold, there went away a man, whome another man broughe vnto me and said, keepe this man; if he be lost, and want, thy life shall goe for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here & there to doe, hee was gone: and the King of Israel sayd vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And hee halted, and tooke the ashes away from his face: and the king of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, \* Because thou hast let goe out of thine hands a man whom I appointed to die, thy life shall goe for his life, and thy people for his people.

43 And the King of Israel went to his house heauy and in displeasure, and came to Samaria.

CHAP. XXI.

8 Iezebel commandeth to kill Naboth, for the vineyard that he refused to sell to Ahab, 19 Eliab reproveth Ahab, and he repenteth.

After these things Naboth the Izzreelite had a vineyard in Izzreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue mee thy vineyard, that I may make me a garden of herbes thereof, because it is neere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth said to Ahab, The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Izzreelite had spoken vnto him, for he had sayd, I will not giue thee the inheritance of my fathers, and hee lay vpon his bed & turned his face, and would eate no bread.

5 Then Iezebel his wife came to him, and sayd vnto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he sayd vnto her, Because I spake vnto Naboth the Izzreelite, and sayd vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then Iezebel his wife said vnto him, Doe it thou now: governe the kingdom of Israel: vp, eate bread, and & bee of good cheere, I will giue thee the vineyard of Naboth the Izzreelite.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that

were in his citie dwelling wth Naboth.

9 And shee wrote in the letters, saying, Proclaime a fast, and let Naboth among the chiefe of the people,

10 And let two wicked men befoze him, and let them witness against him, saying, Thou didst blaspheme God and the King: then carie him out, and stone him that hee may die.

11 And the men of his citie, euen the Elders and Gouvernours, which dwelt in his citie, did as Iezebel had sent vnto them: as it was written in the letters which shee had sent vnto them.

12 They proclaimed a fast, and let Naboth among the chiefe of the people,

13 And there came two wicked men, and sate befoze him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did & blaspheme God and the King. Then they caried him away out of the citie, and stoned him wth stones, that hee died.

14 Then they sent to Iezebel, saying, Naboth is stoned and is dead.

15 And when Iezebel heard that Naboth was stoned and was dead, Iezebel said to Ahab, Up, & take possession of the vineyard of Naboth the Izzreelite, which hee refused to giue thee for money: for Naboth is not alive, but is dead.

16 And when Ahab heard that Naboth was dead, he arose to goe downe to the vineyard of Naboth the Izzreelite, to take possession of it.

17 And the word of the Lord came vnto Eliab the Tishbite, saying,

18 Arise, goe downe to meete Ahab king of Israel, which is in Samaria: loe, hee is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, Hast thou killed, and also gotten possession: And thou shalt speake vnto him, saying, Thus saith the Lord, In the place where dogges licked the blood of Naboth, shall dogges lick euen thy blood also.

20 And Ahab sayd to Eliab, Hast thou found mee, O mine enemy? And he answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 Behold, I will bring euill vpon thee, and will take away thy posteritie, and will cut off from Ahab him that \* pisseth against the wall, as well him that is \* shut vp, as him that is left in Israel,

22 And I will make thine house like the house of \* Jeroboam the sonne of Nebat, and like the house of \* Baasha the sonne of Ahiah, for the pronocation wherewith thou hast provoked, and made Israel to sinne.

23 And also of Iezebel spake the Lord, saying, \* The dogs shall eate Iezebel by the wall of Izzreel.

24 The dogges shall eate him of Ahabs Rocks, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eate.

d For then they vied to enquire of mens faults: for none could fast truly that were notorious sinners.

e Thus the worldlings contrary to Gods commandement, who willect not to confesse to the shedding of innocent blood, obey rather the wicked commandements of Princes, then the iust lawes of God.

† Ebr. bleffe.

f This example of monstrous cruelty the holy Ghost leauech to vs, to the intent that wee should abhorre all tyrannie, and specially in them whome nature & kind should moue to be pittifull and inclined to mercie.

g Doe it thou thinke to haue any advantage by murdering of an innocent?

h This was fulfilled in Ioram his sonne, as 2. king. 9. 25. 26.

Chap. 14. 10. 2. king. 9. 8. 1. Sam. 25. 22. Chap. 14. 10.

Chap. 15. 29. Chap. 16. 3.

2 King. 9. 33. 36. † Or, fortreff, or possession.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemy, & let him escape, whom God had appointed to be slaine.

Chap. 22. 38.

† Or, Skomeron.

† Or, at this time.

a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not so rigorous that hee would take from another man his sight without full recompense.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they cannot haue their inordinate appetites satisfied.

c As though shee said, Thou knowest not what it is to reigne. Command, and in-treat not. † Ebr. let thine heart be mercie.



i By the wicked counsell of his wife, he became a vile idolater and cruel murderer, as one that gave himselfe wholly to seue sinne.   
 k In token of mourning, or as some read, bare-footed.

25 (But there was none like Ahab, who did sell himselfe, to worke wickednes in the sight of the Lord, whom Iezabel his wife prouoked.   
 26 For hee did exceeding abominably in following idoles, according to all that the Ammites did, whom the Lord cast out before the children of Israel.)   
 27 Now when Ahab heard these words, he rne his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth, and went <sup>k</sup> softly.   
 28 And the word of the Lord came to Eliiah the Tishbite, saying,   
 29 Seest thou how Ahab is humbled before me? because hee submitted himselfe before mee, I will not bring that euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the king of Syria. 15 Michaiah sheweth the king what shall be the successe of their enterprise. 24 Zidkiiah the false prophet smeth him. 34 Ahab is slaine. 40 Ahaziah his sonne succedeth. 41 The reigne of Iehoshaphat. 50 And Ioram his sonne.

A <sup>d</sup> they continued three yeeres without warre betweene Aram and Israel.   
 2 And in the thirde yeere did Iehoshaphat the king of Iudah come downe to the king of Israel.

3 (Then the king of Israel said vnto his seruants, Know ye not that Ramoth Gilead was ours? and we stay, and take it not out of the hand of the king of Aram?)   
 4 And he said vnto Iehoshaphat, Will thou goe with me to battell against Ramoth Gilead? And Iehoshaphat sayd vnto the king of Israel, I am as thou art, my people as thy people, and mine hostes as thine hostes.

5 Then Iehoshaphat said vnto the king of Israel, Alike counsell, I pray thee, of the Lord to day.   
 6 Then the king of Israel gathered the prophets vpon a foure hundred men, and said vnto them, Shall I go against Ramoth Gilead to battel, or shall I let it alone? And they said, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Iehoshaphat sayd, Is there here neuer a Prophet of the Lord more, that we might inquire of him?   
 8 And the king of Israel sayd vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but I hate him: for he doth not prophesse good vnto mee, but euill. And Iehoshaphat sayd, Let not the king say so.

9 Then the King of Israel called an i Cunnuch, and said, Call quickly Michaiah the sonne of Imlah.   
 10 And the king of Israel and Iehoshaphat the king of Iudah satte either of them

on his throne in their apparell in the voyd place at the entering in of the gate of Samaria, and all the prophets prophesied before them.   
 11 And Zidkiiah the sonne of Chenaanah made him hornes of iron, & said, Thus saith the Lord, with these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.   
 13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde now, the wordes of the Prophets declare good vnto the king with one accord: let thy word therefore, I pray thee, bee like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord lieth, whatsoeuer the Lord saith vnto mee, that will I speake.   
 15 ¶ So hee came to the king, and the king said vnto him, Michaiah, Shall we goe against Ramoth Gilead to battel, or shall we leaue off? and hee answered him, Goe by, and prosper: and the Lord that deliuer it into the hand of the king.

16 And the king said vnto him, How oft shall I charge thee that thou tell me nothing but that which is true in the name of the Lord?   
 17 Then he said, I saw all Israel scattered vpon the mountaines, as sheep that had no shepheard. And the Lord sayd, These haue no matter, let euery man returne vnto his house in peace.

18 (And the king of Israel said vnto Iehoshaphat, Did I not tel thee, that he would prophetic no good vnto mee, but euill?)   
 19 Again he said, Heare thou therefore the word of the Lord. I saw the Lord sit on his throne, and all the host of heauen stood about him on his right hand, and on his left hand.

20 And the Lord said, (Who shall entice Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.   
 21 Then there came fourth a spirit, and stood before the Lord, and said, I wil entice him. And the Lord sayd vnto him, Where with?

22 And hee said, I will goe out, and be a false spirit in the mouth of all his prophets. Then he sayd, Thou shalt entice him, and shalt also preuaile: goe fourth, and do so.   
 23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, ¶ When went the Spirit of the Lord from mee, to speake vnto thee?   
 25 And Michaiah said, Behold, thou shalt

k In their kingly apparell.

1 The true Prophets of God were accustomed to vse signes for the confirmation of their doctrine, IIa. 20. 2. Iere. 7. 2, wherein the false prophets did imitate them, thinking thereby to make their doctrine more commendable. This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approue it, be they neuer so vngodly.   
 † Ebr. mouth. n Hee speaketh this in denision, because the king attributed so much to the false prophets, meaning that by experience hee should try that they were but flatterers. o It is better they returne home, then to be punished and scattered, because they take warre in hand without Gods counsell and approbation. p Meaning, his Anglis. q Or, persuade and deceiue. r Here we see that though the deuill be euer ready to bring vs to destruction, yet he hath no further power then God giueth him. s I will cause all his prophets to tell lies.

l Meaning, in Ioramtime, 2. King. 9. 26.

2. Chron. 18. 1, 2. a Ben-hadad the king of Syria and Ahab made a peace, which indured three yeeres. b To seee and visite him. c The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it. d I am ready to ioyne and goe with thee, and all mine is at thy commandment. e Hee seemed that he would not goe to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey.

f Meaning, the false prophets, which were flatterers, and seduced for lucre, whom Iezabel had assembled and kept after the death of those whom Elias slew. g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them. h Whereby wee see that the wicked cannot abide to heare the truth, but hate the Prophets of God and molest them. i Reade Gene. 37. 36.

2. Chron. 18. 23. f Thus the wicked would seeme that none were: in the fauour of God, but they, and that God hath giuen his graces to none so much as to them.



see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel saide, Take Micharah, and carry him vnto Amou the gouernour of the city, and vnto Iosiah the kings sonne,

27 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Micharah sayd, If thou returne in peace, the Lord hath not spoken by mee. And he said, Hearken all ye people.

29 So the king of Israel, and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

30 And the king of Israel saide to Iehoshaphat, I will change mine apparell and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie capitaines ouer his charrets, saying, Fight neither with small, nor great, saue onely against the king of Israel.

32 And when the capitaines of the charrets saw Iehoshaphat, they sayd, Surely it is the king of Israel, & they turned to fight against him: and Iehoshaphat cried.

33 And when the capitaines of the charrets saw that he was not the king of Israel, they turned backe from him.

34 Then a certaine man drewe a bowe mightily, and smote the king of Israel between the ioynts of his brigandine. Wherefore hee sayde vnto his charret man, Turne thine hand and carry me out of the hoste: for I am hurt.

35 And the battell increased that day, and the king stood stil in his charret against the Aramites, and died at euens: and the blood ranne out of the wound into the mids of the charret.

36 And there went a Proclamation throughout the hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charret in the poole of Samaria, and the dogs licked by his blood (and they washed his armour) according vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that hee did, and the Iuorie

house which hee built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was thre and thirtie yeere old, when hee began to reigne, and reigned thre and twentie yeere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Reuerthelisse the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat & his worthy deeds that hee did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, hee put cleane out of the land.

47 There was then no king in Edom: the Deputie was king.

48 Iehoshaphat made ships of Charshid to saile to Ophir for golde, but they went not, for the ships were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of David his father, and Iehoram his sonne reigned in his stead.

51 Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuenteenth yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But hee did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For hee leuied Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

2.Chron., 20. 32.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

b In the time of this king, Idumea was subiect to Iudah, and was gouerned by whom the King of Iudah appointed.

c By tharlish the Scripture meaneth Cilicia, and all the sea called Mediterraneanum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traffike for gold.

||Or, in all points as his father did.

t Let him be pinned away with hunger, and be fed with a small portion of bread and water.

u That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

||Or, in his simplicity, and ignorantly.

† Ebr. and between the brigandine.

‡ Ebr. sicke.

y To wit, Ahab king of Israel.

z Of the Israelites.

||Or, she harlots washed it. Chap. 21. 19.

## ¶ The second booke of the Kings.

### THE ARGUMENT.

THIS second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by the King of Assyria, & his citie Samaria taken, & the ten tribes by the iust plague of God for their idolatry and disobedience to God, led into captivity. And also of Iudah, from the reigne of Iehoram son of Iehoshaphat vnto Zedechia, who for contemning the Lords comandement by his Prophets, & neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy: & also by the iust vengeance of God for contempt of his Word Ierusalem was destroyed, the Temple burnt, & hee and all his







e Not onely at Beth-el, but at Iericho, and other places were there prophets which had scholars, whom they instructed, and brought vp in the true feare of God.

f To wit, of Iordan.

g Let thy spirit haue double force in me, because of these dangerous times: or let me haue twice so much as the rest of the Prophets: or thy Spirit being diuided into three parts, let me haue two.

*Eccles. 48. 9. 1. mzc. 2. 58.*  
h Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of our redemption).

i The spirit of prophesie is giuen to him as it was to Elijah.

k Meaning Elijah: for they thought his body had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God.  
m Or, killeth the inhabitants.

5 And the children of the Prophets that were at Iericho, came to Elisha, and sayd vnto him, Knowell thou that the Lord will take thy master from thine head this day: and he sayd, Yea, I know it: hold ye your peace.

6 Moreover, Eliah said vnto him, Carry, I pray thee, here: for the Lord hath sent me to Jordan. But he said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And litte men of the sonnes of the Prophets went, and stood on the other side afaire off, and they two stood by Jordan.

8 ¶ Then Eliah tooke his cloake, and wpat it together, and snote the waters and they were diuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliah said vnto Elsha, Like what I shall do for thee before I be taken from thee. And Elsha said, I pray thee, Let thy Spirit be double vpon me.

10 And he said, Thou hast asked an hard thing: yet if thou see mee when I am taken from thee, thou shalt haue it to: and if not, it shall not be.

11 And as they went walking and talking, behold, there appeared a charet of fire, and hoyses of fire, and did separate them twaine. \* So Eliah went vp by a whirle-winde into <sup>h</sup> heauen.

12 And Elsha saw it, and hee cried, My father, my father, the charet of Israel, and the hoysen thereof: and hee sawe him no more: and hee tooke his owne clothes, and rent them in two pieces.

13 ¶ Hee tooke vp also the cloake of Eliah that fell from him, and returned, and stood by the banke of Jordan.

14 After hee tooke the cloake of Eliah, that fell from him, and snote the waters, and said, Where is the Lord God of Eliah? And so he also, after he had striken the waters, so that they were diuided this way and that way, went ouer, euen Elsha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they sayd, i The spirit of Eliah doeth rest on Elsha: and they came to meete him, and fell to the ground before him,

16 And said vnto him, Behold now, there bee with thy seruants litte strong men: let them goe, we pray thee, and seeke thy master, if so be the Spirit of the Lord hath taken him vp, and call him vpon some mountaine, or into some valley. But he said, i Pee shall not find.

17 Yet they were instant vpon him, til hee was ashamed: wherefore hee said, Send. So they sent litte men, which sought thre dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and hee said vnto them, Did not I say vnto you, See not?

19 ¶ And the men of the citie sayd vnto Elsha, Behold, wee pray thee: the situation of this city is pleasant, as thou, my lord, seest, but the water is naught, & the ground barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And hee went vnto the spring of the waters, and cast there = the salt, and sayd, Thus saith the Lord, I haue healed this water: death shall no more come thereof, neither barrenesse to the ground.

22 So the waters were healed vntill this day, according to the word of Elsha which he had spoken.

23 ¶ And hee went by from thence vnto Beth-el. And as hee was going by the way, litte children came out of the city, and mocked him, and sayd vnto him, Come up, thou bald head, come vp, thou bald head.

24 And hee turned backe, and looked on them, and = cursed them in the name of the Lord. And two beaues came out of the forest, and tare in pieces two and fourtie children of them.

25 So hee went from thence to mount Carmel, and from thence hee returned to Samaria.

### C. H. A. P. III.

i The reigne of Iehoram. 6. He and Iehoshaphat goe to warre against Moab, which rebelled.

13 Elsha reprooueth him, 17 And giueth them holste water. 24 The Moabites are overcome. 27 Their King sacrificeth his soone.

NOW Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeeres.

2 And he wrought euil in the sight of the Lord, but not like his father nor like his mother: for hee tooke away the image of Baal that his father had made.

3 ¶ Nevertheless, hee cleaued vnto = the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then: Mesha King of Moab had stole of sheepe, and tendered vnto the King of Israel an hundredeth thousand lambes, and an hundredeth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the King of Israel.

6 Therefore: king Iehoram went out of Samaria the same season, and numbred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with me to battell against Moab? and he answered, I will goe vp: for I am, as thou art, my people, as thy people, and mine hoyses as thine hoyses.

8 Then sayd he, What way shall we goe by? And he answered, The way of the wilderness of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoys, nor for the cattell that = followed them.

10 Therefore: the King of Israel sayd, Alas, that the Lord hath called these thre kings, to giue them into the hand of Moab.

m Thus God gaue him power euen contrary to nature, to make that water profitable for mans vs which before was hurtfull.

n Perceiuing their malicious heart against the Lord and his word, he desired God to take vengeance of their inuety done vnto him.

a Reade the notation in the 1. chap. and 17. verse.

b Hee sacrificed to the golden calves that Ieroboam had made. c. This was done after that David had made the Moabites tributaries to his successours.

d Reade 1. King 22. 4.

e Meaning, the victroy or lieutenant of the King of Iudah, reade 1. King. 22. 47.

f Ebr. that were at their feete.



f That is, who was his feruant. g Hee is able to instruct vs what is Gods will in this poynt.

h He knew that this wicked king would haue but vied his counsell to ferue his turne and therefore he disdaind to answer him.

i The wicked ekeeme not the seruants of God, but when they are driuen by very needesse and feare of the present danger.

k God suffereth his word to be declared to the wicked because of the godly that are among them.

l He sang songs to Gods glory, & so stirred vp the Prophets beare to prophesie.

m He will not only miraculously giue you waters, but your enemies also into your hand.

n Though God bestow his benefits for a time, vpon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance,

o The sudden ioy of the wicked is but a preparation to their destruction,

p Meaning, they followed them into the towncs.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the wailles,

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may enquire of the Lord by him? and one of the king of Israels seruants answered, and said, Here is Elisha the sonne of Shaphat, which f powred water on the handes of Gehazi.

12 Then Iehoshaphat sayd, e The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha sayd vnto the king of Israel, What haue I to doe with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel sayd vnto him, Nay: for the Lord hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha sayd, As the Lord of hostes liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the king of Iudah, I would k not haue looked toward thee, nor seen thee.

15 But now bring mee a minstrell. And when the minstrell l played, the hand of the Lord came vnto him.

16 And he sayd, Thus sayth the Lord, Make this valley full of ditches.

17 For thus sayth the Lord, Ye shall neither see warre, nor see famine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lord: for he wil giue Moab into your hand.

19 And ye shall finde every strong towne and euery chiefe cite, and shall fell euery faire tree, and shall stop all the fountaines of water, and n marre every good field with stones.

20 And in the morning when the meate offering was offered, behold, there came water by the way of Edom: and the countrey was filled with water.

21 And when all the Moabites heard that the kings were come vp to fight against them, they gathered all that was able t to put on harness, and vnto the top of their border,

22 And when they arose early in the morning when the Sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they sayd, o This is blood: the kings are surely slaine, and one hath smitten another: now therefore Moab to the spoile.

24 And when they came to the boyle of Israel, the Israelites arose by, and smote the Moabites, so that they fled before them, but they p persuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field euery man cast his stone, and filled them, and they stopp all the fountaines of water, & felled all the good trees: onely in q Kir-harasheth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seven hundred men that drew the sword to breake through vnto the King

of Edom: but they cou'd not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and offered him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their countrey.

ther it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty moued the Israelites hearts of pittie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widow by Elisha. 12 He obtaineth for the Shunammite a fox at Gods hand. 18 Who dying, 32 Hee rayseth him vp againe. 40 Hee maketh sweet the pasture, 42 And multiplieth the loaves.

A And one of the wiuces a of the sonnes of the Prophets cried vnto Elisha, saying, Thy seruant mine husband is dead, & thou knowest that thy seruant did b feare the Lord: and the creditor is come to take my two sonnes to be his c bondmen.

2 Then Elisha said vnto her, What shall I do for thee? tel me, what hast thou at home? And shee sayd, Thine handmaid hath nothing at home, save a d picher of oyle.

3 And he sayd, Go and borrow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee & vpon thy sonnes, and poure out into e at those vessels, and set aside those that are full.

5 So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

6 And when the vessels were full, she said vnto her sonne, Bring me yet a vessel. And he said vnto her, There are no moe vessels. And the oyle f ceased.

7 Then she came & told the man of God. And he sayd, Goe, and sell the oyle, and pay them that thou art in debt vnto, and liue thou and thy children of the rest.

8 And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as hee passed by, hee turned in thither to eate bread.

9 And shee said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make h him a little chamber, I pray thee, with walles, and let vs set him there a bed, and a table, and a stoole, and a candlestick, that hee may turne in thither when hee cometh to vs.

11 And on a day hee came thither, and turned into the chamber, and lay therein.

12 And sayd to Gehazi his seruant, Call this Shunammite: and when hee called her, she stood before him.

13 Then hee sayd vnto him, Say vnto her now, Beholde, thou hast had all this great care for vs, i what shall we doe for thee? Is there any thing to bee spoken for thee to the King, or to the Captaine

r Some referre it to the king of Edoms son whom they say he had taken in thar skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods to pacifie them, which barbarous cruelty moued the Israelites hearts of pittie to depart.

a Read Chap, 23.

b And therefore fell nor into debt by vnchristianesse or prodigality, but by the hand of the Lord.

c Because I am poore and not able to pay.

d Thus God suffereth his, many times: o bec brought to extreme needesse, before he succore them, that afterward they may the more praise his mercy.

e The Prophet declareth hereby vnto her, that God neuer sayleth to prouide for his seruants, their wiuces and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not only prouide for his seruant, that his debt should bee payd, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of the house, that hee might more commodiously giue himselfe to studie and prayers.

i Thus the seruants of God are not vnthankfull for the benefits they receiue.



k I am content with that that God hath sent me, and can want nothing that one can doe for another.

of the hoste? And she answered, I dwell among mine owne people.

14 Again hee layd, What is then to be done for her? Then Gehazi answered, In deed she hath no sonne, and her husband is old.

15 Then said he, Call her. And he called her, and the hood in the doore.

16 And hee said, At this time appointed, according to the time of life, thou shalt embrace a son. And she said, Ob my lord, thou man of God, doe not lie vnto thine handmaid.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life that Elisha had said vnto her.

18 And when the child was grown, it fell on a day, that he went out to his father, and to the reapers.

19 And hee laid to his father, Mine head, mine head. Altho layd to his seruant, Beare him to his mother.

20 And hee tooke him, and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then shee went by, and layd him on the bed of the man of God, & shut the doore vpon him and went out.

22 Then shee called to her husband, and sayd, Send with mee, I pray thee, one of the young men, and one of the asses: for I will haste to the man of God, and come againe.

23 And hee sayd, Therefore wilt thou go to him to day? it is neither new Moone nor Sabbath day. And shee answered, All shall be well.

24 Then shee saddled an asse, and layd to her seruant, Dine, and goe forward: I say not for me to get by except I bid thee.

25 So shee went, and came vnto the man of God to mount Carmel. And when the man of God saw her, he ouer against him, he sayd to Gehazi his seruant, Beholde the Shunammite.

26 Runne now, I say, to mee, and say vnto her, Art thou in health? is thine husband in health? and is the child in health? And she answered, We are in health.

27 And when shee came to the man of God vnto the mountaine, she caught him by his feet: and Gehazi went to her, to thrust her away: but the man of God sayd, Let her alone: for her soule is vexed within her, and the Lord hath hid it from me, and hath not told it me.

28 Then shee said, Did I desire a sonne of my lord? Did I not say, Deceiue me not?

29 Then hee sayd to Gehazi, Giue thy loynes, & take my staffe in thine hand, & goe thy way: If thou meet any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the child.

30 And the mother of the child sayd, As the Lord liueth, and as thy soule liueth, I will not leave thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had laid the staffe vpon the face of the child, but hee neither spake nor heard: wherefore he returned to mee, and told him, saying, The child is not waken.

32 Then came Elisha into the house, and behold, the child was dead, and layd vpon his bed.

33 Hee went in therefore, and shut the doore vpon them twaine, and prayd vnto the Lord.

34 After he went by, and lay vpon the child, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the child waxed warme.

35 And he went from him, and walked by and downe in the house, & went by & layd himselfe vpon him: then the childe neede seuen times, and opened his eyes.

36 Then hee called Gehazi, and said, Call this Shunammite. So hee called her, which came in vnto him. And hee sayd vnto her, Take thy sonne.

37 And shee came and fell at his feet, and bowed herselfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And hee layd vnto his seruant, Set on the great pot, and sethe portage for the children of the Prophets.

39 And one went out into the field to gather herbs, and found, as it were, a wild vine, and gathered thereof wild gourds his garment full, and came and layd them into the pot of portage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the portage, they cried out, & said, O thou man of God, death is in the pot, and they could not eate thereof.

41 Then hee said, Bring meale. And hee cast it into the pot, and said, Powre out for the people, that they may eate: and there was none euill in the pot.

42 Then came a man from Baalshalisha, and brought the man of God bread of the first fruits, euen twenty loaves of barley, and full eares of come in the hulke. And hee sayd, Giue vnto the people, that they may eate.

43 And his seruant answered, How should I set this before an hundred men? Hee said againe, Giue it vnto the people, that they may eate: for thus saith the Lord, They shall eate, and there shall remaine.

44 So hee let it before them, and they did eate, and left ouer according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha resuseth his gifts. 27 Gehazi is stricken with leprosie, because hee tooke money, & raiment of Naaman.

Now was there one Naaman captaine of the hoste of the king of Aram, a great man and honorable in the sight of his lord, because that by him the Lord had deliuered the Aramites. Hee also was a mighty man and valiant, but a leper.

2 And the Aramites had gone out by hand,

q The like did Elisha to the widowes sonne at Sarephat, 1 King. 17. 21, and Saint Paul, Acts 20. 10, signifying the care that ought to be in them, that beare the word of God, & are distributors of the spiritual life. r Meaning of tentimes.

f That is, in the land of Israel.

t Which the Apothecaries call colloquintida, & is most vehement and dangerous in purging. u They feared that they were poisoned, because of the bitterness.

x It is not the quantity of bread that satisfieth, but the blessing that God giueth.

m His headaked fore, and therefore hee cried thus,

n For at such times the people were wont to resort to the Prophets for doctrine and consolation. †Ebr. peace. †Or, sarre off.

o Intoken of humilitie and ioy that he had met with him. †Ebr. her soule is in bitterness.

p Make such speed that nothing may let thee in the way, Luke 10. 4.

a Here appeareth that among the infidels God hath his, and also that the Infidels haue them in estimation, which do good to their country.



1 Ebr. shee was before.

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.

1 Ebr. in his hand.

hands, and had taken a little maide of the land of Israel, and shee serued Naamans wife.

3 And she said vnto her mistresse, Would God my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And hee went in, and tolde his lord, saying, Thus and thus saith the maide that is of the land of Israel.

5 And the King of Aram said, See thy way thither, and I will send a letter vnto the king of Israel. And hee departed, and tooke with him ten talents of siluer, and six thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruauit, that thou mayest heale him of his leprosie.

7 And when the King of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to giue life, that hee doeth send to me, that I should heale a man from his leprosie? Wherefore consider, I pray you, and see how hee seeketh a quarell against me.

8 But when Elisha the man of God had heard that the King of Israel had rent his clothes, hee sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to mee, and hee shall know, that there is a Prophet in Israel.

9 Then Naaman came with his horses, and with his charrets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, See, and wash thee in Iordan seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth, and went away, and saide, Beholde, I thought with my selfe, he will surely come out, and stand, and call on the name of the Lord his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel: may I not wash me in them, and bee cleansed? so hee turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, e Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then when hee saith to thee, Wash, and bee cleane?

14 Then went hee downe and washed himselfe seven times in Iordan, according to the saying of the man of God, and his flesh came againe, like vnto the flesh of a little child, and he was cleane.

15 And hee turned againe to the man of God, he, and all his companie, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But hee said, As the Lord liueth (before whome I stand) I will not receiue it.

And hee would haue constrained him to receiue it, but hee refused.

17 Moreover, Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offering vnto any other god, saue vnto the Lord.

18 Herein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lord be mercifull vnto thy seruant in this point.

19 Unto whom hee said, See in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the man of God said, Behold, my master hath spared this Aamite Naaman, receiuing not those things at his hand that hee brought: as the Lord liueth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, hee light downe from the charet to meet him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Behold, there be come to me, euen now from mount Ephraim two young men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayde, Yea, take two talents: and hee compelled him, and bound two talents of siluer in two bagges, with two change of garments, and gave them vnto two of his seruants, that they might beare them before him.

24 And when he came to the towne, hee tooke them out of their hands, and laide them in the house, and sent away the men: and they departed.

25 Then hee went in, and stood before his master. And Elisha sayde vnto him, Whence comest thou, Gehazi? And hee said, Thy seruant went no whither.

26 But hee said vnto him, Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, and oiles, and vineyards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therfore of Naaman shall cleaue vnto thee, and p to thy seede for euer. And hee went out from his presence a leper white as snow.

#### CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the king of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria was sieged and endureth extreme famine.

AND the children of the Prophets said vnto Elisha, Behold, we pray thee, the place where wee dwell with thee, is too little for vs.

h So the Lord commandeth that they that receiue freely, should giue also freely.

i Hee seeth his conscience wounded in being present at idoles seruice, and therefore desireth God to forgieue him, lest others by his example might fall to idolatry: for as for his owne part, hee confesseth that he will neuer serue any but the true God.

k The Prophet did not approve his ake, but after the common manner of speech hee biddeth him farewell.

l Declaring thereby what honour and affection he bare to the Prophet his master.

1 Or, strerresse, or secret place.

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to buy possessions with: meaning, that it is detrauable in the seruants of God to haue couetous mindes.

p To be an example to all such as by whose couetousnesse Gods word might be slandered.

e The Prophet rebuketh y king, because hee did not consider that God was true in his promise, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would heare, and to whom other should haue recourse for comfort.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there contained.

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, and likewise masters toward their seruants must be affeccioned as toward their children.

Luke 4. 27. 1 Ebr. blessing.



a Or, a piece of wood sic to build with.

b Or, the axe head. b God wrought this miraculously to confirme the authoritie of Elisha, to whom he had given such abundance of his spirit.

c Meaning, that he would lie in ambush and take the Israelites at unwares.

d The wicked conspire nothing so craftily, but God can reveale it to his servants, and cause their counsell to be disclosed.

e There is nothing so secret that thou canst goe about, but he knoweth it, & discovereth it vnto his king.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt and thinke they are neuer able to prepare power enough, though it be but against one, or a few.

g For hee was assured of Gods helpe, and that millions of Angels camped about the godly to deliuer them.

2. Chr. 3. 2. 7. h That he may behold how thou hast prepared an armie to rescue vs.

i Meaning the Syrians his enemies, which came downe thinking themselves sure of him.

k Thus he did being led by the Spirit of God, and not because he sought his owne reuengance, but onely to set forth the glory of God.

2 Let vs now goe to Iordan, that wee may take thence enery man a beame, and make vs a place to dwell in. And he answered, See.

3 And one saith, Touchsafe, I pray thee, to goe with thy seruants: and he answered, I will goe.

4 So he went with them, and when they came to Iordan, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then he cried, and said, Alas, master, it was then borrowed.

6 And the man of God said, Where fell it? And he shewed him the place. Then hee cut downe a piece of wood, and cast in thither, and he caused the yron to be swimme.

7 Then he said, Take it by to thee. And he stretched out his hand, and tooke it.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his seruants, and said, In such and such a place shall be my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, & saved himselfe from thence, not once, nor twice.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his seruants, and said vnto them, Will yeer not shew mee, which of vs bewrayeth our counsell to the king of Israel?

12 Then one of his seruants said, None, my lord, & King, but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the words that thou speakest in thy private chamber.

13 And he said, See, and spie where hee is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So hee lent thither horses and charrets, and a mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God aroise early to goe out, behold, an hoste compassed the citie with horses and charrets. Then his seruant said vnto him, Alas, master, how shall we doe?

16 And hee answered, Feare not: for they that be with vs, are moe then they that be with them.

17 Then Elisha prayed and said, Lord, I beseech thee, open his eyes, that hee may see. And the Lord opened the eyes of the seruant, and hee looked, and behold, the mountaine was full of horses and charrets of fire round about Elisha.

18 So they came downe to him: but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindness. And hee smote them with blindness, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: follow mee, and I will leade you to the man whom ye seeke. But hee led them to Samaria.

20 And when they were come to Sa-

maria, Elisha said, Lord, open their eyes, that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the mids of Samaria.

21 And the king of Israel said vnto Elisha when he saw them, My father, shall I smite them, shall I smite them?

22 And hee answered, Thou shalt not smite them: dost thou not smite them that thou hast taken with thy sword, and with thy bowe? but set bread and water before them, that they may eat and drinke, and go to their master.

23 And hee made great preparation for them: and when they had eaten, and drunken, hee sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben-hadad King of Aram gathered all his hoste, and went up, and besieged Samaria.

25 So there was a great famine in Samaria: for loe, they besieged it, vntill an asses head was at foure score pieces of siluer, and the fourth part of a cab of dones was at five pieces of siluer.

26 And as the king of Israel was going vpon the wall, there cried a woman vnto him, saying, Welp, my lord, & king.

27 And he said, seeing the Lord doth not succour thee, how should I helpe thee with the barn, or with the winepress?

28 Also the king said vnto her, What aileth thee? And she answered, This woman said vnto mee, Giue thy sonne, that we may eate him to day, and wee will eate my sonne to morrow.

29 ¶ So wee sod my sonne, and did eate him: and I said to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the King had heard the words of the woman, hee rent his clothes, (and as hee went vpon the wall, the people looked, and behold, he had lackeloch with him vpon his flesh.)

31 And he said, God doe so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 ¶ Now Elisha sate in his house, and the Elders sate with him. And the king sent a man before him: but before the messenger came to him, hee said to the Elders, See yeer not how this murderer's sonne hath lent to take away mine head? take heede when the messenger cometh, and shut the doore, and handle him roughly at the doore: is not the sound of his mallets teete behind him?

33 While hee yet talked with them, behold, the messenger came downe vnto him, and sayde, Behold, this euill cometh of the Lord: should I attend on the Lord any longer?

## CHAP. VII.

1 Elisha propheseth plentie of vitaille add other things to Samaria. 6 The Syrians run away, and haue no man following them. 17 The prince that would not beleue the word of Elisha, is trodden to death.

l The wicked vse reuicreat & graue words towards the seruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

m For this gentle entreatie and the miracle wrought by the Prophet, did more prouaile for common quietnesse, then if they had bene ouercome in battle: for they returned no more at that time to fight against Israel, or in that kings dayes.

n The Ebrewes write, that they burned it in the siege for lacke of wood.

o Meaning, any kinde of vitaille, as corne and wine, &c.

Deut. 28. 53, 57. ¶ Or, under his clothes.

p Thus hypocrites, when they see Gods iudgements, thinke to please him with outward ceremonies, whom in prospectie they will not know.

q Meaning, Ichoram Ahab's sonne, who killed the Prophets and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation if they finde not sudden remedie against their afflictions.



a The godly are  
euer assured of  
Gods hope in  
their necessities,  
but the times and  
houres are onely  
reueiled by Gods  
spirit.

b To whom the  
King gaue the  
charge and ouer-  
sight of things,  
as verse 17.

c He mocketh  
at the Prophets  
words, saying,  
that if God rai-  
ned downe come  
from heauen, yet  
this could not  
come to passe.

d Thy inidelity  
shalbe punished  
herein, when  
thou shalt see  
this miracle, and  
yet not be par-  
taker thereof.

e For it was com-  
manded in the  
Law that they  
should dwell a-  
part, and not a-  
mong their bre-  
thren, Leuit.

13. 46.  
f Thus God need-  
eth no great  
preparation to  
destroy the wic-  
ked, though they  
be neuer so ma-  
ny, for he can  
scatter them with  
a small noise or  
shaking of a  
leafe.

g The wicked  
needs no greater  
enemy then their  
owne conscience  
to pursue them.

h Or, we shalbe  
punished for our  
fault.

h He mistrusted  
the Prophets  
words, and there-  
fore could be-  
leeue nothing, as  
they which are  
more polittike  
then godly, euer  
cast more perils  
on needeth.

**T**hen Elsha sayd, Heare ye the word of the Lord: thus sayth the Lord, To morow this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

**2** Then a prince on whole hand the king be leand, answered the man of God, and sayd, Though the Lord would make windowes in the heauen, could this thing come to passe? and he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.

**3** Howe there were four lepious men at the entering in of the gate: and they sayd one to another, Why sit wee here until wee die?

**4** If we say, we will enter into the citie, the famine is in the citie, and wee shall die there: and if we sit here, we die also. Howe therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, wee shall liue: and if they kill vs, wee are but dead.

**5** So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

**6** For the Lord had caused the campe of the Aramites to heare a noise of charrets, and a noise of horses, and a noise of a great armie, so that they sayd one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, and the kings of the Egyptians to come vpon vs.

**7** Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, euenthe campe as it was and s fled for their liues.

**8** And when these lepers came to the vtmost part of the campe, they entered into one tent, and did eate and drinke, and caried thence siluer and golde, and rayment, and went and hid it: after they returned, and entered into another tent, and caried thence also, and went and hid it,

**9** Then said one to another, We doe not well: this day is a day of good tidings, and we hold our peace. If we tary till day light, some ill mischiefe will come vpon vs. Howe therefore come, let vs goe, and tell the kings houshold.

**10** So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voice of man, but horses tyed, and asses tyed: and the tents are as they were.

**11** And the porters cried and declared to the kings houshold within.

**12** Then the king arose in the night, and sayd vnto his seruants, If I will theue you now what the Aramites haue done vnto vs. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the fieldes, saying, When they come out of the citie, we shall catch them a liue, and get into the citie.

**13** And one of his seruants answered, and sayde, Let men take now fine of the horses that remaine and are left in the citie (behold,

they are euen as all the multitude of Israel that are left therein: behold, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

**14** So they took two charets of horses, and the king sene after the hoste of the Aramites, saying, Goe and see.

**15** And they went after them vnto Jordan, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

**16** Then the people went out and spoyled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel according to the word of the Lord.

**17** And the king gaue the Prince (on whole hand hee leand) the charge of the gate, and the people trode vpon him in the gate, and hee died, as the man of God had sayd, which spake it when the king came downe to him.

**18** And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shall be at a shekel, to morow about this time in the gate of Samaria.

**19** But the prince had answered the man of God, and sayd, Though the Lord would make windowes in the heauen, could it come so to passe? And he sayd, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

**20** And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

*1* Elsha propheseth vnto the Shunammite the dearch of seven yeere. *12* He propheseth to Hazael that hee shalbe king of Syria. *15* He reigneth after Ben-hadad. *16* Jehooram reigneth ouer Iudab. *20* Edom falleth from Iudab. *25* Ahaziah succedeth Jehooram.

**T**hen spake Elsha vnto the woman, whose soune he had restored to life, saying, Up, and goe, thou and thine housle, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seven yeeres.

**2** And the woman arose, and did after the saying of the man of God, and went both shee and her houshold, and sojourned in the land of the Philistims seven yeeres.

**3** And at the seven yeeres end, the woman returned out of the land of the Philistims, and went out to call vpon the king for her housle and for her land.

**4** And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elsha hath done.

**5** And as hee told the king, how he had restored one dead to life, behold, the woman whose soune he had restored to life, called vpon the king for her housle and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her soune, whom Elsha restored to life.

i There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

h Or, two horses of the charet, which were accustomed to draw in the charet.

k Which he spake by the mouth of Elsha verse 11.

l As the people pressed out of the gate to run to the Syrians tents where they had heard was meate, and great poyle left.

Chap. 4. 35.

a Where thou canst finde a commodious place to dwell, whereas is plenty.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderful providence appeareth in this, that he caused the king to be desirous to heare of him, whom before hee con- sidered, and also hereby prepared an entrance, to the poore widowes sake.



6 And when the King asked the woman, she tolde him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the fruits of her lands since the day she left the land, euen vntill this time.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the King of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recover of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, and of euery good thing of Damascus, euen the burden of fortie camels, and came and stode before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said to him, See, and say vnto him, Thou shalt recover: howbeit the Lord hath shewed me, that he shall surely die.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? and he answered, Because I knowe the euill that thou shalt do vnto the children of Israel: for their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with child.

13 Then Hazael said, What? is thy seruants a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He tolde me that thou shouldst recover.

15 And on the morowe he tooke a thicke cloth, and dypt it in water, and spreade it on his face, and he died: and Hazael reigned in his stead.

16 ¶ Now in the fiftie yeere of Ioram the sonne of Ahab king of Israel, and of Jehoshaphat King of Iudah, Iehozam the sonne of Jehoshaphat king of Iudah began to reigne.

17 Hee was two and thirtie yeere olde, when he began to reigne: and he reigned eight yeeres in Ierusalem.

18 And hee walked in the wayes of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and hee did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light and to his children for euer.

20 ¶ In those dayes Omri rebelled from vnder the hand of Iudah, and made a king ouer himselfes.

21 Therefore Ioram went to Zair, and all his charcets with him, and he arose by

night, and smote the Edomites which were about him with the Captaines of the charcets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. Then Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his Fathers, and was buried with his Fathers in the cite of Dauid. And Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeere of Ioram the sonne of Ahab king of Israel, did Ahaziah the sonne of Iehozam king of Iudah begin to reigne.

26 ¶ Two and twentie yeere olde was Ahaziah when he began to reigne, and he reigned one yeere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in Izeel of the woundes which the Aramites had giuen him at Ramah, when he fought against Hazael King of Aram: and Ahaziah the sonne of Iehozam king of Iudah went downe to see Ioram the sonne of Ahab in Izeel, because he was sicke.

CHAP. IX.

6 Jehu is made king of Israel, 24 And kil- leth Iehoram the King thereof, 27 and Ahaziah, otherwise called Ochozias, the King of Iudah, 33 and causeth Jezebel to be cast downe out of a window, and the dogs did eate her.

¶ Then Elisha the Propheet called one of the children of the Propheets, and said vnto him, ¶ Get thy loynes, and take this bore of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou comest thither, looke where is Jehu the sonne of Jehoshaphat, the sonne of Nimshi, and goe and make him arise vp from among his brethren, and leade him to a secret chamber.

3 ¶ Then take the bore of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anointed thee for king ouer Israel: then open the doore, and flee without any tarrying.

4 So the seruant of the Propheet gate him to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And he said, I haue a message to thee, O Captaine. And Jehu said, Unto which of vs? And he answered, To thee, O Captaine.

6 And he arose and went into the house, and hee powred the oyle on his head, and sayde vnto him, Thus sayeth the Lord God of Israel, I haue anointed thee

n This was a cite in Iudah giuen to the Leuites, Iosh. 22. 13. and after turned from king Iehoram, because of his idolatry. 2. Chro. 26. 1.

o Which is to be vnderstoode, that he was made king, when his father reigned, but after his fathers death he was confirmed king, when hee was forty two yeere olde, 2. Chron. 22. 2.

p Which was a cite in the tribe of Gad beyond Iorden.

q This is a cite belonging to the tribe of Issachar.

1. Kin. 19. 16, 17.

a Prepare thy selfe to goe diligently about thy businesse: for in those countreys they vsed long garments which they tucked vp, when they went about earnest businesse.

¶ Ek. from chamber to chamber.

b This anointing was for kings, Priests, and Propheets, which were all figures of Messiah, in whom these three offices were accomplished.

d The king caused that to be iustly restored which was wrongfully holden from her.

e Of all the chiefest and precious things of the country.

f Meaning, that he should recover of this disease: but hee knew that this messenger Hazael should lay him to obtaine the Kingdome.

g That I should be without all humanitie and pitic.

h Vnder presence to refresh or ease him, he lifted him with this cloth.

2. Chron. 22. 4. i Reade Chap. 1. 17.

k He was confirmed in his kingdome after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

2. Sam. 7. 13. m Which had been subic<sup>t</sup> to Dauids time vntill this time of Iehoram.



for king over the people of the Loide, euen ouer Izrael.

1. King. 21. 15, 25.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Loide \* of the hand of Iezebel.

1. King. 14. 10. and 21. 21.

8 For the whole house of Ahab shall bee destroyed: and \* I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Izrael.

1. King. 14. 10. and 21. 22. 1. King. 16. 3, 11.

9 And I will make the house of Ahab like the house \* of Ieroboam the sonne of Nebat, and like the house \* of Baasha the sonne of Abihah.

10 And the dogges shall eate Iezebel in the field of Izreel, and there shall be none to bury her. And he opened the doore, and fled.

c That is, the rest of the armie, whom he called before his brethren, verse 2. d In this estimation, the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea, they called the sonne of God a deceiver, and sayd he had the deuil) therefore they ought not to be discouraged. Chap. 8. 29.

11 ¶ Then Iehu came out to the seruants of his lord. And one layd vnto him, Is all well? wherefore came this mad fellow to thee? And he said vnto them, We know the man, and what his talke was.

12 And they sayd, It is false, tell vs it now. Then he sayd, Thus and thus spake he to mee, saying, Thus sayth the Loide, I haue anointed thee for king ouer Izrael.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Nechoabphat the sonne of Nimshi conspired against Ioram, (Now Ioram kept Ramoth Gilead, he and all Izrael, because of Hazael king of Aram.

15 And \* king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when hee fought with Hazael king of Aram) and Iehu sayd, It is bee your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and \* Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stood in the towne in Izreel, spied the company of Iehu as he came, and sayde, I see a company. And Iehozam sayd, Take a holycarian, and send to meeete them, that hee may say, Is it peace?

18 So there went one on horsebacke to meeete him, and sayd, Thus sayth the king, Is it peace? And Iehu sayd, What hast thou to doe with peace? I eune behinde me. And the watchman tolde, saying, The messenger came to them, but hee commeth not againe.

19 Then hee sent out an other on horsebacke, which came to them, and sayd, Thus sayth the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behind me.

20 And the watchman tolde, saying, Hee came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for hee marcheth furiously.

f As one that went carefully about his enterprise.

21 ¶ Then Iehozam sayd, Make ready: and his charet was made ready. And Iehozam king of Israel, and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the field of Naboth the Izeelite.

22 And when Iehozam saw Iehu, hee said, Is it peace Iehu? and hee answered, What s peace, whiles the whozedomes of thy mother Iezebel, and her witchcrafts are yet in great number?

23 Then Iehozam turned his hand, and fled, and layd to Ahaziah, Ahaziah, there is trealon.

24 But Iehu tooke a bowe in his hand, and smote Iehozam betwene the shoulders, that the arrow went thorow his heart: and he fell downe in his charet.

25 Then said Iehu to Bidkar a captain, Take and cast him in some place of the field of Naboth the Izeelite: for I remember that when I and thou rode together after Ahab his father, the Loide || laid this burden vpon him.

26 \* Surely I haue scene yesterday the blood of Naboth, & the blood of his sonnes, sayd the Loide, and I will render it thee in this field, saith the Loide: now therefore take and cast him in the fildes, according to the word of the Loide.

27 But when Ahaziah the king of Iudah saw this, hee fled by the way of the garden house: and Iehu pursued after him, and slayd, smote him also in the charet: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Megiddo, and there died.

28 And his seruants caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the eleuenth yeere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tyed her head, and looked out at a window.

31 And as Iehu entered at the gate, shee sayd, Had = Sunri peace, which slewe his master?

32 And hee lift vp his eyes to the window, and sayd, Who is on my side, who? Then two or thye of her Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, \* and hee sprinkled of her blood vpon the wall, and vpon the hozles, and he trode her vnder foote.

34 And when he was come in, hee did eate and drinke, and said, Willre now yonder cursed woman and bury her: for she is a kings daughter.

35 And they went to bury her, but they found no moze of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and told

g Meaning, that forasmuch as God is their enemy, because of their finnes, that he will euer stirre vp some to reuenge his cause.

h Or, spake this prophesie against him.

i. King. 21. 29. h By this place it is euident that Iezebel caused both Naboth and his sonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for els his children might haue claimed possession. i After that hee was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

k That is, eleuen whole yeeres: for chap. 8. 25. before, when hee said that he began to reigne the twelfth yeere of Ioram, hee taketh part of the yeere for the whole.

l Being of an haughty and cruel nature, shee would stil retaine her princely state and dignitie.

m As though she would say, Can any traitour, or any that riseth against his superiour, haue good successe? reade 1. King. 16. 10. n Or, chiefe seruants.

n This hee did by the motion of the Spirit of God, that her blood should be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants, o To wit, of the king of Zidon, 1. King. 16. 31.



† Ebr. by the hand of.  
1. King. 21. 23.  
p Thus Gods iudgements appeare euen in this world against them that suppress his word and persecute his seruants.

him. And hee sayd, This is the word of the Lord, which hee spake by his seruant Eliah the Tishbite, saying, \* In the fielde of Izezel shall the dogges eat the fleshy of Izezel.

37 And the carkeis of Izezel shall bee as dung vpon the ground in the fielde of Izezel, so that none shall say, p This is Izezel.

CHAP. X.

6 Iehu causeth the seventy sonnes of Ahab to be slaine, 14 and after that fortie and two of Ahaziahz brethren. 25 He killeth also all the Priests of Baal. 35 After his death his sonne reigneth in his stead.

Ahab had now seuentie sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Izezel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Now when this letter cometh to you, (so) yee haue with you your masters sonnes, yee haue with you boch charrets and howses, and a defenced citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and sayd, Behold, two kings could not stand before him, how shall we then stand?

5 And hee that was gouernour of Ahabs house, and hee that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, Wee are thy seruants, and will doe all that thou shalt bid vs: wee will make no king: doe what seemeth good to thee.

6 Then hee wrote another letter to them, saying, If yee be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Izezel by to morrow this time. (Now the Kings sonnes, euen seuentie persons, were with y great men of the citie, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slew the seuentie persons, and laid their heads in baskets, and sent them vnto him to Izezel.

8 Then there came a messenger, and tolde him, saying, They haue brought the heads of the kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate vntill the morning.

9 And when it was day, he went out, and stood and sayd to all the people, We be righteous: behold, I conspired against my master, and slew him: but who slewe all these?

10 Know now that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that hee spake by his seruant \* Eliah,

11 So Iehu slew all that remained of the house of Ahab in Izezel, and all that were great with him, and his familiarz, and his priests, so that hee let none of his remaine.

12 And hee arose, and departed, and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,

13 Hee met with the brethren of Ahaziah King of Iudah, and sayd, Who are yee? And they answered, Wee are the brethren of Ahaziah, and doe goe downe to salute the children of the King, and the children of the Queene.

14 And he sayd, Take them aline. And they tooke them aline, and slew them at the well beside the house where the sheepe are shorne, euen two and forty men, and hee left not one of them.

15 And when hee was departed thence, hee met with Iehonadab the sonne of Rechab comming to meete him, and hee blessed him, and sayd to him, Is thine heart vp-right, as mine heart is toward thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when hee had giuen him his hand, hee tooke him vp to him into the charret.

16 And he sayd, Come with mee, and see the zeale that I haue for the Lord: so they made him ride in his charret.

17 And when hee came to Samaria, hee slew all that remained vnto Ahab in Samaria, till hee had destroyed him, according to the word of the Lord, which hee spake to Eliah.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued Baal a little, but Iehu shall serue him much more.

19 Nowe therefore call vnto mee all the prophets of Baal, all his seruants, and all his priests, and let not a man bee lacking: for I haue a great sacrifice for Baal; whosoeuer is lacking, hee shall not liue. But Iehu did it by a subtilty to destroy the seruants of Baal.

20 And Iehu sayd, Proclaime a solemn assembly for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from end to end.

22 Then hee sayd vnto him that had the charge of the besty, Bring forth vestments for all the seruants of Baal. And hee brought them out vestments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, hee sayd vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offering, Iehu appointed fourety men without, and sayd, If any of the men whom I haue brought into your handes, escape, his soule shall bee for his soule.

25 And when hee had made an ende of the burnt offering, Iehu sayd to the gard, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde,

f Thus Gods vengeance is vpon them that haue any part or familiaritie with the wicked. g For hee feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him: of Rechab, reade Ierem. 35. 2. h Or, prayed God for him.

h Here Baal is taken for Ashteroth the idole of the Zidonians, which Iezebel caused to bee worshipped, as it is also so vled. 1. King. 16. 32. and 22. 53. i Ebr. Sanctified.

b Hee wrote this to prooue them whether they would take his part or no.

e God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, and moued you to execute this his iudgement.

† Ebr. by the hand of.  
1. King. 21. 29.  
e Meaning which were the idolatrous priests.

i Thus God would haue his seruants preferred, and idolaters destroyed: as in his law hee giueth expresse commandement, Deut. 13. h Or, he shall die for him.



k Which Arie was necre to Samaria.

garde, and the Captaines cast them out, and went unto the <sup>h</sup> Citie where was the Temple of Baal.

1) 26 And they brought out the images of e Temple of Baal, and burne them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a takes of it unto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the finnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calves that were in Beth-el and that were in Dan.

30 And the Lord said unto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done unto the house of Ahab according to all things that were in mine hearing, therefore shall thy <sup>h</sup> sonnes unto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the law of the Lord God of Israel with all his heart: for hee departed not from the finnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord begaune to lothe Israel, and hazard smote them in all the coasts of Israel,

33 From Jordan Eastward, euen all the land of Gilcad, the Gadites, and the Reubenites, and them that were of Danasseh, from Aroer (which is by the riuier Arnon) and Gilcad and Basan.

34 Concerning the rest of the acts of Iehu, and all that hee did, and all his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Ichoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria, is eight & twenty yeres.

CHAP. XI.

1 Athaliah putteth to death all the kings sons, except Ioash the son of Ahabaz. 4 Ioash is appointed king. 5 Iehoiada causeth Athaliah to be slaine 17 Hee maketh a covenant betwene God, and the people. 18 Baal and his Priests are destroyed.

Then <sup>h</sup> Athaliah the mother of Ahasiah when shee saw that her sonne was dead, shee arose, and destroyed all the <sup>h</sup> kings seed.

2 But Iehosheba the daughter of king Ioram, and sister to Ahasiah <sup>h</sup> tooke Ioash the sonne of Ahasiah, and stole him from among the kings sonnes: that should be slaine, both him and his nurse, keeping them in the <sup>h</sup> bed chamber, and they hid him from Athaliah, so that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeres: & Athaliah did reigne ouer the land.

4 <sup>h</sup> C And the seventh yere <sup>o</sup> Iehoiada sent and tooke the captaines ouer hundredths with other captaines, and them of the garde, and caused them to come unto him into the house of the Lord, and made a covenant

with them, and tooke an oath of them in the house of the Lord, & shewed them the kings sonne.

5 And he commanded them, saying, This is it that ye must do. The third part of <sup>o</sup> you that cometh on the Sabbath, shall <sup>h</sup> ward toward the kings house.

6 And another third part in the gate of <sup>h</sup> Sur: and another third part in the gate behinde them of the garde: and ye shall keepe watch <sup>h</sup> in the house of Basah.

7 And two parts of you, <sup>h</sup> chais, all that <sup>h</sup> goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the king.

8 And ye shall compass the king round about euery man with his weapon in his hand, and whosoever cometh within the ranges, let him be slaine: bee you with the king, as hee goeth out and in.

9 And the captaines of the hundredths did according to all that Iehoiada the Priest commanded, and they tooke euery man his men <sup>h</sup> entered in to their charge on the Sabbath, with them that went out of on the Sabbath, and came to Iehoiada the Priest.

10 And the <sup>h</sup> Priest gaue to the captaines of hundredths <sup>h</sup> speeres and the shields that were king Dauids, and were in the house of the Lord.

11 And the garde stood euery man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then hee brought out the <sup>h</sup> Kings son, and put the crowne vpon him, and gaue him <sup>o</sup> the testamonte, and they made him king: also they anoynted him, & clapt their hands, and said, God sanc the King.

13 And when Athaliah heard the noyse of the running of the people, shee came in to the people in the house of the Lord.

14 And when she looked, behold, the king stood by a <sup>h</sup> pillar, as the maner was, and the Princes and the Trumpeters by the King, and all the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cried, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundredths that had the rule of the hoste, and said unto them, Vaine her <sup>h</sup> forth of the ranges, and hee that <sup>o</sup> followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they laide hands on her, and shee went by the way, by the which the <sup>h</sup> Kings goe to the house of the Kings, and there was shee slaine.

17 And Iehoiada made a covenant betwene the Lord, and the <sup>h</sup> King and the people, that they should bee the Lords people: likewise betwene the <sup>h</sup> King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images: and they downe courageously, and slew Mattan the priest of Baal before the <sup>h</sup> altars: and the Priest set a garde ouer the house of the Lord.

e Of the Leuites which had charge of the Keeping of the Temple, and kept watch by course.

f That none should come vpon them, while they were crowning the king.

g Called the East gate of the Temple, 2. Chro. 23 5

h Or, that none breake his order.

i Whose charge is ended.

i Reade verse 5. and 7.

k To wit, Iehoiada,

l That is, Ioash, which had bene kept secret sixe yeres.

m Meaning, the Law of God, which is his chief charge, and whereby onely his Throne is established.

n Where the kings place was in the Temple.

o Or, out of the Temple.

p To take her part.

q That both the king and the people should maintaine the true worship of God, and destroy all idolatrie.

r That he should gouerne, and they obey in the feare of God.

s Euen in the place where he had blasphemed God and thought to laue bin holpen by his idole, thre God powred his vengeance vpon him.

t To wit, Ichoiada.

I Thus God approueth and rewardeth his zeale, in executing Gods iudgement, albeit his wicked deeffe was afterward punished.

h Or, to cut them off.

2. Chron. 22. 10. a Meaning, all the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole family of Ahab.

b The Lord promised to maintaine the family of Dauid, and not to quench the light thereof: therefore hee mo-

ued the heart of Iehosheba to preferre him. c Where the Priests did lie, 2. Chro. 23. 13. d The chief Priest, Iehoshas husband,



19 Then he tooke the captaines of hundredes, and the other captaines, and the gards, and all the people of the land: and they brought the king from the house of the Lord, and came by the way of the gate of the gard to the kings house: and hee late him downe ou the thron of the kings.

20 And all the people of the land reioyced, and the citie was in quiet: for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yeere olde was Iehoash when he began to reigne.

C H A P. XII.

6 Iehoash maketh provision for the repairing of the Temple. 16 He slayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

1 In the seuenth yeere of Iehu, Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that Iehoiada the Priest taught him.

3 But the high places were not taken away: for the people offered yet and burnt incense in the high places.

4 And Iehoash said to the Priests, All the siluer of dedicate things that bee brought to the house of the Lord, that is, the money of them that are vnder the count, the money that every man is let at, and all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaire the broken places of the house, wher-soeuer any decay is found.

6 Yet in the thire and twentieth yeere of king Iehoash, the Priests had not mended that which was decayed in the temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and said vnto them, Why repaire yee not the ruines of the Temple? Howe therefore receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest, & boxed an hole in the sid of it, and set it beside the altar, on the right side, as every man cometh into the temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the Kings secretarie came by, and the hie Priest, and put it by after that they had told the money that was found in the house of the Lord.

11 And they gaue the money made ready into the hands of them, y that vnderooke the worke, and that had the ouersight of the house of the Lord: and they paid it out to the carpenters, and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of

stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laide out for the reparation of the Temple.

13 Howbeit there was not made for the house of the Lord bowles of siluer, Instruments of musicke, basins, trumpets, nor any vessels of gold, or vessels of siluer, of the money that was brought into the house of the Lord.

14 But they gaue it to the workemen, which repaired therewith the house of the Lord.

15 Howeouer, they reckoned not with the men, into whose hands they deliuered that money to be bestowed on workmen: for they dealt faithfully.

16 The money of the trespass offering, and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.

17 Then came by Hazael king of Aram, and fought against Gath and tooke it: and Hazael set his face to goe by to Ierusalem.

18 And Iehoash king of Iudah tooke all the hallowed things that Iehobabhat, and Iehozan, and Abaziah his fathers kings of Iudah had dedicated, and that hee himselfe had dedicated, and all the gold that was in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 And his seruants arose and wrought treason, and slew Ioash in the house of 1 Billo, when he came downe to Silla:

21 Euen I Jozabab the sonne of Shimeath, and Iehozabab the sonne of Shomer his seruants smote him, and hee died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

C H A P. XIII.

3 Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He prayeth vnto God and is deliuered. 9 Iosh his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

1 In the thire and twentieth yeere of Iosh the sonne of Abaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yeere.

2 And hee did euill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Benhadad the sonne of Hazael all his dayes.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

5 And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children

h For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, a. Chron. 24. 14.

i After the death of Iehoiada, Iosh fell to idolatry: therefore God reiecteth him, and stirreth vp his enemy against him, whom he pacified with the treasures of the temple: for God would not be serued with those gifts, seeing the kings heart was wicked, k Because he had put Zacharie the sonne of Iehoiada to death, l. Chron. 24. 25. l. Reade 2. Sam. 5. 9. *Or, Iosabab.*

r Which by her crueltie and persecution had vexed the whole land before.

3 Chron. 24. 1.

a So long as rulers giue care to the true ministers of God, they prosper.

b So hard a thing it is for them that are in authoritie, to be brought to the perfect obedience of God.

c That is, the money of redemption, Exod. 30. 12. also the money which the priests valued the vovew at, Leuit. 27. 2. and their free liberaltie.

d For the Temple which was built an hundred thirtie and five yeeres before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickednes of the idolater.

e Hee taketh from them the ordering of the money because of their negligence.

f That is, on the South side.

g Or, v. fell.

h For the king had appointed osher which were meete for that purpose, Chap. 23. 5.

a By worshipping the calves which Ieroboam did erect in Israel b While Iehoahaz liued.

c To wit, Iosh the sonne of Iehoahaz.



d Safely & without danger.

*1 Eſa. as yeſterday, and before yeſterday.*

e Wherein they did commit their idolatrie, and which the Lord had commanded to be deſtroyed, Deut. 1. 6, 21.

f That is, Hazael and Ben-hadad his ſonne, as v. 13. Read of Hazael, chap. 8. 12.

g His chiefepurpose is to deſcribe the Kingdom of Iudah, and how God performed his promiſe made to the houſe of David: but by the way he ſheweth how Iſrael was afflicted and puniſhed for their great idolatrie, who though they had now degenerate, yet God both by ſending them his ſundrie Prophets and divers puniſhments did call them vnto him againe.

h Thus they vſed to call the Prophets and ſer-uants of God by whom God bleſſed his people, as chap. 2. 12 meaning that by their prayers they did more proſper in their country, then by force of armes.

i That is, toward Syria, ſo that hee did not onely prophetic with words, but alſo confirmed him by theſe ſignes that he ſhould haue the victory.

k Becauſe he ſeemed content to haue victory againſt the enemies of God for wife or thirfe, and had not a zeale to overcome them continually and to deſtroy them vicerly.

children of Iſrael <sup>d</sup> dwelt in their tents as before time.

6 <sup>e</sup> Hence theſe he they departed not from the ſinnes of the houſe of Ieroboam which made Iſrael ſinne, but walked in them: euen the <sup>f</sup> <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> 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daughter to my sonne to wife : and the wild beaſt that was in Lebanon, went and trode downe the thistle.

10 Because thou haſt ſmitten Edom, thine heart hath made thee proud : ſ blagge of glory, and tary at home: why doeſt thou pro- uoake to thine hurt, that thou ſhouldeſt fall, and Judah with thee ?

11 But Amaziah would not heare: there- fore Jehoash king of Iſrael went vp : and hee & Amaziah king of Judah ſaw one ano- ther in the face at Beth-ſhemesh which is in Judah.

12 And Judah was put to the worſe be- fore Iſrael, and they fled euery man to their tents.

13 But Jehoash king of Iſrael tooke A- maziah king of Judah, the ſonne of Jehoahaz the ſonne of Aſaiah, at Beth-ſhemesh, and ſ came to Ieruſalem, and brake downe the wall of Ieruſalem, from the gate of E- phraim to the corner gate, foure hundredeth cubites.

14 And he tooke all the gold and ſilver, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the Kings houſe, and the children that were in ſ houſage, and returned to Samaria.

15 Concerning the reſt of the acts of Je- hoash which he did, and his valiant deedes, and how hee fought with Amaziah king of Judah, are they not written in the booke of the Chronicles of the kings of Iſrael ?

16 And Jehoash ſlept with his fathers, & was buried at Samaria among the kinges of Iſrael : and Jeroboam his ſonne reigned in his ſtead.

17 & And Amaziah the ſonne of Joaſh king of Judah, liued after the death of Je- hoash ſonne of Jehoahaz king of Iſrael ſix- teene yeere.

18 Concerning the reſt of the acts of A- maziah, are they not written in the booke of the Chronicles of the kings of Judah ?

19 But they \* wrought treaſon againſt him in Ieruſalem, and hee fled to <sup>b</sup> Lachyſh, but they ſent after him to Lachyſh, and ſlew him there.

20 And they brought him on hoſes, & he was buried at Ieruſalem with his fathers, in the citie of Dauid.

21 Then all the people of Judah tooke i Azariah which was ſixteene yeere old, and made him king for his father Amaziah.

22 He built <sup>c</sup> Etach, & reſtoied it to Ju- dah, after that the King ſlept with his fa- thers.

23 & In the ſixteene yeere of Amaziah the ſon of Joaſh king of Judah, was Jerobe- am the ſon of Joaſh made king ouer Iſrael in Samaria, and reigned one & fortye yeere.

24 And hee did euill in the ſight of the Lord: for he departed not from all the <sup>d</sup> ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſinne.

25 He reſtoied the coaſt of Iſrael, from the entering of Hamath, vnto the Sea of the wilderneſſe, according to the word of the Lord God of Iſrael, which he ſpake & by his ſeruant Jonah the ſonne of Amittai the pro- phet, which was of Gaſh ſepher.

26 For the Lord ſaw the exceeding bitter affliction of Iſrael, ſo that there was none <sup>e</sup> ſhur vp, nor any left, neither yet any that could help Iſrael.

27 Yet the Lord & had not decreed to put out the name of Iſrael from vnder the hea- uen: therefore he preferred them by the hand of Jeroboam the ſonne of Jeſaſa.

28 Concerning the reſt of the acts of Je- roboam, and all that hee did, and his valiant deedes, and how hee fought, and how hee re- torred Damascus and <sup>f</sup> Hamath to Judah in Iſrael, are they not written in the booke of the Chronicles of the kings of Iſrael ?

29 So Jeroboam ſlept with his fathers, euen with the kinges of Iſrael, and Zachari- ah his ſonne reigned in his ſtead.

CHAP. XV.

i Azariah the king of Iudah becommeth a le- per. 5 Of Totham. 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 and Ahaz.

1 <sup>a</sup> In the & ſenen and twentieth yeere of Je- roboam king of Iſrael, began Azariah, ſonne of Amaziah king of Judah to reigne.

2 Sixteene yeere old was hee when hee was made king, and he reigned two and ſix- tie yeeres in Ieruſalem : and his mothers name was Jeholiah of Ieruſalem.

3 And hee did <sup>b</sup> uprightly in the ſight of the Lord, according to all that his father A- maziah did.

4 But the hie places were not put away: for the people yet offered, and burned incenſe in the hie places.

5 And the Lord <sup>b</sup> ſmote the king: and he was a leper vnto the day of his death, and dwelt in an houſe apart, and Iotham the kings ſonne governed the houſe, & <sup>c</sup> iudged the people of the land.

6 Concerning the reſt of the acts of A- zariah, and all that hee did, are they not wri- ten in the booke of the Chronicles of the kings of Judah ?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of Dauid, and Iotham his ſonne reigned in his ſtead.

8 & In the eight and thirtieth yeere of Azariah king of Judah, did Zachariah the ſonne of Jeroboam reigne ouer Iſrael in Samaria ſixe <sup>d</sup> monthes,

9 And did euill in the ſight of the Lord, as did his fathers: for he departed not from the ſinnes of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne.

10 And Shallum the ſonne of Tabeth conſpired againſt him, and ſmote him in the ſight of the people, and <sup>e</sup> killed him, and reigned in his ſtead.

11 Concerning the reſt of the acts of Za- chariah, behold, they are written in <sup>f</sup> booke of the Chronicles of the kings of Iſrael.

12 This was the <sup>g</sup> word of the Lord, which hee ſpake vnto Iehu, ſaying, Why ſhoueſt thou ſit on the throne of Iſrael vnto the fourth generation after thee. And it came ſo to paſſe.

13 & Shallum the ſonne of Tabeth began to reigne in the nine and thirtieth yeere of Uzziah king of Judah : and hee reigned the

m Read 1. King, 14. 10. <sup>h</sup> Ebr. had not ſpoken.

n Which was af- fo called Antio- chia of Syria, or Kiblah.

<sup>i</sup> Ebr. in the twen- tieth yeere, and ſeu- nenth yeere.

a To long as he gaue care to Za- chariah the Pro- phet.

b His father and grandfather were ſlaine by their ſubiects and ſer- uants, and he, be- cauſe he would <sup>j</sup> viurpe the Prieſts office contrary to Gods ordi- nance, was ſmit- ten immediately by the hand of God with the le- proſie, 2. Chron. 26. 21.

c As viceroi, or deſpuric to his father.

d He was the fourth in deſcent from Iehu, who reigned accord- ing to Gods promiſe, but in him God began to execute his wrath againſt the houſe of Iehu.

e Zachariah was the laſt in Iſrael that had the kingdom by ſuc- ceſſion, ſaue only Pekahiah the ſon of Menahem, who reigned but two yeeres.

f Chsp. 10. 30.

f Bragge of ſby victory, ſo that thou taria at home and annoy me not.

g Or, brought him.

h That is, which the Iſraelites had giuen to them of Iudah for an af- ſurance of peace.

2. Chron. 25. 27. h Which cite Roboam built in Iudah for a for- treſſe, 2. Chron. 11. 9.

i Who is alſo called Vzziah, 2. Chron. 26. 1. k Who is alſo called Elanon or Eloth.

l Because this idolatrie was ſo vile and almoſt incredible, that men ſhould for- ſake the liuing God to worſhip calves, the worke of mans hands, therefore the Scripture doeth oft times repeate it in the reproch of all idolaters. <sup>k</sup> Ebr. by the hand of.



the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went by from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabeel in Samaria, and slew him, & reigned in his stead.

15 Concerning the rest of the acts of Shallum, & the reuersion which hee wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Ephi-sah, and all that were therein, and the coats thereof from Tirzah, because they opened way to him, and hee lieth there, and ripe vp all their women with child.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeeres in Samaria.

18 And hee did euill in the sight of the Lord, and departed not all his dayes from the sin of Jeroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Asshur came against the land: and Menahem gaue Pul a thousand talents of siluer, that his hand might bee with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Asshur sixtie shekles of siluer a peece: so the king of Asshur returned and caried not there in the land.

21 Concerning the rest of the acts of Menahem, and all that hee did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yeeres.

24 And hee did euill in the sight of the Lord: for hee departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the place of the kings palace with Argob and Arie, and with him fiftie men of the Siladites: so hee killed him, and reigned in his stead.

26 Concerning the rest of the actes of Pekahiah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth yere of Azariah king of Iudah beganne Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yeeres.

28 And hee did euill in the sight of the Lord: for hee departed not from the sinnes of Jeroboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Iton, and Abel, Beth-maachab, and Ianoah, and Kedesh, and Iyaroz, and Gilcad, and Galgath, and all the land of Naphtali, and caried them away to Asshur.

30 And Hozeah the son of Elah wrought reuersion against Pekah the sonne of Remaliah, and smote him, and slew him, and reigned in his stead in the twentieth yere of Iotham the sonne of Oziah.

31 Concerning the rest of the acts of Pekah, and all that hee did, behold, they are written in the booke of the Chronicles of the kings of Israel.

32 ¶ In the second yere of Pekah the son of Remaliah king of Israel began Iotham sonne of Oziah king of Iudah to reigne.

33 ¶ Four and twentie yere olde was hee, when he began to reigne, and hee reigned fiftene yeeres in Jerusalem: and his mothers name was Jerusha the daughter of Zadok.

34 And hee did wrightly in the sight of the Lord: hee did according to all that his father Oziah had done.

35 But the high places were not put away: for the people yet offered and burnt incense in the high places: hee built the highest gate of the house of the Lord.

36 Concerning the rest of the acts of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

37 In those dayes the Lord beganne to send against Iudah Rezin the king of Aram, and Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

CHAP. XVI.

3 Ahaz king of Iudah consecrath his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatrie. 19 The death of Ahaz. 20 Herckiah succeedeth him.

1 The seuenteenth yere of Pekah the sonne of Remaliah, Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yere olde was Ahaz, when he began to reigne, and hee reigned fiftene yere in Jerusalem, and did not wrightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the kings of Israel, yea, and made his sonne to goe throw the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also hee offered and burnt incense in the high places, and on the hills, and vnder euery greene tree.

5 ¶ Then Rezin king of Aram, and Pekah sonne of Remaliah king of Israel came vp to Jerusalem to fight: and they besieged Ahaz, but could not ouercome him.

6 At the same time Rezin king of Aram restored Clath to Aram, and Ioue the Jewes from Clath: so the Aramites came to Clath, and dwelt there vnto this day.

7 Then Ahaz sent messengers to Tiglath Pileser king of Asshur, saying, I am thy seruant and thy sonne: come vp, and deliuer mee out of the hand of the

ple for his promise sake made to Dauid, which citie Azariah had taken from the Aramites, and fortified it, Cha. 14. 22. 6 Con- trarie to the admonition of the Prophet, Isa. 7. 4.

2. Chron. 27. 1.

[Or, Azariah.

1 He sheweth that his vpright- nesse was not such, but that hee had many ar d great faults.

m After the death of Iotham. n Which slew of Iudah in one day sixscore thousand fighting men, 2 Chro. 28. 6, because they had forsaken the true God.

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of his wicked Manasseh, saue that God in the end shewed him mercy. Thus we see how vncertaine it is to depend on the dignitie of our fathers.

b That is, offered him to Molech, or made him to passe betwene two fires, as the manner of the Gentiles was, Leuit. 18. 21. 1sa. 7. 1.

c For the Lord preferred the citie and his people

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel. h In stead of seeking helpe of God, he went about by money to purchase the fauour of this king being an infidel, and therefore God forsooke him, and Pul soone afterward brake promise, destroyed his country, and led his people away captiue.

i Which were of the same conspi- racie.

k For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1. Chron. 5. 26.



f Thus he spared not to spoyle the Temple of God to haue succour of men, & would not once lift his heart toward God, to desire his helpe, nor yett heare his Prophets counsell. g Wee see that there is no prince so wicked, but he shall finde flatterers, and false ministers to serue his turne. h Either offerings for peace or prosperitie, or of thanksgiving, as Leuit 3. 1. or els morning & euening offering, Exod. 29. 38. num. 28. 3. and thus he contemned the meanes and the altar, which God had commanded by Salomon to serue God after his owne fantasie. i That is, at the right hand, as me went into the Temple. k Here he establisheth by commandement his owne wicked proceedings, and doth abolish the commandment and ordinance of God. l Or, tent, wherein they lay on the Sabbath, which had serued their weeke in the Temple, and so departed home. m Either to flatter the king of Assyria when he should thus see him change the ordinance of God, or else that the temple might be a refuge for him, if the king should suddenly assaile his house

king of Aram, and out of the hand of the king of Irael which rise vp against me. 8 And Azah tooke the siluer and the gold that was found in the house of the Lord, and in the treasures of the kings house, and sent a present vnto the king of Asshur. 9 And the king of Asshur consented vnto him: and the king of Asshur went by against Damascus, and when hee had taken it, hee carried the people away to Sir, and slew Kerin. 10 And king Azah went vnto Damascus to meet Tiglath Pileser king of Asshur: and when king Azah saw the altar that was at Damascus, he sent to Uriah the Priest the paterne of the altar, and the fashion of it, and all the workmanship thereof. 11 And Uriah the Priest made an altar in all points like to that which king Azah had sent from Damascus, so did Uriah the Priest against king Azah came from Damascus. 12 So when the King was come from Damascus, the king sawe the altar: and the king drewe nere to the altar, and offered thereon. 13 And hee burnt his burnt offering, and his meate offering, and powred his drinke offering, and sprinkled the blood of his peace offerings beside the altar. 14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betwene the altar and the house of the Lord, and set it on the North side of the altar. 15 And king Azah commanded Uriah the Priest, and said, Upon the great altar let on fire in the morning the burnt offering, and in the euen the meate offering, and the kings burnt offering and his meate offering, with the burnt offering of all the people of the land, and their meate offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the brasen altar shall be for me to inquire of God. 16 And Uriah the Priest did according to all that king Azah had commanded. 17 And king Azah brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen peece that were vnder it and put it vpon a pavement of stones. 18 And the table for the Sabbath (that they had made in the house) and the kings entrie which turned he to the house of the Lord, because of the king of Asshur. 19 Concerning the rest of the acts of Azah, which hee did, are they not written in the booke of the Chronicles of the kings of Iudah? 20 And Azah slept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Irael is taken, 4 and he and all his realme brought to the Assyrians 18 for their idolatrie. 25 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshippeth the

God of his nation, 35 contrary to the commandement of God. 1 In the twelfth yeere of Azah king of Iudah beganne Hoshea the sonne of Elah to reigne in Samaria ouer Irael, and reigned nine yeeres. 2 And hee did euill in the sight of the Lord, but not as the kings of Irael, that were before him. 3 And Shalmaneser king of Asshur came by against him, and Hoshea became his seruant, and gaue him presents. 4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as hee had done secretly: therefore the king of Asshur shut him vp, and put him in prison. 5 Then the king of Asshur came vp thoroughout all the land, and went against Samaria, and besieged it thre yeeres. 6 In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and carried Irael away vnto Asshur, and put them in Halah, and in Habor, by the riuier of Gozan, and in the cities of the Medes. 7 For when the children of Irael sinned against the Lord their God, which they brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods, 8 And walked according to the fashions of the heathen, whom the Lord had cast out before the children of Irael, and after the maners of the kings of Irael, which they did, 9 And the children of Irael had done secretly things that were not upright before the Lord their God, and thoroughout all their cities had built high places, both from the tower of the watch, to the defended citie, 10 And had made them images and grones vpon euery hie hill, and vnder euery greene tree, 11 And there burnt incense in all the high places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord, 12 And serued idols: whereof the Lord had said vnto them, \* Pee shall doe no such thing. 13 Notwithstanding the Lord testified to Irael, and to Iudah by all the Prophets, and by all the Seers, saying, \* Turne from your euill wayes, and keepe my commandements and my statutes, according to all the law, which I commanded your fathers, and which I sent to you by my seruants the Prophets. 14 Neuerthelesse, they would not obey, but hardened their necks, like to the necks of their fathers, that did not beleue in the Lord their God. 15 And they refused his statutes and his covenant, that hee made with their fathers, and his testimonies (wherewith hee witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom, the Lord had charged them

a Though he invented no new idolatry or impietie as others did, yett he sought for helpe at the Egyptians, which God had forbidden. b For he had payed tribute for the space of eight yeeres. Chap. 18. 10. c For at this time the Medes and Persians were subiect to the Assyrians. d Hee setteth forth at length the cause of his great plague and perpetual captiuitie, to admonish all people and nations to cleaue to the Lord God, and onely worship him for feare of like iudgement. e Meaning, thoroughout all their borders. Deut. 4. 19. i Ebr., by the hand of. Iere. 1. 8. 11. and 25. 5. and 35. 15 Deut. 31. 27. f So that to alledge the authoritie of our fathers or great antiquitie, except we can prouoe that they were godly, is but to declare that we are the children of the wicked.



Exod. 32. 8.  
1. King. 12. 28.  
g That is, the Sun, the Moone and starres,  
Deut. 4. 19.  
h Reade Chap. 16. 3.  
i Reade of this phraze, 1. King. 21. 30, 25.  
k No whole tribe was left but Iudah: and they of Beniamin and Levi, which remained, were counted with Iudah.  
l Out of the land where he shewed the greatest tokens of his presence and saour,  
m That is, God out of the tenn tribes, 1. King. 12. 16, 20.  
n Of these peopls came the Samaritans, where of mention is so much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4. 9.  
o That is, they serue him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mighty power among them by this strange punishment.  
p That is, how to worship him: thus the wicked, rather then to loose their commodities, will change to all religions.  
q Meaning, that every country serued that idol, which was most esteemed in that place whence they came.

them, that they should not doe like them.  
16 Finally, they left all the commandements of the Lord their God, and made them molten images, \* euen two calves, and made a grone, and worshipped all the host of heauen, and serued Baal.  
17 And they made their sonnes, and their daughters, to passe thorow the fire, and used witchcraft and incantments, yea, sold themselves to do euil in the sight of the Lord to anger him.  
18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah only.  
19 Yet Judah kept not the commandments of the Lord their God, but walked according to the fashion of Israel, which they used.  
20 Therefore the Lord cast off all the seed of Israel, and afflicted them, and deliuered them into the hands of vsurers, vntill hee had cast them out of his light.  
21 For hee cut off Israel from the house of David, and they made Jeroboam the son of Nebat, King: and Jeroboam drew Israel away from following the Lord, and made them liue a great liue.  
22 For the children of Israel walked in all the finnes of Jeroboam, which he did, and departed not therefrom,  
23 vntill the Lord put Israel away out of his sight, as hee had said by all his seruants the Prophets, and carried Israel away out of their land to Asshur vnto this day.  
24 And the king of Asshur brought folke from Babel, and from Cuthah, and from Auai, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.  
25 And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent Lyons among them, which slew them.  
26 Therefore they spake to the King of Asshur, saying, The nations which thou hast remooued, and placed in the cities of Samaria, knowe not the manner of the God of the land: therefore he hath sent Lyons among them, and beholde, they slay them, because they know not the manner of the God of the land.  
27 Then the King of Asshur commaunded, saying, Carry thither one of the Priests, whom ye brought thence, and let him go and dwell there, and teach them the manner of the God of the countrey.  
28 So one of the Priests, which they had carried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.  
29 Howbeit, euery Nation made their gods, & put them in the houses of the hie places, which the Samaritans had made euery Nation in their cities, wherein they dwelt.  
30 For the men of Babel made a Sercoth-Bonoth; the men of Cuth made Nergal, and the men of Hamath made Ashima.  
31 And the Auims made Ashbas, and

Cartak: and the Sephartims burnt their children in the fire to Adrammelech, and Ananmelech the gods of Sepharuaim.  
32 Thus they feared the Lord, and appointed out priests out of themselves for the hie places, who prepared for them sacrifices in the houses of the hie places.  
33 They feared the Lord, but serued their gods after the manner of the nations whom they carried thence.  
34 vnto this day they doe after the olde manner: they neither feare God, neither doe after their ordinances, nor after their customes, nor after the Law, nor after the commandment, which the Lord commaunded the children of Iacob, \* whom hee named Israel.  
35 And with whom the Lord had made a couenant, & charged them, saying, \* Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:  
36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.  
37 Also keepe ye diligently the statutes and the ordinances, and the Law, and the commandment, which hee wrote for you, that ye doe them continually, and feare not other gods.  
38 And forget not the couenant that I haue made with you, neither feare ye other gods.  
39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.  
40 Howbeit, they obeyed not, but did after their old custome.  
41 So these Nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so doe they vnto this day.  
CHAP. XVIII.  
4 Hezekiah king of Iudah putteth downe the brasen serpen, and destroyeth the idoles, 7. And prospereth. 11 Israel is caried away captiue. 30 The blasphemie of Saneherib.  
Now in the third yeere of Hoshea sonne of Elah the King of Israel, Hezekiah the sonne of Abaz King of Iudah beganne to reigne.  
2 Hee was sine and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah.  
3 And hee did a righteously in the sight of the Lord according to all that Dauid his father had done.  
4 Hee tooke away the hie places, and brake the images, and cut downe the grones, and brake in pieces the brasen serpent that Hoses had made: for vnto those dayes the children of Israel had burnt incense to it, and he called it Nehushtan.  
5 Hee called the serpent by contempt, which now is standing, was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called aserpens, but a piece of brasie.

Exek. 20. 39.  
zepl. 1. 5.  
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters: doe the Papiests, which worship both God and idoles: but this is not to feare God, as appeareth, verse 34.  
s He meaneth this by the Israelites, to whom God had giuen his commandments.  
Gene. 32. 28.  
1 King. 18. 31.  
Iudg. 6. 10.  
iere. 10. 2.  
t That is, these strangers, which were sent into Samaria by the Assyrians,  
2 Chron. 28. 27 and 29. 1.  
a Although they of Iudah were giuen to idolatrie and impiety, as they of Israel were, yet God for his promise sake, was mercifull vnto the throne of Dauid: and yet by his iudgement toward the other prouo-  
ked them to repentance, Num 21. 8, 9. b That is, a piece of brasie: thus hee called the serpent by contempt, which now is standing, was set vp by the word of God, and miracles were wrought by it: yet when it was abused to idolatry, this good king destroyed it, not thinking it worthy to be called aserpens, but a piece of brasie.



5 He trusted in the Lord God of Israel: so that after him was none like him among all the Kings of Judah, neither were there any such before him.

6 For hee came to the Lord, and departed not from him, but kept his commandments, which the Lord had commanded Moses.

7 So the Lord was with him, and hee prospered in all things, which hee tooke in hand: also hee rebelled against the King of Asshur, and served him not.

8 Hee smote the Philistines vnto Azzah, and the coastes thereof, & from the watch tower vnto the defended citie.

9 And in the fourth yeere of King Hezekiah, (which was the seuenth yeere of Hoshea sonne of Elah King of Israel) Sennacherib King of Asshur came by against Samaria, and besieged it.

10 And after three yeeres they tooke it, even in the first yeere of Hezekiah: that is, the ninth yeere of Hoshea King of Israel was Samaria taken.

11 Then the King of Asshur did carrie away Israel vnto Asshur, and put them in Halah, and in Habor, by the river of Sozan, and in the cities of the Medes.

12 Because they would not obey the voyce of the Lord their God: but transgressed his Covenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.

13 Moreover, in the fourteenth yeere of King Hezekiah, Sancherib King of Asshur came by against all the strong cities of Judah, and tooke them.

14 Then Hezekiah King of Judah sent vnto the King of Asshur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the King of Asshur appointed vnto Hezekiah King of Judah thre hundredth talents of silver, and thirtie talents of gold.

15 Therefore Hezekiah gaue all the silver that was found in the house of the Lord, and in the treasures of the Kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lord, and the pillars (which the said Hezekiah King of Judah had covered ouer) and gaue them to the King of Asshur.

17 And the King of Asshur sent Tartan and Rablissar, and Rabshakeh from Lachish to King Hezekiah with a great hoste against Ierusalem. And they went by, and came to Ierusalem, and when they were come by, they stood by the conduit of the hypper poole, which is by the path of the fullers field.

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebna the chanceller, and Ioah the sonne of Asaph the Recorder.

19 And Rabshakeh said vnto them, Tell mee Hezekiah, I pray you, Thus saith the great King, euen the great King of Asshur, What confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue & clo-

quence, & but counsell and strength are for the warre. On whom then dost thou trust, that thou rebellest against me?

21 Loe, thou trustest now in this broken staffe of reed, to wit, on egypt, on which if a man leane, it will geare into his hand, and pearce it: so is Pharaoh King of Egypt vnto all that trust on him.

22 But if wee lay vnto me, Wee trust in the Lord our God, is not that hee whose high places, and whose altars Hezekiah hath taken away, and hath said to Judah and Ierusalem, Wee shall worship before this Altar in Ierusalem?

23 Now therefore giue hostages to my lord the King of Asshur, and I will giue thee two thousand horses, if thou be able to let riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charcets and horsemen?

25 Am I nowe come by without the Lord to this place, to destroy it? The Lord said to me, See vp against this land, and destroy it.

26 Then Eliakim the sonne of Hilkiah, and Shebna, and Ioah said vnto Rabshakeh, Speake, I pray thee, to thy seruants in the Hebrew language, for we vnderstand it, & talke not with vs in the Jewes tongue, in the audience of the people that are on the wall.

27 But Rabshakeh said vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wal, that they may eat their owne doimg, and drinke & their owne piss with you?

28 So Rabshakeh stood and cried with a lowde voice in the Jewes language, and spake, saying, Heare the wordes of the great King, of the King of Asshur.

29 Thus saith the King, Let not Hezekiah deceiue you: for hee shall not be able to deliuer you out of mine hand.

30 Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs, and this citie shall not be giuen ouer into the hand of the King of Asshur.

31 Hearken not vnto Hezekiah: for thus saith the King of Asshur, Make appointment with mee, and come out to mee, that every man may eate of his owne wine, and enery man of his owne figge tree, and drinke enery man of the water of his owne well.

32 Till I come, and bring you to a land like your owne land, euen a land of wheate and wine, a land of beead and vineyardes, a land of olives oyle, and honie, that ye may liue and not die: and obey not Hezekiah, for hee deceiueth you, saying, The Lord wil deliuer vs.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Asshur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

f Thou thinkest that words will serue to persuade thy people, or to moue my master. g Egypt shall not only not be able to succour thee, but shall be an hurt vnto thee. h Thus the idolaters thinke that Gods religion is destroyed when superstition and idolatrie are reformed. i Meaning, that it was best for him to yeeld to the king of Assyria, because his power was so small that he had not men to furnish two thousand horses. k The wicked alwayes in their prosperitie flatter themselues that God doth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.

l Or, Syrians. m Ebr. the water of their sects.

n Or, by his hand.

o Ebr. blessing: meaning the conditions of peace.

p He maketh himselfe so sure, that he will not grant them truec: except they render themselues to him to be led away captiues.

c Reade Chap. 17.9. Chap. 17.3.

Chap. 17.6

2. Chron. 32.1. isa 36. 2. eccclus. 48. 18, 19.

d As his zeale was before prayed, so his weaknesse is here set forth that none should glory in himselfe.

e After certaine yeeres when Hezekiah ceased to send the tribute appointed by the King of the Assyrians, he sent his captaines and armies against him.

f Or, writer of Chronicles, or Secretarie.

g Ebr. talke of the lips.



35 Who are they among all the gods of the nations, that haue deliuered their land out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

36 But the people held their peace, and answered him not a word: for the kinges commaundement was, saying, Answer ye him not.

37 Then Eliakim, the sonne of Hilkiah, which was steward of the house, and Shebnah the Chancelor, and Joah the sonne of Asaph the Recorder, came to Hezekiah with their clothes rent, and told him the wordes of Rabshakeh.

CHAP. XIX.

6 God promiseth by Isayah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and fourscore and five thousand men of the Assyrians. 37 Saneherib is kelled of his owne sonnes.

A **R**ent \* when king Hezekiah heard it, hee removed his clothes, and put on sackcloth, and came into the house of the Lord,

2 And sent Eliakim which was the steward of the house, & Shebnah the Chancelor, and the Elders of the Priestes clothed in sackcloth, & to Iaiiah the Prophet, the sonne of Amoz.

3 And they sayd vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the birth, and there is no strength to bring forth.

4 If so be the Lord thy God hath heard all the wordes of Rabshakeh, whome the king of Asshur his master hath sent to raise on the liuing God, and to reproach him with wordes which the Lord thy God hath heard, then life thou by thy prayer for the remnant that are left.

5 So the seruants of king Hezekiah came to Iaiiah.

6 And Iaiiah sayd vnto them, So shall ye say to your maister, Thus saith the Lord, Be not afraid of the wordes which thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

7 Behold, I will send a blast vpon him, and he shall heare a noyse, and returne to his owne land: and I will cause him to fall by the sword in his owne land.

8 So Rabshakeh returned, and found the king of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shalt ye speake to Hezekiah king of Iudah, and say, Let not thy God deceiue thee in whom thou trustest, saying, Ierusalem shall not be deliuered into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroy-

ed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Chelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went by into the house of the Lord, and Hezekiah spied it before the Lord.

15 And Hezekiah prayed before the Lord, and sayd, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the wordes of Saneherib, who hath sent to blaspheme the liuing God.

17 Trueh it is, Lord, that the kings of Asshur haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hand, that all the kingdoms of the earth may know, that thou, O Lord, art onely God.

20 Then Iaiiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib king of Asshur.

21 This is the word that the Lord hath spoken against him, O virgin, daughter of Zion, he hath despised thee, and laughed thee to scorn: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whom hast thou raised on? and whom hast thou blasphemed: and against whome hast thou exalted thy voyce, and lifted vp thine eyes on high: euen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of y mountaines, by the sides of Lebanon, and will cut downe the hie Cedars thereof, and the faire fire trees thereof, and I will goe into the lodging of his borders, and into the forest of his Camel.

24 I haue digged, and drunk the waters of others, and with the plant of my feet haue I dyed all the floods closed in.

25 Hast thou not heard how I haue of old time made it, and haue found it long agoe: and should I now bring it, that it should bee destroyed, and layd on ruinous heapes, as cities detened?

36 All these inhabitants haue smal power, and are afraid, and confounded: they are like the grasse of the field, and greene herbe, or grasse on the house tops, or as corne blasted before it be growen.

37 I know thy dwelling, yea, thy going out, and thy coming in, and thy fury against me.

h Before the Arke of the covenant. i Hee sheweth what is the true refuge and succour in all dangers, to wit, to flee to the Lord by earnest prayer. k Shew by effect that thou wilt not suffer thy name to be blasphemed.

l By this title hee directeth God from all idoles and false gods. m He sheweth for what end the faithfull desire of God to be deliuered; to wit, that he may be glorified by their deliuerance.

n Because as yet Ierusalem had not bene taken by the enimie, therefore he calleth her virgin.

o God commaeth that iniury done to him, and will reuenge it, which is done to any of his Saints. p Meaning, Ierusalem, which Iaiiah calleth the height of his borders, to wit, of Iudah, Isa. 37. 24.

q Or, pleasant country. r Or, the waters of cities besieged.

s Hee declareth that forasmuch as he is the author and beginning of his Church, hee will neuer suffer it vtterly to be destroyed as other cities and kingdomes.

t Thus he describeth the wicked, which for a time flourish and afterward fade and decay like flowers.

m This is an execrable blasphemie against the true God, to make him equal with the idoles of other nations: therefore God did most sharply punish it.

Isa. 37. 1.

a To heare some new prophetic, and to haue comfort of him.

b The dangers are so great, that we can neither stenge this blasphemie, not help our selues no more then a woman in her trauaile.

c Meaning, for Ierusalem, which onely remained of all the cities of Iudah.

d The Lord can with one blast blow away all the strength of man, and turne it into dust.

e That is, Saneherib.

f Or, blacke Moores.

g For the kings of Ethiopia and Egypt ioyned together against the king of Assyria because of his oppression of other countries.

h The more neere that the wicked are to their destruction, the more they blaspheme.



f I will bridle thy rage, & turne thee ro and fro, as pleasech me. r God did not only promise him the victorie, but giuech him a signe to confirme his faith. u The Lord will multiply in great number that smal remna<sup>t</sup> of Iudah that is escaped. x The loue that God beareth toward his Church shall overcome the counsels and enterprises of men.

28 And because thou ragest against mee, and thy tumult is come vp to mine eares, I will put my <sup>c</sup> hooke in thy nostrils, and my <sup>b</sup> bulke in thy lips, and will bring thee backe againe the same way thou camest.

29 And this shall be a <sup>s</sup>igne vnto thee, O Hezekiah, Thou shalt eat this yeere, such things as grow of themselves, and the next yeere such as grow without sowing, and the third yeere sowe ye and reape, and plant vineyards, and eate the fruits thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take <sup>a</sup> root downward, and beare fruit upward.

31 For out of Ierusalem shall goe a remnant, and some that shall escape out of mount Zion: the <sup>x</sup> zeale of the Lord of hostes shall doe this.

32 Wherefore, thus saith the Lord concerning the king of Asshur, He shall not enter into this cite, nor hooste an arrow there, nor come before it with shield, nor cast a mount against it:

33 But hee shall returne the way he came, and shall not come into this cite, sayth the Lord.

34 For I will defend this cite to saue it for mine owne sake, and for Dauid my seruants sake.

35 And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundredch fourscore and sine thousand: so when they awoke early in the morning, beholde, they were all dead corpses.

36 So Saneherib king of Asshur departed, and went his way, and returned, and dwelt in Nineuch.

37 And as hee was in the Temple worshipping Nisroch his god, Adramelech, and Sharzer his sonnes, 7 few him with the sword: and they escaped into the land of Arrarat, and Esarhaddon his sonne reigned in his stead.

CHAP. XX.

1 Hezekiah is sicke, and receiueth the signe of his health, 12 He receiueth rewards of Berodach, 13 Sheweth his treasures, and is reprehended of Isaiah. 22 He dieth, and Manasseh his sonne reigneth in his stead.

A Bout that time \* was Hezekiah sicke vnto death: and the Prophet Isaiah the sonne of Amoz came to him, and layde vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the wall, and prayed to the Lord, saying,

3 I beseech thee O Lord, remember now, how I haue walked before thee in truth, and with a <sup>b</sup> perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 And afoze Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy

prayer, and seene thy teares: behold, I haue heared thee, and the third day thou shalt goe vp to the house of the Lord.

6 And I will adde vnto thy dayes fiftene yeere, and will deliuer thee and this cite out of the hand of the king of Asshur, and will defend this cite for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a <sup>s</sup>ump of dry figs. And they tooke it, and layd it on the woule, and he recovered.

8 After Hezekiah had said vnto Isaiah, What shall be the signe that the Lord will heale mee, and that I shall goe vp into the house of the Lord the third day?

9 And Isaiah answered, His signe shall thou haue of the Lord, that the Lord wil doe that hee hath spoken, Wilt thou that the shadow goe forward teinne degrees, or \* goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward teinne degrees: not so then, but let the shadow goe backe tenne degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow teinne degrees backe by the degrees wherby it had gone downe in the <sup>b</sup> diall of Ahaz.

12 \* The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a <sup>i</sup> present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer and the gold, and the spices, and the prettious oymnt, and all the house of his armour: and all that was found in his treasures: there was nothing in his house, and in all his <sup>k</sup> realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came vnto king Hezekiah, and sayd vnto him, What sayd these men, and from whence came they to thee? And Hezekiah said, They be come from a farr countrey, euen from Babel.

15 Then said hee, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah said vnto Hezekiah, Hearc the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, & whatsoeuer thy fathers haue layd vp in store vnto this day, \* shall be caried into Babel: nothing shall bee left, sayth the Lord.

18 And of thy sonnes that shall proceed out of thee and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The word of the Lord which thou hast <sup>i</sup> spoken, is good: for, said he, Shall it not be good, if <sup>m</sup> peace and truely be in my dayes?

20 Concerning the rest of the acts of Hezekiah, and all his valiant deedes, and how he made a poole and a conduit, and brought

enemie should haue had occasion to reioyce, if the Church had decayed in his time, because he had restored religion, water

d Because of his vnfaimed repentance and prayer, God turned away his wrath.

e To g u e thanks for thy deliuerance,

f He declarcth that albecke God can heale without other medicines, yet hee sheweth that hee will not haue theleiferous meanes contemned.

g Let the Sunne goe so many degrees backe that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahaz had made. *Isa. 39. 1.*

i Moulded with the fauour that God shewed to Hezekiah, and also because hee had declared him selfe enimie to Saneherib his enimie, which was now destroyed.

k Being moulded with ambition and vaine glorie, and also because he seemed to reioyce in the friendship of him that was Gods enimie and an infidell.

l *Chap. 24. 13. and 25. 13. ierem. 27. 19.*

m He acknowledged Iahia to be the true Prophet of God, and therefore humbled himselfe to his word.

n Seeing that God hath shewed mee this fauour to grant me quietnes during my life: for he was afraid lest the



water into the cistie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his father; and Manasseh his son reigned in his stead.

CHAP. XXI.

3 King Manasseh restorcth idolatric, 16 And wseth great crueltie. 18 Hee doeth, and Amon his sonne succedeth, 23 Who is killed of his owne seruants. 26 After him reigneth Iosiah.

Manasseh was twelue yere old when he began to reigne, and reigned sixtie and sine yeece in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did euill in the sight of the Lord after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

3 For hee went backe and built the high places, \* which Hezekiah his father had destroyed: and hee crected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the holie of heauen and serued them.

4 Also hee built altars in the house of the Lord, of the which the Lord said, \* In Ierusalem will I put my Name.

5 And hee built altars for all the beste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes to passe thorow the fire, and gaue himselfe to witchcraft and soecrite, and hee used them that had familiar spirits, and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the grone, that he had made in the house, whereof the Lord had said to Dauid & to Salomon his sonne, \* In this house, and in Ierusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the secte of Israel mooue any more out of the land, which I gaue their fathers: so that they wil obserue and doo all that I haue commanded them, and according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe moe wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his seruants the Prophets, saying,

11 \* Because that Manasseh king of Iudah hath done such abominations, and hath wrought moe wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles,

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an euil vpon Ierusalem and Iudah, that who so heareth of it, both his eares shall tingle.

13 And I will stretch ouer Ierusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipech a dish, which hee wipech, and turnerh it upside downe.

14 And I will forsake the remnant of

mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduenticaries,

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the tyme their fathers came out of Egypt, vntill this day.

16 Moreover Manasseh shed innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that hee sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, euen in the garden of Azza: and Amon his sonne reigned in his stead.

19 Amon was two and twenty yere old, when hee began to reigne, and hee reigned two yere in Ierusalem: his mothers name also was Hephzibulmeth the daughter of Haruz of Iobab.

20 And hee did euill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in, and serued the idoles that his father serued, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the way of the Lord.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slewe all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And they buried him in his sepulchre in the garden of Azza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah, 12 Woo sendeth to Huldah the Prophetesse to enquire the Lords will.

Iosiah was eight yere old when hee began to reigne, and hee reigned one and thirtie yere in Ierusalem. His mothers name also was Jedidah, the daughter of Adaiaph of Bozath.

2 And hee did vprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

3 And in the eighteenth yere of King Iosiah, the King sent Shephaniah the sonne of Azaiaph, the sonne of Meshullam the chanceller, to the house of the Lord, saying,

4 So vp to Hilkiah the high Priest, that he may summe the silver which is brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

f The Ebrewes write that he slew Iosiah, who was his father in law.

2 Chron. 33. 20, 21.

f That is, according to his commandements.

|| Or, he buried him, to wit, Iosiah his sonne.

2. Chron. 34. 1. a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 300. yeeres before. 1. King. 13 2. and being but eight yere old, he sought the God of his father Dauid, 2. Chro. 34. 3. || Or, ceyle, as vers. 9. || Or, vifill. b Certaine of the Priests were appointed to this office, as Chap. 13. 9.

2. Chron. 33. 1.

Deut. 18. 9.

Chap. 18. 4.

Jerem. 3. 24.

2. Sam. 7. 13.

a Reade Chap. 16. 3.

1. King. 8. 29.

and 9. 3.

chap. 23. 27.

b Therefore seeing they obeyed not the commandement of God, they were iustly cast forth of that land, which they had but on condition.

Jerem. 15. 4.

1. Sam. 3. 11.

c Meaning, that whofoeuer shall heare of this great plague, shall bee astonished.

d As I haue destroyed Samaria, and the house of Ahab, so will I destroy Iudah.

e Meaning, Iudah and Benjamin which were onely left of the rest of the tribes.



c From the time of Iosah, for the space of 224. yeres the Temple remained without reparation through the negligence of the Priests. This declareth that they that haue a charge and execution it not, ought to haue it taken from them. d So God provided him of faithfull seruants, seeing he went about so zealously to see forth the worke of God. e This wasthe copie that Moses left them, as appeareth, 2. Chro. 34. 14. which either by the negligence of Priests had bene lost, or els by the wickednes of idolatrous kings had bene abolished. f Ebr. melted. f Meaning to some Prophet whom God reueleth the knowledge of things vnto, as Ier. 23. 1. though at other times they enquired the Lord by Vrim and Thummins. g Or, the house of doctrine, which was nere to the temple, & where the learned assembled to enquire the scriptures, and the doctrine of the Prophets. h The workes of mans hand here signifie all that man inuentech beside the word of God, which are abominable in Gods seruice. i Meaning, that he did repent, as they that doe not repent, are laid to harden their heart. Psal. 95. 8.

5 And let them deliuer it into the hand of them that doe the worke, and haue the oversight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers and carpenters and masons, and to buy timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning bee made with them of the money, that is deliuered into their hand: for they deale faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chanceler, I haue found the booke of the Law in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chanceler came to the King, and brought him word againe, and said, Thy seruants haue gathered the money, that was found in the house, and haue deliuered it into the hands of them that doe the worke, & haue the oversight of the house of the Lord.

10 Also Shaphan the chanceler shewed the King, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achboz the sonne of Bichabab, and Shaphan the chanceler, and Ashabiah the Kings seruant, saying,

13 Go ye and enquire of the Lord for me, and for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the words of this booke, to doe according vnto all that which is written therein for vs.

14 So Hilkiah the Priest, and Ahikam, and Achboz, and Shaphan, and Ashabiah went vnto Iudah to the Prophete the wife of Shallum the sonne of Tikvah, the sonne of Harhas keeper of the wardrobe: (and he dwelt in Ierusalem in the s Colledge) and they communed with her.

15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the King of Iudah hath read.

17 Because they haue forsaken mee, and haue burnt incense vnto other gods, to anger me with all the wordes of their hands: my wrath also shall be kindled against this place, and shall not be quenched.

18 But to the King of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against

this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the King word againe.

CHAP. XXIII.

2 Iosiah readeth the Law before the people. 3 He maketh a covenant with the Lord. 4 Hee putteth downe the idoles after he had killed their Priests. 22 He keepeth Pascheouer. 24 He destroyeth the co-surers. 29 He was killed in Megiddo, 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made King.

Then the King sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the King went vnto the house of the Lord, with all the men of Iudah and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the wordes of the booke of the Couenant, which was found in the house of the Lord.

3 And the King stood by the pillar, and made a couenant before the Lord, that they should walke after the Lord, and keepe his Commandements, and his testimonies, and his statutes with all their heart, & with all their soule, that they might accomplish the wordes of this Couenant written in this booke. And all the people stood to the Couenant.

4 Then the King commanded Hilkiah the high Priest, and the Priests of the second order, and the keepers of the doore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoist of heauen, and he burnt them without Ierusalem in the fields of Kedon, and caried the powder of them into Beth el.

5 And he put downe the Chemarims, whom the Kings of Iudah had founded to burne incense in the high places, and in the cities of Iudah, and about Ierusalem, and also to them that burnt incense vnto Baal, to the Sunne, and to the Moone, and to the planets, and to all the hoist of heauen.

6 And hee brought out the groue from the Temple of the Lord without Ierusalem vnto the valley Kedon, and burnt it in the valley Kedon, and stampe it to powder, and cast the dust therof vpon the graues of the children of the people.

7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women waite hangings for the groue.

8 Also hee brought all the Priests out of this place, and against the inhabitants of the same, to wit, that it should bee destroyed and accursed, and hast rent thy clothes, and wept before mee, I haue also heard it, saith the Lord.

k Whereupon we may gather that the anger of Gods ready against the wicked, when God taketh his seruants out of this world.

2 Chron 34. 30. a Because he saw the great plagues of God that were threatened, he knew no more speedy way to auoide them, then to turne to God by repentance, which cannot come but of faith, and faith by hearing of the word of God. b Where the King had his place, Chap. 11. 14. c As Ioshua did, Josh. 24. 22, 25. d Meaning them which were next in dignitie to the high Priest. e In contempt of that altar, which Ieroboam had there built to sacrifice to his calves. f Meaning, the Priests of Baal, which were called Chemarims, either because they were blacke garments, or else were smoked with burning incense to idoles. g He removed the groue which idolaters for deuotion had planned nere vnto the Temple,

contrariety to the commandement of the Lord, Deuter. 16. 21. or as some read, the similitude of a groue which was hanged in the Temple. h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.



the cities of Iudah, & defiled the hie places where the Priests had burnt incense, even from Geba to Beer sheba, and destroyed the hie places of the gates that were in the entering in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Rememberlesse the Priests of the hie places came not by to the altar of the Lord in Ierusalem, saue onely they did eate of the vnicleaned bread among their brethren.

10 He defiled also Gopheth, which was in the valley of the children of Ammon, that no man should make his sonne or his daughter passe thowre the fire to Molech.

11 He put downe also the holtes that the kings of Iudah had given to the sunne at the entering in of the house of the Lord, by the chamber of Berhan-melech the eunuch, which was ruler of the suburbs, and burnt the charetes of the sunne with fire.

12 And the altars that were on the top of the chamber of Abaz, which the kings of Iudah had made, and the altars which Manasse had made in the two courts of the house of the Lord, did the king breake downe, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Howouer the king defiled the hie places that were before Ierusalem and on the right hande of the mount of corruption (which Salomon the king of Israel had built for Astoroth the idole of the Sidonians, and for Chemosh the idole of the Moabites, and for Milcom the abomination of the children of Ammon)

14 And hee brake the images in pieces, & cut downe the grones, and filled their places with the bones of men.

15 Furthermore, the altar that was at Beth-el, and the high place made by Ierobam the sonne of Nebat, which made Israel to sinne, both this altar, and also the high place brake hee downe, and burnt the high place, and stampd it to powder and burnt the groue.

16 And as Iosiah turned himselfe, hee spied the graues, that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lorde that the man of God proclaimed which cried the same words.

17 Then he said, What title is that which I see? And the men of the citie saide vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lord, and did to them according to all the factes that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places, that were there vpon the altars,

and burnt mens bones vpon them, and returned to Ierusalem.

21 Then the king commanded all the people, saying, Keepe the Passouer vnto the Lord your God, as it is written in the booke of this conenant.

22 And there was no Passouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the Kings of Israel, and of the Kings of Iudah.

23 And in the eighteenth yeece of king Iosiah was this Passouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images and the idoles, and all the abominations that were espied in the lande of Iudah and in Ierusalem, to performe the wordes of the Law, which were written in the booke that Hilkiah the Priest founde in the house of the Lord.

25 Like vnto him was there no King before him that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lorde turned not from the fiercenesse of his great wrath wherewith hee was angry against Iudah, because of all the provocations wherewith Manasse had provoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue choien, and the house wherof I sayd, My Name shall be there.

28 Concerning the rest of the acts of Iosiah, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 In his dayes Pharaoh Nechoh king of Egypt, went vpon against the king of Assur to the riuier Perath. And king Iosiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the lande tooke Iehoabaz the sonne of Iosiah, and anointed him, and made him king in his fathers stead.

31 Iehoabaz was thre and twenty yere old when hee began to reigne, and reigned thre monthes in Ierusalem. His mothers name also was Hamutal the daughter of Jeremah of Libnah.

32 And hee did euil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while hee reigned in Ierusalem, and put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Jehoiakim, & tooke Iehoabaz away, which

2.Chron.35.1. 1.estr.1.1. Exod.12.3. Leuit.16.2.

9 For the multitude and zeale of the people with the great preparation,

Leuit.20.27. deut.18.11.

r Because of the wicked heart of the people which would not turne vnto him by repentance,

1.King.8.29. and 9.3.chap. 21.7.

2.Chro.35.26.

f Because he passed thorow his country hee feared lest he would haue done him harme, and therefore would haue slayed him, yet he consulted not with the Lord, and therefore was slaine.

2.Chron.36.1,2.

t Meaning, the wicked Kings before.

u Which was Antiochia in Syria, called also Hanath.

||Or, that he should not reigne.

i Because that those which had forsaken y Lord to serue idoles were not meete to minister in the seruice of the Lord for the instruction of others.  
k Which was a valley nere to Ierusalem, & signified a tabret, because they smote on the tabret while their children were burning, y their cry should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast in contempt thereof.  
l The idolatrous kings had dedicate holtes and charetes to the sunne, either to carie the image thereof about as the beathen did, or els to sacrifice them, as a sacrifice most agreeable.  
||Or, valley.  
m That was the mount of oliues, so called because it was full of idoles.  
1. King. 11.7. n Which Ierobam had built in Israel, 1. King. 12.28,29.  
o According to the prophesie of Iaddo, 1. King. 13.2.  
p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one graue, 1. King. 23.31.



When he came to Egypt, died there.

35 And Jehoiakim gaue the silver and the golde to Pharaoh, and taxed the lande to giue the money, according to the commaundement of Pharaoh: hee leuied of eue-ry man of the people of the land, according to his value, silver and golde to giue vnto Pharaoh Nechoh.

36 Jehoiakim was siue and twenty yeere olde, when he began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Jeduthah of Rimnah.

37 And hee did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

1 Jehoiakim made Iubel to Nebuchad-nezzar, rebeth. 3 The cause of his ruine and all iudahs. 6 Jehoiachin reigned. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made King.

IN his 2 dayes came Nebuchad-nezzar, King of Babel vp, and Jehoiakim became his seruant three yeere: afterward hee turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Arauites, and bands of the Habbites, and bands of the Ammonites, and hee sent them against Iudah, to destroy it,\* according to the word of the Lord, which he spake by his seruants the Prophets.

3 Surely by the b commaundement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that hee did.

4 And for the innocent blood that hee shed, (for he filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Jehoiakim, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Jehoiakim slept with his fathers, and Jehoiachin his sonne reigned in his stead.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuier of Egypt, vnto the riuier of Perath, all that pertained to the king of Egypt.

8 Jehoiachin was eightene yeere olde when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehultha, the daughter of Elna-athan of Ierusalem.

9 And hee did euill in the sight of the Lord, according to all that his father had done.

10 In that time came the seruants of Nebuchad nezzar king of Babel vp against Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Jehoiachin the king of Iudah came out against the king of Babel, hee, and his mother, and his seruants, and his princes, and his eunuches: and the king of

Babel tooke him in the eight yeere of his reigne.

13 And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of golde, which Salomon king of Irael had made in the Temple of the Lord, as the Lord had sayd.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, even ten thousand into captiuitie, and all the workemen, and cunning men: so none remained sauing the poore people of the land.

15 And hee caried away Jehoiachin into Babel, and the kings mother, and the kings wiues, and his eunuches, and the mighty of the land caried hee away into captiuitie from Ierusalem to Babel.

16 And all the men of warre, even seuen thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captiues.

17 And the king of Babel made Balthazar his vncle king in his stead, and changed his name to Zedekiah.

18 Zedekiah was one and twenty yeere olde when hee began to reigne, and hee reigned eleuen yeeres in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

19 And hee did euill in the sight of the Lord, according to all that Jehoiakim had done.

20 Therefore certainly the wrath of the Lord was against Ierusalem and Iudah vntill he cast them out of his sight. And Zedekiah rebelled against the king of Babel.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after aie his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Jehoachin is exalted.

IN the 4 ninth yeere of his reigne, the b tenth moneth, and tenth day of the moneth, Nebuchad-nezzar king of Babel came, hee, and all his hoile against Ierusalem, and pitched against it, and they built fortifications against it round about it.

2 So the citie was besieged vnto the eleuenth yeere of King Zedekiah.

3 And the ninth day of the moneth the famine was sore in the citie, so that there was no bread for the people of the land.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate, which is betwene two walles that was by the kings garden: nowe the Caldees were by the citie round about: and the king went by the way of the wilderness.

5 But the army of the Caldees pursued after the king, and tooke him in the desertes of Iericho, and all his hoile was scattered from him.

6 Then they tooke the King, and caried him vp to the King of Babel to Riblah, where they gaue iudgement vpon him.

7 And they saw the soundes of Zedekiah before

c In the reigne of the king of Babylon. Chap. 20. 17. isa. 39. 6.

2 Chron. 36. 10. after 2. 6.

Jerem. 37. 1. and 52. 1.

f Out of Ierusalem and Iudah, into Babylon.

Jerem. 31. 2. and 52. 4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it contineth part of December and part of Ianuary. Or, a mount.

c In so much that the mothers did care their children, Lam. 4. 10.

d Which was a postern doore or some secret gate to issue out at.

e Or condemned him for his peticular and treason. 2 Chron. 36. 13.

a In the end of the third yere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

Chap. 20. 17. and 23. 27.

b Though God vsed these wicked tyrants to execute his iust judgments, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that hee was buried with his fathers, but hee died in the way, as they led him prisoner toward Babylon, reade Ierem. 22. 19. Or, Euphrates.

Dan. 1. 1.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.



before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, and caried him to Babel.

8 And in the first moneth, and seventh day of the moneth, which was the nineteenth yeere of King Nebuchad-nezzar King of Babel, came Nebuzar-adan chiefe steward and seruant of the king of Babel, to Jerusalem,

9 And burnt the house of the Lord, and the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Jerusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and a fallen to the King of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward carie away captive.

12 But the chiefe steward left of the pooze of the land to dress the vines, and to till the land.

13 \* Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots also, and the besomes, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the athe pannes, and the basins, and all that was of gold, and that was of silver, tooke the chiefe steward away,

16 With the two pillars, one Sea, and the bases which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 \* The height of the one pillar was eightene cubites, and the chapter thereon was brasse, and the height of the chapter was with networke three cubites, and pomegranates ypon the chapter round about, all of brasse: and likewise was the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the oversight of the men of warre, and kinsmen of them that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoste,

who mustered the people of the land, & threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote them, and slew them at Riblah in the land of Hamath. So Judah was caried away captiue out of his owne land.

22 \* Howbeit there remained people in the land of Judah, whom Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler over them.

23 Then when all the captaines of the hoste, and their men heard that the King of Babel had made Gedaliah governour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Johanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Astropharhite, and Jaazaniah the sonne of Baachathi, they and their men.

24 And Gedaliah sware to them, and to their men, and sayd vnto them, feare not to bee the seruants of the Caldees: dwell in the land, and serue the king of Babel, and ye shall be well.

25 \* But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the kings seede came, and ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the tenth and thirtieth yeere after Jehoiachin King of Judah was caried away in the twelfth moneth and the tenth and twentieth day of the moneth, Euzl-microdach King of Babel in the yeere that he began to reigne, did lift vp the head of Jehoiachin king of Judah out of the prison,

28 And spake kindly to him, and set his throne about the throne of the kings that were with him in Babel,

29 And changed his prison garments; and he did continually eat bread before him, all the dayes of his life.

30 And his portion was a continual portion given him by the king, euery day a certaine, all the dayes of his life.

Jerem 40. 5. 9.

1 That is, he did exhort them in the name of the Lord, according to Ieremies counsel, to submit themselves to Nebuchad-nezzar, seeing it was the reuiled will of the Lord.

Ierem 41. 1. m Contrary to Ieremies counsel, Ierem. 40. 41. 42,

and 43. chapters, n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was referued euen vnto Christ. o Meaning, that he had an ordinarie in the court.

f Ieremie writeth chap. 52. 12. the tenth day, because the fire continued from the seventh day, to the tenth. || Or, captaine of the guard.

g While the siege endured.

Chap. 20. 17. ier. 27. 22.

h Of these reade Exod. 27. 3.

1. King. 7. 15. ier. 52. 21. 2. chro. 3. 15.

i That is, one appointed to succede in the high Priests roome, if he were sicke, or els otherwise lected.

k Ieremie maketh mention of seven, but here he speaketh of them that were the chiefe.

l Ebr. words of daues. || Or, of things omitted, to wit, in the bookes of the Kings.

# The first booke of the Chronicles, or || Paralipomenon.

## THE ARGUMENT.

The Iewes comprehend both these bookes in one, which the Grecians, because of the length, diuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so often mentioned in the bookes of the Kings of Iudah and Iisrahel, which did at large set forth the story of both the kingdomes, and afterward perished in the captiuitie: but an abridgment of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon: This first booke



booke containeth a briefe rehearsal of the children of Adam vnto Abraham, Izhak, Iaakob and the twelue Patriarkes, chiefly of Iudah and of the reignes of Dauid, because Christ came of him according to the flesh. And therefore it setteth fourth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe wherof he reioyceeth, and giueth thanks to the Lord.

CHAP. I.

The genealogie of Adam and Noah vntill Abraham, 27 And from Abraham to Esau. 35 His children. 43 Kings and Dukes came of him.



1 Adam, 2 Sheth, Enoch, 2 Ikenan, Bahaleel, Iered, 3 Ienoch, Bethushelah, Lamech, 4 Noah, 5 Shem, Ham, and Iapheth.

6 The sonnes of Iapheth were Somer, and Magog, & Madai, and Iauan, and Tubal, and Meshech, and Tiras.

7 And the sonnes of Somer, Achenaz, and Iphath, and Togarmah.

8 Also the sonnes of Iauan, Elisab, and Tarshish, Kittim, and Dodanim.

9 The sonnes of Ham were Cush, and Mizraim, Put, and Canaan.

10 And the sonnes of Cush, Siba, and Hayilab, and Sabta, and Raamah, & Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

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

12 And Mizraim begate Ludim, and Anamim, Lehabim, and Naphtubim.

13 And Canaan begate Sidon his first borne, and Heth.

14 And the Jebusite, and the Amozite, and the Girgashite,

15 And the Hiuuite, and the Arkite, and the Sinite,

16 And the Arnadite, and the Zemarite, and the Hamathite.

17 The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also were borne two sons: the name of the one was Peleg: for in his dayes was the earth diuided: and his brothers name was Joktan.

20 When Joktan begate Almodad and Sheceph, and Hazezmauech, and Ierah, 21 And Hadoram, & Uzal, and Diklah, 22 And Ebal, and Abimael, and Sheba, 23 And Dypir, and Hauilab, and Jobab: all these were the sonnes of Joktan.

24 Shem, 25 Arpachshad, Shelah, 26 Eber, Peleg, Refu, 27 Serug, Nahor, Terah, 28 Abram, which is Abraham,

29 The sonnes of Abraham were Izhak, and Ishmael.

30 These are their generations. The eldest sonne of Ishmael was Rebaioth, and Kedar, and Adbeel, and Hiblaim,

31 Bilhama, and Dunnah, Basla, 32 Dad, and Tema,

33 Jetur, Naphith, and Kedema: these are the sonnes of Ishmael.

34 And Returah Abrahams concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, and Ishbak, & Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

35 And the sonnes of Midian were Ephah, and Ephar, and Henoah, & Abida, and Gidazah: all these are the sonnes of Returah.

36 And Abraham begate Izhak: the sonnes of Izhak, Esau and Israhel.

37 The sonnes of Esau were Eliphaz, Reuel, and Teush, and Jaalam, and Kozah.

38 The sonnes of Eliphaz, Teman, and Omar, & Zephi, and Gatam, Kenaz, and 39 Timna, and Amalek.

40 The sonnes of Reuel, Nahath, Zerah, Shammah, and Bizzah.

41 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

42 And the sonnes of Lotan, Hori, and Homam, and Timna Lotans sister.

43 The sonnes of Shobal were Alian, and Hanahath, and Ebal, Shephi, and Dnam. And the sonnes of Zibeon, Aiah, and Anah.

44 The sonne of Anah was Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithyan, and Chcran.

45 The sonnes of Ezer were Bilhan, and Jaauan, and Jaakan. The sonnes of Dishon were Uz, and Aran.

46 And these were the Kings that reigned in the land of Edom, before a King reigned ouer the children of Israhel, to wit, Bela the sonne of Beor, and the name of his cite was Dinhabah.

47 Then Bela died, & Jobab the sonne of Zerah, son of Bozrah reigned in his stead.

48 And when Jobab was dead, Huscham of the land of the Temantites reigned in his stead.

49 And when Huscham was dead, Hadad the sonne of Bedad, which smote Midian in the felde of Moab, reigned in his stead, and the name of his city was Avith.

50 So Hadad died, and Samlah of Masserah reigned in his stead.

51 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his stead.

52 And when Shaul was dead, Baalhanan the sonne of Achboz reigned in his stead.

53 And Baalhanan died, and Hadad reigned in his stead, and the name of his cite was Pal, and his wiues name Mehetabel the daughter of Matred the daughter of Mezabab.

54 Hadad died also: and there were dukes in Edom, Duke Timna, Duke Ialah,

Duke

Duke

Duke

Duke

Duke

Duke

Duke

Duke

Duke

Duke

30 Or, Hidar.

31 Read: Gene. 25. 2.

32 Gene. 25. 4. Gene. 21. 2.

33 i These were borne of three diuers mothers, read Gen. 36. 4. Gene. 36. 9.

34 Or, Zepho. k Which was Eliphaz concubine: read Gen. 36. 12.

35 l He is also called Seir the Horite, wh ch inhabited mount Seir, Gene. 36. 20.

36 m He maketh mention of the Kings that came of Esau, according to Gods promise made to Abraham concerning him, that Kings should come of him. These eight kings reigned one after another in Idu-mea vnto the time of Dauid, who conquered their country. n Which was the principall cite of the Edomites.

37 Or, Pau.

38 Or, Alisah.

39 Duke

40 Duke

41 Duke

42 Duke

43 Duke

44 Duke

45 Duke

46 Duke

47 Duke

48 Duke

49 Duke

50 Duke

51 Duke

52 Duke

53 Duke

54 Duke

55 Duke

56 Duke

57 Duke

58 Duke

59 Duke

60 Duke

61 Duke

62 Duke

63 Duke

a Meaning, that Sheth was Adams sonne, and Enoch Sheths sonne.

b It had bene sufficient to haue named Shem, of whom came Abraham and Dauid, but because the world was restored by these three, mention is also made of Ham & Iapheth. Gene. 10. 2. Or, Raphath. Or, Rodanim.

c Who first did lift vp himselfe about others. Gene. 10. 8.

Gene. 10 22. and 11. 10.

d Of whom came the Syrians, and therefore they are called Aramites thorowout all the Scripture.

e Of him came the Hebrewes, which were afterward called Israelites, of Israel, which was Iakob: and Lewes of Iudah, and of the excellency of that tribe.

f He repeateth Shem againe, because he would con- taine the stocke of Abraham.

g Who came of Shem, and of him Shelah. Gene. 11. 26. and 17. 5. and 21. 2. Gene. 25. 13.



Duke Jetheth,  
 52 Duke Abolbamah, duke Clay, Duke  
 Pinon,  
 53 Duke Kenaz, Duke Teman, Duke  
 Abizar,  
 54 Duke Hagdiel, Duke Iram: these  
 were the Dukes of Edoni.

C H A P. II.

The genealogie of Iudah vmo Jshai the fa-  
ther of Dauid.

1 These are the sonnes of Israel, \* Reuben,  
 Simeon, Leui, and Iudah, Issachar, and  
 Zebulun,

2 Dan, Joseph, and Benjamin, Naphta-  
 li, Gad, and Aher.

3 \* The sonnes of Iudah, Er & Onan,  
 and Shelah. These three were borne to him  
 of the daughter of Shua the Canaanite: but  
 Er the eldest sonne of Iudah was enill in  
 the sight of the Lord, and he slew him.

4 \* And Thamar his daughter in law,  
 bare him Pharez, and Zerah: so all the  
 sonnes of Iudah were five.

5 \* The sonnes of Pharez, Hezron and  
 Hamul.

6 The sonnes also of Zerah were || Zimri,  
 and b Ethan, and Heman, and Calcol, and  
 Dara, which were five in all.

7 And the sonne of Ermar, || \* Achar that  
 troubled Israel, transgressing in the thing  
 excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were  
 borne vnto him, Jerahmeel, and Ram and  
 Chelubai.

10 And Ram begate Aminadab, and A-  
 minadab begate Jshayon prince of the chil-  
 dren of Iudah,

11 And Jshayon begate Salma, and Sal-  
 ma begate Boaz,

12 And Boaz begate Obed, and Obed  
 begate Jshai,

13 \* And Jshai begate his eldest sonne E-  
 liab, and Abinadab the second, and || Shim-  
 ma the third,

14 Marhaneel the fourth, Raddi the fift,  
 15 Ozem the siet, and Dauid the tenth.

16 Whose sisters were Zeruiah, and Abi-  
 igail. And the sonnes of Zeruiah, Abihai,  
 and Joab, and Ababel.

17 And Abigail bare Amasa: and the fa-  
 ther of Amasa was Jether an Ishmeelite.

18 \* And Caleb the sonne of Hezron  
 begate Jerothai of Azubah his wife, and her  
 sonnes are these, Jether, and Shobab, and  
 Ardou.

19 And when Azubah was dead, Caleb  
 tooke vnto him Ephrah, which bare him  
 Hur.

20 \* And Hur begate Uri, and Uri be-  
 gate Bezalek.

21 And afterward came Hezron to the  
 daughter of Machir the father of Gilead,  
 and tooke her when he was threelcore yere  
 olde, and she bare him Segub.

22 And Segub begate Jair, which had  
 thize and twentie cities in the land of Gi-  
 lead.

23 And Seghur with Aram tooke the  
 townes of Jair from them, and Kenath and  
 the townes thereof, euen threelcore cities.

All these were the sonnes of Machir, the fa-  
 ther of Gilead.

24 And after that Hezron was dead at  
 b Caleb Ephzarah, then Abiah Hezrons  
 wife bare him also Ashur the father of Te-  
 koi.

25 And the sonnes of Jerahmeel the el-  
 dest sonne of Hezron were Ram the eldest,  
 then Buraah, and Dizen, and Dizon and A-  
 hiah.

26 Also Jerahmeel had another wife  
 named Atarah, which was the mother of  
 Onam.

27 And the sonnes of Ram the eldest  
 sonne of Jerahmeel were Baaz, and Jamin  
 and Ekaz.

28 And the sonnes of Onam were Sham-  
 mai, and Jada. And the sonnes of Sham-  
 mai, Madab, and Abisur.

29 And the name of the wife of Abisur  
 was called Abihah, and she bare him Abhan  
 and Holid.

30 The sonnes also of Madab were Se-  
 led and Appaim: but Seled died without  
 children.

31 And the sonne of Appaim was Jshi, and  
 the sonne of Jshi, Shehan, and the sonne of  
 Shehan, \* Ahlat.

32 And the sonnes of Jada the brother of  
 Shammai were Jether, and Jonathan: but  
 Jether died without children.

33 And the sonnes of Jonathan were He-  
 lech and Zaza. These were the sonnes of Je-  
 rahmeel.

34 And Shehan had no sonnes but  
 daughters. And Shehan had a seruant that  
 was an Egyptian, named Jarba.

35 And Shehan gaue his daughter to  
 Jarba his seruant to wife, and she bare him  
 Attai.

36 And Attai begate Nathan, and Na-  
 than begate Zabab,

37 And Zabab begate Ephyal, & Ephyal  
 begate Obed,

38 And Obed begate Jehu, and Jehu be-  
 gate Azariah,

39 And Azariah begate Helez, and Helez  
 begate Eleasah.

40 And Eleasah begate Silamai, and  
 Silamai begate Shallum,

41 And Shallum begate Jehanishah, and  
 Jehanishah begate Elishama.

42 Also the sonnes of Caleb, the brother  
 of Jerahmeel were Hesha his eldest sonne,  
 which was the father of Jiphi: and the sons  
 of Pharezah the father of Hezron.

43 And the sonnes of Hezron were  
 Korah, and Gappuah, and Rekem, and  
 Shema.

44 And Shema begate Raham the fa-  
 ther of Jozkiam: and Rekem begate  
 Shammai.

45 The sonne also of Shammai was Pa-  
 on: and Paon was the father of Beth-zur.

46 And Ephah a concubine of Caleb  
 bare Haran and Hozai, and Gazez: Haran  
 also begate Gazez.

47 The sonnes of Jashai were Regeim,  
 and Jotham, and Geshan, and Pelet, and  
 Ephah, and Shaaph.

48 Calchs concubine Machah bare  
 Sheber

h Which was a  
 towne named of  
 the husband and  
 wife, called also  
 Beth-lehem E-  
 phratah.  
 i Meaning the  
 chiefe & prince.

k Who died  
 whiles his father  
 was alue, and  
 therefore it is said  
 verse 34. that  
 Shehan had no  
 sonnes.

l That is, the  
 chiefe gouernour  
 or prince of the  
 Ziphims, because  
 the Prince ought  
 to haue a fatherly  
 care and affec-  
 tion toward his  
 people.

m This difference  
 was betwene the  
 wife and the con-  
 cubine, that the  
 wife was taken  
 with certaine so-  
 lemnities of mar-  
 riage, and her  
 children did in-  
 herite the con-  
 cubine had no  
 solemnities in-  
 marriage, neither  
 did her children  
 inherite, but had  
 a portion of  
 goods or money  
 giuen them.

Gene. 29. 32. and  
 30. 5. and 35. 18.

Gen. 38. 3. & 46.  
 12 chap 4. 1.

a Though Iudah  
 was not Iaakobs  
 eldest son, yet hee  
 first beginneth  
 at him, because  
 he would con-  
 curre to the genea-  
 logie of Dauid, of  
 whom came  
 Christ.

Gene. 38. 29.  
 math. 1. 3.

Ruth 4. 18.  
 Or, Zabd.

b Of these reade  
 1. King. 4. 31.

Or, Achar.  
 Josh. 7. 1.

c Whom Saint  
 Matthew calleth  
 Aram, Matt. 1. 3.  
 d That is, chiefe  
 of the family.

Or, Jesse.  
 1. Sam. 16. 19.

and 17. 1. 2.  
 Or, Shammah.

e Who was cal-  
 led Chelubai, the  
 sonne of Hezron,  
 verse 9.

Exod. 31. 2.

f Who was  
 prince of mount  
 Gilead, reade  
 Num. 32. 40.  
 g That is, the  
 Gethurites and  
 Syrians tooke  
 the townes from  
 Jaits children.



Sheber and Terhanah.

49 She bare also Shaaph, the father of Hadinammah, and Sheua the father of Nachbennah and the father of Sibeab. \* And Achlah was Caleb's daughter.

50 These were the sonnes of Caleb the sonne of Iur the eldest sonne of Ephraim, Shobal the father of Kiriath-learim.

51 Salma the father of Beth Ichem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-learim had sonnes, and he was the overseer of halfe Hammenoth.

53 And the families of Kiriath-learim were the Ithites, and the Puthites, and the Shimanathites, and the Hithathites; of them came the Zarreathites, and the Eshathites.

54 The sonnes of Salma of Beth-Ichem, and the Metophaehite, the crownes of the house of Ioram, and halfe the Manahethites and the Zorites.

55 And the families of the scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the Keinites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid, and of his posteritie unto the sonnes of Iosiah.

These also were the sonnes of Dauid, which were borne unto him in Iehozab: the eldest Amnon of Abinoam the Izeelitess; the second Daniel of Abigail the Carmelitess:

2 The third Absalom the sonne of Maachab daughter of Talmai king of Gethur: the fourth Adonijah the sonne of Hagith:

3 The fifth Shephatiah of Abital: the sixt Iehozab by Eglah his wife.

4 These five were borne unto him in Iehozab: and there hee reigned seven yeere and sire moneths; and in Ierusalem he reigned three and thirtie yeere.

5 And these foure were borne unto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of Bathshua the daughter of Ammiel:

6 Iohab also, and Elishama, and Eshphaleth,

7 And Nogah, and Nepheg, & Iaphia,

8 And Elishama, and Etada, and Eshphaleth, nine in number.

9 These are all the sonnes of Dauid, besides the sonnes of the concubines, & Chammar their siter.

10 And Salomons sonne was Rehoboam, whose sonne was Abiah, and Ala his sonne, and Jehoahaphat his sonne.

11 And Ioram his sonne, and Ahaziah his sonne, and Joash his sonne,

12 And Amaziah his sonne, and Azariah his sonne, and Jotham his sonne,

13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

14 And Amon his sonne, and Josiah his sonne.

15 And of the sonnes of Josiah, the eldest was Iohanan, the second Jehoiakim, the third Zedekiah, and the fourth

Shallum.

16 And the sonnes of Jehoiakim were Jeconiah his sonne, and Zedekiah his sonne.

17 And the sonnes of Jeconiah, Assir, and Shealtiel his sonne:

18 Balchiram also and Pedatah, and Shenazar: Jecaniah, Hosama, and Gedabiah:

19 And the sonnes of Gedaliah were Zerubbabel, and Shimmei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their siter,

20 And Washubab, and Del, and Berechiah, and Hazadiah, and Jushabheled, five in number.

21 And the sonnes of Hananiah were Melatiah, and Delaiah: the sonnes of Rephatah, the sonnes of Anan, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was Shematah: and the sonnes of Shematah were Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, sixe.

23 And the sonnes of Neariah were Elioanai, and Ezeckiah, and Azrikam, thre.

24 And the sonnes of Elioanai were Hodatah, and Elashib, and Delaiah, and Akkub, and Johanan, and Delaiah, and Anan, seuen.

CHAP. IIIII.

1 The genealogie of the sonnes of Iudah, 5 of Ashur, 9 of Iabez and his prayer, 11 of Chelub, 24 and Simeon: their habitations, 34 and conquests.

The sonnes of Iudah were Pharez, Iezron, & Carni, and Iur, and Shobal,

2 And Reaiah the sonne of Shobal begate Jahath, and Jahath begate Ahumai, and Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Izeel, and Ithma, & Jobah: and the name of their siter was Hazeleponi.

4 And Denuel was the father of Sedor, and Ezer the father of Husah: these are the sonnes of Iur the eldest sonne of Ephraim, the father of Beth Ichem.

5 But Ashur the father of Tekoa had two wives, Heleah, and Naarah.

6 And Naarah bare him Ahuzam, and Hopher, and Temenai, and Jaashthari: these were the sonnes of Naarah.

7 And the sonnes of Heleah were Zereth, Jezobab, and Etzman.

8 Also Coz begate Anub, and Zobeab, and the families of Aharhel the sonne of Baaram.

9 But Iabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorrow.

10 And Iabez called on the God of Israel, saying, I thou wilt blesse me in deede, and enlarge my coastes, and if thine hand bee with mee, and thou wilt cause me to bee deliuered from euill, that I bee not hurt. And God graunted the thing that hee asked.

11 And Chelub the brother of Shuah begate Hehir, which was the father of Eshlon.

f Saint Matthew saith that Zerubbabel was sonne of Zalatiel, meaning that he was his nephew according to the Ebrew speech: for he was Pedaias sonne.

g So that Shechaniah was Shechaniahs natural sonne, and the other five his nephewes, and in all were sixe.

2 Meaning they came of Iudah, as nephewes and kinnesmen: for onely Pharez was his naturall sonne. Gene. 38. 29. and 46. 1. 2. chap. 2. 4.

b The first borne of his mother, & not the eldest son of his father.

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be understood, that he would accomplish his vow which he made.

Iosh. 15. 17.

Or, he that sawe the halfe, because the prince ought to oversee his subiects.

n Meaning, the chief and principall.

Or, the Zorites, the halfe of the Manahithites.

o Which were men learned and expert in the Law.

p Reade Numb. 10. 29. and Iudg. 1. 16.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stocke.

b Which 2. Sam. 3. 3. is called Chelub, borne of her that was Nabals wife the Carmelite.

c Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.

d Elishama, or Elishua, 1. Sam. 5. 16. and Eshphaleth died, and Dauid name: those sons, which were next born by the same names: in the booke of kings his children are mentioned which were alive, and here both they that were alive and dead.

e So called, because he was preferred to the dignitie royal be fore his brother Jehoiahim, which was the eldest.

Or, Iehozabab, 2. King. 23. 30.



12 And Elstou begate Beth-rayba, and Paskah, and Tehinnah, the father of the citie of Mahash: these are the men of Rechab.

13 And the sonnes of Kenaz were Othniel and Zerath, and the sonne of Othniel, Hathath.

14 And Heznothai begat Ephrah. And Seraiay begate Joab the <sup>e</sup> father of the valley of craftsmen: for they were craftsmen.

15 And the sonnes of Caleb the sonne of Jephunnah were Iru, Elah, and Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehateel were Ziph, and Ziphah, Thira, and Alareel.

17 And the sonnes of Ezrae were Iether, and Mered, and Epher, and Jalon, and hee begat Hiram, and Shammat, and Ithbah the father of Gethsema.

18 All his wife Jehudiiah bare Iered the father of Gedoz, and Heber the father of Socho, and Jekuthiel the father of Zauah: and these are the sonnes of Bithiah the daughter of Pharaoh, which Mered tooke.

19 And the sonnes of the wife of Hodiah the sister of Abraham the father of Heilah were the Sarinites, and Gethsema the Hachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben haanah and Tilon. And the sonnes of Ishi, were Zoheth, and Ben-zohethi.

21 The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Harelah, and the saminites of the households of them y<sup>e</sup> brought fine women in the house of Ahbea.

22 And Jokim and the men of Chozeba and Jeah, and Saraph, which had the dominion in Moab, and Jathubi Lehem. These also are ancient things.

23 These were potters, and dwell among plants and hedges: there they dwelt with the king for his worke.

24 The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerach, and Shaul, which whole sonne was Shaltun, and his sonne Hibshan, and his sonne Hivraa.

25 And the sonnes of Hishma, Hamuel was his sonne, Jacehur his sonne, and Shimeh his sonne.

26 And Shimei had thirtene sonnes, and fixe daughters, but his brethren had not many children, neither was all their familie like to the children of Judah in multitude.

27 And they dwelt at Beer-sheba, and at Holadah, and at Hazar Shual,

28 And at Bithay, and at Ezein, and at Tolad,

29 And at Bethuel, and at Hozmah, and at Sikkag.

30 And at Beth-marcaboth, and at Hazar Sulim, at Beth-birei, and at Shaaratim: these were their cities unto the reigne of David.

31 And their townes were Etam, and Ahi, Rimmon, and Tochen, and Ahan, five cities.

32 And at their townes that were round about these cities unto Baal, these are their

habitations, and the declaration of their genealogie.

33 And Deshobab and Jamitech, and Iosiah the sonne of Amathiah,

34 And Joel and Jehu the sonne of Ioshibrah, the sonne of Seratay, the sonne of Aziel,

35 And Elionai, and Jaakobah, and Jehobahai, and Alaiyah, and Adiel, and Jeshimeel, and Benayah,

36 And Ziza the sonne of Shipheth, the sonne of Allon, the sonne of Jedatab, the sonne of Shumri, the sonne of Shematah.

37 These were famous Princes in their families, and increased greatly their fathers houses.

38 And they went to the entering in of Gedoz, even unto the East side of the valley, to seeke pasture for their sheepe.

39 And they found fat pasture and good, and a wide land, both quiet and fruitful: for they of Ham had dwelt there before.

40 And they descended by name, came in the dayes of Ezeekiah king of Judah, and smote their tents, and the inhabitants that were found there, and destroyed them utterly unto this day, and dwelt in their roomes, because there was pasture there for their sheepe.

41 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Belatah, and Hecariyah, and Rophaiyah, and Uzziel the sonnes of Ishi were their captaines,

42 And they smote the rest of Amalek that had escaped, and they dwelt there unto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of Joseph. 2 The genealogie of Reuben, 11 and Gad, 23 And of the halfe tribe of Manasseh.

The sonnes also of Reuben the eldest sonne of Israel (for hee was the eldest, but had defiled his fathers bed, therefore his birthright was given unto the sonnes of Joseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.)

1 For Judah prevailed above his brethren, and of him came the Prince, but the birthright was Josephs.)

2 The sonnes of Reuben the eldest son of Israel, were Hanoch and Pallu, Hozron and Carmi.

3 The sonnes of Joel, Shematah his sonne, Hog his sonne, and Shunehi his sonne,

4 Michah his sonne, Reatah his sonne, and Baal his sonne,

5 Berach his sonne, whome Tilgath Pilenezer king of Assur carried away: hee was a Prince of the Reubenites.

6 And when his brethren in their families reckoned the genealogie of their generations, Jeciel and Zechariah were the chiefe,

7 And Bela the sonne of Azaz, the sonne of SHEMA the sonne of Joel, which dwelt in Arder, even unto Hebo and Baal-meon.

9 All

e The Lord of that valley where the Artificers did worke. f Called also Ebron.

Or, she bare, meaning the second wife of Ezra. Or, of whom hee had Mered.

Gen. 38. 1, 2, 3.

Or, of the inhabitants of Lehem.

g They were king Davids gardeners, and served him in his works. Gen. 46. 10. exod. 6. 15. h His sonne Obed is here omitted.

i These cities belonged to the tribe of Judah, Josh. 19. 1. and were given to the tribe of Simeon.

k Then David restored them to the tribe of Judah.

l For the tribe of Simeon was so great in number, that in the time of Ezeekiah they sought new dwellings unto Gedoz, which is in the tribe of Dan.

m And were not slaine by Saul and David.

Gen. 35. 22. and 49. 4. a Because they were made two tribes, they had a double portion. b That is, he was the chiefest of all the tribes according to Iacob's prophesie, Gen. 49. 8. and because Christ should come of him. Gen. 46. 9. exod. 6. 14. num. 26. 5. c To wit, in the time of Vzziah King of Israel. 2. King. 15. 29. d These places were beyond Jordan toward the East in the land given to the Reubenites.



9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuer ¶ Berach: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

11 And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Joel was the chiefeest, and Shapham the second, but Jaani and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Heshullam, and Sheba, and Sozal, and Jacan, and Sia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Hur, the sonne of Iaroh, the sonne of Gilead, the sonne of Michael, the sonne of Jehishai, the sonne of Jahdo, the sonne of Bus.

15 Abi the sonne of Abdiel, the sonne of Guni was chiefe of the household of their fathers.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckoned by genealogies, in the dayes of Ioram king of Iudah, and in the dayes of Ieroboam king of Israel.

18 The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow, exercised in warre, were foure and forty thousand seuen hundredeth and threelcore, that went out to the warre.

19 And they made warre with the Hagarims, with Fetur, and Naphisi, and Adobah.

20 And they were holpen against them, and Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them because they trusted in him.

21 And they led away their cattell, euen their camels sixtie thousand, and two hundredeth and fiftie thousand sheepe, and two thousand asses, and of 1 persons a hundredeth thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, and Seimr, and vnto mount Hermon: for they increased.

24 And these were the heads of the households of their fathers, euen Ephraim and Ithi, and Eliel and Azriel, and Jeremih, and Hodanah, and Jahdiel, strong men, valiant and famous, heads of the households of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land whome God had destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assur, and the spirit of

Ulgath Pilnezer king of Assur, and hee caried them away: euen the Rubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Palah, and Habor, and Hara, and to the riuer Gozan, vnto this day.

2. King. 18. 11.

CHAP. VI.

The genealogie of the sonnes of Leui. 31 Their order in the ministrie of the Tabernacle. 49 Aaron and his sonnes Priests. 54. 57 Their habitations.

The sonnes of Leui were Gershom, Kohath, and Merari.

2 And the sonnes of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram, Aaron, and Moles, and Meriam. And the sonnes of Aaron, \* Nadab, and Abihu, and \* Eleazar, and Ithamar.

4 Eleazar begate Phinehas, Phinehas begate Abihua,

5 And Abihua begate Bukki, and Bukki begate Uzzi.

6 And Uzzi begate Zerabiah, and Zerabiah begate Pheraoth,

7 Pheraoth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was hee that was Priest in the house that Salomon built in Ierusalem.)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Jehozadak,

15 And Jehozadak departed, when the Lord caried away into captiuitie Iudah & Ierusalem by hand of Nebuchad-nezzar.

16 The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Uzziel.

19 The sonnes of Merari, Mahli, and Musi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimnah his sonne,

21 Joah his sonne, Iddo his sonne, Zerach his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, Aminadab his sonne, \*Kozah his sonne, Assir his sonne,

23 Elkanaah his sonne, and Abiathaph his sonne, and Assir his sonne,

24 Zabath his sonne, Artiel his sonne, Uzziel his sonne, and Shaul his sonne,

25 And the sonnes of Elkanaah, Amasai, and Ahimoth.

26 Elkanaah, the sonnes of Elkanaah, Zophai his sonne, and Nahath his sonne,

27 Eliah his sonne, Jeroham his sonne, Elkanaah his sonne,

Gen. 46. 11. exod. 6. 16. chap. 23. 12.

Leuit. 10. 1. Num. 20. 25.

a Which was hie Priest after that Abiathar was deposed according to the prophesie of Eli the Priest, 1. Sam. 2. 31, 35. b And did valiantly resist king Vzriah, who would haue vsurped the Priests office, 2 Chron. 26. 17, 18.

c That is, he was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25. 18.

d Who seemeth to be called Izhar, Exod. 6. 21. Num 15. 1.

Or, Ephraim. e The Ishmaelites that came of Hagar Abrahams concubine.

f Both y whole country and one peculiar citie were called by this name Bashan.

g These twaine were the sonnes of Ishmael, Gen. 25. 25. h To wit, by the Lord, that gaue them the victory.

i Ebr. soules of men.

j Meaning, the captiuitie of the ten tribes vnder Tigath Pilnezer.

k Otherwise called Baal-gad.

l Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.



e Who is also called Joel, 1. Sam. 8. 2, and the 33. verse of this chapter.

f After it was brought to that place where the Temple should be built, and was no more carried to and fro. g Reade Exod. 27. 21.

h Or, nephew.

i Or, cousin. h Meaning, the cousin of Hezraa verse 33.

i The Levites are called the singers brethren, because they came of the same stocke. k Reade Numb. 4. 4.

28 And the sonnes of Schemuel, the eldest Caliant, then Abiah.

29 ¶ The sonnes of Merari were Dabih, Libni his sonne, Shimeon his sonne, Uzrah his sonne,

30 Shimea his sonne, Haggiah his sonne, Alaiah his sonne.

31 And these be they whom Dauid set for to sing in the house of the Lord, after that the Arke had rest.

32 And they ministered before the Tabernacle, euen the tabernacle of the Congregation with singing, vntill Salomon had built the house of the Lord in Ierusalem: then they continued in their Office, according to their custome.

33 And these ministered with their children: of the sonnes of Kohath, Heiman a singer, the sonne of Joel, the sonne of Schemuel,

34 The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Dabath, the sonne of Amalai,

36 The sonne of Elkanah, the sonne of Joel, the sonne of Azariah, the sonne of Zephaniah,

37 The sonne of Tabath, the sonne of Asir, the sonne of Euiath, the sonne of Kohath,

38 The sonne of Ithar, the sonne of Kohath, the sonne of Leui, the sonne of Itael.

39 And his brother Alaph stood on his right hand: and Alaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Baaseth, the sonne of Balchiah,

41 The sonne of Ethni, the sonne of Zerab, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimnah, the sonne of Shunchi,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari were on the left hand, euen Ethan the sonne of Kishi, the sonne of Abdi, the sonne of Shalluch,

45 The sonne of Habbabiah, the sonne of Amathai, the sonne of Wilkiah,

46 The sonne of Anzi, the sonne of Bamih, the sonne of Shamer,

47 The sonne of Dabhi, the sonne of Husi, the sonne of Merari, the sonne of Leui.

48 ¶ And their brethren the Levites were appointed vnto all the seruice of the Tabernacle of the house of God,

49 Bre Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to doe in the most holy place, and to make an atonement for Israel, according to all that Moyses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihu his sonne.

51 Bukki his sonne, Uzzi his sonne, Zerahiah his sonne,

52 Perathiah his sonne, Amathai his

sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of them throughout their townes and coasts, euen of the sonnes of Aaron for the family of the Kohathites, for the lot was theirs,

55 So they gaue them Hebron in the land of Iudah, & the suburbs thereof round about it:

56 But the field of the city, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, euen Hebron and Libna with their suburbs, and Jattir, and Esthemoa with their suburbs,

58 And Be'er with her suburbs, and Debir with her suburbs,

59 And Ashan and her suburbs, and Beth-shemesh and her suburbs.

60 ¶ And of the tribe of Benjamin, Getha and her suburbs, and Gethem with her suburbs, and Anathoth with her suburbs: all their cities were thirteene cities by their families.

61 And vnto the sonnes of Kohath the remnant of the family of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot, ten cities.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Basan, thirteene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus haue the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath had cities, and their coasts out of the tribe of Ephraim.

67 ¶ And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gazer and her suburbs,

68 Tokmean also and her suburbs, and Beth-horon with her suburbs,

69 And Aialon and her suburbs, and Gath-rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, Asher and her suburbs, and Bilcam and her suburbs, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of Gershom out of the family of the halfe tribe of Manasseh, Golan in Basan, and her suburbs, and Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath & her suburbs,

73 ¶ Ramoth also and her suburbs, and

l Or, cities which were giuen to the Levites.

m They were first appointed and prepared for.

n Which was also called Kiriat-arba, Gen. 23. 2. Iosh. 21. 11.

o That he that had killed a man might see there-vnto for succour till his cause were tried, Deut. 19. 2. p Which Ioshua called Holon, Iosh. 15. 51, and 21. 15.

q Or, Almon, Iosh. 21. 13.

r That is, they gaue a portion to the Kohathites, which were the remnant of the tribe of Leui, out of the halfe-tribe of Manasseh and out of Ephraim, verse 66.

Iosh. 21. 21.

¶ Or, Tanach, Iosh. 21. 25.

¶ Or, Gath-rimmon.

¶ Who in the first verse is called also Gershom, Iosh. 27. 21.

¶ Or, Kishon, Iosh. 21. 28.

¶ Or, Iarmuth, Iosh. 21. 29.



Or, Engannina, Josh. 21. 29.

Anem, with her suburbs, 74 And out of the tribe of Asher, Heshal and her suburbs, and Abdon and her suburbs,

Or, Helkah, Josh. 21. 31.

75 And || Dinkok and her suburbs, and Rehob and her suburbs,

Or, Ammothdor, Josh. 21. 32.

76 And out of the tribe of Naphtali, Kedeh in Galilea and her suburbs, and || Ziamon and her suburbs, and || Kiriat-haim and her suburbs.

Or, Karan, Josh. 21. 32.

77 Unto the rest of the children of Pezari were given out of the tribe of Zebulun, || Rimmon and her suburbs, || Tabor, and her suburbs,

Or, Tokneam, Josh. 21. 37.

78 And on the other side of Jordan by Jericho, euen on the Eastside of Jordan, out of the tribe of Reuben, \* Bezer in the wilderness with her suburbs, and Jabezah with her suburbs,

Josh 20. 8. and 21. 36.

79 And Kedemoth with her suburbs, and Hephaath with her suburbs,

80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Baharaim with her suburbs,

81 And Heibon with her suburbs, and Jaazer with her suburbs.

CHAP. VII.

1 The genealogie of Iffachar, 6 Beniamin, 13 Naphtale, 14 Manasseh, 20 Ephraim, 30 and Asher.

Or, Phnyah, a Who also is called Iob, Gen. 46. 13.

And the sonnes of Iffachar were Tola and || Punah, Jashub, and Shimron, four,

2 And the sonnes of Tola, Uzi, and Rephaiah, and Zerel, and Jashmat, and Jibsam, and Schemuel, heads in the households of thier fathers. Of Tola were valiant men of warre in their generations, b whose number was in the dayes of Dauid two & twentie thousand, and sixe hundred.

b That is, their rumber was found thus great when Dauid numbred the people, 2. Sam. 24. 1.

3 And the sonnes of Uzi were Izrahatah, and the sonnes of Izrahatah, Michael, and Dadiath, and Joel, and Jishiah, c five men all pincenes.

c Meaning, the four sonnes, and the father.

4 And with them in their generations after the households of their fathers were bands of men of warre for battell, sixe and thirtie thousand: for they had many wiues and children.

Or, kinsmens.

5 And their brethren among all the families of Iffachar were valiant men of warre, reckoned in all by their genealogies foure-score and seuen thousand.

d Called also Ashbel, Gen. 46. 21. Num. 26. 38.

6 The sonnes of Beniamin were Bela, and Becher, and d Jediael, e thre.

e Which were the chiefs: for els there were seuen in all, as appeareth, Gen 46. 21.

7 And the sonnes of Bela, Ezbon, and Uzi, and Uzziel, and Jerimoth, and Iet, five heads of the households of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twenty thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Joash, and Eltezer, and Etioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, & Alaneth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundred.

10 And the sonne of Jediael was Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehd, and Thenaanah, and Zethan, and Caribish, and Abihahar.

11 All these were the sonnes of Jediael, chiefe of the fathers, valiant men of warre, seuentene thousand & two hundred, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of || Ir, but Husim was the sonne of || another.

Or, Fri. f Meaning, that he was nor the sonne of Beniamin, but of Dan, Gen. 46. 23.

13 The sonnes of Naphtali, Jahziel, and Guin, and Jezer, and || Shallum s of the sonnes of Bitnah.

Or, of Aher. g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

14 The sonne of Manasseh, was Ashriel, whom he bare unto him, but his concubine of Aram bare Bachir the \* father of Gilead.

Or, of Aher. g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

15 And Bachir tooke to wife the sister of Huppim and Shuppim, and the name of their sister was Baachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.

Or, of Aher. g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

16 And Baachah the wife of Bachir bare a sonne, and called his name || Derely; and the name of his brother was Shereley; and his sonnes were Uani and Rakem.

Or, of Aher. g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

17 And the sonne of Uani was Bedan. These were the sonnes of Gilead the sonne of Bachir, the sonne of Manasseh.

Or, of Aher. g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen. 46. 23, 24, 25.

18 And b his sister Molecheth bare Ithod, and Abiezer, and Mahalah.

h Meaning, the sister of Gilead.

19 And the sonnes of Schemda were Ashian, and Shechem, and Likhi, and Anian.

20 The sonnes also of Ephraim were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah, and Tahath his sonne,

21 And Zabud his sonne, and Shuthelah his sonne, and Ezer, and Eled: and the men of Gath that were borne in the land, slew them, because they came dowre to take away their cattell.

i Which was one of the five principall cities of the Philistims, slew the Ephraimites. Or, kinsfolkes.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when he went in to his wife, shee conceived, and bare him a sonne, and hee called his name Beriah, because affliction was in his house.

24 And his d daughter was Sherah, which built Beth-hozon the nether, and the upper, and Uzen Sheerah.

Or, neece. k To wit, of Ephraim.

25 And Rephah was his k sonne, and Reheph, and Elah his sonne, and Tahan his sonne.

26 Laadan his sonne, Ammiud his sonne, Elisama his sonne,

27 Non his sonne, Josphua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gezer with the villages thereof, Shechem also and the villages thereof, unto || Azzah, and the villages thereof.

Or, Adaias.

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.



Gen. 46. 17.

30 ¶ The sonnes of Aſher were Imnah and Iſuah, and Iſhuai, and Beriath, and Derath their ſiſter.

31 And the ſonnes of Beriath, Heber, and Balchiel, which is the father of Bizanuth.

32 And Heber begate Japhlet, and Shomer, and Iſotham, and Shuah their ſiſter.

33 And the ſonnes of Japhlet were Paſach, and ¶ Binhal, and Aſhnath: theſe were the children of Japhlet.

34 And the ſonnes of Shamir, Ahi, and Boſſagah, Iſhubbah, and Aſram.

35 And the ſonnes of his brother Helem were Zophah, and Jimna, and Sheleſh, and Amal.

36 The ſonnes of Zophah, Suah, & Harnepher, and Sihal, and Beri, and Imrah, 37 Bezer, and Hod, and Shamuna, and Shillbah, and Iſhyan, and Beera.

38 And the ſonnes of Iſſether, Iſephunneh, and Iſiſha, and Ara.

39 And the ſonnes of Ulla, Harah, and Haniel, and Riſa.

40 All theſe were the children of Aſher, the heads of their fathers houſes, Noble men, valiant men of warre and chiefe Princes, and they were reckoned by their genealogies for warre and for battell to the number of fixe and twenty thouſand men.

CHAP. VIII.

¶ The ſonnes of Benjamin, 33 And race of Saul.

**B**ENIAMIN alſo begat Bela his eldeſt ſon, Baſhel the ſecond, and Aharah the third, 2 Noah the fourth, and Rapha the fifth.

3 And the ſonnes of Bela were Addar, and Sera, and Abihud,

4 And Abiſhua, and Naaman, & Ahoah, 5 And Sera, & Shephuphan, & Huram.

6 ¶ And theſe are the ſonnes of Chud: theſe were the chiefe fathers of thoſe that inhabited Geba: and they were caried away captives to Donathah,

7 And Naaman, and Ahiath, and Sera, he caried them away captives; and he begate Uzza, and Abihud.

8 And Shabaraim begat certaine in the countrey of Moab, after he had ſent away Huſhim and Baara his wives.

9 Hee begate, Iſſay, of Hodeth his wife, Jobab & Zibia, and Weſha, and Balcham,

10 And Jeuz and Shachia and Girma: theſe were his ſonnes, and chiefe fathers,

11 And of Huſhim he begate Ahtub and Elpaal.

12 And the ſonnes of Elpaal were Eber, and Biſham and Shamed (which built Dno, and Lod, and the villages thereof.)

13 And Beriath and SHEMA (which were the chiefe fathers among the inhabitants of Aſalon: they drave away the inhabitants of Gath.)

14 And Aſio, Shaſhak, and Jerimoth.

15 And Sebadiath, and Arad, and Adar,

16 And Michael, and Iſpah, and Ioha, the ſonnes of Beriath,

17 And Zebadiath, and Beſhullam, and Wiſki, and Heber,

18 And Iſhmerai, and Iſſiah, and Iobah, the ſonnes of Elpaal,

19 Jakin alſo, and Zichri, and Sardi,

a He continueth in the deſcription of the tribe of Benjamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

b Meaning, the inhabitants of the citie Geba.

c To wit, Ehad.

d After he had put away his two wives.

20 And Elieſai, and Iſſeſhai, and Eliel,

21 And ¶ Adaiath and Berath, & Shimirath the ſonnes of Shunet,

22 And Iſhyan, and Eber, and Eliel,

23 And Abdon, and Zebri, and Hanan,

24 And Hananiah, and Elam, and Antothiah,

25 Iſhedeſah and Penuel the ſonnes of Shaſhak,

26 And Shamſherai, & Shebartah, and Athaliah,

27 And Jaareſhiah, and Eliah, & Zichri, the ſonnes of Teroham.

28 Theſe were the chiefe fathers according to their generations, even Princes which dwelt in Jeruſalem.

29 And at Gibeon dwelt the father of Gibeon, & the name of his wife was Maachah.

30 And his eldeſt ſonne was Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidoz, and Aſio, and Sacher.

32 And Mikloth begate Shimſeah: theſe alſo dwelt with their brethren in Jeruſalem, euen by their brethren.

¶ Or, Arisai.

e The chiefe of the tribe of Benjamin that dwelt in Jeruſalem. Chap 9. 35.

33 And Mer begate Kiſh, & Kiſh begate Saul, and Saul begate Jonathan, & Palchihua, and Abinadab, and S Elſhaal.

34 And the ſonne of Jonathan was Merib-baal, and Derib-baal begate Micah.

35 And the ſonnes of Micah were Pithon, and Pelech, and Tarca, and Ahaz.

36 And Ahaz begate Jehoadah, and Jehoadah begat Alemeth, and Azmaueh, and Imri, and Imri begate Moza,

37 And Moza begate Wineah, whole ſonne was Rappah, and his ſonnes Cleſah, and his ſonne Azel.

38 And Azel had ſix ſonnes, whoſe names are theſe, Azrikani, Bocheru, and Iſhmael, and Shearai, and Dabaiab, and Hanan: all theſe were the ſonnes of Azel.

32 And the ſonnes of Elſhek his brother were Elam his eldeſt ſonne, Hebuſh the ſecond, and Eliphalet the third.

40 And the ſonnes of Elam were valiant men of warre which ſhot with the bow, and had many ſonnes and nephewes, an hundred and ſixtie: all theſe were of the ſonnes of Benjamin.

f Who in the 1. Sam. 9. 1. is called Abiel. g He is alſo named Iſthobeth, 1. Sam 2. 8. h He is likewiſe called Mephibothſeth, 1. Sam. 9. 6.

CHAP. IX.

1 All Iſrael and Iudah numbred, 10 Of the Priests and Levites. 11. 18 And of their offices.

**T**HUS all Iſrael were numbred by their genealogies: and behold, they are written in the booke of the Kings of Iſrael and of Iudah, & they were caried away to Babel for their tranſgreſſion.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, and in their owne cities, euen Iſrael, the Priests, the Levites, and the Bethinims.

3 And in Jeruſalem dwelt of the children of Iudah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh.

4 That the ſonne of Amihud, the ſonne of Omri, the ſonne of Imri, the ſonne of Bari, of the children of Iſharez, the ſonne of Iudah.

5 And of Shiloni, Aſatah the eldeſt, and his ſonnes.

i Hitherto he hath deſcribed their genealogies before they went into captiuitie, and now he deſcribeth their hiſtory after their returne. b Meaning, the Gibeonites, which ſerued in the Temple, reade Iſh. 9.



6 And of the sonnes of Zerab, Juel, and their brethren five hundredth and ninetie.

7 And of the sonnes of Beniamin, Salu, the sonne of Bethullam, the sonne of Doudaiab, the sonne of Palessiah,

8 And Ibrueiah the sonne of Jeroham, & Elah the sonne of Uzi, the sonne of Michai, and Bethullam the sonne of Shephatiah, the sonne of Keuel, the sonne of Ibrutah.

9 And their brethren according to their generations nine hundredth, fiftie and fixe, all these men were chiefe fathers in the households of their fathers.

10 And of the Priestes, Jedatiah, and Jehotariab, and Jachin,

11 And Azariah the sonne of Wilkiab, the sonne of Bethullam, the sonne of Zadok, the sonne of Merathai, the sonne of Ahitub, the chiefe of the house of God,

12 And Adaiab the sonne of Jeroham, the sonne of Dalhuur, the sonne of Dalchitab, and Baasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Bethullam, the sonne of Bethillemit, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers a thousand seven hundredth and threeloe valiant men, for the worke of the seruice of the house of God.

14 And of the Leuites, Shematah the sonne of Yalshur, the sonne of Azrikam, the sonne of Yababiah, of the sonnes of Merari,

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the sonne of Michah, the sonne of Zichri, the sonne of Asaph,

16 And Obadiab the sonne of Shematah, the sonne of Galal, the sonne of Jeduthun, and Berechiah the sonne of Ala, the sonne of Elkazah that dwelt in the villages of the Propheathites.

17 And the porters were Shallum, and Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.

18 For they were porters to this time by companies of the children of Levi vnto the Kings gate Eastward.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korachites (of the house of their father) were ouer the worke, and office to keepe the gates of the Tabernacle: so their families were ouer the host of the Lord, keeping the entry.

20 And Phinehas the sonne of Eleazar, was their guide, and the Lord was with him.

21 Zechariah the sonne of Bethelenuah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundredth and twelue, which were numbred according to their genealogies by their townes. Dauid established these and Samuel the Seer in their perpetuall office.

23 So they and their children had the ouerlight of the gates of the house of the Lord, euen of the house of the Tabernacle by wards.

24 The porters were in foure quarters, Eastward, Westward, Northward, and Southward.

25 And their brethren which were in their

townes, came at seuen dayes from thine to time with them.

26 For these foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the chambers, and of the treasures in the house of God.

27 And they lay round about the house of God, because the charge was theirs, and they cauled it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuary, and of the flour, and the wine, and the oyle, and the incense, and the sweet odours.

30 And certaine of the sonnes of the Priestes made oymntes of sweet odours.

31 And Batsiabiah one of the Leuites which was the eldest sonne of Shallum the Kohite, had the charge of the things that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had the ouerlight of the Shewbread to prepare it euery Sabbath.

33 And these are the singers, the chiefe fathers of the Leuites, which dwell in the chambers, and had none other charge: for they had to doe in that bulincle day and night.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwell at Jerusalem.

35 \* And in Gibeon dwelt the father of Othnon, Jeiel, and the name of his wife was Maachab.

36 And his eldest sonne was Abdon, their Zur, and Kish, and Baal, and Ser, and Radab,

37 And Gedoz, and Ahio, and Zerchariah, and Hilkoth.

38 And Hilkoth begat Shimeam: they also dwell with their brethren at Jerusalem, euen by their brethren.

39 And Ser begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Dalchishua, and Abinadab, and Eshbaal.

40 And the sonne of Jonathan was Herib baal: and Herib baal begate Hicab.

41 And the sonnes of Hicab were Dithon, and Helech, and Tabrea.

42 And Ahaz begate Jarah, and Jarah begate Aloneth, and Azmauech, and Jimri, and Jimri begate Moza.

43 And Moza begat Binea, whose sonne was Rephatah, and his sonne was Elecah, and his sonne Azel.

44 And Azel had fixe sonnes, whose names are these, Arrikam, Bocheru, and Imnael, and Shearaiab, and Obadiab, and Hanan: these are the sonnes of Azel.

#### CHAP. X.

1 The battell of Saul against the Philistins,

4 In which he dieth, 6 And his sonnes also.

13 The cause of Sauls death.

Then \* the Philistins fought against Israel: and the men of Israel fledde before the Philistins, and fell downe

g They serued weekly, as Eze. 4. 10.

|| Or, opening of the doores.

h Whereof the meate offering was made, Leuit. 3. 11.

Exod. 25. 30.

i But were continually occupied in singing praises to God.

Chap. 8. 29. || Or, Abigibeam.

1. Sam. 14. 51. chap. 3. 33.

k Who was also called Ichoadab, Chap. 8. 36.

|| Or, chiefe of the families.

e That is, he was the hie Priest.

d To serue in the Temple, euery one according to his office.

e So called, because the King came into the Temple thereby, and nor the common people.

f Their charge was, that none should enter into those places which were onely appointed for the Priests to minister in.

|| Or, for their sedulric.

1. Sam. 31. 7.

Gating



aine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

†Ebr. found.

3 And the battel was sore against Saul, and the archers hit him, & hee was wounded of the archers.

4 Then said Saul to his armour bearer, Draw out thy sword, and thrust mee thorow therewith, lest these uncircumcised come & mocke at mee: but his armour bearer would not, for he was sore afraid: therefore Saul tooke the sword and fell vpon it.

5 And when his armourbearer saw that Saul was dead, hee fell likewise vpon the sword, and died.

6 So Saul died and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities, and fled away, and the Philistims came and dwelt in them.

†Ebr. fallen.

8 And on the morrow when the Philistims came to ipeole them that were aine, they found Saul and his sonnes † lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layd vpon his armour in the house of their God, and set vpon his head in the house of Dagon.

11 And when all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them vnder an oke in Iabesh, and fasted seven dayes.

13 So Saul died for his transgression, that he committed against the Lord, \* euen against the word of the Lord, which he kept not, and in that he sought and asked counsel of a † familiar spirit,

14 And asked not of the Lord: therefore he slew him, and turned the kingdom vnto Dauid the sonne of Ithai.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron. 5 The Iebusites rebell against Dauid, from whom he taketh the tower of Zion. 6 Joab is made capitaine. 10 His valiant men.

Then \* all Israel gathered themselves to Dauid vnto Hebron, saying, Behold, we are thy bones and thy flesh.

2 And in times past, euen when Saul was king, thou ledst Israel out and in: and the Lord thy God said vnto thee, Thou shalt feed my people Israel, and thou shalt be capitaine ouer my people Israel.

3 So came all the Elders of Israel to the king to Hebron, and Dauid made a covenat with them in Hebron, before the Lord. And they anointed Dauid king ouer Israel, \* according to the word of the Lord by the

hand of Samuel.

4 And Dauid and all Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuertheless Dauid tooke the tower of Zion, which is the citie of Dauid,

2.Sam.5.8.

6 And Dauid said, \* Whosoever smiteth the Iebusites first, shall be the chiefe and capitaine. So Joab the son of Zeruiah went first vp, and was capitaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

2.Sam.5.9.

8 \* And hee built the citie on euery side, from Beitho euen round about: and Joab repaired the rest of the citie.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

2.Sam.23.8.

10 These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdom with all Israel, to make him king ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whom Dauid had, Iashobeam the son of Hachmoni, the chiefe among thirtie: hee lift vp his speare against three hundred, whom he slew at one time.

b Meaning, the most excellent & best esteemed for his valiantnesse: some read, the chiefe of the Princes. Or, his vncle.

12 And after him was Eleazar the sonne of Dodo the Ahoite, which was one of the three valiant men.

13 Hee was with Dauid at Badanim, and there the Philistims were gathered together to battel: and there was a parcel of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, and saued it, and slew the Philistims: so the Lord gave a great victorie.

15 And three of the thirty captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

c This act is referred to Shammab, 2. Sam. 23. 11. which seemeth was the chiefest of these.

16 And when Dauid was in the hold, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and said, \* Oh, that one would giue me to drinke of the water of the well of Beth-lehem that is at the gate.

d That is, Eleazar and his two companions. 2.Sam.23.15.

18 Then these three brake thorow the hoste of the Philistims, and drew water out of the well of Beth lehem that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powdered it for an oblation to the Lord,

19 And said, Let not my God suffer mee to doe this: should I drinke the blood of these mens lines? for they haue brought it with the jeopardy of their liues: therefore he would not drinke it: these things did these three mighty men.

e That is, this water for the which they ventured their blood.

20 And Abisai the brother of Joab, he was chiefe of the three, and hee lift vp his speare against three hundred, and slew them, and had the name among the three.

21 Among the three hee was more honorable then the two, and he was their capitaine: \* but hee attained not vnto the first three.

2.Sam.23.19.

22 Benaiah the sonne of Jehoiada (the

a Which was the idole of the Philistims, and from the belly downward had the forme of a fish, and upward of a man.

1.Sam.15.23.

Or, witch, and forcereffe. 1.Sam.28.8.

2.Sam.5.1.

a This was after the death of Ithoboth Sauls sonne, when Dauid had reigned ouer Iudah seuen yeeres and fixe months in Hebron, 2.Sam.5.5.

1.Sam.16.13.



sonne of a valiant man) which had done many acts, and was of Kabzeel, hee slew two strong men of Hoab: he went downe also and slew a Lion in the mids of a pit in time of snow.

23 And he slew an Egyptian, a man of great stature, euen five cubits long, and in the Egyptians hand was a speare like a weavers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

24 These things did Benaiath the sonne of Jehoiada, and had the name among the three worthies.

25 Behold, hee was honourable among thirtie, but hee attained not vnto the first three. \* And Dauid made him of his counsell.

26 These also were valiant men of war, Asahel the brother of Joab, Elhanan the sonne of Dodo of Beth-lehem.

27 s Shannoth the Harodite, Helez the Pelonite,

28 Ira the sonne of Ikkezh the Tekoite, Abiezer the Antothite,

29 s Shubbeai the Husathite, Ithai the Ahobite,

30 Baharai the Netophathite, Helez the sonne of Baanah the Netophathite,

31 Ithai the sonne of Ribai of Gibeath, of the children of Benjamin, Benaiath the Pirathonite,

32 Hurai of the riuers of Gaash, Abiel the Arbathite,

33 Azmoneh the Baharunite, Eliaba the Shaabonite,

34 The sonnes of Hashem the Gezonite, Jonathan the sonne of Shageth the Harite,

35 Ahiam the sonne of Sacar the Parathite, Eliphal the sonne of Ur,

36 Hephher the Becherathite, Ahitah the Pelonite,

37 Hezer the Carmelite, Harai the son of Ezbai,

38 Joel the brother of Nathan, Obihar the sonne of Haggeri,

39 Zelek the Ammonite, Nahai the Berothite, the armour-bearer of Joab the son of Seruah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uria the Hittite, Zabab the sonne of Ahai,

42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him.

43 Hanan the son of Baachah, and Johaphat the Dithnite,

44 Azia the Asherathite, Shama and Jiel the sonnes of Dham the Aroerite,

45 Jedaiel the sonne of Shimi, and Joab his brother the Gizeite,

46 Eliel the Mahavite, and Jeribai and Johabiah the sonnes of Elnaam, and Ithmah the Hoabite,

47 Eliel and Obed, and Jaahiel the Debaitte.

Or, Lions.

f Meaning those three which brought the warre to Dauid.

2. Sam. 23. 23.

g Called also Shemmoah, 2. Sam. 23. 25.

h He is also called Mebunnai, 2. Sam. 23. 27.

that came vnto him vnto Hebron out of euery tribe to make him king.

These also are they that came to Dauid to s Ziklag, while he was yet kept close, because of Saul the sonne of Isahy: and they were among the valiant and helpers of the battel.

2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes and with bowes, and were of Sauls b brethren, euen of Benjamin.

3 The chiefe were Abiezer, and Joash the sonnes of Shemaah a Gibeathite, and Jeziel, and Belet the sonnes of Ahmauth, Berochah and Jehu the Antothite,

4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Jeremiah, and Jehaziel, and Johanan, and Johabab the Sederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shumariah, and Shephactah the Haruphite,

6 Elkanah, and Ishiah, and Azariel, and Joezer, Jashobeam of Hakorchim,

7 And Joelah, and Zebadiab, the sonnes of Jeroham of s Gedo.

8 And of the Gadites there separated themselves some vnto Dauid into the holde of the wilderness, valiant men of warre, and men of armes, and apt for battel, which could handle s speare and shield, and their faces were like the faces of Lions, and were like the Roes in the mountaines in swiftnesse,

9 Ezer the chiefe, Obadiah the second, Eliab the thira,

10 s Bishmanah the fourth, Jeremiah the fift,

11 Attai the sixt, Eliel the seuenth,

12 Johanan the eight, Uzabab the ninth,

13 Jeremiah the tenth, Harbannai the eleuenth.

14 These were the sonnes of Gad, Captaines of the holste: one of the least could resist an hundred, and the greatest a thousand.

15 These are they that went ouer Jordan in the s first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley toward the East and the West.

16 And there came of the children of Benjamin, and Judah to the hold vnto Dauid,

17 And Dauid went out to meete them, and answered, and sayd vnto them, If yee bee come peaceably vnto mee to helpe mee, mine heart shall be knit vnto you, but if you come to betraye me to mine aduerlaries, seeing there is no wickednesse in mine handes, the God of our fathers behold it, and rebuke it.

18 And the s spirit came vpon Amasai, which was the chiefe of thirtie, and hee said, Thine are wee, Dauid, and with thee, O sonne of Ishtai. Peace, peace be vnto thee, and peace bee vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the Garrison.

a To take his part against Saul who persecuted him.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with slings, Iudges 20. 16.

Or, Gedua.

Or, buckler. c Meaning, fierce and terrible.

Or, Mashmanah.

d Which the Ebrewes called Nisan or Abib, containing halfe March & halfe April, when Iorden was wont to ouerflow his bankes, read Iosh. 3. 15.

e The spirit of boldnes and courage moued him to speake thus.

CHAP. XII.  
1 Who they were that went with Dauid when he fled from Saul. 24 Their valiantnes. 23 They



f They came only to helpe Dauid, and not to succour the Philistines, which were enemies to their country.

1. Sam. 29. 4.

¶ Or, on the top of our heads.

g To wit, of the Amalekites, which had burned the citie Ziklag, 1. Sam. 30. 1. 9.

h Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

¶ Or, buckler.

i Of the Leuites which came by descent of Aaron

k That is, the greatest number cooke Sauls part.

l Men of good experience, which knew at all times what was to be done. ¶ Or, set themselves in aray. \*Ebr. heart and heart.

m So that his whole hoste were three hundred and twenty, and two hundred, and two. ¶ Or, fight in their aray.

¶ Or, with a good courage.

19 And of Manasseh some fell to Dauid, when hee came with the Philistines against Saul to battell, but they helped them not: for the princes of the Philistines by aduilement sent him away, saying, He will fall to his master Saul: for our heads.

20 As he went to Ziklag there fell to him of Manasseh, Adnah, and Jozabad, and Gedracl, and Michael, and Jozabad, and Elishu, and Sittai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against s that band: for they were all valiant men, & were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of <sup>h</sup> God.

23 And these are the numbers of the captaines that were armed to battell, and came to Dauid to Hebron to rurne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and speare, were sixe thousand and eight hundred armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundred.

26 Of the children of Leui, foure thousand and sixe hundred.

27 And Jehoiada was the chiefe of them of Aaron: and with him theze thousand and seuen hundred.

28 And his Zadok a yong man very valiant, and of his fathers household came two and twentie captaines.

29 And of the children of Benjamin the brethren of Saul three thousand: for a great part of them vnto that time <sup>k</sup> kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, & eight hundred valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasse eighteene thousand, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar, which were men that had vnderstanding of the times, to know what Israel ought to doe: the heads of them were two hundred, and all their brethren were at their commandement.

33 Of Zabulon that went out to battell, expert in warre, and in all instruments of warre, fittie thousand: which could set the battell in aray: they were not of a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand and sixe hundred.

36 And of Asher that went out to the battell and were trained in the warres, fourtie thousand.

37 And of the other side of Jordan of the Rubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundred and twentie thousand.

38 ¶ All these men of warre: that could leade an armie, came with <sup>l</sup> by right heart to

Hebron to make Dauid King ouer all Israel: and all the rest of Israel was of one accord to make Dauid King:

39 And there they were with Dauid thre dayes, eating and drinkeing: for their brethren had prepared for them.

40 Moreover, they that were nere them vntill Issachar, and Zabulon, and Naphtali brought bread vpon asses, and on camels, and on mules, & on oxen, euen meate, flour, figges, and ratiins, and wine and oyle, and beenes and keepe abundantly: for there was ioy in Israel.

### CHAP. XIII.

7 The Arke i brought againe from Kiriathearim to Ierusalem. 9 Vzza dieth because hee touched it.

And Dauid counselled with the captaines of thousands and of hundredths, and with all the gouernours.

2 And Dauid saide to all the Congregation of Israel, If it seeme good to you, and that it puercedeth of the Lord our God, wee will send to and see vnto our brethren, that are left in all the land of Israel (for with them are the Priests and the Leuites in the citie and their suburbs) that they may assemble themselves vnto vs.

3 And we wil bring againe the Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the Congregation answered, Let vs doe so: for the thing seemed good in the eyes of all the people.

5 ¶ So Dauid gathered all Israel together from Shihor in Egypt, euen vnto the cuntry of Hamath, to bring the Arke of God from Kiriathearim.

6 And Dauid went vp and all Israel to Baalath, in Kiriathearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims, where his Name is called on.

7 And they caried the Arke of God in a new cart out of the house of Abinadab: and Uzza and Ahio guided the cart.

8 And Dauid and all Israel played before God with all their might, both with songs and with harps, and with viols, and with timbrels and with cybals, and with trumpets.

9 And when they came vnto the thre-tyng flooze of Etidon, Uzza put forth his hand to hold the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Uzza, and hee inote him, because he layed his hand vpon the Arke: so hee died there: before God.

11 And Dauid was angrie, because the Lord had made a breach in Uzza, and hee called the name of that place Perez-Uzza vnto this day.

12 And Dauid feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused

the Priests, Numb. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God,

n The rest of the Israelites.

a His first care was to restore Religion, which had in Sauls dayes bene corrupted and neglected.

2. Sam. 6. 2.

¶ Or, Nilsa.

b That is, from Gibeaz, where the inhabitants of Kiriathearim had placed it in the house of Abinadab, 2. Sam. 6. 3.

¶ Or, Basle, reade 2. Sam. 6. 2.

c The sonnes of Abinadab.

d That is, before the Arke, where God stued himselfe.

e That is, before the Arke, where God stued himselfe that signe is taken for the thing signified, which is common to all sacraments both in the olde and new Testament.

f Called also Nahon, 2. Sam. 6. 6.

g Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen



g Who was a Levite, and called Gittite, because hee had dwelt at Gath,

it to turne into the house of s<sup>d</sup> Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house thre moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14. By the counsell of God hee goeth against the Philistines, and ouercometh them. 15 God fighteth for him.

T<sup>h</sup>en sent Hiram the king of Tyre messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdome was lift vp on high, because of his people Israel.

3 Also Dauid took mee wines at Ierusalem, and David begate mee sonnes and daughters.

4 And these are the names of the children which hee had at Ierusalem, Shamua, and Shobab, Nathan, and Salomon,

5 And Ithar, & Elisua, and <sup>b</sup> Elpalet,

6 And Nogah, and Nepheg, & Japhia,

7 And Elisama, and <sup>h</sup> Beilitada, and Eliphalet.

8 But when the Philistines heard that Dauid was a noyned King ouer Israel, all the Philistines came vp to seeke Dauid. And when Dauid heard, hee went out against them.

9 And the Philistines came and spread themselues in the valley of Rephaim.

10 Then Dauid asked counsell at God, saying, Shall I goe by against the Philistines, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Goe vp: for I will deliuer them into thine hand.

11 So they came by to Baal-perazim, and Dauid smote them there: and Dauid said, God hath diuided nine enemies with mine hand, as waters are diuided: therefore they called the name of that place, <sup>c</sup> Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen bee burnt with fire.

13 Againe the Philistines came and spred themselues in the valley.

14 And when Dauid asked againe counsell at God, God said to him, Then shalt not goe by after them, but tricke away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then goe out to battel: for God is gone forth before thee, to smite the hoste of the Philistines.

16 So Dauid did as God had commanded him: and they smote the host of the Philistines from Gibeon euen to Gether.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4. The number and order of the Levites. 16 The

singers are chosen out among them 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

A<sup>n</sup>d Dauid made him houses in the citie of Aof Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to carie the Arke of God but the Levites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Levites.

5 Of the sonnes of Kohath, Ariel the chiefe, and his brethren fire seape.

6 Of the sonnes of Merari, Alaiah the chiefe, and his brethren two hundred and twentieth.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundred and thirtie.

8 Of the sonnes of Elizaphan, Shemaiab the chiefe, & his brethren two hundred.

9 Of the sonnes of <sup>a</sup> Hebron, Eliel the chiefe, and his brethren fourescore.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundred and twentie.

11 And Dauid called Zadok and Abiathar the Priests, and of the Levites, Ariel, Alaiab, and Joel, Shemaiab, and Eliel, and Amminadab:

12 And hee said vnto them, Vee are the chiefe fathers of the Levites: sanctifie your selues, and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For because yee were not there at the first, the Lord our God made a breach among vs: for we fought him not after due order.

14 So the Priests and the Levites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Levites bare the Arke of God vpon their shoulders with the barres, as Moyses had commanded, according to the word of the Lord.

16 And Dauid spake to the chiefe of the Levites, that they should appoint certaine of their brethren to sing with instruments of musike, with viols and harpes, and cymbals, that they might make a sound, and lift vp their voice with ioy.

17 So the Levites appointed Heman the sonne of Joel, and of his brethren Alaph the sonne of Berechiah, & of the sonnes of Merari their brethren, Ethan y<sup>e</sup> sonne of Ruthaiab

18 And with them their brethren in the second degree, Zechariah, Ben, & Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliah, and Benatah, & Paalatiab, and Hattathab, and Eliphaleb, and Hilmeneah, and Obed Edom, and Itiel the peeters.

19 So Heman, Alaph and Ethan were fingers to make a sound with cyrbales of brass,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eltah,

a That was in the place of the citie called Zion, 2. Sam. 5. 7. 9. Numb. 4. 3. 20.

b From the house of Obed Edom, 2. Sam. 6. 10. 12.

h Or, kindemen.

c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exod. 6. 18. 22. and num. 3. 30. d The third son of Kohath, Exod. 6. 18.

e Prepare your selues, and bee pure, absteine from all things wherby ye might bee polluted, and so notable to cometo the Tabernacle. Chap. 13. 10 f According as he hath appointed in the Law. Exod. 25. 4. 15.

g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the coming of Christ. h Which were insinour in gemitie,

2. Sam. 5. 11. 1 Ebr. Zer.

a Because of Gods promise made to the people of Israel.

b Elpalet and Nogah are not mentioned, 2. Sam. 5. 14. so there are but eleven, and here thirteene. h Or, Eliada.

c That is, the valley of diuisions, because the enemies were disperfed there like waters.



i This was an instrument of musick, or a certain tunc, wherunto they accustomed to sing psalmes. k Which was the eight tunc, our the which he that was most excellent had charge.

l To wit, to appoint psalmes & songs to them that sang.

m With Berechiah and Elkannah, verse 23.

n That is, gave them their strength to execute their office.

o Besides the bullocke and the fat beall, which Dauid offered at every fixt pace,

2. Sam. 6. 13. p Reade 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords covenant made with them.

2. Sa. 11. 6. 16.

2. Sam 6. 17.

a He called vpon the name of God, desiring him to prosper the people, and give good successe to their beginnings.

b To wit, Gods benefite toward his people,

Eliah, and Maaseiah, and Benaiah with viols on Alamoth, 21 And Bantitiah, and Eliphelch, and Othneah, and Obed Edom, and Jeiel, and Azaziah, with harpes upon Sheminitih Tenazrah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, & Jehoshaphat, and Bethaneel, and Amasai, and Sebatiah, and Benaiah, and Eliezer the Priests did blow with trumpets before the Arke of God, and Obed Edom and Jeitah were porters = for the Arke.

25 So Dauid and the Elders of Israel & the captaines of thousands went to bring vp the Arke of the Covenant of the Lord from the house of Obed Edom with joy.

26 And because that God helped the Leuites that bare the Arke of the Covenant of the Lord, they offered seven bullockes and seven rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke and the lingers, and Chenaniah that had the chiefe charge of the lingers: and vpon Dauid was a linnen Ephod.

28 Thus all Israel brought vp the Arke of the Lords Covenant with shouting, and sound of cornet, and with trumpets, and with cybals, making a sound with viols and with harpes.

29 And when the Arke of the Covenant of the Lord came into the cite of Dauid, Michal the daughter of Saul looked out at a window, and saw king Dauid dancing and playing, and she despised him in her heart.

#### CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Afaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalme to be sung in praise of the Lord.

9 They brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

3 And hee dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certaine of the Leuites to minister before the Arke of y Lord, and to becheare and to thanke and praye the Lord God of Israel,

5 Afaph the chiefe, and next to him Zebartiah, Jeiel, and Shemiramoth, and Jeiel, and Bantitiah, and Eliah, and Benaiah, and Obed Edom, euen Jeiel with instruments, viols and harpes, and Afaph to make a sound with cybals,

6 And Benaiah and Jahaziel Priestes, with trumpets continually before the Arke

of the covenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thanks to the Lord by the hand of Afaph and his brethren.

8 Praise y Lord, & call vpon his Name: declare his workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord, reioyce.

11 Seeke the Lord & his strength: letke his face continually.

12 Remember his marvellous workes that he hath done, his wonders, and the iudgements of his mouth,

13 O sleepe of Israel his seruant, O the children of Jaakob his chosen.

14 Wee is the Lord our God: his iudgements are throughout all the earth.

15 Remember his covenant for euer, and the worde, which he commanded to a thousand generations:

16 Which he made with Abraham, and his othe to Izhak:

17 And hath confirmed it to Jaakob for a Lawe, and to Israel for an euerlasting covenant,

18 Saying, To thee will I giue the land of Canaan, the lot of your inheritance,

19 When ye were few in number, yea, a very few, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Ye suffered no man to doe them wrong: but rebuked kings for their sakes, saying,

22 Touch not mine anointed, and doe my Prophets no harme.

23 Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glory among the nations, and his wonderful workes among all people.

25 For the Lord is great and much to be praised, and hee is to be feared about all gods.

26 For all the gods of y people are = idoles, but the Lord made the heauens.

27 Praise & glory are before him: power and beauty are in his place.

28 Gine vnto the Lord, ye families of the people: gine vnto the Lord glory and power.

29 Gine vnto the Lord the glory of his Name: bring an offering and come before him, and worship the Lord in the glorious Sanctuary.

30 Tremble ye before him, all the earth: surely the worlde shall bee stable and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the sea roar, and all that therein is: let the field be toyful and all that is in it.

33 Let the trees of the wood then reioyce

the world would follow idoles, yet he would cleaue to the liuing God.

n Humble your knees vnder the mightie hand of God, o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

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o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

c Dauid gave them this psalme to praise y Lord, signifying that all our enterprises the Name of God ought to be praised and called vpon.

Psal. 105. 1. 1. a. 1. 4.

d Whereof this is the chiefe, that he hath chosen himselfe a Church to call vpon his Name,

e Who of his wonderful providence hath chosen a few of the flocke of Abraham to be his children.

f In ouercoming Pharaoh, which iudgments were declared by Gods mouth to Moses.

g Meaning hereby, that the promise of adoption only appetieth to the Church.

Gen. 21. 6, 17, 18. Luke 1. 73.

h Meaning, from the time that Abraham entred, vnto the time, that Iakob went into Egypt for famine.

i As Pharaoh & Abimelech,

k Mine elect people, & them whom I haue sanctified,

l To whom God declared his word, and they declared it to their posteritie,

Psal. 59. 1. m His strong faith appeareth herein, that though all the

world would follow idoles, yet he would cleaue to the liuing God.

n Humble your knees vnder the mightie hand of God, o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

o Hee exhorteth the dumbe creatures to reioyce with him in considering the greatnesse of the grace of God.

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p To restore all things to their estate.

q He esteemeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these praises,

f With Zadok and the rest of the Priests.

t Declaring that after our duty to God, we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, and instruct our families to prayse his Name.

at the presence of the Lord: for he commeth to iudge the earth.

34 Praise the Lord, for he is good, for his mercie endureth for euer.

35 And say ye, Praise vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may prayse thyne holy Name, and a glory in thy people.

36 Blessed be the Lord God of Israel for euer and euer: and let all people say, So be it, and prayse the Lord.

37 When he left there before the Arke of the Lords Couenant Aaph and his brethren to minister continually before the Arke, that which was to be done every day:

38 And Obed Edom and his brethren, threelcore and eight: and Obed Edom the sonne of Jeduthun, and Heliak were porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the high place that was at Gibeon,

40 To offer burnt offerings vnto the Lord, vpon the burnt offering altar continually, in the morning and in the evening, euen according vnto all that is written in the lawe of the Lord, which he commanded Israel.

41 And with them were Heman, and Jeduthun, and the rest that were chosen (which were appointed by names) to prayse the Lord, because his mercie endureth for euer.

42 Euen with them were Heman and Jeduthun, to make a sound with the cornets and with the cymbals, with excellent instruments of musick: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, euerly man to his house: and Dauid returned to blesse his house.

#### C H A P. XVII.

3 Dauid is forbidden to build an house vnto the Lord. 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thanks, 23 and prayeth vnto God.

2. Sam. 7. 2.

a Well built and faire.

b That is, in tents covered with skins.

c As yet God had not reuiled to the Prophet what he purposed concerning Dauid: therefore seeing God fauoured Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which removed to and fro, f Meaning, wherfore his Arke went, which was a signe of his presence.

N<sup>ow</sup> afterward when Dauid dwelt in his house, hee sayd to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords Couenant remaineth vnder curtains.

2 Then Nathan said to Dauid, Doe all that is in thine heart: for God is with thee. 3 And the same night euen the word of God came to Nathan, saying,

4 Go, and tell Dauid my seruant, Thus sayth the Lord, Thou shalt not build mee an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue been from tent to tent, and from habitation to habitation.

6 Wherefore I haue walked with all Israel, sake I one word to any of the Judges of Israel (whom I commaunded to feede my people) saying, Why haue yee not built me an house of cedar trees?

7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus saith the Lord of hostes, I tooke thee from the sheepe-

coate and from following the sheepe, that thou shouldest bee a prince ouer my people Israel.

8 And I haue been with thee whithersoener thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a name, like the name of the great men that are in the earth:

9 Also I will appoint a place for my people Israel, and I will plant it, that they may dwell in their place, & mooue no more: neither shall the wicked people beere them any more, as at the beginning,

10 And since the time that I commaunded Judges ouer my people Israel: And I will indure all thine enemies: therefore I say vnto thee, that the Lord will build thee an house.

11 And when thy dayes shall be fulfilled to goe with thy fathers, then will I raise vp thy seede after thee, which shall bee of thy sonnes, and will stablish his kingdom.

12 He shall build me an house, and I will stablish his throne for euer.

13 I will be his father, and he shall be my sonne, and I will not take my mercie away from him, as I tooke it from him that was before him.

14 But I will establish him in mine house, and in my kingdom for euer, and his throne shall be established for euer,

15 According to all these words, and according to all this vision. So Nathan spake to Dauid.

16 And Dauid the king went in, and yate before the Lord, and sayd, Whom am I, O Lord God, and what is mine house, that thou hast brought mee hither to?

17 Yet thou esteeming this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded mee according to the state of a man of his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake, euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Whereouer, what one nation in the earth is like thy people Israel, whose God went to redeeme them to bee his people, and to make thy selfe a Name, and to doe great and terrible things by casting out nations from before thy people whom thou hast deliuered out of Egypt?

22 For thou hast ordained thy people Israel to bee thine owne people for euer, and thou Lord art become their God.

23 Therefore nowe Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and doe as thou hast sayd,

24 And let thy Name bee stablished and magnified for euer, that it may bee sayd, The Lord of hostes, God of Israel, is the God

g Of a shepheard of sheepe I made thee a shepheard of men, so that thou camest not to this dignitie through thine owne merites, but by my pure grace.

h Or, gotten thee fame.

i Make them sure that they shall not remoue.

k Ebr. sonnes of iniquitie.

l Or, consume.

m Will giue thee great posteritie.

k That is, vnto the coming of Christ: for then these figures should cease.

l Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefites of the Lord.

n Or, remained,

o Bearing, to this kingly estate.

o Thou hast promised a kingdom that shall continue to me and my posteritie, and that Christ shall proceede of me.

p Freely and according to the purpose of thy will, without any deserving.



q That is, hee theweth himselfe indeede to be their God, by deliuering them from dangers, and preferuing them.  
r Thou hast declared vnto me by Nathan the Prophet.  
s Ebr hath found  
t And canst not breake promise.

God of Israel, and let the house of Dauid thy seruant be established before thee.  
25 For thou, O my God, hast reuealed vnto the eare of thy seruant, that thou wilt build him an house: therefore thy seruant hath been bold to pray for thee.  
26 Therefore now Lord (for thou art God, and hast spoken this goodnesse vnto thy seruant)  
27 Now therefore it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

C H A P. XVIII.

1 The battell of Dauid against the Philistims, 2 and against Moab, 3 Zobah, 5 Aram, 12 and Edom.

And after this, Dauid smote the Philistims, and subdued them, and took the Gath, and the villages thereof out of the hand of the Philistims.

2 And he smote Moab, and the Moabites became Dauids seruants, & brought gifts.

3 And Dauid smote Hadarezer king of Zobah vnto Hamath, as hee went to establish his border by the riner Euphrat.

4 And Dauid tooke from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and bestroycd all the chariots, but hee reserued of them an hundred chariots.

5 Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slew of the Aramites two and twenty thousand.

6 And Dauid put a garrison in Aram of Damascus, and the Aramites became Dauids seruants, and brought gifts: and the Lord preferred Dauid wheresoener he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from Tibbath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brazen sea, and the pillars and the vessels of brasse.

9 Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent Hadoram his sonne to king Dauid to salute him, and to releyue with him, because hee had fought against Hadarezer, and beaten him, (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer, and brasse.

11 And King Dauid did dedicate them vnto the Lord, with the siluer and gold that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 And Abisai the sonne of Neriah smote of Edom in the salt valley eightene thousand.

13 And he put a garrison in Edom, and all

the Edomites became Dauids seruants: and the Lord preferred Dauid wheresoener he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Jehoshaphat the sonne of Ahitub Recorder.

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Shaulha the Scribe.

17 \* And Benarath the sonne of Jehoiada was ouer the Cherethites and the Pelishtites: and the sonnes of Dauid were thiese about the King.

C H A P. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the seruants of Dauid. 6 Hee prepareth an armie against Dauid, 15 and is overcome.

After this also Nabash the king of the children of Ammon died, and his sonne reigned in his stead.

2 And Dauid said, I will shew kindnesse vnto Hanun the sonne of Nabash, because his father shewed kindnesse vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the Princes of the children of Ammon sayd to Hanun, Thinkest thou that Dauid doeth honour thy father that he hath sent comforters vnto thee? Are not his seruants come to thee to search, to seeke, and to spye out the land?

4 Therefore Hanun tooke Dauids seruants, and shaued them, and cut off their garments by the haile vnto the buttookes, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and hee sent to meeete them (for the men were exceedingly ashamed) and the King sayd, Tarry at Iericho vntill your beards be grown: then returne.

6 When the children of Ammon saw that they stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousand talents of siluer to hire them chariots and horsemen out of Aram Nabarain, and out of Aram Baachah, and out of Edom.

7 And they hired them two and thertie thousand chariots, and the king of Baachah and his people which came and pitched before Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 And when Dauid heard, hee sent Joab and all the host of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the Kings that were come, were by themselues in the field.

10 When Joab sawe that the front of the battell was against him before and behinde, then hee chose out of all the choise of Israel, and set himselfe in aray to meeete the Aramites.

10r, Seraiah. 2. Sam. 8. 17, 18. g Reade 2. Sam. 8. 18.

2. Sam. 10. 2.

a Because Nabash had receiued Dauid & his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malicious euer interpret the purpose of the godly in the worst fence

c They shaued off the halfe of their beards,

2. Sam. 10. 4. d To put them to shame, and villenie, whereas the ambassadours ought to haue been honoured;

and because the Jewes vsed to wear fide garments & beards, they thus disgruved them, to make them odious to others.

10r, had made themselves to be abhorred of Dauid.

2. Sam. 10. 6, 8. c Which were fine in all.

f Which was a citie of the tribe of Reuben beyond Iordan.

a Which 2. Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the countrey round about in subiection.  
10r, paid tribute.  
10r, Hadarezer.  
10r, Euphrates.  
2. Sam. 8. 4.

10r, Darnesek.

b That is, in all things that hee enterprised.

c Which 2. Sam. 8. 8. are called Bezah and Betochai.  
1. King. 7. 23. jerem. 52. 20.

d Called also Iorram, 2. Sam. 8. 10. e Because the Edomites and the Syrians ioyned their power together, it is said 2. Sam. 8. 12, that the Aramites were spoiled. f Which is vnderstood that Ioab slew twelue thousand, as is in the title of the threecore psalm, and Abisai the rest.



11 And the rest of the people he deliuered vnto the hand of Abisai his brother, and they put them in aray against the children of Ammon.

12 And he sayd, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prevail against thee, then I will succour thee.

13 Be strong, and let vs shew our selues valiant for our s people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

14 So Iobab and the people that was with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon saw that the Aramites fled, they fled also before Abisai his brother, and entered into the citie: so Iobab came to Ierusalem.

16 And when the Aramites saw that they were discomfited before Israel, they sent messengers and called the Aramites to come forth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer went before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iordan, and came vnto them, and put himselfe in aray against them: and when Dauid had put himselfe in battell aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuen thousand charrets, and fourtie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tornented. 4 The Philistims are thrice overcome with their giants.

And when the yeere was expired, in the time that kings goe out a warfare, Iobab carried out the strength of the armie, and destroyed the countrey of the children of Ammon, and came and besieged Rabbah (but Dauid taried at Ierusalem) and Iobab smote Rabbah and destroyed it.

2 Then Dauid tooke the crown of their King from off his head, and found it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoyle of the citie exceeding much.

3 And hee carried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 And after this also, there arose warre at Gazer with the Philistims: then Sibbechai the Iushathite slew Gippai, of the children of Haraphah, and they were

subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slew Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weaners beame.

6 And yet againe there was a battell at Gath, where was a man of a great stature, and his fingers were by fives, euen foure and twenty, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were bozne vnto Haraphah at Gath, and fell by the hand of Dauid, and by the hands of his seruants.

CHAP. XXI.

1 Dauid causeth the people to bee numbred, 14 and there die seuentie thousand men of the pestilence.

And Satan stood by against Israel, and Apronoked Dauid to number Israel.

2 Therefore Dauid sayd to Iobab, and to the rulers of the people, Goe, and number Israel from Beer sheba euen to Dan, and bring it to me, that I may know the number of them.

3 And Iobab answered, The Lord encrease his people an hundred times so many as they be, O my lord the king: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of trespasse to Israel?

4 Neuertheless the kings word prevailed against Iobab. And Iobab departed and went thorow all Israel, and returned to Ierusalem.

5 And Iobab gaue the number & summe of the people vnto Dauid: & all Israel were eleuen hundred thousand men that drew sword: and Iudah was foure hundred and seuentie thousande men that drew sword.

6 But the Leuites and Benjamin counted he not among them: for the kings word was abominable to Iobab.

7 And God was displeas'd with this thing: therefore hee smote Israel.

8 Then Dauid sayd vnto God, I haue sinned greatly, because I haue done this thing: but now I beseech thee, remooue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids seer, saying,

10 Goe and tell Dauid, saying, Thus saith the Lord, I offer thee three things: chuse thee one of them, that I may doe it vnto thee.

11 So God came to Dauid, and sayd vnto him. Thus saith the Lord, Take to thee

12 Either three yeeres famine, or three moneths to bee destroyed before thine aduersaries, and the sword of thine enemies to take thee, or else the word of the Loide and pestilence in the lande three dayes, that the Angel of the Lord may destroy thorowout all the coastes of Israel:

c Reade 1. Sam. 21. 19.

d Meaning, that he had fixe a piece on hands and feete.

a He tempted Dauid in setting before his eyes his excellencie and glory, his power and victories: reade 1. Sam. 24. 1. b That is, from South to North.

c It was a thing indifferent and vsuall to number the people, but because hee did it of an ambitious minde, as though his strength stood in his people, God punished him.

d Iobab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared. e In Samuels mention of thirtie thousand more: which was either by ioyning to them some of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

Or, Prophet. Or, smite thee.

g He declareth that where the cause is euill, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

h That is, Euphrates.

i For this place reade 1. Sam. 10. 3.

a. SARA. 11. P.

a Which was the chiefe citie of the Ammorites. 2. Sam. 11. 29, 30

b Which mounteth about the value of seuen thousand and seuentie crownes, which is about threecore pound weight. 2. Sam. 21. 18.

Or, Gob, 2. Sam. 22. 13.

Or, Saph. Or, R phaim, or the giants.



Israel: Now therefore advise thee, what word I shall bring againe to him that sent mee.

13 And David said unto God, I am in a wonderfull strait: let mee now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seventie thousand men.

15 And God sent the Angel into Jerusalem to destroy it. And as he was destroying, the Lord beheld, and he repented of the euill, and said to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of Orman the Jebusite.

16 And David lift up his eyes, and saw the Angel of the Lord stand betweene the earth and the heauen with his sword drawn in his hand, and stretched out toward Jerusalem. Then David and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And David said unto God, Is it not I that commaunded to murder the people? It is enen I that haue sinned and haue committed euill, but these sheepe, what haue they done? O Lord my God, I beseech thee, let thine hand bee on me, and on my fathers house, and not on thy people for their destruction.

18 Then the Angel of the Lord commaunded Gad to say to David, that David should goe vp, and let vp an altar vnto the Lord in the threshing floore of Orman the Jebusite.

19 So David went by according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Orman turned about, and sawe the Angel, and his foure sonnes that were with him, hid themselves, and Orman threshed wheate.

21 And as David came to Orman, Orman looked and saw David, and went out of the threshing floore, and bowed himselfe to David with his face to the ground.

22 And David said to Orman, Giue mee the place of thy threshing floore, that I may build an altar therein vnto the Lord: giue mee for sufficient money, that the plague may be stayed from the people.

23 Then Orman said vnto David, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I giue thee bullockes for burnt offerings, and threshing instruments for wood, and wheat for meate offering, I giue it all.

24 And king David said to Orman, Not so: but I will buy it for sufficient money: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So David gaue to Orman for that place six hundred shekels of golde by weight.

26 And David built there an altar vnto the Lord, and offered burnt offerings & peace offerings, and called vpon the Lord, and he

answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, hee put vp his sword againe into his sheath.

28 At that time when David sawe that the Lord had heard him in the threshing floore of Orman the Jebusite, then hee sacrificed there.

29 (But the tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.)

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

1 David prepareth things necessary for the building of the Temple. 6 Hee commaundeth his sonne Salomon to build the Temple of the Lord, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND David said, This is the house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And David commaunded to gather together the strangers that were in the land of Israel, and hee let masons to hew and polish stones to build the house of God.

3 David also prepared much iron for the nails of the doores and of the gates, and for the turnings, and abundance of brasse passing weight.

4 And cedar trees without number: for the stonemans and they of Tyrus brought much cedarwood to David.

5 And David said, Salomon my sonne is young and tender, and we must build an house for the Lord, magnificentall, excellent, and of great fame and dignitie throughout all countreys. I will therefore now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, By mine house, I purposed with my selfe to build an house for the Name of the Lord my God,

8 But the word of the Lord came to me, saying, Thou hast shed much blood, and hast made great battels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne vnto thee, which shall be a man of rest: for I will giue him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse vpon Israel in his dayes.

10 He shall build an house for my Name, and hee shall be my sonne, and I will be his father, and I will establish the throne of his kingdom vpon Israel for euer.

11 Now therefore my sonne, the Lord shall bee with thee, and thou shalt prosper, and then shalt build an house for the Lord thy God, as he hath spoken of thee.

n God declared that hee heard his request in that he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of that which was referred full vpon the altar. Leuit. 6. 13. and came downe from heauen, Leuit. 9. 24 as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.  
b Meaning counting men of other nations which dwelt among the Iewes.  
c To wit, which weighed sixe shekels of gold, 2. Chron. 3. 9.

2 Sam. 7. 13.  
Chap. 28. 3.  
d This declareth how greatly God desireth the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, albeit hee encircled no warre, but by Gods commaundement and against his enemies.  
1. Sam. 7. 13.  
1. King. 5. 5.  
e He heareth that there can be no prosperitie, but when the Lord is with vs.

f Reade 2. Sam. 24. 16.  
g When God draweth backe his plagues, hee seemeth to repent, reade Gene. 6. 6.  
h Or, Aramath.

h That he both shewed a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.  
i If man hide himselfe at the sight of an Angel, which is a creature, how much lesse is a sinner able to appeare before the face of God?  
k Thus hee did by the commaundement of God, as verse 18. for else he had bene abominable except he had either Gods word, or reuelation.  
l That is, as much as it is worth: for hauing enough of his owne, and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft, and not acceptable to God.  
m Reade 2. Sam. 34. 24.



f These are on- ly the meanes whereby kings gouerne their subiects aright, and whereby the realmes doe prosper and flourish.

12 Onely the Lord giue thee wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take heed to obserue the statutes and the iudgements which the Lord commanded Moyses for Israel: bee strong and of good courage: feare not, neither be abateed.

14 For behold, according to my vponer- tie haue I prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of siluer, and of brasse and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Moreover, thou hast workemen with thee enow, workers of stone, and workemen for timber, and all men expert in euery worke.

16 Of gold, of siluer, and of brasse, and of yron, there is no number: vpon therefore, and bee doing, and the Lord will be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen the inhabitants of the land into mine hand, and the land is subdued before the Lord, and before his people.

19 Now let your hearts and your soules to leeke the Lord your God, and attile, and build the Sanctuary of the Lord God, to bring the Arke of the covenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being olde, ordeined Salomon king. 2 He causeth the Leuites to be numbered, 4 and assigneth them to their offices. 13 Aaron and his sonnes are for the high Priest. 14 The sonnes of Moyses.

¶ When Dauid was olde & full of dayes, hee made Salomon his sonne king ouer Israel.

2 And he gathered together all the princes of Israel with the Iudges and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and aboue, and their number according to their (lumme was eight and thirtie thousand men.

4 Of these foure and twentie thousand were set to aduance the worke of the house of the Lord, & fixe thousand were ouerscers and Iudges.

5 And foure thousand were porters, and foure thousand prayed the Lord with instruments which hee made to prayse the Lord.

6 So Dauid diuided offices vnto them, to wit, to the sonnes of Leui, to Gershom, Kohath, and Merari.

7 Of the Gershomites were Laadan and Shimei.

8 The sonnes of Laadan, the chiefe was Jehiel, and Zethai, and Joel, three.

9 The sonnes of Shimei, Shelomith

and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also the sonnes of Shimei were Jahath, Zina, Jemid, and Beriah: these foure were the sonnes of Shimei.

11 And Jahath was the chiefe, and Jizabab the second, but Jemid and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 The sonnes of Kohath were Amram, Izhar, Hebron, and Uzziel, foure.

13 The sonnes of Amram, Aaron, and Moses: and Aaron was separated to sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 Moses also the man of God, and his children were named with the tribe of Leui.

15 The sonnes of Moses were Gershom, and Elezer.

16 Of the sonnes of Gershom was Shebuel the chiefe.

17 And the soune of Elezer was Rehabiah the chiefe: for Elezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Jertiah the first, Amariah the second, Jahaziel the third, and Jekamiam the fourth.

20 The sonnes of Uzziel were Michah the first, and Jishiah the second.

21 The sonnes of Merari were Bahli and Husi. The sonnes of Bahli, Eleazar and Kith.

22 And Eleazar died, and had no sonnes, but daughters, & their brethren the sonnes of Kith tooke them.

23 The sonnes of Husi were Bahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chiefe fathers according to their offices, according to the number of names, and their summe that did the worke to the seruice of the house of the Lord from the age of twentie yeeres and aboue.

25 For Dauid said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Leuites shall no more beare the Tabernacle and all the vessels to the seruice thereof.

27 Therefore according to the last words of Dauid, the Leuites were numbred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courses, and chambers, and in the purifying of al holy things, and in the worke of the seruice of the house of God,

29 Both for the shew bread, and for the fine flour, for the meate offering, and for the unleaued cakes, and for the fried things, and for that which was roasted, and for all measures and etc,

30 And for to stand euery morning, to glue

Or, Zina.

Exod. 2.2. and 6.

20. heb. 5. 1, 5.

a That is, to

struc in the most

holy place, and

to consecrate the

holy things.

b They were

but of the order

of the Leuites,

and not of the

Priests, as Aa-

rons sonnes.

Exod. 2. 2. and

18. 3.

c The Scripture

vseth to call

chiefe or the first

borne, although

he be alone and

there be none

borne after,

Math. 1. 25.

d Meaning, their

cousins,

e Dauid did chuse

the Leuites twice,

first at the age of

thirtie, as verse 3.

and againe after-

ward at twentie,

as the necessite

of the office did

require: at the

beginning they

had no charge in

the Temple, be-

fore they were

hau and twentie

yeere old, and had

none after him,

Numb. 4. 3.

f In washing and

cleansing all the

holy vessels.

Or, masons and carpenters.

h That is goe about it quickly.

i The nations round about.

k For else hee knew that God would plague them, and not prosper their labours, except they fought with all their hearts to set forth his glory.

1. King. 1. 30.

Or, to haue care ouer.

Eb. I made, meaning Dauid.

Chap. 6. 1.

Exod. 6. 17.

Or, Libni, chap.

6. 17.



give thanks and to praise the Lord, and likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord,

CHAP. XXIIII.

David assigneth offices vnto the sonnes of Aaron.

These are also the diuisions of the sonnes of Aaron. The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the Priestes office.

3 And David distributed them, euen Zadok of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

4 And there were found mo of the sons of Eleazar by the number of men, then of the sonnes of Ithamar, and they diuided them, to wit, among the sonnes of Eleazar, sixteen heads, according to the household of their fathers, and among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie, and the rulers of the house of God, were of the sonnes of Eleazar, and of the sonnes of Ithamar.

6 And Schemajah the sonne of Netanel the Scribe of the Leuites, wrote them before the King & the Princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priestes & of the Leuites, one family being referred for Eleazar, and another referred for Ithamar.

7 And the first lot fell to Jehoiarib, and the second to Jedatah,

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiah, the sixt to Bilamin,

10 The seuenth to Hakkoz, the eight to Abiath.

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the tweift to Jakim,

13 The thirteenth to Huppah, the fourteenth to Iessebeab,

14 The fiftieth to Bilgah, the sixteenth to Immer,

15 The seuenteenth to Hezer, the eighteenth to Haphtizer,

16 The nineteenth to Bethshiah, the twentieth to Iehezekel,

17 The one and twenty to Jachin, the two and twenty to Samui,

18 The three and twenty to Dethai, the four and twenty to Baaziah,

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome under the hand of Aaron their father, as the Lord God of Israel had commaunded him.

20 And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jedatah,

21 Of Rehabiah, euen of the sons of Rehabiah, the first Ithuah,

22 Of Ithari, Shelemoth, of the sonnes of Shelemoth, Iahath.

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Ikameam the fourth,

24 The sonne of Uzziel was Michah, the sonne of Michah was Shamit,

25 The brother of Michah was Mishah, the sonne of Mishah, Sechariah,

26 The sonnes of Merari, were Hahli, and Hushi, the son of Hahziah, was Beno,

27 The sonnes of Merari, of Iahaziah, were Beno, and Shoham, and Zaccur, and Ithi.

28 Of Hahli came Eleazar, which had no sonnes.

29 Of Kish, the sonne of Kish was Jerahmeel.

30 And the sonnes of Hushi were Hahli, and Eder, and Jerimoth: these were sonnes of the Leuites after the household of their fathers.

31 And these also cast lots with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, euen the chiefe of the families against their younger brethren.

CHAP. XXV.

The fingers are appointed with their places and lots.

David and the captaines of the armie separated for the ministerie the sonnes of Alaph, and Heman, and Jeduthun, who should sing propheties with harpes, with viols, and with cymbals, and their number was euen of the men for the office of their ministery, to wit,

2 Of the sonnes of Alaph, Zaccur, and Ioseph, and Bethaniah, and Aharelah the sonnes of Alaph were vnder the hand of Alaph, which sang propheties by the commission of the king.

3 Of Jeduthun the sonnes of Jeduthun, Gedaliah, and Seri, and Ieshaiab, Ahabiah, and Mattithiah, sixe, vnder the hands of their father: Jeduthun sang propheties with an harpe, for to give thanks and to praise the Lord.

4 Of Heman, the sons of Heman, Bukkiab, Paraniab, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliabab, Sidvairt, and Romamir-ezer, Ioshebekasab, Mallorch, Horhic and Mahazioth.

5 All these were the sons of Heman the Kings Seer in the words of God to lift by the home: and God gaue to Heman fourteene sonnes and three daughters.

6 All these were vnder the hand of their father,

d By the dignity that God gaue to Aaron.

e Which was the second sonne of Merari.

f That is, euery one had that dignitie, which fell vnto him by lot.

a The fingers were diuided into 24, courses, so that euery course or order contained twelue, and in all there were 288. as verse 7.

Ebr. bazads.

b Whereof one is not here numbered.

c Meaning, Psalmes & songs to praise God.

Or, Prophets. Or, power, meaning of the king. Or, governments.

Leuit. 10 4. 6. numb. 3. 4. and 26. 60. a Whiles their father yet liued.

Or, Cousins.

Eb. heads.

b This lot was ordained to take away all occasion of enue or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1. 5.



father, singing in the house of the Lord with cymbals, viols and harpes, for the seruice of the house of God, and Alaph, and Jeduthun, and Heman were at the kings & commandement.

7 So was their number with their brethren that were instructed in the songs of the Lord, euery of all that were cunning, two hundred foure score and eight.

8 And they cast lots, a charge against charge, as well small as great, the cunning man as the scollor.

9 And the first lot fell to Joseph, which was of Alaph, the second to Gedaliah, who with his brethren & his sonnes were twelue.

10 The third to Zaccur, hee, his sonnes, and his brethren were twelue.

11 The fourth to Izeri, hee, his sonnes, and his brethren twelue.

12 The fifth to Bethaniah, hee, his sonnes, and his brethren twelue.

13 The sixt to Buzkiaah, hee, his sonnes, and his brethren twelue.

14 The seuenth to Betharclah, hee, his sonnes, and his brethren twelue.

15 The eight to Ibsaiyah, hee, his sonnes, and his brethren twelue.

16 The ninth to Battaniah, hee, his sonnes, and his brethren twelue.

17 The tenth to Shinct, hee, his sonnes, and his brethren twelue.

18 The eleuenth to Azareel, hee, his sonnes, and his brethren twelue.

19 The twelue to Ababiah, hee, his sonnes, and his brethren twelue.

20 The thirteenth to Shubael, hee, his sonnes, and his brethren twelue.

21 The fourteenth to Battichlah, hee, his sonnes, and his brethren twelue.

22 The fifteenth to Jerimoth, hee, his sonnes, and his brethren twelue.

23 The sixteenth to Hananiah, hee, his sonnes, and his brethren twelue.

24 The seuenteenth to Joshebekashah, hee, his sonnes, and his brethren twelue.

25 The eighteenth to Hanani, hee, his sonnes, and his brethren twelue.

26 The nineteenth to Mallochi, hee, his sonnes, and his brethren twelue.

27 The twentieth to Ekathath, hee, his sonnes, and his brethren twelue.

28 The one and twentieth to Wothir, hee, his sonnes, and his brethren twelue.

29 The two and twentieth to Siddalti, hee, his sonnes, and his brethren twelue.

30 The three and twentieth to Mahazoth, hee, his sonnes, and his brethren twelue.

31 The four & twentieth to Romantizer, hee, his sonnes, and his brethren twelue.

CHAP. XXXI.

1 The porters of the Temple are ordained, euery man to the gate which he should keepe, 20 ouer the treasure.

Concerning the diuisions of the porters of the Kohites, Bethelmeiah the sonne of Koze of the sonnes of Alaph.

2 And the sonnes of Bethelmeiah, Zebariah the eldest, Iediel the second, Zebadiah the third, Nathaniel the fourth,

3 Elam the fifth, Jehohanan the sixth, and Etobenai the seuenth.

4 And of the sonnes of Dbed Edom, Shemaiah the eldest, Jehozabab the second, Joah the third, and Sacar the fourth, and Bethaneel the fifth.

5 Ammiel the sixth, Iffachar the seuenth, Deulebat the eighth: for God had blessed him.

6 And to Shemaiah his sonne, were sonnes borne that ruled in the house of their father: for they were men of might.

7 The sonnes of Shemaiah were Dethan, and Rephael, and Dbed, Elzabad & his brethren strong men: Elub also, and Semachiah.

8 All these were of the sonnes of Dbed Edom, they and their sonnes and their brethren mighty & strong to serue, euery threescore and two of Dbed Edom.

9 And of Bethelmeiah sonnes and brethren eigheteen mighty men.

10 And of Holah of the sonnes of Merari, the sonnes were Shuri the chiefe, and (though he was not the eldest, yet his father made him the chiefe)

11 Helkiah the second, Tebaliah the third, and Zebariah the fourth: all the sons and the brethren of Holah were thirtene.

12 Of these were the diuisions of the porters of the chiefe men, hauing the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.

14 And the lot on the East side fell to Bethelmeiah: then they cast lots for Zebariah his sonne, a wise counsellor, & his lot came out Northward:

15 To Dbed Edom Southward, and to his sonnes the house of Aluppin.

16 To Shuppin, and to Holah Westward with the gate of Shallecheh by the paved street that goeth byward, ward ouer against ward.

17 Eastward were five Levites, and Northward foure a day, and Southward foure a day, and toward Aluppin, two and two.

18 In Parbar toward the West were foure by the paved street, and two in Parbar.

19 These are the diuisions of the Porters of the sonnes of Koze, and of the sonnes of Merari.

20 And of the Levites Abitah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gershunites descending of Laadan, the chiefe fathers of Laadan were Gershunni and Jehieli.

22 The sons of Jehieli were Zethan and Joel his brother appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Debonites, and of the Dielites.

24 And Shebuel the son of Gershon the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren, which came of Ekezer, was Rehabiah his sonne, and Zethaiah

b In giuing him many children.

c Or, like their fathers house, meaning, worthy men and valiant.

d Or, Nephewes.

d And meet to serue in the office of the portership.

f Or, cousins.

g Or, courses.

e According to their turnes, as well the one as the other.

f Or, Meshelemish.

f One expert and meet to keepe that gate, g This was an house where they vsed to resort to consult of things concerning the Temple, as a Conuocation house.

h Whereat they vsed to cast out the filth of the cite.

i Meaning, two one day, and two another.

k Which was an house wherein they kept the instruments of the Temple.

l These also had charge ouer the treasures.

m Or, cousins.

# Ebr. hand.

a Who should be in euery company & course. c Without respect to age or cunning. f So that hee serued in the first turne, and the rest euery one as his turne followed orderly.

h Or, the Levites.

h Or, courses and turnes.

a This Alaph was not the notable musician, but another of that name, called also Ebiah, Chap. 6. 23, 37. and 9. 19, and also Isaph.



Iehaiah his sonne, and Ioan his sonne, and Iehai his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, & the chiefe fathers, the captaines ouer thousandes and hundredes, and the captaines of the arme had dedicated.

27 (For of the battels and of the spoyles, they did dedicate to maintaine the house of the Lord.)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the businesse without ouer Israel, for officers and for iudges.

30 Of the Iyebonites, Athabiah and his brethren, men of actiuitie, a thousand and seuen hundred were officers for Israel beyond Iordan Westward, in all the businesse of the Lord, and for the seruice of the king.

31 Among the Iyebonites was Ieduiah the chiefe, euen the Iyebonites, by his generations according to the families. And in the fourteenth yeere of the reigne of Dauid they were sought for: and there were found among them men of actiuitie at Iazer in Gilead.

32 And his brethren men of actiuitie, two thousand and seuen hundred chiefe fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, & the halfe tribe of Manasseh, for euery matter pertaining to God, and for the kings businesse.

C H A P. XXVII.

*Of the Princes and Rulers that ministered vnto the King.*

THE children of Israel also after their number, euen the chiefe fathers and captaines of thousandes and of hundredes, and their officers that serued the king by diuers courses, which came in and went out, moneth by moneth, throuout all the moneths of the yeere: in euery course were foure and twentieth thousand.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure and twentieth thousand.

3 Of the sonnes of Perez was the chiefe ouer all the pincies of the armes for the first moneth.

4 And ouer the course of the second moneth was Dodai, an Ahothite, and this was his course, and Hilkoth was a captaine, and in his course were foure and twentieth thousand.

5 The captaine of the third hofte for the third moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twentieth thousand.

6 This Benaiah was mightie among thirtie & aboue the thirtie, and in his course

was Amizabab his sonne.

7 The fourth for the fourth moneth was Alahel the brother of Ioab, & Zebadiah his sonne after him: and in his course were foure and twentieth thousand.

8 The fift for the fift moneth was prince Shambahuch the Izhabite: and in his course foure and twentieth thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Ekkoite: and in his course foure and twentieth thousand.

10 The seuenth for the seuenth moneth was Helez the Delonite, of the sonnes of Ephraim: and in his course foure and twentieth thousand.

11 The eight for the eight moneth was Sibberai the Hushathite of the Zathites: and in his course foure and twentieth thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of IJemini: and in his course foure and twentieth thousand.

13 The tenth for the tenth moneth was Baharai the Metopharbite of the Zathites: and in his course foure and twentieth thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure & twentieth thousand.

15 The twelfth for the twelfth moneth was Heldar the Metopharbite, of Dchniel: and in his course foure and twentieth thousand.

16 Whosoever the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Iehoi: ouer the Shimeonites, Shephatiah the sonne of Baachah:

17 Ouer the Leuites, Hahablah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elishu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hosea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Iori the sonne of Pedajah:

21 Ouer the other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Jaahel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Jeroham: these are the pincies of the tribes of Israel.

23 But Dauid tooke not the number of them from twenty yeere olde and vnder, because the Lord had sayd that he would increase Israel like vnto the starres of the heauens.

24 And Ioab the sonne of Zeruiah began to number: but hee finished it nor, because there came warch for it against Israel, neither was the number put into the Chronicles of king Dauid.

25 And ouer the Kings treasures was Azmawth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towers was

Iehg.

m According as the Lord commanded, Numb. 31. 28,

n Meaning, of things that were out of the citie.

o That is, for the kings house.

p To wit, the cousins of Ieduiah.

q Both in spirituall and temporal things.

l Or, Beniamin.

c Meaning, besides these twelve captaines.

d Which is beyond Iorden, in respect of Iudah: also one captaine was ouer the Reubenites and the Gadites.

Chap. 21. 7. e And the commandement of the king was abominable to Ioab, chap. 21. 6.

f The Hebrewes make both these: bookes of Chronicles but one, and at this verse make the middle of the booke, as touching the number of cities.

r Ebr. diuisions, or bands.

s Which executed their charge and office, which is meant by coming in and going out.

t That is, Dodai's lieutenant.

2 Sam. 23. 20, 22, 23.



Jehonathan the sonne of Uziah:

26 And ouer the workemen in the field that tilled the ground, was Ozri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimeï the Ramathite: and ouer that which appertained to the vines, & ouer the store of the wine was Sabsi the Shiphinitic:

28 And ouer the olive trees and nuttiberie trees that were in the valleys, was Baal Hanan the Gaderite: and ouer the store of the oyle was Joab:

29 And ouer the open that fed in Sharon, was Sheraï the Sharonite: and ouer the open in the valleys was Shaphat the sonne of Adai:

30 And ouer the camels was Obil the Ishmaelitic: and ouer the asses was Jehdeiah the Meronothite:

31 And ouer the sheepe was Jaziz, the Hagarite: all these were the rulers of the substance that was king Davids.

32 And Jehonathan Davids breke a man of counsell and of vnderstanding (for hee was a scribe) and Jesiel the sonne of Achmoni were with the kings sonnes.

33 And Ahitophel was the kings counsellor, & Huiath the Archite the kings friend.

34 And after Ahitophel was Jehotada the sonne of Benaiab & Abiathar: and captaine of the kings armie was Joab.

CHAP. XXVIII.

3 Because David was forbidden to builde the Temple, he willeth Salomon and the people to performe it, 9 exhorting him to feare the Lord.

Now David assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, and the captaines of thousands, and the captaines of hundreds, and the rulers of all the substance and possession of the king, and of his sonnes, with the Eunuches, and the mightie, and all the men of power vnto Ierusalem.

2 And king David stode by vpon his feete, and sayd, heare yee mee, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lord, and for a footestoolle of our God, and haue made ready for the building.

3 But God said vnto mee, Thou shalt not build an house for my name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lord God of Israel chose me before all the house of my father, to bee king ouer Israel for euer (for in Iudah would hee chuse a prince, and of the house of Iudah is the house of my father, & among the sonnes of my father he delighted in mee to make me king ouer all Israel.)

5 So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And hee said vnto me, Salomon thy sonne, hee shall build mine house & my courts: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if hee endeavour himselfe to doe my commandements, and my iudgements, as this day.

8 Now therefore in the sight of all Israel the Congregator of the Lord, and in the audience of our God, keepe and seeke for all the commandements of the Lord your God, that yee may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou, Salomon my sonne, know thou the God of thy father, and serue him with a perfect heart, & with a willing mind: For the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, hee will be found of thee: but if thou forsake him, he will cast thee off for euer.

10 Take heede now, for the Lord hath chosen thee to build the house of the Sanctuarie: be strong therefore, and doe it.

11 Then David gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the house of the mercle seat,

12 And the paterne of all that he had in his minde for the courses of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.

14 Hee gaue of gold by weight, for the vessels of golde, for all the vessels of all manner of seruice, and al the vessels of silver by weight, for al manner of vessels of al manner of seruice.

15 The weight also of gold for the candlestickes, and gold for their lamps, with the weight for every candlesticke, and for the lamps thereof, and for the candlestickes of silver by the weight of the candlesticke, and the lamps thereof, according to the vse of euery candlesticke,

16 And the weight of the gold for the tables of shewbread, for euery table, and silver for the tables of silver,

17 And pure gold for the fleshhookes, and the bowles, and plates, and for basins, gold in weight for euery basin, and for silver basins by weight for euery basin,

18 And for the altar of incense pure gold by weight, and golde for the paterne of the charret of the Cherubs, that spread themselves, and covered the Arke of the couenant of the Lord:

19 All said he, by writing sent to mee by the hand of the Lord which made mee vnderstand all the workemanshippe of the paterne.

20 And David sayd to Salomon his sonne, Be strong, and of a valiant courage and do it: feare not nor be afraid: for the Lord God, euen my God is with thee: he will not leaue thee nor forsake thee, till thou hast finished all the worke for the seruice of the house

c If he continue to keepe my Law and depart not therefrom, as he doeth hitherto. d To wit, of Canaan.

e He declareth that nothing can separate them from the commodity of this land both for themselves and their posteritie, but their finnes and iniquitie. f Meaning, for his Arke.

g Put it in execution. h Ebr. that were in his spirit with him.

i Meaning, for his Arke.

g Put it in execution.

h Ebr. that were in his spirit with him.

i Meaning, for his Arke.

g Put it in execution.

h Ebr. that were in his spirit with him.

i Meaning, for his Arke.

h That is, the ten Candlestickes, 1. Kings 7. 49.

1. Kings 7. 49.

h That is, the ten Candlestickes,

1. Kings 7. 49.

h That is, the ten Candlestickes,

1. Kings 7. 49.

h That is, the ten Candlestickes,

1. Kings 7. 49.

h That is, the ten Candlestickes,

1. Kings 7. 49.

h That is, the ten Candlestickes,

1. Kings 7. 49.

h That is, the ten Candlestickes,

1. Kings 7. 49.

g That is, a man learned in the word of God. h To be their schoolemasters and teachers. i After that Ahitophel had hanged himselfe, 2. Sam. 17. 23. Jehoiaada was made counsellor.

Or, chiefe seruants, Gene. 37. 36.

2 Where the Arke should remaine and remoue no more to and fro. Psal. 99. 5. 2. Sam. 7. 5. 13. 1. Chron. 22. 8.

b According to the prophetic of Iacob, Gene. 49. 8. Wisd. 9. 7.

Or, couerings.

i Meaning, of the Mercy seat which couered the Arke, which was called the charret, because the Lord declared himselfe there.

k For all this was left in writing in the booke of the Law, Exo. 25. 40. which booke the King was bound to put in execution, Deut. 17. 19.



1 That is, every one will be ready to helpe thee with those gifts that God hath giuen him.  
 †Ebr. at all thy words.

house of the Lord.  
 21 Beholde also, the companies of the Priests and the Levites for all the seruice of the house of God, euen they shall be with thee for the whole worke, <sup>1</sup> with every free heart that is skillfull in any manner of seruice. The princes also and al the people wil be <sup>†</sup> wholly at thy commandement.

C H A P. XXIX.

2 The offering of David and of the princes for the building of the Temple. 10 David giueth thanks to the Lord. 20 He exhorteth the people to do the same. 22 Salomon is created King. 28 David dieth, and Salomon his sonne reigneth in his stead.

**M**oreouer David the King sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great; for this house is not for man, but for the <sup>†</sup> Lord God.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, and siluer for them of siluer, and brasse for things of brasse, yron for things of yron, and wood for things of wood, and Onyx stones, and stones to be set, and carbuncle stones, and of diuers colours, and all precious stones, and marble stones, in abundance.

3 Moreover, because I haue <sup>b</sup> delight in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen <sup>c</sup> three thousand talents of gold of the golde of Ophir, and seuen thousande talents of fined siluer to ouerlay the walles of the houses.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is <sup>e</sup> willing I to fill his hand to day vnto the Lord?

6 So the princes of the families, and the princes of the tribes of Israel, and the captaynes of thousandes and of hundredes, with the Rulers of the Kings worke, offered willingly,

7 And they gaue for the seruice of the house of God, five thousand talents of gold, and ten thousand pices, and ten thousande talents of siluer, and eightene thousand talents of brasse, and one hundredeth thousand talents of yron.

8 And they with whom precious stones were <sup>e</sup> found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gerhummite.

9 And the people reioiced when they offered willingly: for they offered willingly vnto the Lord, with a <sup>f</sup> perfect heart. And David the King also <sup>g</sup> reioyced with great ioy.

10 Therefore David blessed the Lord before all the Congregation, and David sayd, Blessed be thou, O Lord God of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnesse, & power, and glory, and victorie, and praise: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excel-

lest as head ouer all.  
 12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, & to giue strength vnto all.  
 13 Now therefore our God wee thanke thee, and praise thy glorious name.

14 But who am I, and what is my people, that wee should be able to offer willingly after this sort: for all things <sup>h</sup> come of thee: and of thine owne hand we haue giuen thee.

15 For we are <sup>i</sup> strangers before thee, and sojourners: like all our fathers: one dayes are like the shadow vpon the earth, and there is none <sup>†</sup> abiding.

16 O Lord our God, all this abundance that we haue prepared to build thee an house for thine holy name, is of thine hand, and all is thine.

17 I know also, my God, that thou <sup>k</sup> triest the heart and hast pleasure in righteousness: I haue offered willingly in the brightness of mine heart at these things: now also haue I scene thy people which are founde here, to offer vnto thee willingly with ioy.

18 O Lord God of Abraham, Izhak and Israel our fathers, keepe this for euer in the <sup>k</sup> purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And giue vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies and thy statutes, and to doe all thy things, and to build the house which I haue prepared.

20 O And David said to all the Congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord, and the <sup>l</sup> King.

21 And they offered sacrifices vnto the Lorde, and on the morrow after that day, they offered burnt offerings vnto the Lord, euen a thousande yong bullockes, a thousand rammes, and a thousand sheepe, with their <sup>m</sup> drinke offerings, and sacrifices in abundance for all Israel.

22 And they did eate, and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of David King the second time, and anoynted him Prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sat on the <sup>n</sup> throne of the Lord, as King in stead of David his father, and prospered: and all Israel obeyed him.

24 And all the princes & men of power, and all the sonnes of King David <sup>†</sup> submitted them selues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

26 O Thus David the sonne of Izhai reigned ouer all Israel.

27 And the space that he reigned ouer Israel, was fortie yeere: seuen yeere reigned hee in Hebron, and thre and thirtie yeere reigned

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spiritual, we receiue them all of God, and therefore must giue him the glorie.

i And therefore haue this land but lent to vs for a time.

†Ebr. waiting for thee to returne.

1 Sam. 16. 7.

chap. 28. 9.

k Continue them in this good minde, that they may serue thee willingly.

l That is, did reuerence to the King.

m Meaning all kinde of licour which they mingled with their sacrifices, as wine, oyle, &c.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gaue the chiefe gouernement of all things.

†Ebr. gaue the hand.

1. King. 2. 11.

a And therefore ought to be excellent in all points,

b His great zeale toward the furtherance of the Temple made him to spare no expences, but to bestowe his owne peculiar treasure.

c He sheweth what he had of his owne store for the Lords house.

d He was not onely liberall himselfe, but promised others to set forth the worke of God.

†Or, to offer.

e Meaning them that had any.

f That is, with a good courage, and without hypocricie.

g Which didd reueale thy life to our father Iakob,



reigned he in Ierusalem:

28 And hee died in a good age, full of dayes, riches, and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of David the King, first and last, behold, they are writtē

in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

30 With all his reigne and his power, and p times that went ouer him, & ouer Israell, and ouer all the kingdoms of the earth.

o The bookes of Nathan and Gad, are thought to haue bene lost in the captiuitie. p Meaning, the troubles and griefes.

## The second booke of the Chronicles.

### THE ARGUMENT.

**T**His second booke conteineth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captiue into Babylon. In this story are certaine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophetes. But three things are here chiefly to be considered. First that the godly Kings, when they saw the plagues of God prepared against their country for sinne, had recourse to the Lord, and by earnest prayer were heard, and the plagues remooued. The second, how it is a thing that greatly offendeth God, that such as feare him and professe his Religion, should ioyne in amitie with the wicked. And thirdly, how the good Rulers euer loued the Prophetes of God, and were very zealous to set forth his Religion throughout all their dominions, and contrariwise the wicked hated his Ministers, deposited them, and for the true Religion and word of God, set vp idolatry, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe acts from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yeere of Darius, and containe in the whole, three thousand sixe hundredeth, threescore and eightene yeeres, and sixe moneths.

### CHAP. I.

6 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to giue him Wisdome: 11 Which he giueth him and more. 14 The number of his charres and horses. 15 And of his riches.

Or, established and strong, reade 1. King. 2. 40.



When Salomon the sonne of David was confirmed in his kingdome: and the Lord his God was with him, and magnified him highly.

2 And Salomon spake vnto all Israell, to the captaiues of thousands, and of hundredths, and to the Judges, and to all the gouernours in all Israell, euen the chiefe fathers.

3 So Salomon and all the Congregation with him went to the high place that was at Gibeon: for there was the Tabernacle of the Congregation of God which Moses the seruant of the Lord had made in the wilderness.

4 But the Arke of God had David brought vp from Kiriathearim, when Dauid had made preparation for it: so he had pitched a tent for it in Ierusalem.

5 Moreover the brazen Altar that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

6 And Salomon offered there before the Lord vpon the brazen Altar that was in the Tabernacle of the Congregation: \* euen a thousand burnt offerings offered he vpon it.

7 The same night did God appeare vnto Salomon, and saide vnto him, Alke what I shall giue thee.

8 And Salomon sayd vnto God, Thou hast shewed great mercy vnto Dauid my father, and hast made mee to reigne in his stead.

9 Now therefore, O Lord God, let thy promise vnto Dauid my father bee true:

for thou hast made mee King ouer a great people, like to the dust of the earth.

10 Giue mee now wisdom and knowledge, that I may goe out and goe in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honour, nor the likes of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge, that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches, and treasures & honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned ouer Israell.

14 And Salomon gathered the charres and horsen: and hee had a thousand and foure hundred charres, and twelue thousand horsen, whom hee placed in the charre cities, and with the king at Ierusalem.

15 And the king gaue silver and gold at Ierusalem as stones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and fine linnen: the kings merchants receiued the fine linnen for a price.

17 They came by ass and brought out of Egypt some charre, worth sixe hundred shekels of silver, that is, an horse for an hundred and fiftie: and thus they brought horses to all the kings of the Iddities, and to the kings of Aram by their means.

f That I may gouerne this people, reade 1. Chron. 27. 1. and 1. King. 3. 7.

g That is, to be reuenged on thine enemies.

1. King. 10. 26.

h Which were cities appointed

to keepe and maintaine the charres.

i He caused so great plentie that it was no more esteemed then stones.

Jsa. 19. 9.

zekh 27. 7.

k Reade 1. King. 10. 28.

l Ebr. hands.

a That is, he proclaimed a solemn sacrifice, and commanded that all should be at the same.

b Reade 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the Congregation of his presence.

d Which was for the burnt offerings, Exod. 27. 1.

Exod. 38. 1. 2.

1. King. 3. 4.

e Performe thy promise made to my father concerning me.



CHAP. II.

2 The number of Salomon workemen to build the Temple. 3 Salomon fendeth to Hiram the king of Tyrus for wood and workemen.

Then Salomon determined to builde an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon told out seuentie thousand that bare burdens, & fourescore thousand men to hewe stones in the mountaine, and these thousand and a lxx hundred to ouerseeke them.

3 And Salomon sent to Hiram the king of Tyus, saying, As thou hast done to Dauid my father, and diddest send him Cedar trees to build him an house to dwell in, so doe to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweet incense before him, and for the continuall hew bread, and for the burnt offerings of the morning, and evening, on the Sabbath days, and in the new moeths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is hee then that can bee able to build him an house, when the heauen, & the heauen of heauens can not containe him? who am I then that I should build him an house? but I doe it to burne incense before him.

7 Send me now therfore a cunning man that can worke in gold, in siluer, & in brasse, and in yron, and in purple, and in cristall, and in blue sitke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also Cedar trees, firre trees and Algummin trees from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shalbe with thine,

9 That they may prepare mee timber in abundance: for the house which I do build, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber, twenty thousand measures of beaten wheat and twenty thousand measures of barley, and twentie thousand bashes of wine, and twentie thousand bashes of oyle.

11 Then Hiram king of Tyus answered in writing which hee sent to Salomon, Because the Lord hath loued his people, he hath made thee king ouer them.

12 Hiram said moreover, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a wife: some that hath decretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

13 Now therfore I haue sent a wise man, and of vnderstanding of my father Hiram,

14 The son of a woman of the danghters of Dan: and his father was a man of Tyus, and he can skill to worke in gold, in siluer, in brasse, in iron, in stone, and in timber, in purple, in blue sitke, and in fine linnen, and in crimolite, and can graue in all grauen workes, and boyder in all boydered worke that shall bee giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therfore the wheat and the barley, the oyle, and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And wee will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafts by the sea to Iapho, & thou mayest carry them to Ierusalem.

17 And Salomon numbred all the strangers that were in the land of Israel, after the numbering that his father Dauid had numbred them: and they were found an hundredth and thre and fiftie thousand, and lxx hundredth.

18 And hee set seuentie thousand of them to the burden, and fourescore thousand to hewe stones in the mountaine, and these thousand and lxx hundredth ouerseeers to caule the people to worke.

CHAP. III.

1 The Temple of the Lord and the porch are builded, with other things thereto belonging.

2 Salomon began to build the house of the Lord in Ierusalem, in Mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the thersyng floore of Oman the Jebusite.

2 And hee began to build in the second moeth and the second day, in the fourth yere of his reigne.

3 And these are the measures, whereon Salomon grounded to build the house of God: the length of cubites after the first measure was threescore cubites, & the breadth twentie cubites:

4 And the porch, that was before the length in the front of the bredth was twentie cubits, and the height was an hundredth and twentie, and he overlaid it with pure gold.

5 And the greater house he sieled with firre tree which hee overlaid with good gold, and graued thereon palme trees and chaires.

6 And hee overlaid the house with precious stone for beautie: and the golde was gold of Daruaim.

7 The house, I say, the braemes, postes, and walles thereof, and the doores thereof overlaid hee with gold, and graued Cherubims vpon the walles.

8 Hee made also the house of the most holy place: the length thereof was in the front of the breadth of the house, twenty cubites, and the breadth thereof twentie cubites: and he overlaid it with the best gold, of lxx hundredth talents.

9 And the weight of the nailes was fiftie shekels of gold, and hee overlaid the chambers with gold.

f It is also written that there was of the tribe of Naphtali, 1. King. 7. 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they married in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

10 Or, ships. 11 Or, Ioppe.

1. Kings 6. 1.

a Which is the mountaine where Abraham thought to haue sacrificed his sonne, Gen. 22. 2. 2. Sam. 24. 16, 25

b According to the whole length of the Temple, comprehending the most holy place with the rest.

c It contained as much as did the breadth of the Temple, 1. King. 6. 3.

d Fro the foundation to the top: for in the book of kings mention is made, from the foundation to the first stage.

e Some thinke it is that place which is called Peru.

1 Or, palace.

a Which is to be vnderstood of all sort of officers, and ouerseeers: for els the chiefe officers were but 3300. as 1. King. 5. 16.

10 Or, Hiram. 2. Sam. 5. 11.

b That is, to doe y seruice which he hath commanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserveth.

11 Or, Carlet.

c Some take it for brass, or the wood called Ebenum, others for corall.

12 Or, Almugim.

13 Or, Corin.

d Of Bath read 1. King 7. 26. it is called also Epba: but Ephai is to measure drie things, as Bath is a measure for licours.

e The very heathen confessed that it was a singular gift of God when hee gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.



10 And in the house of the most holy place hee made two Cherubims wrought like children, and overlaid them with gold.

11 And the wings of the Cherubims were twenty cubites long: the one wing was five cubites, reaching to the wall of the house, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was five cubites, reaching to the wall of the house, and the other wing five cubites, toying to the wing of the other Cherub.

13 The wings of these Cherubims were spread abroad twenty cubites: they stood on their feet, and their faces were toward the house.

14 He made also the vail of blue silke, and purple, and crimolin, and fine linnen, and wrought Cherubims thereon.

15 And hee made before the house two pillars of fine and thirty cubites hee: and the chapiter that was upon the top of each of them, was five cubites.

16 He made also chaines for the Oracle, and put them on the heades of the pillars, & made an hundred pomegranates, and put them among the chaines.

17 And hee set up the pillars before the Temple, one on the right hand, & the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brasse. 2 The molten sea. 6 The caldrons. 7 The candlestickes, &c.

And he made an altar of brasse twenty cubites long, and twenty cubites broad, and ten cubites high.

2 And he made a molten Sea of ten cubites from brim to brim, round in compass, and five cubites high: and a line of thirtie cubites did compass it about.

3 And under it was the fashion of oven, which did compass it round about, tenne in a cubite compassing the Sea about: two rowes of open were cast when it was molten.

4 It stood upon twelve oven: three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stood above upon them, and all their hinder parts were inward.

5 And the thickness thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cuppe, with flowers of lilies: it contained three thousand baths.

6 He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them, and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 And he made tenne candlestickes of gold, (according to their forme) and put them in the Temple, five on the right hand, and five on the left.

8 And hee made ten tables, and put them in the Temple, five on the right hand,

and five on the left: and hee made an hundred basens of gold.

9 And he made the court of the Priests, and the great Court, and doores for the Court, and overlaid the doores therof with brasse.

10 And hee set the Sea on the right side Eastward toward the South.

11 And Huram made pots, and basens, and basens, and Huram finished the worke that he should make for king Salomon for the house of God.

12 To wit, two pillars, and the bowles and the chapters on the top of the two pillars, & two grates to cover the two bowles of the chapters, which were upon the top of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for every grate to cover the two bowles of the chapters, that were upon the pillars.

14 Hee made also basens, and made caldrons upon the basens:

15 And a Sea, and twelve bulles under it:

16 Pots also and basens, and fleshhooks, and all these vessels made Huram his father to king Salomon for the house of the Lord, of spinning brasse.

17 In the plaine of Jordan did the king cast them in clay between Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables whereon the shewbread stood.

20 Moreover the candlestickes with their lamps to burne them after the manner, before the Oracle, of pure gold.

21 And the flowers, and the lamps, and the snuffers of gold, which was fine gold:

22 And the hooks, and the basens, and the spoones, and the ashyans of pure gold: the entry also of the house and doores thereof within, even of the most holy place: and the doores of the house, to wit, of the Temple were of gold.

CHAP. V.

1 The things dedicated by David, and put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing praises to the Lord.

And was all the worke finished that Salomon made for the house of the Lord: and Salomon brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel unto Jerusalem to bring up the Arke of the covenant of the Lord from the citie of David, which is Iion.

3 And all the men of Israel assembled unto the King at the feast: it was in the seventh

1 Kings 6, 24.

f Which separated the Temple from the most holy place.

g Every one was eightene cubites long, but y halfe cubite could not be seene: for it was bid in the roundnes of the chapiter, and therefore hee giueth one but 17, and an halfe.

h For every pillar an hundred, read 1. Kings 7. 20.

a A great vessel of brasse, fo called because of y great quantitie of water which it contained,

1. Kings 7. 23. b Meaning, vnder the brim of the vessel, as a King 7. 24.

c In the length of every cubite were ten heads or knobs which in all are 300. Or, floure delices.

d In the first booke of Kings chap. 7. 26. mention is only made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared.

e Euen as they should be made.

f Called also the porch of Salomon, Acts 3. 11. It is also taken for the Temple where Christ preached, Mar. 21 23. Or, caldrons.

g Whom Salomon reuerenced for the gifts that God had giuen him, as a father: hee had the same name also that Huram the king of Tyrus had: his mother was a Iewesse, and his father a Tyrian. Some read, for his father, the author of this worke.

h In Ebrew the bread of the faces, because they were set before the Arke, where the Lord shewed his presence. Or, instruments of musike. i That is, covered with plates of gold.

1 King. 7. 51. and 8. 1.

a Read 2. Sam. 6. 12. b When the things were dedicate & brought into the Temple.



c Called in E. brew Ethanim, containing part of September, & part of October, s. King. 8. 2. which moneth the Lewes called the first moneth, because they say that the world was created in that moneth, and after they came from Egypt, they began at March; but because this opinion is vncertaine, we make March euer the first, as best writers doe,

seventh moneth.  
4 And all the elders of Israel came, and the Leuites tooke by the Arke.  
5 And they caried by the Arke, and the Tabernacle of the Congregation: & all the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.  
6 And king Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke offering heepe and bullockes, which could not bee sold nor numberd for multitude.  
7 So the Priests brought the Arke of the Couenant of the Lord vnto his place, into the Place of the house, into the most holy place, euen vnder the wings of the Cherubins.  
8 For the Cherubins stretched out their wings ouer the place of the Arke, and the Cherubins couered the Arke, and the bars thereof aboue.  
9 And they diuise out the barres, that the endes of the barres might bee seene out of the Arke before the Place, but they were not seene without: and there they are vnto this day.  
10 Nothing was in the Arke, saue 4 the two Tables, which Moses gaue at Horeb, where the Lord made a Couenant with the children of Israel, when they came out of Egypt.  
11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were sanctified and did not waite by course.  
12 And the Leuites the singers of al sorts, as of Flaph, of Yeman, of Jeduthun, and of their sonnes, and of their brethren, being clad in fine linnen, stood with cymbals, and with viols and harpes at the East ende of the altar, and with them an hundred and twentie Priests blowing with trumpets:  
13 And they were as one, blowing trumpets, and singing, and made one sound to be heard in praying and thanking the Lord, and when they lift by their voice with trumpets, and with cymbals, and with instruments of musicke, and when they praised the Lord, singing, s For hee is good, because his mercy lasteth for euer) then the house, euen the house of the Lord was filled with a cloud,  
14 So that the Priest could not stand to minister, because of the cloud: for the glorie of the Lord had filled the house of God.

Dauid my father, and hath with his hand fulfilled it, saying,  
5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that my Name might be there, neither chose I any man to bee a ruler ouer my people Israel:  
6 But I haue chosen Jerusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.  
7 \* And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,  
8 But the Lord said to Dauid my father, Where as it was in thine heart to build an house vnto my Name, thou didst well that thou wast so minded.  
9 Notwithstanding thou shalt not build the house, but thy sonne which shall come out of thy loynes, hee shall build an house vnto my Name.  
10 And the Lord hath performed his word that he spake: and I am risen vp in the roome of Dauid my father, and am set on the throne of Israel, as the Lord promised, and haue built an house to the Name of the Lord God of Israel.  
11 And I haue set the Arke there, wherein is the Couenant of the Lord, that hee made with the children of Israel.  
12 And the King stood before the altar of the Lord, in the presence of all the congregation of Israel, and stretched out his hands,  
13 (For Salomon had made a brazen scaffold, and set it in the mids of the court, of fine cubites long, and fine cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his hands toward heauen)  
14 And sayde, O Lord God of Israel, there is no God like thee in heauen nor in earth, which keepest couenant, and merite vnto thy seruants, that walke before thee with all their heart.  
15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand, as appeareth this day.  
16 Therefore now Lord God of Israel, keepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou shalt not want a man in my light, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Law, as thou hast walked before me.  
17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.  
18 (Is it true in deed that God will dwell with man on earth? Behold, the heavens, and the heauens of heauens are not able to containe thee: how much more vnable is this house, which I haue built?)  
19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye and prayer

Or, without the Oracle.  
d For Arons rod and Manna were taken thence before it was brought to this place.  
e Were prepared to serue the Lord.

f They agreed in one tune.  
g This was the effect of their songs, as Psal. 118. s. and Psal. 136. 1.

Or, power.  
Or, Temple.  
2 Sam. 7. 3.  
Ebr. that it was in thine heart.  
b Meaning, the two Tables, wherein is contained the effect of the couenant, that God made with our fathers.  
c On a scaffold that was made for that purpose, that he praying so: the whole people, might be heard of all, as 1. King. 8. 22.  
d Both to giue thanks for the great benefites of God bestowed vpon him, and also to pray for the perseverance and prosperitie of his people,  
2. Mac. 2. 8.  
Or, in effect, or by thy power.  
Ebr. a man shall not be cut off.

CHAP. VI.

3 Salomon blisseth the people. 4 Hee praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

Then \* Salomon \* saith \* The Lord hath said, that hee would dwell in the darke cloud:  
2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.  
3 And the king turned his face, and blessed all the Congregation of Israel, (for all the Congregation of Israel stood there.)  
4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.  
18 (Is it true in deed that God will dwell with man on earth? Behold, the heavens, and the heauens of heauens are not able to containe thee: how much more vnable is this house, which I haue built?)  
19 But haue thou respect to the prayer of thy seruant, and to his supplication, O Lord my God, to heare the crye and prayer

1. King. 8. 12. a After that he had seene the glory of the Lord in the cloud.

1. King. 8. 17.



e That thou mayest declare in eff. & that thou hast a continual care over this place.

Which thy seruant prayeth before thee,  
 ¶ That thine eyes may be open toward this house day and night, euen toward the place, whereof thou hast said that thou wouldest put thy name there, that thou mayest hearken vnto thy prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, euen in beauen, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his neighbour, and he lay vpon him an oath to cause him to sweare, and the swearer shall come before thine altar in this house,

23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his waye vpon his head, and in iustifying the righteous, to giue him according to his right conscience.

24 ¶ And when thy people Israel shall bee ouerthrowen before the enemye, because they haue sinned against thee, and turned againe, and confessed thy name, and pray, and make supplication before thee in this house,

25 Then heare thou in heauen, and bee mercifull vnto the sinne of thy people, Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 ¶ When heauen shall bee shut vp, and there shall be no raine, because they haue sinned against thee, and shall pray in this place, and confesse thy name, and turne from their sinne, when thou dost afflict them,

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shall be famine in the land, when there shall be pestilence, blasting, or mildew, when there shall be grasshopper, or caterpillar, when their enemies shall besiege them in the cities of their land, or any plague of any sickness,

29 Then what prayer and supplication soeuer shall bee made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and bee mercifull, and giue euery man according vnto all his wayes, as thou dost know his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the land which thou gauest vnto our fathers.

32 ¶ Moreover, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great names sake, and thy mightie hand, and thy stretched out arme: when they shall come and pray in this house,

33 Heare thou in heauen thy dwelling place, and do according to all that the stran-

ger calleth for vnto thee, that all the people of the earth may know thy name, and feare thee like thy people Israel, and that they may know, that thy name is called vpon in this house which I haue built.

34 ¶ When thy people shall go out to battell against their enemies, by the way that thou shalt send them, and they pray to thee, in the way toward this citie, which thou hast chosen, euen toward the house which I haue built to thy name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 ¶ If they sinne against thee (\*for there is no man that sinneth not) and thou be angry with them, and deliuer them vnto the enemies, and they take them and carie them away captiue vnto a land farre or neere,

37 If they turne againe to thine heart in the land whither they bee caried in captiuitie, and turne and pray vnto thee in the land of their captiuitie, saying, We haue sinned, wee haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy name,

39 Then heare thou in heauen, in the place of thine habitation their prayer and their supplication, and iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseech thee, let thine eyes bee open, and thine eares attend vnto the prayer that is made in this place.

41 ¶ Now therefore arise, O Lord God, to come into thy rest, thou, and the Arke of thy strength: O Lord God, let thy Priests be clothed with saluation, & let thy Saints reioyce in goodnesse.

42 O Lord God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

#### CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 And promiseth to exalt him and his throne.

¶ And when Salomon had made an end of praying, a fire came downe from heauen, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house,

2 So that the Priestes could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house.

3 And when all the children of Israel saw the fire, and the glory of the Lord come downe vpon the house, they bowed themselves with their faces to the earth vpon the pavement, and worshipped, and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the king & all the people offered sacrifices

k Meaning, that none ought to enterprise any warfare, but at the Lords commandement, that is, which is lawful by his word.

¶ Or, according to the manner of this citie.

1. King. 8. 46.

eccles. 7. 22.

1. iohn 1. 8.

¶ Or, repent.

¶ Or, maintaine their right.

Psal. 132. 8.

l That is, into

thy Temple.

m Let them be

preferred by thy

power, and made

vertuous & holy.

n Heare my

prayer, which am

thine anointed.

king.

2. Mac. 2. 10.

a Hereby God

declared that he

was pleased with

Salomons prayer.

1. King. 8. 62, 63

sacrifices

1. King. 8. 31.  
 † By retaining anything from him, or els by denying that which he hath left him to keepe, or doe him any wrong.  
 † Ebr. o'be.

‡ Meaning, to giue him that which he hath deserved.

¶ Or, praise.

¶ Or, toward this place.

Cap. 20. 9.

‡ Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any bur of them, which pray vnto God with an vnfaid faith and in true repentance.  
 i He sheweth that before God there is no acceptance of person, but al people that feareth him, and worketh righteousness, is accepted, Act. 10. 35.



sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twenty thousand bullockes, and an hundred and twenty thousand sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Levites with the instruments of musicke of the Lord, which king Dauid had made to praise the Lord, Because his mercie lasteth for ever: when Dauid praised God & by them, the Priests also blew trumpets euer against them: and all they of Israel stood by.

7 Porouer Salomon halowed the middle of the court that was before the house of the Lord: for there bee had prepared burnt offerings, and the fat of the peace offerings, because the brazen altar which Salomon had made, was not able to receive the burnt offering, and the meate offering, and the fatte.

8 And Salomon made a feast at that time of seven dayes, & all Israel with him, a very great congregation, from the entering in of Hamath, vnto the riuier of Egypt.

9 And in the eight day they made a solemne assembly: for they had made the dedication of the altar seven dayes, and the feast seven dayes.

10 And the three and twentieth day of the seventh moneth, he sent the people away into their tents, ioyous and with glad heart because of the goodnesse that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 So Salomon finished the house of the Lord, and the kings house, and all that came into Salomons heart, to make in the house of the Lord: and he prospered in his house.

12 And the Lord appeared to Salomon by night, and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I but the heauen that there bee no raine, or if I command the grasshopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my name is called vpon, doe humble themselves and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will heale their land:

15 When mine eyes shall be open, & mine eares attend vnto the prayer made in this place.

16 For I haue now chosen and sanctified this house, that my name may bee there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdom, according as I made the covenant with Dauid thy father, saying, Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away and forsake my

statutes and my commandments which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them by out of my land which I haue giuen them, and this house which I haue sanctified for my name, will I cast out of my sight, and will make it to bee a prouerbe & a common talke among all people.

21 And this house which is most hie, shall be an astonishment to eueryone that passeth by it, so that hee shall say, Why hath the Lord done thus to this lande, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the lande of Egypt, and haue taken holde on other gods, and haue worshipped them, & serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

And after twenty yeere when Salomon had built the house of the Lord, and his owne house,

2 Then Salomon built the cities that Huram gaue to Salomon, and caused the children of Israel to dwell there.

3 And Salomon went to Hamath Zobab, and ouercame it.

4 And hee built Cadmoz in the wilderness, and repaired all the cities of store which hee built in Hamath.

5 And hee built Beth hozon the hypper, and Beth hozon the nether, cities defended with walles, gates and barres:

6 Also Baalath, and all the cities of store, that Salomon had, and all the charer cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to build in Jerusalem, and in Lebanon, and throughout all the lande of his dominion.

7 And all the people that were left of the Hittites, and the Amozites, and Deerzites, and the Hiuites, and the Iebuites, which were not of Israel,

8 But of their children which were left after them in the lande, whom the children of Israel had not consumed, euen then did Salomon make tributaries vntill this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe pirces, and the captaynes of his charers and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euen two hundredly and sitty that bare rule over the people.

11 Then Salomon brought by the daughter of Pharaoh out of the cite of Dauid, into the house that he had built for her: for he said, My wife shall not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 Then Salomon offered burnt offerings

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glory: and whereas men abuse those things, which God hath appointed to set forth his prayse, he doeth withdraw his graces thence,

1. King. 9. 10. a Signifying, that he was twentie yeere in building them.

b That is, which Hiram gaue again to Salomon because they pleased him not: & therefore called them Cabul, that is, dirt or filth, 1. King. 9. 11

c Meaning, of munitions and treasures for the warre.

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1. Chro. 6. 68, and 7. 24.

e Reade 1. King. 7. 2. f Ebr. to come up to tribute.

f Forin all there were 3300. but here he meaneth them that had the principall charge, reade 1. King. 9. 23.

1 Ebr. by their hands.

b The feast of the Tabernacles which was kept in the seventh moneth.

c They assembled to heare the word of God after that they had remained seven dayes in the booths or Tabernacles.

d They had leaue to depart the two and twentieth day, 1. King. 8. 66. but they were not away till the next day.

1. King 9. 1. Num. 12. 6.

e I will cause the pestilence to cease and destroy the beasts that hurt the fruits of the earth, and send raine in due season.

Chap. 6. 16.



Chap. 4. 1.

Exod. 29. 39.  
 Or, after the maner of euery day.  
 g Reade Leuit. 2. 3.

unto the Lord, on the altar of the Lord, which he had built before the porch,

13 To offer according to the commandement of Moses every day, in the Sabbath, and in the new moones, and in the solemn feasts, & thre times in the yeere, that is, in the feast of the unleaued bread, and in the feast of the weekes, & in the feast of the Tabernacles.

14 And he let the courses of the Priests to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praye and minister before the Priests every day, and the porters by their courses at every gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commandement of the king, concerning the Priests & the Leuites, touching all things, and touching the treasures.

16 Now Solomon had made prouision for all the worke, from the day of the foundation of the house of the Lord, vntill it was finished: so the house of the Lord was perfite.

17 Then went Solomon to Eziongeber, and toloth by the sea side in the land of Edom.

18 And Huram sent him by the hands of his seruants, and seruants that had knowledge of the sea: and they went with the seruants of Solomon to Ophir, and brought thence foure hundred and fiftie talents of golde, and brought them to king Solomon.

## CHAP. IX.

1. 9 The Queene of Sheba cometh to see Solomon, and bringeth gifts. 13 His yerely reuenues. 30 The time of his reigne. 31 His death.

And when the Queene of Sheba heard of the fame of Solomon, she came to proue Solomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours, and much gold, and precious stones: & when she came to Solomon, she communed with him of all that was in her heart.

2 And Solomon declared her all her questions, and there was nothing hid from Solomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his seruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offerings, which hee offered in the house of the Lord, and she was greatly astounded.

5 And she sayd to the King, It was a true worde which I heard in mine owne land of thy sayings, and of thy wisdom: 6 For when I beleened their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisdom was not told me: for thou exceedest it the fame that I heard.

7 Happie are thy men, & happy are these thy seruants, which stand before thee alway and heare thy wisdom.

8 Blessed bee the Lord thy God, which loued thee, to set thee on his throne as King, in the stead of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath hee made thee king ouer them, to execute iudgement and iustice.

9 Then shee gaue the King store of talents of gold, & of sweete odours exceeding much, and precious stones: neither was there such sweet odours since, as the Queene of Sheba gaue vnto king Solomon.

10 And the seruants also of Huram, and the seruants of Solomon which brought gold from Ophir, brought Algummim wood and precious stones.

11 And the king made of the Algummim wood staires in the house of the Lord, and in the Kings house, and harpes and viols for fingers: and there was no such scene before in the land of Iudah.

12 And King Solomon gaue to the Queene of Sheba, every pleasant thing that shee asked, besides for that which shee had brought vnto the king: so shee returned and went to her owne countrey, both she, and her seruants.

13 Also the weight of golde that came to Solomon in one yeere, was sixe hundred and threescore and sixe talents of gold,

14 Besides that which euayners & merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and siluer to Solomon.

15 And King Solomon made two hundred targets of beaten gold, and sixe hundred shekels of beaten golde went to one target,

16 And three hundred shields of beaten golde: three hundred shekels of gold went to one shield, and the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of iuorie, and overlaid it with pure gold.

18 And the throne had sixe steppes, with a footstool of gold fastned to the throne, and staves on either side on the place of the seate, and two Lyons standing by the staves.

19 And twelue lions stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Solomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Solomon.

21 For the kings ships went to Tarshish with the seruants of Huram, every three yeere once came the ships of Tarshish, and brought gold, and siluer, iuorie and apes, and peacocks.

22 So king Solomon excelled all the kings of the earth in riches and wisdom.

23 And all the kings of the earth sought the presence of Solomon, to heare his wisdom, that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of gold, and raiment, armour, and sweete odours, horses, and mules from yeere to yeere.

c Meaning, that the Israelites were Gods peculiar people, and that kings are the licentious of God which ought to graunt vnto him the superiority, and minister iustice to all,

d Reade Chap. 2. 8. and 1. King. 10. 11.

e Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

f That is, which the King gaue her for recompense of that treasure which she brought.

g Which summe mounteth to 2400. crownes of the sunne.

Budeus de assa. Or, pounds, whereof euery one seemed to make an hundred shekels.

i That is, the steps and the footstool were fastened to the throne.

k Upon the pummels, or knops.

l Which countrey of the best writers, is thought to be Cilicia, reade 1. King. 10. 22.

1. Chron. 24. 1.

h Both for the matter, and also for the workmanship,  
 i Meaning, the red sea.

k Which summe is thought to mount to three millions and sixe hundred thousand crownes: for here is mention made of thirty moe, than are spoken of, 1. King. 9. 28.

1. King. 10. 7. math. 12. 41. luke 11. 31.

a To know whether his wisdom was so great as the report was.

b There was no question so hard that he did not solue.

Or, galleries whereby he went vp.

Or, there was no more spirit in her.

Or, asst.



m That is, tenne  
horses in every  
stable, which in  
all mount to for-  
tie thousand, as  
1. King. 4. 26.  
¶ Or, Ephrates.

n The abun-  
dance of these  
treasures in Salo-  
mons kingdome,  
is a figure of the  
spirituall trea-  
sures, which the  
elect shall enioy  
in the heavens  
vnder the true  
Salomon Christ.

¶ Or, Jddo.  
o That is, which  
propheſied a-  
gainst him.  
1. King. 11. 42,  
43.

1. King. 12. 1.  
a After the death  
of Salomon.

b That is, hand-  
led vs rudely.  
It seemeth, that  
God hardened  
their hearts, so  
that they thus  
murmured with-  
out cause: which  
declareth also the  
inconstancy of  
the people.

c Or, that flood  
by him, that is,  
which were of  
his counsell and  
secrets.

d Or, little finger,  
meaning, that he  
was of faire grea-  
ter power then  
was his father.

25 And Salomon had <sup>o</sup> foute thousand  
stalles of horses, and charrets, and twelue  
thousand horsemen, whom he bestowed in  
the charret citie, and with the king at Jeru-  
salem.

26 And hee reigned ouer all the kings  
from the <sup>¶</sup> Riuer euen vnto the land of the  
Philistines, and to the border of Egypt.

27 And the king gaue siluer in Jerusa-  
lem, <sup>¶</sup> as Irones, and gaue cedar trees as the  
wild figge trees that are abundant in the  
plaine.

28 And they brought vnto Salomon hoz-  
ses out of Egypt, and out of all lands.

29 Concerning the rest of the acts of Sa-  
lomon first and last, are they not written in  
the booke of Nathan the Propheet, and in  
the prophesie of Ahitah the Shilonite, and in  
the visions of <sup>¶</sup> Ieroboam the Seer against Je-  
roboam the sonne of Nebat :

30 And Salomon reigned in Jerusalem  
ouer all Israel forty yeeres.

31 And Salomon <sup>¶</sup> slept with his fathers,  
and they buried him in the city of Dauid his  
father : and Rehoboam his sonne reigned in  
his stead.

C H A P. X.

4 14 The rigor of Rehoboam. 13 He followeth  
lewd counsell. 16 The people rebell.

¶ When <sup>¶</sup> Rehoboam <sup>a</sup> went to Shechem :  
for to Shechem came all Israel to make  
him king.

2 And when Jeroboam the sonne of Ne-  
bat heard it (which was in Egypt, whither  
he hath fled from the presence of Salomon  
the king) he returned out of Egypt.

3 And they sent and called him : so came  
Jeroboam and all Israel, and communed  
with Rehoboam, saying,

4 Thy father <sup>¶</sup> made our yoke grieuous:  
now therefore make thou the grieuous serui-  
tude of thy father, and his loze yoke, that he  
put vpon vs, lighter, and we will serue thee.

5 And he layd to them, Depart yet three  
dayes, then come againe vnto me. And the  
people departed.

6 And king Rehoboam tooke counsell  
with the old men that had stood before Sa-  
lomon his father, while hee yet liued, saying,  
¶ What counsell giue yee that I may answere  
this people ?

7 And they spake vnto him, saying, If  
thou be kind to this people, and please them,  
and speake louing words to them, they will  
be thy seruants for euer.

8 But he left the counsell of the ancient  
men that they had giuen him, and tooke  
counsell of the yong men that were brought  
vp with him, and <sup>¶</sup> wayted on him.

9 And he said vnto them, ¶ What counsell  
giue yee, that we may answere this people,  
which haue spoken to me, saying, Make the  
yoke which thy father did put vpon vs,  
lighter ?

10 And the yong men that were brought  
vp with him, spake vnto him, saying, Thus  
shalt thou answere the people that spake to  
thee, saying, Thy father made our yoke hea-  
uie, but make thou it lighter for vs : thus  
shalt thou say vnto them, My least part shal

be bigger then my fathers loynes.

11 Now whereas my father did burden  
you with a grieuous yoke, I will yet in-  
crease your yoke : my father hath chastised  
you with rodde, but I will correct you with  
scourges.

12 ¶ Then Jeroboam and all the people  
came to Rehoboam the third day, as the  
king had appointed, saying, Come againe  
to me the third day.

13 And the king answered them sharply :  
and king Rehoboam left the counsell of the  
ancient men,

14 And spake to them after the counsell  
of the yong men, saying, My father made  
your yoke grieuous, but I will increase it :  
my father chastised you with rods, but I will  
correct you with scourges.

15 So the king hearkened not vnto the  
people : for it was the ordinance of God,  
that the Lord might performe his saying,  
which he had spoken <sup>¶</sup> by Ahitah the Shilo-  
nite to Jeroboam the sonne of Nebat.

16 So when all Israel saw that the king  
would not heare them, the people answered  
the king, saying, ¶ What portion haue we in  
Dauid ? for we haue none inheritance in the  
sonne of Ithai. O Israel, every man to your  
tents : now see to thine owne house, Dauid.  
So all Israel departed to their tents.

17 Nowbert Rehoboam reigned ouer the  
children of Israel, that dwelt in the cities of  
Judah.

18 Then king Rehoboam sent Hadadum  
that was <sup>¶</sup> ouer the tribute, and the chil-  
dren of Israel stoned him with stones, that  
he died : then king Rehoboam <sup>¶</sup> made Ispe-  
d to get him by to his charret, to flee to Jeru-  
salem.

19 And Israel rebelled against the house  
of Dauid vnto this day.

C H A P. XI.

4 Rehoboam is forbidden to fight against Iero-  
boam. 5 Cities which he built. 21 He hath eigh-  
teene wiues, and threescore concubines, and by  
them eight and twenty sonnes, and threescore  
daughters.

¶ And <sup>¶</sup> when Rehoboam was come to Je-  
rusalem, hee gathered of the house of Ju-  
dah and <sup>¶</sup> Benjamin nine score thousande  
chosen men of warre to fight against <sup>¶</sup> Israel,  
and to bring the kingdome againe to Je-  
roboam.

2 But the worde of the Lord came to  
Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of  
Salomon king of Iudah, and to all Israel,  
that are in Iudah, and Benjamin, saying,

4 Thus saith the Lord, We shall not goe  
vp, nor fight against your brethren : returne  
every man to his house : for this thing is  
done of me. They obeyed therefore the word  
of the Lord, & returned from going against  
Jeroboam.

5 And Rehoboam dwelt in Jerusalem,  
and <sup>¶</sup> built strong cities in Iudah.

6 Hee built also Beth-lehem, and Etam,  
and Tekoa,

7 And Beth-zur, & Shecho, & Adullam,

¶ Or, scorpions,

e Gods will im-  
poteſt such a ne-  
cessitie to the se-  
cond causes, that  
nothing can be  
done but accord-  
ing to the same,  
and yee mans will  
worketh as of it  
selfe, so that it  
cannot be excu-  
sed in doing euill,  
by alleging that  
it is Gods ordina-  
nce.

¶ Ebr. by the hand  
of.

1. King. 12. 16.  
¶ Or, receiver.  
¶ Ebr. strengthen-  
ned himselfe.

1. King. 12. 20,  
21.

a That is, the  
halfe tribe of  
Benjamin: for the  
other halfe was  
gone after Iero-  
boam.

b Meaning, the  
ten tribes which  
rebelled.

c Or, repayed  
them, and made  
them strong, to  
be more able to  
resist Ieroboam.



8 And Sarh, and Haresha, and Ziph,  
9 And Adozain, & Lachish, and Azekah,  
10 And Sozah, and Aialon, and Hebron,  
which were in Judah & Benjamin, strong  
citties.

¶ Or, strengthened

11 And he prepared the strong holds and  
put captaynes in them, and store of vitaille,  
and oyle and wine.

12 And in all citties hee put shields and  
speares, and made them exceeding strong:  
so Judah and Benjamin were his.

¶ Ebr. flood.

13 ¶ And the Priests & the Leuites that  
were in all Israel, † rejoiced vnto him out  
of all their coasts.

Chap. 13. 9.

14 For the Leuites left their suburbs,  
and their possession, and came to Judah and  
to Jerusalem: \* for Ieroboam & his sonnes  
had cast them out from ministering in the  
Priests office vnto the Lord.

5 King. 12 31.  
d Meaning,  
idoles, reade 1sa.  
44 15.

15 \* And he ordained him priests for the  
hie places, and for the † deuils, and for the  
calues which he had made.

e Which were  
zealous of true  
religion, and fea-  
red God.

16 And after the Leuites there came to  
Jerusalem of all the tribes of Israel, such as  
set their † hearts to seeke the Lord God of  
Israel, to offer vnto the Lord God of their  
fathers.

f So long as they  
feared God, and  
set fourth his  
word, they prof-  
pered.

17 So they strengthened the kingdome  
of Iudah, and made Rehoboam the sonne of  
Solomon mighty, three yeere long: for three  
yere they † walked in the way of Dauid and  
Salomon.

18 ¶ And Rehoboam tooke him Baha-  
lah the daughter of Jerimoth the sonne of  
Dauid to wife, and Abihail the daughter of  
Etiah the sonne of Ishai,

19 Which bare him sonnes, Ienhi, and  
Schemariah, and Zabam.

20 And after her hee tooke Naakah the  
daughter of Absalom which bare him Abi-  
tah, and Arhat, and Ziza, and Shelomith.

21 And Rehoboam loued Naakah the  
daughter of Absalom aboue all his wiues  
and his concubines: for he tooke eightene  
wiues, and threescore concubines, and begat  
eight and twenty sonnes, and threescore  
daughters.

22 And Rehoboam made s Abitah the  
sonne of Naakah the chiefe ruler among  
his brethren: for hee thought to make him  
king.

g Called also  
Abitam, who  
reigned three  
yeere, 1 King.  
15. 2.  
h He gaue him  
selfe to haue ma-  
ny wiues.

23 And he taught him: and dispersed all  
his sonnes throughout all the countreys of  
Judah and Benjamin vnto euery strong citie:  
and he gaue them abundance of vitaille,  
and † desired many wiues.

CHAP. XII.

1 Rehoboam forsaketh the Lord and is punished  
by Shishak. 5 Schemaiah reproveth him. 6 Hee  
humbleth himselfe. 7 God sendeth him succour.  
9 Shishak taketh his treasures. 13 He reigneth  
and death. 16 Abiath his sonne succeedeth him.

¶ And when ¶ Rehoboam had established  
the kingdome and made it strong, hee  
forsooke the Law of the Lord, and † all Is-  
rael with him.

2 Therefore in the first yeere of king Re-  
hoboam, Shishak the king of Egypt came  
vp against Jerusalem ( because they had  
transgressed against the Lord)

3 ¶ Which twelue hundredeth charrets, and

threescore thousand horsemen, and the people  
were without number, that came with him  
from Egypt, euen the Libinins, b Sakkims,  
and the † Ethiopians.

b Which were  
people of Africa  
called the Tra-  
glodites, because  
they dwelt in  
holies.

4 And hee tooke the strong cities which  
were of Iudah, and came vnto Ierusa-  
lem.

¶ Or, blacke  
Morcs.

5 ¶ Then came Schemaiah the Prophet  
to Rehoboam, and to the princes of Iudah,  
that were gathered together in Jerusalem,  
because of Shishak, and sayd vnto them,  
Thus sayeth the Lord, Ye haue forsaken me,  
therefore haue I also left you in the hands  
of Shishak.

c Signifying that  
no calamitie can  
come vnto vs, ex-  
cept we forsake  
God, and that he  
neuer leaueth vs,  
till we haue cast  
him off.

6 Then the princes of Israel, and the  
king humbled themselves, and sayd, The  
Lord is † iust.

d And therefore  
doeth iustly pun-  
ish you for your  
sines.

7 And when the Lord sawe that they  
humbled themselves, the word of the Lord  
came to Schemaiah, saying, They haue  
humbled themselves, therefore I will not  
destroy them, but I will lend them deliue-  
rance shortly, and my wrath shall not † bee  
powred out vpon Jerusalem by the hand of  
Shishak.

† Ebr. drop downe

8 Neuertheless they shall be his seruants:  
so shall they know my † seruice, and the ser-  
uice of the kingdomes of the earth.

e Hee sheweth  
that Gods pun-  
ishments are  
not to destroy  
his vterly, but to  
chastise them, to  
bring them to the  
knowledge of  
themselves, and  
to know how  
much better it is  
to serue God  
then tyrants.

9 ¶ Then Shishak king of Egypt came  
vp against Jerusalem, and tooke the trea-  
sures of the house of the Lord, and the trea-  
sures of the kings house: hee tooke euen all,  
and hee caried away the shields of golde  
\* which Salomon had made.

f Hee sheweth  
that God  
seeketh not the  
death of a sinner,  
but his conuer-  
sion, Ezck. 18. 32.  
and 33. 11.  
1 King. 14. 31.  
g That is, twelue  
yeeres after that  
he had bee no-  
uercome by Shi-  
shak, ver. 2.

10 In stead whereof King Rehoboam  
made shields of brasse, and committed them  
to the hands of the chiefe of the garde, that  
waited at the doore of the kings house.

Chap. 9. 15. 16.

11 And when the king entered into the  
house of the Lord, the gard came and bare  
them, & brought them againe vnto the gard  
chamber.

12 And because he † humbled himselfe, the  
wrath of the Lord turned from him, that he  
would not destroy all together. And also in  
Judah the things prospered.

13 \* So king Rehoboam was strong in  
Jerusalem and reigned: for Rehoboam was  
one and fortie yeere olde, when he began to  
reigne, and reigned s seuentene yeeres in  
Jerusalem, the citie which the Lord had cho-  
sen out of all the tribes of Israel to put his  
Name there. And his mothers name was  
Naamah an Ammonitisse.

14 And hee did euill: for he prepared not  
his heart to seeke the Lord.

15 The acts also of Rehoboam first and  
last, are they not written in the † booke of  
Schemaiah the Prophet, & Addo the Seer,  
in rehearsing the genealogie? and there was  
warre alway betwene Rehoboam and Je-  
roboam.

† Ebr. sayings.

16 And Rehoboam slept with his fa-  
thers, and was buried in the citie of Da-  
uid, and ¶ Abiath his sonne reigned in his  
stead.

¶ Or, Abijah.

CHAP. XIII.

1 Abijah maketh warre against Ieroboam. 4  
He sheweth the occasion. 12 Hee trusteth in the  
Lord, and ouercometh Ieroboam. 21 Of his  
wiues and children.

¶ Or, when the  
Lord had establi-  
shed Rehoboams  
kingdome.

a For such is the  
incōstancie of the  
people, y for the  
most part they fo-  
low the vices of  
their gouernours,



a He meaneth Judah and Benjamin. b Or, Maacha. c Called also Abshalom, for Abshalom was her grandchild. d Which was one of the teeps of mount Ephraim. e And therefore whofoever doth vsurp it, or take it from that stocke, tranfgreth the ordinance of the Lord: thus like an hypocrite he allegeth the word of God for his advantage. f That is, perpetual, because the thing which is falsed, is preferred from corruption: he meaneth also that it was made solemnely, and confirmed by offering of sacrifices, whereas they vsed fait, according as was ordained, Num. 18. 19.

g This word in the Chaldee tongue, is Racha, which our Saviour vsith, Math. 5. 22. h Meaning in heart & courage. i Or, faint heard. k As it was appointed in the law, Exod. 29. 39. l Because their cause was good and approved by the Lord, they doubted not of the successe and victorie. m Contemning the good counsell which came of the Spirit of God, he thought to have overcome by deceit.

1 In the eighteenth yeere of king Jeroboam, began Abiah to reigne over Judah.

2 Hee reigned thre yeere in Ierusalem: (his mothers name also was Pichajah the daughter of Ariel of Sibra) and there was warre betwene Abiah and Jeroboam.

3 And Abiah set the battell in aray with the army of valliant men of warre, euen foure hundred thousand chosen men. Jeroboam also set the battell in aray against him with eight hundred thousand chosen men, which were strong and valliant.

4 And Abiah stood by vpon mount Zemarain, which is in mount Ephraim, said, O Jeroboam, and all Israel, heere you me,

5 Ought you not to know that the Lord God of Israel hath giuen the kingdom ouer Israel to David for euer, euen to him and to his sonnes by a covenant of salt?

6 And Jeroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath rebelled against his lord:

7 And there are gathered to him saine men & wicked, & made themselves strong against Rehoboam the sonne of Salomon: for Rehoboam was but a child, and tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and yett be a great multitude, and the golden calves are with you which Jeroboam made you for gods.

9 Waite ye not dinen away the Priests of the Lord, the sonnes of Aaron and the Leuites, and haue made you priestes like the people of other countreys: whofoever cometh to consecrate with a yong bullocke and seuen rammes, the same may be a priest of them that are no gods.

10 But wee belong vnto the Lord our God, and haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euery morning and euery euening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candlesticke of golde with the lampes thereof, to burne euery euening: for wee keepe the watch of the Lord our God: but yett haue forsaken him.

12 And behold, this God is with vs as a captaine, and his Priests with the sounding trumpets, to crye an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for yett shall not prosper.

13 But Jeroboam caused an ambushment to compasse, and come behind them, when they were before Judah, and the ambushment behind them.

14 Then Judah looked, and behold, the battell was before and behind them, and they cried vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Judah gaue a shout: and euen as the men of Judah shouted, God smote Jeroboam and also Israel before Abiah and Judah.

16 And y children of Israel fled before Judah, & God deliuered them into their hand.

17 And Abiah this people slew a great slaughter of them, so that there fell downe wounded of Israel five hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Judah preuailed, because they stayed vpon the Lord God of their fathers.

19 And Abiah pursued after Jeroboam, and tooke cities from him, euen Beth el, and the villages thereof, and Ieshanah with her villages, and Ephron with her villages.

20 And Jeroboam recontried to strength againe in the dayes of Abiah, but the Lord plagued him, and he died.

21 So Abiah waged mightie, and married foureteen wines, and begate two and twentie sonnes, and sirteene daughters.

22 The rest of the acts of Abiah, and his maners and his sayings are writen in the storie of the Prophet Ido.

CHAP. XIII.

3 Afa destroyed idolatrie, and commanded his people to serue the true God. 11 He prayeth vnto God when he should goe to fight. 12 Hee obtai- neth the victorie.

1 So Abiah slept with his fathers, & they buried him in the citie of Dauid, and Afa his sonne reigned in his steade: in whose dayes the land was quiet ten yeere.

2 And Afa did that was good and right in the eyes of the Lord his God.

3 For hee tooke away the altars of the strange gods & the hie places, & brake downe the images, and cut downe the groones,

4 And commanded Judah to seeke the Lord God of their fathers, and to doe according to the Law and the commandment.

5 And hee tooke away out of all the cities of Judah the hie places, & the images: therefoe the kingdome was quiet before him.

6 Hee built also strong cities in Judah, because the land was in rest, and hee had no warre in those yeeres: for the Lord had giuen him rest.

7 Therefore hee said to Judah, Let vs build these cities and make walles about and towres, gates, and barres, whiles the land is before vs: because wee haue sought the Lord our God, we haue sought him, and hee hath giuen vs rest on euery side: so they built and prospered.

8 And Afa had an armie of Judah that bare shields & speares, three hundred thousand, and of Benjamin that bare shields and drew bowes, two hundred & fourescore thousand: all these were valliant men.

9 And there came out against them Zerah of Ethiopia with an host of ten hundred thousand, and three hundred charrets, and came vnto Marehab.

10 Then Afa went out before him, and they set the battell in aray in the valley of Zephathah beside Marehab.

11 And Afa cried vnto the Lord his God,

|| Or gaue him the ouerthrow.

n He sheweth that the slay of all kingdomes and assurance of victories depend vpon our trust and confidence in the Lord. \* Ebr. daughters.

1. King. 15. 8.

a Which were planted contrarie to the Law, Deut. 16. 21.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatry, and aduancing true Religion, c Whiles wee haue the full governem. thereof.

d The king of Ethiopia or Egypt, e Which was a citie in Iudah, Iosh. 15. 44. where Michajah the Prophet was borne.



2. Sam 14. 6. **¶** Or, against many without power. **f** Thus the children of God neither trust in their owne power or policie; neither feare the strength and subtiltie of their enemies, but consider the cause, & see whether their enterprises tend to Gods glory, and thereupon assure themselves of the victory by him, which is onely almighty, and can turne al flesh into dust w the breath of his mouth, **g** The Lord had stricken them with feare.

and said, Lord, \* it is nothing with thee to helpe **¶** with many, or with no power: helpe vs, **¶** Lord our God: for wee rest on thee, and in thy Name are wee come against this multitude: **¶** Lord, thou art our God, let not man preuaile against thee.

12 **¶** So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord, and before his hoste: and they caried away a mightie great spoyle.

14 And they smote all the cities round about Gerar: for the **s** feare of the Lord came vpon them, and they spoiled all the cite, for there was exceeding much spoyle in them.

15 **¶** Pea, and they smote the tents of cattel, and caried away plentie of sheepe and camels, and returned to Jerusalem.

#### CHAP. XV.

1 The exhortation of Azariah, 2 Asa purgeth his country of idolatry. 11 He sacrificeth with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatry.

**T**hen the Spirit of God came vpon **a** Azariah the sonne of **b** Obed.

2 And he went out to meete Asa, and said vnto him, **¶** Asa, and all Judah and Benjamin, heare yee me. The Lord is with you, while ye be with him: and if yee seeke him, he will be found of you, but if yee forsake him, he will forsake you.

3 Now for a long season Israel hath bene without the **b** true God, and without **¶** Priests to teach, and without Law.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he **c** was found of them.

5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all aduersitie.

7 We ye therefore, and let not your hands be weak: for your **d** worke shall haue a reward.

8 And when Asa heard these words, and the prophetic of **¶** Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the land of Judah, and Benjamin, & out of the cities which hee had taken of mount Ephraim, and hee renued the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Judah & Benjamin, & the strangers w them out of Ephraim, and Manasse, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was w him.

10 So they assembled to Jerusalem in the **e** thid moneth, in the thirteenth yeere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the **f** spoyle, which they had brought, euen ten thousand bullockes, and ten thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And **¶** whosoever will not seeke the Lord God of Israel, shall bee blame, whether he were small or great, man or woman.

14 And they swaue vnto the Lord with a lowde voyce, and with shouting and with trumpets, and with cymbals.

15 And all Judah reioyced at the oath: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, and hee was **h** found of them. And the Lord gaue them rest round about.

16 **¶** And king Asa depol'd **¶** Maachah his mother from her regencie, because shee had made an idole in a groue: and Asa brake downe her idole and stamped it, and burnt it at the brooke Kidon.

17 But the hie places were not **¶** taken away out of **¶** Israel: yet the heart of Asa was **¶** perfect all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that hee had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fixe and thirtieth yeere of the reigne of Asa.

Law. **k** Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. **l** Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel sometime taken for Judah, because Judah was his chiefe people. **m** In respect of his predecessors.

#### CHAP. XVI.

1 Asa for feare of Baasha king of ffrail, maketh a couenant with Benhadad king of Aram. 7 He is reproued by the Prophet, 10 Whom he putteth in prison. 12 Hee putteth his trust in the Physicians, 13 His death.

**I**n the fixe and thirtieth yeere of the reigne of Asa came **¶** Baasha king of Israel by against Judah, and built **¶** Ramah to let none passe out or goe in to Asa king of Judah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the kings house, and sent to Benhadad king of Aram that dwelt at **¶** Damascus, saying,

3 There is a couenant betweene me and thee, and betweene my father, and thy father: behold, I haue sene thee siluer and gold: come, **¶** brake thy league with Baasha king of Israel, that he may depart from mee.

4 And Benhadad hearkned vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Iion, and Dan, and Belmain, and all the stoz cities of Naphtali.

5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.

6 Then Asa the king tooke all Judah, and caried away the stones of Ramah, and

**f** Which they had taken of the Ethiopians.

**g** These were the words of their couenant, which commanded all idolaters to be put to death according to the Law of God, Deut. 13 5, 9, 15. **h** So long as they serued him aright, so long did hee preferre and prosper them

1. King. 15. 13. **i** Or, grandmother: and herein he shewed that he lacked zeale: for he ought to haue died both by the Couenant, as verse 13. and by the Law of God: but he gaue place to foolish pite, and would also seeme after a sort to satisfie the

Law. **k** Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the superstition of the people, that all were not taken away. **l** Because that God was called the God of Israel by reason of his promise to Iaakob: therefore Israel sometime taken for Judah, because Judah was his chiefe people. **m** In respect of his predecessors.

**a** Who reigned after Nadab the sonne of Ierohoam.

1. King. 15. 17. **b** He fortified it with walles and ditches: it was a cite in Benjamin neere to Gibcon, **¶** Or, Damashek.

**c** He thought to repulse his aduersarie by an vnlawfull meanes, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make themselves most strong.

**a** Who was called Obed as his father was, ver. 8. **b** For the space of twelue yeeres vnder Rehoboam, and three yeeres vnder Abiath, religion was neglected, and idolatrye planted. **c** He sheweth that notwithstanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as hee deliuered his s<sup>r</sup> Zerach king of the Ethiopians, Chap. 14. 9, 12. and out of all other dangers, when they called vpon the Lord. **d** Your confidence and trust in God shall not be frustrate.

**e** Called Shivan, containing part of May, and part of Iune.



and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Bethpaz.

7 And at that same time Hanani the Seer came to Afa king of Judah, and said unto him, Because thou hast relied upon the King of Aram, and not relied in y<sup>e</sup> Lord thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 The Ethiopians and the Lubims, were they not a great hoste with charrets and holmeu, exceeding many? yet because thou diddest rest upon the Lord, hee deliuered them into thine hand.

9 For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfect heart toward him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Afa was wroth with the Seer, and put him into a prison: for hee was a displeasur with him, because of this thing. And Afa oppressed certaine of the people at the same time.

11 And behold, the acts of Afa first and last, hee, they are written in the booke of the Kings of Iudah and Israel.

12 And Afa in the nine and thirtieth yeere of his reigne was diseased in his feet, and his disease was extreme: yet hee sought not the Lord in his disease, but to the Physicians.

13 So Afa slept with his fathers, and dyed in the one and fortieth yeere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for himselfe in the cite of Dauid, and layd him in the bed, which they had filled with sweete odours, and diuers kindes of spices, made by the arte of the Apothecary: and they burnt odours for him with an exceeding great fire.

And hee was the chiefe cause of all our diseases, and after vs the helpe of the Physician, as a meane by whome God worketh.

CHAP. XVII.

5 Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 Hee aboliseth idolatrie, 7 and causeth the people to be taught. Hee receiueth tribute of strangers. 13 His manitions, and men of warre.

And Iehoshaphat his soune reigned in his stead, and picauiled against Israel.

2 And hee put garlions in all the strong cities of Iudah, and set bands in the land of Iudah, and in the cities of Ephraim, which Afa his father had taken.

3 And the Lord was with Iehoshaphat, because he walked in the first wayes of his father Dauid, and sought not Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the trade of Israel.

5 Therefore the Lord stablished the kingdom in his hand, and all Iudah brought presents to Iehoshaphat, so that hee had of riches and honour in abundance.

6 And hee lifted up his heart vnto the wayes of the Lord, and hee tooke away

moreouer the high places and the groues out of Iudah.

7 And in the third yeere of his reigne he sent his princes, Ben-hai and Obadiah, and Zechariah, and Methaneel, and Ghitchatab, that they should teach in the cities of Iudah,

8 And with them Leuites, SHEMAIAH, and Methaniah, and Zebadiah, and Afahel, and Sheiramoth, and Iehonathan, and Adoniah, & Tobiah, and Tob-odoniah, Leuites, and with them Elshama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord set vpon all the kingdoms of the lauds that were round about Iudah, and they fought not against Iehoshaphat.

11 And some of the Philistines brought Iehoshaphat gifts, and tribute silver, & the Arabians brought him flockes, seven thousand and seven hundred rammes, and seven thousand and seven hundred hee goats.

12 So Iehoshaphat prospered and grew by on him: and hee built in Iudah palaces and cities of stone.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the numbers of them after the house of their fathers. In Iudah were captaiues of thousandes, Adnah the captaine, and with him of valiant men three hundred thousand.

15 And he had his hande Iehoshaphat a captaine, and with him two hundred and fourescore thousand.

16 And at his hand Amasai the son of Zichri, which willingly offered himselfe vnto the Lord, and with him two hundred thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed men with bow and shield two hundred thousand.

18 And at his hand Iehozabab, and with him an hundred and fourescore thousand armed to the warre.

19 These waited on the King, besides those which the King put in the strong cities throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh assuise with Ahab. 10 Foure hundred Prophets counsell Ahab to go to warre 16 Michasah is against them. 23 Zidkiah smueth him. 25 The King putteth him in prison. 29 The effect of his prophesie.

And Iehoshaphat had riches and honour in abundance, but hee was toynd in assuise with Ahab.

2 And after certaine yeeres hee went downe to Ahab to Samacia: & Ahab slew sheepe & oren for him in great number, and for the people that he had with him, and entred him to go by vnto Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat King of Iudah, Wilt thou goe with mee to Ramoth Gilead? And hee answered him, I am as thou art, and my people

d He knew it was in vaine to professe religion except such were appointed, which could instruct the people in the same, and had authority to fur away all idolatry.

e Thus God prospereth all such that with a pure heart seeke his glory, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

f Esh in his hand.

g Or, next to him.

f Meaning, which was a Nazarite, Num. 6.

g That is, they were as his ordinary guard.

10r, Prophet. Chap. 14. 9.

2. Macca 9. 5. and 13. 22.

1 Ebr. prison house.

d Thus in stead of turning to God by repentance, hee disdaind the admonition of the Prophet, and punished him as the wicked do when they bee told of their faults.

10r, gomme, or swollen.

1. King. 15. 23.

10r, to the top of his head.

e God plagued his rebellion, and hereby declareth that it is nothing to begin well except we so continue to the end, that is, zealous of Gods glory, & put our whole trust in him. f Hee sheweth that it is in vaine to seeke to the Physicians, except first wee seeke to God to purge our finnes, which are the chiefe cause of all our diseases, and after vs the helpe of the Physician, as a meane by whome God worketh.

a That is, his vertues: meaning, before hee had committed with Bath-sheba and against Vriah. b Sought not helpe at strange gods. c Ebr. worke.

c He gaue himselfe wholly to serue the Lord.

1. King. 22. 5.

a For Ioram Iehoshaphats son married Ahabs daughter.

b That is, the third yeere,

c To recover it out of the hand of the Syrians.



people as thy people, and we will ioyne with thee in the warre.

4 And Jehoshaphat said vnto the king of Israel, Ake counsell, I pray thee, at the word of the Lord this day.

5 Therefore the king of Israel gathered of Prophets foure hundred men, and sayd vnto them, Shall wee goe to Ramoth Gilead to battell, or shall I cease? And they said, Goe vp: for God shall deliuer it into the kings hand.

6 But Jehoshaphat said, Is there here neuer a Prophet more of the Lord that wee might inquire of him?

7 And the king of Israel sayd vnto Jehoshaphat, There is yet one man, by whom we may alke counsell of the Lord, but I hate him: for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imia. Then Jehoshaphat said, Let not the king say so.

8 And the king of Israel called an Euenuch, and sayd, Call quickly Michaiah the sonne of Imia.

9 And the king of Israel, and Jehoshaphat king of Iudah late either of them on his thronc clothed in their apparel: they late euen in the threshing floore at the entering in of the gate of Samaria: and all the prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him a home of yron, and sayd, Thus sayth the Lord, Alth these halt thou putt the Aramites, vntill thou hast consumed them.

11 And all the prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the king.

12 And the messenger that went to call Michaiah, spake to him, saying, Behold, the wordes of the Prophets declare good to the king with one accord: let thy word therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God sayth, that will I speake.

14 So hee came to the King, and the King said vnto him, Michaiah, shall wee goe to Ramoth Gilead to battell, or shall I leaue off? And hee said, Soe see vp, and prosper, and they shal be deliuered into your hand.

15 And the king said vnto him, How oft hal I charge thee, that thou tell me nothing but truth in the Name of the Lord?

16 Then hee said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord sayd, These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel sayd to Jehoshaphat, Did I not tell thee, that hee would not prophesie good vnto me, but euill?

18 Againe hee said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his thronc, and all the hoste of heauen standing at his right hand, and at his left.

19 And the Lord sayd, Who shall persuade Ahab king of Israel, that hee may

goe by and fall at Ramoth Gilead? And one spake and said thus, and another sayd that.

20 Then there came forth a spirit, and stood before the Lord, and sayd, I will persuade him. And the Lord sayd vnto him, Wherein?

21 And hee said, I will goe out, and bee a false spirit in the mouth of all his prophets. And hee said, Thou shalt persuade, and shalt also preuaile: goe forth and do so.

22 Now therefore behold, the Lord hath put a false spirit in the mouth of these thy prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheeke, and sayd, By what way went the spirit of the Lord from mee, to speake with thee?

24 And Michaiah sayd, Behold, thou shalt see that day, when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and carry him to Amn the gouernour of the citie, and to Ioash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by mee. And hee sayd, Beare, all ye people.

28 So the king of Israel, and Jehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel said vnto Jehoshaphat, I will change my selfe, and enter into the battell: but put thou on thine apparel. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commanded the captaines of the charrets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charrets saw Jehoshaphat, they sayd, It is the king of Israel: and they compassed about him to fight. But Jehoshaphat cryed, and the Lord helpe him, and moued them to depart from him.

32 For when the captaines of the charrets saw that he was not the king of Israel, they turned backe from him.

33 Then a certain man drew a bowe mightily, and smote the king of Israel betwene the toynts of his brigandine: therefore hee sayd to his charctman, Turne thine hand, and carry mee out of the hoste: for I am hurt.

34 And the battell increased that day: and the king of Israel stood still in his charret against the Aramites vntill euen, and died at the time of the Sunne going downe.

CHAP. XIX.

4 After Jehoshaphat was rebuked by the Prophet, hee called againe the people to the honoring of the Lord. 5 He appointeth Judges and ministers, 9 And exhorteth them to feare God.

And

d Heare the aduice of some prophet, to know whether it be Gods will.

e Which were the Prophets of Bial, signifying that the wicked esteeme of none but flatterers and such as will beare with their inordinate affections.

f Yet the true ministers of God ought not to cease to doe their dutie, though the wicked Magistrates cannot abide them to speake the truth.

g Meaning, that he ought not to refuse to beare any that was of God.

h That is, in their maiestic and royall apperell.

i Read 1. King. 22. 11.

k Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in least estimation durst not gaine say it.

l Hee spake this, by derision of the false prophets, as the king well perceived.

m Hee prophesied how the people should be dispersed, and Ahab slaine.

n Meaning, his Angels.

o Or, deceiue.

o That is, the Lord.

p To them that will not beleue the truth, God sendeth strong delusion, that they should beleeue lies, 2. Thef. 2. 10.

q By this craftie his ambition and hypocrisie was discovered: thus the hypocrites boast of the spirit which they haue not, and declare their malice against them, in whom the true spirit is.

r Keepe him strictly in prison, and let him feelle hunger & thirst, ||Or, Michaiah.

s Thus the wicked thinke by their owne subtilty to escape Gods iudgements, which hee threatmeth by his word.

t Hee cryed to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercy for the same.

u Hee stumbled by his hurt that hisouldiers might fight more courageously,



# *Ebr. in pesce.*  
 a He declareth that the wrath and iudgement of God is curd al such that support the wicked, and rather then not indced that they are enemies to all such as hate the Lord.

# *Ebr. wrab from the Lord.*

b Hee visited all his countrey, and brought his people from idoliatory to the knowledge of the true God.

c Both to preferre you, if you doe iustly, or to punish you, if you doe the contrary.

d He wil declare by the sharpnesse of the punishment, that he hateth all iniquitie.

*Deut. 10. 17. iob. 34. 19. ebr. 10. 34 rom. 2. 11. gal. 2. 6. ephes. 6. 9. col. 3. 25. 1. pet. 1. 17.*

e The Priests and Leuites which should iudge matters according to the word of the Lord.

f That is, to try whether the murder was done at vnwares, or els on set purpose.

*Numb. 35. 11. Deut. 4. 41.*

g Meaning, that God would punish them most sharply, if they would not execute iustice right.

h Shalbe chiefe ouerscer of the publike affaires of the Realme.

i They shall haue the handling of inferiour causes.

k God will assist them that do iustice.

And Iehoshaphat the King of Iudah returned & safe to his house in Ierusalem.  
 2 And Jehu the sonne of Hanani the Seer went out to meete him, & said to king Iehoshaphat, *¶* Wouldest thou helpe the wicked and loue them that hate the Lord? therefore for this thing the wrath of the Lord is vpon thee.

3 Neuertheless, good things are found in thee, because thou hast taken away the grones out of the land, and hast prepared thine heart to seeke God.

4 So Iehoshaphat dwelt at Ierusalem, and returned and went b thorow the people from Beer Sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set Iudges in the land thorowout all the strong cities of Iudah, citie by citie,

6 And sayde to the Iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and he will be c with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heed, and doe it: for there is no d iniquitie with the Lord our God, neither \* respect of persons, nor reccyding of reward,

8 Bozouer, in Ierusalem did Iehoshaphat set of the Leuites, and of the Priestes, and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they e returned to Ierusalem.

9 And hee charged them, saying, Thus shall ye do in the feare of the Lord faithfully, and with a perfit heart.

10 And in euery cause that shall come to youe of four brethren that dwell in their cities, betwene blood and blood, betwene lawe and receyt, statutes and iudgements, ye shall iudge them, and admonish them that they trespass not against the Lord, that s wrath come not vpon you and vpon your brethren. Thus shall yee doe and trespass not.

11 And beholde, Amariah the Priest shall bee the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shal be for all the b kings affaires, and the Leuites shal be officers i before you. Be of courage, and doe it, and the Lord shal be with the \* good.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marvelous victory that the Lorde gaue him against his enemies. 30 His reigne and actes.

After this also came the children of Moab and the children of Ammon, & with them of the a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude. 3 Then there came that tolde Iehoshaphat, saying, There cometh a great multitude of the a Amalekites, but as may appere by the tenth verse, that they were the Idumans of mount Seir.

ende against thee from beyond the b Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is Egipt.

3 And Iehoshaphat feared, and let himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came euery one out of all the cities of Iudah to enquire of the Lord.

5 And Iehoshaphat stood in the congregation of Iudah and Ierusalem in the house of the Lord before the new court,

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on all the Kingdomes of the heathen: and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou, our God, call out the inhabitants of this land before thy people Israel, and gaucst it to the seed of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 \* If euill come vpon vs, as the e sword of iudgement, or pestilence, or famine, wee will stand before thy house, and in thy presence, (for thy Name f is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the Land of Egypt: but they turned aside from them, and destroyed them not.

11 Behold, I say, they reward vs, in coming to cast vs out of thine inhabitanee which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that cometh against vs, neither do we know what to do: but our eyes e are toward thee.

13 And all Iudah stood b before the Lord with their young ones, their wives, and their children.

14 And Jahaziel the sonne of Zechariah the sonne of Benatah, the sonne of Ietel, the sonne of Gattatanah, a Leuite of the sonnes of Asaph was there, vpon whome came the Spirit of the Lord, in the mids of the Congregation.

15 And he sayd, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, feare you not, neither be afraid for this great multitude: for the \* battell is not yours, but Gods.

16 To morrow goe yee downe against them: beholde, they come by by the cleft of Seir, and yee shall finde them at the end of the brooke before the wilderness of Ieruel.

17 Ye shal not need to fight in this battell: stand still, moue not, and behold the falluation of the Lord toward you: O Iudah and Ierusalem, feare ye not, neither bee afraid: to morrow go out against them, and the Lord will be with you,

b Called the dead sea, where God destroyed the five cities for sinne.

c This declareth what the feare of the godly is, which is as a prick to stirre them to prayer and to depend on the Lorde, whereas it moueth the wicked either to seeke out worldly means and policies, or els to fall into despaire,

d He groundeth his prayer vpon Gods power, whereby he is able to helpe, & also on his mercy,

which he wil continue toward his, so far as much as he hath once chosen them, and begunne to shew his graces toward them.

*1. King 8. 37. chap. 6. 28.*

e Meaning, war,

which cometh by Gods iust iudgements for our finnes.

f That is, it is here called vpon and thou declarest thy presence and fauour.

*Deut. 29. 28. 13. 1.*

g We only put our trust in thee, and wait for our deliuerance from heauen,

h That is, before the Arke of the covenant.

i Which was moued by the Spirit of God to prophesie.

k They fight against God and not against you: therefore he will fight for you.

*Exod 14. 13, 14.*

|| Or, deliuerance.



1 Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliuerance promised.

18 ¶ Then Jehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites, and of the children of the Gerahtes stood vp to praise the Lord God of Israel with a lowd voice on high.

20 And when they arose early in the morning, they went forth to the wilderness of Tekoa: and as they departed, Jehoshaphat stood and sayd, Heare ye mee. O Iudah, and yee inhabitants of Ierusalem: put your trust in the Lord your God, and yee shall be assured: beleue his Prophets, and ye shall prosper.

21 And when hee had consulted with the people, and appointed singers vnto the Lord, and them that should praise him that is in the beautifull Sanctuary, in going forth before the men of armes, and sayng, Praise ye the Lord, for his mercylastend for euer,

22 And when they began to shout and to praise, the Lord layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon, & Moab rose against the inhabitants of mount Seir, to slay and to destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

24 And when Iudah came toward Mizpah in the wilderness, they looked vnto the multitude: and behold, the carriages were fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance, and also of bodies laden with precious iuwels, which they tooke for themselves, till they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they assembled themselves in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then every man of Iudah and Ierusalem returned with Jehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lord had made them to reioyce ouer their enemies.

28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdome of Jehoshaphat was quiet, and his God gaue him rest euery day.

31 ¶ And Jehoshaphat reigned ouer Iudah, and was fine and thirtie yeere olde when he began to reigne: and reigned fine and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the high places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the acts of Jehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which is mentioned in the booke of the Kings of Israel.

35 ¶ Yet after this did Jehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to do euill.

36 And hee toynd with him to make ships to goe to Tarshish: and they made the ships in Ezion Gaber.

37 Then Eliezer the son of Dodanah of Marekiah prophesied against Jehoshaphat, saying, Because thou hast toynd thy selfe with Ahaziah, the Lord hath broken thy works: and the ships were broken, that they were not able to goe to Tarshish.

excused? 1.King. 16.1. 1.King. 12.48,49. u not haue his to ioyne in societie with idolaters and

CHAP. XXI.

1 Iehoshaphat deeth. 3 Jehoram succedeth him, 4 which killeth his brethren. 6 Hee was brought to idolatry. 11 and seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable end.

Jehoshaphat then slept with his fathers, and was buried with his fathers in the citie of Dauid: and Jehozam his sonne reigned in his stead.

2 And he had brethren the sonnes of Jehoshaphat, Azariah, and Jehiel, and Sechariah, and Azariah, and Bichael, and Shephatiah. All these were the sonnes of Jehoshaphat king of Israel.

3 And their father gaue them great gifts of silver and of gold, and of precious things, with strong cities in Iudah, but the kingdome gaue hee to Jehozam: for hee was the eldest.

4 And Jehozam rose vp vpon the kingdome of his father, & made himselfe strong, and slew all his brethren with the sword, and also of the princes of Israel.

5 Jehozam was two and thirtie yeere old, when he began to reigne, and hee reigned eight yeere in Ierusalem.

6 And hee walked in the way of the Kings of Israel, as the house of Ahab had done: for hee had the daughter of Ahab to a wife, and hee wrought euill in the eyes of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the covenant that he had made with Dauid, and because he had promised to giue a light to Iuin, and to his sonnes for euer.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.

9 And Jehozam went south with his princes, and all his chariots with him: and he rose

f Meaning, in his vertues and those wayes wherein he followed God. t If the great care and diligence of this good King was not able viterly to abolish all superstition and idolatry out of this people, but that they would still receive their filth and idolatry, how much lesse are they able to reforme euill, which either haue little zeale, or not such as he had: though herein he was not to be Thus God would wicked men.

a Reade chap. 15.17. how by Israel is meant Iudah.

2.King. 8. 16. b Because the wicked liue euer in feare, and also are ambitious, they become cruel, and spare not to murder them, whom by nature they ought most to cherish and defend.

c Meaning, of Iudah and Benjamin.

d So that we see how it cannot be that we should ioyne with the wicked & serue God.

2.Sam. 7. 12, 16. 1.Kin. 2.4 & 9.5.

2.King. 8.19. chap. 6. 16.

m Giue credit to their words and doctrine.

n This was a Psalm of thanksgiving which they vsed commonly to sing when they praised the Lord for his benefits, and was made by David, Psal. 136.

o Meaning, which dwelt in mount Seir.

p Thus the Lord according to Iehoshaphats prayer declared his power, when he deliuered his, by causing their enemies to kill one another.

q To giue thanks to the Lord for the victory, and therefore the valley was called Berachah, that is, blessing, or thanksgiving, which was also called the valley of Iehoshaphat, Joel 3.2, 12. because the Lord iudged the enemies according to Iehoshaphats prayer.

r He declareth hereby, that the works of God bring euer comfort or deliuerance or destruction to his enemies.

1.King. 22.42.



rose by by night, and smote Edom, which had compassed him in, and the captivates of the charots.

10 But Edom rebelled from under the hand of Judah unto this day. Then did Libnah rebell at the same time from under his hand, because hee had forsaken the Lord God of his fathers.

11 Moreover, he made his places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 And there came a writing to him from Elishah the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the wayes of Jehoshaphat thy father, nor in the wayes of Asa King of Judah,

13 But hast walked in the way of the Kings of Israel, and hast made Judah and the inhabitants of Jerusalem to goe a whooring, as the house of Ahab went a whooring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, untill thy bowels fall out for the disease, day by day.

16 So the Lord stirred up against Jehoram the spirit of the Philistines, and the Arabians that were behide the Ethiopians.

17 And they came by into Judah, and brake into it, and caried away all the substance that was found in the Kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save Jehoahaz, the youngest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in proccesse of time, euen after the ende of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Jerusalem eight yeere, and lined without being desired: yet they buried him in the citie of David, but not among the sepulchres of the Kings.

CHAP. XXII.

1 Ahaziah reigneth after Jehoram. 9 Jehu King of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioaib escapeth.

1 And the inhabitants of Jerusalem made Ahaziah his youngest sonne King in his stead: for the armie that came with the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Jehoram King of Judah reigned.

2 Two and fourtie yeere old was Ahaziah when he began to reigne, & he reigned one yeere in Jerusalem: and his mothers name was Athaliah the daughter of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Therefore hee did euill in the sight of the Lord, like the house of Ahab: for they were his counsellors after the death of his father, to his destruction.

5 And hee walked after their counsel, and went with Jehoram the sonne of Ahab King of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Jehoram.

6 And hee returned to be healed in Jezreel, because of the wounds wherewith they had wounded him at Ramah, when hee fought with Hazael King of Aram. Now Azariah the sonne of Jehoram King of Judah went downe to see Jehoram the sonne of Ahab at Jezreel, because hee was diseased.

7 And the destruction of Ahaziah came of God in that hee went to Jezreel: for when he was come, hee went forth with Jehoram against Jehu the sonne of Nimshi, whome the Lord had appointed to destroy the house of Ahab.

8 Therefore when Jehu executed iudgement upon the house of Ahab, and found the princes of Judah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And hee sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Jehu, and slew him, and buried him, because, sayd they, hee is the sonne of Jehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and destroyed all the Kings seede of the house of Judah.

11 But Jehoshabeah the daughter of the King, tooke Joash the sonne of Ahaziah, and haled him from among the Kings sonnes, that should bee slaine, and put him and his nurse in the bed chamber: so Jehoshabeah the daughter of King Jehoram the wife of Jehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so shee slew him not.

12 And hee was with them hidde in the house of God six yeeres, whiles Athaliah reigned ouer the land.

CHAP. XXIII.

1 Ioaib the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

1 And in the seventh yeere Jehoiada Awarde holde, and tooke the captaines of hundredths, to wit, Azariah the sonne of Jehoram, and Ishmael the sonne of Jehohanan, and Azariah the sonne of Obed, and Baasiah the sonne of Adajah, and Elishaphat the sonne of Zibhi in couenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief fathers of Israel: and they came to Jerusalem.

3 And all the Congregation made a couenant with the King in the house of God:

e Heweth that it must needs follow that the rulers are such as their counsellors be, & that there cannot be a good King, that suffere wicked counsellors. f Hereby wee see how nothing can come to any, but by Gods providence and as he hath appointed, and therefore hee causeth a means to serue to his will.

2. King. 9. 7. For, took vengeance. g This was the iust plague of God, because he ioynd bin selfe with Gods enemies: yet God to declare the worthinesse of Jehoshaphat his grandfather, moued them to giue him the honour of buriall.

2. Kings. 11. 1. h To the intent that there should be none to make title to the crowne, and so she might vsurpe the government. i Meaning in the chamber where the Priests & Levites slept, which kept their courses weekly in the Temple. k To wit, of Iudah.

2. King. 11. 4. a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Benjamin: reade why they are called Israel. Chap. 15. 17.

e Reade 2. King. 8. 22. f Meaning idolatric, because that the idolater breaketh promise with God, as doeth the adulteresse to her husband. g Some thinke that this was Elishah, so called, because he had the Spirit in abundance, as had Elishah. h Wee see this example dayly practised vpon them that fall away from God, and become idolaters and murderers of their brethren. i There were other Arabians in Africa Southward toward Egypt. k Called also Ahaziah, as Chap. 22. 1. or Azariah verse. 6 following l That is, as some write, he was not regarded, but deposed for his wickednes and idolatry: so that his sonne reigned 22. yeere (his father yet-living) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22. 2.

2. King. 3. 24. a Meaning the Philistines. b Reade Chap. 21. 20. c That is, after the death of his father. d She was Ahabs daughter, who was the sonne of Omri.



2.Sam.7.12,16.  
1.King.2.4.  
chap.21.7.

and hee said vnto them, Behold, the Kings  
sonne must reigne, \*as the Lord hath said  
of the sonnes of Dauid.

4 This is it that ye shall doe, The thied  
part of you that come on the Sabbath of the  
Priests, and the Leuites, shall be porters of  
the doores,

5 And another third part toward the  
Kings house, and another third part at \* the  
gate of the foundation, and all the people  
shalbe in the courts of the house of the Lord.

6 But let none come into the house of the  
Lord saue the Priests, and the Leuites that  
minister: they shall goe in, for they are hoie:  
but all the people shal keepe the watch of the  
Lord.

7 And the Leuites shall compass the  
King round about, and every man with his  
weapon in his hand, and he that entred<sup>d</sup> in  
to the house shall be slaine, and be you with  
the King, when hee cometh in, and when  
he goeth out.

8 So the Leuites and all Iudah did  
according to all things that Jehoiada the  
Priest had commaunded, and tooke every  
man his men that came on the Sabbath,  
with them that went out on the Sabbath:  
for Jehoiada the Priest did not discharge  
the courses.

9 And Jehoiada the Priest deliuered to  
the captaines of hundredths, speares, and  
shields, and bucklers which had bene King  
Dauids, and were in the house of God.

10 And hee caused all the people to stand  
(every man with his weapon in his hand)  
from the right side of the house, to the left  
side of the house by the Altar and by the  
house round about the King.

11 Then they brought out the Kings son,  
and put vpon him the crowne, and gaue him  
the testimonie, and made him King. And  
Jehoiada and his sonnes anoynted him, and  
said, God saue the King.

12 But when Athaliah heard the noyse  
of the people running and praising the king,  
shee came to the people into the house of  
the Lord.

13 And when she looked, behold, the king  
stood by his pillar at the entering in, and the  
princes and the trumpets by the King, and  
all the people of the land reioyced, and blew  
the trumpets, and the singers were with in-  
struments of musicks, and they that could  
sing praise: then Athaliah rent her clothes,  
and said, Treason, treason.

14 Then Jehoiada the Priest brought  
out the captaines of hundredths that were  
gouernours of the host, and said vnto them,  
Hane her forth of the ranges, and hee that  
followeth her, let him die by the sword: for  
the Priest had said, Slay her not in the  
house of the Lord.

15 So they laide hands on her: and when  
she was come to the entering of the host gate  
by the Kings house, they slew her there.

16 And Jehoiada made a couenant be-  
tweene him, and all the people, and the king,  
that they would be the Lords people.

17 And all the people went to the house  
of Baal, and destroyed it, and brake his al-  
tars and his images, and slew Mattan

the Priest of Baal before the altars.

18 And Jehoiada appointed officers for  
the house of the Lord, vnder the hands of the  
Priests, and Leuites, whom Dauid had dis-  
tributed for the house of the Lord, to offer  
burnt offerings vnto the Lord, \*as it is wri-  
ten in the Law of Moses, with reioycing and  
singing by the appointment of Dauid.

19 And he set porters by the gates of the  
house of the Lord, that none that was un-  
cleane in any thing, should enter in.

20 And he tooke the captaines of hun-  
dredths, and the noble men, and the gouer-  
nours of the people, and all the people of the  
land, and hee caused the King to come downe  
out of the house of the Lord, and they went  
through the hie gate of the Kings house,  
and set the King vpon the throne of the king-  
dome.

21 Then all the people of the land reioy-  
ced, and the cite was quiet, \* after that they  
had slaine Athaliah with the sword.

CHAP. XXIII.

4 Ioash repairs the house of the Lord. 17  
After the death of Iehoiada hee falleth to idolatry.

21 Hee cometh to death Zechariah the Prophet.

25 Ioash killed of his owne seruants. 27 Af-  
ter him reigned Amaziah.

1 Dauid was seuen yeere old, when he began  
to reigne, and hee reigned fourtie yeere in  
Ierusalem, and his mothers name was Zi-  
biah of Beer-sheba.

2 And Ioash did byrightly in the sight  
of the Lord, all the dayes of Jehoiada the  
Priest.

3 And Jehoiada tooke him two wiues,  
and he begate sonnes and daughters.

4 And afterward it came into Ioash  
minde to renew the house of the Lord.

5 And hee assembled the Priests and the  
Leuites, and said to them, Goe out vnto the  
cities of Iudah, and gather of all Israel  
mony to repaite the house of your God, from  
yeere to yeere, and haake the thing: but the  
Leuites haiked noe.

6 Therefore the King called Jehoiada  
the chiefe, and said vnto him, Why hast  
thou not required of the Leuites to bring in  
out of Iudah and Ierusalem the taxe of  
Holes the seruant of the Lord, and of the  
Congregation of Israel, for the Taberna-  
cle of the testimonie?

7 For wicked Athaliah, and her chil-  
dren brake by the house of God: and all the  
things that were dedicate for the house of  
the Lord, did they bestow vpon Baalim.

8 Therefore the King commaunded, \*and  
they made a chest, and set it at the gate of the  
house of the Lord without.

9 And they made proclamation through  
Iudah and Ierusalem, to bring vnto the  
Lorde the taxe of Holes the seruant of God  
laide vpon Israel in the wilderness.

10 And all the princes and all the people  
reioyced, and brought in, and cast into the  
chest, vntill they had finished.

11 And when it was tyme, they brought  
the chest vnto the Kings officer by the  
hand of the Leuites: and when they saue  
that there was much silver, then the  
Kings

Or.charge.

Numb.28.3.

n Which was  
the principall  
gate, that the  
King might be  
scene of all the  
people.  
o For where a  
tyrant and an  
idolater reign-  
eth, there can  
be no quietnesse  
for the plagues  
of God are euer  
among such  
people.

1.King.12.2.

a Who was a  
faithfull counsel-  
ler, and gover-  
ned him by the  
word of God.  
b Or, gaue him  
two wiues,

b Hee meant  
not the tenne  
tribes, but onely  
the two tribes  
of Iudah and  
Beniamin.  
c For hee was the  
hie Priest.  
Exod.30.13.

d The Scripture  
doeth terme her  
thus, because she  
was a cruel mur-  
derer, and a blas-  
phemous idola-  
tresse.  
2.King.12.9.  
Exod.30.13.

e Such as were  
faithfull men,  
whom the King  
had appointed  
for that matter.  
Kings

d Meaning, to  
make any tu-  
mult, or to hin-  
der their enter-  
prise.

e Which had  
finished their  
course on the  
Sabbath, and so  
the other part  
eured to keepe  
their tyme.

f Meaning the  
most holy place  
where the Arke  
stood.

g That is, the  
booke of the  
Law, or as some  
reade, they put  
vpon him his  
royall apparell.

h Or, saw the  
King standing.  
b Declaring her  
vile impudencie,  
which hauing  
vnjustly, and by  
murder vsurped  
the crowne,  
would kill haue  
defeated the true  
posseour, and  
therefore called  
true obedience  
reason.

i To ioyne with  
her partie, and  
to maintaine her  
authoritie.

k That they  
would only serue  
him & renounce  
all idolatrie.

l According to  
their couenant  
made to the  
Lord.

m As the Lord  
commaunded in  
his Law both  
for the person  
and also the ci-  
tie. Deut.13.9.  
and 15.



kings Scribe (and one appointed by the high Priest) came and emptied the chest, and took it, & carried it to his place againe: thus they did day by day, and gathered silver in abundance.

12 And the king and Jehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired Malons and carpenters to reparaire the house of the Lord: they gaue it also to the workers of yron and brass, to reparaire the house of the Lord.

13 So the workemen wrought, and the worke & amended through their hands: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the silver before the king and Jehoiada, and he made thereof vessels for the house of the Lord, euen vessels to minister, both molts and incense cups, and vessels of gold and of silver: and they offered burnt offerings in the house of the Lord continually all the dayes of Jehoiada.

15 But Jehoiada waxed old, and was full of dayes, and died. An hundredeth and thirty yeere old was he when hee died.

16 And they buried him in the city of Dauid with the kings, because hee had done good in Israel, and toward God and his house.

17 And after the death of Jehoiada, came the princes of Judah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued grones and idoles: and wrath came vpon Judah and Ierusalem, because of this their trespass.

19 And God sent prophets among them, to bring them againe to the Lord: and they made protestation among them, but they would not heare.

20 And the spirit of God came vpon Zechariah the sonne of Jehoiada the Priest which stood above the people, and sayd vnto them, Thus sayth God, Why transgresse yee the commandements of the Lord: surely ye shall not prosper: because yee haue forsaken the Lord, he hath also forsaken you.

21 Then they conspired against him, and stoned him with stones at the commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembered not the kindenesse which Jehoiada his father had done to him, but slew his sonne. And when he died, he said, The Lord look vpon it, and requite it.

23 And when the yeere was out, the holse of Aram came vpon against him, & they came against Judah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damalus.

24 Though the armie of Aram came with a small company of men, yet the Lord deliuered a very great army into their hand, because they had forsaken the Lord God of their fathers: and they gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his own seruants conspired against him for the blood of y<sup>e</sup> children of Jehoiada the Priest, and slew him on his bed, and he died, & they buried him not in y<sup>e</sup> city of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Sabad the sonne of Shimirath an Ammonitisse, and Jehozabab the sonne of Shimirath a Doabitesse.

27 But his sonnes, and the ssumme of the taze gathered by him, and the foundation of the house of God, behold, they are written in the storie of the booke of the Kings. And Amaziah his sonne reigned in his stead.

CHAP. XXV.

3 Amaziah putteth them to death which slew his father. 10 He sendeth backe them of Irael. 11 He ouercometh the Edomites. 14 He falleth to idolatrie. 17 And Ioash king of Irael ouercometh Amaziah. 27 He is slaine by a conspiracie.

Amaziah was slaine and twenty yeere old, when he began to reigne, and hee reigned nine and twentieth yeere in Ierusalem: and his mothers name was Jehoaddan, of Ierusalem.

2 And hee did brightly in the eyes of the Lord, but not with a perfitt heart.

3 And when the kingdom was established vnto him, he slew his seruants that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Law, and in the booke of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but euery man shall die for his owne sinne.

5 And Amaziah assembled Judah, and made them captaines ouer thousandes, and captaines ouer hundredes, according to the houses of their fathers, thowout al Judah and Benjamin: and hee numbred them from twentieth yeere old & about, and found among them three hundred thousand chosen men to go forth to the warre, and to handle speare and shield.

6 Hee hired also an hundred thousand haliant men out of Irael for a hundredth talents of silver.

7 But a man of God came to him, saying, O king, let not the armie of Irael goe with thee: for the Lord is not with Irael, neither with all the house of Ephraim.

8 If not, goe thou on, doe it, make thy selfe strong to the battell, but God shall make thee fall before the enemy: for God hath power to helpe, and to cast downe.

9 And Amaziah sayd to the man of God, What shall we doe then for the hundredth talents, which I haue giuen to the hoste of

o That is, reproued & checked him, and handled him rigorously,

p Meaning, Zachariah, which was one of Iehoiadabs sonnes, and a Propheet of the Lord.

q That is, concerning his sonnes &c. r That is, the reparation.

2. King. 14. 2. a Meaning, in respect of his predecessors, albeit he had his imperfections.

Deut. 24. 16. 2. King. 14. 6. ser. 31. 30.

ezek 18. 20. b That is, for that fault, wherefore the child is punished, except he be culpable of the same.

c So many as were able men to beare weapons, & to goe to the warre.

d That is, out of the tenne tribes, which had separated themselves before, both from God and their true king.

e And therefore to thinke to haue help of them, whom the Lord fauoureth not, is to cast off the help of the Lord.

f If thou wilt not giue credit to my wordes,

f Signifying, that this thing was done by aduise & counsell, and not by any one mans affection.

g Ebr. a medicine was vpon the worke, meaning, it was repaired.

h For the wicked kings his predecessors and Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

i Signifying, that they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the common wealth, in which were fartherers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen and earth and all creatures to witness, that except they returned to the Lord, he would most grievously punish their iniquitie and rebellion, Nehe. 9. 26. l In a place about the people, to the intent that he might be heard.

m There is no rage so cruell and beastly, as of them whose hearts God hath hardened, & which delight more in superstition and idolatrie, then in the true seruite of God, and pure simplicitie of his word. n Reuenge my death, and require my blood at your hands: or hee speaketh this by prophesie, because hee knew that God would doe it. This Zacharie is also called the sonne of Barachie, Mat. 23. 35. because his progenitors were Iddo, Barachiah, Iehoiada, &c.



g He sheweth that if we depend onely vpon God, we shall not need to be troubled with these worldly respects: for he will giue at all times that which shall be necessary, if we obey his word.

h For the Idumeanes whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. King. 24.7. this rocke is called the citie Sela.

k That is, the hundred thousand of Israel. l Thus where he should haue giuen the praise to God for his benefits and great victorie, he fell from God, and did most vilely dishonour him. m Hee prouoeth that what focuer cannot saue him selfe nor his worshippers, is no God but an idole.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that hee contemneth, mocketh, and threatneth him that warneth him: yea imprisonment him and putteth him to death, as chap. 16. 10. and 18. 26. and 24. 21. p That is, let vs trie the matter hand to hand: for he was offended, that the armie of the Israelites, whom hee had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

2. King. 14.9. q Thus God oft times plagueth by those meanes wherein men trust, to teach them to haue their recourse onely to him: and to shew his iudgements, moueth their hearts to follow that which shall be their destruction.

of Israel? Then the man of God answered, The Lord is able to giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of Seir, ten thousand.

12 And other tenne thousand did the children of Iudah take aline, and caried them to the top of a rocke, and cast them downe from the top of the rocke, and they all burst to peeces.

13 But the men of the army, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-hozon, and smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, & set them vp to be his gods, and worshipped them, and burnt incense vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as he talked with him, hee said vnto him, Haue they made thee the kings counsellor: cease thou: why should they? smite thee? And the Prophet ceased, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Jehoahaz, the sonne of Iehu king of Israel, saying, Come, let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the Cedar that is in Lebanon, saying, \* Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lieth thee vp to bragge: abide now at home: why doest thou prouoke to thine hurt, that thou shouldst fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp

and he, and Amaziah king of Iudah, saue one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Jehoahaz in Bethshemesh, and brought him to Jerusalem, and brake downe the wall of Jerusalem, from the gate of Ephraim vnto the corner gate, fouer hundred cubits.

24 And hee tooke all the gold and the silver, and all the vessels that were found in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 And Amaziah the sonne of Ioash king of Iudah liued after the death of Ioash sonne of Jehoahaz king of Israel, sixteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, \* they wrought treason against him in Jerusalem: & when he was fled to Lachish, they went to Lachish after him, and slew him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

CHAP. XXVI.

1. 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proud and usurpeth the Prieests office. 19 The Lord plagueth him. 20 The Prieests driue him out of the Temple, and exclude him out of the Lords house. 23 His burrial, and his successefull.

1 When all the people of Iudah tooke Azariah which was sixteene yeere old, and made him king in the stead of his father Amaziah.

2 Hee built Cloth, and restored it to Iudah, after that the king slept with his fathers.

3 \* Sixteene yeere old was Azariah, when he began to reigne, and he reigned two and fiftie yeere in Jerusalem, and his mothers name was Iecoliah of Jerusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of Zechariah (which vnderstood the visions of God) and when as he sought the Lord, God made him to prosper.

6 For he went forth and fought against the Philistines, and brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities in Ashdod, and among the Philistines.

7 And God helped him against the Philistines, & against the Arabians that dwelt in Gur-baal and Hammunim.

8 And the Ammonites gaue gifts to Azariah, and his name spread the entering in of Egypt: for hee did most valiantly.

9 Dore

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

2. King. 14 19.

2. King. 14 21. a Called also Azariah.

b He fortified it, & made it strong: this citie was also called Elath and Elanon, neere to the red sea.

2. King. 15. 2.

c This was not that Zechariah which was the sonne of Ichoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeke vnto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in forme of subiection.



Neh. 3. 19, 24.  
f Whereas the wall or tower turneth.

¶ Or. pus.

g That is, in mount Carmel, or as the word significth, in the fruitful field: it is also taken for a greene care of come, when it is full, as Levit. 2. 14  
h Of the chief officers of the kings house, or of the captaines and sergeants for warre.

¶ Ebr. engins by the inventions of an inventive man.

i Thus prosperitie cauleth men to trust in themselves, and by forgetting him, which is the au-  
thour thereof, procure their owne perdition.  
Numb. 18. 7.

k Though his zeale seemed to be good and also his intencion, yet because they were not governed by the word of God, he did wickedly, and was therefore both iustly re-  
sisted and also punished.

2 King 15. 5.

l According to the commandement of the Lord Levit. 13. 46.

9 **Uzziah** built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning, and made them strong.

10 And hee built towers in the wilderness, and digged many cisternes: for he had much cattel both in the valleys and plaines, plovemen, and dressers of vines in the mountains, and in S. Carmel: for hee loved husbandrie.

11 Uzziah had also an hoste of fighting men that went out to war by bands, according to the count of their number under the hand of Jesei the scribe, and Baasiah the ruler, and under the hand of Hananiah, one of the Kings captaines.

12 The whole number of the chiefe of the families of the valiant men were two thousand and five hundred.

13 And under their hand was the armie for warre, three hundred & seven thousand, and five hundred that fought valiantly to helpe the King against the enemye.

14 And Uzziah prepared them thousand out all the holte, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very artificiall engins in Jerusalem to be vpon the towers and vpon the corners, to shoot arrowes, and great stones: and his name spread farre abroad, because God did helpe him marvellously, till he was mightie.

16 But when hee was strong, his heart was lifted vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lord to burne incense vpon the Altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priests of the Lord, valiant men.

18 And they withstood Uzziah the King, and said vnto him, \* It is not meet for thee, Uzziah, to burne incense vnto the Lord, but to the Priests, the Iohnes of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary: for thou hast transgressed, and thou shalt haue none honore of the Lord God.

19 Then Uzziah was wroth, and had incense in his hand to burne it: and while hee was wroth with the Priests, the leprous rose vpon his forehead before the Priests in the house of the Lord beside the incense Altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, hee was leprous in his forehead, and they caused him hastily to depart thence: and hee was euen compelled to goe out, because the Lord had smitten him.

21 \* And Uzziah the king was a leper vnto the day of his death, and dwelt as a leper in an house apart, because hee was cut off from the house of the Lord: and Jotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the acts of Uzziah, first and last, did Izaiah the Prophet the sonne of Amoz write.

23 So Uzziah slept with his fathers,

and they buried him with his fathers in the field of the buriall, which pertained to the Kings: for they said, \* Hee is a leper. And Jotham his sonne reigned in his stead.

CHAP. XXVII.

1 Jotham reigned, and ouercommeth the Ammonites. 8 His reigne and death. 9 Abaz his sonne reigned in his stead.

Jotham was fine and twentie yeere olde when he began to reigne, and reigned threene yeere in Jerusalem, and his mothers name was Jerubab the daughter of Zadok.

2 And hee did vprightly in the sight of the Lord according to all that his father Uzziah did, save that hee entered not into the Temple of the Lord, and the people did yet corrupt their wayes.

3 Hee built the high gate of the house of the Lord, and hee built very much on the wal of the citie.

4 Moreover, hee built cities in the mountains of Judah, and in the toppes hee built palaces and towers.

5 And hee fought with the King of the children of Ammon, and prevailed against them. And the children of Ammon gaue him the same yeere an hundred talents of siluer, and ten thousand measures of wheate, and ten thousand of barley: this did the children of Ammon giue him both in the second yeere and the thirde.

6 So Jotham became mightie, because hee directed his waye before the Lord his God.

7 Concerning the rest of the acts of Jotham, and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel and Judah.

8 Hee was fine and twenty yeere olde when hee began to reigne, and reigned threene yeere in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the citie of Dauid: and Abaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Abaz an idolater is giuen into the hands of the Syrians, and the King of Israel. 9 The Prophet reproveth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Abaz increaseth his idolatrie. 26 His death and successeur.

Abaz was twentie yeere olde when hee beganne to reigne, and reigned threene yeere in Jerusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

2 But hee walked in the wayes of the kings of Israel, and made euen molten images for Baalim.

3 Moreover, hee burnt incense in the valley of Ben-hinnom, and burnt his sonnes with fire, after the abomination of the heathen, whom the Lord had cast out before the children of Israel.

4 Hee sacrificed also and burnt incense in the high places, and on hills, and vnder every greene tree.

5 Therefore the Lord his God deliuered him into the hand of the King of the Ammonites, and they smote him, and tooke of

m And therefore was buried apart in the same field, but not in the sepulchre with his predecessours.

2 King 15. 33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was sixe score cubits high, and was for the height called Ophel: it was at the East gate, and mention is made of it, Chap. 3. 4.

¶ Ebr. Corin.

d Hee sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

2 King 16. 2.

¶ Or, Predecessor.

a Hee was an idolater like them.

b As the idolaters haue certaine chiefe idoles, who are as patrons (as were these Baalim) so haue they others which are inferior, and doe represent the great idoles.

¶ Or, made them passe thorow the fire, as chap 33. 6. leuit. 18. 21.



c Who was king of Israel.  
Ebr. sinnes of strength.  
Or syrrant.

d Thus by the iust judgement of God Israel destroyed Iudah.

e For they thought they had overcome them by their owne valiantnesse, and did not consider that God had deliuered them into their hands, because Iudah had offended him.  
f Asay sinnes of God aswell punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?  
g Which tribe was now greatest, and had most authoritie.  
h God will not suffer this sinne, which we commit against him, to be unpunished.

i Whose names were rehearsed before, ver. 22.

k Either for their wounds or wearinesse.  
l To them of the tribe of Iudah.

m To Tilgath Pilnezer, and those Kings that were vnder his dominion.  
2. King. 16. 7.

his, I many prisoners, and brought them to Damascus: and hee was also deliuered into the hand of the King of Israel, which smote him with a great slaughter.

6 For Dekah the sonne of Remaliah slew in Iudah fire thownd in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichi almighty man of Ephraim slew Baaltiah the Kings sonne, and Azekah the gouernour of the house, and Ekanaah the second after the King.

8 And the children of Israel tooke prisoners of their brethren, a two hundredth thowland of women, sonnes, and daughters, and carried away much spoyle of them, & brought the spoyle to Samaria.

9 ¶ But there was a Prophet of the Lords, (whose name was Oded) and he went out before the holte that came to Samaria, and said vnto them, Behold, because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and yee haue slaine them in a rage, that reacheth vp to heauen.

10 And now yee purpose to keepe vnder the children of Iudah and Jerusalem, as seruants, and handmaidens vnto you: but are not you such, that sinnes are with you before the Lord your God?

11 Now therefore heare mee, and deliuer the captiues againe, which yee haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Bechielmorch, and Jehzkiiah the sonne of Shaluum, and Amasa the sonne of Hadai, stoode vp against them that came from the warre.

13 And said vnto them, Wring not in the captiues hither: for this shall be a sinne vpon vs against the Lord: yee intend to adde more to our sinnes and to our trespasses, though our trespasses be great, and the fierce wrath of God is against Israel.

14 So the army left the captiues and the spoyle before the Princes and all the Congregation.

15 And the men that were named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shodde them, and gave them meate and gaue them drinke, and appointed them and carried all that were feeble of them vpon Ases, and brought them to Jericho the cite of Ihalme trees to their brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the Kings of Asshur to helpe him.

17 For the Edomites came inoieourer, and slew of Iudah, & carried away captiues.

18 The Philistines also inuaded the cities in the low countrey, and toward the South of Iudah, and tooke Bechistemesch, and Aulon, and Gederoth and Shohocho, with the villages thereof, and Timnah, with her villages, and Ginzio, with her villages: and they dwelt there.

19 For the Lord had humbled Iudah,

because of Ahaz King of Israel: for he had brought vengeance vpon Iudah, and had grievously transgressed against the Lord.

20 And Tilgath Pilnezer King of Asshur came vnto him, who troubled him, and did not strengthen him.

21 For Ahaz took a portion out of the house of the Lord, and out of the Kings house and of the Princes, and gaue vnto the King of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespass more against the Lord, (this is King Ahaz)

23 For he sacrificed vnto the gods of Damalcus, which plagued him, and hee said, Because the gods of the Kings of Aram helped them, I will sacrifice vnto them, and they will helpe me: yet they were his ruine and of all Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lord, and made him altars in euery corner of Ierusalem.

25 And in euery cite of Iudah hee made hie places, to burne incense vnto other gods, and prouoked to anger the Lord God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, behold, they are written in the booke of the Kings of Iudah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the cite of Ierusalem, but brought him not vnto the sepulchres of the Kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

35 Hezekiah repaireth the Temple, and aduersifeth the Leuites of the corruption of Religion. 2 The Leuites prepare the Temple. 20 The King and his princes sacrifice in the Temple. 35 The Leuites sing praises. 3 The oblation of the people.

Hezekiah began to reigne, when he was nine and twentie yeere olde, and reigned nine and twentie yeere in Ierusalem: and his mothers name was Abitah the daughter of Zehariah.

2 And hee did uprightly in the sight of the Lord, according to all that David his father had done.

3 Hee opened the doores of the house of the Lord in the first yeere, and in the first moneth of his reigne, and repaired them.

4 And he brought in the Priests and the Leuites, and gathered them into the East streete,

5 And said vnto them, Heare mee, yee Leuites: sanctifie the now your selues, and sanctifie the house of the Lord God of your fathers, and carie forth the filthinesse out of the Sanctuarie.

6 For our fathers haue trespassed, and done euill in the eyes of the Lord our God, and haue forsaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backs.

7 They haue also shut the doores of the porch, and quenched the lampes, and haue neither burnt incense, nor offered

n He meaneth Iudah, because Ahaz forsooke the Lord, and sought helpe of the infidels: reade of Israel taken for Iudah, chap. 15 17.  
Ebr. diuided.  
2. King. 16. 8.  
o As he fallyly supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for idolaters prosper, they make their idoles gods, not considering that God punisheth them oft times whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.  
Or, Iudah and Beniamin.  
Or, in Ierusalem.  
q They buried him not in the cite of David, where the sepulchres of Kings.

2. Kings 18. 10.

Or, Abi.

a Which Ahaz had shut vp, chap. 28. 24.

b This is a notable example for all princes, first to establish the pure Religion of God, and to procure that the Lord may be honoured and serued aright.

c Meaning all the idoles, altars, groves, and whatsoever was occupied in their seruice, and where with the Temple was polluted.



burnt offerings in the Sanctuary unto the God of Israel.

8 ¶ Therefore the wrath of the Lord hath been on Judah and Jerusalem: and he hath made them a scattering, a desolation, and an hissing, as you see with your eyes.

9 ¶ For our Fathers are fallen by the sword, and our sonnes, and our daughters, and our wives are in captivitie for the same cause.

10 Now I purpose to make a covenant with the Lord God of Israel, that he may turne away his fierce wrath from vs.

11 Now my sonnes, be not deceived: for the Lord hath chosen you to stand before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Levites arose, Shabath the sonne of Amasai, and Joel the sonne of Azariah of the sonnes of the Kohathites: and of the sonnes of Merari, Kish the son of Abdi, and Azariah the sonne of Jehaleleel: and of the Gersonites, Joah the sonne of Finmah, and Eden the sonne of Joah:

13 And of the sons of Elizaphan, Shimri, and Jehiel: and of the sonnes of Aaph, Zebariah, and Bantaniah:

14 And of the sonnes of Heman, Jehiel, and Shimei: and of the sonnes of Jeduthun, Sherebiah, and Gziel.

15 And they gathered their brethren, and sanctified themselves, and came according to the commandment of the king, and by the words of the Lord, for to cleanse the house of the Lord.

16 And the Priests went into the inner parts of the house of the Lord, to cleanse it, and brought out all the uncleannesse that they found in the Temple of the Lord, into the court of the house of the Lord: and the Levites took it, to carie it out unto the brooke Kidron.

17 They began the first day of the first moneth to sanctifie it, and the eight day of the moneth came they to the porch of the Lord: so they sanctified the house of the Lord in eight daies, and in the sixteenth day of the first moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and sayd, Wee haue cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels there-

of: 19 And all the vessels which King Ahaz had cast aside when hee reigned, and transgressed, haue we prepared and sanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

21 And they brought seven bullocks, and seven rammes, and seven lam bes, and seven hee goates, for a sinne offering to the kingdome: and for the Sanctuary, and for Judah. And hee commanded the Priests the sonnes of Aaron, to offer them on the altar of the Lord.

22 So they slew the bullockes, and the Priests receiued the blood, and sprinkled

it vpon the altar: they slew also the rams, and sprinkled the blood vpon the altar, and they slew the lambes, and they sprinkled the blood vpon the altar.

23 Then they brought the hee goates for the sinne offering before the king and the Congregation, and they layd their hands vpon them.

24 And the Priests slew them, and with the blood of them they cleansed the altar to reconcile all Israel: for the king had commanded for all Israel the burnt offering and the sinne offering.

25 Hee appointed also the Levites in the house of the Lord withymbales, with vioules, and with harpes, according to the commandment of Dauid, and Gad the Kings Seer, and Nathan the Prophet: for the commandment was by the hande of the Lord, and by the hande of his Prophets.

26 And the Levites stood with the instruments of Dauid, and the Priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering vpon the Altar: and when the burnt offering began, the song of the Lord beganne with the trumpets, and the instruments of Dauid King of Israel.

28 And all the Congregation worshipped, singing a song, and they blew the trumpets: all this continued vntill the burnt offering was finished.

29 And when they had made an ende of offering, the King and all that were present with him, bowed themselves, and worshipped.

30 ¶ Then Hezekiah the King and the princes commanded the Levites to praise the Lord with the words of Dauid, and of Aaph the Seer: so they praised with ioy, and they bowed themselves and worshipped.

31 And Hezekiah spake, and sayd, Now ye haue consecrated your selues to the Lord: come nere and bring the sacrifices and offerings of praise into the house of the Lord. And the Congregation brought sacrifices, and offerings of praises, and euery man that was willing in heart, offered burnt offerings.

32 And the number of the burnt offerings, which the Congregation brought, was seventy bullockes, an hundred rams, and two hundred lambes: all these were for a burnt offering to the Lord:

33 And for sanctification sixe hundred bullockes, and three thousand sheepe.

34 But the Priests were too fewe, and were not able to slay all the burnt offerings, therefore their brethren the Levites did help them till they had ended the worke, and vntill other Priests were sanctified: for the Levites were more vpright in heart to sanctifie themselves, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings, and the drinke offerings of the burnt offering: so the seruite of the house of the Lord was set in order.

k That is, the King and the Elders, as Leuit. 4. 15. for they thiz offered a sinne offering, n llay lay their hands vpon it, to signifie that they had defered that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29. 10.

l Chron. 16. 4. This thing was not appointed of man, but it was the commandment of God. m The Psalme which Dauid had appointed to be sung for thanksgiving, n Which Dauid had appointed to praise the Lord with,

o With that Psalme whereof mention is made 1. Chron. 16. 8.

p Ebr. filed your hands.

p That is, for the holy offerings.

q Meaning, were more zealous to set forward the religion. Leuit. 3. 2. 3.

d He sheweth that the contempt of religion is the cause of all Gods plagues

f Or, a nodding of the head and mockerie.

g Ebr. it is in mine heart.

e He prooueth by the iudgements of God vpon those that haue contemned his word, that there is no way to auoyde his plagues, but by conuorsing themselves to his will.

Numb. 18. 6.

h Or, concerning the things of the Lord.

i From the pollutions and filth that Ahaz had brought in.

g Which contained part of March and part of April.

h Or, table where the bread was set in order.

b By this manner of speech the Ebrewes meane a certain diligence and speed to do a thing, & when there is no delay. Lev. 4. 1. 4.

i For without sprinkling of blood nothing could be sanctified, Heb. 9. 21. exod. 24. 8.



r He sheweth that religion can not proceede, except God touch the heart of the people.

36 Then Hezekiah reioyced, and all the people, that God had made the people so ready: for the thing was done suddenly.

CHAP XXX.

1. 13 The keeping of the Passouer by the kings commandment. 6 He exhorteth Israel to turne to the Lord. 18 He prayeth for the people. 24 His oblation and the princes. 27 The Leuites bless the people.

And Hezekiah sent to all Israel, and Judah, and also wrote letters to Ephraim, and Manasseh, that they should come to the house of the Lord at Jerusalem, to keepe the Passouer vnto the Lord God of Israel.

2 And the king and his princes, and all the Congregation had taken councell in Jerusalem to keepe the Passouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests enow sanctified, neither was the people gathered to Jerusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Beer-sheba euen to Dan, that they should come to keepe the Passouer vnto the Lord God of Israel at Jerusalem: for they had not done it of a great time, as it was written.

6 So the Posts went with letters by the commission of the king and his princes, throughout all Israel and Judah, and with the commandment of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you out of the hands of the kings of Asshur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate as ye see.

8 We not yee now stiffnecked like your fathers, but I give the hand to the Lord, and come into his Sanctuary, which hee hath sanctified for euer, and serue the Lord your God, and the fiercenesse of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall returne vnto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 So the posts went from city to city throughout the land of Ephraim and Manasseh, euen vnto Zebulun: but they laughed them to scorn, and mocked them.

11 Aheriabele, diners of Aser, and Manasseh, and of Zebulun submitted themselves, and came to Jerusalem.

12 And the hand of God was in Judah, so that hee gaue them one heart to doe the commandment of the King, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalem much people, to keepe the feast of the vnteaucned bread in the second moneth, a very great assembly.

14 And they arose, and tooke away the altars that were in Jerusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slew the Passouer the fourteenth day of the second moneth: and the Priests and the Leuites were ashamed, and sanctified themselves and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner according to the Law of Moses the man of God: and the Priests sprinkled the blood, receiued of the handes of the Leuites.

17 Because there were many in the congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passouer for all that were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euena multitude of Ephraim, and Manasseh, Issachar and Zebulun had not sanctified themselves, yet did eate the Passouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The good Lord be mercifull toward him.

19 That prepareth his whole heart to seeke the Lord God, the God of his fathers, though he be not cleane, according to the purification of the Sanctuary.

20 And the Lord heard Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem, kept the feast of the vnteaucned bread seuen dayes with great joy, and the Leuites, and the Priests praised the Lord day by day, singing with loude instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord: and they did eat in that feast seuen dayes, and offered peace offerings, and prayed the Lord God of their fathers.

23 And the whole assembly tooke counsel to keepe it other seuen dayes. So they kept it seuen dayes with joy.

24 For Hezekiah king of Iudah had giuen to the Congregation a thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, and ten thousand sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great joy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel, there was not the like thing in Jerusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voice was heard, and their prayer came by vnto beauen, to his holy habitation.

k Which declareth that we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their own negligence (who should haue been most prompt) and the readinesse of the people, Chap. 29. 36.

m To wit, of the Lambe of the Passouer.

n He knew that faith and sinceritie of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto the people, which did not offend of malice, but of ignorance. o That is, did accept them as purified. p Ebr. spake to the heart.

p This great liberallitie declareth how Kings, Princes, and all they to whom God hath giuen wherewith, ought to be most ready to bestow in setting forth of Gods glory.

q According to that which is written, Num. 6. 23. when they should disseise the people.

a Meaning, all Israel whom Tigath Pilnefar had not taken away into the captiuitie, a. King. 15. 29. b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Num. 9. 3. yea, if any were not cleane, or els had a long journey, they might deferre it vnto the second moneth, as Num. 9. 10, 11. c From one ende of the land to the other, North and South. d In such sort & perfection as God had appointed. e He will haue compassion on them, and preserue them. f Submit your selues to the Lord, and rebell no more. g God will not onely preserue you, but through your repentance restore your brethren, which for their finnes hee gaue into the hands of the enemies. h Though the wicked mocked the seruants of God, by whom he called them to repentance, as Gen. 19. 14 yet the word caeseth not to fructifie in the hearts of Gods elect. i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his spirit is with the one sort, and inouogh their heart, and the other are left to themselves.



CHAP. XXXI.

1 The people destroy idolatry. 2 Hezekiah appointeth Priests and Leuites, 4 and prouideth for their liuing. 13 He ordereth overseers to distribute to euery one his portion.

And when all these things were finished, All Israel that were found in the cities of Iudah, went out and brake the images, and cut downe the groines, and brake downe the hie places, and the altars thorowout all Iudah and Benjamin, in Ephraim also and Manasseh, until they had made an ende: afterward all the children of Israel returned euery man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites, by their turnes, euery man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praye in the gates of the tents of the Lord.

3 (And the Kings portion was of his owne substance for the burnt offerings, euen for the burnt offerings of the morning and of the evening, and the burnt offerings for the Sabbarhs, and for the new moones, and for the solemne feasts, \* as it is written in the Law of the Lord)

4 Her commanded also the people that dwelt in Ierusalem, to giue a part to the Priests, and Leuites, that they might be encouraged in the Law of the Lord.

5 And when the commandement was spiced, the children of Israel brought abundance of first fruits of come, wine, and oyle, and honic, and of all the increase of the field, and the tithe of all things brought they abundantly.

6 And the children of Iserael and Iudah that dwelt in the cite of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate unto the Lord their God, and layd them on s many heapes.

7 In the thirde moneth they began to lay the foundation of the heapes, and finished them in the seventh moneth.

8 And when Hezekiah and the Princes came and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offerings unto the house of the Lord, wee haue earen and haue been satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And eared in the first fruits, and the tithes, and the best of things faithfully: and ouer them was Conantah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel, and Azariah, and Ma-

bath, and Alabel, and Jetimoth, and Jozabad, and Eliel, and Jinnachiah, and Bahath, and Benatiah were ouersers by the appointment of Conantah, and Shimei his brother, and by the commandment of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Roze the sonne of Innah the Leuite, porter toward the East, was ouer the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eder, and Ginnamin, and Jehua, and Schemajah, Amastah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses both to the great and small.

16 Their dayly portion: beside their generation being males from thre yeere old and aboue, euen to all that entered into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites, from twenty yeere olde and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes, and their daughters thorowout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery cite the men that were appointed by names, should giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah thorowout all Iudah, and did wel and vnghtly, and truly before the Lord his God.

21 And in all the workes that hee began for the seruite of the house of God, both in the Law and in the commandementes to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib innadeth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhortheth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians: and the king is slaine. 25 Hezekiah is not thankesfull toward the Lord. 33 His death.

After these things faithfully described, Saneherib King of Assur came and entered into Iudah, and beleaged the strong cities, and thought to winne them for himselfe.

2 When Hezekiah saw that Saneherib was come, and that his purpose was to fight against Ierusalem,

3 Then hee tooke counsell with his princes and his nobles, to stop the water of the fountaines without the cite: and they did helpe him.

4 So many of the people assembled themselves, and stopt all the fountaines, and the

\* Ebr. by the hand

k Who had also a portion and allowance in this distribution.

l Meaning, that either by the faithfull distributions of the officers, euery one had their part in the things that were offered, or else that their wiues and children were relieved, because the Leuites were faithfull in their office, and so depended on them,

2 King. 18. 13. ifa. 37. 1. eccle. 48. 8.

|| Ebr. breake thier cup.

|| Ebr. face.

a According to the commandement of y Lord, Deut. 7. 25. Iosh. 7. 1. 2. mac. 12. 40.

b That is, all they which came to the Passcouer,

c That is, in the Temple where they assembled as in a rent.

Num. 18. 3. 9. d The tithes and first fruits for the maintenance of the Priests and Leuites.

e That their minds might not bee entangled with prouision of worldly things, but that they might wholly, and cheeresfully serue the Lord.

|| Or, published. f Which they had dedicate to the Lord by a vow.

g For the reliefe of the Priests, Leuites, widowes, pupils, fatherlesse, strangers, & such as were in needfullitie.

h They prayed the Lord, and prayed for all prosperitie to his people.

i Hee sheweth that this pleneous liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is giuen.



4 Ebr. hee was strengthened.  
 a hee made a double wall.  
 b Reade 2. Sam. 5. 9.  
 c Some reade, swords or daggers.  
 1 Ebr. he spake to their heart.  
 2 King. 6. 16.  
 d That is, the power of man.  
 e This declereth that Hezekiah did euer put his trust in God, and yet made himselfe strong and vied lawfull meanes lest he should seeme to tempt God.  
 2 King. 18. 17. f While he besieged Lachish.  
 g Thus the wicked put no difference betwene true religion and false, God and idoles: for Hezekiah onely destroyed idolatry, and placed true religion: thus the Papists slander the seruants of God: for when they destroy idolatry, they say charity abolisheth religion.  
 h This is his blasphemie, that he will compare the liuing God to vile idoles.  
 i When man hath prosperie, he swelleth in pride, and thinketh himselfe able to resist and overcome euen God himselfe.  
 k Herein we see that when the wicked speake euill of the seruants of God, they care not to blaspheme God himselfe: for if they feared God, they would loue his seruants.  
 l Their words are writen,  
 2. King. 18. 19.

the riuer that ranne through the middes of the countrey, saying, Why should the Kings of Asshur come, and finde much water?

5 And heeooke courage, and built all the broken wall, and made by the towers, and another wall without, and repayed the Millo in the cite of Dauid, and made many darts and shields.

6 And hee set captaiues of warre ouer the people, and assembled them to him in the broad place of the gate of the cite, and spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither bee afraid for the king of Asshur, neither for all the multitude that is with him: for there be moe with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, and to fight our battels. When the people were confirmed by the wordes of Hezekiah king of Iudah.

9 After this did Saneherib king of Asshur send his seruants to Ierusalem (while he was against Lachish, and all his dominion was against him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

10 Thus sayeth Saneherib the king of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, during the siege?

11 Doth not Hezekiah entise you to gine ouer your selues vnto death by famine and by thirst, saying, The Lord our God shall deliuer vs out of the hand of the king of Asshur?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Also is hee of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand, that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deliue you, nor seduce you after this sort, neither beleue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of mine hand, and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah.

17 Hee wrote also letters, blaspheming the Lord God of Israel, and speaking against him, saying, As the gods of the nations of other countreies could not deliuer their people out of mine hand, so shal not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cryed with a loud voyce

in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the cite.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the workes of mans hands.

20 But Hezekiah the king, and the Prophet Iaiyah the sonne of Amoz prayed against this, and cried to heauen.

21 And the Lord sent an Angel which destroyed all the valiant men, and the princes and captaiues of the hoke of the king of Asshur: so hee returned with shame to his owne land. And when hee was come into the house of his god, they that came forth of his owne bowels, slew him there with the sword.

22 So the Lord saned Hezekiah and the inhabitants of Ierusalem from the hand of Saneherib king of Asshur, and from the hand of all other, and maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah king of Iudah, so that hee was magnified in the sight of all nations from thenceforth.

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lifted vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled himselfe (after that his heart was lifted vp) hee and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of silver and of gold, and of precious stones, and of sweete odours, and of ipeilds, and of all pleasant vessels:

28 And of storehouses for the increafe of wheat and wine, and oyle, and stables for all beasts, and rows for the stables.

29 And hee made him cities, and had possession of sheepe and oren in abundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springes of Sion, and led them straight vnderneath toward the cite of Dauid Westward. So Hezekiah prospered in all his workes.

31 But because of the ambassadors of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to reuele him, and to know all that was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are writen in the vision of Iaiyah the

God, who suffereth them not to bee overcome by their weakenesse: ministereth strength.

m Which were inuented, made, and authorized by man.  
 n This sheweth what is the best refuge in all troubles and dangers.  
 o To the number of an hundred fourscore and six thousand, as 2 King. 12. 35. 36  
 1 Ebr. with shame of face.  
 p Meaning, Adramelech, and Sharezer his sonnes,  
 q Or, governed.  
 r Thus after trouble God sendeth comfort to all them that patiently waite on him, & constantly put their trust in his mercies.  
 2 King. 20. 1. isa. 38. 1.  
 s To confirme his faith in Gods promise who declared to him by his Prophet that his life should be prolonged fiftene yeere.  
 t He was lifted vp with the pride of his victory and shewed them for an ostentation to the ambassadors of Babylon.  
 u Or, ranges, and partitions.  
 v Or, racks.  
 w Which also was called Siloe, whereof mention is made, Isa. 8. 6. iohn 9. 7.  
 x Here we see the cause, why the faithfull are tempted, which is to trie whether they haue faith or no, and that they may feele the presence of tentations, but in



Prophet, the sonne of Amoz, in the booke of the kings of Iudah and Israel.

33 So Hezekiah slepe with his fathers, and they buried him in the highest sepulchre of the sonnes of David: and all Iudah and the inhabitants of Ierusalem did him honour at his death: and Manasseh his sonne reigned in his stead.

C H A P. XXXIII.

1 Manasseh an idolater, 9 He causeth Iudah to erre. 11 He u led away prisoner into Babylon. 12 Hee prayeth to the Lord, and is deliuered. 14 Hee abasheth idolatrye, 16 and seeth vpr his religion. 20 Hee dieth, and Amon hu sonne succedeth, 24 whom his owne seruants slay.

Manasseh was threety yeere old,\* when he began to reigne, and he reigned thre and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lord, like the abominations of the heathen,\* whom the Lord had cast out before the children of Israel.

3 For hee went backe and built the high places,\* which Hezekiah his father had broken downe: \* and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also hee built altars in the house of the Lord, whereof the Lord had said,\* In Ierusalem shall my Name be for euer.

5 And hee built altars for, all the hoste of the heauen, in the two courts of the house of the Lord.

6 \* And hee caused his sonnes to passe thorow the fire in the valley of Ben hinon: hee gaue himselfe to witchcraft, and to charming, and to sozerie, and he vsed them that had familiar spirits, and soothsayers: hee did very much euill in the sight of the Lord to anger him.

7 Hee put also the carued image, which hee had made, in the house of God: whereof God had said to Dauid, and to Salomon his sonne, \* In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer.

8 Neether will \* I make the foote of Israel to remooue any more out of the land which I haue appointed for your fathers, so that they take heed, and do all that I haue commaunded them, according to the Lawe and statutes and iudgements by the <sup>b</sup> hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whom the Lord had destroyed before the children of Israel.

10 And the Lord spake <sup>c</sup> to Manasseh and to his people, but they would not regard.

11 Wherefore the Lord brought vpon them the captaiues of the hoste of the king of Asshur, which tooke Manasseh, and put him in fetters, and bound him in chaines, and carried him to Babel.

12 And when hee was in tribulation, hee prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and God was <sup>d</sup> entreated of him, and heard his prayer, and brought him againe to Ierusalem into his kingdome: then Manasseh knew that the Lord was God.

14 Now after this hee built a wall with- out the cite of Dauid, on the West side of <sup>e</sup> Sion in the valley, euen at the entrie of the fish gate, and compassed about <sup>f</sup> Tybel, and raised it very high, and put captaiues of warre in all the strong cities of Iudah.

15 And hee tooke away the strange gods and the image out of the house of the Lord, and all the altars that hee had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the cite.

16 Also hee prepared the <sup>g</sup> altar of the Lord, and sacrificed thereon peace offerings, and of thankes, and commaunded Iudah to serue the Lord God of Israel.

17 Neuertheless, the people did sacrifice still in the high places, but vnto the <sup>h</sup> Lord their God.

18 Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the words of the Seers, that spake to him in the Name of the Lord God of Israel, behold, they are written in the booke of the kings of Israel.

19 And his prayer, and how God was in- treated of him, and all his sinne, and his trespasses, and the places wherein hee built high places, and set groues and images (be- fore hee was humbled) behold, they are writ- ten in the booke of the <sup>i</sup> Seers.

20 So Manasseh slept with his fathers, and they buried him in his own <sup>k</sup> house, and Amon his sonne reigned in his stead.

21 Amon was two and twentie yeere olde when hee began to reigne, and reigned two yeere in Ierusalem.

22 But hee did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to al the images, which Manasseh his father had made, and serued them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had hum- bled himselfe: but this Amon trespassed more and more.

24 And his seruants \* conspired against him, and slew him in his owne house.

25 But the people of the land slew all them that had conspired against king Amon: and the people of the land made Ioshah his sonne king in his stead.

C H A P. XXXIIII.

1 J-shah destroyeth the idoles, 8 and restoreth the Temple. 14 The booke of the Law is found. 21 Hee sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He ma- keth a covenant with God.

Ioshah \* was eight yeere olde when hee began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

2 And hee did uprightly in the sight of the Lord, and walked in the wayes of <sup>a</sup> Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when

<sup>d</sup> Thus affliction giueth understand- ing: for he that hateth God in his prosperitie, now in his misery see- keth vnto him. <sup>e</sup> Reade Chap. 32. 30. <sup>f</sup> Reade Chap. 27. 3.

<sup>g</sup> Which Salo- mon had caused to be made.

<sup>h</sup> Thus by igno- rance they were deceived, think- ing it nothing to keep the altars, so that they wor- shipped God: but it is idolatry to worship God any otherwise then he hath appointed.

<sup>i</sup> Which albeit that it is not con- tained in the E- brew, yet because it is here menti- oned, and is writ- ten in the Greeke, we haue placed it in the end of this booke.

<sup>k</sup> Or, Horai. <sup>k</sup> Because hee had so horribly offended against the Lord, they did not bury him in the sepulchres of the kings, but in the garden of the kings house. <sup>l</sup> King. 21. 23.

1. King. 21. 1.

Deut. 18. 9.

2. King. 18. 4.

Iere. 32. 34.

2. King. 17. 10.

2. King. 21. 4.

a Reade 2. King. 16. 3.

1. King. 8. 29. and 9. 3.

2. King. 21. 7. and 23. 27.

2. Sam. 7. 10.

b By the charge giuen to Moses.

c Meaning, by his Prophets, but their hearts were not touched to beleue and re- pent, without the which the pre- ach- ing of the word taketh no place.

2. King. 22. 1.

a Hee followed Dauid in all points that hee followed the Lord.



b When he was but sixtēne yere olde, he shewed himselfe zealous of Gods glory, and at twentie yeere old, he abolished idolatry, and restored the true religion. c Which sheweth that hee would see the reformation with his owne eyes. d Reade 2. King. 23. 16.

(When hee was yet a child) hee beganne to seeke after the God of David his father, and in the twelue yeere he began to purge Iudah and Ierusalem from the high places and the grones, and the carved images, and molten images:

4 And they brake downe in his sight the altars of Baalim, and hee caused to cut downe the images that were on high vpon them: he brake also the grones, and the carved images, and the molten images, and stamp them to powder, and drew it vpon to the grones of them that had sacrificed vnto them.

5 Also he burnt the bones of the priests vpon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Danasseh, and Ephraim, and Simcon, euen vnto Asphath, with their maules they brake all round about.

7 And when hee had destroyed the altars and the grones, and had broken and stamped to powder the images, and had cut downe all the idoles throuout all the land of Israel he returned to Ierusalem.

8 ¶ When in the eighteenth yeere of his reigne, when hee had purged the land and the Temple, hee sent Shaphan the sonne of Asaitah, and Baalerah the Gouernour of the citie, and Joab the sonne of Joahaz the Recorder, to reparaire the house of the Lord his God.

9 And when they came to Hilkiah the high Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore had gathered at the hand of Danasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should doe the worke, and had the oversight in the house of the Lord: and they gaue it to the workemen that wrought in the house of the Lord, to reparaire and amend the house.

11 Euen to the workmen and to the builders gaue they it, to buy hewed stone and timber for couples and for beames of the houses, which the kings of Iudah had destroyed.

12 And the men did the worke faithfully, and the ouerscers of them were Iahab and Obadiah the Leuites, of the children of Berai, and Sechariah, and Heshullam, of the children of the Kohathites to see it forward: and of the Leuites all that could skill of instruments of musick.

13 And they were other the bearers of burdens, and them that set forward all the workmen in enery worke: and of the Leuites were scribes, and officers and porters.

14 And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the booke of the Law of the Lord giuen by the hand of Moses.

15 Therefore Hilkiah answered, and said to Shaphan the chancellour, I haue found the booke of the Law in the house of the

Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan carried the booke to the king, and brought the king word againe, saying, All that is committed to the hands of thy seruants, that doe they.

17 For they haue gathered the money that was found in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workmen.

18 Also Shaphan the chancellour declared to the king, saying, Hilkiah the Priest hath giuen me a booke: and Shaphan read it before the king.

19 And when the king had heard the words of the Law, he tare his clothes.

20 And the king commaunded Hilkiah and Aikam the sonne of Shaphan, and Abdon the sonne of Hicai, and Shaphan the chancellour, and Asarah the kings seruant, saying,

12 Go and enquire of the Lord for me, and for the rest in Israel and Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to doe after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Iudah the Desolatrice the wife of Shallum, the sonne of Tokhath, the sonne of Iasrah keeper of the wardrobe (and she dwelt in Ierusalem within the college) and they commauned hereof with her.

23 And shee answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me,

14 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger mee with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him. Thus saith the Lord God of Israel, The words which thou hast heard, shall come to passe.

27 But because thine heart did smelt, and thou didst humble thy selfe before Sab, when thou heardst his words against this place, and against the inhabitants thereof, a humbledst thy selfe before mee, and tarest thy clothes, and weptest before mee; I haue also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the king word againe.

29 ¶ When the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vnto the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the

i For the king was commaunded to haue continually a copie of this booke, and to read therein day and night, Deut. 17. 18.

k For so row that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressours.

l Thus the godly doe not only lament their owne sinnes, but also that their fathers and predecessors haue offended God.

¶ Or, Tikuah.

¶ Or, Harhas.

m Meaning, either of the priests apparel, or of the kings.

n Reade hereof, 2 King 22. 15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who conspire to reason and nature make that a god, which they haue made and framed with their owne hands.

q This declareth what is the end of Gods threatenings, to call his to repentance, and to assure the vntrepentant of their destruction. It may appeare that very few were touched with true repentance, seeing that God spared them for a time, onely for the kings sake

e This great zeale of this godly King the holy Ghost seteth forth as an example and pattern to other kings and rulers, to teach them what God requireth of them. 2. King. 22. 3.

¶ Or, they returned to Ierusalem, meaning Shaphan, &c.

f For there were many portions and pieces annexed to the Temple.

g Meaning, that they were in such credit for their fidelitie, that they made none accounts of that which they receiued, 2. Kings 22. 7. 9.

b Reade 2. King. 22. 8.



Forasmuch as neither young nor old could be exempted from the cures contained therein, if they did transgresse, he knew it appertained to all, & was his duty to see it read to all sorts, that every one might learne to auoid those punishments by seruing God aright. Because he had charge ouer al, & must answere for euery one that perished, hee thought it his duty to see that all should make profession to receiue the word of God.

Priests and the Leuites, and all the people from the greatest to the smallest, & he read in their eares all the wordes of the booke of the couenant that was found in the booke of the Lord.

31 And the king stood by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, & his testimonies, and his statutes, with all his heart, and with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem & Benjamin to stand to it: and the inhabitants of Ierusalem did according to y<sup>e</sup> couenant of God, euen the God of their fathers.

33 So Josiah tooke away all the abominations out of all the countreys that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 Josiah keepeth the Passeouer. 2 He setteth forth Gods seruice 30 He fighteth against the king of Egypt, and dieth. 24 The people bewaile him.

Whereof Josiah kept a Passeouer vnto the Lord in Ierusalem, and they slew the Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

3 And hee layd vnto the Leuites that taught all Israel, and were sanctified vnto the Lord, But the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it hath no more a burden vpon your shoulders: leaue now the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the diuision of the families of your brethren the children of the people, and after the diuision of the family of the Leuites:

6 So kill the Passeouer, & sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Josiah also gaue to the people sheepe, lambs, and kids, all for the Passeouer, euen to all that were present, to the number of thirty thousand, & three thousand bullockes: these were of the kings substance.

8 And his Princes offered willingly vnto the people, to the Priests and to the Leuites: Hulkiab, and Zechariah, and Jehiel, rulers of the house of God, gaue vnto the Priests of the Passeouer, euen two thousand and fixe hundred sheepe, and three hundred bullockes.

9 Conaniah also and Shemaiah and

Jehaneel his brethren, & Hasabiah and Jziel, and Jozabad, chiefe of the Leuites, gaue vnto the Leuites for the Passeouer, fixe thousand sheepe, and five hundred bullockes.

10 Thus the seruice was prepared, and the Priests stood in their places, also the Leuites in their orders, according to the Kings commandment:

11 And they slew the Passeouer, and the Priests sprinkled the blood with their hands, and the Leuites slayed them.

12 And they tooke away from the burnt offering to giue it according to the diuisions of the families of the children of the people to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullockes.

13 And they roasted the Passeouer with fire, according to the custome, but the sanctified things they sod in pots, pans, and caldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, and the fatte vntill night: therefore the Leuites prepared for themselves, and for the Priests the sonnes of Aaron.

15 And the fingers of the sons of Asaph stood in their standing according to y<sup>e</sup> commandment of Dauid, and Asaph, and Herman, and Jeduthun the Kings Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So at the seruice of the Lord was prepared the same day to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lord, according to the commandment of King Josiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleavened bread seuen dayes.

18 And there was no Passeouer kept like that in Israel, from the dayes of Samue the Prophet: neither did all the Kings of Israel keep such a Passeouer as Josiah kept and the Priests and the Leuites, and all Judah & Israel that were present, and the Inhabitants of Ierusalem.

19 This Passeouer was kept in the eighteenth yeere of the reigne of Josiah.

20 After all this, when Josiah had prepared y<sup>e</sup> Temple, Necho King of Egypt came by to fight against Carchemish by Berach, and Josiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou King of Iudah? I come not against thee this day, but against the house of mine enemy, and God commanded mee to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Josiah would not turne his face from him, but changed his apparell to fight with him, and bearkened not to the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

f Meaning of the lambe, which was called the Passeouer: for onely the Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

g They referred for the people that which was not expedient to be offered, that euery man might offer peace offerings, & so haue his portion.

Exod. 12. 8. 1 Chron. 23. 1.

h Meaning hereby his Prophet, because he appointed the Psalmes & Prophesies which were to be sung.

2. King. 23. 21.

2 The Scripture vseth in sundry places to call the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the word of God. c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

1. Chr. 23. 24. 25. 26. chapters &c. d Or, the people. e Exhort euery one to examine themselves that they be not vnmeete to eate of the Passeouer.

f Ebr. the sonnes of the people.

e So that euery one, and of all sorts, gaue that they had, a liberal portion to the seruice of God.



23 And the Shooters shot at King Iohas: then the King sayd to his servants, Carie me away, for I am very sicke.

24 So his servants tooke him out of that charer, and put him in the second charer which hee had, and when they had brought him to Ierusalem, he died, and was buried in the Sepulchres of his fathers: and all Iudah and Ierusalem mourned for Iohas.

25 And Ieremias lamented Iohas, and all singing men and singing women mourned for Iohas in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they are written in the Lamentations.

26 Concerning the rest of the actes of Iohas and his gooddeeds, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iohas reigneth Ichoahaz, 4 After Ichoahaz, Jehoiakim. 8 After him Iehosachin.

11 After him Zedeekiah. 14. 17 in whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seveneth yeere after by King Cyrus.

When the people of the land tooke Jehoiakim the sonne of Iohas, and made him king in his fathers stead in Ierusalem.

2 Jehoiakim was three and twenty yeere old when he began to reigne, and he reigned three moneths in Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, & condemned the land in an hundred talents of silver, & a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Iudah and Ierusalem: and turned his name to Jehoiakim: and Necho tooke Ichoahaz his brother, and caried him to Egypt.

5 Jehoiakim was five and twenty yeere old when hee began to reigne, and hee reigned eleven yere in Ierusalem, and did euill in the sight of the Lord his God.

6 Against him came by Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also caried of the vessels of the house of the Lord to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Jehoiakim, and his abominations which hee did, and that which was found vpon him, behold, they are written in the booke of the Kings of Israel & Iudah: and Jehoiakim his sonne reigned in his stead.

9 Jehoiachin was eight yere old when hee began to reigne, and hee reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yere was out, King Nebuchad nezzar sent and brought him to Babel with the precious vessels of the house

of the Lord, and he made Zedeekiah his brother king over Iudah and Ierusalem.

11 Zedeekiah was one and twenty yeere old when he began to reigne, and reigned eleven yeere in Ierusalem.

12 And hee did euill in the sight of the Lord his God, and humbled not himselfe before Ieremias the Prophet at the commandement of the Lord:

13 But he rebelled moreover against Nebuchad-nezzar, which had caused him to swear by God: and he hardened his necke and made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also, and of the people trespassed wouderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God, and despised his words, & mistuled his Prophets, untill the wrath of the Lord arose against his people, and till there was no remedie.

17 For hee brought vpon them the King of the Caldeans, who slew their young men with the sword in the house of their Sanctuary, and spared neither young man, nor virgine, ancient, nor aged: God gaue all into his hand,

18 And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried in to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces therof with fire, and all the precious vessels therof to destroy all.

20 And they that were left by the sword, caried he away to Babel, and they were servants to him and to his sonnes, untill the kingdom of the Persians had rule,

21 To fulfill the word of the Lord by the mouth of Ieremias, untill the land had her fill of her desolatie: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 But in the first yere of Cyrus King of Persia (when the word of the Lord spoken by the mouth of Ieremias, was finished) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a Proclamation thowout at his kingdom, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heauen giuen me, and he hath commanded me to build him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him goe vp.

|| Or, uncle.  
2. King. 24. 17, 19.  
ierem. 52. 2.  
Ebr. by the hand of his.  
f By this phrase; the Scripture meaneth, oftentimes, and diligently, as Iere. 1. 7. & 3. 5. & 26. 5. and 32. 33. g Til God could no longer suffer their sinnes, but must needs punish them.  
h Whither they fled, thinking to haue bene saved for the holinesse thereof.

i Which is noe because God approoueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people: for this King was led with ambition and vainglorie, whereunto were ioyned fury and cruelty: therefore for his worke was condemnable, notwithstanding it was iust & holy on Gods part, who defended this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who threatened the vengeance of God, & seuentie yeeres captiuitie, which hee calleth the Sabbaths, or rest of the land, Iere. 25. 11.

10. 1. e. dr. 2. 1. m In the first yere that he reigned ouer Caldeans, Ezra 1. 1.

m The people so much lamented the losse of this good king that after when there was any great lamentation, this was spoken of as a prouerbe, read Zech. 12. 11.  
n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this kings death.

2. King. 23. 30.

a For three moneths after the death of Iohas, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come vpon Ierusalem.  
b To pay this as a yearly tribute.

c Because he and the people turned nor to God by his first plague, hee brought a new vpon him, and at length rooted them out.

2. King. 24. 13. d Hee meant Superstitious marks, which were found vpon his body when he was dead: which thing declared how deeply idolatrie was rooted in his heart, seeing hee bare the markes in his flesh. e That is, hee began his reigne at eight yere old, and reigned ten yeeres when his father was alive, and after his fathers death, he was the eighteenth yere of his age, hee reigned alone three moneths and tenne dayes.

n God had so forewarned by his Prophet aboue an hundred yeeres before Cyrus was borne, Isa. 44. 28. that Ierusalem and the Temple should be built againe by Cyrus his anointed: so called because God vsed his seruite for a time to deliuer his Church.







g The Babylonians and Caldeans gave them these presents: thus rather then the children of God should want for their necessities, he would stir up the heart of the very infidels to helpe them.  
 2. King. 25. 13, 2 Chron. 36. 7. iere. 27. 19, 20. dan. 1. 2.  
 h So the Caldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

f Which serued to kill the beasts that were offered in the sacrifice.  
 k With the Iewes, that had bene kept captiues in Babylon.

CHAP. II.

The number of them that returned from the captiuitie.

Nehem. 7. 6. 1. e. str. 5. 7.  
 a Meaning Iudaea, which was a prouince, that is, a countrey which was in subiection.  
 b Zerubbabel was chiefe captaine, and Ieshua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64. yeeres.  
 c This was not that Mordecai which was Esters kin man.  
 d Meaning, of the common people.  
 e Or. of the duke of Moab.

6 And all's they that were about them, strengthened their hands with vessels of siluer, with gold, with substance, and with catel, and with precious things, besides al that was willingly offered.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, which Nebuchad-nezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Euen then did Cyrus king of Persia bring forth by the hand of Bithredath the treasurer, and counted them unto Sheshbazzar the prince of Iudah.

9 And this is the number of them, thirty basins of golde, a thousand basins of siluer, nine and twentie knives,

10 Thirtie bowles of golde, and of siluer bowles of the second sort, foure hundred and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were five thousand and foure hundredeth. Sheshbazzar brought by all with them of the captiuitie that came up from Babel to Ierusalem.

and thre and twentie.

18 The sonnes of Jozab, an hundred and twelue.

19 The sonnes of Balthum, two hundred and thre and twentie:

20 The sonnes of Sibbar ninety & sixe:

21 The sonnes of Gebi lehem, an hundred and thre and twentie.

22 The men of Betophah, sixe and fifty:

23 The men of Anathoth, an hundred and eight and twentie.

24 The sonnes of Azmaucth, two and forty.

25 The sonnes of Kiriat-arim, of Chephirah, and Beeroth, seven hundred and thre and forty.

26 The sonnes of Haramah, and Gaba, sixe hundred and one and twentie:

27 The men of Michmas, an hundred and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundred and thre and twenty.

29 The sonnes of Nebo, two and fifty:

30 The sonnes of Magbish, an hundred and sixe and fiftie:

31 The sonnes of the other Glem, a thousand, and two hundred, and foure and fifty.

32 The sonnes of Harim, thre hundred and twentie.

33 The sonnes of Lod-hadid, and Dno, seven hundred and sixe and twenty:

34 The sonnes of Jericho, thre hundred and sixe and forty:

35 The sonnes of Senaah, thre thousand sixe hundred and thirtie.

36 The Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundred seventy and thre.

37 The sonnes of Immer, a thousand and two and fifty:

38 The sonnes of Pasbur, a thousand two hundred and seven and forty.

39 The sonnes of Harim, a thousand and seuentee.

40 The Levites: the sonnes of Ieshua, and Kadmiel, of the sonnes of Hodauiah, seenty and foure.

41 The singers: the sonnes of Asaph, an hundred and eight and twentie.

42 The Porter's: the sonnes of Shaltai, the sonnes of Ater, the sonnes of Salmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, all were an hundred and nine and thirtie.

43 The Bethinims: the sonnes of Ziba, the sonnes of Halupha, the sonnes of Tabbaath,

44 The sonnes of Keror, the sonnes of Siaha, the sonnes of Hadon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Sahar, the sonnes of Reatah,

48 The sonnes of Resin, the sonnes of Nekoda, the sonnes of Gazzan.

49 The sonnes of Uzzi, the sonnes of Pascah, the sonnes of Belai,

50 The sonnes of Ahrab, the sonnes of Beinnin,

These also are the sonnes of the prouince that went by out of the captiuitie: (whom Nebuchad-nezzar king of Babel had caried away unto Babel) and returned to Ierusalem, and to Iudah, euery one unto his citie,

2 Which came with Zerubbabel, to wit, Ieshua, Nehemiah, Seraiah, Reelajah, Hoidecai, Bilshan, Bilpar, Biguai, Rehim, Baanah. The number of the men of the people of Israel was,

3 The sonnes of Parosh, two thousand, an hundred, seentie and two:

4 The sonnes of Shephatiah, thre hundred seentie and two:

5 The sonnes of Arab, seven hundred and seentie and sixe:

6 The sonnes of Pahath Moab, of the sonnes of Ieshua and Joab, two thousand, eight hundred and twelue:

7 The sonnes of Glem, a thousand, two hundred and foure and fiftie:

8 The sonnes of Zattu, nine hundred and sixe and forty:

9 The sonnes of Zaccai, seven hundred and threescore:

10 The sonnes of Bani, sixe hundred and two and forty:

11 The sonnes of Bebai, sixe hundred and thre and twenty:

12 The sonnes of Azgad a thousand, two hundred and two and twentie:

13 The sonnes of Adonican, sixe hundred and threescore and sixe:

14 The sonnes of Biguai, two thousand and sixe and fiftie:

15 The sonnes of Adin, foure hundred and foure and fiftie:

16 The sonnes of Ater of Bizkiah, nine and eight:

17 The sonnes of Bezai, thre hundred

f That is, inhabitants: for so this word (sonne) significeth, when it is ioyned with the names of places.

g Before he had declared the two tribes of Iudah and Benjamin, and now cometh to the tribe of Leui, and beginneth at the Priests.  
 † The Levites.

† The Singers.

† The Porter's.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibonites, which were appointed to this vse by Ioshua, Iosh. 9. 23.

e Which were of the tribe of Hez. kiah.



Heunim, the sonnes of Bephusim,  
 51 The sonnes of Bakbuk, the sonnes of  
 Bakupa, the sonnes of Barbut,  
 52 The sonnes of Bazluth, the sonnes of  
 Behtda, the sonnes of Behtba,  
 53 The sonnes of Barcos, the sonnes of  
 Silara, the sonnes of Chamah,  
 54 The sonnes of Beita, the sonnes of  
 Batypha,  
 55 The sonnes of Salomons seruants;  
 the sonnes of Sotai, the sonnes of Sophe-  
 rech, the sonnes of Heruda,  
 56 The sonnes of Jaalah, the sonnes of  
 Darkon, the sonnes of Giddel,  
 57 The sonnes of Shephatiah, the sonnes  
 of Wattil, the sonnes of Pochereth Hazze-  
 baim, the sonnes of Ami.

58 All the Bethinims, and the sonnes of  
 Salomons seruants were three hundred  
 and two.

59 ¶ And these went by from Telmelah,  
 and from Etbarsha, Cherub, Addan, and  
 Jomer, but they could not discern their fa-  
 thers house, and their seede, whether they  
 were of Israel.

60 The sonnes of Delatah, the sonnes of  
 Tobiah, the sonnes of Nekoda, six hundred  
 and two and fiftie.

61 And of the sonnes of the Priestes, the  
 sonnes of Yabaiyah, the sonnes of Coz, the  
 sonnes of B Barzillai: which tooke of the  
 daughters of Barzillai the Gileadite to  
 wife, and was called after their name.

62 These sought their writing of the ge-  
 nealogies, but they were not found: there-  
 fore were they put from the Priesthood.

63 And Tirhacha said vnto them, that  
 they should not eate of the most holy thing,  
 till there rose by a Priest with Artan and  
 Chummin.

64 The whole Congregation together  
 was two and forty thousand, three hundred  
 and threescore.

65 Besides their seruants & their mayds:  
 of whom were seven thousand, three hundred  
 and seven and thirtie: and among them  
 were two hundred and thirtie men and  
 thirtie women.

66 Their horses were seven hundred and  
 thirtie: their mules two hundred and  
 thirtie and foure:

67 Their camels foure hundred and  
 thirtie: their asses, six thousand seven  
 hundred and twenty.

68 And certaine of the chiefe fathers,  
 when they came to the house of the Lord,  
 which was in Jerusalem, they offered wil-  
 lingly for the house of God, to set it vpon  
 his foundation.

69 They gaue after their abilitie vnto  
 the treasure of the worke, euen one and three-  
 score thousand diammes of golde, and six  
 thousand pieces of siluer, and an hundred  
 Priestes garments.

70 So the Priestes and the Leuites, and  
 a certaine of the people, and the singers and  
 the porters, and the Bethinims dwelt in  
 their cities, and all Israel in their cities.

to the Lorde. 7 They prepare for the Temple, 11  
 And sing vnto the Lord.

12 \* when the seventh moneth was  
 come, and the children of Israel were in  
 their cities, the people assembled themselves  
 as one man vnto Jerusalem.

2 Then stood by Ieshua the sonne of  
 Jozadak, and his brethren the Priestes, and  
 Zerubbabel the sonne of Sheatziel, and his  
 brethren, and builded the Altar of the God  
 of Israel, to offer burnt offerings thereon,  
 as it is written in the Lawe of Moyses, the  
 man of God,

3 And they set the Altar vpon his bases  
 (for feare was among them, because of the  
 people of those countreys) therefore they of-  
 fered burnt offerings thereon vnto the Lord,  
 euen burnt offerings in the morning, and ac-  
 euen.

4 They kept also the feast of the Taber-  
 nacles, as it is written, and the burnt offer-  
 ing daily, by number according to the en-  
 titment day by day.

5 And afterward the continuall burnt  
 offering, both in the new moneths and in all  
 the feast dayes that were cometh vnto the  
 Lord, and in all the oblations willingly of-  
 fered vnto the Lord

6 From the first day of the seventh mo-  
 neth began they to offer burnt offerings vnto  
 the Lord: but the foundation of the Tem-  
 ple of the Lord was not layd.

7 They gaue money also vnto the ma-  
 sons, and to the workemen, and meate and  
 drinke and oyle vnto them of Sidon and of  
 Cyprus, to buy them Cedar wood from Le-  
 banon to the sea vnto Typpo, according to  
 the graunte that they had of Cyprus King of  
 Persia.

8 ¶ And in the second yere of their com-  
 ming vnto the house of God in Jerusalem in  
 the second moneth, began Zerubbabel the  
 sonne of Sheatziel, and Ieshua the sonne of  
 Jozadak, and the remnant of their brethren  
 the Priestes and the Leuites, and all they  
 that were come out of the captiuitie vnto Je-  
 rusalem, and appointed the Leuites from  
 twentie yeres olde and aboue, to set forward  
 the worke of the house of the Lord.

9 And Ieshua stood with his sonnes,  
 and his brethren, and Kadmiel with his  
 sonnes, and the sonnes of Judah together to  
 set forward the workemen in the house of  
 God, and the sonnes of Henadad with their  
 sonnes, and their brethren the Leuites.

10 And when the builders layd the founda-  
 tion of the Temple of the Lorde, they ap-  
 pointed the Priestes in their apparell with  
 trumpets, and the Leuites the sonnes of  
 Alaph with Cymbals, to praise the Lorde,  
 \* after the ordinance of Dauid King of Is-  
 rael.

11 Thus they sang when they gaue praise,  
 and when they gaue thanks vnto the Lord,  
 for he is good, for his mercie endureth for-  
 euer toward Israel. And all the people shout-  
 ed with a great shout, when they prayd  
 the Lord, because the foundation of the house  
 of the Lord was layd.

12 Gaue also of the Priestes and the Le-  
 uites and the chief of the fathers, ancient

1. Esdr. 5. 47.  
 a Call'd Tishri,  
 which answereth  
 to part of Sep-  
 tember, and part  
 of October.  
 b Meaning, nephe-  
 wew: for hee  
 was the sonne of  
 Pedaiah, reade  
 1. Chron. 3. 19.  
 c In the place  
 where Salomon  
 had plac'd it.

Exod. 23. 16.

d That is after  
 the feast of Ta-  
 bernacl'es.

|| Or, Typpo.

e Which mo-  
 neth contained  
 part of April, and  
 part of May: for  
 in the meane  
 season they had  
 provided for  
 things necessary  
 for the worke.  
 f They gaue  
 them exhortati-  
 ons, and encou-  
 rag'd euery man  
 forward in the  
 worke.

1. Chro. 16. 7. &c.

i Which came  
 of them that Sa-  
 lomon had ap-  
 pointed for the  
 worke of the  
 Temple.

k Of him is  
 made mention,  
 2. Sam. 17. 27.  
 and 19. 31 & be-  
 cause the Priestis  
 office was had in  
 contempt, their  
 would haue  
 changed their  
 estate by their  
 name, and so by  
 Gods iust iudge-  
 ment lost both  
 the estimation of  
 the world, and  
 the dignitie of  
 their office.

l This is a Chal-  
 de name, and sig-  
 nifieth him that  
 hath authoritie  
 ouer others.  
 m Read Exod.  
 28. 30.

n Which mount  
 to our money,  
 24826. li. 13.  
 shil. 4. d. esteem-  
 ing the French  
 crowne at 6 shil.  
 4. d. for the dram  
 is the eight part  
 of an ounce, and  
 the ounce the  
 eight part of a  
 marke.

o Which are  
 called mine, and  
 concerne a piece  
 two markes: so  
 5000 mine  
 make 50000.  
 franks, which  
 mount to of our  
 money 69666. li.  
 13. shil. 4. d. so  
 that the whole  
 summe was  
 94493. li. 6. shil.  
 8. d.

CHAP. III.

1. They build the Altar of God, 6 They offer



men which had seen the first house, (When the foundation of this house was laid before their eyes) & wept with a loud voice, and many shouted aloud for joy,

13 So that the people could not discern the sound of the shout for joy, from the noise of the weeping of the people: for the people shouted with a loud cry, and the noise was heard farre off.

CHAP. IIII.

2 The building of the Temple is hindred, and how. 11 Letters to Artaxerxes, & the answer.

11 **U**R<sup>a</sup> the aduersaries of Iudah and Benjamin heard, that the children of the captiuitie builded the Temple vnto the Lord God of Israel.

2 And they came to Zerubbabel, & to the chiefe fathers, and said vnto them, Wee will build with you: for we seeke the Lord your God, as ye doe, and wee haue sacrificed vnto him, since the time of Esar Haddon King of Assur, which brought vs vp hither.

3 Then Zerubbabel, and Iesua, and the rest of the chiefe fathers of Israel, sayd vnto them, It is not for you. but for vs to builde the house vnto our God: for wee our selues together will build it vnto the Lord God of Israel, as King Cyrus the King of Persia had commanded vs.

4 Wherefore the people of the land & discouraged the people of Iudah, and troubled them in building,

5 And they hired counsellers against them, to hinder their deuice, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius King of Persia.

6 And in the reigne of D<sup>a</sup> Hasueros (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of Artahashate, Bichardath, Tabeel, & the rest of their companions wrote when it was peace, vnto Artahashate King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the Chancellor, and Shimshai the Scribe wrote a letter against Ierusalem to Artahashate the King, in this sort.

9 Then wrote Rehum the chancellor, and Shimshai the Scribe, and their companions, Dinaie, and Apharhate, Tarpelata, Apphasate, Archenate, Baslaie, Sushanachate, Dehaue, Chumse,

10 And the rest of the people whome the great and noble Anaparr brought ouer and set in the cities of Samaria, and other that are beyond the River and Cheeneth.

11 And this is copie of the letter that they sent vnto King Artahashate, THY SERVANTS the men beyond the River and Cheeneth, salute thee.

12 We it knowen vnto the King, that the Jewes which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and haue toynd the foundations.

13 We it knowen now vnto the King, that if this citie be built, and the foundations of the walles layd, they will not giue toll, tribute, nor custome: so that thou hinder the Kings tribute.

14 Now therefore because we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue wee sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and notable vnto Kings and pounces, and that they haue mooued ledition of old time, for the which cause this city was destroyed.

16 Wee certifie the King therefore, that if this citie be builded, and the foundation of the walles layd, by this meanes the portion beyond the River shall not be thine.

17 The King sent an answer vnto Rehum the Chancellour, and Shimshai the Scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyond the River, Shelam, and Cheeth.

18 The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against Kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mighty Kings also ouer Ierusalem, which haue ruled ouer all beyond the River, and toll, tribute, and custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built till I haue giuen another commandement.

22 Take heed now that ye faille not to do this: why should damage growe to hurt the King?

23 When the copy of King Artahashates letter was read before Rehum & Shimshai the Scribe, and their companions, they went vp in all the haste to Ierusalem vnto the Jewes, and caused them to cease by force and power.

24 Then ceased the worke of the house of God which was in Ierusalem, and did stay vnto the second yere of Darius King of Persia.

CHAP. V.

1 Haggai and Zechariah do prophesie. 3 The worke of the Temple goeth forward contrary to the minde of Tatten. 6 His Letters to Darius.

1 **D**ENI<sup>a</sup> Haggai a Propheet, and Zerchariah the sonne of Addo a Propheet prophesied vnto the Jewes that were in Iudah, and in Ierusalem, in the Name of the God of Israel eu<sup>n</sup> vnto them.

2 Then Zerubbabel the sonne of Shealtiel, and Iesua the sonne of Josadak arose,

g Because they saw that it was nothing to glorious as the Temple, which Solomon had build, notwithstanding Aggeus comforteth them, and propheseth that it shall bee more beautifull then the first: meaning the spiritual Temple, which are the members of Christes body.

a Meaning, the inhabitants of Samaria, who the King of Assyria had placed in the stead of the ten tribes, 2. kin. 17. 24. and 19. 37. these professed God but worshipped idols also, and therefore are the greatest enemies to the true seruants of God, for they pervert what their duty was, to wit, to erect idolatry in stead of true Religion. *Hebr. made their hands weak.* c They bribed the gouernours vnder the king to hinder their work. Thus they that halt, cannot abide that God should be purely feared. d He was also called Artaxerxes, which is a Persian name. Some thinke it was Cambyles Cytus sonne, or Darius, as ver. 5. e Called Artaxerxes, which signifies a man of Persian tongue, an excellent warrior. *Or, counsellour.* f These were certaine people, which the Assyrians placed in Samaria in stead of the ten tribes. g Some thinke it was Saneherib, but rather Salmanasar. h To wit, Euphrates, and he meaneth in respect of Babel, that they dwelt beyond it. i Which were a certaine people that envied the Jewes.

k. Meaning, the gifts that are wont to be giuen to kings when they passe by any country. *Hebr. in the Chaldee, We haue eaten the salt of the Palace.*

l Some reade, for Shelam, salutation, or greeting. m Called also Cheeneth, as ver. 10.

n Not altogether for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

*Or, Haggew. Hag. 1. 1. 1. e/dr. 6. 1.*



arose, and began to build the house of God at Jerusalem, & with them were the Prophets of God, which helped them.

3 At that same time came to them Tatnai, which was captaine beyond the river, and Sether boznai & their companions, and sayd thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

4 Then sayd wee vnto them after this manner, What are the names of the men that build this building?

5 But the eye of their God was vpon the Elders of the Jewes, that they could not cause them to ceale, till the matter came to Darius: and then they answered by letters theraunto.

6 The copie of the letter, that Tatnai captaine beyond the River, and Sether boznai and his companions, Appharsebaie, (which were beyond the River) sent vnto king Darius.

7 They sent a letter vnto him wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that we went into the Prouince of Iudea, to the house of the great God, which is builded with great stones, and beames are layd in the wals, and this worke is wrought speedily, and prospereth in their hands.

9 Then asked we those Elders, and sayd vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

10 Wee asked their names also, that wee might certifie thee, and that wee might write the names of the men that were their rulers.

11 But they answered vs thus, and said, Wee are the seruants of the God of heauen and earth, and builde the house that was built of old and many yeeres agoe, which a great king of Israel builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, he gaue them ouer into the hand of Nebuchadnezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the first yeere of Cyrus king of Babel, king of Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the temple of Babel, and they gaue them vnto one Setherbazzar by his name, whome he had made captaine.

15 And he said vnto him, Take these vessels and goe thy way, and put them in the Temple that is in Jerusalem, and let the house of God be built in his place.

16 Then came the same Setherbazzar, and laid the foundation of the house of God, which is in Jerusalem, and since that time euen vntill now, hath it bene in building, yet is it not finished.

17 Now therefore if it please the king, let there bee search made in the house of the kings treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Jerusalem, and let the king send his minde concerning this.

## CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

Then king Darius gaue commandement, and they made search in the treasury of the treasures, which were there laid up in Babel.

2 And there was found in a coffer (in the palace that was in the prouince of the Medes) a volume, and therein was it thus written, as a memoriale.

3 IN THE FIRST yeere of King Cyrus, King Cyrus made a decree for the house of God in Jerusalem. Let the house be built, euen the place where they offered sacrifices, and let the walles thereof be toynd together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

4 Three orders of great stones, and one order of lumber, and let the expenses bee giuen of the Kings house.

5 Also let them render the vessels of the house of God (of gold and siluer, which Nebuchadnezzar tooke out of the Temple which was in Jerusalem, and brought vnto Babel) and let him goe vnto the Temple that is in Jerusalem to his place, & put them in the house of God.

6 Therfore Tatnai captaine beyond the river, and Sether Boznai, (and their companions Appharsebaie, which are beyond the river) be ye farre from thence.

7 Suffice ye the worke of this house of God, that the captaine of the Jewes & the Elders of the Jewes may build this house of God in his place.

8 For I haue giuen a commandement what ye shall doe to the Elders of these Jewes for the building of this house of God, that of the reuenues of my king, which is of the tribute beyond the river, there bee momentarily expenses giuen vnto these men that they cease not,

9 And that which they shall haue neede of, let it bee giuen vnto them day by day, whether it be young bullockes, or rammes, or lammes for the burnt offerings of the God of heauen, wheate, salt, wine and oyle, according to the appointment of the Priestes that are in Jerusalem, that there bee no fault,

10 That they may haue to offer sweete odours vnto the God of heauen, and pray for the kings life, and for his houses.

11 And I haue made a decree, that whosoever shall alter this sentence, the wood shall be pilled downe from his house, and shall bee let by, and hee shall bee hanged thereon,

g Meaning, in the library, or places where lay the registers, or records of times.

1. Esdr. 6. 21.  
\*Ebr. house of books.

a Wherein were the Actes of the kings of Medes and Persians.

Or, rowes, or courses.  
Or, marble.

b Meaning, Zerubbabel, to whom hee giueth charge.

c Meddle not with them, neither hinder them.

d For lacke of money.

a Which encouraged them to goe forward, and acculed them that they were more carefull to build their owne houses, then zealous to build the Temple of God.  
b That is, the enemies asked this, as verse 10.  
c His fauour and the spirit of strength.

Or, marble.

d To wit, Salomon.

1. King 6. 2.  
2. chro. 3. 2.  
2. King. 24. 12.  
and 25. 9.

e Read Chap. 1. 1, 2.

f Read Chap. 1. 8.



and his house shall bee made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kinges and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. ¶ Darius haue made a decree, let it be done with speed.

13 ¶ Then Carnat the captaine beyond the riuier, and Sether Boznai and their companions, according to that which Darius had sent, to they did speedily.

14 So the Elders of the Jewes builded, and they prospered by the prophesying of Haggai the Prophet, and Zachariah the sonne of Iddo, and they builded & finished it, by the appointment of the God of Israel, and by the commaundement of Cyrus and Darius, and Artahshaste king of Persia.

15 And this house was finished the third day of the moneth Adar, which was the sixt yere of the reigne of king Darius.

16 ¶ And the children of Israel, the priests and the Leuites, and the residue of children of the captiuitie, kept the dedication of the house of God with ioy :

17 And offered at the dedication of this house of God an hundred bullockes, two hundred rammes, foure hundred lambes, and twelue goates, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the priests in their order, and the Leuites in their courses, ouer the seruice of God in Jerusalem, as it is written in the \* booke of Hoses.

19 And the children of the captiuitie kept the Passeeouer on the fourteenth day of the first moneth.

20 (For the Priestes and the Leuites were purified all together) and they killed the Passeeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselves.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselves vnto them from the filthinesse of the heathen of the land, to seeke the Lord God of Israel, did eate,

22 And they kept the feast of vnteaueued bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of <sup>k</sup> Asshur vnto them, to encourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 By the commaundement of the king, Ezra and his companions come to Ierusalem. 27 He gudgeth thanks to God.

N<sup>o</sup> After these things in the reigne of Artahshaste king of Persia, was Ezra the sonne of Seratah, the sonne of Azariah, the sonne of Weikiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amaria, the sonne of Azarah, the sonne of Beraiah,

4 The sonne of Zeratah, the sonne of Uzai, the sonne of Bukki,

5 The sonne of Abisnua, the sonne of

Phinehas, the sonne of Eleazar, the sonne of Aaron the chiefe Priest.

6 This Ezra came by from Babel, and was a scribe prompt in the law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lord his God which was vpon him.

7 And there went by certaine of the children of Israel, and of the Priestes, and the Leuites, and the singers, and the porters, and the Perbimuzs vnto Jerusalem, in the seuenth yere of king Artahshaste.

8 And he came to Jerusalem in the fifth moneth, which was in the seuenth yere of the king.

9 For vpon the first day of the first moneth began he to go by from Babel, and on the first day of the first moneth came hee to Jerusalem, according to the good hand of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the law of the Lord, and to doe it, and to teach the precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshaste gaue vnto Ezra the Priest and scribe, euen a writer of the words of the commaundements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASTE King of kings to Ezra the Priest and scribe of the Law of the God of heauen, and to Theeneth.

13 I haue giuen commaundement, that every one that is willing in my kingdome of the people of Israel and of the Priestes, and Leuites to go to Jerusalem with thee, shall goe.

14 Therefore art thou sent of the king and his seuen counsellors, to inquire in Iudah and Jerusalem, according to the law of thy God, which is in thine hand,

15 And to carrie the siluer and the golde, which the king and his counsellors willingly offer vnto the God of Israel (whose habitation is in Jerusalem.)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priestes offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest buy speedily with this siluer bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseeth thee and thy brethren to do with the rest of the siluer and golde, doe ye it according to the will of your God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shall be needfull for the house of thy God, which shall be meet for thee to bestow, thou shalt bestow it out of the kinges treasure house.

21 And I King Artahshaste haue giuen

b Ezra deduceeth his kindred, till he cometh to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Law, and to expound it, whom Marke calleth a scribe, Marke 12 28. Matthew and Luke call him a Lawyer, or Doctor of the Law, Matth. 22 35. Luke 10 25.

d That contained part of Iuly and part of August. e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished him long life.

g Which remained as yet in Babylon, and had not returned with Zerubbabel.

h To examine who liued according to the Law. i Whereof thou art expert.

k As ye know best may serue to Gods glory.

e Who hath appointed that place to haue his name called vpon there. 1. Esdr. 7. 1.

f Whom God stirred vp to assure them that he would giue their worke good successe.

g That is, the twelfth moneth, and contained part of February, and part of March.

h And the two and fourtieth after their first returne.

Num 3. 6. and 8. 9.

i Which were of the heathen, and forsaked their idolatric worship the true God.

k Meaning, Darius, who was king of the Medes, Persians, and Assyrians. 1 Esdr. 7. 27. to strengthen their hands.

a The Ebrewes write that diners of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours of Rome.



1 Which was the river Euphrates, and they were beyond it in respect of Babylon. *Ebr. Corim.* m Reade 1. King. 7. 26, & 2. cbro. 3. 10.

n This declareth that the feare of Gods iudgements caused him to vie this liberalitie, and not the loue that he bare to Gods glory, or affection to his people. o He gaue Ezra full auctoritie to restore all things according to the word of God, and to punish them that resisted and would not obey. p Thus Ezra gaue God thanks for that he gaue him so good successe in his affaires by reason of the King.

commandement to all the treasurers which are beyonde the River, that whatsoever Ezra the Priest and Scribe of the Law of the God of heauen shall require of you, that it be done incontinently,

22 Unto an hundred talents of silver, unto an hundred & measures of wheate, and unto an hundred baths of wine, and unto an hundred baths of oyle, and salt without witting.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he bee wyth against the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Bethinims, or ministers in this house of God, there shall no governour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisdome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the River, euen all that know the Lawe of thy God, and teach thee them that know it not.

26 And whosoever will not doe the Lawe of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed bee the Lord God of our fathers, which to hath put in the Kings heart, to beautifie the house of the Lord that is in Jerusalem,

28 And hath inclined mercie toward mee, before the King and his countellours, and before all the Kings mightie Princes, and I was comforted by the hand of the Lord my God, which was vpon mee, and I gathered the chiefe of Israel to goe vpon with mee.

CHAP. VIII.

1 The number of them that returned to Ierusalem with Ezra. 21 Hee causeth them to fast. 24 Hee admonisheth the Priests of their dutie. 31 What they did when they came to Ierusalem.

These are now the chiefe fathers of them, and the genealogie of them that came vpon with mee from Babel, in the reign of King Artaxbassare.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Iehamar, Daniel: of the sonnes of Danto, Hattus:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of Iahath Hoab, Ethosnar, the sonne of Zerachiah, and with him two hundred males.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him, three hundred males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, And with him fiftie males.

7 And of the sonnes of Elam, Ieshatah, the sonne of Athaliah, and with him fiftie males.

8 And of the sonnes of Shephatiah, Ze-

badiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundred and eighteene males.

10 And of the sonnes of Shelomith the sonne of Josiphah, and with him an hundred and threescore males.

11 And of the sonnes of Zebai, Zechariah, the sonne of Zebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, and with him an hundred and ten males.

13 And of the sonnes of Adontkam, that were the last, whose names were these: Eliphelt, Jehiel and Shematah, and with them threescore males.

14 And of the sonnes of Biguai, Athai, and Zabbud, and with them fiftie males.

15 And I gathered them to the River that goeth toward Ahava, and there abode wee thre dayes: then I viewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Sachar, and to Zechariah, and to Beschullam the chiefe, and to Jocharib, and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the chiefe at the place of Calipha, and I tolde them the wordes that they should speake to Iddo, and to his brethren the Bethinims at the place of Calipha, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God, which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Bahali the sonne of Leui the sonne of Israel, and Sheberbiah with his sonnes and his brethren, euen eightene.

19 Also Habbatah, and with him Ieshatah of the sonnes of Herari, with his brethren, and thre sonnes ewentie.

20 And of the Bethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundred and twentie of the Bethinims, which all were named by name.

21 And there at the River, by Ahava, I proclaimed a fast, that wee might humble our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ashamed to require of the king an armie and horsemen, to helpe vs against the enemy in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnesse, but his power and his wraoth is against all them that forsake him.

23 So wee fasted, and besought our God for this: and he was increased of vs.

24 Then I separated the kinde of the chiefe of the Priests, Sheberbiah, and Habbatah and ten of their brethren with them,

25 And weighed them the siluer and the golde, and the vessels, euen the offering of

b That came to goe with Ezra.

c To that place of Euphrates, where Ahava the River entrench into it, looke 1. Efd. 3. 41.

d He was the chiefe that taught there the Lawe of God vnto the Leuites. *Ebr. Put words in their mouth.* e Reade Chap. 2. 43.

f He sheweth that the end of fasting is to humble the body to the spirit, which must proceede of the heart liuely touched, or else it is but hypocritic. g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes to giue an occasion to others to thinke that hee did doubt of Gods power.

1. Efd 8. 29.

Reade Chap. 7. 1.

Or, captaine of Moab.



the house of our God, which the king and his counsellors, and his princes, and all Israel that were present had offered.

26 And I weighed unto their hand six hundred and threescore talents of silver, and in silver vessel, an hundred and threescore talents, and in gold an hundred talents:

27 And twenty basins of gold, of a thousand drammes, and two vessels of shining brass very good, and precious as gold.

28 And I said unto them, Ye are consecrate unto the Lord, and the vessels are consecrate, and the gold and the silver are freely offered unto the Lord God of your fathers.

29 Watch ye, and keepe them until ye weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priests and the Leuites received the weight of the silver, and of the gold, and of the vessels to bring them to Jerusalem, unto the house of our God.

31 Then we departed from the River of Ahava on the twelfth day of the first month, to goe unto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemy, and of such as laide wait by the way.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth day was the silver weighed, and the golde and the vessel in the house of our God by the hand of Seremoth the sonne of Ariah the Priest, and with him was Eleazar, the sonne of Phinehas, and with them was Jozabad, the sonne of Jeshua, and Noadiah, the sonne of Binuai the Leuites,

34 By number and by weight of euery one, and all the weight was witten at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offerings unto the God of Israel, twelue bullockes for all Israel, ninetie and six rammes, seuentie and seuen lambes, and twelue hee goates for sinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion unto the kings officers, and to the captaines beyond the River: and they promoted the people, and the house of God.

CHAPTER. IX.

1 Ezra complaineth on the people that had turned themselves from God, and married with the Gentiles. 5 He prayeth unto God.

When as these things were done, the rulers came to me, saying, The people of Israel, and the Priests and the Leuites are not separated from the people of the lands (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebulites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the

people of the landes, and the hand of the Princes and rulers had bene chiefe in this trespass.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the haire of mine head, and of my beard, and Iate downe astonished.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonished until the evening sacrifice.

5 And at the evening sacrifice I arose vpon from mine heavinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spread out mine hands vnto the Lord my God,

6 And said, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer our head, and our trespass is grown vnto the heauen.

7 From the dayes of our fathers haue we bene in a great trespass vnto this day, and for our iniquities haue wee, our kings, and our Priests bene deliuered into the hand of the kings of the landes, vnto the sword, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

8 And now for a little space, grace hath bene shewed from the Lord our God, in causing a remnant to escape, and in giuing vs a way in his holy place, that our God may light our eyes, and giue vs a little reuiving in our seruitude.

9 For though we were bondmen, yet our God hath not forsaken vs in our bondage, but hath inclined mercy vnto vs in the sight of the kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Jerusalem.

13 And now, our God, what shall we say after this: for wee haue forsaken thy commandements,

14 Which thou hast commanded by thy seruants the Prophets, saying, The land whereunto ye goe to possess it, is an vncleane land, because of the filthinesse of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

12 Now therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their peace nor wealth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

13 And after all that is come vpon vs for our euill deeds, and for our great trespasses, (seeing that thou our God hast staled vs from being beneath: for our iniquities, and hast giuen such vs deliuerance)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldst not thou bee angry toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we

b That is, the governours are the chiefe beginners hereof.

c As one doubting wheth God would continue his benefice towards vs, or else destroy this which he had begun. Exod. 29.39. num. 28.3,4.

d That is, we are drowned in sione. e They so exceed, that they cannot grow greater.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, which smite nailes to hang things vpon, Isa. 22.3.

Exod. 23.32. 34.12, 15, 16. deut. 7.23.

Deut. 23.6.

g Hast not vnto being cast vs downe & destroyed vs for our sinnes, Deut. 28. 13.

h Reade 1. king. 9. 14.

i Reade Chap. 2. 69.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conscience and of his integritie, that he would haue witness of his fidelitie.

1. Esd. 8. 67.

a From the time they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerate contrary to the Law of God, and married where it was not law full, Deut. 7. 3.



b He sheweth  
God is iust in pu-  
nishing his peo-  
ple, & yet merci-  
full in refering a  
residue to whom  
he sheweth fauor.

we haue been <sup>b</sup> referued to escape, as appea-  
reth this day: beholde, we are before thee  
in our trespass: therefore we cannot stand  
before thee because of it.

C H A P. X.

1 The people: repent and turne, and put away  
their strange wiues.

W<sup>h</sup>iles \* Ezra prayed thus, and <sup>a</sup> con-  
fessed himselfe weeping, and falling  
downe before the house of God, there as-  
sembled vnto him of Israel a very great  
Congregation of men and women, & chil-  
dren: for the people wept with a great la-  
mentation.

2 Then Sberchaniah the sonne of Iehiel  
one of the sonnes of Elam, answered, and  
sayd to Ezra, Wee haue trespassed against  
our God, and haue taken strange wiues of  
the people of the land, yet now there is hope  
in Israel concerning this.

3 Now therefore let vs make a covenant  
with our God, to put away <sup>c</sup> all the wiues,  
(and such as are borne of them) according to  
the counsell of the Lord, and of those that  
feare the commandments of our God, and  
let it be done according to the Law.

4 Arise: for the matter <sup>d</sup> belongeth vnto  
thee: we also will be with thee: be of coun-  
sell, and doe it.

5 <sup>e</sup> Then arose Ezra, and caused the  
chiefe Priests, the Leuites, and all Israel to  
swear, that they would doe according to  
this word. So they ware.

6 \*And Ezra rose vp fro before the house  
of God, and went into the chamber of Jo-  
hanan the sonne of Eliashib: hee went euen  
thither, but hee did eate neither bread, nor  
drinke water: for hee mourned, because of  
the transgression of them of the captiuitie.

7 And they caused a proclamation to goe  
throughout Iuda and Ierusalem, vnto  
<sup>f</sup> all them of the captiuitie, that they should  
assemble themselves vnto Ierusalem.

8 And whosoever would not come with-  
in three dayes according to the counsell of  
the Princes and Elders, all his substance  
should bee <sup>g</sup> forfeyt, and hee should be sepa-  
rate from the Congregation of them of the  
captiuitie.

9 <sup>h</sup> Then all the men of Iudah & Ben-  
iamin assembled themselves vnto Ierusa-  
lem within three dayes, which was the  
twentieth day of the ninth moneth, and all  
the people late in the streete of the house of  
God, trembling for this matter, and for  
the famine.

10 And Ezra the Priest stood vp & sayd  
vnto them, Ye haue transgressed, and haue  
taken strange wiues, to <sup>i</sup> increase the tres-  
passe of Israel.

11 Now therefore <sup>j</sup> giue praise vnto the  
Lord God of your fathers, and doe his will,  
and separate your selues from the people of  
the land, and from the strange wiues.

12 And all the Congregation answered,  
and sayd with a loud voyce, So will we doe  
according to thy wordes vnto vs.

13 But the people are many, and it is a  
rainie weather and we are not able to stand  
withont, neither is it the worke of one day

or two: for we are many that haue offended  
in this thing.

14 Let our rulers stand therefore <sup>k</sup> i before  
all the Congregation, & let all them which  
haue taken strange wiues in our cities, come  
at the time appointed, and with them the  
Elders of euerie cttie, and the Iudges there-  
of, till the fierce wrath of our God for this  
matter turne away from vs.

15 Then were appointed, Jonathan the  
sonne of Abih-el, and Zabariah the sonne of  
Tikhaui ouer this matter, and Besuliam  
and Sabberhat the Leuites helped them.

16 And they of the captiuitie did so, and  
<sup>l</sup> departed, euen Ezra the Priest, & the men  
that were chiefe fathers to the familie of  
their fathers by name, and late downe in  
the first day of the tenth moneth to examine  
the matter.

17 And vntill the first day of the first  
moneth they were finishing the businesse with  
all the men that had taken strange wiues.

18 And of the sonnes of the priests there  
were men found, that had taken strange  
wiues, to wit, of the sonnes of Iehua, the  
sonne of Jozadak, and of his brethren,  
Maasiah, Heliezer, and Jarib, and Gedal-  
iah.

19 And they gaue <sup>m</sup> these handes, that  
they would put away their wiues, and they  
that had trespassed, gaue a raine for their  
trespasse.

20 And of the sonnes of Immer, Hona-  
ni, and Zebadiah.

21 And of the sonnes of Harim, Maas-  
iah, and Eliab, and Shemaiah, and Iehiel  
and Azariah.

22 And of the sonnes of Pahsur, Elie-  
nai, Maaseriah, Ithmael, Achaneel, Jozab-  
ab, and Eliah.

23 And of the Leuites, Jozabad, & Shi-  
met and Kelatah (which is Kellath) Ber-  
chiah, Iudah, and Eliezer.

24 And of the singers, Eliashib. And of  
the porters, Shallum, and Telim, and  
Uri.

25 And of <sup>n</sup> Israel: of the sonnes of Pa-  
ros, Ramiah, and Ieshah, and Balchiah,  
and Hiamin, and Cleazar, and Balchiah,  
and Benaiab.

26 And of the sonnes of Elam, Matta-  
niah, Zechariah, and Iehiel, and Abdi, and  
Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elie-  
nai, Eliashib, Mattaniah, and Jeremoth, and  
Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehoha-  
nui, Hananiah, Zabbai, & Athlai.

29 And of the sonnes of Bani, Besul-  
lam, Ballsach, & Vadiah, Iahub, and She-  
al, Jeramoth.

30 And of the sonnes of <sup>o</sup> Pahath Bo-  
ab, Adna, and Chelai, Benaiab, Maasiah,  
Mattaniah, Bezaleel, and Bunni, and  
Hanasseh.

31 And of the sonnes of Hatim, Eliezer,  
Ithiah, Balchiah, Shemaiah, Shimon,

32 Beniamin, Maluch, Shamariah,

33 Of the sonnes of Bahum, Mattaniah,  
Mattathai, Zabad, Chophelet, Jerema-  
hanasseh, Shumel.

i Let them bee  
appointed to ex-  
amine this mat-  
ter.

k They went to  
the chiefe cities  
to sit on this  
matter, which  
was three mo-  
neths in finish-  
ing.

l As a token  
that they would  
keepe promise  
and doe it.

m Meaning, of  
the common  
people: for be-  
fore he spake of  
the Priests and  
Leuites.

n Or, the captaine  
of Moab.

1. Esd. 8. 90.

a He confessed his  
sinnes, and  
the finnes of the  
people.

b Meaning, that  
God would re-  
ceiue them to  
mercie.

c Which are  
strangers & mar-  
ried contrary to  
the law of God.

d Because God  
hath giuen thee  
authority, and  
learning to per-  
swade the peo-  
ple herein, and to  
command them.  
1. Esd. 9. 1.

f Ebr. Sonnes of  
the captiuitie.

g Or, condemned.

e Which con-  
tained part of  
November and  
part of Decem-  
ber.

f For the season  
was giuen to  
raie, and so the  
weather was  
more sharpe and  
colde, and also  
their conscience  
touched them.

g Ye haue layd  
one sinne vpon  
another.

h Reade Iosh.  
7. 19.



34 Of the sonnes of Bani, Gaadai, Amiram, and Gel,  
 35 Banaiab, Bediab, Chellub,  
 36 Gantab, Heremoch, Eliahub,  
 37 Hattaniab, Hattenat, and Jaasan,  
 38 And Banni, and Bennit, Shimeit,  
 39 And Shelemiah, and Nathan, and Adaiab,  
 40 Bathanadabai, Shafai, Sharai,

41 Azareel, and Shelemiah, Shema-  
 riab,  
 42 Shallum, Amariah, Joseph.  
 43 Of the sonnes of Bebo, Jeiel, Wat-  
 titiab, Zabad, Zebina, Zadau, and Joel,  
 Benaiab.  
 44 All these had taken strange wives:  
 and among them were women that had  
 children.

n Which also were made illegitimate, because the marriage was unlawful.

# Nehemiah.

## THE ARGUMENT.

God doeth in all ages and at all times set vp worthy persons for the commoditie and profit of his Church, as now within the compass of seuentie yeeres he raised vp diuers excellent men for the preferuation of his people, after their returne from Babylon: as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was builded: the second reformed their manners, and planted religion: and the third builded vp the wals, deliuered the people from oppression, and provided that the Lawe of God was put in execution among them. Hee was a godly man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

### CHAP. I.

4 Nehemiah bewaileth the calamity of Ierusalem. 5 He confesseth the finnes of the people, and prayeth to God for them.



He wordes of Nehemiah the sonne of Hachabiah. In the moneth<sup>a</sup> Chilleu, in the twentieth yere, as I was in the palace of Shulhan,

2 Came Hanani one of my brethren, he and the men of Iudah: and I asked them concerning the Iewes which were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they sayd vnto me, The residue that are left of the captiuitie there in the<sup>c</sup> prouince, are in great affliction and in reproch, and the wall of Ierusalem is broken downe, & the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,

5 And said, O Lord God of heauen, the great and terrible God, that keepeth covenant and mercy for them that loue him, and obserue his commandementes,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which we haue sinned against thee, both I & my fathers house haue sinned:

7 We haue & gricuously sinned against thee, & haue not kept the commandementes, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.

8 I beseech thee, remember the word that thou commandedst thy seruant Moses, saying, Ye will transgresse, and I will scatter you abroad among the people.

9 But if ye turne vnto me, and keepe my commandementes, and do them, though your scattering were to the vttermost part

of the heauen, yet will I gather you from thence, & wil bring you vnto the place that I haue chosen to place my Name there.

10 Now these are thy seruants and thy people, whom thou hast redeemed by thy great power and by thy mighty hand.

11 O Lord, I beseech thee. Let thine eare now hearken to my prayer of thy seruant, and to the prayer of thy seruants, who desire to d feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the kings butler.

### CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes, 11 He came to Hierusalem, 17 And builded the walles.

Now in the moneth<sup>a</sup> Nisan in the twentieth yere of King<sup>b</sup> Artabastate, the wine flood before him, and I tooke by the wine, & gaue it vnto the King. Now I was not before time to prosper in his presence.

2 And the king said vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing but sorrow of heart. Then was I sore afraid,

3 And I sayd to the King, God saue the King for ever: why should not my countenance be sad, when the city and hostie of the sepulchres of my fathers lyeth waste, and the gates thereof are denouered with fire?

4 And the King sayd vnto me, For what thing dost thou require? Then I praied<sup>c</sup> to the God of heauen,

5 And sayd vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.

6 And the king laid vnto me (the Queen also sitting by him) Howe long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and hee sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaiues beyond the Riuer, that they may conuey me oner, till I come into Iudah,

8 And

a Which concerneth part of Nouember and part of Decem-ber, and was their ninth moneth.  
 b A Iewe as I was.

c Meaning in Iudea.

Dan. 9. 4.

4 Ebr. corrupted.

Dent. 29. 21, 28.

Dent. 30. 4.

d That is, to worship thee.  
 e To wit, the King Artabastate.

a Which was the first moneth of the yere, and containeth part of March and part of April.  
 b Who is also called Darius: read Ezra 7. 1. and was the sonne of Hytaspis.

c I desired God in mine heart to prosper mine enterprise.

Or, Euphrat. 15.



**¶ Or, paradise.**  
**d** As God moued me to aske, and as he gaue mee good successe therein.  
**e** These were great enemies to the Iewes, and laboured alwayes both by force and subtiltie to ouercome them, and Tobiah, because his wife was a leweste, had aduertisement euero of their affaires, and so wrought them great trouble.  
**¶ Or, condit.**

**f** That is, contemned of other nations, as though God had forsaken vs.  
**g** They were incouraged, and gaue themselves to doe well, and to traualle in this worthy enterprise.

**h** These were three chief gouernours vnder the king of Persia beyond Euphrates,  
**i** Thus the wicked when they will burden the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

**k** Neither ye are of the number of the children of God (to whom he hath appointed this crie onely) neither did any of your predecessors euer feare God.

8 And letters vnto Asaph the keeper of the Kings ¶ parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue mee according to the good hand of my God vpon me.

9 ¶ Then came I to the captaines beyond the riuer, and gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with yne.

10 But ¶ Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the wealthy of the children of Israel.

11 So I came to Jerusalem, and was there three dayes.

12 And I arose in the night, I, and a few men with mee: for I tolde no man what God had put in mine heart to doe at Jerusalem, and there was not a beast with mee, saue the beast wheron I rode.

13 And I went out by night by the gate of the valley, and came before the Dragon well, and to the dung port, and viewed the walles of Jerusalem, how they were broken downe, and the ports thereof denoured with the fire.

14 Then I went south vnto the gate of the fountaine, and to the Kings fishpoole, and there was no roome for the beast that was vnder me to passe.

15 Then went I by in the night by the brooke, and viewed the wall, and turned backe, and coming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tel it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I layd vnto them, Pee see the miserie that we are in, how Jerusalem steth waste, and the gates thereof are burnt with fire: come and let vs build the wall of Jerusalem, that we be no more a reproche.

18 Then I tolde them of the hand of my God (which was good ouer me) and also of the Kings wordes, that hee had spoken vnto mee. And they sayde, Let vs rise, and build. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and ¶ Gessem the Arabian heard it, they mocked vs, and despised vs, and sayd, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, and sayd to them, The God of heauen, he will prosper vs, and wee his seruants will rise by and build: but as for you, ye haue no portion nor right, nor memoriall in Jerusalem.

CHAP. I.II.

The number of them that builded the walles.

**T**hen arose Eliashib the hie Priest with his brethren the Priests, and they built

the Shepegate: they repaired it, and set vpon the doozes thereof: euen vnto the towre of Sheah repaired they it, and vnto the towre of Hananiel.

2 And next vnto him builded the men of Jericho, and beside him Saccur the sonne of Imri.

3 But the fish port did the sonnes of Senaah build, which also layd the beames thereof, and let on the doozes thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Merimoth, the sonne of Uriah, the sonne of Hakkoz; and next vnto them fortified Besullam the sonne of Berechiah, the sonne of Shephazabel: and next vnto them fortified Zadok the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them put not their neckes to the worke of their lozds.

6 And the gate of the olde fishpoole fortified Jehoiada the sonne of Paseah, and Besullam the sonne of Belodaiab: they layd the beames thereof, and set on the doozes thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Sibeonite, and Iadon the Heronothite, men of Sibeon, and of Mishab, vnto the throne of the Duke, which was beyond the Riuer.

8 Next vnto him fortified Uzziel the sonne of Harbobiab ¶ of the goldsmithes: next vnto him also fortified Hananiah, the sonne of Harakkaim, and they repayed Jerusalem vnto the broad wall.

9 Also next vnto them fortified Rezbaiab, the sonne of Hur, the ruler of the halfe part of Jerusalem.

10 And next vnto him fortified Jedaiab the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Harush, the sonne of Vashabaiab.

11 Malchiah the sonne of Harim, and Vashub the sonne of Pahath Moab fortified the second ¶ portion, and the towre of the fornaeces.

12 Next vnto him also fortified Shallum, the sonne of Halloesh, the ruler of the halfe part of Jerusalem, he, and his daughters.

13 The valley gate fortified Hanun, and the inhabitants of Zanaub: they built it, and set on the doozes thereof, the lockes thereof, and the barres thereof. euen a thousand cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth-baccarem: he built it, and set on the doozes thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallan, the sonne of Col-hozeh, the ruler of the fourth part of Mishpah: he builded it, and concred it, and set on the doozes thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of ¶ Shelah by the Kings garden, and vnto the steps that goe downe from the citie of David.

16 After him fortified Rebeiah, ¶ sonne of Azbuk, the ruler of the halfe part of Bethzur, vntill the other side ouer against

a In Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lord by prayer in desiring him to maintaine it.

b The rich and mighty would not obey them, which were appointed officers in this worke, neither would they helpe thereunto.

1/2.22.11.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

¶ Or, of Zorophim.  
 ¶ Or, of the Aposthecaries.

¶ Or, mea sure.

¶ Or, Siloe.

¶ 2



the sepulchres of Dauid, and to the skippole that was repayed, and unto the house of the mighty.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next unto him fortified Washbath the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Barnai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next unto him fortified Ezer, the sonne of Jehua the ruler of Bizpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sonne of Zaccbai, and fortified another portion from the corner vnto the doore of the house of Eliashib the Ierusalemite.

21 After him fortified Heremoth, the sonne of Uriah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of the plaine.

23 After them fortified Benjamin, and Washbath ouer against their house: after him fortified Azariah the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Uzai, from ouer against the corner, and the high towre that lyeth out from the Kings house, which is beside the court of the prison. After him Gedaliah the sonne of Harosh.

26 And the Meshinims they dwell in the fortrese vnto the place ouer against the water gate, Eastward, and to the towre that lyeth out.

27 After him fortified the Tekoites another portion ouer against the great towre, that lyeth out, euen vnto the wall of the fortrese.

28 From aboue the horsegate fourth fortified the Priestes, eury one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Sheumaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shebemiah, and Haman, the sonne of Zalaph, the slier, another portion: after him fortified Meshullam, the sonne of Berechiah ouer against his chamber.

31 After him fortified Batsabai the goldsmiths sonne, vntill the house of the Meshinims, and of the merchants ouer against the gate of Biphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the shepegate, fortified the goldsmiths and the merchants.

C H A P . I I I I .

7 The building of Jerusalem is hindered. 15 But God breaketh their enterprise. 17 The Ierues build with one hand, and hold their weapons in the other.

At when Sanballat heard that we builded the wall, then was he wroth and sore grieved, and mocked the Iewes,

2 And sayd before his brethren and the armie of Samaria, thus hee sayd, What doe these weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and sayd, Although they build, yet if a fore goe by, he shall euen breake downe their stone wall.

4 Heare, O our God, (for we are despised) and turne their shame vpon their owne head, and giue them vnto a pray in the land of their captiuitie,

5 And couer not their iniquity, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the wall was toynd vnto the halfe thereof, and the heart of the people was to worke.

7 But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Iudodims heard that the walles of Ierusalem were repaired, (for the breaches began to bee stopped) then they were very wroth,

8 And conspired all together to come and to fight against Ierusalem, and to hinder them.

9 Then wee prayed vnto our God, and set watchmen by them, day and night, because of them.

10 And Iudah sayd, The strength of the bearters is weakened, and there is much care, so that wee are not able to build the wall.

11 Also our aduersaries had sayd, They shall not know, neither see, till we come into the middes of them, and slay them, and cause the worke to cease.

12 But when the Iewes (which dwell beside them) came, they told vs ten times, from all places whence yee shall returne, they will be vpon vs.

13 Therefore set I in the lower places behind the wall vpon the tops of the stones, and placed the people by their families with their swordes, their speares and their bowes.

14 Then I beheld, and rose vp, and sayd vnto the Iudices, and to the rulers, and to the rest of the people, Bee not afraid of them: remember the great Lord, and fearfull, and fight for your brethren, your sonnes, and your daughters, your wiues, and your houses.

15 And when our enemies heard that it was knowne vnto vs, then God brought their counsell to nought, and wee turned all againe to the wall, eury one vnto his worke.

16 And from that day, halfe of the yong men did the labour, and the other halfe part of them held the speares, and bowes, and bowes, and haberguises: and the rulers stood behinde all the house of Iudah.

17 They that builded on the wall, & they that

a Of his companions that dwell in Samaria. b Thus the wicked, that consider not that Gods power is euer in a readinesse for the defence of his, mocke them as though they were weak & feeble. c This is the remedie that the children of God haue against the derisio & threatenings of their enemies: to flee to God by prayer. d Let them be spoiled and led away captiue. e Let thy plagues declare to the world, that they let themselves against thee, and against thy Church: thus he prayeth, only haing respect to Gods glory, and not for any private affection or grudge. f That is, oftentimes. g They, which brought the tydings, said thus, When you leaue your worke, and goe either to eate or to rest, your enemies will assaile you. h Who is euer at hand to deliuer his out of danger, and therefore seeing they should fight for the maintenance of Gods glory & for the preservation of their own liues & of theirs, he encourageth them to play the valiant men. i To ouerse them and to encourage them to their worke.

d Where the weapons and armour of the citie lay.

e Which dwell in the plaine cuntry by Torden and Iericho.

f Reade Ezra Chap. 2, 43.

g Meaning, the list of his sonnes.

h Which was the place of judgement, or execution.



that bare burdens, and they that laded, did the worke with one hand, and with the other held the sword.

18 For every one of the builders had his sword girded on his loynes, and so builded: and he that blew the trumpet, was beside me.

19 Then said I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore yee heare the sound of the trumpet, k restore yee thither vnto vs: our God shall fight for vs.

21 So wee laboured in the worke, and halfe of them held the speares from the appearing of the morning, til the starres came forth.

22 And at the same time said I vnto the people, Let every one with his seruant lodge within Ierusalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the warde, (which followed me) none of vs did put off our clothes, haue euery one put them off for washing.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedeth it. 14 He took not the portion of others that had ruled before, lest hee should grieue the people,

Now there was a great crie of the people And of their wines a against their brethren the Jewes.

2 For there were that said, Wee, our sonnes and our daughters are many, therefore wee take vp b corne, that wee may eate and liue.

3 And there were that said, Wee must gage our lands, and our vineyards, and our houses, and take vp corne for the famine.

4 There were also that said, Wee haue borrowed money for the kings tribute vpon our lands and our vineyards.

5 And now our flesh i is as d the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power e in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their crie and these words.

7 And I thought in my minde, and I rebuked the Princes, and the rulers, and said vnto them, You lay f burdens euery one vpon his brethren: and I let a great assemblie against them,

8 And I said vnto them, Wee (according to our abilitie) haue redeemed our brethren the Jewes, which were sold vnto the heathen: and will you sel your brethren againe? or shall they be h sold vnto vs? Then held they their peace, and could not answer.

9 I said also, That which yee doe, is not good. Dight ye not to walke in the feare of our God, for the k reproch of the heathen our enemies?

10 For euery I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this l burden.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olines, and their houses, and rime the hundredth part of the tithe and of the corne, of the wine and of the oyle i that yee exact of them.

12 Then said they, We wil restore it, and will not require it of them: wee will doe as thou hast said. Then I called the Priettes, and caused them to swear that they should doe according to this promise.

13 So Iooke my lap, and said, So let God shake out euery man that will not performe this promise, from his house, and from his labour: euen thus let him bee shaken out and emptied. And all the congregation said, Amen, and praised the Lord: and the people did according to this promise.

14 And from the time that the King gaue mee charge to be gouernour in the land of Iudah from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artabastite, that is, twelue yeere, I, and my brethren haue not eaten the m bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people and had taken of them bread and wine, besides fourtie shekels of siluer i yea, and their seruants bare rule over the people: but I did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover there were at my table an hundred and fiftie of the Jewes, and Rulers which came vnto vs from among the heathen that are about vs.

18 And there was prepared dailly an oxe, and fire cholen sheepe, and birdes were prepared for mee, and n within ten dayes wine for all o in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grievous vnto this people.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdoms, and zeale to his aduersarie. 11 He is not discouraged by the false prophet.

And when Sanballat, and Tobiah, and Geshem: the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no more breaches therein (though at that time I had not set vp the doores vpon the gates.)

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that wee may meete together in the villages in the plaine

k Meaning, to resist their enemies, if neede required.

l That is, when they purified themselves, or else when they washed their clothes.

a Against the rich, which oppressed them, b This is the complaint of the people, shewing to what extremitie they were brought vnto, c To pay our tribute to the King of the Persians, which was exacted yeerely of vs, d By nature the rich is no better then the poore, e We are not able to redeme them, but for powerie are constrained to hire them to others, f You presse them with vsurie, and seeke how to bring all things into your hands, g Both because they should be moued with pitie, seeing how many were by them oppressed, and also heare the iudgement of others, which should be as it were witnesses of their dealing toward their brethren, h Seeing God hath once deliuered them from the bondage of the heathen, shall wee make them our slaves?

i Meaning, Nehemiah. k Who by this occasion will blaspheme the name of God, seeing that our aduersaries are no better then their, l Or, vsurie. m Which ye take of them for the lone,

n I received not that portion and diet, which the gouernours, that were before me, exacted: wherein he declared that he rather fought the wealth of the people, then his owne commoditie.

o Or, once in ten dayes. n Whereas at other times they had by measure, at this time they had most liberally.

a That is, that they were ioined together, as Chap. 4.6.



of Dno: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto mee foure times after this sort. And I answered them after the same manner.

5 Then sent Sanballat his seruant after this sort vnto me the fifth time, with an open letter in his hands,

6 Wherein was written, It is reported among the heathen, and I Gashmu hath said it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their king according to these words.

7 Thou hast also ordeined the Prophets to preach of thee at Jerusalem, saying, There is a King in Iudah: and now according to these words it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these words that thou sayest: for thou faintest them of thine owne heart.

9 For all they afrayed vs, saying, Their hands shall be weakened from the worke, and it shall not be done: now therefore I encourage thou me.

10 And I came to the house of Shezniasah, the sonne of Delatah the sonne of Shehetabel, and hee was shut vp, and hee said, Let vs come together into the Houle of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then said I, Should such a man as I, flee? Who is hee, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceived, that God had not sent him, but that hee pronounced this propheticke against me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproch me.

14 O my God, remember thou Tobiah and Sanballat according vnto these their workes, and Moabiah the Prophetesse also, and the rest of the Prophets that would haue put me in feare.

15 The doorty standing the wall was finished on the siue and twentieth day of the first in two and fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afraide, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in these dayes were there many of the Princes of Iudah, whose letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for hee was the sonne in lawe of Shechaniah, the sonne of Arah: and his sonne Jehonathan had the daughter of Gesullam, the sonne of Beerechiah.

19 Yea, they spake in his praise before mee, and told him my words, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are numbred.

Now when the wall was builded, and I had let vp the doores, and the porters and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Jerusalem bee opened, vntill the heate of the sunne: and while they stand by, let them shut the doores, and make them fast, and I appointed wardes of the inhabitants of Jerusalem, euery one in his ward, and euery one ouer against his house.

4 Now the citie was large and great, but the people were few therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people to count their genealogies: and I found a booke of the genealogie of them, which came by at the first, and found written therein,

6 These are the sonnes of the prouince that came by from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Jerusalem and to Iudah euery one vnto his citie.

7 They which came with Zerubbabel, Iehna, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispreth, Bignai, Achum, Baanah. This is the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand, an hundred thientie and two.

9 The sonnes of Shephatiah, three hundred thientie and two.

10 The sonnes of Arah, sixe hundred thientie and two.

11 The sonnes of Pahath Moab of the sonnes of Iehna, and Josab, two thousand, eight hundred thientie and eighteene.

12 The sonnes of Elam, a thousand, two hundred thientie and foure.

13 The sonnes of Zattu, eight hundred thientie and siue and fortie.

14 The sonnes of Zacchai, seuen hundred thientie and threethore.

15 The sonnes of Binnui, sixe hundred thientie and eight and fortie.

16 The sonnes of Bebai, sixe hundred thientie

k Thus the Church of God hath euermore enemies within it selfe, which are more dangerous, then the outward and professed enemy.

Ecclm. 49 13:

a To wit, they that are mentioned, verse 2. b Ebr. hold them, meaning, still the barres were put in.

Exra. 2. 2:

b That is, the inhabitants of Iudah.

c Azariah in Exra is called Seraiah: and Raamiah, Keeliah, Chap. 2. 2.

Or, the captiuitie of Moab.

b Meaning, that if he should obey their request, which God had appointed, should cease; shewing hereby that we should not commit our selues to the hands of the wicked. || Or, Gethem. e As the same goeth. d Thou hast bribed, and let vp false prophets to make chy selfe King, and so to defraud the King of Persia of that subiection, which you owe vnto him. f Ebr. strengthen thou mine hand. e As though he would be secret, to the intent that he might pray vnto God with greater liberie, and receiue some reuelation, which in him was but hypocricie. f He doubted not but God was able to preserve him, and knew that if he had obeyed this counsell, hee should haue discouraged all the people: this God giueth power to his to resist false prophetes, though they seeme to haue neuer so great probability. g Very grieue caused him to pray against such which vnder the pretence of being the ministers of God, were aduersaries to his glorie, and went about to overthrow his Church, declaring also hereby that where there is one true minister of God, the deuil hath a great sort of hirelings. h Which was the sixt month, and contained part of August, and part of September. i After that I had sent Sanballat his answer.



- eight and twenty.
- 17 The sonnes of Azgad, two thousand three hundred and two and twenty.
- 18 The sonnes of Adonikam, five hundred three score and seven.
- 19 The sonnes of Biguai, two thousand three score and seven.
- 20 The sonnes of Adin, five hundred and five and fifty.
- 21 The sonnes of Ater of Hizkiab, nintie and eight.
- 22 The sonnes of Hasum, three hundred and eight and twenty.
- 23 The sonnes of Bezai, three hundred and four and twenty.
- 24 The sonnes of Hariph, an hundred and twelue.
- 25 The sonnes of Sibeon, nintie and five.
- 26 The men of Beth Iehem and Netophah, an hundred three score and eight.
- 27 The men of Anathoth, an hundred and eight and twenty.
- 28 The men of Beth-asnaueth, two and forty.
- 29 The men of Kiriath Iearim, Shephirah and Beeroth, seven hundred, and three and forty.
- 30 The men of Ramah and Saba, five hundred and one and twenty.
- 31 The men of Michinas, an hundred and two and twenty.
- 32 The men of Beth-el and Ai, an hundred and three and twenty.
- 33 The men of the other Nebo, two and fifty.
- 34 The sonnes of the other Glam, a thousand two hundred and four and fifty.
- 35 The sonnes of Harim, three hundred and twenty.
- 36 The sonnes of Jericho, three hundred and five and forty.
- 37 The sonnes of Lod-hadid and Ono, seven hundred and one and twenty.
- 38 The sonnes of Senaah, three thousand nine hundred and thirty.
- 39 The Priests: the sonnes of Jedajah of the house of Ieshua, nine hundred seven and thirty.
- 40 The sonnes of Immer, a thousand and two and fifty.
- 41 The sonnes of Pasur, a thousand two hundred and seven and forty.
- 42 The sonnes of Harim, a thousand and seuenteen.
- 43 The Levites: the sonnes of Ieshua of Sadaiel, and of the sonnes of Hodinab, seuentie and four.
- 44 The singers: the children of Asaph, an hundred and eight and forty.
- 45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akub, the sonnes of Hattai, the sonnes of Shebai, an hundred and eight and thirty.
- 46 The Peritians: the sonnes of Ziba, the sonnes of Hasupha, the sonnes of Tabaoth,
- 47 The sonnes of Beroz, the sonnes of Galgal, the sonnes of Uthai,
- 48 The sonnes of Bebai, the sonnes of

- Hagaba, the sonnes of Shalmai,
- 49 The sonnes of Hanan, the sonnes of Siddei, the sonnes of Sabar,
- 50 The sonnes of Reiah, the sonnes of Rezin, the sonnes of Nekoda,
- 51 The sonnes of Gazzai, the sonnes of Uzza, the sonnes of Paseah,
- 52 The sonnes of Besai, the sonnes of Brumm, the sonnes of Meshullam,
- 53 The sonnes of Bakkuk, the sonnes of Hacupha, the sonnes of Hachinur,
- 54 The sonnes of Basith, the sonnes of Shebida, the sonnes of Hartha.
- 55 The sonnes of Barkos, the sonnes of Sissera, the sonnes of Tamah,
- 56 The sonnes of Neziab, the sonnes of Haripha,
- 57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophe-reth, the sonnes of Perida,
- 58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Siddei,
- 59 The sonnes of Shephattah, the sonnes of Hattil, the sonnes of Pochezereth of Zebaim, the sonnes of Amon.
- 60 All the Peritians, and the sonnes of Salomons seruants were three hundred, nintie and two.
- 61 And these came by from Tel-me-lah, Tel haresha, Cherub, Adon, and Immer: but they could not shew their fathers house, nor their kinde, or if they were of Israel.
- 62 The sonnes of Delatah: the sonnes of Tobiah, the sonnes of Nekoda, six hundred and two and forty.
- 63 And of the Priests: the sonnes of Habatah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
- 64 These sought their writing of the genealogies, but it was not found: therefore they were put from the Priesthood.
- 65 And the Tirshatha said vnto them, that they should not eate of the most holy till there rose up a Priest, with \* Arim and Thummim.
- 66 All the Congregation together was two and forty thousand three hundred and three score.
- 67 Besides their seruants & their maids, which were seven thousand, three hundred and seven & thirtie: and they had two hundred and five and forty singing men and singing women.
- 68 Their oxes were seven hundred and five and thirtie, & their mules two hundred and five and forty.
- 69 The camels four hundred and five and thirty, and five thousand seven hundred and twenty asses.
- 70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand & six hundred fifty basins, five hundred and thirtie Priests garments.
- 71 And some of the chiefe fathers gaue vnto the treasure of the worke, twenty thousand basins of golde, and two thousand and two hundred pieces of siluer.

d That is, the inhabitants of Gibeon,

e For there were two cities of this name.

Or, Hodaiah.

f Reade Ezra 2.52.

g Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieth a bueller. Exod. 28.30.

h Reade Ezra 2.69.

Or, min. asc.



72 And the rest of the people gaue twenty thousand drammes of golde, and two thousand peces of silver, and threescore and seven Priests garments.

73 And the Priests and Levites, and the porters and the singers and the rest of the people, and the Bethinims, and all Israel dwelt in their cities: and when the seventh moneth came, the children of Israel were in their cities.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Law. 12 They reioyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

1 And all the people assembled themselves together, in the streete that was before the water gate, and they came vnto Ezra the Scribe, that he would bring the booke of the Law of Moses, which the Lord had commanded to Israel.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seventh moneth,

3 And he read therein in the streete that was before the watergate (fro the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people bearkened vnto the booke of the Law.

4 And Ezra the Scribe stode vpon a pulpit of wood, which hee had made for the preaching, and beside him stood Mattithiah, and Sheana, and Ananiah, and Uriah, and Yehiakih, and Baasaiah on his right hand, and on his left hand Iedaiah, and Mishal, and Mithaiah, and Yahmih, and Yahbadana, Zechariah, and Elziballam.

5 And Ezra opened the booke before all the people: for he was above all the people: and when he opened it, all the people stood vp.

6 And Ezra prayed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselves, & worshipped the Lord with their faces toward the ground.

7 And Ieshua, and Bani, & Sherebiah, Jamin, Akub, Shabberhai, Hodiah, Ghalctai, Kelita, Azariah, Jozabad, Hanan, Delatah, and the Levites caused the people to vnderstand the Law, & the people stood in their place.

8 And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Levites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: moune not, neither weepe: for all the people wept, when they heard the words of the Law.

10 He said also vnto them, Goe and eat of the fat, and drinke the sweet, and send part vnto them, for whom none is prepared: for this day is holy vnto our Lord: be ye not sorrie therefore: for the joy of the Lord is your strength.

11 And the Levites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eat and to drinke, and to send away part, & to make great ioy, because they had vnderstood the words that they had taught them.

13 And on the second day, the chiefe fathers of all the people, the Priests & the Levites were gathered vnto Ezra the Scribe, that he also might instruct <sup>the</sup> in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded by Moyses) that the children of Israel should dwell in boothes in the feast of the seventh moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, and in Jerusalem, saying, Goe forth vnto the mount, and bring olive branches, and pine branches, and branches of myrtus, & palme branches, & branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them and made them boothes, every one vpon the roofe of his house, & in their courts, and in the courts of the house of God, and in the street by the watergate, & in the street of the gate of Cybaim.

17 And all the Congregation of them that were come againe out of captiuitie, made boothes, and tare vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

18 And hee read in the booke of the Law of God every day, from the first day vnto the last day. And they kept the feast seuen daies, and on the eighth day a soleimne assembly, according vnto the manner.

CHAP. IX.

1 The people repent, and forsake their strange wives. 5 The Levites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

1 In the foure & twentieth day of this month, the children of Israel were assembled with fasting, and with sackcloth, and earth vpon them.

2 And they that were of the seed of Israel were separated from all the strangers, and they stode and confessed their sinnes and the iniquities of their fathers.

3 And they stode vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they confessed & worshipped the Lord their God foure times.

4 Then stode vpon the staires of the Levites Ieshua, and Bani, Radmuel, Shebaniah, Bunni, Sherebiah, Bani & Chenai, & cryed with a loud voice vnto the Lord their God.

5 And the Levites said, euen Ieshua and Radmuel, Bani, Washabniab, Sherebiah, Hodiah, Shebaniab and Berchabiah, stand vp, and praye the Lord your God for

Leuit. 23. 34.

Or, goodly branches, as Leuit. 23. 40.

For their houses were made flat above, read Deut. 22. 8.

Which was almost a thousand yeeres.

a Meaning the seventh. 1. Esdr. 9. 4.

1 Esdr. 10. 3.

b They made confession of their sinnes and used prayers.

i Which containeth part of September, and part of October.

1 Esdr. as one man. a Reade Ezra 7. 6.

b Which had age and discretion to vnderstand.

c This declareth the great zeale that the people had to heare the word of God.

d To the intent that his voyce might be the better heard.

e To considering their offences against the Law. Therefore the Levites do not reprocue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you strength.



for euer & euer, and let them praise thy glorious Name, O God, which excellently about all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God that hast chosen Abraham, and broughtest him out of \* Ar in Chaldea, and madest his name Abraham,

8 And foundest his heart faithful before thee, and madest a covenant with him, to giue vnto his seede the lande of the Canaanites, Vitites, Amarites, and Perizzites, and Jebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

9 \* Thou hast also considered the affliction of our fathers in Egypt, and heard their crye by the red sea,

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against thee: therefore thou madest thee a Name, as appeareth this day.

11 \* For thou didst breake vp the sea before them, and they went thowow the mids of the sea on dry land, and thole that pursued them, hast thou cast into the bottomes as a stone in the mighty waters:

12 And \* leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire, to giue them light in the way that they went.

13 \* Thou camest down also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements and true lawes, ordinaunces, and good commaundements,

14 And declaredst vnto them thine holy Sabbath, and commaundedst them precepts, and ordinaunces, and lawes, by the hand of Moses thy seruant:

15 \* And gauest them bread from heauen for their hunger, \* and broughtest forth water for them out of the rocke for their thirst: and \* promisedst them that they should goe in, and take possession of the lande, for the which thou haddest lift vp thine hand for to giue them.

16 But they and our fathers behauid themselves proudly, and hardened their necke, so that they hearkened not vnto thy commaundements,

17 But refused to obey, and would not remember thy marvellous works that thou haddest done for them, but hardened their necke, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious & full of compassion, of long forbearing, and of great mercy, yet forsookest them at last.

18 Moreover, when they made them a molten calfe (as sayd, This is thy God that brought thee vp out of the lande of Egypt) and committed great blasphemies,

19. Yet thou for thy great mercies for-

sookest them not in the wilderness: \* the pillar of the cloud departed not from them by day to lead them the way, neither the pillar of fire by night, to direct them light, and the way whereby they should go.

20 Thou gauest also thy good Spirit to instruct them, & with heldest not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them forty yeeres in the wilderness: they lacked nothing: \* their clothes waxed not olde, and their feet \* swelled not.

22 And thou gauest them kingdoms and people, and \* scatterdest them into corners; so they possessed \* the land of Sion and the land of the king of thephson, and the land of Og king of Basan.

23 And thou diddest multiply their children like the starrs of the heauen, & broughtest them into the land, whercof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, euen the Canaanites, and gauest them into their handes, with their kings and the people of the land, that they might doe with them what they would.

25 And they tooke their strong cities and the fat land, and possessed houses, full of all goods, cisternes digged out, vineyards and olives, and trees for food in abundance, and they did eate, and were filled, and became fat, and lived in pleasure through thy great goodnesse.

26 Yet they were disobedient, & rebelled against thee, and cast thy law behinde their backs, and slew thy Prophets (which \* appointed among them to reue thee vnto thee) and committed great blasphemies.

27 Therefore thou deliuerdest them into the hande of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them saluours, who saued them out of the hand of their adversaries.

28 But when they had \* rest, they returned to doe \* ill before thee: therefore leftest thou them in the hande of their enemies, so that they had the dominion ouer them, yet when they conuerted, and cried vnto thee, thou heardest them from heauen, and deliuerdest them according to thy great mercies many times,

29 And protestedst among them that thou mightest bring them againe vnto thy Law: but they behauid themselves proudly, and hearkened not vnto thy commaundements, but kinned against thy iudgements (\* which a man should do and lue in them) and \* pulled away the shoulder, and were withoute, and would not \* heare.

30 Yet thou \* diddest forbear them many yeeres, and protestedst among them by

h When thou didst admonish them by thy Prophets, didst prolong vpon them many yeeres.

Exod. 13. 22.  
numb. 14. 14.  
1. cor. 10. 11.

Deut. 8. 4.  
c Though the way was tedious, and long.  
d Meaning, the heathen whom he droue out.

Numb. 21. 26.

e Taking heauen and earth to witness, that God would destroy them, except they returned, as 2. Chron. 24. 19.

f He declareth how Gods mercies euer contended with the wickednesse of the people, who euer in their prosperity forgate God.

Leuit. 18. 5. ezek. 20. 4. rom. 10. 5. gal. 3. 12.

g Which is a multitude taken of oxen, that shrinke at the yoke or burden, as Zech. 7. 11.

h Ebr. thou didst

thy

Gene. 11. 31.  
Gene. 17. 5.

Gen. 15. 8.

Exod. 3. 7. and 14. 10.

Exod. 14. 22.

Exod. 13. 21.

Exod. 19. 18, 30. and 20. 1.

Exod. 16. 15.  
Exod. 17. 6.

Deut. 1. 8.



thy Spirit, euen by the hande of thy Prophets, but they would not heare: therefore gaueſt thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, \* thou great God mighty and terrible, that keepelt covenant and \* mercie, let not all the affliction that hath come vnto vs, ſeeme a little before thee, that is, to our Kings, to our Princes, and to our Priettes, and to our Prophets, and to our fathers, and to all thy people, ſince the time of the kings of I Aſhur vnto this day.

33 Surely thou art iuſt in all that is come vpon vs: for thou haſt dealt cruelly, but we haue done wickedly.

34 And our Kings and our Princes, our Priettes and our fathers haue not done thy Lawe, nor regarded thy commandements nor thy preceſtations, wherewith thou haſt proteſted among them.

35 And they haue not ſerued thee in their kingdome, and in thy great goodneſſe that thou ſhewedſt vnto them, and in the large and fatte land which thou didſt ſet before them, and haue not conuerted from their euill works.

36 Beholde, wee are ſeruants this day, and the lande that thou gaueſt vnto our fathers, to eate the fruite thereof, and the goodneſſe thereof, beholde, wee are ſeruants therein.

37 And it yeeldeth much fruite vnto the kings whom thou haſt let ouer vs, becauſe of our ſinnes: and they haue dominion ouer our bodies, and ouer our cattel at their pleaſure, and we are in great affliction.

38 Now becauſe of all this wee make \* a ſure covenant, and write it, and our princes, our Leuites, and our Priettes ſeale vnto it.

### CHAP. X.

1 The names of them that ſealed the covenant betweene God and the people.

Now they that ſealed were: Nehemiah the Sidonitah,

- 2 Seraiah, Azariah, Jeremiah,
- 3 Daſhur, Ananiah, Baſchiah,
- 4 Vattuſh, Shebaniah, Baſluch,
- 5 Baſim, Meremoth, Baſadiah,
- 6 Daniel, Sinnerhoſ, Baruch,
- 7 Meſhullam, Abiah, Siamun,
- 8 Maſſiah, Bilgah, Shebaniah: theſe are the Priettes.

9 C And the Leuites: Jeſhua the ſonne of Azariah, Binnui, of the ſonnes of Benadad, Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelta, Helatah, Hanan,

- 11 Micha, Reyob, Waſhabtah,
- 12 Jacur, Sherebiah, Shebaniah,
- 13 Hodiah, Bani, Beninu.

14 C The chiefe of the people were Pa-roth, || Baſath, Hoab, Elam, Jacur, Bani,

- 15 Bunni, Azgad, Bebal,
- 16 Adoniah, Bigvai, Adin,
- 17 Ater, Hizkiah, Azur,

18 Hodiah, Baſſum, Bezai,

19 Hariph, Anathoth, Nebai.

20 Bagſiah, Weſhullam, Hezir,

21 Weſhezabel, Zadok, Iaddana,

22 Helatah, Hanan, Anatah,

23 Hoſhea, Hananiah, Haſhub,

24 Halloheſh, Hileah, Sſobek,

25 Rehum, Waſhabnah, Waſactah,

26 And Aitah, Hanan, Aſan,

27 Baſluch, Harim, Baanan.

28 And the reſt of the people, the Priettes, the Leuites, the Porters, the Singers, the Bethſinims, and all that were ſeparated from the people of the lands vnto the Lawe of God, their wiues, their ſonnes, and their daughters, all that could vnderſtand.

29 The chiefe of them \* receiued it for their brethren, & they came to the ctriſe and to the othe to walke in Gods Lawe, which was giuen by Moſes the ſeruant of God, to obſerue and doe all the commandements of the Lorde our God, and his iudgements, and his ſtatutes:

30 And that wee ſhoulde not giue our daughters to the people of the land, neither take their daughters for our ſonnes.

31 And if the people of the land brought ware on y Sabbath, or any vicinals to ſell, & that wee would not take it on them on the Sabbath, and on the holy dayes: \* and that wee would let the ſeruants yeere be yeere, and the debts of euery \* perſon.

32 And we made ſtatutes for our ſelues to giue by the yeere, the third part of a ſhekel for the ſeruite of the houſe of our God,

33 For the ſheuebrad, and for the daily offering, and for the daily burnt offering, the Sabbaths, the new moones, for the ſolemne feaſts, and for the things that were ſanctified, and for the ſinne offerings to make an atonement for Iſrael, and for all the worke of the houſe of our God.

34 Wee caſt alſo lots for the offering of the wood, euen the Priettes, the Leuites and the people, to bring it into the houſe of our God, || by the houſe of our fathers, yeerly at the times appointed, to burne it vpon the altar of the Lord our God, as it is writtten in the Lawe,

35 And to bring the firſt fruites of our land, and the firſt of all the fruites of all trees, yeere by yeere, into the houſe of the Lord,

36 And the firſt borne of our ſonnes and of our cattel, as it is writtten in the Lawe, and the firſt borne of our bullockes and of our ſheepe, to bring it into the houſe of our God, vnto the Priettes that miniſter in the houſe of our God,

37 And that wee ſhoulde bring the firſt fruite of our dough, and our offerings, and the fruit of euery tree, of wine, and of oyle, vnto the Priettes, to the chambers of the houſe of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauell.

38 And the Priette, the ſonne of Aaron, ſhall bee with the Leuites, when the Leuites take tithes, and the Leuites ſhall \* bring by the tenth part of the tithes vnto the houſe of our God, vnto the chambers of

b Reade Ezra,

2 43.

c Which being idolaters, for-lookte their wickedneſſe, and gaue themſelues to ſerue God.

d They made the othe in the name of the w ole multitude.

e Whereunto they gaue themſelues, if they brake the Law,

as Deut. 28. 15.

f Which notwithstanding they brake ſoone after, as Chap.

13. 15.

Leuit. 25. 4. deut.

15. 1.

g Ebr. hand.

h This declareth wherelore they gaue this third part of the ſhekel, which was beſides the halfe ſhekel, that they were bound to pay, Exod. 30.

13.

i Or, into the houſe of.

h By this rehearsal is meant that there was no part nor ceremony in the Law, whenunto they did not binde themſelues by covenant.

i Wherefoeuer we laboured, or trauailed, there the tithes were due vnto the Lord both by the Law, and according to the othe and covenant that we made.

Neh. 18. 26.

the

Exod. 34. 6, 7.

Pſal. 143. 1, 2.

i By whom we were led away into captivity, and haue bene appointed to be ſlaine, as Eſter 3. 13.

k He confeſſeth that all theſe things came to them iuſtly for their ſinnes, but he appealeth from Gods iuſtice to his mercies.

l That thou wouldeſt deſtroy them, except they would returne to thee, as verſe 26.

m That is, to bee the lords thereof.

n Thus by affliction they promiſe to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

|| Or, butler.

a Which ſubſcribed to keepe the promiſe.

|| Or, Captaine of Adab.



the treasure house.

39 For the children of Israel, and the children of Levi shall bring by the offerings of the coigne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and wee will not forsake the house of our God.

CHAP. XI.

1 Who dwelled in Jerusalem after it was builded, 21 And who in the cities of Iudah.

And the rulers of the people dwell in Jerusalem: the other people also cast lots, to bring one out of tenn, to dwell in Jerusalem the holy citie, and nine parts to be in the cities.

2 And the people thanked all the men that were willing to dwell in Jerusalem.

3 These nowe are the chiefe of the prouincies, that dwell in Jerusalem, but in the cities of Iudah, euery one dwell in his owne possession in their cities of Israel. y<sup>e</sup> Priests and the Leuites & the Bethunims, and the sonnes of Salomons seruants.

4 And in Jerusalem dwell certaine of the children of Iudah, and of the children of Benjamin. Of the sonnes of Iudah, Athaiab, the sonne of Azitah, the sonne of Zechariab, the sonne of Amariab. y<sup>e</sup> sonne of Shephatiah, the sonne of Mahaleel of the sonnes of Perez,

5 And Maaseiah the sonne of Baruch, the sonne of Col Hoseh, the sonne of Hazaiab, the sonne of Adaiab, the sonne of Joiarib, the sonne of Zechariab, the sonne of Shiloni.

6 All the sonnes of Perez that dwell at Jerusalem, were foure hundred thre score and eight valiant men.

7 These also are the sonnes of Benjamin, Shallu the sonne of Meshullam, the sonne of Joed, the sonne of Deaia, the sonne of Koliai, the sonne of Maaseiah, the sonne of Ithiel the sonne of Zekaiab,

8 And after him Gabai, Sallai, nine hundred and twentie and eight.

9 And Joel the sonne of Zichi was gouernour ouer them: and Iudah the sonne of Senuah, was the second ouer the citie:

10 Of the Priests, Jedaiab, the sonne of Joiarib, Achin.

11 Seratah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraiath, the sonne of Ahitub was chiefe of the house of God.

12 And their brethren that did the worke in the Temple, were eight hundred twentie and two: & Adaiab the sonne of Jeroham, the sonne of Delatah, the sonne of Anzi, the sonne of Zechariab, the sonne of Dabbur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers two hundred and two and fourtie: and Amassai, the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilmoth, the sonne of Immer:

14 And their brethren valiant men. an hundred & eight and twentie and their ouerleer was Sabdiel the sonne of Hagedolim.

15 And of the Leuites, Sheumatay the

sonne of Hahub, the sonne of Azrikam, the sonne of Hahabiah, the sonne of Sumit.

16 And Shabbethai, and Jozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Paltaiab the sonne of Michah, the sonne of Zadi, y<sup>e</sup> sonne of Aflah was the chiefe to begin the thanksgiving and prayer: and Bakkubiah the second of his brethren and Ada the sonne of Shamrua, the sonne of Galal, the sonne of Jeduthun.

18 All the Leuites in the holy citie were two hundred fouresto and foure.

19 And the porters Akkub, Talmon and their brethren that kept the gates, were an hundred twenty and two.

20 And the s<sup>c</sup> relation of Israel of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

21 And the Bethunims dwell in the Ifforetse, and Ziba, and Gisha was ouer the Bethunims.

22 And the ouerleer of the Leuites in Jerusalem was Uzzi the sonne of Bani, the son of Ahabiah, the sonne of Paltaiab, the son of Michah: of the sonnes of Aflah fingers were ouer the worke of the house of God.

23 For it was the Kings commandment concerning them, that faithfull prouision should be for the fingers euery day.

24 And Bethabiah the sonne of Betheszabul, of the sonnes of Zerab, the sonne of Iudah was at the Kings hand in all matters concerning the people.

25 And in the villages in their landes, some of the children of Iudah dwell in Kiriat-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Ichabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth-palet,

27 And in Hazer-shual, and in Beer-sheba, and in the villages thereof,

28 And in Sikkah, and in Bechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah and in Iarmuth,

30 Zanoah, Adullam, & in their villages, in Lachish, and in the fieldes thereof, at Azekah, and in the villages thereof: and they dwell from Beer-sheba vnto the valley of Minnom.

31 And the sonnes of Benjamin from Geba, in Michmah, and Aia, and Beth el, and in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Bebalat,

35 Lod, & Ono, in the carpenters balley.

36 And of the Leuites were diuisions in Iudah, and in Benjamin.

CHAP. XII.

1 The Priestes and Leuites which came with Zerubbabel vnto Jerusalem, are numbered, 27 And the wall is dedicated.

These also are the Priestes and the Leuites that went by with Zerubbabel, the sonne of Shealtiel, and Ieshua: to wit, Seratah, Jeremiah, Ezra,

2 Amariab, Malluch, Hattush,

3 Shecaniah, Rehum, Shechim, 4 Jdde,

k Wee will not leaue it destitute of that, that hal bee necessary for it.

a Because their enemies dwell round about them, they prouided that it might be replenished with men, and vsed this policie, because there were few that offered themselves willingly.

b Which came of Perez of the sonne of Iudah.

Or, of a Shilomite.

c That is, was the hie Priest. d That serued and ministered in the Temple.

Or, of one of the great men.

e That is, he began the Psalme, and was the Chaunter.

f Meaning, of the Temple. g Of them which dwell not in Ierusalem. Or, Ophel.

h Was chiefe about the king for al his affairs

a From Babylon to Ierusalem.



4 Iddo, Sinneretho, Abitah,  
 5 Biniamin, Daadiab, Bilgah,  
 6 Schematah, and Jotariab, Icdaiab,  
 7 Sallu, Amok, Hilkiah, Jedatab: these  
 were the chiefe of the Priests, and of their  
 brethren in the dayes of Nehua.  
 8 And the Leuites, Jehua, Binrai,  
 Radmuel, Spheratob, Inoah, Mattanah,  
 were ouer the thanksgiuings, hee, and his  
 brethren.

9 And Bakkukiah and Unni, and their  
 brethren were about them in the 4 watches.  
 10 And Jehua begate Joiakim: Joi-  
 kim also begate Eliashib, and Eliashib be-  
 gate Joiada.

11 And Joiada begate Jonathan, and Jo-  
 nathan begate Jaddua.

12 And in the dayes of Joiakim were  
 these the chiefe fathers of the Priests: An-  
 der Seratah was Seraiah, vnder Sereni-  
 ah, Hananiah,

13 Under Ezra, Deshullam, vnder A-  
 mariath, Jehohanan,

14 Under Bilciu, Jonathan, vnder  
 Shebaniab, Joleph,

15 Under Haran, Adna, vnder Hera-  
 toth, Helkai.

16 Under Iddo, Zechariah, vnder Sin-  
 nithon, Deshullam,

17 Under Abitah, Zichri, vnder Bin-  
 iamin, and vnder Hoatub, Hiltai,

18 Under Bilgah, Shamua, vnder  
 Schematah, Jehonathan,

19 Under Jotariab, Mattenai, vnder Je-  
 daiab, Uzzi,

20 Under Sallai, Kallai, vnder Amok,  
 Eber,

21 Under Hilkiah, Hasabiah, vnder Je-  
 daiab, Netaneel.

22 In the dayes of Eliashib, Joiada, and  
 Jothanan, & Jaddua were the chiefe fathers  
 of the Leuites written, and the Priests in  
 the reigne of Darius the Persian.

23 The sonnes of Leui, the chiefe fathers  
 were written in the booke of the Chronicles  
 euen vnto the dayes of Iehanan the sonne of  
 Eliashib.

24 And the chiefe of the Leuites were  
 Hasabiah, Spherabiah, & Jehua the sonne  
 of Radmuel, & their brethren about them to  
 giue praise and thanks, according to the or-  
 dinance of Dauid the man of God, ward ou-  
 er against ward.

25 Mattaniah and Bakkukiah, Obadi-  
 ah, Deshullam, Salmon, and Akkub were  
 porters keeping the ward at the thresholds  
 of the gates.

26 These were in the dayes of Joiakim  
 the sonne of Jehua, the sonne of Josadak,  
 and in the dayes of Nehemiah the captaine,  
 and of Ezra the Priest and Scribe.

27 And in the dedication of the wall at  
 Jerusalem they sought the Leuites out of all  
 their places to bring them to Jerusalem to  
 keepe the dedication & gladnesse, both with  
 thanksgiuings and with songs, cymbals, vi-  
 ules, and with harpes.

28 Then the fingers gathered them-  
 selues together both from the playne coun-  
 trey about Jerusalem, and from the villages  
 of \* Bethphatib.

29 And from the house of Gilgal, and out  
 of the countreyes of Geba, & Azmauch: for  
 the fingers had built them vilages rounde  
 about Jerusalem.

30 And the Priests and Leuites were  
 purified, & cleaned the people, and the gates,  
 and the wall.

31 And I brought vp the princes of Ju-  
 dah vpon the wall, and appointed two great  
 companies to giue thanks, and the one went  
 on the right hande of the wall towards the  
 doung gate.

32 And after them went Hoshatah, and  
 halfe the princes of Iudah,

33 And Azariab, Ezra and Deshullam,  
 34 Judah, Beniamin, and Schematah  
 and Jeremiah,

35 And of the Priests sonnes with trum-  
 peters, Zechariah the sonne of Jonathan, the  
 sonne of Schematah, the sonne of Mattani-  
 ah, the sonne of Bichaiab, the sonne of Zac-  
 cur, the sonne of Alaph.

36 And his brethren, Schematah, and  
 Azareel, Bilalai, Gilalai, Baal, Netaneel,  
 and Judah, Hanani, with the musical instru-  
 ments of Dauid the man of God: and Ezra  
 the Scribe were before them.

37 And to the gate of the fountaine, euen  
 ouer against it went they vp by the staires  
 of the city of Dauid, at the going vp of  
 the wall beyond the house of Dauid, euen vnto  
 the water gate Eastward.

38 And the second company of them that  
 gaue thanks, went on the other side, & Pas-  
 ter them, and the halfe of the people was vp-  
 on the wall, and vpon the tower of the furna-  
 ces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and  
 vpon the else gate, & vpon the fish gate, and  
 the tower of Hananeel, and the tower of  
 Sheah, euen vnto the sheepe gate: and they  
 stood in the gate of the ward.

40 So stood the two companies of them  
 that gaue thanks in the house of God, and I  
 and the halfe of the rulers with me.

41 The Priests also, Eliakim, Mnafeiah,  
 Biniamin, Bichaiab, Etiochiel, Zechariah,  
 Hananiah, with trumpets,

42 And Hasabiah, and Schematah, and  
 Eleazar, and Uzzi, and Jehohanan, and  
 Balthaiab, and Elam, and Ezra: and the  
 fingers & sang loud, hauing Izerabiah which  
 was the ouerleer.

43 And the same day they offered great  
 sacrifices and reioiced: for God had giuen  
 them great ioy, so that both the women and  
 the children were ioyfull: and the ioy of Je-  
 rusalem was heard farre off.

44 Also at the same time were men ap-  
 pointed ouer the chambers of the store for  
 the offerings, for the first fruits, and for the  
 tithes, to gather into them out of the fields  
 of the citie the portions of the Law, for the  
 Priests and the Leuites: for Iudah reioiced  
 for the Priests and for the Leuites, that  
 serued.

45 And both the fingers and the Leuites  
 kept the ward of their God, & the ward of  
 the purification, according to the commaun-  
 dement of Dauid, and Salomon his sonne.

46 \* For in the dayes of Dauid & Alaph,

b Next in dig-  
 nity to the hie  
 Priests, & which  
 were of the  
 stocke of Aaron,  
 c Had charge of  
 them that sang  
 the Psalmes.  
 d They kept their  
 wards and wat-  
 ches according  
 to their times, as  
 a. Chron. 23. 6.

e That is, next to  
 Seraiah, or rather  
 of that order,  
 which was called  
 after the name of  
 Seraiah.

f Whereof was  
 Zacharie Iohn  
 Baptists father.

g That is, one  
 after another, and  
 euery one in his  
 souer.

h Ebr. sonnes of  
 the fingers,  
 i Which were a  
 certaine family, &  
 had their posses-  
 sions in the fields,  
 a. Chron. 2. 34.

i Meaning, Ne-  
 hemiah.

k That is, the  
 brethren of Zac-  
 cur.

l Which was the  
 going vp to the  
 mount Zion,  
 which is called  
 the citie of Da-  
 uid.

m Ebr. caused to  
 heare.

n Which were  
 chambers ap-  
 pointed by He-  
 zekiah to put in  
 the tithes, and  
 such things, a.  
 Chron. 31. 11.  
 & now repaired  
 againe for the  
 same vse.

o Chron. 25. 3.



of old were chiefe fingers, and songs of praise and thanksgiving vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue portions vnto the fingers and porters, every day his portion, & they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII.

1 The Law is read. 3 They separate from them all strangers. 15 Nehemiah reproveth them that breake the Sabbath. 30 An ordinance to serue God.

And on that day did they read in y booke of Hoies, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite \* should not enter into the Congregation of God,

2 Because they met not the children of Israel with bread and with water, \* but hired Balaam against them, that hee should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Lawe, they separated from Israel \* all those that were mixed.

4 And before b this had the Priest Eliashib the ouersight of the chamber of the house of our God, being kinsman to Tobiah :

5 And hee had made him a great chamber, and there had they aforesaid laid the offerings, the incense, and the vessels, and the riches of corne, of wine & of oyle (appointed for the Leuites, and the fingers, and the porters) and the offerings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two and thirteth yeere d of Artahabathe king of Babel, came I vnto the king, and after certayne dayes I obtained of the king,

7 And when I was come to Ierusalem, I understood e the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meat offering and the incense.

10 And I perceived that the portions of the Leuites had not bene giuen, & that euery one was fled to his land, euen the Leuites and fingers that executed the worke.

11 Then reprovod I the rulers, & sayd, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the riches of corne, and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Zadok the Scribe, and the Leuites, Jedaiah, and vnder their hand Hanan the sonne of Zaccur the sonne of Batriahab: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember mee, O my God, heretin, and wipe not out my skindnesse that I haue shewed on the youle of my God, and on the

offices thereof.

15 In those dayes saw I in Iudah, them that trode wine plession the Sabbath, and that brought in sheaves, and which laden asses also with wine, grapes and figges, and all burthens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they sold victuals.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, & sold on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reprovod I the rulers of Iudah, and sayd vnto them, What euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers b thus, and our God brought al this plague vpon vs, & vpon this cite: yet ye increase the wrath vpon Israel, in breakeing the Sabbath.

19 And when the gates of Ierusalem began to be i dark before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burde be brought in on the Sabbath day.

20 So the chapmen and merchants of all merchandize remained once or twise al night without Ierusalem.

21 And I protested among them and said vnto them, Why tary ye all night about the wall? If ye doe it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 And I sayd vnto the Leuites that they should cleanse themselves, and that they should come and keepe the \* gates to sanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon me according to thy great mercy.

23 In those dayes also I saw Iewes that married wiues of Adod, of Ammon, and of Moab.

24 And their children spake halfe in the spech of Adod, and could not speake in the Jewes language, and according to the language of the one people, and of the other people.

25 Then I reprovod them, and cursed them, and smote certaine of them and pulled off their haire, and tooke an othe of them by God, Ye shall not giue your daughters vnto their Ionnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 \* Did not Salomon the king of Israel sinne by these things? yet among many nations was there no king like him: for he was \* beloued of his God, & God had made him king ouer Israel: \* Yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, euen to marrie strange wiues?

28 And one of the Ionnes of Iobada the sonne of Eliashib the high Priest was the same in law of Sanballat the Hozonite: but I chased him from me.

29 Remember them, O my God, y \* defile

g I declared vnto them, that God would not suffer such transgressors of his law to be vrgu-nised.

h Was not this a great cause why God plagued vs in times past? meaning, that if they transgressed now in the same againe, their plague should be greater.

i About the time that the Sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

k Meaning, of the Temple, that none that was vnclene, should enter.

l Which was a cite of the Philistims, and they had married wiues thereof, and so had corrupted their spech and religion. m That is, I did excommunicate them, and driue them out of the Congregation.

n King 3.7.12.

o Sam. 12.24, 25

p King 11.14.

q eclus 47.19, 20.

r Punish them according to their fault & euill example, which they haue giuen to the rest of thy people contrary to their vocati-

a That is, the tenth part of the tribes.

Dent. 23.3.

Num. 22.5, 6.

a That is, all such which had ioyned in vnlawfull marriage, & also those with whom God had forbidden them to haue society.

b That the separation was made.

c He was ioyned in affinity with

Tobiah the Ammonite and enemy of the Iewes.

d Called also Darius, Ezra 7.1. *Or, at the yeeres end.*

e Thus we see to what inconueniencies the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but a while absent, and yet they fel into such great absurdities: as appeareth also, Exod. 32.1.

f Hee protesteth that he did his dnetie with a good conscience, yet he doeth not iustifie himselfe herein, but defiecth God to fauour him, and to be mercifull vnto him for his owne goodnesse sake, as verfe 22. and 31.



the Priesthoode, and the cokenaunt of the Priesthoode and of the Levites.

30 Then cleansed I them from all strangers, & appointed the wards of the Priests

and of the Levites, every one in his office, 31 And for the offering of the wood at times appointed, and for the first fruits. Remember me, O my God, in goodnesse.

o That is, to shew mercy unto me.

Ester.

THE ARGUMENT.

Because of the diversitie of names, whereby they vsed to name their kinges, and the supputation of yeeres wherin the Ebrewes & the Grecians do vary, diuers authors write diuersly as touching this Ahashuerosh, but it seemeth, Dan. 6. 1 & 9. 1. that he was Darius king of the Medes, & some of Ahyages, called also Ahashuerosh, which was a name of honour, and signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church, who neuer saileth them in their greatest dangers, but when all hope of worldly helpe faileth, he euer stirreth vp some by whom he sendeth comfort and deliuerance. Herein also is descibed the ambition, pride, and cruelty of the wicked when they come to honour, and their sudden fall when they are at the highest: and how God preferreth and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Whereunto the Queene Vashti will not come, 19 for which cause she is divorced. 20 The kings decree touching the preeminence of man.



In the dayes of Ahashuerosh (this is Ahashuerosh that reigned from India euen vnto Ethiopia, ouer an hundred and seuen and twentie prouinces)

2 In those dayes when the king Ahashuerosh sat on his throne, which was in the palace of Shushan,

3 In the third yeere of his reigne he made a feast vnto all his princes and his seruants, euen the power of Persia and Media, and to the captaynes and gouernours of the prouinces which were before him,

4 That he might shew the riches and glory of his kingdome, and the honour of his great maiestie many dayes, euen an hundred and fouretioze dayes.

5 And when these dayes were expired, the king made a feast to all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,

6 Vnder an hanging of white, Greene, and blew clothes, fastened with cords of fine linnen and purple, in silver rings, & pillars of marble: the beds were of gold, and of silver vpon a pavement of porphyre, and marble, and alabastrer, and blew colour.

7 And they gaue them drinke in vessels of gold, and changed vessell after vessell, and royall wine in abundance according to the power of the king

8 And the drinking was by an order none might compel: so: so the king had appointed vnto all the officers of his house, that they should do according to every mans pleasure.

9 The queene Vashti made a feast also for the women in the royal house of king Ahashuerosh.

10 Upon the seuenth day, when the king was merry with wine, he commaunded Behuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches, (that serued in the presence of king Ahashuerosh.)

11 To bring Queene Vashti before the king with the crowne royall, that he might shew the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings word, & which he had giuen in charge to the eunuches: therefore the king was very angry, & his wrath kindled in him.

13 Then the king sayd to the wise men, that knew the times (so: so was the kings manner towards all that knew the Law and the iudgement:

14 And the next vnto him was Carshena, Shetar, Admatha, Tarshish, Meres, Barsena & Meracan the seuen princes of Persia and Media, which saw the kings face, and late the first in the kingdome.)

15 What shall wee doe vnto the Queene Vashti according to the law, because she did not according to the word of the king Ahashuerosh by the commission of the eunuches?

16 Then Meracan answered before the king and the princes, The Queene Vashti hath not onely done euill against the king, but against all the princes, & against all the people that are in all the prouinces of king Ahashuerosh.

17 For the act of the Queene shall come abroad vnto all women: so that they shall despise their husbands in their owne eyes, and shall say, The king Ahashuerosh commaunded Vashti the Queene to be brought in before him, but she came not.

18 So shall the princes of Persia and Media this day say vnto all the kings princes, when they heare of the act of the queene: thus shall there be much despitefullnesse and wrath.

19 If it please the king, let a royall decree proceed from him, & let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come no more before king Ahashuerosh: & let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the king which shall be made, shall be published throughout all his kingdome (though it be great) all the women shall giue their husbands honoz both great and small.

21 And this saying pleased the king and

† Ebr. which was in the hand of the eunuches.

h That had experience of things as they had learned by diligent marking in continuance of time. i Which were his chiefe counsellors, that might haue alwayes access to him.

k By her disobedience she hath giuen an example to all women to doe the like to their husbands. l That is, her disobedience.

m Meaning, that they would take first occasion herof to doe the like, and that the rest of women would by continuance doe the same. n Let her be divorced, and another made Queene.

o For he had vnder him an hundred and twenty and foure countreys.

a Called also Darius, who was now the soueraine Monarch, and had the gouernment of the Medes, Persians and Caldeans. Some thinke hee was Darius Hystaspis sonne, called also Artaxerxes. b Daniel chap. 6. 1. maketh mention but of sixe score, leauing out the number that is vnder it, as the Scripture in diuers places vseth. c That is, had rest and quietnesse. Nehem. 1. 1.

d Which they vsed in those courtreyes in stead of tables.

e As was besetting for so magnificent a king, f Nore might be compelled to drinke more then it pleased him,

g Which was the last day of the feast that the king made for the people, as verse 5.



the princes, and the King did according to the word of Hemucan.

22 For he sent letters into all the prouinces of the King, into every prouince according to the writing thereof, and to every people, after their language, that every man should beare rule in his owne house, and that hee should publish it in the language of that same people.

C H A P. II.

2 After the Queene is put away, certaine yong maides are brought to the King. 17 Ester pleaseth the King, and is made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

After these things, when the wrath of King Ahasuerus was appeald, he remembred Uashti, and what shee had done, and what was decreed against her.

2 And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

3 And let y King appoint officers through all the prouinces of his kingdom, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the kings eunuch: keeper of the women, to giue them their things for purification.

4 And the maide that shall please the King, let her reigne in the stead of Uashti. And this pleased the King, and he did so.

5 In the citie of Shushan, there was a certaine Jewe, whose name was Mordecai, the sonne of Jair, the sonne of Sitrain, the sonne of Kish a man of Ieranti,

6 Which had bene carried away from Ierusalem with the captiuitie that was carried away with Ieconiah King of Iudah (whose name Nebuchad-nezzar King of Babel had carried away)

7 And hee nourished Hadasah, that is Ester, his vnckles daughter: for shee had neither father nor mother, and the maide was faire, and beautifull to looke on: and after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement and his decrees was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the women.

9 And the maide pleased him, and shee found fauour in his sight: therefore hee caused her things for purification to be giuen her speedily, and her state, and seuen comely maides to be giuen her out of the Kings house, and hee gaue change to her and to her maides of the best in the house of the women.

10 But Ester shewed not her people and her kindred: for Mordecai had charged her, that shee should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did well, and what should be done with her.

12 And when the course of euery maide came, to goe in to King Ahasuerus, after

that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, fixe moneths with oyle of myrrhe, and fixe moneth with sweete odours, and in the purifying of the women.

13 And thus went the maides vnto the King) whatsoever she required, was giuen her, to goe with her out of the womens house vnto the Kings house.

14 In the euenting shee went, and on the morrow she returned into the second house of the women, vnder the hand of Shasbegas the Kings eunuch, which kept the concubines: shee came in to the King no more, except she pleased the King, and that she were called by name.

15 Howe when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that she could see in to the King, shee desired nothing, but what Hege the Kings eunuch the keeper of the womens said: and Ester found fauour in the sight of all them that looked vpon her.

16 So Ester was taken vnto King Ahasuerus into his house royall in the tenth moneth, which is the moneth Tebeth, in the tenth yeere of his reigne.

17 And the King loued Ester above all the women, and shee found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in stead of Uashti.

18 Then the King made a great feast vnto all his princes, and his seruants, which was the feast of Ester, and gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

19 And when the virgins were gathered the second time, then Mordecai late in the Kings gate.

20 Ester had not yet shewed her kindred, nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when he was nourished with him.

21 In those dayes when Mordecai late in the kings gate, two of the Kings eunuches, Bigthan and Teresh, which kept the doore, were worthy, and sought to lay hand on the King Ahasuerus.

22 And the thing was knowne to Mordecai, and hee told it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the King.

C H A P. III.

1 Haman after hee was exalted, obtained of the king that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

After these things did King Ahasuerus promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate above all the Princes that were with him.

2 And all the Kings seruants that were at the Kings gate, bowed their knees, and

p That is, that the wife should be subiect to the husband, and at his commandement.

a That is, hee called the matter againe into communication. b By the seuen wisemen of his counsell.

c The abuse of these countries was so great, that they inuented many meanes to serue the lusts of Princes, and therefore, as they ordained wicked lawes, that the King might haue whose daughters he would, so they had diuers houses appointed, as one for them while they were virgins, another when they were concubines, and for the Queenes another.

d Reade what this purification was, verse 2. 2. King. 2. 4 15.

Ebr portions.

e For though the was taken away by a cruell law, yet he ceased not to haue a fatherly care ouer her, and therefore did resort oft times to heare of her.

f What apparel shee asked of the Eunuch, that was he bound to giue her.

g Or, Hege. h When her modestie appeared, because shee sought not apparel to commend her beautie, but stood to the commandment of the Eunuches appointment. i Which concerned part of December and part of Ianuarie.

i That is, made for her sake. k Hee released their tribute. l That is, great and magnificall. m That is, at the marriage of Ester, which was the second marriage of the King.

n Meaning, to kill him.

o In the Chronicles of the Medes and Persians, as Chap. 10. 2.



a The Persians  
manet was to  
kneele downe  
and reverence  
their kings and  
such as hee ap-  
pointed in chief  
authority, which  
Mordecai would  
not doe to this  
ambitious and  
proud man.  
b Thus wee see  
that there is none  
so wicked, but  
they haue their  
flatterers to ac-  
cuse the godly.  
c Ebr. despised in  
his eyes.

reuerenced Haman; for the king had so com-  
manded concerning him: but Mordecai  
bowed not the knee, neither did reverence.

3 Then the Kings seruants which were  
at the Kings gate, sayde vnto Mordecai,  
Why traungrestest thou the kings coman-  
dement?

4 And albeit they spake daily vnto him,  
yet he would not heare them: therefore they  
told Haman, that they might see how Mor-  
decais matters would stand: for he had told  
them, that he was a Jew.

5 And when Haman saue that Morde-  
cai bowed not the knee vnto him, nor did re-  
uerence vnto him, then Haman was full of  
wrath.

6 Nowe hee thought it too little to lay  
handes onely on Mordecai: and because  
they had shewed him the people of Morde-  
cai, Haman sought to destroy all the Jewes,  
that were throughout the whole kingdome  
of Ahasuerus, euen the people of Mor-  
decai.

7 In the first moneth (that is the moneth  
of Nisan) in the twelfth yere of King Ahasue-  
rus, they call Pur (that is a lot) before  
Haman, from day to day, and from moneth  
to moneth, vnto the twelfth moneth, that is,  
the moneth of Adar.

8 Then Haman said vnto King Ahasue-  
rus, There is a people scattered and disper-  
sed among the people in all the prouinces  
of thy kingdome, and their lawes are diuers  
from all people, and they doe not obserue thy  
Kings lawes: therefore it is not the kings  
profit to suffer them.

9 If it please the king, let it bee written  
that they may be destroyed, and I will pay  
ten thousand talents of silver by the handes  
of them that haue the charge of this busines  
to bring it into the kings treasure.

10 Then the Kingooke his ring from  
his hand, and gaue it vnto Haman the sonne  
of Hammedatha the Agagite, the Jewes ad-  
uersary.

11 And the King saide vnto Haman, Let  
the silver be thine, and the people to do with  
them as it pleaseth thee.

12 Then were the kings scribes called  
on the thirteenth day of the first moneth, and  
there was written (according to all that Ha-  
man commanded) vnto the Kings officers,  
and to the captaynes that were ouer enerie  
prouince, and to the rulers of euery people,  
and to euery prouince, according to the wri-  
ting thereof, and to euery people according  
to their language: in the name of king A-  
hasuerus was it written, and sealed with  
the kings ring.

13 And the letters were sent by postes  
into all the kings prouinces, to rouse out, to  
kill and to destroy all the Jewes, both yong  
and old, children and women, in one day vpon  
on the thirteenth day of the twelfth moneth,  
(which is the moneth Adar) and to spoyle  
them as a pray.

14 The contents of the writing was, that  
there should bee given a commandement in  
all prouinces, and published vnto all people,  
that they should bee ready against the same  
day.

15 And the posts compelled by the kings  
commandement went forth, and the com-  
mandement was given in the palace of  
Shushan: and the King and Haman sat  
drinking, but the scribe of Shushan was in  
perplexity.

CHAP. IIII.

1 Mordecai gueth the Queene knowledge of  
the cruel decree of the king against the Jewes. 16  
She willeth that they pray for her.

Now when Mordecai perceiued all that  
was done, Mordecai rent his clothes,  
and put on sackcloth and ashes, & went out  
into the middes of the city, and cried with a  
great cry and a bitter.

2 And hee came euen before the Kings  
gate, but hee might not enter within the  
kings gate, being clothed with sackcloth.

3 And in euery prouince, & place, wither  
the kings charge and his commission came,  
there was great sorrow among the Jewes,  
and fasting, and weeping, and mourning, & ma-  
ny lay in sackcloth and in ashes.

4 Then Esters maids & her eunuches  
came and told it her: therefore the Queene  
was very heary, & she sent raiment to clothe  
Mordecai, and to take away his sackcloth  
from him, but hee reuised it not.

5 Then called Ester Hatach one of the  
kings Euniches, whom hee had appointed  
to serue her, and gaue him a commandement  
vnto Mordecai, to know what it was, and  
why it was.

6 So Hatach went soorth to Mordecai  
vnto the street of the city which was before  
the kings gate.

7 And Mordecai tolde him of all that  
which had come vnto him, & of the summe  
of the silver that Haman had promised to pay  
vnto the kings treasures, because of the Jewes  
to destroy them.

8 Also he gaue him the copy of the wri-  
ting & commission that was given at Shu-  
shan, to destroy them, that hee might shew it  
vnto Ester, and declare it vnto her, and to  
charge her, that she should goe in to the king,  
and make petition and supplication before  
him for her people.

9 So when Hatach came, hee told Ester  
the words of Mordecai.

10 Then Ester sayde vnto Hatach, and  
commanded him to say vnto Mordecai,

11 All the kings seruants and the people  
of the kings prouinces doe know, that who-  
soeuer, man or woman, that cometh to the  
king into the inner court, which is not cal-  
led, there is a law of his, that he shall dye, ex-  
cept him to whome the king holdeth out the  
golden rod, that hee may liue. Now I haue  
not beene called to come vnto the king these  
thirty dayes.

12 And they certified Mordecai of Esters  
words.

13 And Mordecai sayd, that they should  
answere Ester thus. Thinke not with thy  
selfe, that thou shalt escape in the Kings  
house, more then all the Jewes.

14 For if thou holdest thy peace at this  
time, & comfort and deliuerance shall ap-  
peare to the Jewes out of another place,  
but thou and thy fathers house shall perish;  
and

To wit, the  
Jewes that were  
in Shushan.

a Because hee  
would aduertise  
Ester of this cruel  
proclamation.

c Ebr. sackcloth,  
and ashes were  
spread for many.

d Ebr. had caused  
to stand before  
her.

e Ebr. declarations

f Or, comment.

g Ebr. breathing.

b Thus Morde-  
cai spake in the  
confidence of  
that faith, which  
all Gods children  
ought to haue:  
which is, that  
God will deliuer  
them, though all  
worldly meanes  
faile.

e Which anse-  
recth to part of  
March and part  
of April.  
d To know what  
moneth and day  
should be good  
to enterprise this  
thing, that it  
might haue good  
success: but God  
disappointed  
their lots and ex-  
pectation.  
e Containing  
part of February  
and part of  
March.  
f These be the  
two arguments,  
which commonly  
the worldlings &  
the wicked vie  
toward princes a-  
gainst the godly,  
that is, the con-  
tempt of their  
lawes and dimini-  
shing of their  
profit without re-  
spect how God is  
either pleased or  
displeased.  
g Ebr. weigh.  
h Or, secretary.  
i Ebr. the hands  
of postes.



e For to deliuer Gods Church out of these present dangers.

d I will put my life in danger & reuerre the successe to God, seeing it is for his glory, and the deliuerance of his Church.

a To wit, after that the Jewes had begun to fast.

b Which was a sign that her coming was agreeable vnto him, as Chap. 4. 11.

c Meaning hereby, that whatsoever she asked, should be granted, as Mar. 6. 23.

d Because they vsed to drinke excessively in their banquets, they called the banquet by the name of that which was most in vse or esteemed.

e I will declare what thing I demand.

f Thus the wicked when they are promoted, in stead of acknowledging their charge and humbling themselves, waxe ambitious, disdainefull, and cruel.

and who knoweth whether thou art come to the kingdom for such a time?

15 Then Ester commanded to answer Mordecai,

16 See, and assemble all the Jewes that are found in Shushan, & fast ye for mee, and eate not, nor drinke in thre dayes, day nor night. I also and my maydes will fast like wife, and so will goe in to the king, which is not according to the law: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester enueth in to the King, and biddeth him and Haman to a feast. 14 Haman prepareth a gallows for Mordecai.

ASD on the third day Ester put on her royall apparell, and stood in the court of the kings palace within, ouer against the kings house: and the King satte vpon his royall throne in the kings palace ouer against the gate of the house.

2 And when the king saw Ester the Queene standing in the court, he found fauour in his sight: and the king helde out the golden scepter that was in his hand: so Ester bowed nere, and touched the top of the scepter.

3 Then sayd the king vnto her, What wilt thou Queene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdom.

4 Then sayd Ester, If it please the king, let the king and Haman come this day vnto the banquet, that I haue prepared for him.

5 And the king sayd, Cause Haman to make haste that hee may doe as Ester hath sayd. So the king and Haman came to the banquet, that Ester had prepared.

6 And when the king layd vnto Ester, at the banquet of a wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdom.

7 Then answered Ester, and sayd, My petition and my request is,

8 If I haue found honour in the sight of the king, and if it please the king to giue mee my petition, and to performe my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow according to the kings saying.

9 Then went Haman forth the same day ioyfull and with a glad heart. But when Haman saw Mordecai in the kings gate, that hee stood not vp, nor bowed for him, then was Haman full of indignation at Mordecai.

10 Acuertheless Haman refrained himselfe: and when hee came home, he sent and called for his friends, and Zerech his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and of the things wherein the king had honoured him, and how that hee had let him about the princes and seruants of the king.

12 Haman sayd moreover, Verily Ester the Queene did let no man come in with the

king to the banquet that shee had prepared, save me: and to morrow am I bidden vnto her also with the king.

13 But all this doeth nothing anasse me, as long as I see Mordecai the Jewe sitting at the kings gate.

14 Then sayd Zerech his wife and all his friends vnto him, Let them make a tree of little cubits high, and to morrow speake thou vnto the king, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the king vnto the banquet. And the thing pleased Haman, and hee caused to make the tree.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman to cause Mordecai to see had in honour.

THE same night the king slept not, and he commanded to bring the booke of the Records and the Chronicles: and they were read before the King.

2 Then it was found written that Mordecai had told of Bigtana, and Teresh two of the kings eunuches, keepers of the doore, who sought to lay hands on the king Ahasuerus.

3 Then the king said, What honour and dignitie hath been giuen to Mordecai for this? And the kings seruants that ministered vnto him, sayd, There is nothing done for him.

4 And the king said, Who is in the court? (Nowe Haman was come into the inner court of the kings house, that hee might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

5 And the kings seruants said vnto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 And when Haman came in, the king sayd vnto him, What shall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whose would the king do honour more then to me?

7 And Haman answered the king, The man whom the king would honour,

8 Let them bring for him royall apparell, with the king vetch to weare, and the horse that the king rideth vpon, & that the crowne royall may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hande of one of the kings most noble princes, and let them apparel the man (whom the king will honour) and cause him to ride vpon the horse through the street of the cite, and proclaime before him, Thus shall it be done vnto the man whom the king will honour.

10 Then the king said to Haman, Make haste, take the raiment and the horse as thou hast said, & do so vnto Mordecai the Jew, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the raiment and the horse, and arayed Mordecai, and brought him on horsebacke through the street of the cite, and proclaimed be fore him, Thus shall it be done to the man whom the king will honour.

g Meaning, the highest that could be found.

† Ebr. the kings sleepe departed.

Chap. 2. 23.

a For he thought it vnworthy his estate to receive a benefite, and not reward it.

b Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

c Meaning hereby, that the king should make him next vnto himselfe, as Ioseph hereby was known to be next to Pharaoh, Gen. 41. 42.



C H A P. VIII.

12 And Mordecai came againe to the kings gate, but Haman halted home mourning, and his head covered.

13 And Haman told Zeresh his wife, and all his friends all that had befallen him. Then sayd his wife men, and Zeresh his wife vnto him, If Mordecai be of the seed of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile against him, but thou shalt surely fall before him.

14 And while they were yet talking with him, came the Kings eunaches and hated to bring Haman vnto the banquet that Ester had prepared.

C H A P. VII.

3 The Queene biddeth the king and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.

4 The King and Haman came to banquet with the Queene Ester.

2 And the king sayd againe vnto Ester on the second day at the banquet of wine, What is thy petition. Queene Ester, that it may be giuen thee? and what is thy request? It shall all be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and sayd, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen mee at my petition, and my people at my request.

4 For wee are sold, I, and my people to be destroyed, to be slaine and to perish: but if wee were sold for seruants, and for hand-maydes, I would haue held my tongue: although the aduersary could not recompence the kings losse.

5 Then King Ahasueros answered and sayd vnto the Queene Ester, Who is hee? and where is hee that spied this to doe thus?

6 And Ester sayd, The aduersary and enemye is this wicked Haman. Then Haman was afraide before the king and the Queene.

7 And the king arose from the banquet of wine in his wrath, and went into the palace garden: But Haman stood vp, to make request for his life to the Queene Ester: for he saw that there was a mischief prepared for him of the king.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sae: therefore the king sayd, Will hee force the Queene also before me in the house? as the word went out of the kings mouth, they covered Hamans face.

9 And Harbonah one of the eunaches sayd in the presence of the King Behold, there standeth yet the tree in Hamans house fit for to burne him, which Haman had prepared for Mordecai, that spake good for the king. Then the king said, Hang him thereon.

10 So they hanged Haman on the tree that hee had prepared for Mordecai: then was the kings wrath pacified.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Jewes.

1 The same day did king Ahasueros giue the house of Haman the aduersary of the Jewes vnto the Queene Ester. And Mordecai came before the King: for Ester told what he was vnto her.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

2 And Ester spake yet more before the king, and fell downe at his feete weeping, and besought him that hee would put away the wickednesse of Haman the Agagite, and his device that he had imagined against the Jewes.

4 And the King helde out the golden scepter toward Ester. Then arose Ester, and stood before the king.

5 And said, If it please the king, and if I haue found fauour in his sight, and the thing be acceptable before the king, and if I please him, let it be written, that the letters of the deuice of Haman the sonne of Ammedatha the Agagite, may be called againe, which he wrote to destroy the Jewes, that are in all the kings prouinces.

6 For how can I suffer and see the cull, that shall come vnto my people? Or how can I suffer and see the destruction of my kindred?

7 And y king Ahasueros said vnto the Queene Ester, and to Mordecai the Jewe, Beholde, I haue giuen Ester the house of Haman, whom they haue hanged vpon the tree because he layd hand vpon the Jewes.

8 Write ye also for the Jewes, as it liketh you in the kings name, and seale it with the kings ring: (for the writings written in the kings name, and sealed with the kings ring, may no man reuoke.)

9 Then were the kings scribes called at the same time, euen in the third moneth, that is the moneth Sivan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commanded vnto the Jewes, and to the princes, and captaines, and rulers of the prouinces, which were from India euen vnto Ethiopia, an hundred and seuen and twenty prouinces, vnto euery prouince, according to their writing thereof, and to euery people after their speech, and to the Jewes, according to their writing, and according to their language.

10 And he wrote in the king Ahasueros name, and sealed it with the kings ring: and hee sent letters by postes on horsebacke, and that rode on beasts of price, as adomedartes, and colts of mares.

11 Wherein the king granted the Jewes (in what cities fouer they were) to gather themselves together, and to stand for their life, and to roote out, to slay, and to destroy all the power of the people and of the prouince that veried them, both children and women, and to spoyle their goods:

12 Upon one day in all the prouinces of King Ahasueros, euen in the thirteenth day

a That is, was receiued into the kings fauour and presence.

b That he was her vncler, and had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Jewes.

d Reade Chap. 5. 2.

Or, went about to slay the Jewes.

e This was the law of the Medes and Persians, as Dan 6. 15. notwithstanding the king reuoked the former decree granted to Haman for Esters sake.

f Which contraineth part of May and part of Iune.

g That is, in such letters and language as was vsuall in euery prouince. Or, mules.

h That is, to defend themselves against all that would assaile them.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

a Reade Chap. 5. 6.

b Haman could not so much profite the king by this his malice, as he should hinder him by the losse of the Jewes, and the tribute which he hath of them.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for the same.

d He fell downe at the beds feete or couch whereupon she sae, & made request for his life. e This was the manner of the Persians, when one was out of the kings fauour. f Which discovered the conspiracye against the king, Chap. 2. 31, 32.



i Which hath part of February, and part of March.

k The king gaue them liberty to kill all that did oppresse them.

l He sheweth by these words that folow, what this light was,

m Conformed themselves to the Jewes religion.

day of the twelfth moneth, which is the moneth Adar.

13 The copy of the writing was, how there should be a commandement giuen in all and euery prouince, published among all the people, and that the Jewes should be ready against that day to auenge themselves on their enemies.

14 So the postes rode vpon beasts of price, and drummaries, & went forth with speed, to execute the kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royall apparell of blue and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Jewes was come light and ioy and gladnesse, and honour.

17 Also in all and euery prouince, and in all euery citie and place, where the kings commandement and his decree came, there was ioy and gladnesse to the Jewes, a feast, and good day, and many of the people of the land became Jewes: for the feare of the Jewes fell vpon them.

CHAP. IX.

1 At the commandement of the king the Jewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Jewes keepe a feast in remembrance of their deliuerance.

1 In the twelfth moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement and his decree drew nere to be put in execution, in the day that the enemies of the Jewes hoped to haue power ouer them (but it turned contrary: for the Jewes had rule ouer them that hated them.)

2 The Jewes gathered themselves together into their citie, throughout all the prouinces of the king Ahasuerus, to lay hand on such as sought their hurt, & no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaiues, and the officers of the king captaiued the Jewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai was of greater and greater.

5 Thus the Jewes smote all their enemies with strokes of the sword and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace slew the Jewes and destroyed fine hundred men.

7 And Parshandatha, and Dalphon, and Apacha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vakisatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersary of the Jewes slew they: but they laid not their hands on the people.

11 On the same day came the number of those that were slaine, vnto the palace of Shushan before the king.

12 And the king sayde vnto the Queene Ester, The Jewes haue slaine in Shushan the palace and destroyed fine hundred men, and the ten sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moresouer, that it may be performed?

13 Then sayde Ester, If it please the king, let it be granted also to morrow to the Jewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, and the decree was giuen at Shushan, and they hanged Hamans tenne sonnes.

15 So the Jewes that were in Shushan assembled themselves vpon the fourteenth day of the moneth Adar, & slew three hundred men in Shushan, but on the spoyle they layd not their hand.

16 And the rest of the Jewes that were in the kings prouinces assembled themselves and stood for their liues, and had rest from their enemies, and slew of them that hated them, seventy and fine thousand: but they layd not their hands on the spoyle.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Jewes that were in Shushan assembled themselves on the thirteenth day and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Jewes of the villages that dwell in the walled towne, kept the fourteenth day of the moneth Adar with ioy and feasting, euen a topsfull day, and euery one sent presents vnto his neighbour.

20 And Mordecai wrote these words, and sent letters vnto all the Jewes that were through all the prouinces of the King Ahasuerus, both nere and farr,

21 Inuoying them that they should keepe the fourteenth day of the moneth Adar, and the fifteneeth day of the same, euery yeere,

22 According to the dayes wherein the Jewes rested from their enemies, and the moneth, which was turned vnto them from sorrow to ioy, and from mourning into a topsfull day, to keepe them the dayes of feasting and ioy, and to send presents euery man to his neighbour, and gifts to the poore.

23 And the Jewes promised to do as they had begun, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Jewes aduersarie, had imagined against the Jewes, to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

f This he requirerth, not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they layd hands on none, that were not the enemies of God.

i Meaning, in all places fauing in Shushan.

k As the Jewes doe euen to this day, calling it in the Persian language Purim, that is, the day of lots.

l The Jewes gather hereof that Mordecai wrote this story, but it seemeth that he wrote but onely these letters, and decrees that follow.

m He setteth before our eyes the vse of this feast, which was for the remembrance of Gods deliuerance, the maintenance of walled friendship, and reliefe of y poore.

n Reade Chap. 3. 7.



o That is, Ester.  
p These are the words of the kings commandement to disannull Hamans wicked enterprise.

25 And when the came before the king, he commanded by letters, Let his wicked devise (which hee imagined against the Jewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these daies Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seen besides this, and of that which had come vnto them.

27 The Jewes also ordeined and promised for them and for their seede, and for all that toynd vnto them, that they would not faile to obserue those two dayes every yeere, according to their writing, and according to their season,

28 And that these dayes should bee remembered and kept throughout every generation and every family, and every prouince, and every cite: euen these dayes of Purim should not faile among the Jewes, and the memoriall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail & Mordecai the Jew wrote with all authority (to confirme this letter of Purim the second time)

30 And he sent letters vnto all the Jewes to the hundredth and seven and twenty prouinces of the kingdom of Ahasuerus, with

¶ Or, transgress. g Meaning, the fourteenth and fifteenth day of the month Adar.

¶ Or, strength, or efficacie.

words of peace and truth,  
31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Jew and Ester the Queene had appointed them, and as they had promised for themselves, and for their seed with fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

fasting and earnest prayer, which in Ebrew is signified by this worde (their crie.)

CHAP. X.

The estimation and authorise of Mordecai.

¶ And the king Ahasuerus layd a tribute vpon the land, and vpon the ples of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Jewe was the second vnto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

r Which were letters declaring vnto them quietnes, & assurance, and putting them out of doubt and feare.

¶ Ebr. soules. f That they would obserue this feast with

a These three points are here set foorth as commendable, and necessary for him that is in authority: to haue the fauour of the people, to procure their welth, and to be gentle and loving toward them,

Iob.

THE ARGVMENT.

IN this history is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his minde and conscience, by the sharpe tentations of his wife, and chiefest friends: which by their vehement wordes, and subuill disputations brought him almost to despair: for they set foorth God as a senect Iudge, and mortall enemie vnto him which had cast him off, therefore in vaine hee should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we haue to marke that Iob maintaineth a good cause, but handleth it euill: againe, his aduersaries haue an euill matter, but they defend it craftily. For Iob held that God did not alway punish men according to their finnes, but that he had secret iudgements, wherof man knew no: the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover, he was assured that God had not reiected him, yet through his great torments and affliction, he brasteth foorth into many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his good cause which he doeth not handle well. Againe, the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods prouidence, his iustice, and mans finnes, yet their intention is euill: for they labour to bring Iob into despair, and fo they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and James setteth out his patience for an example, James 5. 11.

CHAP. I.

1 The holynesse, riches, and care of Iob for his children. 10 Satan hath peruersed to tempt him. 13 He tempteth him by taking away his substance and his children. 20 His faith and patience.

¶ Here was a man in the lande of **B**Ury called Iob, & this man was an vpright and iust man, & one that feared God, and eschewed euill.  
2 And hee had seuen sonnes, and three daughters.  
3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, & his familie was very great, so that this man was the greatest of all the men of the East.  
4 And his sonnes went and banqueted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.  
5 And when the daies of their banqueting were

¶ That is, of the country of Idumea, as Lament. 4. 21. bordering thereupon: for the land was called by the name of Uz the sonne of Dish, is the sonne of Seir, Gen. 36. 28. b Forasmuch as hee was a Gentle and not a Jew, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his. c Hereby is declared, what is meant by an vpright and iust man,

that feared God, and eschewed euill.  
2 And hee had seuen sonnes, and three daughters.  
3 His substance also was seuen thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, & his familie was very great, so that this man was the greatest of all the men of the East.  
4 And his sonnes went and banqueted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.  
5 And when the daies of their banqueting were

d His children and riches are declared to commend his vertue in his prosperitie, & his patience, & constancie, when God had taken them from him. ¶ Ebr. children. e Meaning the Arabians, Chaldeans, Idumeans, &c.



f That is, com-  
manded them to  
be sanctified:  
meaning, that  
they should con-  
sider the faults,  
that they had  
committed, and  
reconcile them-  
selves for the  
same.

g That is, he e-  
lected for every  
one of his chil-  
dren an offering  
of reconciliation,  
which declared  
his religion to-  
ward God, and  
the care that he  
had toward his  
children.

h In Ebrew it is,  
and blessed God,  
which is some-  
time taken for  
blaspheming,  
and cursing, as  
here, and  
1. King 21. 10.  
and 13. &c.

i While the feast  
lasted,

k Meaning, the  
Angels which  
are called the  
sonnes of God,  
because they are  
willing to exe-  
cute his will.  
l Because our in-  
firmities cannot  
comprehend God  
in his maiestie,  
he is set forth vnto  
vs as a King,  
that our capacite  
may be able to  
vnderstand that  
which is spoken  
of him.

m This declareth  
that although Satan  
bee aduersarie to  
God, yet he is com-  
pelled to o-  
bey him, and to  
doe him all homage,  
without whose permission  
and appointment  
hee can doe nothing.  
n This question is  
asked for  
our infirmities:  
for God knewe  
whence hee came.  
o Herein is  
described the  
nature of Satan,  
which is euer  
ranging for his  
pray, 1. Per.  
5. 8. p Hee  
searcheth thee  
not for thine  
ownefake, but  
for the common  
good: that he  
receiveth by  
thee. q Meaning,  
the grace of  
God, which  
serued Iob, as  
a rampart, a-  
gainst all tempta-  
tions. r This  
signifieth, that  
Satan is not  
able to touch  
vs, but it is  
God that must  
doe it. s Satan  
noteth the  
vice, whereunto  
men are com-  
monly subiect:  
that is, to  
hide their  
rebellion, and  
to bee content  
with God in  
the time of  
prosperitie,  
which vice is  
disclosed in  
the time of  
their aduer-  
sitie. t God  
giveth not  
Satan power  
ouer man, but  
to declare that  
hee hath no  
power ouer  
man, but that  
which God  
giveth him. u  
That is, went  
to execute that  
which God  
had permitted  
him to do:  
for els hee  
can neuer go  
out of Gods  
presence. x  
That is, the  
Arabians. y  
Which thing  
was also done  
by the craft  
of Satan, to  
tempt Iob  
the more  
griuously,  
forasmuch  
as he might  
see, that not  
onely men  
were his  
enemies, but  
that God  
made warre  
against him.

were gone about, Job feat, and sanctified  
them, and rose vp early in the morning, and  
offered burnt offerings according to the num-  
ber of them all. For Job thought, It may be  
that my sonnes have sinned, and blasphemed  
God in their hearts: thus did Job every  
day.

6 Now on a day, when the children of  
God came and stood before the Lord, Satan  
came also among them.

7 Then the Lord said vnto Satan,  
Whence comest thou? And Satan an-  
swered the Lord, saying, From compassing  
the earth to and fro, and from walking  
in it.

8 And the Lord said vnto Satan, Hast  
then not considered my seruants Job, how  
none is like him in the earth, an upright and  
just man, one that feareth God, and elchew-  
eth euill?

9 Then Satan answered the Lord, and  
said, Doth Job feare God for nought?

10 Hast thou not made an hedge about  
him and about his house, and about all that  
hee hath on euery side? thou hast blessed  
the worke of his hands, and his substance is in-  
creased in the land.

11 But stretch out now thine hand, and  
touch all that hee hath, to see if hee will not  
blaspheme thee to thy face.

12 Then the Lord said vnto Satan, Lo,  
all that hee hath is in thine hand: onely vp-  
on himselfe shalt thou not stretch out thine  
hand. So Satan departed from the presence  
of the Lord.

13 And on a day when his sonnes and  
his daughters were eating, and drinking  
wine in their eldest brothers house,

14 There came a messenger vnto Job,  
and said, The oxen were plowing, and the  
asses feeding in their places,

15 And the Shebans came violently,  
and tooke them: yea, they haue slaine the ser-  
uants with the edge of the sword: but I onely  
am escaped alone to tell thee.

16 And whyles he was yet speaking, an-  
other came, and said, The yre of God is  
fallen from the heauen, and hath burnt vp  
the sheepe and the seruants, and deuoured  
them: but I onely am escaped alone to  
tell thee.

17 And whyles he was yet speaking, an-  
other came, and sayd, The Caldeans let out  
thre bands, and fell vpon the camels, and  
haue taken them, & haue slaine the seruants  
with the edge of the sword: but I onely am  
escaped alone to tell thee.

18 And whyles he was yet speaking, came  
another, and sayde, Thy sonnes, and thy  
daughters were eating, and drinking wine  
in their eldest brothers house,

19 And behold, there came a great wind  
from beyond the wilderness, and smote the  
four corners of the house, which fell vpon  
the children, and they are dead, and I onely  
am escaped alone to tell thee.

20 Then Job arose, and rent his gar-  
ment, and shaued his head, and fell downe  
vpon the ground, and worshipped,

21 And said, Naked came I out of my  
mothers wombe, and naked shall I returne  
thither: the Lord hath giuen, and the Lord  
hath taken it: blessed bee the Name of the  
Lord.

22 In all this did not Job sin, nor charge  
God foolishly.

they feele affliction and griefe of mind: yet they keepe a meane heron-  
in, and rebell not against God, as the wicked doe. Eccles. 5. 14. 1.  
um. 6. 7. b This is, into the belly of the earth, which is the  
mother of all. c Hereby hee confesseth that God is iust and good, al-  
though his hand bee sore vpon him. d But declareth that God did  
all things according to iustice and equitie.

CHAP. II.

6 Satan hath permission to afflict Job. 9 His  
wife tempteth him to forsake God. 11 His three  
friends visit him.

A ND on a day the children of God came  
and stood before the Lord, and Satan  
came also among them, and stood before the  
Lord.

2 Then the Lord sayde vnto Satan,  
Whence comest thou? And Satan an-  
swered the Lord, saying, From compassing  
the earth to and fro, and from walking in it.

3 And the Lord sayd vnto Satan, Hast  
thou not considered my seruant Job,  
how none is like him in the earth, an upright  
and iust man; one that feareth God, and el-  
cheweth euill. for yet he continueth in his  
rightnesse, although thou mouedst mee  
against him, to destroy him without cause.

4 And Satan answered the Lord, and  
sayd, Shall hee for thine sake, and all that euer  
a man hath, will hee giue for his life.

5 But stretch now out thine hand, and  
touch his stones, and his fleshy, to see if hee  
will not blaspheme thee to thy face.

6 Then the Lord sayd vnto Satan, Doe,  
he is in thine hand, but hee shall keepe his life.

7 So Satan departed from the presence  
of the Lord, and smote Job with sore boiles,

him then another man. f Meaning his owne person. g Thus  
Satan can doe no further in punishment, then God hath limited him.  
h This sore was most vnto the meate, wherewith also God plagued the  
Egyptians, Exod. 9. 9. and threatmeth to punish the rebellious people,  
De ut. 28. 27. So that this tentation was most grievous: for if Iob had  
measured Gods fauour by the vehemencie of his disease, hee might  
haue thought that God had cast him off.

z The last plague  
declareth, that  
when one plague  
is past, which seemeth  
hard to be borne,  
God can  
send vs another  
saue more grie-  
uous, to trie his  
obedience,  
and teach them  
obedience,  
a Which came  
not of impatience,  
but declareth  
that the children  
of God are not  
insensible like  
blockes, but that  
in their patience

a That is, the An-  
gels, as Chap. 1. 6.  
b Reade Chap.  
1. 6.  
Exek. 14. 14.  
chap. 11. 1.

c He prooueth  
Iobs integritie,  
by this, that he  
ceaseth not to  
feare God when  
his plagues were  
griuously vpon  
him.

d That is, when  
thou haddest  
nought against  
him, or when  
thou wast not  
able to bring  
thy purpose to  
passe.

e Hereby he  
meant that a  
mans owne skin  
is deare vnto



i As destitute of all other helpe and means, and wonderfully afflicted with the sorrow of his disease.  
k Satan vseth the same instrument against Job, as he did against Adam.  
l Meaning, what gainest thou to serue God, seeing he thus plagueth thee, as though hee were thine enemy?

This is the most grieuous temptation of the faithfull, when their faith is assailed, and when Satan goeth about to perfwade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, and so shee meant that he should be sooner rid out of his paine. n That is, to be patient in aduersitie, as we reioyce when hee sendeth prosperitie, and so to acknowledge him to be both mercifull and iust. o Hee so bridled his affections, that his tongue through impatiencie, did not murmur against God. p Which were men of authoritie, wise and learned, and as the Septuagint write, kings, and came to comfort him, but when they saw how hee was visited, they conceived an euill opinion of him, as though he had bene but an hypocrite, and so iustly plagued of God for his finnes. q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorrow, &c. r And therefore thought that hee would not haue hearkened to their counsell.

a The seuen daies ended, chap. 1. 13  
b Here Job be- ginneth to feele his great impersfection in this battell betweene the spirit and the flesh, Rom. 7. 18. and after a manner yeeldeth, yet in the end hee getteth victorie, though he was in the meane time greatly wounded.  
c Men ought not to be wearie of their life, and curse it because of the infirmities that it is subiect vnto, but because they are giuen to sinne and rebellion against God. d Let it be put out of the number of daies, and let it not haue the light of the sinne to separate it from the night. e That is, most obscure darknesse, which maketh them afraid of death that are in it.

from the sole of his foote vnto his crowne.  
8 And hee tooke a postheard to scrape him, and he late downe among the ashes.  
9 Then said his wife vnto him, Dost thou continue yet in thine vpprightnesse? BlaspHEME God, and die.  
10 I O hee laid vnto her, Thou speakest like a foolish woman: what shall wee receive good at the hand of God, and not receive evil? In all this did not Job sinne with his eyes.

11 Howe when Jobs three friends heard of all this euill that was come vpon him, they came every one from his owne place, to wit, Eliphaz the Temanite, and Bildad the Shuhite, and Sophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift by their eyes a farre off, they knew him not: therefore they lift by their voyces and wept, and every one of them rent his garment, and sprinkled dust vpon their heades towarde the heauen.

13 So they late by him vpon the ground seuen daies, and seuen nights, and none spake a word vnto him: for they saw that the griefe was very great.

CHAP. III.

1 Job complaineth, and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

A fterward Job opened his mouth, and A<sup>b</sup> cursed his day.

2 And Job cried out, and said,  
3 Let the day e<sup>c</sup> perill wherein I was borne, and the night when it was said, There is a man child conceived.

4 Let that day be darknesse, let not God regard it from aboue, neither let the light shine vpon it,

5 But let darknesse, and the shadow of death staine it: let the cloud remain vpon it, and let them make it fearefull as a bitter Day

6 Let darknesse possesse that night, let it not be toynd vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Pea, desolate be that night, and let no toy be in it.

8 Let them that curse the day (being ready to renew their mourning) curie it.

9 Let the starres of that twilight bee dimme through darknesse of it: let it looke for light, but haue none: neither let it see the dawning of the day,

10 Because it shut not by the doozes of my mothers wombe: nor hidde sorrow from mine eyes.

11 Why died not I in the birth: or why did not I when I came out of the wombe?

12 Why did the knees prevent mee? and why did I sucke the breasts?

13 For should I now haue i<sup>l</sup>ien and bene quiet, I should haue slept then, and bene at rest,

14 With the kings and counsellors of the earth, which haue builded themselues desolate places:

15 Or with the princes that had gold, and haue filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked haue there ceased from their tyrannie, and there they that laboured valiantly, are at rest.

18 The prisoners rest together, and heare not the voyce of the oppressour.

19 There are sinall and great, and the seruant is free from his master.

20 Wherefore is the light giuen to him that is in miserie? and life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures:

22 Which toy for gladnesse, and reioyce when they can finde the graue.

23 Why is the light giuen to the man whose way is hidde, and whom God hath hedged in?

24 For my fighting commeth before I eate, and my tearings are powred out like the water.

25 For the thing I feared, is come vpon me, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, yet trouble is come.

by make their names immortal. l That is, by death the crueltie of the tyrants hath ceased. m All they that sustaine any kinde of calamitie and miserie in this world: which he speaketh after the iudgement of the flesh. n He sheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conscience quietted. o That seeth not how to come out of his miseries, because hee dependeth not on Gods providence. p In my prosperitie I looked euer for a fall, as is now come to passe. q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yer I am not exempted from trouble.

CHAP. IIIII.

5 Job is reprehended of impatiencie, 7 and vniustice, 17 and of the presumption of his owne righteousnessse.

T hen Eliphaz the Temanite answered, and sayd,

2 If wee aslay to commune with thee, wilt thou be attuned? but who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and hast

f Which curse the day of their birth, let them lay that curse vpon this night.  
g Let it be alwayes night, and neuer see day.  
h Ebr. the eye-lids of the morning. i This and that which followeth, declareth that when man giueth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all euill, except God call him backe.  
i The vehemencie of his afflictions mad. him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braut out into this error of the wicked.  
k Hee noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in most barren places, because they would here-

a Seeing this thine impatiencie,



b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

c Thus he concluded that Iob was but an hypocrite, and had no true feare, nor trust in God.

d Hee concludeth that Iob was reprooved, seeing that God handled him so extremely, which is the argument that the carnall men make a-

gainst the children of God.

e They that doe evil, e not but receive euill.

f He sheweth that God needeth no great preparation to destroy his enemies :

for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelty he compareth to lions, and their children to their whelpes) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto mee by a vision: that is, that who soeuer thinketh himselfe iust, shall be found a sinner, when hee cometh before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that y authority thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1. King. 19. 12.

l Hee proueth that if God did punish the innocent, the creature should be more iust than the Creator, which were a blasphemie.

m If God find imperfeccion in his Angels, when they are not maintained by his power, how much more shall hee lay folly so mans charge, when he would iustifie himselfe against God?

n That is, in this mortall body subiect to corruption, 2. Cor. 5. 1.

o They see death continually before their eyes, and daily approaching toward them.

p No man for all this doeth consider it.

q That is, before that any of them were so wise as to thinke on death.

h half strengthened the weary hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weak knees.

5 But now it is come vpon thee, & thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished being an innocent; or where were the vpright destroyed?

8 As I haue seene, they that plough iniquitie, and sow wickednesse, reape the same.

9 Why the blast of God they perish, and with the breach of his nostrils are they consumed.

10 The roaring of the Lion, and the voice of the Lionelle, and the teeth of the Lions whelpes are broken.

11 The Lion perissheth for lacke of pray, and the Lions whelpes are scattered abroad.

12 Woe a thing was brought to mee fecerely, and mine care hath recieued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 feare came vpon me, and dead, which made all my bones to tremble.

15 And the winde passed before mee, and made the haire of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes and in silence heard I a voyce, saying,

17 Shall man be more iust than God? or shall a man be more pure than his maker?

18 Behold, hee layd folly vpon his Angels, and sayd vpon his seruants, and sayd vpon his Angels.

19 How much more in them that dwell in houses of clay, whose foundation is in the dust, which shall be destroyed before the moeth?

20 They bee destroyed from the morning vnto the evening: they perish sooner without regard.

21 Doth not their dignitie go away with them? doe they not die, and that without wisdom?

Call now, if any will answer thee, and to which of the faints wilt thou turne?

2 Doubtlesse danger killeth the foolish, and enuy slayerh the idioe.

3 I haue seene the foolish well rooted, & suddenly I curied his habitacion, saying,

4 His children shall bee farre from saluation, & they shall be destroyed in the gate, and none shall deliuer them.

5 The hungry shall eate vp his harvest: yea, they shall take it from among y thorns, and the thistle shall drinke vp their substance.

6 For wisery commeth not forth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne vnto trouble, as the sparkes flie upward.

8 But I would enquire at God, and turne my talke vnto God:

9 Which doeth great things and vnsearchable, and maruelous things without number.

10 He giueth raine vpon the earth, and powreth water vpon the streetes,

11 And letteth vy on his feet them that bee lowe, and the sorrowfull may bee exalted to saluation.

12 He scattereth the deuices of the crafty: so that their handes cannot accomplishe that which they doe enterpris.

13 He taketh the wife in their craftines, & the counsell of the wicked is made foolish.

14 They meete with darkenesse in the day time, and grope at noone day, as in the night.

15 But hee launche the p poore from the sword, from their mouth, & from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall stoppe her mouth.

17 Beholds, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For hee maketh the wound, and bindeth it up: hee smiteth, and his handes make whole.

19 He shall deliuer thee in fire troubles, and in the seventh the euill shall not touch thee.

20 In famine hee shall deliuer thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of

a Hee willett Iob to consider the example of all them that haue liued or doe liue godly, whether any of them be like vnto him in raging against God as hee doeth.

b Murruring against God in afflictions, in case of the paine and vce-reth maas folie.

c That is, the sinner that hath not the feare of God.

d I was not moued with his prosperitie, but knew that God had curled him and his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children.

f By publike iudgement they shall be condemned and none shall picie them.

g Though there be but two or three cares left in the hedges, yet these shall be taken from him.

h That is, the earth is not the cause of barrennesse, and mans misery, but his owne sinne.

CHAP. V.  
1, 2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power, who destroyeth the wicked, and deliuereth his.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction. k If I suffered as thou doest, I would seeke vnto God. l Hee counselleth Iob to humble himselfe to God, to whom all creatures are subiect, and whose workes declare that man is inexcusable, except hee glorifie God in all his works. m He sheweth by particular examples what the workes of God are, 2. Cor. 3. 19. n In things plainc and euident they shew themselves fooles in steade of wise men. o This declareth that God punisheth the worldly wise, as hee threatned, Deute 28 29. p That is, hee that humbleth himselfe before God. q Hee comparreth the slander of the wicked to sharpe swords. r If the wicked be compelled at Gods workes to stop their mouths, much more than that professe God. f Hee will send trouble after trouble, than his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, even in the greatest and the last, which is here called the seventh.



c Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.

u When we are in Gods fauour, all creatures shall reioyce vs.

x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.

y Though the children of God haue not alwayes

this promise performed, yet God doeth recompense it otherwise to their advantage. z We haue learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, cometh for his owne sinne.

the tongue, and thou shalt not be afraid of destruction when it cometh.

22 But thou shalt laugh at destruction and dearchy, and shalt not be afraid of the beast of the earth.

23 For the stones of the field shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know that peace shall be in the tabernacle, & thou shalt dwelle in thine habitation, and shalt not sinne.

25 Thou shalt perceiue also, that thy seed shall be great, and thy posteritie as the graffe of the earth.

26 Thou shalt go to thy graue in a full age, as a ricke of corne cometh in due season into the barme.

27 Lo, this haue we enquired of it, and so it is: heare this, and know it for thy selfe.

or is my flesh of brasse?

13 Is it not so, that there is in mee no helpe: & that strength is taken from mee?

14 Yee that is in misery ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.

15 Thy brethren haue deceiued mee as a brooke, and as the riling of the riuers they passe away.

16 Which are blackish with ice, & wherein the snow is hid.

17 But in the time they are dried by with heat, and are consumed: and when it is hote, they faile out of their places,

18 Or they depart from their way & course, yea, they vanish and perish.

19 They that goe to Tema, considered them, and they that goe to Sheba, waited for them.

20 But they were confounded: when they hoped, they came thither and were ashamed.

21 Surely now are yee like vnto it: yee haue seene my fearefull plague, and are afraid.

22 As it became I said, Bring vnto mee: or giue a reward to mee of your substance?

23 And deliuer me fro the enemies hand, or ransom me out of the hand of tyrants?

24 Teach me, & I will hold my tongue: and cause me to vnderstand wherein I haue erred.

25 How steadfast are the words of righteousness? and what can any of you iustly reprove?

26 Doe ye imagine to reprove words, that the talke of the afflicted should be as the wind?

27 Doe make your wrath to fall vpon the fatherlesse, and dig a pit for your friend.

28 Now therefore bee content to reioyce vpon mee: for I will not lie before your face.

29 Hence, I pray you, let there bee none iniquitie: returne, I say, and yee shall see yet my righteousness in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

30 Shew me wherein I haue erred, and I will confesse my fault. He that hath a good conscience, doeth not shrinke at the sharpe words or reasoning of others, except they bee able to perswade him by reason.

31 Do you cauil at my words, because I should be thought to speake foolishly which am now in misery? Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

a To know whether I complain without iust cause.

b My grieffe is so great, that I lacke wordes to expresse it.

c Which declareth that hee was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can haue.

d Think you that I cry with out cause, seeing the bruite beasts doe not complain when they haue what they would?

e Can a mans taste delight in that that hath no fauour? meaning that none take pleasure in affliction, seeing they cannot away with things that are vsuorie to the mouth.

f Herein hee sinneth double, both in wishing through impatiencie to die, and also in desiring of God a thing which was not agreeable to his will. g That is, let mee die: once before I come to distrust in Gods promise through mine impatiencie. h He searcht leif hee should be brought to inconueniences, if the sorowes should continue.

CHAP. VI.

1 Job answereth, that his paine is more grieuous then his fault. 8 He wisheth death, 14 He complaineth of his friends.

At Job answered, and sayd,

2 Oh that my grieffe were wel weighed, and my miseries were layd together in the balance!

3 For it would bee now heavier then the sand of the sea: therefore my words are swallowed vp.

4 For the arrowes of the Almighty are in mee, the venime whereof doeth drinke vpon my spirit, and the terrors of God fight against me.

5 Doeth the wilde asse bray when hee hath graffe? or loweth the oxe when hee hath fodder?

6 That which is vsuorie, shall it bee eaten without salt? or is there any cast in the white of an egge?

7 Such thinges as my soule refused to touch, as were sorowes, are my meate.

8 Oh that I might haue my desire, and that God would graunt me the thing that I long for!

9 That is, that God would destroy me: that he would let his hand goe, and cut mee off.

10 Then should I yet haue comfort, (though I burne with sorow, let him not spare) because I haue not denied the words of the Holy one.

11 What power haue I that I should endure? or what is mine end, if I should prolong my life?

12 Is my strength the strength of stones?

CHAP. V.

1 Job sheweth the shortnes by misery of mans life. 5 There not an appointed time to man vpon earth? and are not his daies as the daies of an hireling?

2 As a seruant longeth for the shadow, and as a hireling looketh for the eod of his worke,

3 So haue I had as an inheritance the monthes of vauitie, and painefull nights haue bene appointed vnto me.

4 If I layd mee downe, I sayd, When shall

i Haue I not sought to helpe my selfe as much as was possible? ||Or, wisdom, & Law.

k He compared the friends which comfort vs not in misery, to a brooke which in summer when we neede waters, is dry, in winter is hard frozen, and in the time of raine, when we haue no neede, overfloweth with water.

l They that passe thereby to goe into the hot countries of Arabia thinke to find water there, to quench their thirst, but they are deceiued.

m That is, like to this brooke, which deceiueth them that thinke to haue water there in their neede, as I looked for consolation at your hands.

n He toucheth the worldlings, which for no necessitie will giue part of their goods, and much more these men, which would not giue him comfort

o Shew me wherein I haue erred, and I will confesse my fault.

p He that hath a good conscience, doeth not shrinke at the sharpe words or reasoning of others, except they bee able to perswade him by reason.

q Do you cauil at my words, because I should be thought to speake foolishly which am now in misery?

r Consider whether I speake as one that is driuen to this impatiencie through very sorow, or as an hypocrite as you condemne me.

a Hath not an hired seruant some rest & ease? then in this my continuall torment I am worse then an hireling.

b My sorow hath continued from moneth to moneth, and I haue looked for hope in vaine. Shall



c This signifieth that his disease was rare and most horrible.  
 d Thus he speaketh in respect of the brevity of mans life, which passeth without hope of returning: in consideration whereof, he desireth God to have compassion on him.  
 e If thou behold me in thine anger, I shall not be able to stand in thy presence.  
 f Shall no more enjoy this mortal life.  
 g Seeing I can by none other means comfort my selfe, I will declare my griefe by words, and thus he speaketh as one overcome with griefe of mind.  
 h Am not I a poore wretch? what needest thou then to lay so much payne on me?  
 i So that I can have no rest night nor day.  
 k He speaketh as one overcome with sorrow & not of judgement, or of the examination of his faith.  
 l Seeing my terme of life is so short, let me have some rest & ease.  
 m Seeing that man of himselfe is so vile, why doest thou give him honour to contend against him? Iob vseth all kind of persuasion with God, that he might stay his hand.  
 n After all temptations faith burleth forth, and leadeth Iob to repentance: yet it was not in such perfection, that he could bridle himselfe from reasoning with God, because that hee still mied his faith.  
 o That is, I shall be dead.

a He declareth that their wordes which would diminish any thing from the iustice of God, is but as a puffe of wind y vanissheth away.

shall I arise? and measuring the evening, I am euen fill with tossing to and fro vnto the dawning of the day.

6 By flesh is clothed with wormes and filthinesse of the dust, my kinne is rent, and become horrible.

7 Remember that my life is but a wind, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 As the cloud vanissheth and goeth away, so be that goeth down to the graue that cometh by no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitterness of my mind.

12 Am I a sea? or a whale fish, that thou keepst me in ward?

13 When I say, My couch shall relieue me, and my bed shall bring comfort in my meditation,

14 Then fearest thou me with dreames, and astonishest me with visions.

15 Therefore my soule is chafeth rather to bee trangled and to dye, then to be in my bones.

16 I abhorre it, I shall not liue alway: spare me then, for my dayes are but vanity.

17 What is man that thou doest magnifie him, and that thou secretest thine heart vpon him?

18 And dost visit him euery morning, and triest him euery moment?

19 How long will it bee yer thou depart from me? thou wilt not let me alone whiles I may swallow my spittle.

20 I haue sinned, what shall I do vnto thee? Without preference of men, why baist thou see me as a marke against thee, so that I am a burden vnto my selfe?

21 And why doest thou not pardon my trespasser, and take away mine iniquity? for now shall I sleepe in the dust, and if thou feelest me in the morning, I shall not be found.

22 I haue sinned, what shall I do vnto thee? Without preference of men, why baist thou see me as a marke against thee, so that I am a burden vnto my selfe?

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34 I haue sinned, what shall I do vnto thee? Without preference of men, why baist thou see me as a marke against thee, so that I am a burden vnto my selfe?

and he hath sent them into the place of their iniquity,

5 Yet if thou wilt early seeke vnto God, and pray to the Almighty,

6 If thou be pure and vpright, then surely he will awake vnto thee, and hee will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning be small, yet thy latter end shall greatly increate.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to feare of their fathers.

9 For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadow.

10 Shall not they teach thee and tel thee, and utter the words of their heart?

11 Can a rush grow without mire? or can the grass grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shall be cut off, and his trust shall be as the house of a spider.

15 Hee shall lean vpon his house: but it shall not stand: hee shall hold him fast by it, yet shall it not indure.

16 The tree is greene before the sunne, and the boughes spread ouer the garden thereof.

17 The roots thereof are wrapped about the fountain, and are folded about the house of stones.

18 If any plucke it from his place, and it deny, saying, I haue not seene thee,

19 Behold, it will reioyce in this meane, that it may grow in another mold.

20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hand,

21 Till hee haue filled thy mouth with laughter, and thy lips with ioy.

22 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

23 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

24 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

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33 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

34 They that hate thee shall bee clothed with shame, and the dwelling of the wicked shall not remaine.

b That is, hath rewarded them according to their iniquities: meaning, that Iob ought to be warned by the example of his children, that hee offer d not God.  
 c That is, if thou turne betime, whiles God calleth thee to repentance.  
 d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the end thou shalt haue sufficient occasion to content thy selfe.  
 e He willeth Iob to examine all antiquity, and he shall find it true which here he sayth.  
 f Meaning that it is not enough to haue experience of ourselues, but to be confirmed by the examples of them that went before vs.  
 g As a rush cannot grow without our moynnesse, so cannot the hypocrite because he hath not faith which is mystified with Gods Spirit.  
 h Which is to day, and to morrow swept away.  
 i He compareth the iust to a tree, which although it be remooued out of one place to another, yet flourisheth: so the affliction of the godly turneth to their proficke.  
 k That is, so that there remaine nothing there to prooue whether the tree hath growen there or no. I To be planted in another place, where it may growe at pleasure.  
 m If thou be godly, hee will giue thee occasion to reioyce, and if not, thine affliction shall increase.

a Iob here answereth that their wordes which would diminish any thing from the iustice of God, is but as a puffe of wind y vanissheth away.  
 b Of a thousand things, which God could lay to his charge, man cannot answere him one.  
 4. 26.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, & preferueth the good.

Then answered Bildad the Shuhite, and sayd,

2 How long wilt thou talk of these things? and how long shall the words of thy mouth be as a mighty wind?

3 Dost God peruert iudgement? or doth the Almighty subuert iustice?

4 If thy sonnes haue sinned against him

CHAP. IX.  
 1 Iob declareth the mighty power of God, and that mans righteousnesse is nothing.

Then Iob answered, and said,

2 I knowe verely that it is so: for how should man compared vnto God be afflicted?

3 If he would dispute with him, he could not answere him one thing of a thousand.

justice of God & his innocency, confessing God to be infinite in iustice, & man to be nothing in respect of him.  
 b Of a thousand things, which God could lay to his charge, man cannot answere him one.



4 Hee is wise in heart, and mightie in strength: whs hath bene fierce against him and hath prospered?

5 Hee remooueth the mountaynes, and they feele not when hee ouerthroweth them in his wraoth.

6 Hee remooueth the earth out of her place, as the pillars thereof do shake.

7 He commaundeth the sunne, and it riseth not: he closeth by the starres as vnder a signet.

8 Hee himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres <sup>a</sup> Arcturus, Orion, and Pleiades, and the climates of the South.

10 He doeth great things, and vnsearchable: yea, maruileous things without number.

11 Lo, when he goeth by me, I see him not: and when he passeth by, I perceiue him not.

12 Behold, when he taketh a prey, <sup>c</sup> who can make him to restore it? who shall say vnto him, What doest thou?

13 Gods will not withdrawe his anger, and the most mighty helpes <sup>d</sup> doe scourge vnder him.

14 How much lesse shall I answer him? or how should I find out <sup>e</sup> my wordes with him?

15 For though I were iust, yet could I <sup>f</sup> not answer, but I would make supplication to my iudge.

16 If I cry, and hee answer me, yet would I not beleue <sup>g</sup> y he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me <sup>h</sup> without cause.

18 Hee will not suffer mee to take my breath, but fillerh me with bitterness.

19 If we speake of strength, behold, he is <sup>i</sup> strong: if we speake of iudgement, who shall bring me in to please?

20 If I would iustifie my selfe, mine own mouth shall condemne me: <sup>j</sup> if I would be perfect, he shall iudge me wicked.

21 Though I were perfect, yet I know not my soule: therefore abhorre I my life.

22 This is one poynnt: therefore I sayd, He destroyeth the <sup>k</sup> perfect and the wicked.

23 If the scourge should suddenly <sup>l</sup> slay, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: hee couereth the faces of the Iudges thereof: if not, where is hee? or who is he?

25 By dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

26 They are passed as with the most swift skippes, and as the Eagle that flieth to the pray.

27 If I say, I will forget my complaint, I will cease from my wraoth, and comfort me,

28 Then I am afraid of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wraoth my selfe with snow water, and purge mine hands most cleane,

31 Yet shalt thou plunge mee in the pit, and mine owne clothes shall make mee filthy.

32 For yee is not a man as I am, that I should answer him, if we come together to iudgement.

33 Repyber to there any vmpire <sup>m</sup> that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me.

35 Then will I speake, and feare him not: but because I am not so, I hold me still.

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f That they can not see to doe iustice.

t That can shew the contrary?

u I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.

x Why dost not God destroy me at once? this he speaketh according to the infirmity of the flesh.

y Though I seeme neuer so pure in mine owne eyes, yet all is but corruption before God.

z Whatsoeuer I would vse to couer my filthinesse with, shall disclose me fo much

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thou destroy me ?

9 Remember, I pray thee, that thou hast made mee, as the clay, and wilt thou bring me into dust againe ?

10 Hast thou not powred me out as milke; and turned me to cruds like cheefe ?

11 Thou hast clothed me with skinned and flesh, and toynd mee together with bones and sinewes.

12 Thou hast giuen me life, and grace: & thy visitation hath preferred my spirit.

13 Though thou hast hidde these things in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt straitly looke vnto mee, and wilt not holde me guiltlesse of mine iniquitie.

15 If I haue done wickedly, wor vnto mee: if I haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lion: returne and shewe the selfe a maruelous vpon me.

17 Thou rennest thy plagues against me, and thou increasest thy wrath against mee: changes and armies of sorowes are against mee.

18 Wherefore then hast thou brought me out of the wombe? Wh that I had perished, and that none eye had seene mee,

19 And that I were as I had not benee, but brought from the wombe to the graue!

20 Are not my dayes few? let him cease, and leaue off from me, that I may take a litle comfort.

21 Before I goe and shall not returne, euen to the land of darknesse, and shadow of death:

22 Into a land, I say, darke as darknesse it selfe, and into the shadow of death, where is none order, but the light is there as darknes.

that God hath infinite meanes to punish man. f Hee witheth that God would leaue off his afflictions, considering his great miserie & the breuitie of his life. g He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. h No distinction between light and darknesse, but where all is very darknesse it selfe.

CHAP. XI.

1 Job is vniuſly reprehended of Zophar. 7 God is incomprehensible. 2 He is mercifull to the repentant. 3 Her assurance that liue godly.

Then answered Zophar the Naamathite, and saide,

2 Should not the multitude of wordes be answered? or should a great talker bee iustified?

3 Should men hold their peace at thy lies? and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lips against thee!

6 That hee might shewe thee his secrets

of wisdom, how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almighty to his perfection?

8 The heauens are his, what canst thou doe? it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If hee cut off, and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Per vaine man would be wise, though man new borne is like a wild asse & colt.

13 If thou se prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine hand, put it faere away, and let no wickednesse dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy face without spot, and shalt bee stable, and shalt not feare.

16 But thou shalt forget thy misery, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine & bee as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pits, and shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afraid: yea, many shall make sute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope shall be sorrow of mind.

whom thou hast charge. i Hee declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. Leuir. 26, 5, 6. Hee sheweth that contrary things shall come vnto them that doe not repent.

CHAP. XII.

2 Job accuseth his friends of ignorance. 7 Hee declareth the might and power of God, 17 and how hee changeth the course of things.

Then Job answered and said,

2 In dedee because that yee are the people onely, a wisdom must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 I am b as one mocked of his neighbour, who calleth vpon God, and hee heareth him: the iust and the vpright is laughed to scorn.

5 He that is ready to fall, is as a lampe despised in the opynion of the rich.

Pro. 14, 2. b He reprooeth these his friends of two faulces: the one, that they thought they had better knowledge then indeed they had, and the other, that in stead of true consolation, they did deride and despise their friend in his aduersitie. c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods favour but he, because he hath all things that hee desireth. d As the rich esteeme not a light or torch, that goeth out, so is he despised that falleth from prosperitie to aduersitie.

d That is, this perfection of God: and if man be not able to comprehend the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creator? e If God should turne the state of things, and establish a new order in nature, who could controll him? f That is, without vnderstanding: to that what fouer gifts hee hath afterward, come of God, & not of nature. g If thou repent pray vnto him. h Renounce thine owne euill works, and see that they offend not God, our

l As brittle as a pot of clay. m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures. n That is, thy fatherly care and prouidence, whereby thou preferrest mee, & without which I should perish straightway. o Though I be not fully able to comprehend these things, yet I must needs confesse that it is so. p I will alway walke in feare & humilitie, knowing that none is iust before thee. q Job being sore assaulted in this battell betwene flesh & the spirit, brauesth our into these afflictions, wishing rather thort dayes then long paine. r That is, diuersitie of diseases, & in great abundance, shewing that God hath infinite meanes to punish man. f Hee witheth that God would leaue off his afflictions, considering his great miserie & the breuitie of his life. g He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection. h No distinction between light and darknesse, but where all is very darknesse it selfe.

a Should hee persuade by his great talke, that hee is iust? b Hee chargeth Job with this, that hee should say, that the thing which hee spake, was true, & that hee was without sinne in the sight of God. c Which is, not to stand in iustifying of thy selfe: hee signifieth that man will neuer be overcome, while hee reasoneth with another, and therefore God must breake off the controwersie, & stop mans mouth.



† *Ebr. to whom God hath brought in with his hand.*

e He declareth to them that did dispute against him, that their wisdom is common to all, and such as the very brail beasts doe dayly teach.

Or, *flesh*  
f He exhorteth them to be wise in iudging, and as well to know the right vse why God hath giue them eares, as he hath done a mouth.

g Though men by age, and continuance of time attaine to wisdom, yet it is not comparable to Gods wisdom: nor able to comprehend his iudgements, wherein he answereth to that, which was alleged, Chap. 8. 8.

h He sheweth that there is nothing done in this world without Gods will & ordinance: for else hee should not be almighty.

i He taketh wisdom from them. k He abatech the honour of Princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credite, which is, when hee will punish sinne. m In this discourse of Gods wonderfull workes, Iob sheweth that whatsoever is done in this world, both in the order, and change of things is by Gods will and appointment, wherein he declareth that hee thinketh well of God and is as able to let forth his power in words, as they that reasoned against, were.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, & whom God hath enriched with his hand.

7 Alke nowe the beastes, and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 O speake to the earth, and it shall shew thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In whose hand is the soule of every liuing thing, and the breath of all spiriting.

11 Doth not the eares discern vnto words? and the mouth taste meat for it selfe?

12 Among the s ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdom and strength: he hath counsell and vnderstanding.

14 Behold, he will bringe downe, and it cannot be built: hee shutteth a man vp, and hee cannot be looked.

15 Behold, hee withholdeth the waters, and they die by: but when hee sendeth them out, they destroy the earth.

16 With him is strength and wisdom: hee that is deceived, and that deceiueth, are his.

17 He causeth the counsellors to go as spoiled, and maketh the iudges fooles.

18 Hee looseth the collar of kings, and girdeth their loynes with a girdle.

19 He leaeth away the princes, as a pray, and ouerthroweth the mighty.

20 Hee taketh away the speech from the faithfull counsellors, and taketh away the iudgement of the ancient.

21 He pouerth contempt vpon princes, & maketh the strength of the mighty weak.

22 Hee discouereth the deepe places from their darknesse, and bringeth forth the shadow of death to light.

23 Hee increaseth the people, and destroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefs ouer the people of the earth, and maketh them to wander in the wilderness of the way.

25 They grope in the darke without light: and hee maketh them to stagger like a drunken man.

and I desire to dispute with God.

4 For indeede yee sojge lies, and all you are physicians of no value.

5 Oh, that you would hold your tongue, that it might bee inquired to you for wisdom!

6 Now heare my disputation, and giue eare to the arguments of my lips.

7 Will yee speake a wickedly for Gods defence, and talke deceitfully for his cause?

8 Will yee accept his perion? or will yee contend wth God?

9 Is it well that hee should seeke of you? will you make a lie for him, as one lieth for a man?

10 He will surely repproue you, if yee doe secretly accept any perion.

11 Shall not his excellency make you afraid? and his feare fall vpon you?

12 Pour memories may bee compared vnto ashes, and your bodies to bodies of clay.

13 Holde your tongues in my presence, that I may speak, and let come vpon what will.

14 Wherefore doe I take my flesh in my teeth, and put my soule in my hand?

15 Lo, though he slay me, yet will I trust in him, and I will repproue my wayes in his sight.

16 He shall be my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Behold now: if I prepare mee to iudgement, I knowe that I shall bee iustified.

19 Who is he that will plead with me? for if I now holde my tongue, I die.

20 But do not these two things vnto me: then will I not hide my selfe from thee:

21 Neither draw thine hand frem me, and let not thy feare make me afraid.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 How many are mine iniquities and sinnes? shewe mee my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Alit thou breake a leafe driuen to and fro? and wilt thou pursue the dyce stubble?

26 For thou warest bitter things against mee, and makest mee to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stocks, and lookest narrowly vnto all my partes, and makest the print thereof in the fleshes of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is most eaten.

a For although hee knew that God had a iustice which was manifest in his ordinary working, & another in his secret counsell, yet would he vtter his affection to God, because he was not able to vnderstand the cause why hee did thus punish him.

b You doe not well apply your medicine to the disease.

c Hee condemneth their zeale which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vnderaken the probation thereof.

d Your same shall come to nothing.

e Is not this a manifest signe of mine affliction, and that I doe not complain without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?

f Whereby hee declareth that he is not an hypocrite, as they charged him.

g That is, cleared, and not cast off for my sinnes, as you reason.

h To proue that God doth thus

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 16 The penitent shall be saved, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

L De mine eye hath seene all this: mine eare hath heard and vnderstood it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty,

punish mee for my sinnes. i If I defend not my cause, every man will condemne mee. k Hee sheweth what these two things are.

l His panges thus moue him to reason with God, not denying bus that he hath sinned: but he desired to vnderstand what were his great sinnes, that had defered such rigour, wherein hee offended, that hee would knowe a cause of God why hee did punish him. m Thou punishest mee now for the faultes that I committed in my youth.

n Thou makest mee thy prisoner, and doest fo presse me that I cannot stirre hand or foote. † *Ebr. rootes,*



CHAP. XIII.

1 Job describeth the shortnesse and miserie of the life of man. 14 Hope sustaïneth the godly. 22 The condonatiō of mans life.

a Taking occasion of his aduersaries words, he describeth the state of mans life from his birth to his death. Chap 8 9.

MAn that is borne of woman, is of short continuance, and full of trouble.

2 He flourisheth forth as a flower, and is cut downe: he flourisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causest me to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he cannot passe.

6 Turne from him that he may cease vntill his deliuid day, as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet sprout, and the branches thereof will not cease.

8 Though the root of it waxe olde in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring forth boughes like a plant.

10 But man is like, and diech, and man perissheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and drieth vp,

12 So man sleepech and riseth not: for he shall not wake againe, nor be raised from his sleepe till the heauen be no more.

13 Why that thou wouldest hide me in the graue, and keepe mee secret, vntill thy wrath were past, and wouldest giue mee terme, and remember me!

14 If a man die, shall he liue againe? All the dayes of mine appointed time will I waite, till my s changing shall come.

15 Thou shalt call mee, and I shall answer thee: thou louest the worke of thine owne hands.

16 But now thou numbrest my steps, and doest not delay my finnes.

17 Mine iniquitie is sealed by, as in a bagge, and thou addest vnto my wickednesse.

18 And surely as the mountaine that falleth, commeth to nought, and the rocke that is remoued from his place:

19 As the water breaketh the stones, when thou overflowest the things which growe in the dust of the earth: so thou destroyest the hope of man.

20 Thou vniuaillest alway against him, so that hee passeth away: hee changeth his face when thou callest him away.

21 And he knoweth not if his finnes shal be honourable, neither shall hee vnderstand concerning them, whether they shall bee of low degree:

b His meaning is, seeing that man is so frail a creature, God should not handle him so extremely: wherein Job sheweth the wickednesse of the heh, when it is not subiect to the Spirit. Psal 51. 7.

c Vntill the time that thou hast appointed for him to die, which he desireth, as the hireling waiteth for the end of his labour to receiue his wages. d He speaketh not here, as though he had not hope of the immortalitye, but as a man in extreme paine, when reason is overcome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cause why he desired to die. f That is, releas my paines, and take me to mercie. g Meaning, vnto the day of the resurrection when he should be changed and renewed. h Though I be afflicted in this life, yet in the resurrection I shall feele thy mercies, and answer when thou callest me, Proverbs 5. 21. i Thou layest them all together, and sufferest none of my finnes vniuersed. k Hee murmureth through the impaciencie of the flesh against God, as though hee wiled as great feruencie against him as against the hard rocks, or waters that overflowe, so that hereby all the occasion of his hope is taken away.

22 But while his flesh is vpon him, hee shall bee sorrowfull, and while his soule is in him, it shall mourne.

CHAP. XV.

1 Eliphaz reprehendeth Job, because hee ascribeth wisdome, and purenesse to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Job to be one of the number.

Then answered Eliphaz the Temanite, and sayd,

2 Shall a wise man speake words of the winde, and fill his belly with the East winde?

3 Shall hee dispute with words not comely: or will hee talke that is not profitable?

4 Surely thou hast cast off feare, and restrainest prayer before God.

5 For thy mouth declarerh thine iniquitie, seeing thou hast cholen the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips testifie against thee.

7 Art thou the first man that was borne: and wast thou made before the hills?

8 Hast thou heard the secret counsell of God? and doest thou restraine wisdome to thyselfe?

9 What knowest thou that wee knowe not? and vnderstandest thou that is not in vs?

10 Altho vs are both ancient and very aged, men, farre older then thy father.

11 Seeme the consolations of God small vnto thee: is this thing strange vnto thee?

12 Why doest thine heart take thee away, and what do thine eyes meane,

13 That thou answerest to God at thy pleasure, and bringest such words out of thy mouth?

14 What is man, that he should be cleane? and he that is boyn of woman, that he should be iust?

15 Behold, hee found no stedfastnesse in his saints: yea, the heauens are not cleane in his sight.

16 How much more is man abominable, and filthy, which drinketh iniquitie like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wile men haue tolde, as they haue heard of their fathers, and haue not kept it secret:

19 Tho whom alone the land was giuen, and no stranger passed thowow them.

20 The wicked man is continually as one that traueleth of childe, and the number of yeeres is hid from the vyant.

21 A sound of feare is in his eares, and in his prosperitie the destroyer shall come vpon him.

22 Hee beleueth not to returne out of darkenes: for he seeth the sword before him.

23 Hee wandreth to and fro for bread

1 Yet while hee liueth, hee shall be in paine and miserie.

a That is, vaine words, and without consolation?

b Meaning, with matters that are of none importance, which are forgotten as soon as they are vttered, as the East wind drieth vp the moisture of the soil as it falleth. c Hee chargeh Job as though his talke caused men to cast off the feare of God and prayer.

d Thou speakest as doe the mockers & contemners of God. e That is, the most ancient, & so by reason the most wise? f Art thou onely wise?

g Hee accuseth Jobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.

h Why doest thou stand in thine owne conceite? i Es in thy spirit. i His purpose is to proue that Job as a vniust man and an hypocrite is punished for his sinnes, like as hee did before, Chap. 4.

k Which hath a desire to sinne, as he that is thirstie to drinke. l Who by their wisdome so gouerned, that no stranger inuade d them, and so the land seemed to be giuen to them alone. m The cruell man is euen in danger of death, and is neuer quiet in conscience. n Out of that miserie whereinto hee once falleth. o God doeth not onely impouerish the wicked of times: but euen in their prosperitie hee punisheth them with a greedinesse euermore to gather: which is as a beggerie.



where hee may : hee knoweth that the day of darknesse is prepared at hand.

24 Affliction and p anguish shall make him afraid : they shall penitiate against him as a king ready to the battell.

25 For hee hath stretched out his hand against God, and made himselfe strong against the Almightye.

26 Therefore God shall runne upon him, even upon his necke, and against the most thicke part of his shield,

27 Because he hath covered his face with his fatnesse, and hath collops in his flanke.

28 Though he dwell in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shall not be rich, neither shall his substance continue, neither shall hee prolong the perfection thereof in the earth.

30 Hee shall neuer depart out of darknesse, the flame shall die by his branches, and hee shall goe away with the breath of his mouth.

31 Hee belceueth not that he ereth in vanitie : therefore vanitie shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her soure grapes, and shall cast him off, as the oliue doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall denoure the houses of bybes.

35 For they conceine mischese, and bring forth vanitie, and their belly hath prepared deceit.

p Heweth what weapons God vetch against the wicked which lift vp themselves against him, to wit, terrour of conscience and outward afflictions.

q That is, he was put vp with great prosperitie and abundance of all things, that he forgate God: noting that Iob in his felicitie had not the true feare of God.

r Though he build and reparaire ruinous places to get him fame, yet God shall bring all to nought, & turne his great prosperitie into extreme misery.

s Meaning that his luptuous buildings should neuer come to perfection.

t He standeth so in his owne conceit, that hee will giue no place to good counsell, therefore his owne pride shall bring him to destruction. u As one that gathereth grapes before they beripe. x Which were built or maintained by pawning and bribery. y And therefore all their vaine desires shall turne to their owne destruction.

CHAP. XVI.

1 Job moued by the importunisie of his friends, 7 Counteth in what extremitie he is, 19 And taketh God to witness of his innocencie.

B At Job answered, and sayd, 2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none ende of wordes of windes? or what maketh thee bolde so to be answered?

4 I could also speake as you doe: (but would God your soule were in my soules stead) I could keepe you company in speaking, and could shake mine head at you.

5 But I would strengthen you with my mouth, and the comfort of my lips should allwaie you forow.

6 Though I speake, my sorrow cannot be asswaged: though I cease, what release haue I?

7 But now is hee maketh me weary: O God, thou hast made all my congregation desolate,

a Which serue for vain ostentation, and for no true comfort. b For Eliphaz did reply against Iobs answer.

c I would you felt that which I do.

d That is, mocke at your miserie, as you do at mine.

e If this were in my power, yet would I comfort you, and not doe as ye do to me. f If they would say, Why dost thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauy, then hee is able to aswage either by words or silence. g Meaning, God. h That is, destroyed most of my familie.

8 And hath made me full of wrinkles, which is a witness thereof, and my leannes riseth by in mee, testifying the same in my face.

9 His wrath hath toured me, and he hateth mee, and gnasheth vpon mee with his teeth: mine enemye hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten mee on the cheeke in reproch: they gather themselves together against me.

11 God hath deliuered mee to the vniust, and hath made mee to turne out of the way by the hands of the wicked.

12 I was in wealth, but he hath brought mee to nought: hee hath taken mee by the necke, and beaten me, and set me as a marke for himselfe.

13 His archers compass me round about: he cutteth my reines, and doeth not spare, and powreth my gall vpon the ground.

14 He hath broken mee with one breacking vpon another, and rinned vpon mee like a giant.

15 I haue sowed a sackcloth vpon my skinne, and haue abated mine home vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in mine hands, and my prayer be pure.

18 O earth, couer not thou my blood, and let my crying find no place.

19 For loe, nowe my witness is in the heauen, and my record is on hie.

20 My friendes speake eloquently against mee: but mine eye powreth out teares vnto God.

21 Wh that a man might plead with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall go the way, whence I shall not returne.

condemne me, yet God is witness of my cause. u Vnto words in stead of true consolation. x Thus by his great tormentes he is caried away, and brasteth out into passions, and speaketh vnadvisedly, as though God should intreat man more gently, seeing hee hath but a short time here to liue.

CHAP. XVII.

1 Job saith that hee consumeth away, & yet doth patiently abide it. 10 He exhorteth his friends to repentance, 13 shewing that hee looketh but for death.

M Death is corrupt: my dayes are cutt off, and the graue is readie for me.

2 There are none but mockers with mee, and mine eye continueth in their bitterness.

3 Lay downe now and put me in surety for thee: who is hee that will touch mine hand?

4 For thou hast hid their heart from vnderstanding: therefore shalt thou not set them by on hie.

vexe me. c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answereth for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause.



f He that flattereth a man, and onelyudgeth him happie in his prosperitie, shall not himselfe onely, but in his posteritie be punished, g God hath made all the world to speake of me, because of mine afflictions. h That is, a continual found in their eares. i To wit, when they see the godly punished; but in the ende they shall come to vnderstanding, and know what shall be the reward of the hypocrite. k That is, will not be discouraged, considering that the godly are punished as well as the wicked. l Job speaketh to them three, that came to comfort him. m That is, hath brought me sorrow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I have no more hope in father, mother, sister, or of any worldly thing: for the dust and wormes shall bee to me in stead of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but fearing that these things perish, I set mine hope in God, and in the life euerslasting.

a Which counten your selues iust, as Chap. 12. 4. b Whom you take to be beasts, as Chap. 12. 7. c That is, like mad man, that shall God change the order of nature for thy sake, by dealing with thee otherwise then he doth with all men. d When the wicked is in his prosperitie, then God change his countenance: and this is his ordinary working for their sins. e Meaning, that the wicked are in continual danger,

5 For the eyes of his children shall faile, that speaketh flatterie to his friends. 6 Hee hath also made mee a byword of the people, and I am as a tablet before them. 7 Mine eye therefore is dimme for griefe, and all my strength is like a shadow. 8 The righteous shall bee alighted at this, and the innocent shall be moued against the hypocrite. 9 But the righteous wil hold his way, and he whose hands are pure, shall increas his strength. 10 All you therefore turne you, and come now, and I shall not finde one wiue among you. 11 My dayes are past, mine enterpises are broken, and the thoughts of mine heart. 12 Haue changed the night for the day, and the light is now approached, for darknesse. 13 Though I hope, yet the graue shall bee mine house, and I shall make my bed in the darke. 14 I shall say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister. 15 Where is then now my hope? or who shall consider the thing that I hoped for? 16 They shall goe downe into the bottom of the pit: surely it shall lie together in the dust.

1 Job speaketh to them three, that came to comfort him. That is, hath brought me sorrow in stead of comfort. n Though I should hope to come from aduersitie to prosperitie, as your discourse pretendeth. o I have no more hope in father, mother, sister, or of any worldly thing: for the dust and wormes shall bee to me in stead of them. p All worldly hope, and prosperitie faile, which you say, are onely signes of Gods fauour: but fearing that these things perish, I set mine hope in God, and in the life euerslasting.

CHAP. XVIII.

Bildad rebearseth the paines of the vnfaithfull and wicked.

1 When answered Bildad the Shubite, and said, 2 When will ye make an ende of your words? he cause vs to vnderstand, and then we will speake. 3 Therefore are wee counted as beasts, and are vile in your sight? 4 Thou art as one that teareth his soule in his anger: shall the earth bee forsaken for thy sake? or shall the rocke be remoued out of his place? 5 Yea, the light of the wicked shall bee quenched, and the sparke of his fire shall not shine. 6 The light shall bee darke in his dwelling, and his candle shall be put out with him. 7 The Reys of his strength shall bee restrained, and his owne counsel shall cast him downe. 8 For he is taken in the net by his feete, and he shall walke vpon snares. 9 The greene shall take him by the heele, and the thistle shall come vpon him. 10 A snare is laid for him in the ground, and a trap for him in the way. 11 Fearefulnesse shall make him afraide on every side, and shall drine him to his feete.

12 His strength shall be as famine: and destruction shall be ready at his side. 13 It shall denoure the inner parts of his skinne, and the first boyme of death shall denoure his strength. 14 His hope shall bee rooted out of his dwelling, and shall cause him to goe to the King of feare. 15 Feare shall dwell in his house (because it is not his) and brimstone shall be scattered vpon his habitation. 16 His rootes shall bee dried by beneath, and aboute shall his bryche bee cut downe. 17 His remembrance shall perish from the earth, and hee shall haue no name in the streete. 18 They shall drine him out of the light vnto darkenesse, and chale him out of the world. 19 Hee shall neither haue some nor nephew among his people, nor any posterity in his dwellings. 20 The posteritie shall be astonied at his day, and feare shall come vpon the ancient. 21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

2 Job reprooeth his friends, 15 and reciteth his miseries and grievous paines. 25 He asureth himselfe of the generall resurrection.

1 At Job answered, and said, 2 How long will ye bere my soule, and torment me with words? 3 Ye haue now ten times reproched mee, and are not ashamed: ye are impudent toward me. 4 And though I had in deed erred, mine error remaineth with me. 5 But in deede if you will aduance your selues against me, and rebuke me for my reproch, 6 Knowe now, that God hath overthrowen mee, and hath compassed mee with his net. 7 Behold, I crye out of violence, but I haue none answer: I crye, but there is no iudgement. 8 Hee hath hedged by my way that I cannot passe, and hee hath set darknesse in my paths. 9 Hee hath spoyled mee of mine honour, and taken the crowne away from mine head. 10 Hee hath destroyed mee on every side, and I am gone: and he hath removed mine hope like a tree. 11 And he hath kindled his wrath against me, and counteth me as one of his enemies. 12 His armies came together, and made their way vpon mee, and camped about my tabernacle. 13 Hee hath removed my brethren farre from mee, and also mine acquaintance were strangers vnto me. 14 My neighbours haue forsaken me, and my familiar friends haue forgotten me. 15 They that dwell in mine house, and my maidesooke mee for a stranger: for I was a stranger in their sight. 16 I called my seruant, but he would not

g That which should nourish him shall be consumed by famine. h That is, some strong and violent death shall consume his strength: or as the Hebrew word signifies his members or parts. i That is, with most great feare. k Meaning, not truly come by. l Though all the world would sauer him, yet God would destroy him and his. m He shall fall from prosperitie to aduersitie. n When they shall see what came vnto him.

a That is, many times, as Nebe, 4. 12. b That is, I myselfe shall punished for it, or you haue not yet confused it. c He brasteth out againe into his passions, and declareth still, that his affliction cometh of God, though he be not able to feele the cause in himselfe. d Meaning, out of his afflictions. e Meaning, his children, and whatsoever was deere vnto him in this world. f Which is plucked vp, and hath no more hope to grow. g His manifold afflictions. h Mine household seruants: by all these losses Job feareth, that touching the flesh hee had great occasion to bee moued.



Which were hers and mine. **k** Besides these great losses and most cruell vnkindnesse, he was touched in his owne person as followeth.

**l** All my flesh was consumed, **m** Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, especially yee which should comfort me. **n** Is it not enough that God doth punish me, except you by reproches increase my sorrows? **o** To see my bodie punished, except yee trouble my minde? **p** He protesteth that notwithstanding his sore passions, his religion is perfect, and that he is not a blasphemer, as they judged him.

**q** I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliuerer and Saviour. **r** Herein Iob declareth plainly that he had a full hope, that both the soule and body should enjoy the presence of God in the last resurrection. **s** Though his friends thought that he was but persecuted of God for his sinnes, yet hee declareth that there was a deeper consideration: to wit, the triall of his faith and patience, and to be an example for others. **t** God will be reuenged of this hallic iudgement, whereby yee condemne me.

CHAP. XX.

**1** Zophar sheweth that the wicked and the covetous shall haue a short ende, **22** Though for a time they flourish.

**T**hen answered Zophar the Naamathite, and said,

**2** Doubtlesse my thoughts cause mee to answer, and therefore I make haste.

**3** I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answer.

**4** Knowest not thou this of olde? and since God placed man vpon the earth,

**5** That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

**6** Though his excellencie mount vp to the heauen, and his head reach vnto the cloude,

**7** Yet shall hee perish for ever, like his dung, and they which haue seene him shall say, Where is he?

**8** Hee shall flee away as a dreame, and they shall not finde him, and shall passe away as

**a** He declareth that two things moued him to speak to wit, because Iob seemeth to touch him, and because he thought he had knowledge sufficient to confute him, **b** His purpose is to proue Iob to be a wicked man, & an hypocrite, because God punished him, and changed his prosperitie into a duerfittis.

answer, though I prayed him with my mouth.

**17** My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

**18** The heauy also despised me, & when I rose, they spake against me.

**19** All my secret friends abhorred mee, and they whom I loued, are turned against mee.

**20** My bone cleaueth to my skinne, and to my fleshy, and I haue escaped with the skinne of my recty.

**21** Haue pittie vpon me: haue pittie vpon me, (O yee my friends) for the hand of God hath touched me.

**22** Why doe yee persecute mee as God? and are not satisfied with my flesh?

**23** Why that my words were now written? Why that they were written euen in a booke?

**24** And grained with ran vpon pen in lead, or in stone for euer!

**25** For I am sure that my Redeemer liueth, and hee shall stand the last on the earth.

**26** And though after my skinne wormes destroy this body, yet shall I see God in my fleshy.

**27** Whom I myselfe shall see, and mine eyes shall behold, and none other forme, though my reines are consumed within me.

**28** But yee said, Why is hee persecuted? And there was a deepe matter in me.

**29** Be ye afraid of the sword: for the sword will be enanged of wickednesse, that yee may know that there is a iudgement.

a vision of the night,

**9** So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

**10** His children shall flatter the poore, and his hands shall restore his substance.

**11** His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.

**12** When wickednesse was sweet in his mouth, and hee did it vnder his tongue,

**13** And fauoured it, and would not forsake it, but kept it close in his mouth,

**14** Then his mire in his bowels was turned: the gall of Aspes was in the mids of him.

**15** Hee hath deuoured substance, and hee shall vomite it: for God shall draw it out of his belly.

**16** Hee shall sucke the gall of Aspes, and the vipers tongue shall lay him.

**17** Hee shall not see the riuers, nor the floods and streames of home and butter.

**18** Hee shall restore the labour, and shall deuoure no more: euen according to the substance shall be his exchange, and hee shall enjoy it no more.

**19** For he hath vndone many: he hath forsaken the poore, and hath spoiled houises which hee builded not.

**20** Surely hee shall seele no quietnesse in his body, neither shall hee reuerne of that which hee desired.

**21** There shall none of his meat be left: therefore none shall hope for his goods.

**22** When hee shall be filled with his abundance, hee shall bee in paine, and the hand of all the wicked shall assaile him.

**23** Hee shall bee about to fill his belly, but God shall send vpon him his fierre wrath, and shall cause to raine vpon him, euen vpon his meate.

**24** Hee shall flee from the vpon weapons, and the bow of Steele shall strike him through.

**25** The arrow is drawen out, and cometh forth of the body, and smutcheth of his gall, so feare cometh vpon him.

**26** All darknesse shall be hid in his secret places: the fire that is not blown, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

**27** The heauen shall declare his wickednesse, and the earth shall rise vp against him.

**28** The increase of his house shall goe away: it shall flowe away in the day of his wrath.

**29** This is the portion of the wicked man from God, and the heritage that hee shall haue of God for his words.

for after, God will take it from them, and cause them to make restitution, so that it is but an exchange. **k** Hee shall leave nothing to his posteritie. **l** The wicked shall neuer be in rest: for one wicked man shall seeke to destroy another. **m** Some reade, vpon his fleshy, alluding to Iob, whose fleshy was smitten with a leab. **n** Some reade, of the quier. **o** All feare and sorrow shall light vpon him, when hee thinketh to escape. **p** That is, fire from heauen, or the fire of Gods wrath. **q** Meaning, the children of the wicked shall flow away like riuers, and bee dispersed in diuers places. **r** Thus God will plague the wicked, **s** Against God, thinking to excuse himselfe, and to escape Gods hand.

**c** Whereas the father through ambition and tyrannie oppressed the poore, the children through pouertie and misericordie shall seeke fauour at the poore, **d** So that the thing, which hee hath taken away by violence, shall be restored againe by force. **e** Meaning, that hee shall caie nothing away with him, but his sinne. **f** As poison that is sweete in the mouth, bringeth destruction, when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction. **g** Hee compareth ill gotten goods to the venime of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truly come by, and therefore God did plague him iustly for the same. **h** Though God giue to all other abundance of his blessings, yet hee shall haue no part thereof: **i** That is, these raueners and spoylers of the poore shall enjoy their theft but for a time:



CHAP. XXI.

7 Job declareth how the prosperitie of the wicked maketh them proud. 15 Inasmuch that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperie.

**B** At Job answered, and sayd, 2 I heare diligently my wordes, and this I shalbe in stead of your consolations.

3 Suffer mee that I may vsake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your mouth.

6 When would I remember, I am afrayd, and feare taken hold on my fleshy.

7 Wherefore doe the wicked die, and were olde, and grow in wealthe?

8 Their seed is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke耕地 and faileth not; their cow calueth, and casteth not her calf.

11 They send forth their children like sheepe, and their sonnes dance.

12 They take the taber and harpe, and reioyce in the sound of the Organs.

13 They spend their daies in wealthe, and suddenly they goe downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?

16 Lo, their wealthe is not in their hands: therefore let the counsell of the wicked bee farr from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will diuide their liues in his wrath.

18 They shall be as stubble before the winde, and as chaffe that the storme carrieth away.

19 God will lay by the sorrow of the father for his children: when he rewardeth him, he shall know it.

20 His eyes shall see his destruction, and hee shall drinke of the wrath of the Almighty.

21 For what pleasure hath he in his house after him, when the number of his mouerhs is cut off?

22 Shall any teach God knowledge, who iudgeth the highest things?

23 One dieth in his full strength, being in all ease and prosperitie.

24 His beasts are full of milke, and his bones linn full of marrow.

25 And another dieth in the bitternesse of his soule, and neuer eateth with pleasure.

26 They shall sleepe both in the dust, and the wormes shall couer them.

27 Behold, I know your thoughts, and the enterprises, wherewith ye do me wrong.

28 For ye say, Where is the Prince of house? and where is the Tabernacle of the wicked dwelling?

29 Wap ye not qalke them that goe by the way? and ye cannot deny their signes.

30 But the wicked is kept vnto the day of destruction, and they shall be brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that hee hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The simle valley shall be sweet vnto him, and every man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answers there remaine lyes?

punish him in the last day. f Though men doe flatter him, and none dare reprove him in this world, yet death is taken, that God will bring him to an account. t Hee shall be glad to lie in a simle pit, which before could not be content with a royall palace. u Saying, that the iust in this world haue prosperitie, and the wicked aduicitic.

CHAP. XXII.

1 Eliphaz affirmeth that Job is punished for his sinnes. 6 Hee accuseth him of vniuersalsinne. 13 And that hee denied Gods providence. 21 He exhorteth him to repentance.

**T**hen Eliphaz the Temanite answered, and sayd,

2 Had a man bee profitable vnto God, as hee that is wise, may be profitable to himselfe?

3 Is it any thing to the Almighty, that thou art righteous? or is it profitable to him, that thou makest thy wayes by right?

4 Is it for feare of thee that he will acquiesce? or goe with thee into iudgement?

5 Is not thy wickednes great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, & spoiled the clothes of the naked.

7 Colic as were weary, thou hast not giuen water to drinke, and hast withheld water from the hungry.

8 But the mighty man had the earth, and he that was in authoritie dwelt in it.

9 Thou hast cast out widowes empty, & the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shall suddenly trouble thee:

11 Darkness that thou shouldst not see, and abundance of waters shall couer thee.

12 Is not God on the height in the heauen? and

n To wit, the godly.

o As concerning their bodies: and this he speaketh according to the common iudgement.

p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.

q Which through long travelling haue experience and tokens hereof, to wit, that the wicked doe prosper, and the godly liue in affliction.

r Though the wicked nourish here, yet God will

hereafter

reprooue him

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11 Darkness that thou shouldst not see, and abundance of waters shall couer thee.

12 Is not God on the height in the heauen? and

When thou wast in power & auhoritie thou

didst not iustice but wrong.

e Thou hast not only not shewed pity, but oppressed them. f That is, manifold afflictions, g Hee accuseth Job of impiety and contempt of God, though he would say, Job, if thou passe not for men, yet consider the height of Gods maiestie.

Et 4 behold

a Your diligent marking of my wordes, shalbe to me a great consolation.

b As though he would say, I doe not talke with man, but with God, who will not answere me, and therefore my mind must needs be troubled.

c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them to silence.

d Job proueth against his aduersaries, that God punisheth not kraitheynes: the wicked, but oft times giueth them long life & prosperitie, so that we must not iudge God iust or vniust by the things that appeare to our eyes.

e They haue store of children, lusty, and healthfull: and in these points he answereth to that which Zophar alleged before.

f Not being troubled with long sickness.

g They desire nothing more then to be exempt from all subiection that they should beare to God:

h This Job sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God are better deli withal, then they that loue him. i It is not their owne, but God only leadeh it vnto them: i God keepe me from their prosperitie. k When God recompenseth his wickednes, he shall know that his prosperitie was but vniuitic.

l Who sendeth to the wicked prosperitie, and punisheth the godly, m Meaning the wicked.



h That so much the more by that excellent worke thou mayest feare God, and reuerence him.  
 i He reproveth Job as though he denied Gods providence, and that he could not see the things that were done in this world.  
 k How God hath punished them from the beginning.  
 l He prooueth Gods providence by the punishment of the wicked, whom hee taketh away before they can bring their wicked purposes to passe.  
 m He answereth to that which Job had sayd, Chap. 21. 7, that the wicked haue prosperie in this world: desiring that hee might not be partaker of the like.  
 n The iust reioyce at the destruction of the wicked for two causes: first because God sheweth himselfe iudge of the world, and by this means continueth his honour and glory: secondly, because God sheweth that hee hath care ouer his, in that hee punisheth their enemies.

Beholde the height of the <sup>h</sup> starres how hee they are.  
 13 But thou sayest, How should God knowe? can hee iudge through the darke cloud?  
 14 The clouds hide him that he cannot see, and hee walketh in the circle of heauen.  
 15 Hast thou marked the way of y world, wherein wicked men haue walked?  
 16 Which were cut downe before the time, whose foundation was as a ruier that ouerflowed:  
 17 Which sayd vnto God, Depart from vs, and asked what the almighty could doe for them.  
 18 Yet hee filled their houses with good things: but let the counsell of the wicked be farre from me.  
 19 The righteous shall see them, and shall reioyce, and the innocent shall laugh them to scorn.  
 20 Surely our substance is hid: but the fire hath deuoured the remnant of them.  
 21 Therefore acquaint thy selfe, I pray thee, with him, and make peace: thereby thou shalt haue prosperitie.  
 22 Receiue I pray thee, the Lawe of his mouth, and lay by his words in thine heart.  
 23 If thou returne to the Almighty, thou shalt bee built vp, and thou shalt put iniquity farre from thy Tabernacle.  
 24 Thou shalt lay vp gold for dust, and the gold of Ophir, as the flims of the relictors.  
 25 Yea the Almighty shall be thy defence, and thou shalt haue plenty of siluer.  
 26 And thou shalt then delight in the Almighty, and lift vp thy face vnto God.  
 27 Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.  
 28 Thou shalt also decree a thing, and hee shall establish it vnto thee, and the light shall shine vpon thy wayes.  
 29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.  
 30 The innocent shall deliuer the <sup>h</sup> fland, and it shall bee preferred by the purenesse of thine handes.

CHAP. XXIII.

2 Job affirmeth that hee both knoweth and feareth the power & sentence of the Iudge. 10 And that he is not punished onely for his sinnes.  
 B Ut Job answered and sayd,  
 2 Though my talke bee this day in bitterness, and my plague greater then my

grouing.  
 3 Should God yet I knew how to finde him, I would enter vnto his place.  
 4 I would pleade the cause before him, and fill my mouth with arguments.  
 5 I would know the words, that hee would answer mee, and would understand what hee would say vnto me.  
 6 Should hee be plead against me with his great power? No, but hee would put strength in me.  
 7 Where the righteous might reason with him, so I should be deliuered for ever from my iudge.  
 8 Behold, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:  
 9 If to the North where hee worketh, yet I cannot see him: hee wil hide himselfe in the South, and I cannot behold him:  
 10 But hee knoweth my way, and trieth me, and I shall come forth like the gold.  
 11 My foote hath followed his steps: his way haue I kept, and haue not declined.  
 12 Neither haue I departed from the commandement of his lips: & I haue esteemed the words of his mouth more then mine appointed foode.  
 13 Yet hee is in one minde, and who can turne him? yea, hee doeth what his minde desireth.  
 14 For hee wil performe that which is decreed of me, and many such things are with him.  
 15 Therefore I am troubled at his presence, and in considering it, I am afraid of him.  
 16 For God hath softened mine heart, and the Almighty hath troubled me.  
 17 For I am not cut off in darkenesse, but hee hath hid the darkenesse from my face.

CHAP. XXIII.

2 Job describeth the wickednesse of men, and sheweth what curse belongeth to the wicked. 12 How all things are governed by Gods providence, 17 And the destruction of the wicked.  
 H ow should not the times bee hid from the Almighty, seeing that they which know him, see not his dayes?  
 2 Some remove the land marks, that rob the flockes, and feede thereof.  
 3 They lead away the Ass of the fatherlesse, and take the widowes ore to pledge.  
 4 They make the poore to turne out of the way, so that the poore of the earth hide themselves together.  
 5 Behold, others as wilde Asses in the wilderness, goe forth to their businesse, and rise early for a pray: the wilderness

b Vsing his absolute power, and saying, because I am God, I may doe what I will.  
 c Of his mercie, hee would giue me power to answer him.  
 d When hee of his mercie hath giuen strength to maintain their cause.  
 e Meaning, that if hee consider Gods iustice, hee is not able to comprehend his iudgements, on what side or part so euer hee turneth himselfe.  
 f God hath this promise, that hee knoweth my way: so wit that I am innocent, and I am not able to iudge of his workes: hee sheweth also his confidence, that God doth visite him for his profit.  
 g His word is more precious vnto me, then the meate wherewith the body is sustained. h Job confessed that at this present hee felt not Gods fauour, and yet was assured that hee had appointed him to a good end. i In many points man is not able to attaine to Gods iudgements. k That I should not be without feare. l He sheweth the cause of his feare, which is, that hee being in trouble, teeth none end, neither yet knoweth the cause.

a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. hee declareth that he desireth nothing more: but it seemed that God would not be found of him.

godly. b When hee punisheth the wicked, and rewardeth the good. c And for cruelty and oppression dare not shew their faces. d That is, spare no diligence.



e He and his liue by robbing and murdering  
f Meaning, the poore mans.  
g Signifying, that one wicked man will not spoile another, but for necessity.  
h The poore are driuen by the wicked into rocks and holes, where they can not lie drie for the raine.  
i That is, they fo poulw and fill the poore widow, that shee cannot haue to sustaine her selfe, that shee may be able to giue her childre sucke.  
k That is, his garment, where with he should be covered or clad.  
l In such places, which are appointed for that purpose, meaning that those that labour for the wicked are pined for hunger.  
m For the great oppression and extortion.  
n Cry out & call for vengeance.  
o God doth not condemne the wicked, but suffereth to passe ouer it by his long silence.  
p That is, Gods worde, because they are reprooued thereby.  
q By these particular vices, and the silence thereunto, he would prouee that God punisheth not the wicked, and rewardeth the iust.  
r Hee fleeth to the waters for his succour.  
s They thinke that all the world is bent against them, and dare not goe the hie way.  
t As the dry ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue.  
u Though God suffer the wicked for a time, yet their ende shall be most vile destruction, and in this point Iob commeth to himselfe, and sheweth his confidence.  
x He sheweth why the wicked shall not be lamented, because hee did not pity others.  
y Hee declareth that after that the wicked haue destroyed the weakest, they will do like to the stronger, and therefore are iustly puenient by Gods iudgements.

6 giueh him and his children foode.  
6 They reape his prouision in the field, but they gather the late vintage of the wicked.  
7 They cause the naked to lodge without garment, and without covering in the colde.  
8 They are wet with the showres of the mountaines, and they embrace the rocke for want of a covering.  
9 They plucke the fatherlesse from the breast, and take the pledge of the poore.  
10 They cause him to goe naked without clothing, and take the gleaming from the hungry.  
11 They that make oyle betwene their walles, and tread their wine presses, suffer thirst.  
12 When hee crieth out of the city, & the soules of the flaine cry out: yet God doeth not charge them with folly.  
13 These are they that abhorre the light: they know not the wayes thereof, nor continu in the paths thereof.  
14 The murderer riseth early, & killeth the poore and the needy: and in the night he is as a thiefe.  
15 The eye also of the adulterer waiteth for the twilight, and sayeth, None eye shall see me, and will disguise his face.  
16 They dig through houses in the darke, which they marked for themselves in the day: they know not the light.  
17 But the mourning is enen to them as the shadowe of death: if ene know them, they are in the terrours of the shadowe of death.  
18 He is swift vpon the waters: their portion shall be curked in the earth: he will not behold the way of the vineyards.  
19 As the drie ground and heate consume the snow waters, so shall the graue the sinners.  
20 The pittifull man shall forget him: the woman that seele his sweetnesse: he shall be no more remembered, and the wicked shall be broken like a tree.  
21 Hee doth enill intreate the barren, that doeth not beare, neither doeth he good to the widow.  
22 Hee draweth also the mighty by his power, and when he riseth vpon, none is sure of life.  
23 Though mens giue him assurance to be in safety, yet his eyes are vpon their waves.  
24 They are exalted for a little, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an earre of coyne.

25 But if it be not so, where is hee? or who wil prouee me a liar, & make my words of no value?  
perfect reason of Gods iudgements, let mee bee reprooued,  
C H A P. XXV.  
Bildad proueth that no man is cleane nor without sinne before God.  
Then answered Bildad the Shubite, and sayd,  
2 Power and feare is with him, that maketh peace in his hie places.  
3 Is there any number in his armies: and vpon whom shall not his light arise?  
4 And how may a man be iustificed with God? or how can he be cleane, that is boyne of woman?  
5 Behold, hee will giue no light to the moone, & the starres are vncleane in his sight.  
6 How much more man, a worime, euen the sonne of man, which is but a worime?  
Iob sheweth that man cannot helpe God, and proueth it by his miracles.  
But Iob answered, and sayd,  
2 Whom helpest thou? him that hath no power: sauest thou the arme that hath no strenght?  
3 Whom couldest thou? him that hath no wilddome: thou the best right well as the thing is.  
4 To whome dost thou declare these words? whose spirit commeth out of thee?  
5 The dead things are loined vnder the waters, and nere vnto them.  
6 The graue is naked before him, and there is no covering for destruction.  
7 He stretcheth out the North ouer the empty place, and hangerh the earth vpon nothing.  
8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.  
9 He holdeth backe the face of his thron: and spreadeth his cloud vpon it.  
10 He hath set bounds about the waters, until the day and night come to an end.  
11 The pillars of heauen tremble and quake at his reproofe.  
12 The sea is calme by his power, and by his vnderstanding hee smiteth the pade thereof.  
13 His spirit hath garnished the heauen, and his hand hath formed the crooked serpent.  
14 Lo, these are part of his wayes: but how little a portion beare we of him? and how little a portion beare we of him?  
Hee catcheth the whole heauen to turne about the north pole, he hideth the heauen, which are called his thron, so long as this world endureth.  
K Not that heauen hath pillars to uphold it, but hee speaketh by a similitude, as though hee would say, The heauen itselfe is not able to abide his reproofe. I Which is a figure of starres fashioned like a serpent, because of the crookednes.  
m If these few things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes.

z That is, that contrary to your reasoning no man can giue a  
a His purpose is to prouee that albeit God try & afflic the iust, yet soone after he sendeth prosperity, and because he did not so to Job, he concludeth that he is wicked.  
b Who can hide him fro his presence?  
c That is, he iust in respect of God?  
d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.  
C H A P. XXVI.  
a Thou concludest nothing: for neither thou helpest n.e, which am deficiute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.  
b But thou doest not apply it to the purpose.  
c That is, moue them thee to speake this?  
d Job beginneth to declare force of Gods power & prouidence in the mines & metals in the deepe places of the earth.  
e There is nothing hid in the bowtome of the earth, but hee seeth it.  
f Meaning, the graue wherein things putrifie.  
g Hee catcheth the whole heauen to turne about the north pole.  
h That is, he hideth the heauen, which are called his thron.  
i So long as this world endureth.  
k Not that heauen hath pillars to uphold it, but hee speaketh by a similitude, as though hee would say, The heauen itselfe is not able to abide his reproofe.  
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m If these few things, which wee see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes.



who can vnderstand his fearefull power ?

CHAP. XXVII.

3 The constancie and perfectnesse of Job. 13  
The reward of the wicked and of the tyrants.

**M**oreouer Job proceeded and continued his parable, saying,

2 The lining God hath taken away my iudgement: for the almighty hath put my soule in bitterness.

3 Yet so long as my breath is in me, and the Spirit of God in my nostrils,

4 My lippes surely shall speake no wickednesse, and my tongue shall vtter no deceit.

5 God forbid, that I should inuoluntarily die, I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reprocue me of my sayes.

7 Mine enemy shall bee as the wicked, and hee that riseth againt mee, as the vnrightheous.

8 For what hope hath the hypocrite when he hath heaped vp riches, if God take away his soule ?

9 Will God heare his cry, when trouble cometh vpon him ?

10 Will he let his delite on the Almighty: will he call vpon God at all times ?

11 I will teach you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Behold, all ye your selues have seene it: why then doe you thus vanitie in banter ?

13 This is the portion of a wicked man with God, and the heritage of tyrants, which they shall receiue of the Almighty.

14 If his children bee in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be buried in death, and his widowes shall not weepe.

16 Though he would heape vp silver as the dust, and prepare rayment as the clay,

17 He may prepare it, but the mist shall put it on, and the innocent shall diuide the illur.

18 He buildesth his house as the moth, and as a lodge that the watchman maketh.

19 When the rich man sleepeth, he shall not bee gathered to his fathers: they opened their eyes, and he was gone.

20 Terrours shall take him as waters, and a tempest shall cary him away by night.

21 The East wind shall take him away, and hee shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would saue thee out of his hand.

23 Euerie man shall clap their hands at him, and hiss at him out of their place.

CHAP. XXVIII.

Job sheweth that the wisdom of God is vnssearchable.

**T**he silver surely hath his delite, and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an end to darknesse, and he trieth the perfection of all things: he setteth a bond of darknesse, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foot, being higher then man, are gone away.

5 Out of the same earth cometh bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a piece of Sapphires, and the dust of it is gold.

7 There is a path which no soule hath known, neither hath the kites eye seene it.

8 The Lyons whelps haue not walked it, nor the Lyon passed thereby.

9 We putteth his hand vpon the rocks, & ouerthroweth the mountains by the roots.

10 He breaketh riuers in the rocks, and his eye seeth euerie precious thing.

11 He bindeth the floods that they do not ouerflow, and the thing that is hid, bringeth he to light.

12 But where is wisdom found? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also saith, It is not with me.

15 Gold shall not be giuen for it, neither shall silver be weighed for the price thereof.

16 It shall not be valued with the wedges of gold of Sapphir, nor with the precious onix, nor the Sapphir.

17 The gold nor the chrystal shall be equal vnto it, nor the exchange shall be for plate of fine gold.

18 Do mention shall bee made of corall, nor of the garnet: for wisdom is more precious then pearles.

19 The topaz of Ethiopia shall not be equal vnto it, neither shall it be valued with the wedges of pure gold.

20 Whence then cometh wisdom? and where is the place of vnderstanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the soules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares:

23 But God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this world to diuers secrets of nature, but man is neuer able to comprehend the wisdom of God

b There is nothing but it is compassed with in certain limits and hath an end, but Gods wisdom.

c Meaning, him that dwelleth thereby.

d Which a man cannot made through.

e That is, come, and vnderneath is brimstone or cole, which easily conceiue fire.

f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.

g After that he hath declared the wisdom of God, in the secrets of nature, he describeth his power.

h Though Gods power and wisdom may be vnderstood in earthly things, yet his heauenly wisdom cannot be attained vnto.

i It is too high a thing for man to attaine vnto in this world.

k It can neither be bought for gold nor precious stones, but is onely the gift of God.

l Which is thought to be a kind of precious stone

m Meaning, that there is no natural way

n Hee maketh God onely the author of this wisdom, and the giuer thereof.



**Prov. 1. 7.**  
o He declareth that man hath so much of this heavenly wisdom, as hee sheweth by fearing God, and departing from euill.

28 And vnto man he said, Behold, the feare of the Lord is wisdom, and to depart from euill is vnderstanding.

25 I appointed out of their way, and did sit as chiefe, and dwelt as a king in the arnie, and like him that comforteth the mourners.

1 I had them at commandement.

CHAP. XXIX.

1 Job complaineth of the prosperitie of the time past. 7. 21 His avarhorrie, 12 Iustice and equitie.

2 Job proceeded and continued his passage, laying,

2 Why that I were as I in times past, when God persecuted me!

3 When his light shined vpon mine head, and when by his light I walked thorow the darkness,

4 As I was in the dayes of my youth, when Gods pponidence was vpon my tabernacle;

5 When the Almighty was yet with me, and my children roum about me:

6 When I washed my paths with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, even to the iudgement seat, and when I caused them to prepare my seate in the streete.

8 The yong men saw me, and chid themselves, and the aged arose, and stood vp.

9 The princes staid talke, and laid their hand on their mouth.

10 The voice of princes was hid, & their tongue cleaued to the soote of their mouth.

11 And when the seare heard me, it blessed mee: and when the eye saw mee, it gaue witness to me.

12 For I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was readie to perish, came vpon mee, and I caused the widowes heart to reioyce.

14 I put on iustice, and it covered mee: my iudgement was as a robe, and a crowne.

15 This was the eyes to the blind, and I was the seete to the lame.

16 I was a father vnto the poore, and when I knew not the cause, I sought it out diligent.

17 I brake also the chawes of the vnrigh- teous man, and pluckt the pray out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply my dayes as the sand.

19 For my roote is watered out by the wa- ter, and the dew shall lie vpon my branch.

20 Why gloiy shall renue toward me, and my bow shall be restored in mine hand.

21 Vnto me men gaue care, and waited, and held their tongue at my counsell.

22 After my words they replied not, and my talke dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth as for the latter raine.

24 If I laughed on them, they beleued it not: neither did they cause the light of my countenance to fall.

1 Job complaineth that hee is contemned of the most contemptible, 11, 21 because of his aduersitie and affliction. 23 Death is the howse of all flesh.

2 At now they that are yonger then I, mocke mee: yea, they whose fathers I haue refused to set with the dogges of my flockes.

3 For wherto should the strength of their hands haue serued mee, seeing age & perished in them?

4 They cut vp nettles by the bushes, and the tuniper rootes was their meate.

5 They were chased forth from among men: they shouted at them, as at a thiefe.

6 Therefore they dwell in the clefts of riuers, in the holes of the earth and rockes.

7 They roard among the bushes, and vnder the thistles they gathered themselves.

8 They were the children of foolles, and the children of villaines, which were more vile then the earth.

9 And now am I their song, and I am their talke.

10 They abhorre me, and flee farre from me, and spare not to spit in my face.

11 Because that God hath loosed my cord and humbled me, & they haue loosed the bit- dle before me.

12 The yong rife by at my right hand: they haue puzst my fette, and baur troden on me as on the paths of their destruction.

13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none helpe.

14 They came as a great breach of wa- ters, and vnder this calamitie they come on heapes.

15 If care is turned vpon me: and they pur- sue my soule as the winde, and mine health passeth away as a cloud.

16 Therefore my soule is now powred out vpon mee, and the dayes of affliction haue taken hold on me.

17 It pierceth my bones in the night, and my sinewes take no rest.

18 For the great vehemencie is my gar- ment changed, which compasseth mee about as the collar of my coat,

19 The hath cast me into the mire, and I am become like ashes and dust.

20 When I cry vnto thee, thou dost not heare me, neither regardst mee, when I stand by.

21 Thou turnest thy selfe cruelly against mee, and art enemie vnto mee with the strength of thine hand.

22 Thou takest mee by and cankest me to ride vpon the winde, and makest my

a That is, mine estate is changed, and whereas before the ancient men were glad to doe me reuerence, the yong men now contemne me.

b Meaning, to be my shepherds, or to keep my dogs.

c That is, their fathers died for famine before they came to age.

d Or, yallowes.

e Job sheweth that these that mocked him in his affliction,

were like to their fathers, wicked & lewde fellows,

such as hee here describeth.

f They make songs of me, and mocke at my miserie.

g God hath taken from me the force, credit, and authoritie, where- with I kept them in subiection,

h He said that the yong men when they saw him, hid themselves, as Chap. 29. 8. and now in his miserie they were im- pudent and licen- cious.

i That is, they sought by all means how they might destroy me.

j They need none to helpe them.

k By my calamitie they tooke an occasion against me.

l My life foileth me, and I am as halfe dead.

m Meaning sorow.

n That is, God hath brought me into contempt.

o He specketh not thus to accuse God, but to declare the vehemencie of his affliction, whereby hee was caried beside himselfe.

p He compareth his afflictions to a tempest or whirlewind.

Strength.

1 Ebr. moneths before.

a When I felt his fauour,

b I was free from affliction.

c That is, seemed by euident tokens to be more pre- sent with me.

d By these simi- litudes hee decla- reth the great prosperitie that hee was in, so that he had none oc- casion to be such a sinner as they accused him.

e Being ashamed of their lightnes, and afraid of my grauitie.

f Acknowledg- ing my wise- dome.

g All that heard me, praised me.

h Testifying, that I did good iustice i Because his ad- uerfaries did so much charge him with wickednes, he is compelled to render a count of his life.

k That is, I did succour him that was in distresse, & so he had cause to praise me.

l I delited to doe iustice, as other did to weare costly apparell.

m That is, at home in my bed wout all trouble and vnquietnesse.

n My felicitie doth increase.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be a iest, or they thought not that I would descend vnto them,

r They were afraid to offend me, and cause me to be angry.



¶ Or, wisdom,  
or Law.

¶ Strength to fall.

23 Surely I know that thou wilt bring me to death, and to the house appointed for all the living.

24 Doubtlesse none can stretch his hand vnto the grave; though they cree in his destruction.

25 Did not I weepe with him that was in trouble? was not my soule in heavinesse for the poore?

26 Yet when I looked for good, euill came vnto me: and when I waited for light, there came darknesse.

27 My bowels did boyle without rest: for the dayes of affliction are come vpon me.

28 I went mourning without sunne: I stood vp in the congregation, and cried.

29 I am a brother to the dragons, and a companion to the ostriches.

30 My skinne is blacke vpon me, and my bones are burnt with heate.

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

CHAP. XXXI.

1 Job reciteth the innocencie of his living, and number of his vertues, which declareth what ought to be the life of the faithfull.

I made a covenant with mine eyes: why then should I thinke on a maid?

2 For what portion should I haue of God from above? and what inheritance of the Almighty from on high?

3 Is not destruction to the wicked, and strange punishment to the workers of iniquitie?

4 Doth not he behold my wayes, and tel all my steps?

5 If I haue walked in vanitie, or if my foote haue made haste to deceit,

6 Let God weigh me in the iust balance, and he shall know mine vprightnesse.

7 If my step hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let mee sowe, and let another eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbours;

10 Let my wife be giude vnto another man, & let other ride bow downe vpon her:

11 For this is a wickednesse, and iniquity to be condemned:

12 Yea, this is a fire that shall denoure to destruction, and which shall root out all mine increase.

13 If I did contemme the iudgement of my seriant, and of my maide, when they did contend with me,

14 What then shall I doe when God standeth by? and when hee shall visite mee, what shall I answer?

15 We that hath made me in the wombe, hath hee not made I him? hath not hee a-

lone fashioned vs in the wombe?

16 If I restrained the poore of their desire, or haue caused the eyes of the widowe to fall,

17 Or haue eaten my morsels alone, and the fatherlesse haue not eaten thereof,

18 (For from my youth hee hath grown vp with mee: as with a father, and from my mothers wombe I haue bene a giude vnto her)

19 If I haue seene any perill for want of clothing, or any poore without covering,

20 If his toyne haue not blessed me, because hee was warmed with the fleece of my sheepe,

21 If I haue lift up my hand against the fatherlesse, when I saue that I might helpe him in the gate,

22 Let mine arme fall from my shoulder, and mine arme be broken from the bone

23 For Gods punishment was I fearefull vnto me, and I could not bee deliuered from his highnesse.

24 If I made golde mine hope, or haue said to the wedg of gold, Thou art my confidence,

25 If I reioyed because my substance was great, or because mine hand had gotten much,

26 If I did behold the Sunne, when it shined, or the moone walking in her brightness,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hand,

28 (This also had bene an iniquitie to bee condemned: for I had denied the God above)

29 If I reioyed at his destruction that hated mee, or was moued to ioy when euill came vpon him,

30 Neither haue I suffered my mouth to sinne by wishing a curse vnto his soule.

31 Did not the men of my Tabernacle say, Who shall gine vs of his flesh? wee can not be satiated.

32 The stranger did not lodge in the streete, but I opened my doores vnto him that went by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I could haue made a fraide a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the doore.

35 Wh, that I had some to heare mee! behold my figure that the Almighty will witness for me: though mine aduersarie should write a booke against me,

36 Would not I take it vpon my shoulder, and binde it as a crovne vnto mee?

37 I will tell him the number of my goings, and goe vnto him as to a prince.

38 If my land cry against mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

a I kept mine eyes from all wanton looks,

b Would not God then haue punished me?

c Iob declareth that the feare of God was a bridle to stay him from all wickednesse.

d He sheweth wherein his vprightnesse standeth, that is, in as much as hee was blamelesse before men, and sinned not against the second Table.

e That is, hath accomplished the lust of mine eye.

f According to the curse of the Law, Deut. 28.

g Let her bee made a flauie.

h He sheweth that albeit man neglects the punishment of adultery, yet the wrath of God will neuer cease till such bee destroyed.

i When they thought themselves euill intricated by me.

k If I had oppressed others, how should I haue escaped Gods iudgement? l He was moued to shew pittie vnto seruants, because they were Gods creatures as he was.

m By long waiting for her request.

n He nourished the fatherlesse, and maintained the widows cause.

o To oppress him and doe him iniurie.

p Let me rest in pieces.

q I restrained he from sinning for feare of men, but because I feared God.

r I was proud of my worldly prosperitie, and felicitie, which is meant by the shining of the Sunne and brightnesse of the Moore.

s If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My seruants moued me to be reuenged of mine enemy, ye did I neuer wish him hurt.

x And not confessed it freely: whereby it is euident that he iustified himselfe before men and not before God.

y That is, I reuenced the most weake and contemned, and was afraid to offend them.

z I suffered them to speake euill of me, and went not out of my house to reuerge it.

a This is a sufficient token of my righteousnesse, that God is my witness, and will iustifie my cause.

b Should not this booke of his accusations be a prayer and commendation to mee?

c I will make him account of all his life without feare.

d As though I had withholden their wag that labour in it.



e. Meaning, that he was no bribet nor extortioner. f That is, the talke which he had with his three friends.

without siluer : or if I haue bribed e the soules of the masters thereof,

40 Let chulles grow in stead of wheate, and cockle in the stead of barley

THE WORDS OF IOB ARE ENDED.

CHAP. XXXII.

2 Elihu reprooueth them of folly. 8 Age maketh not a man wise, but the Spirit of God.

So these three men ceased to answer Job, because he esteemed himselfe iust.

2 Then the wrath of Elihu the sonne of Barachel the Buzite of the family of Ram, was kindled: his wrath, I say, was kindled against Job, because hee iustified himselfe more then God.

3 All his anger was kindled against his three friends, because they could not finde an answer, and yete censured Job.

4 How Elihu had waited till Job had spoken: for they were more ancient in yeres then hee

5 So when Elihu sawe that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite, answered and sayde. I am young in yeres, and ye are ancient: therefore I doubted, and was afraide to shewe you mine opinion.

7 For I sayde, The dayes shall speake, and the multitude of yeres shall teach wifedome.

8 Surely there is a spirit in man, f but the inspiration of the Almighty giueth understanding.

9 Great men are not alway wise, neither do the aged alway vnderstand iudgement.

10 Therefore I say, heare me, and I will shew also mine opinion.

11 Behold, I did wait vpon your wordes, and bearkend vnto your knowledge, whiles you sought out reasones.

12 Yea, when I had considered you, loe, there was none of you that reproued Job, nor answered his wordes:

13 Lest yee should say, Wee haue found wifedome: for God hath cast him downe, and no man.

14 Yet hath he not directed his wordes to me, neither will I answer him by your wordes.

15 Then they fearing, answered no more, but lest off their talke.

16 When I had waited (for they spake not, but stood still, and answered no more) 17 Then answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, and the spirit within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the new bottles that brast.

20 Therefore will I speake, that I may take heath: I will open my lippes, and will answer.

21 I will not nowe accept the person of man, neither will I giue titles to man.

22 For I may not giue titles, lest my speaker should take me away suddenly.

CHAP. XXXIII.

5 Elihu accuseth Job of ignorance. 14 He sheweth that God hath diuerse meanes to instruct man and to draw him from sinne. 19. 29 He afflicteth man, and suddenly deliuereth him. 26 Man being deliuered, giueth thanks to God.

VVherefore, Job, I pray thee, heare my talke, and hearken vnto all my wordes.

2 Behold now I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are in the vprightnesse of mine heart, and my lips shall speake pure knowledge.

4 The Spirit of God hath made mee, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy selfe, and stand before me.

6 Beholde, I am according to thy wish in Gods stead: I am also formed of the clay.

7 Beholde, my terror shall not feare thee, neither shall mine hand be heauie vpon thee.

8 Doubtlesse thou hast spoken in mine eares, and I haue heard the voyce of thy wordes:

9 I am cleane, without sinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath found occasions against me, and counted me for his enemy.

11 He hath put my feete in the stocks, and looketh narrowly vnto all my pathes.

12 Beholde, in this hast thou not done right: I will answer thee, that God is greater then man.

13 Why dost thou strine against him? for hee doeth not giue account of all his matters.

14 For God speaketh once or twice, and once seeth it not.

15 In dreames and visions of the night, when sleepe falleth vpon men, & they sleepe vpon their bedes,

16 Then hee openeth the eares of men, euen by their corrections, which hee had sealed,

17 That hee might cause man to turne away from his enterpryse, and that hee might hide the pride of inan,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

19 Yee is also stricken with sorrowe vpon his bed, and the griefe of his bones is sore,

20 So that his life cauleth him to abhorre bread, and his soule daintie meate.

21 His flesh faileth that it cannot bee seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there be a messenger with him or

speaketh commonly, either by visions to teach vs the cause of his iudgements, or els by afflictions, or by his messengers. h That is, determined to send vpon them. i Hee sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill. k That is, his painefull and miserable life. l To them that shall bury him. m A man sent of God to declare his will.

† Ebr. was iust in his owne eyes.

a Which came of Buz the sonne of Nahor Abrahams brother.

b Or, as the Chaldee paraphrast readeth, Abrah.

c By making him selfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient which haue experience.

f It is a speciall gift of God that man hath vnderstanding, and cometh neither of nature nor by age.

g To proue that Iobs affliction came for his finnes.

h And flatter your selues, as though you had ouercome him.

i To wit, Iob.

k He vseth almost the like argumens, but without taunting and reproches.

l I haue conceiued in my mind great store of reasones.

m I will neither haue regard to riches, credite, nor authoritie, nor will I speake the very truth.

n The Hebrew word signifieth, to change the name, as to call a foole a wife man:

o meaning that he would not cloke the truth to flatter men.

a I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to dispute his cause with God, Chap. 16. 21. so that he might do it without feare, Elihu saith he will reason in Gods stead,

whom hee denieth not to feare because he is a man made of the same matter that he is.

c I will not handle the so roughly as these others haue done d He repeateth Iobs wordes,

whereby he protested his innocencie in diuers places, but specially in the 13. 16. and 30. chapters.

e The cause of his iudgements is not alway declared to man.

f Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea, and though God should speake, yet he is not vnderstood.

g God saith he,

the cause of his iudgements, or els by afflictions, or by his messengers. h That is, determined to send vpon them. i Hee sheweth for what end God sendeth afflictions: to beate downe mans pride, and to turne from euill. k That is, his painefull and miserable life. l To them that shall bury him. m A man sent of God to declare his will.



n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousness standeth, which is through the Iustice of Iesus Christ and faith therein.

o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.

p That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes.

q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing.

r God will forgieue his finnes, and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God will forgieue the penitent sinner. x Meaning of times, euen as of a sinner doth repent. y If thou doubt of any thing, so or see occasion to speake against it. z That is, to shew thee wherein mans iustification consisteth.

a Which are esteemed wise of the world. b Let vs examine the matter vprightly. c That is, hath afflicted me without measure. d Should I say, I am wicked, being an innocent? e I am forer punished, then my sinne deserueth. f Which is compelled to receive the reproch & scornes of many for his foolish words. g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements. h He wresteth Iobs words, who said that Gods children are of times punished in this world, and the wicked go free. i That is, liue godly, as Gene 3 22.

an interpreter, one of a thousand to declare vnto man his righteousness.

24 Then will he haue mercy vpon him, and will say, Deliver him, that hee go not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh bee as fresh as a childes, and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for hee will render vnto man his righteousness.

27 He looketh vpon men, and if one say, I haue sinned, and peruerced righteousness, and it did not profit me,

28 Hee will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke wise or thice with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the lining.

31 Marke well, O Job, and heare mee: keepe silence, and I will speake.

32 If there be y matter, answer mee, and speake: for I desire to iustifie thee.

33 If thou halt not, heare mee: hold thy tongue, and I will teach thee wisdom.

Declaring hereby, wherein standeth the true ioy of the faithfull: and that God will restore him to health of body, which is a token of his blessing. r God will forgieue his finnes, and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath toward me. u God will forgieue the penitent sinner. x Meaning of times, euen as of a sinner doth repent. y If thou doubt of any thing, so or see occasion to speake against it. z That is, to shew thee wherein mans iustification consisteth.

### CHAP. XXXIIII.

5 Elihu chargeth Iob, that hee called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

1 M Drouer Elihu answered, and sayd, 2 Heare my wordes, yee wise men, and hearken vnto me, yee that haue knowledge.

3 For the care telethe the wordes, as the mouth tasteth meate.

4 Let vs seeke iudgement among vs, & let vs know among our selues what is good.

5 For Iob hath sayde, I am righteous, and God hath taken away my iudgement.

6 Should I lie in my right: my wound of the arrowe is grieuous without my sinne.

7 What man is like Iob, that drincketh scoonefullnesse like water?

8 Which goeth in the company of them that worke iniquity, and walketh with wicked men?

9 For he hath sayd, It profiteth a man nothing, that he should walke with God.

10 Therefore hearken vnto mee, yemen of wisdom, God forbid that wickednesse should be in God, and iniquity in the Almighty.

11 For he will tender vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainly God will not doe wickedly, neither will the Almighty peruert iudgement.

13 Whom hath hee appoynted ouer the earth beside himselfe? or who hath placed the whole world?

14 If hee set his heart vpon man, and gather vnto himselfe his spirit and his breath,

15 All flesh shall perith together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.

17 Shall hee that hateth iudgement, gouerne? and wilt thou iudge him wicked that is not iust?

18 Wilt thou say vnto a King, Thou art wicked: or to princes, Ye are vngodly?

19 Howe much lesse to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his handes.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe soothly and take away the mighty without hand.

21 For his eyes are vpon the wayes of man, and hee seeth all his goings.

22 There is no darkenes nor shadowe of death, that the workers of iniquity might be hid therein.

23 For hee will not lay on man so much, that he should enter into iudgement with God.

24 Hee shall breake the mighty without seeking, and shall set vp other in their stead.

25 Therefore shall he declare their works: hee shall turne the night, and they shall be destroyed.

26 Hee striketh them as wicked men in the places of the sheers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to come vnto him, and hee hath heard the cry of the afflicted.

29 And when hee giueth quietnesse, who can make trouble? and when hee hideth his face, who can behold him, whether he be vpon nations, or vpon a man onely?

30 Because the hypocrite doeth reigne, and because the people are inared.

31 Surely it apperaineth vnto God to say, I haue pardoned, I will not destroy.

32 But if I see not, reach thou me: if I haue done wickedly, I will do no more.

33 Will hee performe the thing through thee? for thou hast repproued it, because

geth to God to moderate his corrections, and not vnto man. a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God. b Will God vse thy counsel in doing his works? c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

Chap. 36. 23.

k To destroy him.

l The breath of life which he gaue man.

m If God were not iust, how could he gouerne the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.

o When they looke not for it.

p The messengers or visitation that God hath sent.

q God doeth not afflict man about measure, so that he should haue occasion to contend with him.

r For all his creatures are at hand to serue him, so that he needeth not to seeke for any other army.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the sight of all men.

x By their cruelty and extortion.

y When tyrants sit in the throne of Iustice, which vnder pretence of executing iustice, are but hypocrites and oppress the people, it is a signe that God hath drawn back his countenance and fauour from that place.

z Only it belongeth to God to moderate his corrections, and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Iob, because he would be wiser then God.

b Will God vse thy counsel in doing his works?

c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that



d That he may  
speak as much  
as he can, that  
we may answere  
him and all the  
wicked that shall  
use such argu-  
ments.  
e Hee standeth  
stubburnly in the  
maintenance of  
his cause.

that thou hast chosen, and not I: now speake  
what thou knowest.

34 Let men of understanding tel me, and  
let a wife man hearken vnto me.

35 Job hath not spoken of knowledge,  
neither were his wordes according to wise-  
dome.

36 I desire that Job may be <sup>a</sup> tried vnto  
the ende touching the answeres for wicked  
men.

37 For he addeth rebellion vnto his sin:  
he clappeth his hands among vs, and multi-  
plyeth his wordes against God.

C H A P. XXXV.

6 Neither doth godlinesse profit, nor vngodli-  
nesse hurt God, but man. 13 The wicked cry vnto  
God, and are not heard.

Elihu speake moreouer, and sayd,

2 Thinkest thou thine right, that thou  
hast sayde, I am <sup>a</sup> more righteous then  
God?

3 For thou hast sayde, What profiteth it  
thee, and what auailleth it mee, to purge mee  
from my sinne?

4 Therefore will I answer thee, and thy  
b companions with thee.

5 Looke vnto the heauen, and see, and be-  
hold the <sup>c</sup> clouds which are higher then thou.

6 If thou findest, what dost thou <sup>d</sup> against  
him, yea, when thy finnes bee many, what  
doest thou vnto him?

7 If thou be righteous, what grieueth thou  
vnto him? or what receiveth hee at thine  
hand?

8 Thy wickednesse may hurt a man as  
thou art: and thy righteoulnesse may profite  
the soune of man.

9 They cause many that are oppressed to  
crie, which crye out for the violence of the  
mighty.

10 But none sayth, Where is God that  
made me, which giueth songs in the night?

11 Which teacheth vs more then y<sup>e</sup> beasts  
of the earth, and giueth vs more wisdom  
then the foules of the heauen.

12 Then they cry because of the violence  
of the wicked, but the answereth not.

13 Surely God wil not heare vanity, nei-  
ther wil the Almighty regard it.

14 Although thou sayest to God, Thou  
wilt not regard it, s yet iudgement is before  
him: trust thou in him.

15 But now because his anger hath not  
visited, nor called to count the euel with great  
extremity,

16 Therefore Job <sup>a</sup> boyneth his mouth  
in bayne, and multiplyeth wordes without  
knowledge.

C H A P. XXXVI.

1 Elihu sheweth the power of God, 6 and his  
iustice: 9 And wherefore he punisheth. 13 The  
property of the wicked.

Elihu also proceeded and said,

2 Suffer mee a little, and I will in-  
struct thee: for I haue yet to speake on Gods  
behalf.

3 I will fetch <sup>a</sup> my knowledge afarre off,  
and will attribute righteousnesse vnto my  
Maker.

4 For truly my wordes shall not be false,

and he that is <sup>b</sup> perfit in knowledge, speake  
with thee.

5 Beholde, the mightie God casteth a-  
way none that is <sup>c</sup> mightye and balaunt of  
courage.

6 <sup>d</sup> He maintaineth not the wicked, but  
he giueth iudgement to the afflicted.

7 He withholdeth not his eyes from the  
righteous, but they are with <sup>e</sup> Kings in the  
throne, where he placeth them for euer: thus  
they are exalted.

8 And if they be bound in fetters and tied  
with the cords of affliction,

9 Then will he shew them their <sup>f</sup> worke  
and their finnes, because they haue besne  
proud.

10 He openeth also their eare to disciplin,  
and commaundeth them that they returne  
from iniquity.

11 If they obey and serue him, they shall  
end their dayes in prosperitie, & their yerres  
in pleasures.

12 But if they wil not obey, they shall passe  
by the wordes, and perish <sup>g</sup> without know-  
ledge.

13 But the hypocrites <sup>h</sup> of heart increase  
the wrath: for they <sup>i</sup> call not when hee bin-  
deth them.

14 Their soule dieth in <sup>k</sup> youth, and their  
life among the whomongers.

15 He deliuereth the poore in his affliction,  
and openeth their eare in trouble.

16 Euen so would he haue taken thee out  
of the strait place into a broad place and not  
shut vp beneath: and <sup>l</sup> that which resteth  
vpon thy table, had bene full of far.

17 But thou art full of the <sup>m</sup> iudgement  
of the wicked, though iudgement and equity  
maintaine all things.

18 <sup>n</sup> For Gods wrath is, lest he should take  
thee away in thine abundance: for no multi-  
tude of gifts can deliuer thee.

19 <sup>o</sup> Will hee regard thy riches? hee re-  
gardeth not golde, nor all them that excell in  
strength.

20 <sup>p</sup> Be not carefull in the night, how he  
destroyleth the people out of their place.

21 Take thou heede: looke not to <sup>q</sup> in-  
iquity: for thou hast chosen it rather then af-  
liction.

22 Beholde, God exaltech by his power:  
what teacher is like him?

23 Who hath appointed to him his  
way? or who can say, Thou hast done wic-  
kedly?

24 Remember that thou magnifie his  
worke, which men behold.

25 All men see it, and men behold it <sup>r</sup> a-  
farre off.

26 Beholde, God is excellent, <sup>s</sup> and wee  
knowe him not, neither can the number of  
his yerres be leached out,

manner of the wicked: for thou doest murmur against <sup>t</sup> the iustice of  
God. n God doth punish thee, lest thou shouldst forget God in thy  
wealth, and to perish. o Be not thou curious in seeking the cause of  
Gods iudgements, when hee destroyeth any. p And so murmur a-  
gainst God through impatience. q The workes of God are so ma-  
nifest that a man may see them afarre off, and know God by the same.  
r Our iniquity hindreth vs so, that we cannot attayne to the perfect  
knowledge of God.

b Thou shalt  
perceiue that I  
am a faithfull in-  
funder, and that  
I speake to the e  
in the name of  
God.

c Strong & con-  
stant, & of vnder-  
standing: for these  
are the gifts of  
God, & he loueth  
them in man: but  
forasmuch as God

punished nowe  
Job, it is a signe  
that these are not  
in him.

d Therefore he  
will not preferre  
the wicked: but  
to the humble &  
afflicted heart he  
will the grace.

e He preferreth  
the godly to ho-  
nour.

f He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

g He preferreth  
the godly to ho-  
nour.

h He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

i He will moue  
their hearts to  
feele their finnes,  
that they may  
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did Manasseh.

j He will moue  
their hearts to  
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k He will moue  
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l He will moue  
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m He will moue  
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repentance as he  
did Manasseh.

n He will moue  
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o He will moue  
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r He will moue  
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come to him by  
repentance as he  
did Manasseh.

s He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

t He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

u He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

v He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

w He will moue  
their hearts to  
feele their finnes,  
that they may  
come to him by  
repentance as he  
did Manasseh.

a Job neuer spake  
these wordes: but  
because he main-  
tained his inno-  
cence, it seemed  
as though hee  
would say, y God  
tormented him  
without iust cause

b Such as are in  
the like error.

c If thou canst  
not controlle the  
clouds, wilt thou  
presume to in-  
strude God?

d Neither doeth  
thy sin hurt God,

e The wicked  
may hurt man &  
cause him to cry:

f who if he sought  
to God, which  
sendeth comfort,  
should be deli-  
uered.

g Because they  
pray not in faith  
as feeling Gods  
mercies.

h God is iust,  
how soeuer thou  
iudgest of him.

i For if he did  
punish thee as  
thou deseruest,  
thou shouldst  
not be able to o-  
pen thy mouth.

j He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

k He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

l He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

m He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

n He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

o He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

p He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.

q He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
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sense is able to  
reach.

r He sheweth  
that when wee  
speake of God,  
we must lift our  
spirits more hie  
then our naturall  
sense is able to  
reach.



f That is, the raine commeth of those drops of water, which he keepeth in the clouds.

t Meaning, of the clouds, which he calleth the Tabernacle of God.

u Upon the cloud.

x That men can not come to the knowledge of the springs thereof. y He sheweth that the raine hath double vye: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, & the other that it maketh the land fruitfull. z That is, one cloud to dash against another. a The colde vapour sheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloude, mounteth vp toward the place where the fire is, and so anger is ingendred: that is, noyse and thunder claps.

#### CHAP. XXXVII.

2 *Elihu* prometh that the *unsearchable* wisdom of God *u* manifest by his works, 4 as by the thunders, 6 the snow, 9 the whirlewind, 11 and the raine.

a At the maruelling of the thunder and lightnings: whereby he declareth that the faithfull are liuely touched with the maiesty of God, when they behold his works.

b That is, the thunder, whereby he speaketh to men to waken their dulnesse, & to bring them to the consideration of his works.

c Meaning the raines and thunders.

d So that neither small raine nor great, snow nor any thing els commeth without Gods appointment.

e By raines and thunders God causeth men to keepe themselves within their houses.

f In Ebrew it is called the scattering wind, because it driueth away the clouds, & purgeth the aire. g That is, is frozen vp and dried. h Gather the vapours, and moue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, cold, heat, tempests and such like are sent of God, either to punish man, or to profit the earth, or to declare his fauour toward man, as chap 36. 31.

27 When he restraineth the drops of water, the raine <sup>u</sup> powreth downe by the vapour thereof,

28 Which raine the clouds do drop and let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes, and the thunders of his tabernacle?

30 Beholde, he spreadeth his light vpon it, and couereth the <sup>u</sup> botome of the sea.

31 For therby he toucheth the people, and giueth meat abundantly.

32 He couereth the light with the clouds, and commandeth them to go <sup>u</sup> against it.

33 His companion sheweth him thereof, and there is anger in rising vp.

15 Didst thou knowe when God disposed them? and caused the light of his cloud to shine?

16 Hast thou knowen the variety of the cloud, and the wondrous workes of him, that is perfitt in knowledge?

17 Or how thy clothes are warme, when he maketh the earth quiet through y South wind?

18 Hast thou stretched out the heauens, which are strong, and as a molten glasse?

19 Tell vs what we shall say vnto him: for wee cannot dispose our matter because of darknessesse.

20 What it be told him when I speake: or shall man speake when hee shall bee destroyed?

21 And now men see not the light, which shineth in the cloudes, but the winde passeth and cleareth them.

22 The brightnesse commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: wee cannot find him out: hee is excellent in power and iudgement, and abundant in iustice: he afflicteth not.

24 Let men therefore feare him: for hee will not regard any that are wise in their owne conceite.

when man murmureth against him? r If God would dekroy a man, should hee repine? s The cloud stoppeth the shining of the sunne, that man cannot see it till the winde haue chafed away the cloude: and if man bee not able to attaine to the knowledge of these things, how much lesse of Gods iudgements? t In Hebrew, gold, meaning faire wether and cleere as gold. u Meaning, without cause.

#### CHAP. XXXVIII.

God speaketh to Iob, and declareth the weaknes of man in the consideration of his creatares, by whose excellency the power, iustice, & providence of the Creator is knownen.

1 When answered the Lord vnto Iob out of the whirlewind, and said, 2 Who is this that darkeneth the counsell by words without knowledge?

3 Sit vp nowe thy loynes like a man: I will demaund of thee, and declare thou vnto me.

4 Where wast thou when I layde the foundations of the earth? declare, if thou hast vnderstanding,

5 Who hath layde the measures thereof, if thou knowest? or who hath stretched the line ouer it?

6 Whereupon are the foundations thereof set: or who laid the corner stone thereof?

7 When the stars of the morning prayed me together, and all the children of God reioyced:

8 Where hast thou hath shutte by the sea with doores, when it issued and came forth as out of the wounde?

9 When I made the cloud as a couerting

not iudge of those things, which were done so long before hee was borne, he was not able to comprehend all Gods workes: much lesse the secreet causes of his iudgements. e The starres and dumbe creatares are said to praise God, because his power, wisdom, and goodness is manifest and knownen therein. f Meaning, the Angels. thercof,

A is moued out of his place.

2 Heare the sound of his voyce, and the noise that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the world.

4 After it a noise soundeth: he thundreth with the voyce of his maiesty, and he wil not stay: them when his voyce is heard.

5 God thundreth maruellously with his voyce: he worketh great things, which wee know not.

6 For he saith to the snow, Be thou vpon the earth: likewise to the small rayne and to the great raine of his power.

7 With the force thereof hee shutteth vp every man, that all men may knowe his worke.

8 Then the beasts go into the den, and remaine in their places.

9 The whirlewinde commeth out of the South, and the cold from the North wind.

10 At the breath of God the frost is giuen, and the breadth of the waters is made narrow.

11 He maketh also the clouds to labour, to water the earth, and scattereth the cloud of his light.

12 And it is turned about by his government, that they may do whatsoever he commandeth them vpon the whole world:

13 Whether it be for punishment, or for his laud, or of mercy, he causeth it to come.

14 Hearken vnto this, O Iob: stand and consider the wondrous workes of God.

l That is, the lightning to breake forth in the clouds? m Which is sometime changed into raine or snowe, or haille, or such like.

n Why thy clothes should keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth?

o For their cleerenesse.

p That is, our ignorance, signifying that Iob was so presumptuous that hee would controll the workes of God.

q Hath God need that any should tell him

a That his words might haue greater maiesty, and that Iob might knowe with whom he had to doe.

b Which by seeking to the secreet counsell of God by mans reason, maketh it more obscure, and sheweth his owne folly.

c Because he had wished to dispute with God, Chap. 13. 3. God reasoneth with him to declare his rashnesse.

d Seeing he could not iudge of those things, which were done so long before hee was borne, he was not able to comprehend all Gods workes: much lesse the secreet causes of his iudgements.

e The starres and dumbe creatares are said to praise God, because his power, wisdom, and goodness is manifest and knownen therein.

f Meaning, the Angels. thercof,



g As though the great sea were but as a little ba'e in y hands of God to turne to and fro.  
 h That is, Gods decree and commandement, as verse, 10.  
 i To wit, to rise, since thou wast borne.  
 k Who hauing in the night bene giuen to wickednesse, cannot abide the light, but hide themselves.  
 l The earth which seemed in the sight to haue no forme, by the rising of the sunne as it were created anew, and all things therein clad with new beauty.  
 m If thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?  
 n That thou mightest appoint it his way and limits.  
 o To punish mine enemies with them, as Exod. 9. 18. Iosh. 10. 11.  
 p They ce couereth it, as though it were paled with stone.  
 q Which starres arise when the sunne in Taurus, which is the spring time, and bring flowers.  
 r Which starre bringeth in winter.  
 s Certaine starres so called: some thinke they were the twelue signes.  
 t The North starre, with those that are about him.  
 u Canst thou cause the heavenly bodies to haue any power ouer the earthly bodies?

thereof, and darknesse as the swadling bands thereof:  
 10 When I established my commandement upon it, and let barres and doores,  
 11 And said, hitherto shalt thou come, but no further, and here shall it stay thy proude waues.  
 12 Hast thou commanded the morning since thy dayes? hast thou caused the morning to know his place?  
 13 That it might take hold of the corners of the earth, and that the wicked might bee shaken out of it?  
 14 It is turned as clay to fashion, and all stand vp as a garment.  
 15 And from the wicked their light shall be taken away, and the hie arme shall be broken.  
 16 Hast thou entered into the botromes of the sea? or hast thou walked to seeke out the depth?  
 17 Haue the gates of death bene opened vnto thee, or hast thou seene the gates of the shadow of death?  
 18 Hast thou perceiued the breadth of the earth? tellt thou knowest all this.  
 19 Where is the way where light dwelleth? and where is the place of darknesse,  
 20 That thou shouldst receiue it in the bounds thereof, and that thou shouldst know the pathes to the house thereof?  
 21 Knewest thou it, because thou wast then borne, and because the number of thy dayes is great?  
 22 Hast thou entered into the treasures of the snow? or hast thou seene the treasures of the haille,  
 23 Which I haue hid against the time of trouble, against y day of war and battell?  
 24 By what way is y light parted, which scattereth the East wind vpon the earth?  
 25 Who hath diuided the spowtes for the raine? or the way for the lightning of the thunders,  
 26 To cause it to raine on y earth where no man is, & in the wilderness where there is no man?  
 27 To fulfill the wild and waste place, and to cause the bud of the herbe to spring forth?  
 28 Who is the father of the raine? or who hath begotten the drops of the dew?  
 29 Out of whose wombe came the yce? who hath engendred the frost of the heauen?  
 30 The waters are hid y as with a stone: and the face of the depth is frozen.  
 31 Canst thou restrain the sweete influences of the Pleiades, or loose the bands of Orion?  
 32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arturus with his sonnes?  
 33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?  
 34 Canst thou list by thy voyce to the cloudes, that the abundance of water may couer thee?  
 35 Canst thou send the lightningnes y they may walk, & say vnto thee, Lo, here we are?  
 36 Who hath put wisdom in the reines?

x In the secret parts of man,

or who hath giuen the heart understanding?  
 37 Who can number cloudes by wille-dome? or who can cause to create the y botrels of heauen,  
 38 When the earth groweth into hardness, and the clots are fast together?  
 open these bottels. the earth commeth to this inconuenience.

CHAP. XXXIX.

1 The boame and prouidence of God, which extendeth euen to the yong rauens, giueth men full occasion to put his confidence in God. 37 Job confesseth and humbleth himselfe.

Willst thou hunt the praye for the Lyons? or fill the appetite of the Lyons whelpes,

2 When they couch in their places, and remaine in the covert to lie in waite?  
 3 Who prepareth for the rauen his meat, when his birds crie vnto God, wandering for lacke of meate?  
 4 Knowest thou the time when the wilde goates bring forth yong? or dost thou marke when the hindes doe calue?  
 5 Canst thou number the monthes that theye flourish? or knowest thou the time when theye bring forth?  
 6 They bow themselves: theye huille their yong, and cast out their sorrowes.  
 7 Yet their yong waxe fat, and grow by with come: theye goe toorth and returne not vnto them.  
 8 Who hath set the wilde asse at libertie? or who hath loosed the bands of the wilde asse?  
 9 It is I which haue made the wilderness his house, & the salt places his dwellings.  
 10 He derideth the multitude of the city: he heareth not the cry of the driner.  
 11 Hee seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Willst thou the Anicozneserue thee? or wilt hee tarie by thy crib?  
 13 Canst thou bind the Anicozne with his hand to labour in the furrow? or wilt hee plow the balles after thee?  
 14 Wilt thou trust in him, because his strength is great, and cast off thy labour vnto him?  
 15 Wilt thou beleene him, y he wil bring home thy shee, and gather it vnto thy barn?  
 16 Hast thou giuen the pleasant wings vnto the peacocks? or wings and feathers vnto the ostrich?  
 17 Who leaueh his egges in the earth, and maketh them hot in the dust,  
 18 And forgetteth that the foote might scatter them, or that the wilde beast might breake them.  
 19 Hee stremeth himselfe exell vnto his yong ones, as they were not his, and is without feare, as if hee traualled in vaine.  
 20 For God hath depriued him of wille-dome, and hath giuen him no part of vnderstanding.  
 21 When time is, hee mounteth on hie: hee mocketh the horse and his rider.  
 22 Hast thou giuen the horse strength? or

natural affection toward his yong. 1 When the yong ostrich is grown vp, hee ouercometh the horse.



m That is, given him courage? which is meant being neyng & shaking his mane: for with his breath he couereth his necke.

n He beatech with his hooftes.

o He fo tiddeh the ground, that it seemeth nothing vnder him.

covered his necke with neyng?  
 23 Hast thou made him afraid as the grayhopper? his strong neyng is fearful.  
 24 He diggeth in the valley, and reioyced in his strength: he goeth forth to meete the harnessed man.  
 25 He mocketh at feare, & is not afraid, and turneth not backe from the sword.  
 26 Though the quiter rattle against him, the glittering speare and the shield,  
 27 He swalloweth the ground for fiercenesse and rage, and hee beleueth not that it is the noyse of the trumpet.  
 28 Hee sauyeth among the trumpets, ha, ha: he smelleth the battell afarre off, and the noyse of the captaynes, and the shouting.  
 29 Shall the haunke flie by thy wisdom, stretching out his wings toward y<sup>e</sup> South?  
 30 Doeth the eagle mount vp at thy commandement, or make his nest on hye?  
 31 Shee abideth & remaineth in the rocke, euen vpon the top of the rocke & the tower.  
 32 From thence shee spurieth for meat, and her eyes behold afarre off.  
 33 His yong ones also sucke by blood: and where the flame are, there is hee.  
 34 Whereouer the Lord spake vnto Iob, and said,

35 Is this to ye I learne, to strine with the Almighty? he that reppoueth God, let him answer to it.  
 36 ¶ Then Iob answered y<sup>e</sup> Lord, saying,  
 37 Behold, I am vile: what shall I answer thee? I will lay mine hande vpon my mouth.  
 38 Once haue I spoken, but I will answer no more, yea twile, but I will proceed no further.

CHAP. XL.

2 How weakes mans power is, being compared to the workes of God: & whose power appeareth in the creation, and governing of the great beasts.

Gainc, the Lord answered Iob out of the whirlwind, and said,

1 Stirr'd vp now thy loynes like a man: I will demand of thee, and declare thou vnto mee.  
 2 Wilt thou disanull my iudgement? or wilt thou condemne me, that thou mayst be intified?  
 3 Hast thou an arme like God? or dost thou thunder with a voyce like him?  
 4 Decke thy selfe now with maiestie and excellente, & aray thy selfe with beautie and glory.  
 5 Cast abroad the indignation of thy wrath, and behold euery one that is proud, and abase him.  
 6 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.  
 7 Hide them in the dust together, and binde their faces in a secret place.  
 8 Then will I confesse vnto thee, aske, that thy right hand can doe saue thee.  
 9 ¶ Behold now Behemoth, (whom I made with thee) which eateth graffe as an oxe.

as an oxe.  
 11 Beholde now, his strength is in his loynes, & his force is in the naut of his belly.  
 12 When he taketh pleasure, his taylor is like a Cedar: the sinewes of his floues are wrapt together.  
 13 His bones are like stauces of brass, and his small bones like stauces of yron.  
 14 He is the chiefe of the wayes of God: hee that made him, will make his sword to approach vnto him.  
 15 Surely the mountains bring him forth graffe, where all the bestes of the field play.  
 16 Lett he vnder the trees in the covert of the reede and fennes?  
 17 Can the trees couer him with their shadow? or can the willowes of the river compasse him about?  
 18 Behold, hee spoyleth the riuer, & and harketh not: hee trusteth that hee can draw by Jordan into his mouth.  
 19 Hee taketh it with his eyes, & thrusteth his nose through what loouer meeteth him.  
 20 Canst thou draw out Limathian with an hooke, and with a line which thou shalt cast downe vnto his tongue?  
 21 Canst thou cast an hooke into his nose? canst thou pierce his iawes with an angle?  
 22 Canst thou make many prayers vnto thee, or spake thee faire?  
 23 Wilt he make a covenant with thee? & wilt thou take him as a seruant for ever?  
 24 Wilt thou play with him, as with a bird? or wilt thou binde him for thy maides?  
 25 Shall the companions banquet with him? shall they diuide him among the merchants?  
 26 Canst thou fill the basket with his skinne? or the fish panier with his head?  
 27 Lay thine hand vpon him: remember o the battell, and do no yon lo.  
 28 Behold, his hope is in vaine, for shall not one perish euen at the light of him?

CHAP. XLII.

1 By the greatnesse of this monster Leviathan, God sheweth his greatnesse, and his power, which nothing can resist.

None is so fierce that dare stirre him vp.  
 2 Who hath prevented me that I should make an end? All vnder heauen is mine.  
 3 I wil not keepe silence concerning c his parts, nor his power, nor his comely proportion.  
 4 Who can discover the face of his garment? or who shall come to him with a double bridle?  
 5 Who shall open the doores of his face? his teeth are fearefull round about.  
 6 The maiestie of his scales is like strong shelds, and are sure sealed.  
 7 One is fet to another, that no winde can come betweene them.  
 8 One is ioyued to another: they sticke together, that they cannot be sundred.  
 9 His neckings make the light to shine, and his eyes are like the eye lids of the morning.  
 10 Out of his mouth goe lampes, and sparkes of fire leape out.  
 11 Out of his nostrils commeth out smoke,

h He is one of the chiefest workes of God among the bests.  
 i Though man dare not come nere him, yet God can kill him.  
 k Hee drinketh at leasure and feareth no body.  
 l Meaning, the whale.  
 m Because hee feareth lest thou shouldst take him.  
 n To doe thy business, and be at thy commandement?  
 o If thou once consider the danger, thou wilt not medle with him.  
 p To wit, that trusteth to take him.  
 a If none dare stand against a whale, which is but a creature, who is able to compare w<sup>th</sup> God the Creator?  
 b Who hath taught me to accomplish my worke?  
 c The parts and members of the whale,  
 d That is, who dare pull off his skinne?  
 e Who dare put a bridle in his mouth?  
 f Who dare lock in his mouth?  
 g That is, cast out our flames of fire,

y That is, when cold cometh, to flie into the warme countreys.

¶ Is this the way for a man that will learne, to strue with God? which thing hee repproueth in Iob. x Whereby hee sheweth that hee repented, and desired pardon for his faults.

Chap. 38. 1. a Signifying, that they that iustifie themselves, condemne God as iniust.  
 b Meaning, that these were proper vnto God, and belonged to no man.  
 c Cause them to die if thou canst.  
 d Prouing hereby that whosoever attributeth to himselfe power and abilitie to saue himselfe, maketh himselfe God.  
 e This beast is thought to be the elephant, or some other, which is vnknown.  
 f Whom I made as well as thee.  
 g This commendeth the prouidence of God toward man: for if he were giuen to scoure as a lyon, nothing were able to resist him or content him.



as out of a boyling pot or caldron.  
 12 His breath maketh the coales buene : for a flame goeth out of his mouth.  
 13 In his necke remaineth strenght, and labour is reiected befoze his face.  
 14 The members of his body are toynd: they are strong in themselves, and cannot be moucd.  
 15 His heart is as strong as a stone, and as hard as the nether millstone.  
 16 The nightie are afraid of his mase-ly, and fo: feare they faint in themselves.  
 17 When the word doth touch him, hee will not rife by, nor for the speare, dart nor haberegion.  
 18 He cōfemeth ypon as straw, and byasse as rotten wood.  
 19 The archer cannot make him flee: the stones of the King are turned into stubble vnto him.  
 20 The darts are counted as straw: and he laugheth at the spaking of the speare.  
 21 Sharpe stones: are vnder him, and he spredeth sharpe things vpon the mire.  
 22 He maketh the depth to <sup>be</sup> boyle like a pot, & maketh the sea like a pot of oymnt.  
 23 He maketh a path to <sup>be</sup> shine after him: one would thinke ydorth as an hoare head.  
 24 In the earth the is none like him: he is made without feare.  
 25 He beholdeth <sup>all</sup> his things: hee is a king ouer all the childeen of pride.

CHAP. XLII.

6 The repentance of Job, 9 He prayeth for his friends. 12 His goods are restored double vmo him. 13 His children, age and death.

**T**hen Job answered the Lord, and sayde,  
 2 I knowe that thou canst doe all things, and that there is no <sup>o</sup> thought hid from thee.  
 3 Who is he that hideth counsel without knowledge? therefore haue I spoken that I understood not, euen things too wonderfull for me, and which I knew not.  
 4 Heare, I beseech thee, & I will speake: I will demand of thee, and declare thou vnto me.  
 5 I haue heard of thee by the hearing

of the eare, but now mine eye seeth thee.  
 6 Therefore I abhorre my selfe, and repent in dust and ashes.  
 7 Now after that the Lorde had spoken these wordes vnto Job, the Lord alke sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for yee haue not spoken of mee the thing that is right, like my seruants <sup>is</sup> Job.  
 8 Therefore take vnto you nowe seuen bullocks, and seuen rammes, and goe to my seruant Job, and offer by for your selues a burnt offering, and my seruant Job shall pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of mee the thing which is right, like my seruant Job.  
 9 So Eliphaz the Temanite, and Bildad the Shubite, and Sophar the Naamathite went, and did according as the Lord had layde vnto them, and the Lord accepted Job.  
 10 Then the Lord turned the captiuitie of Job, when hee prayed for his friends: also the Lord gaue Job twise so much as hee had before.  
 11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, & did eate bread with him in his house, and had compaffion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earring of gold.  
 12 So the Lorde blessed the last dayes of Job more then the first: for hee had foure- teene thousand sheepe, and lixe thousand camels, and a thousand yoke of oren, & a thousand hee asses.  
 13 Hee had also seuen sonnes, and three daughters.  
 14 And hee called the name of one <sup>o</sup> Rehimah, and the name of the second <sup>o</sup> Keziah, and the name of the third <sup>o</sup> Kerenhapuch.  
 15 In all the land were no women found so faire as the daughters of Job, and their father gaue them inheritance among their brethren.  
 16 And after this liued Job an hundreth and forty yeeres, and saw his sonnes, and his sonnes sonnes, euen foure generations.  
 17 So Job died, being old & full of dayes.

f You tooke in hand an euill cause in that you condemned him by his outward afflictions, & not comforted him with my mercies. g Who had a good cause, but handled it euill. h When you haue reconciled your selues to him for y faults that you haue committed against him, he shall pray for you, and I will heare him. i He deliuered him out of the affliction where- in he was, k That is, all his kinred, reade Chap. 19. 13. l Or, lambe, or manie so marked. m God made him twise so rich in cattell as he was afore, & gaue him as many children as he had taken from him. n That is, of long life, or beautiful as the daye- n As pleasant as Cassia, or sweete spice. o That is, the borne of beauty.

h Nothing is painefull or hard vnto him.  
 i His skin is so hard that he lieth with as great ease on the stones, as in the mire.  
 k Either he maketh the sea to seeme as it boyled by his wallowing, or else he spouteth water in such abundance, as it would seeme that y sea boyled.  
 l That is, a white froth & shining streame before him.  
 m He despiseth all other beasts and monsters, & is the proudest of all others.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.  
 b Is there any but I? for this God layd to his charge, cha. 38. 2.  
 c I confesse herein mine ignorance, & that I spake I wist not what.  
 d He sheweth that he will be Gods scholler to learne of him. e I knew thee only before by heare say: but now thou hast caused me to feele what thou art to me, y I may resigne my selfe ouer vnto thee.

The\*Psalmes of Dauid.

THE ARGVMENT.

**T**his booke of Psalmes is set forth vnto vs by the holy Ghost, to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie, as well in this life present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs to take thereof most abundantly. If wee would know the great and his maiestie of God, here we may see the brightnesse thereof shine most clearly. If we would seek his incomprehensible wisdom, here is the schoole of the same profession. If we would comprehend his inscalmable bountie, and approach neere thereunto, and fill our hands with that treasure, here wee may haue a most liuely and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attaine to life eueralasting, here is Christ our onely Redeemer and Mediatour most evidently descried. The rich man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall knowe the true ioy, and howe to keepe measure therein. They that are afflicted

\* Or, prayfes, according to the Hebrewes: and were chiefly instituted to prayse and giue thanks to God for his benefites. They are called the Psalmes or songs of Dauid, because the most part were made by him.



and oppressed, shall see wherein standeth their comfort, and how they ought to praye God when hee sendeth them deliverance. The wicked and the persecuters of the children of God shall see howe the hand of God is euer against them: and though he suffer them to prosper for a while, yet hee brideleth them, in somuch as they cannot touch an haire of ones head, except he permit them, and how in the end their destruction is most miserable. Briefly, heere wee may haue most present remedies against all temptations and troubles of mind and conscience, so that being well practised herein, we may bee assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is laid vp for all them that loue the comming of our Lord Iesus Christ.

P S A L. I.

Whether it was Esdras, or any other that gathered the Psalms into a booke, it seemeth he did set this Psalm first in manner of a Preface, to exhort all godly men to study and meditate the heavenly wisdom For the effect hereof is, 1 That they be blessed, which giue themselves wholly all their life to the holy Scriptures: 4 And that the wicked contemners of God though they seem for a while happy, yet at length shall come to miserable destruction.

a When a man hath giuen once place to euill counsel, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seate of the scorners.

Deut. 6. 6. iosh. 1. 8. prou. 6. 20. b In the holy Scriptures.

Iere. 17. 8. c Gods children are to be ministered euer with his grace, that whatsoever commeth vnto them, tendeth to their saluation. d Though the wicked seeme to beate the fling in this worlde, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they seele Gods wrath. f Doeth approue and prosper, like as not to know, is to reprove and reiect.



Blessed is the man that doeth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornfull.

2 But his delight is in the Lawe doeth he meditate day and night.

3 For he shall be like a tree planted by the riuers of waters, that will bring forth her fruit in due season: whose leafe shall not fade, nor whatsoener he shall do, shall prosper.

4 The wicked are not so, but as the chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in the iudgement, nor sinners in the assembly of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked shall be to be ministered death.

P S A L. II.

The Prophet David reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the end of the world, 10 and therefore exhorteth kings & rulers, that they would humbly submit themselves vnto Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of Kings cannot preuaile against Christ.

Act. 4. 25. b Or, anoynded. c Thus the wicked say, that they will cast off the yoke of God, &

Why doe the heathen rage, and the people murmure in vaine?

2 The kings of the earth band themselves, & the princes are assembled together against the Lord, and against his Christ.

3 Let vs breake their bands, and cast their cords from vs.

4 But he that dwelleth in the heauē, shall laugh: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath, & reue them in his fure displeasure, saying,

6 Euen I haue set my King vpon Zion

mine holy mountaine.

7 I will declare the decree: that is, the Lord hath sayde vnto mee, & Thou art my Sonne: this day haue I begotten thee.

8 Aske of me, and I shall giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt crush them with a scepter of yron and breake them in peeces like a potters vessel.

10 Bee wise now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioice in trembling.

12 Kille the sonne, lest he be angry, & ye perish in the way, when his wrath shall suddenly burne: blessed are all that trust in him.

13 Not only the Iewes, but the Gentiles also. Reu. 12. 27. g Hee exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thes. 5. 3.

P S A L. III.

David driven forth of his kingdome, was greatly tormented in minde for his sines against God.

And therefore calleth vpon God, and waxeth bolde through his promises against the great raylings and terrors of his enemies, yea, against death it selfe, which hee saw present before his eyes. Finally, hee reioyceth for the good successe that God gaue him, and all the Church.

A Psalm of David, when he fled from his sonne Absalon.

Lord, how are mine aduerfaries increased? how many rife against me?

2 Many say to my soule, There is no help for him in God. Selah.

3 But thou Lord art a buckler for mee: my glory, and the lifter vp of my head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 Salvation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

9 Be the dangers neuer so great or many, yet God will deliuer him.

10 Be the dangers neuer so great or many, yet God will deliuer him.

P S A L. IIII.

When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reprooeth his enemies, who wilfully resisted his dominion, 7 and finally preferreth the fauour of God before all worldly treasures.

d To shew that my vocation to the kingdome is of God.

Act. 1. 3. 23. 33. hebr. 1. 5.

e That is to say as touching mans knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming and manifestation

to the world. f Not only the Iewes, but the Gentiles also. Reu. 12. 27. g Hee exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1. Thes. 5. 3.

a This was a token of his stable faith, that for all his troubles, he had his recourse to God.

b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence as a thing of great importance.

c When he considered the trutheth of Gods promise, and tryed the same, his faith increased maruellously.

hath euer means



a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appointed chiefe to set the tune, and to begin: who had the charge because he was most excellent, and he beganne this Psalm on the instrument called Neginoth, or in a tune so called.

b Thou that art the defender of my iust cause.

c Both of minde and body.

d Ye that thinke your selues noble in this world.

e Though your enterprises please you neuer so much, yet God will bring them to nought.

f A King that walketh in his vocation.

g For feare of Gods iudgements, b Cease your rage. i Serue God purely and not with outward ceremonies. k The multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour. l This word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying, that he should dwell as ioyfully alone, as if hee had many about him, because the Lord is with him.

*Or, a musick instrument: or tune.*

a That is, my vehement prayer & secret complaint and sighings.

b With patience and trust till I be heard.

c Seeing that God of nature hate wickednesse, he must needs punish the wicked, and saue the godly.

d Which runne most ragingly after their carnall affections.

e In the deepest of his teneations he putteth his full confidence in God.

f Because thou art iust, therefore leade mee out of the dangers of mine enemies.

**C**o him that excelleth on Neginoth. A Psalm of David.

**H**ear me when I call, O God of my righteousness: thou hast set me at liberty, when I was in distress: haue mercie vpon me, and hearken vnto my prayer.

2 My enemies of men, how long will ye turne my glory into shame, louing vanitie, and seeking lies? Selah.

3 For ye be sure that the Lord hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

4 Tremble, and linnie not: examine your owne heart vpon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who will shewe vs any good? but the Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then they haue had, when their beate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou Lord, onely makest mee dwell in safetie.

PSALM V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, he conceiveth comfort, 12 Concluding that when God shall deliuer him, others also shall bee partakers of the same mercies.

**C**o him that excelleth vpon Neginoth. A Psalm of David.

**H**ear me wordes, O Lord: vnderstand my meditation.

2 Hearken vnto the voyce of my crye, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lord: for in the morning will I direct thee vnto thee, and I will waite.

4 For thou art not a God that loueth wickednesse: neither shall euill dwell with thee.

5 The foolish shall not stande in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worshippe toward thine holy Temple.

8 Leade mee, O Lord, in thy righteousness, because of mine enemies: make thy

way pathe before my face.

9 For no constancie is in their mouth: within they are very corruption: their throat is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: let them be fall from their counsils: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

11 And let all them, that trust in thee, reioyce and triumph for euer, and couer thou them: and let them that loue thy Name, reioyce in thee.

12 For thou Lord wilt bless the righteous, and with fauour wilt compass him, as with a shield.

PSALM VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not only his hand against him, but also conceived the horrors of death euerlasting, he desireth forgiveness, 6 Bewailing that if God tooke him away in his indignation, he should lacke occasion to praise him as hee was wont to doe, while he was among men. 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies, which reioyced in his affliction.

**C**o him that excelleth on Neginoth vpon the eighth tune. A Psalm of Dauid.

**O** Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 Haue mercie vpon mee, O Lord, for I am weake: O Lord heale me, for my bones are veret.

3 My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue, who shall praise thee?

6 I fainted in my mourning: I cause my bed every night to swimme, and water my couch with my teares.

7 Mine eye is dimmed for despise, and sinke in because of all mine enemies.

8 Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

may triumph ouer our enemies. f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

PSALM VII.

1 Being falsely accused by Chush one of Sauls kinsmen, he calleth to God to be his defender: 3 To whome hee commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glory to awarde sentence against the wicked. 12 And so entring into the consideration of Gods mercie and promise, he waxeth bold, and denieth the vaie enterprises of his enemies, 16 Threatning that it shall fall on their owne necke which hee haue purposed for others.

**C**higation of Dauid, which hee sang vnto the Lord, concerning the wordes of Chush the soune of Iamini.

Rom. 3. 13. *Or, cause them to erre.*

g Let their deuices come to nought.

h Thy fauour toward me shall confirme thy faith of all others.

i So that he shall be safe from all dangers.

Jere. 10. 24. a Though I deserue destruction, yet let thy mercie pitie my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgement.

d He lamenteth that occasion should be taken from him to praise God in the congregation.

*Or, mine eye is euen as it were without wormes.*

e God sendeth comfort and boldnesse in affliction, that we

*Or, kind of tune*

*Or, accusation.*

s. Sam. 16. 7.



**O** Lord my God, in thee I put my trust: save me from all that persecute me, and deliuer me.

2 **Left** he deuoure my soule like a lyon, and teare it in peeces, while there is none to helpe.

3 **O** Lord my God, if I haue done this thing, if there bee any wickednesse in mine hands,

4 **If** I haue rewarded euill vnto him that had peace with mee, (yea, I haue deliuered him that vexed me without cause)

5 Then let the enemy persecute my soule and take it: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust. Selah.

6 **Arise**, O Lord, in thy wrath, and lift up thy selfe against the rage of mine enemies, & awake for me according to the iudgement that thou hast appointed.

7 **So** shall the congregation of the people compass thee about: for their sakes therefore I returne on high.

8 **The** Lord shall iudge the people: iudge thou me, O Lord, according to my righteousness, and according to mine innocencie, that is in me.

9 **Let** the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the hearts and reins.

10 **Why** defence is in God, who preferreth the vpright in heart.

11 **God** iudgeth the righteous, and him that contemneth God, I encry day.

12 **Except** hee turne, hee hath whet his sword: hee hath bent his bowe and made it ready.

13 **Hee** hath also prepared him deadly weapons: hee will ordaine his arrowes for them that persecute me.

14 **Behold**, hee shall trauaile with wickednesse: for hee hath conceited mischief, but he shall bring forth a lie.

15 **He** hath made a pit and digged it, and is fallen into the pit, that he made.

16 **His** mischief shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 **I** will praise the Lord according to his righteousness, and will sing praise to the Name of the Lord most high.

**In** keeping faithfully his promise with me.

PSAL. VIII.

1 *The Prophet considering the excellent liberaltie and fatherly providence of God towards man, whom he made as it were a god over all his works, doth not onely give great thanks, but is astonished with the admiration of the same, as on: nothing able to compass such great mercies.*

**C**o him that exelleth on || Gittith. A Psalm of David.

**O** Lord our Lord, how excellent is thy Name in all the world: which hast set thy glory above the heauens.

2 **Out** of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest kill the enemy and the auenger.

3 **When** I behold thine heauens, even the workes of thy fingers, the moone and the starres which thou hast ordaind,

4 **What** is man, say I, that thou art minded full of him? and the sonne of man, that thou visitest him?

5 **For** thou hast made him a little lower than God, and crowned him with glory and worship.

6 **Thou** hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 **All** sheepe and oxen: yea, and the beasts of the field:

8 **The** fowles of the ayre, and the fish of the sea, and that which passeth thowow the paths of the seas.

9 **O** Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 *After he had giuen thanks to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experience how ready God was at hand in all his troubles: 14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogance of his aduersaries.*

**C**o him that exelleth vpon || Gittith. Labben. A Psalm of David.

**I** will praye the Lord with my whole heart: I will speake of all thy marueilous works.

2 **I** will be glad, and reioyce in thee: I will sing praise to thy Name, O most high,

3 **For** that mine enemies are turned backe: they shall fall, & perish at thy presence.

4 **For** thou hast maintained my right and my cause: thou art set in the thron, and iudgeth right.

5 **Thou** hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

6 **Enemy**, destructions are come to a perpetual end, and thou hast destroyed the cities: their memoriall is perished with them.

7 **But** the Lord shall sit for euer: he hath prepared his throne for iudgement.

8 **For** he shall iudge the world in righteousness, and shall iudge the people with equitie.

9 **The** Lord also will be a refuge for the poore, a refuge in due time, even in affliction.

10 **And** they that knowe thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.

11 **Sing** praises to the Lord, which dwelth in Zion, when the people his woras.

12 **For** when the maker inquisition for blood, he remembereth it, and forgetteth not the complaint of the poore.

13 **Haue** mercy vpon me, O Lord, consider my trouble, which I suffer of them that hate me, thou that liftest mee vp from the gates of death.

14 **That** I may shewe all thy praises within the gates of the daughter of Zion, and reioyce in thy saluation.

b It had been sufficient for him to haue set forth his glory by the heauens though he had not come so low as to man which is but dust.  
c Touching his first creation.  
d By the temporal gifts of mans creation, he is led to consider the benefites which he hath by his regeneration through Christ.

|| Or, kinde of instrument, or tune: or, for the death of Labben or Goshath.

a God is not praised, except the whole glory be giuen to him alone.

b Howeuer the enemy seeme for a time to preuaile, yet God preferreth the iust.

c A derision of the enemies that mindeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.

|| Or, reigns as iudge.

d Our miseries are meanes to cause vs to feele Gods present care ouer vs.

e Though God reuenge not suddenly the wrong done to his, yet he will seech not the wicked unpunished.

f In the open assembly of the Church.

a Hee desireth God to deliuer him from the rage of euell Saul.  
b Wherewith Chush chargeth mee.  
c If I renuerced not Saul for affinities sake, & preferred his life, 1, Sam, 2. 6. 8, 9.  
d Let mee not onely die, but be dishonoured for euer.  
e In promising me the kingdom.  
f Not onely for mine, but for thy Church sake declare thy power.  
g As touching my behaviour towards Saul and mine enemies.  
h Though they pretend a iust cause against me, yet God shall iudge their hypocrisie.  
i He doeth continually call the wicked to repentance by some signes of his iudgements.  
k Except Saul turne his minde, I diet for hee hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace, *Isaiah 59. 4.*

*Isaiah 59. 4.*  
icb 15. 35. 1

|| Or, kinde of instrument, or tune.

|| Or, noble, or marueilous.

a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same. || Or, established. || Or, confound.



g For God overthroweth the wicked in their enterprises.  
 h The mercy of God toward his Saints must be declared, and the fall of the wicked must alwayes be considered.  
 || Or, this is worthy to be noted.  
 i God promiseth not to helpe vs before we haue felt the crosse.  
 k Which they cannot learne without the feare of thy iudgement.

15 The heathen are sunkent downe in the pit, that they made: in the net that they hid, is their foote taken.  
 16 The Lozde is knowne by executing iudgement: the wicked is snared in the worke of his owne hands. || Higga-ton. Selah.  
 17 The wicked shall come into hell, and all nations that forget God.  
 18 For the poore shall not be alway forgotten: the hope of the afflicted shall not perily for euer.  
 19 O Lord: let not man preuaile: let the heathen be iudged in thy light.  
 20 But them in feare, O Lord, that the heathen may know that they are but men. Selah.

PSALM X.

1 He complaineth of the fraud, rapine, tyranny, and all kinds of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken wth worldly prosperity, and therefore setting apart all feare and reuerence toward God, thinke they may doe all things without controuling. 15 Therefore he calleth vpon God, to send some remedy against these desperate exils, 16 and at length comforteth himselfe with hope of deliuerance.

W hy standest thou farre off, O Lord, and hidest thee in a due time, euen in affliction?

2 The wicked with pride doth persecute the poore: let them bee taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his own heares desire, and the couetous blesteth himselfe: he contemnerh the Lord.

4 The wicked is so proud that he seeketh not for God: he thinketh alwayes, There is no God.

5 His wayes alway prosper: thy iudgements are high aboue his sight: therefore he deseth he all his enemies.

6 He saith in his heart, I shall neuer be moued, nor be in danger.

7 His mouth is full of curling and deceit, and fraude: vnder his tongue is mischief and iniquitie.

8 He lieth in wait in the villages: in the secret places doth he murder the innocent: his eyes are bent against the poore.

9 He lieth in wait secretly, euen as a lion in his den: he lieth in wait to spoyle the poore: he doth spoyle the poore, when hee draweth him into his net.

10 He croucheth and boweth: therefore heapes of the poore do fall by his might.

11 He hath sayd in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 Arise, O Lozde God: lift vp thine hand: forget not the poore.

13 Therefore doth the wicked contemne God: he saith in his heart, Thou wilt not regard.

a So soone as we enter into affliction, we thinke God should helpe vs, but that is not alwayes his due time.  
 b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and wealth, and blesteth himselfe, and thus blasphemeth the Lord.  
 || Or, sufficeth at. || Or, not be moued because he was neuer in euill.  
 c The euill shall not touch me, Isa. 58 15 or else he speaketh thus, because he neuer felt euill.  
 d He sheweth that the wicked haue many meanes to hide their crueltie, and therefore ought more to be feared.  
 e By the hypocritie of them that haue authority, the poore are deuoured. f He calleth to God for helpe, because wickednes is so farre outgrown, that God must now helpe or neuer.  
 g Therefore thou must needs punish this their blasphemie.

14 Yet thou hast seene it: for thou beholdest mischief and wrong, that thou mayest take it into thine hands: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.

15 Breake it on the arme of the wicked and malicious: feareh his wickednes, and thou shalt finde it now.

16 The Lord is King for euer and euer: the weather are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine ear to them.

18 To iudge the fatherlesse and poore, that earthly man can cause to feare no more.

PSALM XI.

1 This Psalm containeth two parts. In the first David sheweth how hard assaults of tentations he sustained, and in how great anguish of minde hee was when Saul did persecute him. 4 Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in governing the good, and the wicked men, as the whole world.

To him that exelleth. A Psalm of Dauid.

1 O the Lord put I my trust: howe say yee I then to my soule, flee to your mountaine as a bird?

2 For loe, the wicked bend their bow, & make ready their arrowes vpon the string, that they may secretly shoot at them, which are vpright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lozde is in his holy palace: the Lords throne is in the heauen: his eyes will consider: his eye lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 vpon the wicked he shall raine snares, fire, and brimstone, and stormie tempest: this is the portion of their cup.

7 For the righteous Lord leueth righteousnesse: his countenance doth beheld the iust.

dome and Gomorrah. f Which they shall drinke euen to the dregges, Ezek. 16 34.

PSALM XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succor to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

To him that exelleth vpon the righte. A Psalm of Dauid.

1 O the Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neyghbour, flattering with their lips, and speake with a double heart.

3 The Lord cutt off all flattering lips, and the tongue that speaketh proud things:

h To iudge betwene the right and the wrong.  
 i For thou hast vterly destroyed him.  
 k The hypocrites or such as liue not after Gods lawe, shall be destroyed.  
 l God helpeth when mans helpe ceaseth.  
 || Or, destroy no more man vpon the earth.

a This is the wicked counsel of his enemies to him and his companions, to driue him from the hope of Gods promise.  
 b All hope of succour is taken away.  
 c Yet am I innocent and my cause good.  
 d Though all things in earth be out of order, yet God will execute iudgement from heauen.  
 e As in the destruction of Sodom and Gomorrah.

a Which dare defend truth, and shew mercy to the oppressed.  
 b He meaneth flatterers of the court, which hurt him more wth their tongues than wth their weapons.



e They thinke themselves able to perseuade whosoever they take in hand. d The Lord is moued with the complaints of his, & deliuereth in the end from all dangers. e Because the Lords word and promise is true & vnable to change, he will performe it, and preferre the poore from this wicked generation. f That is, thine, though he were but one man. g For they suppresseth the godly, and maintaine the wicked.

4 Which haue said, With our tongue will wee peruaile: our lips are our owne: who is Lord ouer vs? 5 How for the oppression of the needy, and for the sighs of the poore, I will by, saith the Lord, and will set at liberty him, whom the wicked hath snared. 6 The words of the Lord are pure words, as the silver, tried in a furnace of earth, fined seven fold. 7 Thou wilt keep thē, O Lord: thou wilt preferre him from this generation for ever. 8 The wicked walke on enery side: when they are exalted, it is a shame for the sonnes of men.

6 You haue made a mocke at the counsell of the poore, because the Lord is his trust. 7 Whose saluation vnto Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad. ¶ Note that of this Psalme, the 5. 6. & 7. verses, which are put into the common translation, & may seeme vnto some to be left out in this, are not in the same Psalme in the Hebrew text, but are rather put in, more fully to expresse the manners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, & the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. to the Romanes.

e You mocke the that put their trust in God. f He prayeth for whole Church whō he is assured God will deliuer: for none but he onely can doe it.

PSAL. XIII.

1 David as he were overcome with sundry and new afflictions, seeketh to God as his onely refuge, 3 and so at the length being encouraged through Gods promises, he conceiveth most sure confidence against the extreme horrors of death.

To him that excelleth. A Psalme of David.

How long wilt thou forget me, O Lord, how long wilt thou hide thy face from me?

2 How long shall I take counsell within my selfe, having wearied mine heart: how long shall mine enemy be exalted about me?

3 Behold, and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death:

4 Lest mine enemy say, I haue peruailed against him: and they that afflict me, reioyce when I slide.

5 But I trust in thy mercy: mine heart shall reioyce in thy saluation: I will sing to the Lord, because hee hath dealt louingly with me.

PSAL. XIII.

1 He describeth the peruerse nature of men which were so grown to licentiousnes, that God was brought to viter contempt. 7 For the which thing although he was greatly grieved, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

To him that excelleth. A Psalme of David.

The foole hath said in his heart, There is no God: they haue corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquity knowe that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 Where they shall be taken with feare because God is in the generation of the iust.

a He declareth that his afflictions lasted a long time, and that his faith fainted not. b Changing my purpose as the sicke man doeth his places. c Which might turne to Gods dishonor, if he did not defend his. d The mercie of God is the cause of our saluation. e Both by the benefites past, & by others to come.

Psal. 53. 1. a He sheweth that the cause of all wickednesse is to forget God. b There is nothing but disorder and wickednesse among them. c David here speaketh of the faithfull & the reprobate: but S Paul speaketh the same of all men naturally, Rom. 3. 10. d Where they thinke themselves most sure.

PSAL. XV.

1 This Psalme teacheth on what condition God did chuse the Lewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing uprightly & godly might witness that they were his special and holy people.

A Psalme of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 He that walketh byrightly and worketh righteousnesse, and speakech the truth in his heart.

3 Hee that slandereth not with his tongue, nor doeth euill to his neighbour, nor receiveth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but hee honoureth them that feare the Lord: hee that sweareth to his owne hindrance and changeth not.

5 He that giveth not his money vnto vulture, nor taketh reward against the innocent: hee that doeth these things, shall neuer be mooued.

PSAL. XVI.

1 David prayeth to God for succour, not for his workes, but for his fastis sake, 4 Professing that he hateth all idolatry, taking God onely for his comfort and felicitie, 8 who suffereth his to lacke nothing.

A Hictram of David.

Preserue mee, O God: for in thee doe I trust.

2 O my soule, thou hast said vnto the Lord, Thou art my Lord: my wel doing extendeth not to thee,

3 But to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The sorrowes of them, that offer to another God, shall be multiplied: their offerings of blood will I not offer, neither make mention of their names with my lips.

5 The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places, yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen

a First God requireth vprightnesse of life, next doing well to others, and thirdly truth & simplicity in our words. b Hee that flattereth not the vngodly in their wickednesse. c To the hindrance of his neighbourhood. d That is, shall not be call forth of the Church as hypocrites.

¶ Or, certaine tune. a He sheweth that we cannot call vpon God, except we trust in him. b Though we cannot enrich God, yet we must bestowe Gods gifts to the vse of his children. c As griefe of conscience and miserable destruction. d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatries, Exod. 23. 13. e Wherewith my portion is measured.



f God teacheth me continually by secret inspiration.  
 g The faithfull are sure to perseuere to the end.  
 h That is, I reioyce both in body and in soule.  
 i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitye.

me counsell: my f reines also teach me in the nights.  
 8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I shall not slide.  
 9 Therefore mine heart is glad, and my tongue reioycesth: my flesh also doeth rest in hope.  
 10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy One to see corruption.  
 11 Thou wilt shew me the path of life: in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for evermore.  
 k Where God fauoureth, there is perfect felicity.

PSAL. XVII.

*a Here he complaineth to God of the crueltie and arrogancy of Saul and the rest of his enemies, who thus rag'd without any cause giuen on his part. b Therefore he desireth God to reuenge his innocencie, and deliuer him.*

The prayer of Dauid.

**H**ear, O Lord, consider my cry: hearken vnto my prayer of lips vnfained.  
 2 Let my sentence come forth from thy presence, and let thine eyes behold equitie.  
 3 Thou hast spoiled and visited mine heart in the night: thou hast tryed me, and foundest nothing: for I was purposed that my mouth should not offend.  
 4 Concerning the works of men, by the words of thy lips I kept me from the pathes of the cruell man.  
 5 Stay my steps in thy pathes, that my feete doe not slide.  
 6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.  
 7 Shew thy maruelous mercies, thou that art the Saviour of them that trust in thee, from such as resist thy right hand.  
 8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,  
 9 From the wicked that oppresse mee, from mine enemies, which compasse me round about for my soule.  
 10 They are inclosed in their owne fat, and they haue spoken poudely with their mouth.  
 11 They haue compassed vs now in our steps: they haue set their eyes to bring down to the ground:  
 12 Like as a Lion that is greedy of pray: and as it were a Lions whelpie lurking in secret places.  
 13 Up Lord, disappoint him: cast him downe: deliuer my soule from the wicked with thy sword,  
 14 From men by thine hand, O Lord, from men of the world, who haue their position in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.

a My righteous cause.  
 b The vengeance that thou shalt shewe against mine enemies.  
 c When thy spirit examined my conscience.  
 d I was innocēt toward mine enemy both in deed & thought.  
 e Though the wicked prouoked me to doe euill, yet thy word kept me backe.  
 f He was assured that God would not refuse his request.  
 g For all rebell against thee, which trouble thy Church,  
 h For their cruelty cannot be satisfied but with my death.  
 i They are puffed vp with pride, as the stomacke that is choked with fat.  
 k Stoppe his rage.  
 l *Or, which is thy sword.*  
 m By thine heavenly power.  
 n *Or, whose tyrannie hath too long endured.*  
 o And feele not the smart that Gods children oft times doe.

15 But I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.  
 have the face of God and fauourable countenance opened vnto vs  
 o And am deliuered out of my great troubles,

PSAL. XVIII.

*a This Psalm is the first beginning of his gratulation and thanksgiving in the entering into his kingdome, wherein he extollet and prayseth his nobly by the maruelous mercies and grace of God, who hath thus preserved and defended him. b Also he setteth forth the image of Christs kingdome, that the faithfull may be assured that Christ shall alwayes conquer and overcome by the vnspeakable power of his Father, though all the whole world should rise thereagainst.*

**G**o him that excellet. A Psalm of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, & from the hand of Saul) and sayd,

**I** will loue thee dearely, O Lord my strength.  
 2 The Lord is my rocke, and my fortress, and hee that deliuereth me, my God and my strength: in him will I trust, my shield, the hope also of my saluation, and my refuge.  
 3 I will call vpon the Lord, which is worthy to be praised: so that I be safe from mine enemies.  
 4 The sorowes of death compassed me, and the floods of wickednesse made mee afraid.  
 5 The sorowes of the graue haue compassed me about: the snares of death overtook me.  
 6 But in my trouble did I call vpon the Lord, and cried vnto my God: he heard my voice out of his Temple, & my cry did come before him, euen into his eares.  
 7 Then the earth trembled, and quaked: the foundations also of the mountaines mooued and shooke, because he was angry.  
 8 Smoke went out of his nostrils, and a consuming fire out of his mouth: coales were kindled thereat.  
 9 He bowed the heauens also and came downe, and darkenesse was vnder his feete.  
 10 And he rode vpon Cherub and did flie, and he came flying vpon the wings of the winde.  
 11 He made darkenesse his secret place, & his pavilion round about him, euen darknesse of waters, and cloudes of the ayre.  
 12 At the brightnesse of his presence his clouds passed, hallelstones and coales of fire.  
 13 The Lord also thundred in the heauen, and the highest gaue his voyce, hallelstones and coales of fire.  
 14 Then he sent out his arrowes and scattered them, and he increased lightnings and destroyed them.

n This is the full felicity, comfortiug against all assaults, to  
 opened vnto vs  
 2. Sam. 2. 2.  
 a He vseth this diuinitie of names to shew that as the wicked haue many meanes to hurt, so God hath many wayes to helpe.  
 b For none can obtaine their requests of God, that ioyne not his glory with their petition.  
 c He speaketh of the dangers & malice of his enemies, from the which God had deliuered him.  
 d *Or, cordes, or cables.*  
 e A description of the wrath of God against his enemies after hee had heard his prayers.  
 f He sheweth how horrible Gods iudgements shall be to the wicked.  
 g Darkenesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.  
 h This is described at large, Pal. 104.  
 i Thundred, lightened, and hailed.  
 k His lightninges,



That is, the deepe bottoms were seene, when the red sea was diuided.  
 m Our of sundry and great dangers.  
 n To wit, Saul.  
 o Therefore God lent me succour.  
 p The cause of Gods deliuerance is his only fauour and loue to vs.  
 q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.  
 r For all his dangers he exercised himselfe in the Law of God.  
 s I neither gaue place to their wicked tentations, nor to mine owne afflictions.  
 t Here he speaketh of God according to our capacities, who sheweth mercy to his, and punisheth the wicked, as is sayd also, 1. Cor. 2.6.  
 21, 24.  
 u When their sience is come to the full measure.  
 x He attributeth it to God, that hee both gaue the victory in the field, and also destroyed the cities of his enemies.  
 y Be the dangers neuer so many or great, yet Gods promise must take effect.  
 z Hee giueth good success to all mine enterprises, a Astowers and forts, which hee took out of the hands of Gods enemies, || Or, Steele. b To defend me from dangers. c He attributeth the beginning, continuance and increase in well doing onely to Gods fauour, d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

17 And the chanel of waters were seene, and the foundations of the world were disclosed at thy rebulking, O Lord, at the blasting of the breath of thy nostrils.  
 18 He hath sent downe from aboue, and taken me: he hath drawen me out of many waters.  
 19 He hath deliuered me from my strong enemy, and from them which hate mee: for they were too strong for me.  
 20 They persecuted me in the day of my calamitie: but the Lord was my stay.  
 21 He brought me forth also into a large place: he deliuered me because he fauoured mee.  
 22 The Lord rewarded me according to my righteousness: according to the purenesse of mine hands he recompensed me:  
 23 Because I kept the waies of the Lord, and did not wickedly against my God.  
 24 For all his lawes were before me, and I did not cast away his commandements from me.  
 25 I was bright also with him, & haue kept me from my wickednesse.  
 26 Therefore the Lord rewarded me according to my righteousness, & according to the purenesse of mine hands in his sight.  
 27 With thee O Godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.  
 28 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shew thy selfe froward.  
 29 What thou wilt see the poore people, and wilt cast downe the proud lookes.  
 30 Surely thou wilt light my candle: the Lord my God will lighten my darkenesse.  
 31 For by thee I haue broken through an host, and by thy God I haue leaped ouer a wall.  
 32 The way of God is incorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him.  
 33 For who is God besides the Lord? and who is mighty saue our God?  
 34 God giueth me with strength, and maketh my way vpright.  
 35 He maketh my feete like vlnides feete, and setteth me vpon mine high places.  
 36 Hee teacheth mine hands to fight: so that a bowe of brass is broken with mine armes.  
 37 Thou hast also giuen me the shield of thy saluation, and thy right hand hath stayed me, and thy louing kindnesse hath cauled me to triefesse.  
 38 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.  
 39 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.  
 40 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them, that rose against me, thou hast subdued vnder me.  
 40 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.  
 41 They cried, but there was none to saue them, euen vnto the Lord, but he answered them not.  
 42 Then I did beate them small as the dust before the wind: I did tread them flat as the clay in the streetes.  
 43 Thou hast deliuered me from the contentious of the people: thou hast made mee the head of the sea heathen: a people, whom I haue not knowen, shall feare me.  
 44 As soone as they heare, they shall obey me: the stranger shall be in subiection to me.  
 45 Strangers shall thinke away, and feare in their paine chambers.  
 46 Let the Lord linc, and blessed bee my strength, and the God of my saluation be exalted.  
 47 It is God that giueth me power to auenge me, & subdueth the people vnder me.  
 48 O my deliuerer from mine enemies, euen thou hast set mee by from them, that rose against me: thou hast deliuered mee from the cruell man.  
 49 Therefore I will praise thee, O Lord, among the nations, and wil sing vnto thy name.  
 50 Great deliniances giueth he vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his seed for euer.  
 m This propheticke appertaineth to the kingdom of the Genties, as Rom. 15.9. n This did not properly appertaine to Salomon, but to Iesus Christ.  
 P S A L M X I X.  
 1 To the intent he might moue the faithfull to a deeper consideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion and ornaments.  
 2 And afterward calleth them to the Law, wherein God hath reuised himselfe more sanuarly to his chosen people. The which peculiar grace, by commending the Law, he stretcheth forth more at large.  
 3 To him that excelleth. A Psalm of Dauid.  
 The heauens declare the glory of God, & the firmament sheweth the worke of his hands.  
 2 Day vnto day uttereth the same, and night vnto night teacheth knowledge.  
 3 There is no speech nor language, where their voyce is not heard.  
 4 Their voice is gone forth though all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the sunne.  
 5 Which cometh forth as a bridegrome out of his chamber, & reioyceth like power and goodnesse. c The heauens are a Schoole maister to all nations, be they neuer so barbarous. d The heuens are as a line of great capital letters to shew vnto vs Gods glory. e Or, vaile. The manner was, that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnity, and reioycing of the assembly.

Thou hast giuen them into mine hands to be slaine.  
 f They that reiect the cry of the afflicted, God will also reiect them, when they cry for helpe: for either paine or feare cause those hypocrites, to cry.  
 g Which dwell round about me.  
 h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his worde bringeth all to his subiection.  
 i Or, hee signifyng a subiection, constrained and not voluntary.  
 k Feare shall cause them to be afraid and come forth of their secret holes and holds to seeke pardon.  
 l That is, Saul who of malice persecuted him.  
 m of Christ, and This did not properly

M M P P R H B T R R S E I R S A P O a nightie  
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a mightie man to cunne his race.

6 His going out is from the ende of the heauen, and his compass is vnto the endes of the saue, and none is hid from the heate thereof.

7 The Law of the Lord is perfect, conuincing the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commandment of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are a trueth: they are righteous & altogether,

10 And more to bee desired then golde, yea, then much fine golde: sweeter also then honie, and the honie combe.

11 Doleauer by them is thy seruant made circumspect, and in keeping of them there is great reward.

12 Who can understand his faultes: cleane me from secret faults.

13 Keepe thy seruant also from presumptuous finnes: let them not reigne ouer me: so shall I bee bright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the meditation of mine heart bee acceptable in thy sight, O Lord, my strength, and my redeemer.

15 Which are done purposely and of malice.

16 If thou suppress my wicked affections by thine holy Spirit.

17 That I may obey thee in thought, word and deed.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their king, and receiue his sacrifice which he offered before he went to battell against the Amorrhites.

To him that excelleth. A Psalm of Dauid.

The Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy desires:

5 That we may reioyce in thy saluation, and set vp by the banner in the Name of our God, when the Lord shall performe all thy petitions.

6 Now knowe I that the Lord will helpe his anoynted, and will heare him from his Sanctuary by the mighty helpe of his right hand.

7 Some was in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen, but we are risen, and stand by might.

9 Some Lord: let the King heare vs in the day that we call.

10 The worldlings that put not their only trust in God. 11 Be the king able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid is the person of the people praise God for the victory attributing it to God, and not to the strength of man. When the holy Ghost directeth the faithful to Christ, who is the perfection of this kingdome.

To him that excelleth. A Psalm of Dauid.

The King shall reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!

2 Thou hast giuen him his hearts desire, and hast not denyed him the request of his lips. Selah.

3 For thou diddest prevent him with liberall blessings, and diddest set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignitie and honour hast thou laid vpon him.

6 For thou hast let him as blessings for euer: thou hast made him glad with the toy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most High, hee shall not slide.

8 Thyne hand shall finde out all thine enemies, and thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie oven in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the chylidren of men.

11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

13 Againe they cried, O Lord, in thy strength: so will we sing & praise thy power.

14 As a marke to shooe at. 15 Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

PSAL. XXII.

1 Dauid complained because hee was brought into such extremities, that he was past all hope: but after hee had rehearsed the sorowes and grieues wherewith he was vexed, 10 He recovereth himselfe from the bottomles pit of temptation, & groweth in hope. And here vnder his owne person hee setteth forth the figure of Christ, whom he did see by the spirit of prophecie, that hee should maruolously and strangely be delected & abased, before his father should raise and exalt him againe.

To him that excelleth vpon Aduelch. A Psalm of Dauid.

My God, my God, why hast thou forsaken mee, and art so farr from mine heath, and from the words of my roaring?

2 O my God, I crye by day, but thou hearest not, and by night, but haue no audience.

3 But thou art holy, and dwelt in habitation: I am in desperation. b Being persecuted with extreme anguish, I cease not.

a When he shall ouercome his enemies, and so be assured of his vocation.

b Thou declaredst thy liberall fauour toward him before hee prayed.

c Dauid did not onely obtain life but also assurance that his posterity should reigne for euer.

d Thou hast made him thy Blessings to others, & a perpetual example of thy fauour for euer.

e Here he describeth the power of Christs Kingdome, against the enemies thereof.

f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.

g They said as it were their nets to make: Gods power to giue place to their wicked enterprises.

h As a marke to shooe at.

i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

10 He recovereth himselfe from the bottomles pit of temptation, & groweth in hope.

11 For they intended euill against thee, and imagined mischief, but they shall not preuaile.

12 Therefore shalt thou put them apart, and the strings of thy bowe shalt thou make ready against their faces.

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20 As a marke to shooe at.

21 Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

22 He recovereth himselfe from the bottomles pit of temptation, & groweth in hope.



e He meaneth the place of praising, even the Tabernacle: or els it is so called, because he gave the people continually occasion to praise him.

d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the unspeakable loue of God toward man, that he would thus abase his Sonne for our sakes.

\* Ebr. rolled up in God.

Mat. 27. 43.

e Even from my birth thou hast giuen me occasion to trust in thee.

f For except Gods prouidence preferre the infants, they should perish a thousand times in the mothers wombe.

g He meaneth, that they were to be so late, proud and cruell, that they were rather beastes than men.

h Before hee spake of the crueltye of his enemies, and now hee declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body.

i Thou hast suffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feete: but this was accomplished in Christ.

l My life that is solitary, left alone, and forsaken of all, Psal. 35. 17. and 25. 16. m Christ is deliuered with a more mighty deliuerance by ouercomming death, then if hee had not tasted death at all. Heb. 2. 12. n Hee prometh to exhort the Church, that they by his example might praise the Lord. o The poore afflicted are comforted by this example of Dauid, or Christ.

the praises of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a woman, and not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a moue and nod the head, saying,

8 *I* trusted in the Lord, let him deliuer him: let him saue him, seeing hee looueth him.

9 But thou diddest draw me out of the wombe: thou gauest me hope, euen as my mothers breasts.

10 I was cast vpon thee, euen from the wombe: thou art my God from my mothers belly.

11 We not farre from me, because trouble is neere: for there is none to helpe me.

12 Many yong buls haue compassed me: mightie bulles of Bashan haue closed me about.

13 They gape vpo me with their mouthes, as a ramping and roaring lion.

14 I am like water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My strength is dreyed by like a portsheard, & my tongue cleaueth to my iawes, and thou hast brought me into the dust of death.

16 For dogges haue compassed mee, and the assembly of the wicked haue inclosed mee: they pierced mine hands and my feete.

17 I may tell all my bones: yet they bebold, and looke vpon me.

18 They part my garments among them, and cast lots vpon my vesture.

19 But be not thou farr off, O Lord, my strength: hasten to helpe me.

20 Deliuer my soule from the sword: my desolate soule from the power of the dog.

21 Saue me from the lions mouth, and answer me in sauing me from the hornes of the vntowes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee, saying,

23 Praise the Lorde, yee that feare him: magnifie ye him, all the seede of Iacob, and feare yee him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the poore: neither hath hee hid his face from him, but when hee called vnto him, he heard.

25 Why praise shall be of thee in the great

congregation: my prayers will I performe before thee that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lorde, shall prayle him: your heart shall liue for euer.

27 All the endes of the world shall remember themselves, and turne to the Lord: and all the kindreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and hee ruleth among the nations.

29 All they that be fat in the earth, shall eate and worship: all they that goe downe into the dust, shall bow before him, euen he that cannot quicken his owne soule.

30 Their seed shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousness vnto a people that shall bee borne, because hee hath done it.

he shall recouer life: so neither poore nor rich, quicke nor dead shall bee reiected from his kingdome. t Meaning the posteritie, which the Lord keepeth as a seede to the Church to continue his praise among men. u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 Because the Prophet had prouided the great mercies of God at diuers times, and in sundry manners, he gathereth a certaine assurance, fully persuading himselfe that God will continue the very same goodnesse toward him for euer.

A Psalm of Dauid.

The Lord is my shepheard, I shall not want.

2 Hee maketh mee to rest in greene pasture, and leadeth me by the still waters.

3 Hee restorerh my soule, and leadeth me in the parts of righteousness for his Names sake.

4 Yea, though I should walke through the valley of the shadow of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a table before me in the sight of mine aduersaries: thou doest anoynt mine head with oyle, and my cup runneth ouer.

6 Doubtlesse, kindnes & mercy shall follow mee all the dayes of my life, & I shall remain a long season in the house of the Lord.

e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them. f As was the maner of great feasts. g Hee seeth not his felicitie in the pleasures of this world, but in the feare and seruaice of God,

PSAL. XXIII.

1 Albeit the Lord God hath made, and goerheth all the world, yet toward his chosen people his gracious goodnes doth most abundantly appeare, so that among the he will haue his dwelling place. Which thought u was appoynted among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worshippers of God, purged from the insull filth of this world. 7 Finally he magnifieth Gods grace for the building of the Temple, to the end he might stirre up all the faithfull to the true seruaice of God.

A Psalm of Dauid.

The earth is the Lords, & all that therein is: the world & they that dwell therein.

2 For

p Which were sacrifices of thanksgiving, which they offered by Gods commandement, when they were deliuered out of any great danger. q He doth al-lude still to the sacrifice.

r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdome. s In whom there is no hope that

quicke nor dead shall bee reiected from his kingdome. t Meaning the posteritie, which the Lord keepeth as a seede to the Church to continue his praise among men. u That is, God hath fulfilled his promise.

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A Psalm of Dauid.

The earth is the Lords, & all that therein is: the world & they that dwell therein.

2 For

Deut. 10. 14. 10. 28. 24. 1. cor. 10. 26.



a He noteth two things: the one that the earth to mans judgement seemeth about the waters: and next, that God miraculously preferreth the earth, that it is not drowned with the waters which naturally are about it.

b Though circumcision separate the carnall seed of Iaakob from the Genitiles, yet he that seeketh God, is the true Iaakob and the very Israelite.

c David desireth the building vp of the Temple, wherein the glory of God should appeare, and vnder the figure of this Temple, hee also prayeth for the spiritual Temple, which is eternal, because of the promise which was made to the Temple, as it is written, Psal. 132. 14.

2 For he hath founded it vpon the seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lord: and who shall stand in his holy place?

4 But he that hath innocent handes, and a pure heart: which hath not lift vp his mind vnto vanity, nor sworn deceitfully.

5 He shall receiue a blessing from y<sup>e</sup> Lord, and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him, of them that seeke thy face, this is Iaakob. Selah.

7 Lift vp your heads, yee gates, and bee ye lift vp ye euertasting doores, and the king of glory shall come in.

8 Who is this King of glory: the Lord, strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, yee gates, and lift vp your selues, yee euertasting doores, and the king of glory shall come in.

10 Who is this King of glory: the Lord of hostes, he is the king of glory. Selah.

the more that his enemies increased, the more neree felt hee Gods helpe. p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

## P S A L. XXV.

The Prophet touched with the consideration of his finnes, and also grieued with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his finnes forgiven, 7 Especially such as hee had committed in his youth. Hee beynneth euery verse according to the Hebrew letters, two or three excepte.

## A Psalm of David.

Vnto thee, O Lord lift I vp my soule. 2 My God, I trust in thee: let mee not be confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee, shall not be ashamed: but let them be confounded, that transgresse without cause.

4 Shewe mee thy wayes, O Lord, and teach me thy pathes.

5 Lead me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee doe I trust all the day.

6 Remember, O Lord, thy tender mercies and thy louing kindnesse: for they haue benee for euer.

7 Remember not the finnes of my youth, nor my rebellions, but according to thy kindnesse remember thou mee, euen for thy goodnesse sake, O Lord.

8 Gracious and righteous is the Lord: therefore will hee teach sinners in the way.

9 Them that bee mecke, will hee guide in iudgement, and teach the humble his way.

10 All the pathes of the Lord are mercy and trueth vnto such as keepe his covenant and his testuronies.

f That is, call them to repentance. g Hee will gouerne and comfort them that are truly humbled for their finnes.

11 For thy names sake, O Lord be mercifull vnto mine iniquitie, for it is great.

12 What man is hee that feareth the Lord: him will hee teach the way that hee shall chuse.

13 His soule shall dwell at ease, and his seed shall inherit the land.

14 The secret of the Lord is reueiled to them that feare him: & his covenant to giue them vnderstanding.

15 Mine eyes are euer toward the Lord: for hee will bring my feet out of the net.

16 Turne thy face vnto me, & haue mercy vpon me: for I am desolate and poore.

17 The sorowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction and my trauell, and fozgiue all my finnes.

19 Beholde mine enemies, for they are many, and they hate me with cruell hatred.

20 Keepe my soule, and deliuer mee: let me not be confounded, for I trust in thee.

21 Let mine vprightnesse and equity preserue me: for my hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

the more that his enemies increased, the more neree felt hee Gods helpe. p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

## P S A L. XXVI.

David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie toward Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally, he maketh mentio of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithfull in the Congregation of God, whence hee was banished by Saul, promising integritie of life, and open praises and thankesgiuing.

## A Psalm of David.

Iudge me, O Lord, for I haue walked in mine innocencie: my trust hath benee also in the Lord: therefore shall I not slide.

2 Dooone me, O Lord, and trie me: examine my reines, and mine heart.

3 For thy louing kindnesse is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not haunted with vaine persons, neither kept company with the dissemblers.

5 I haue hated the assembly of the euill, and haue not companied with the wicked.

6 I will wash mine hands in innocencie, O Lord, and compasse thine altar,

7 That I may declare with the voyce of thankesgiuing, and be to thy all thy wondrous works.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 Gather not my soule with the sinners, nor my life with the bloody men:

e I will serue thee with a pure affection, and with the godly sacrifice vnto thee, f Destroy mee not in the ouerthrow of the wicked.

h And for none other respect.

i Meaning, the number is very small.

k Hee will direct such with his spirit to follow the right way.

l He shall prosper both in spirituall and corporall things.

m His counsell contained in his word, whereby he declares that he is the protector of the faithfull.

n My grieffe is increased because of mine enemies cruelty.

o The greater that his afflictions were, and

the more neree felt hee Gods helpe.

p Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

q Hee will direct such with his spirit to follow the right way.

r He shall prosper both in spirituall and corporall things.

s His counsell contained in his word, whereby he declares that he is the protector of the faithfull.

t My grieffe is increased because of mine enemies cruelty.

u The greater that his afflictions were, and

the more neree felt hee Gods helpe.

v Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

w Hee will direct such with his spirit to follow the right way.

x He shall prosper both in spirituall and corporall things.

y His counsell contained in his word, whereby he declares that he is the protector of the faithfull.

z My grieffe is increased because of mine enemies cruelty.

aa The greater that his afflictions were, and

the more neree felt hee Gods helpe.

ab Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

ac Hee will direct such with his spirit to follow the right way.

ad He shall prosper both in spirituall and corporall things.

ae His counsell contained in his word, whereby he declares that he is the protector of the faithfull.

af My grieffe is increased because of mine enemies cruelty.

ag The greater that his afflictions were, and

the more neree felt hee Gods helpe.

ah Forasmuch as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

ai Hee will direct such with his spirit to follow the right way.

aj He shall prosper both in spirituall and corporall things.

ak His counsell contained in his word, whereby he declares that he is the protector of the faithfull.

al My grieffe is increased because of mine enemies cruelty.



g Whose cruell hands do execute the malicious deuils of their hearts. h I am preferred from mine enemies by the power of God, and therefore will praise him openly.

10 In whose hands is a wickednesse, and their right hand is full of bribes.  
11 But I will walk in mine innocencie: redecme me therefore, & be mercifull vnto me.  
12 Thy foote standeth in h vprightnesse: I will praye thee, O Lorde, in the Congregations.

PSALM. XXVII.

1 David maketh this Psalm being deliuered from great perils, as appeareth by the prayes and thankes giuing annexed: 6 Wherein we may see the constant faith of Dauid against the assaults of all his enemies, 7 And also the end wherefore he desireth to liue and to be deliuered, only to worship God in his Congregation.

A Psalm of Dauid.

The Lord is my light and my saluation, to whom shall I feare? the Lorde is the strength of my life, of whom shall I be afraid?

2 When the wicked, euen mine enemies and my foes came vpon mee to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against mee, mine heart should not be a frayde: though warre bee rayled against me, I will trust in the Lord.

4 One thing haue I desired of the Lord, that I will require, euen that I may dwell in the house of the Lorde all the dayes of my life, to beholde the beauty of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: in the secret place of his pavilion shall he hide me, and set mee vp vpon a rocke.

6 And now shall hee lift vp mine head about mine enemies round about me: therefore wil I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

7 Hearken vnto my voyce, O Lord, when I cry: haue mercy also vpon me and heare me.

8 When thou saidest, Seeke yee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 Though my father and my mother should forsake me, yet the Lord will gather me vp.

11 Teach me thy way, O Lord, and lead me in a right path, because of mine enemies.

12 Giue mee not vnto the lust of mine aduersaries: for they are false witnessen risen vp against me, & such as speake cruelly.

13 I should haue fainted, except I had beleued to see the goodness of the Lord in the land of the liuing.

14 Hope in the Lord: be strong, and hee shall comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyranny of his enemies.  
b That God will deliuer me, and giue my faith the victory.  
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy name in the mids of the congregation.  
d Dauid assured himselfe by the Spirit of propheticke, that he should overcome his enemies, and serue God in his Tabernacle.  
e He groundeth vpon Gods promise, and sheweth that he is most willing to obey his commandement.  
f He magnifieth Gods loue toward his, which saue pasteth the most tender loue of parents toward their children.  
g But either pacifie their wrath, or bridle their rage. h In this present life before I die, as Isa. 38. 11. i Hee exhorted himselfe to depend on the Lord, seeing he neuer failed in his promises.

PSALM. XXVIII.  
1 Being in great feare and beaumes of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And cryeth for vengeance against them: And at length assureth himselfe that God hath heard his prayer. 9 Vnto whose iustice he commendeth all the faithfull.

A Psalm of Dauid.

Vnto thee O Lorde, doe I cry: O my strength, be not deaf to toward mee, least, if thou answer me not, I be like them that goe Downe into the pit.

2 Heare the voyce of my petitions, when I cry vnto thee, wher I hold vp mine hands toward thine holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which speake friendly to their neighbours, when malice is in their hearts.

4 Reward the according to their deeds, and according to the wickednes of their intentions: recompense them after the worke of their hands: render them their reward.

5 For they regard not the workes of the Lord, nor the operation of his hands: therefore breake them downe, and builde them not vp.

6 Praised be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength, & my shield: mine heart trusted in him, and I was helped: therefore mine heart shall reioyce, and with my song will I praise him.

8 The Lord is a their strength, & he is the strength of the deliuerances of his anointed.

9 Saue thy people, & blesse thine inheritance: feed them also, & exalt them for ever.

e Let them be vterly destroyed, as Malac. 1. 4. f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises. g Meaning, his soldiets, who were as meanes, by whom God declared his power.

PSALM. XXIX.

1 The Prophet exhorted the princes & rulers of the world, (which for the most part thinke there is no God.) 3 As the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.

A Psalm of Dauid.

Give vnto the Lord glory & strength.

2 Give vnto the Lord glory due vnto his Name: worship the Lorde in the glorious Sanctuary.

3 The voyce of the Lord is vpon the waters: the God of glory maketh it to thunder; the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.

5 The voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 Hee maketh them also to leape like a calf: Lebanon also & Shiron liike a yong Unicorn.

7 The voyce of the Lord diuideth the

a He counteth himselfe as a dead man, till God shew his fauour toward him, and grant him his petition.  
b He vsed this outward meane to helpe the weaknesse of his faith: for in that place was the Arke, & there God promised to shew the tokens of his fauour.  
c Destroy not the good with the bad.  
d Hee thus prayeth in respect of Gods glory, and not for his owne cause, being assured that God would punish the persecuters of his Church.  
e Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his praises.  
f Meaning, his soldiets, who were as meanes, by whom God declared his power.  
g The Prophet exhorted the princes & rulers of the world, (which for the most part thinke there is no God.)  
h As the least to feare him for the thunders and tempests, for feare whereof all creatures tremble.  
i And though thereby God threateneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.  
A Psalm of Dauid.  
a He exhorted the proud tyrants to humble themselves vnder Gods hand, and not to be inferior to bruit beasts and dumbe creatures.  
b The thunder claps that are heard out of the clouds ought to make the wicked to tremble for feare of Gods anger.  
c That is, the thunder bolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?  
d Called also Hermon, & flames



e It causeth the lightnings to shoot, and glide.  
 f In places most desolate, whereas seemeth there is no presence of God.  
 g For feare maketh them to cast their caues.  
 h Maketh the trees bare, or pierceth the most secret places.  
 i Though the wicked are nothing moued with these sights, yet the faithfull praise God.  
 k To moderate the rage of the tempest and waters, that they destroy not all.

flames of fire.  
 8 The voice of the Lord maketh the wilderness to tremble: the Loide maketh the wilderness of Kadesh to tremble.  
 9 The voice of the Loide maketh the hundes to calme, and discouereth the forests: therefore in his Temple doeth every man speake of his glory.  
 10 The Lord sitteth vpon the flood, and the Lord doeth remaine King for ever.  
 11 The Lord shall giue strenght vnto his people: the Lord shall blese his people with peace.

P S A L. XXX.

When Dauid was deliuered fro great danger, he rendered thanks to God, exhorting others to doe the like, & to learne by his example, that God is rather mercifull then seuer. & is good towards his children, & And also that the fall from prosperitie to aduersity is sudden. 8 This done, he returneth to prayer, promising to praise God for ever.

A Psalm or song of the dedication of the house of Dauid.

1 What magnific thee, O Lord: for thou hast repaid me, and halt not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast reposed me.

3 O Loide, thou hast brought my soule out of the grane: thou hast reuined me from them that goe downe into the pit.

4 Sing praises vnto the Lord, pee his Saints, & giue thanks before the remembrance of his holinesse.

5 For he endureth but a while in his anger: but in his fauour is life: weeping may abide at evening, but joy cometh in the morning.

6 And in my prosperitie I sayd, I shall neuer be moued.

7 For thou Lord of thy goodnesse haddest made my mountaine to stande strong: but thou diddest hide thy face, and I was troubled.

8 Then cryed I vnto thee, O Loide, and prayed to my Lord.

9 What profite is there in my blood, when I goe downe to the pit: shall the dust giue thanks vnto thee: or shall it declare thy truely?

10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.

11 Thou hast turned my mourning into joy: thou hast loosed my lacke and girded me with gladnesse.

12 Therefore shall my tongue praise thee and not cease: O Lord my God, I will giue thanks vnto thee for ever.

P S A L. XXXI.

Dauid deliuered from some great danger, first rehearsed what meditation he had by the power of

faith, when death was before his eyes, his enemy being ready to take him 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him 20 Finally, he exhorteth all the faithfull to trust in God, and to loue him because hee preserueth & strengentheth them, as they may see by his example.

A Psalm that exceleth. A Psalm of Dauid.

1 I will thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy righteoufnesse.

2 Bow downe thine care to mee: make haste to deliuer mee: bee vnto mee a strong rocke, and an house of defence to saue me.

3 For thou art my rocke, and my fortress: therefore for thy names sake direct mee and guide me.

4 Drawe mee out of the net, that they haue layde priuily for mee: for thou art my strength.

5 Into thine hand I commend my spirit: for thou hast redeemed me, O Lord God of truth.

6 I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my tribles: thou hast known my soule in aduersities.

8 And thou hast not thur me vp in y hand of the enemy, but hast set my feet at large.

9 Haue mercy vpon mee, O Lord: for I am in trouble: mine eye, my soule & my belly are confirmed with griefe.

10 For my life is wasted with heauinesse, and my yeres with mourning: my strength faileth for my paynt, and my bones are consumed.

11 I was a reproch among all mine enemies, but especially among my neighbours: and a feare to mine acquaintance, who seeing me in the street, fled from me.

12 I am forgotten, as a dead man out of mind: I am like a broken vessel.

13 For I haue heard the railing of great men: feare was on every side, while they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lord: I said, Thou art my God.

15 Why times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute mee.

16 Wake thy face to shine vpon thy seruant, and saue me through thy mercy.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked bee put to confusion, & to silence in the grane.

18 Let the lying tippes bee made dumbe, which cruelly, proudly, and spitefully speake against the righteous.

19 Howe great is thy goodnesse, which thou hast layde vp for them that feare thee, and done to them that trust in thee, euen befoze the sonnes of men!

them by thy prouidence. m Let death destroy them to the intent that they may hurt no more. n The treasures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they do not enioy them.

Psal. 71. 3.  
 a For then God declareth himself iust, when hee preserueth him, according as he hath promised.  
 b Preclue me from the craty counsels & subtilty practises of mine enemies.  
 c Hee desireth God not only to take care for him in this life, but y his soule may be saved after this life.  
 d This affection ought to be in all Gods children, to hate whatsoeuer thing is not good, & dūd vpon a iure trust in God, as deceitfull and vaine.  
 e Largenesse signifies comfort, as straitnesse, sorrow and perill.  
 f Meaning, that his sorrow & torment had continued agreat while.  
 g Mine enemies had drawn all men to their part against me, euen my chiefe friends.  
 h They were afraid to thew me any token of friendship.  
 i They that were in authority, condemned me as a wicked doer.  
 k I had this testimony of conscience, that thou wouldest defend mine innocency.  
 l Whatsoeuer changes conuert thou gouernest them to the intent that they may hurt no more.  
 n The treasures of Gods mercie are alwayes laid vp in store for his children, albeit at all times they do not enioy them.



*1 Ebr. in the secret of thy face.*

*o* That is, in a place where they had haue thy comfort, and be hid safely from thy enemies pride, *p* Meaning, there was no cite so strong to preferre him, as the defence of Gods fauour, *q* And fo by my rashnesse and infidelity deserued to haue bene forsaken, *r* Bee constant in your vocation, and God will confirme you with heavenly strength,

20 Thou dost hide them <sup>o</sup> priuily in thy presence from the pnde of men: thou keepest them secretly in thy tabernacle from the iurie of tongues.

21 Blessed be the Lord: for he hath shewed his maruclous kindnesse toward mee in a p strong cite.

22 Though I sayd in mine haste, I am call out of thy sight, yet thou heardst the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his <sup>o</sup> Saints: for the Lord preferueth the faithful, and rewardeth abundantly the puous doer.

24 Al ye that trust in the Lord, be strong, and he shall establish your heart.

*o* Hee that feele his mercies. *r* Bee constant in your vocation, and God will confirme you with heavenly strength,

PSAL. XXXII.

*1* David punished with greivous sicknesse for his sinnes, counteth them blessed, to whom God doth not impute their transgressions. *5* And after that hee had confessed his sinnes and obtained pardon, *6* Hee exhorteth the wicked men to lue godly, *11* And the good to reioyce.

**A** Psalme of David to giue instruction. Blessed is he whose wickednesse is forggiuen, and whose sinne is covered.

Blessed is the man vnto whom the Lord imputeth not iniquity, and in whose spiritte there is no guile.

3 When I helde my tongue, my bones consumed, or when I roared all the day,

4 (For thine hand is heavy vpon me, day and night: and my moisture is turned into the drought of Summer. Selah.)

5 Then I acknowledged my sinne vnto thee, neither hidde I mine iniquity: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgaiest the punishment of my sinne. Selah.

6 Therefore shal every one that is godly, make his prayer vnto thee in a time when thou mayest be found: surely in the flood of great waters they shal not come neere him.

7 Thou art my secreet place: thou preferrest mee from trouble: thou compassedst me about with ioyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in the way that thou shalt goe, and I will guide thee with my mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose mouthes thou dost binde with bit & bridle, least they come neere thee.

10 Many sorowes shall come to the wicked: but he that trusteth in the Lord, mercie shall compass him.

11 Be glad ye righteous, and reioyce in the Lord, and bee ioyfull all ye, that are vp-right in heart.

12 David promiseth to make the rest of Gods children partakers of the benefices, which he felt, & that he will diligently look and take care to direct them in the way of saluation. *i* If men can rule brute beasts, thinke they that God will not bridle and tame their rage? *k* He sheweth, that peace and ioy of conscience in the holy Ghost is the fruite of faith.

PSAL. XXXIII.

*1* Hee exhorteth good men to praise God, for that he hath not onely created al things, & by his prou-

dence governeth the same, but also is faithful in his promises. *10* Hee vnderstandeth mans heart, and scattereth the counsell of the wicked, *16* For no man can bee preserued by any creature or mans strength: but they that put their confidence in his mercy, shal be preserued from all aduersities.

**R**eioice in the Lord. **D**e ye righteous: for it becommeth vp-right men to be thankfull.

2 Praise the Lord in harpe: sing vnto him with viol, and instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the word of the Lord is righteous, and all his works are faithful.

5 He toucheth righteoulines & iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoste of them by the breath of his mouth.

7 He gathereth the waters of the sea together as vpon an heap, and layeth by the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: he commanded, and it stood.

10 The Lord breaketh the counsell of the heathen, and bringeth to nought the devices of the people.

11 The counsell of the Lord shall stand for ener, & the thoughts of his heart throughout all ages.

12 Blessed is that nation, whose God is the Lord: euen the people, that he hath chosen for his inheritance.

13 The Lord looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth al them that dwell in the earth.

15 He fashioneth their hearts every one, and vnderstandeth all their works.

16 The King is not saved by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A hoste is a vaine helpe, and shall not deliuer any by his great strength.

18 Beholde, the eye of the Lord is vpon them that feare him, and vpon them, that trust in his mercy.

19 To deliuer their soules from death, and to preferre them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy name.

22 Let thy mercy, O Lord, be vpon vs, as we trust in thee.

*i* Hee proueth that all things are gouerned by Gods providence, and not by fortune. *k* Therefore he knoweth their wicked enterprises. *l* If kings and the mighty of the world cannot be saved by worldly means, but only by Gods providence, what haue others to trust in, that haue not like means? *m* God sheweth that toward his of his mercy, which man by no means is able to compass. *n* Thus he speaketh in the name of <sup>o</sup> whole church, which only depend on Gods prouidence.

PSAL. XXXIII.

*1* After David had escaped Achish, according as it is written in the 1. Sam 21. 11. whom in this title he calleth Abimelech, (which was a generall name to all the kings of the Philistines) he praiseth God for his deliuerance, *3* Prouoking all others by

*a* It is the duty of the godly to set forth <sup>o</sup> praises of God for his mercy & power shewed toward them.

*b* To sing on instruments was a part of the ceremoniall seruice of the Temple, which doeth no more appertaine vnto vs than the sacrifices, censings and lightes.

*c* That is, counsel or commandment in governing the world.

*d* That is, the effect & execution.

*e* How soeuer the world iudgeth of Gods workes, yet he doth all things according to iudice and mercie.

*f* By the creation of the heauens & beautifull ornament, with the gathering also of the waters he setteth forth the power of God, & all creatures might feare him.

*g* No counsell can prouaile against God, but he defeateth it, and it shall haue euill successe.

*h* He sheweth that all our felicity standeth in this, <sup>o</sup> the Lord is our God.

*i* Hee sheweth that all things are gouerned by Gods providence, and not by fortune.

*k* Therefore he knoweth their wicked enterprises.

*l* If kings and the mighty of the world cannot be saved by worldly means, but only by Gods providence, what haue others to trust in, that haue not like means?

*m* God sheweth that toward his of his mercy, which man by no means is able to compass.

*n* Thus he speaketh in the name of <sup>o</sup> whole church, which only depend on Gods prouidence.

*o* Hee sheweth, that peace and ioy of conscience in the holy Ghost is the fruite of faith.



his example to trust in God, to feare and serue  
h.m : 14 Who defendeth the godly with his An-  
gels, 15 And vterly destroyeth the wicked in  
their times.

**C**A Psalm of Dauid, when he changed his  
behaviour before Abimelech, who drove  
him away, and he departed.

**I** will alway giue thanks vnto the Lord:  
his praise shall be in my mouth continually.

**2** Thy soule shall glorie in the Lord: the  
humble shall beare it, and be glad.

**3** Praise ye the Lord with me, and let vs  
magnifie his Name together.

**4** I sought the Lord, and he heard mee:  
yea, he deliuered me out of all my feare.

**5** They shall looke vnto him, and run  
to him: and their faces shall not be ashamed,  
saying,

**6** This poore man cried, and the Lord  
heard him, and saued him out of all his trou-  
bles.

**7** The Angel of the Lord pitcheth  
round about them, that feare him, and deli-  
uereth them.

**8** Taste ye & see, how gracious the Lord  
is: blessed is the man that trusteth in him.

**9** Feare the Lord, ye his Saints: for no-  
thing wanteth to them that feare him.

**10** The Lyons doe lacke, and suffer hun-  
ger, but they which seeke the Lord, shall  
want nothing that is good.

**11** Come children, hearken vnto mee: I  
will teach you the feare of the Lord.

**12** What man is hee that desireth life,  
and longeth long dayes for to see good?

**13** Keepe thy tongue from euill, and thy  
lips, that they speake no guile.

**14** Eschewe euill, and doe good: seeke  
peace, and follow after it.

**15** The eyes of the Lord are vpon the right-  
eous, and his eares are open vnto their crye.

**16** But the face of the Lord is against  
them that doe euill, to cut off their remem-  
brance from the earth.

**17** The righteous crye, and the Lord heareth  
them, and deliuereth them out of all their  
troubles.

**18** The Lord is neere vnto them that are  
of a contrite heart, and will saue such as be  
afflicted in spirit.

**19** Great are the troubles of the righteous:  
but the Lord deliuereth him out of them all.

**20** He keepeth all his bones: not one of  
them is broken.

**21** But malice shall slay the wicked: and  
they that hate the righteous, shall perish.

**22** The Lord redeemeth the soules of  
his seruants: and none that trust in him,  
shall perish.

**1** When they seeme to be swallowed vp with af-  
flictions, then God is at hand to deliuer them. **m** And as Christ  
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pleade and to avenge his cause, & that they may  
be taken in their nets and snares, which they laid  
for him, that his innocencie may be declared, 27  
and that the innocēt, which taketh part with  
him, may reioyce and praise the Name of the  
Lord, that thus deliuered his seruant. 28 And  
so hee promiseth to speake forth the iustice of the  
Lord, and to magnifie his Name all the dayes of  
his life.

**C**A Psalm of Dauid.

**P**leade thomy cause, O Lord, with  
them that strue with mee: fight thou a-  
gainst them that fight against me.

**2** Lay hand vpon the shield and buck-  
ler, and stand vp for mine helpe.

**3** Bring out all the ipeare, and stop the  
way against them that persecute me: say vn-  
to my soule, I am thy saluation.

**4** Let them bee confounded and put to  
shame, that seeke after my soule: let them be  
turned backe and brought to confusion, that  
imagine mine hurt.

**5** Let them be as chaffe before the wind,  
and let the Angel of the Lord scatter them.

**6** Let their way be darke and slipperie:  
let the Angel of the Lord persecute them.

**7** For without cause they haue hid the  
pit and their net for me: without cause haue  
they digged a pit for my soule.

**8** Let destruction come vpon him at  
binares, and let his net that hee hath laid  
privily, take him: let him fall into the same  
destruction.

**9** Then my soule shall be ioyfull in the  
Lord: it shall reioyce in his saluation.

**10** All my bones shall say, Lord, who is  
like vnto thee, which deliuerest the poore  
from him that is too strong for him! yea, the  
poore, and him that is in miserie, from him  
that spoyleth him!

**11** Cruell wronges did rise vp: they as-  
ked of me things that I knew not.

**12** They rewarded me euill for good, to  
haue spoyled my soule.

**13** Yet I, when they were sicke, I was  
clothed with a sacke, I humbled my soule  
with fasting: and my prayer was turned  
vpon my bolome.

**14** I behaued my selfe as to my friends, or  
as to my brother: I humbled my selfe, mour-  
ning as one that bewaileth his mother.

**15** But in mine aduersitie they reioyced,  
and gathered themselves together: the ab-  
jects assembled themselves against me, and  
I knew not: they tare me and ceased not,

**16** With the falle scoffers at o bankets,  
gnashing their teeth against me.

**17** Lord, how long wilt thou behold this:  
deliuer my soule from their tumult, euen my  
desolate soule from the lions.

**18** So will I giue thee thanks in a great  
congregation: I will praye thee among  
much people.

**19** Let not them that are mine enemies,  
into despair.

**1** I prayed for them with inward affe-  
ction as I would  
haue done for my selfe: or, I declared mine affection, with bowing  
downe mine head. **m** When they saw me ready to slip, and as one  
that halted for infirmite. **n** With their railing words. **o** The  
word signifieth eskes: meaning that the proud countiers at their  
daintie feasts, scoffe, taile, and conspire his death.

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**a** Hee desireth  
God to vnder-  
take his cause a-  
gainst them that  
did persecute him  
and slander him,

**b** Albeit God  
can with his  
breath destroy  
all his enemies,  
yet the holy  
Ghost attributeth  
vnto him  
these outward  
weapons, to af-  
fure vs of his pre-  
sent power.

**c** Assure me a-  
gainst these cen-  
tious that thou  
art the author  
of my saluation.

**d** Smiteth  
with the spirit of  
giuinesse that  
their enterprises  
may be foolish,  
and they receive  
iust reward.

**e** Shewing, that  
we may not call  
God to be a re-  
uenger, but only  
for his glory, and  
when our cause  
is iust.

**f** When he pro-  
miseth to him-  
selfe peace.

**g** Which he pre-  
pared against the  
children of God.

**h** Hee attributeth  
his deliuerance  
onely to God,  
praising him  
therefore both in  
soule and body.

**i** That would  
not suffer me to  
punge my selfe.

**k** To haue taken  
from mee all  
comfort, and  
brought mee

**l** To haue taken  
from mee all  
comfort, and  
brought mee

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P S A L. XXXV.

1 So long as Saul was enemy to Dauid, all that  
had any authority vnder him to flatter their king  
(as u the course of the world) did also most cruelly  
persecute Dauid: against whom he prayeth God to



p In token of contempt and mocking.  
 Or, clefs of the earth: meaning himselfe and others in their misery.  
 q They reioyced as though they had now scene Dauid overthrowen.  
 r It is the iustice of God to giue to the oppressours affliction and torment, and to the oppressed aide and reliefe.  
 2. Thess. 1. 6.  
 s Becomes wee haue that which wee fought for seeing he is destroyed.  
 t That is, at once, were they neuer so many or mightie.  
 u This prayer shal alwayes be writted against them that persecute y faithful. x That at least fauour my right, though they be not able to helpe me. y He exhortheth the Church to praise God for the deliuerance of his seruants, and for the destruccion of his aduersaries.

uiniuily reioyce ouer mee, neither let them pynke with the eye, that hate mee without a cause.  
 20 For they speake not as friends: but they imagine deceitfull words against the gutter of the land.  
 21 And they gaped vpon mee with their mouthes, saying, Aha, aha, our eye hath scene.  
 22 Thou hast scene it, O Lord: keepe not silence: be not farr from me, O Lord.  
 23 Arise and waxe to my iudgement, euen to my cause, my God, and my Lord.  
 24 Iudge mee, O Lord my God, according to thy righte ouerlesse, and let them not reioyce ouer me.  
 25 Let them not say in their hearts, O our soule reioyce: neither let them say, Wee haue deuoured him.  
 26 Let them be confounded, and put to shame together, that reioyce at mine hurt: let them be clothed with confusion & shame, that lift vp their ielousy against me.  
 27 But let them be ioyfull and glad, that loue my righte ouerlesse: yea, let them say alway, Let the Lord bee magnified, which loueth the prosperitie of his seruant.  
 28 And my tongue shall utter thy righte ouerlesse, and thy praise euer day.

PSALM XXXVII.

a The Prophet grievously vexed by the wicked, doth complaine of their malicious wickednesse.  
 b Then he turneth to consider the wise & goodnes of God toward all creatures: c But specially toward his children, that by the faith thereof, bee may be comforted & assured of his deliuerance, and by the ordinary course of Gods worke, d who is the end destroyer of the wicked and sauerh the iust.  
 e To him that excellen. A Psalme of Dauid the seruant of the Lord.

Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before his eyes.  
 2 For he flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated.  
 3 The words of his mouth are iniquitie and deceit, hee hath left off to vnderstand and to doe good.  
 4 Hee imagineth mischief vpon his bed: hee seetheth himselfe vpon a way, that is not good, and doeth not abhorre euill.  
 5 Thy mercy, O Lord, reacheth vnto the heauen, and thy faithfullnes vnto the clouds.  
 6 Thy righte ouerlesse is like the mightie mountaines, thy iudgements are like a great deepe: thou, Lord, dost slaine man and beast.  
 7 How excellent is thy mercie, O God!

d By describing at large the nature of the reprobate, he admonisheth the godly to be ware of their vices. e Though wickednesse seemeth to our shew all the world, yet by thine heavenly providence thou governest heauen and earth. f Ebr the nou. taxes of God: for what soeuer is excellent is thus called. g The depth of thy prouidence, prouideth all things, and disposeth them, albe it the wicked seeme to ouerwhelme the world.

therefore the children of men trust vnder the shadow of thy wings.  
 8 They shal bee satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the ruer of thy pleasures.  
 9 For with thee is the well of life, and in thy light shall wee see light.  
 10 Extend thy louing kindnes vnto them that know thee, and thy righte ouerlesse vnto them that are by right in heart.  
 11 Let not the feare of paine come against me, and let not the hand of the wicked moue me.  
 12 Where they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.  
 13 Where they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.  
 14 There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.  
 15 That is, in their pride, wherein they flatter themselves.

PSALM XXXVII.

1 This Psalme concerneth exhortation and consolation of the weak, that are grieved at the prosperitie of the wicked, and the affliction of the godly.  
 2 For his prosperitie only serueth the wicked as a liue for the time, he doth assure me their felicitie to be vaine & transitorie, because they are wor in the fauour of God, but in the end they are destroyed as bu. in mes. 11 and how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked, and preserved.

A Psalme of Dauid.

Ret not thy selfe because of the wicked men, neither be enuious for the euill doers.  
 2 For they shall soone be cut downe like the gras, and shall wither as the greene herbe.  
 3 Trust thou in the Lord & do good: dwell in the land, and thou shalt be made iustly.  
 4 And delight thy selfe in the Lord, and he shall giue thee thine hearts desire.  
 5 Commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe.  
 6 And he shall bring forth thy righte ouerlesse as the light, and thy iudgement as the noone day.  
 7 Wait patiently vpon the Lord, & hope in him: fret not thy selfe for him, which prospereth in his way: nor for the man that bringeth his euill rapines to passe.  
 8 Cease from anger, and leaue off wrath: fret not thy selfe: also to do euill.  
 9 For euill doers shalbe cut off, & they that wait vpon y Lord, they shal inherit the land.  
 10 Therefore yet a litle while, and the wicked shall not appeare, and thou shalt looke after his place, and hee shall not be found.  
 11 But meeke men shall possesse the earth, and shal haue their delight in the multitude of peace.  
 12 The wicked practiseth against the

a He admonisheth vs neither to vexe our selues for the prosperitie of the wicked, neither to desire to be like them to make our estate the better.  
 b For Gods iudgement cutteth downe their state in a moment.  
 c To trust in God, and to doe according to his will, are iure tokens y his prouidence will neuer faile vs.  
 d Benot led by thine owne wisdom, but obey God, and he will finish his worke in thee.  
 e As the hope of the day light causeth vs not to be

offended with the darkenes of the night: so ought we patiently to trust y God will clear our cause, & restore vs to our right. f When God suffereth the wicked to prosper, it seemeth to the flesh that hee fauoureth their doings, Job. 21. 7. & c. g Maning, except he moderate his aff. Aions, he shall be led to doe as they doe. h He correcteth the impatience of our nature, which cannot abide till the fullnesse of Gods time be come. Mar 5. 1. The godly are assured that the power and creat. of the wicked shall not preuaile against them, but fall on their owne neckes, and therefore ought patiently to abide Gods time, and in the meane while beaile their finnes, and offer vp their teares as a sacrifice of their obedience.



k For they are daily fed as with Manna from heauen, and haue sufficient, when the wicked haue neuer enough, but euer hunger. l God knoweth what dangers hang ouer his, and by what meanes to deliuer them. m For God will giue them contented minds, and that which shalbe necessary. n They shal vanish away suddenly: for they are fed for the day of slaughter. o God so furnisheth him with his blessing, that he is able to helpe others. p God prospereth the faithfull, because they walke in his wayes with an vpright conscience. q When God doeth exercise his faith with diuers tentions. r Though the iust man die, yet Gods blessings are extended to his posteritie. s Though God suffer some iust man to lacke temporall benefits, yet he recompenseth him with spirituall treasures. t They shal continually be preserved vnder Gods wings, and hence at least inward rest. u These three paynes are required of the faithfull, that their talke be godly, that Gods Law be in their heart, and that their life be vpright. u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloud, which vanissheth away in a moment.

tust, and gnasheth his teeth against him.

12 But the Lord shall laugh him to scorn: for he seeth that his day is coming.

14 The wicked haue drawen their sword, and haue bent their bow, to cast downe the poore and needy, and to slay such as be of vpright conuerfation.

15 But their sword shall enter into their owne heart, and their bowes shalbe broken.

16 A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shall be broken: but y Lord vpholdeth the iust men.

18 The Lord knoweth the dayes of vpright men, and their inheritance shal be perpetuall.

19 They shall not be confounded in the perilous time, and in the dayes of famine they shall haue enough.

20 But the wicked shall perish, and the enemies of the Lord shal be consumed as the fat of Lambes: euen with the smoke shall they consume away.

21 The wicked boroweth and payeth not againe: but the righteous is mercifull, and giueth.

22 For such as be blessed of God, shall inherit the land, & they that be cursed of him, shall be cut off.

23 The paths of man are directed by the Lord: for he toucheth his way.

24 Though he fall, he shall not be cast off: for the Lord putteth vnder his hand.

25 I haue bene young, and am old: yet I sawe neuer the righteous forsaken, nor his seed begging bread.

26 But hee is euer mercifull and lendeth, and his seed enioyeth the blessing.

27 Flee from euil and do good, and dwell for euil.

28 For the Lord loueth indgement, and forsaketh not his iusts: they shall be preferred for euermore: but the seed of the wicked shall be cut off.

29 The righteous men shall inherit the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisdom, and his tongue will talke of indgement.

31 For the law of his God is in his heart, and his steps shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hands, nor condemne him, when he is iudged.

34 Wait thou on the Lord, and keepe his way, and he shall exalt thee, that thou shalt inherit the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, and spreading himselfe like a greene bay tree.

36 Yet he passed away, and as loc, he was gone, and I sought him, but he coulde not be found.

u For though it be sometime so expedient both for Gods glory and their saluation, yet he will approue their cause, and reuenge their wrong. x So that the prosperitie of the wicked is but as a cloud, which vanissheth away in a moment.

37 Marke the vpright man, and behold the iust: for the end of that man is peace.

38 But the transgressours shalbe destroyed together, and the end of the wicked shalbe cut off.

39 But the saluation of the righteous men shall be of the Lord: hee shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: hee shall deliuer them from the wicked, and shall saue them, because they trust in him.

vaine, but in the ende hath good successe, though for a time God prouoe them by sundry tentations.

PSALM. XXXIII.

1 David being sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his finnes, and therfore prayeth God to turne away his wrath. 5 He uttereth the greatness of his griefe by many words and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euil increased of his enemies. 22 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

1 Psalm of Dauid for remembrance. O Lord, rebuke mee not in thine anger, neither chastise me in thy wrath.

2 For thine arrowes haue light vpon me, and thine hand lieth vpon me.

3 There is nothing sound in my flesh, because of thine anger: neither is there reit in my bones, because of my sinne.

4 For mine iniquities are gone ouer mine head, and as a weightie burden, they are too heauy for me.

5 My wounds are putrified, and corrupt because of my foolishnesse.

6 I am bowed, and crooked very sore: I goe mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am weakened and sore broken: I roare for the very griefe of mine heart.

9 Lord, I pouer mine whole desire before thee, and my sighing is not hid from thee.

10 Mine heart & pancre: my strength faileth me, and the light of mine eyes, such as they are not mine owne.

11 My louers and my friends stand aside from my plague, and my kinsemen stand afarre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euil, talke wicked things, and imagine deceit continually.

13 But I as a deafe man heard not, and am as a dumbe man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reuocers.

15 For on thee, O Lord, do I wait: thou wilt heare me, my Lord, my God.

16 For I said, Heare me, least they reioyce to me, and therefore patiently wait for the helpe of God.

17 He exhorteeth the faithfull to marke diligently both of Gods mercies, and also of his iudgements.

18 He sheweth that the patient hope of the godly is neuer in despair, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliurance. & Ebr. runneth about, or, is seduced to, & froe meaning, that he was destitute of all helpe and counsell.

19 My sight faileth me for very sorow. i Partly for leare, and partly for pride they denied all due tie and friendship. k For I can haue no audience before men, and therefore patiently wait for the helpe of God.







k As touching the iudgement of the flesh, I was vterly destitute of all counsell: yet faith inwardly moued mine heart to pray.  
l He desireth that Gods mercie may contend for him against the rage of his enemies.  
m Let the same shame and confusion light vpon them, which they intended to haue brought vpon me.  
n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

then the haire of mine head: therefore mine heart hath failed me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them bee confounded and put to shame together, that seeke my soule to destroy it: let them bee diuinen backward and put to rebuke that desire mine hurt.

15 Let them be <sup>m</sup> destroyed for a reward of their shame, which say vnto mee, Aha, aha.

16 Let all them that seeke thee, reioyce, & bee glad in thee: and let them that loue thy saluation, say alway, <sup>n</sup> The Lord be praised.

17 Therefore I be poore & needie, the Lord thinketh on mee: thou art mine helper and my deliuerer: my God, make no taryng.

PSAL. XLI.

1 David being grievously afflicted, bleaseth them, that pitie his case, 9 And complaineth of the treason of his owne friends and familiars, as came to passe in Iudas, Iohn 13, 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph against him, 13 Gueeth most hearse thanks to God.

To him that excelleth. A Psalme of Dauid.

Blessed is hee that iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord wil keepe him, and preferue him altime: he shall be blessed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord wil strengthen him vpon the bed of sorow: thou hast turned all his bed in his sicknesse.

4 Therefore I said, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.

5 Mine enemies <sup>d</sup> speake euill of me, saying, What shall he die, and his name perish?

6 And if he come to see mee, he speaketh euill, but his heart heareth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate mee, whisper together against mee: euen against mee doe they imagine mine hurt.

8 If a mischief is light vpon him, and he that seeth, shall no more rite.

9 Yea, my familiar friend, whome I trusted, which did eate of my bread, <sup>s</sup> hath lifted by the heele against me.

10 Therefore, O Lord, haue mercy vpon me, and raise me vp: so I shall reward them.

11 By this I know that thou fauourst me, because mine enemy doeth not triumph against me.

12 And as for mee, thou vpheldest mee in mine integritie, and dost set mee before

thy face for euer.

13 Blessed bee the Lord God of Israel world without end. <sup>k</sup> So be it, euen so be it.

k By this repetition hee sheweth vp the faithfull to P S A L. XLII.

1 The Prophet grievously complaineth, that being led by his persecours, he could not be present in the congregation of Gods people, protesting that although he was separate in body from them, yet his heart was thitherward afflicted. 7 And last of all sheweth that he was not so fure overcome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

As the hart bayeth for the euers of water, so <sup>b</sup> panteth my soule after thee, O God.

2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?

3 My teares haue bene my meate day and night, while they daily say vnto mee, Where is thy God?

4 When I <sup>d</sup> remembered these things, I powred out my very heart, because I had gone with the multitude, and ledde them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.

5 Why art thou cast downe my soule, and inquiet within mee? waite on God: for I will yet giue him thanks for the helpe of his presence.

6 My God, my soule is cast downe within mee, because I remember thee from the land of Iordan, and Hermonim, and from the Mount Paran.

7 One <sup>s</sup> deepe calleth another deepe by the noyie of thy water spoutes: all thy wautes and thy floods are gone ouer me.

8 The Lord <sup>h</sup> will graunt his louing kinde in the day, and in the night shall I sing of him, euen a prayer vnto the God of my life.

9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goe I mourning, when the enemy oppresseth mee?

10 My bones are cut asunder, while mine enemies reproch me, saying Dayly vnto me, Where is thy God?

11 Why art thou cast downe, my soule? and why art thou disquieted within mee? waite on God: for I will yet giue him thanks: hee is my present helpe, and my God.

vpon me, that I felt my selfe as overwhelmed: whereby he sheweth there is no end of our miserie, till God bee pacified, and send remedie. h He assurcth himselfe of Gods helpe in time to come. i That is, I am most grievously tormented. k This repetition doeth declare that Dauid did not overcome at once: to teach vs to bee constant, forasmuch as God will certainly deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him that he might joyfully praise God in his holy congregatyon.

Ge 3 Judge

i Shewing me euident signes of thy iudicially prouidence, praise God.

a As a treasure to be kept of them, which were of the number of the Leuites.

b By these similitudes of thirst and panting, he sheweth his seruent desire to serue God in his Temple.

c As other take pleasure in eating and drinking, so he was altogether giuen to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrarie estate, I die for sorrow.

e Though he sustained grievous assaults of the flesh to cast him in to del-paire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke

a Not condemning him as accursed whom God doth visite, knowing that there are diuers causes why God layeth his hand vpon vs: yea, and afterward he restoreth vs.  
b When for sorrow and griefe of minde he casteth himselfe vpon his bed.  
c Thou hast restored him in his sicke bed and set him comfort.  
d That is, curse me, and cannot haue their euill hate quenched, but with my shamefull death.  
e For pretending to comfort me, he conspireth my death in his heart, and braggeth thereof.  
f The enemies thought by his sharpe punishments that God was become his mortall enemy, 1 Petr. The man of my peace.  
g As Dauid felt this falshood, and as it was chiefly accomplished in Christ, Iohn 13, 18, so shall his members continually proue the same.  
h Meaning, either in prosperitie of life, or in the true feare of God against all tentations.



a He desireth God to vnder- take his cause against the enemies, but chiefly that he would restore him to the Tabernacle. b That is, the cruell companie of mine enemies. c To wit, thy fauour, which appeareth by the performance of thy promises. d Hee promisseth to offer a solemne sacrifice of thanksgiving in token of his great deliuerance. e Whereby he admonisheth the faithful not to relent, but constantly to wait on the Lord, though their troubles be long and great.

**I** Adore thee, O God, and defend my cause against the innumerable people: deliuer me from the deceitfull and wicked man.  
 2 For thou art the God of my strength: why hast thou put mee away? why goe I to mourning, when the enemy oppresseth mee?  
 3 Send thy light and thy truth: let them leade me: let them bring me vnto thine holy Mountaine and to thy Tabernacle.  
 4 Then will I goe vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe wil I giue thanks vnto thee, O God, my God.  
 5 Why art thou cast downe, my soule: and why art thou disquieted with mee? waite on God: for he will yet giue thee thanks, he is my present helpe, and my God.

PSAL. XLIIII.

1 The faithful remember the great mercy of God towards his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grieuous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

**W**ee haue heard with our eares, O God: our fathers haue tolde vs the workes, that thou hast done in their dayes, in the old time:  
 2 How thou hast driuen out the heathen with thine hand, and planted them: how thou hast destroyed the people, and caused them to grow.  
 3 For they inherited not the land by their owne iudgement, neither did they owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou diddest fauour them.  
 4 Thou art my King, O God: send help vnto Iakob.  
 5 Though thee haue wee thrust backe our aduersaries: by thy name haue we troden downe them that rose vp against vs.  
 6 For I doe not trust in my bow, neither can my sword saue me.  
 7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.  
 8 Therefore will wee prayse God continually, and will confesse thy name for euer. Selah.  
 9 But now thou art farre off, and puttest vs to confusion, and goest not forth with our armes.  
 10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs,

spyle // for themselves.  
 11 Thou giueth vs as sheepe to bee eaten, and doest scatter vs among the nations.  
 12 Thou sellest thy people without gain, and doest not increace their price.  
 13 Thou makest vs a reproch to our neighbours, a test and a laughing stocke to them that are round about vs.  
 14 Thou makest vs a proverbe among the nations, and a nodding of the head among the people.  
 15 My confusion is daily before me, and the shame of my face hath covered me.  
 16 For the voyce of the slanderer and rebuker, for the enemy and auenger.  
 17 All this is come vpon vs, yet doe wee not forget thee, neither deale we falsely concerning thy covenant.  
 18 Our heart is not turned backe: neither our eyes gone out of thy pathes.  
 19 Albeit thou hast smitten vs downe into the place of dragons, and covered vs with the shadow of death.  
 20 If wee haue forgotten the name of our God, and holden by our handes a strange God,  
 21 Shall not God search this out? for he knoweth the secrets of the heart.  
 22 Surely for thy sake are we slaine continually, and are counted as sheepe for the slaughter.  
 23 Why sleepest thou, O Lord? awake, be not asleepe for euer.  
 24 Therefore hidest thou thy face: and forgettest our misery and our affliction?  
 25 For our soule is beaten downe vnto the dust: our bellie cleaueth vnto the ground.  
 26 Rise vp for our succour, and redeeme vs for thy mercies sake.

*meaning the bottomlesse seas of tentations. Here mee see the power of faith which can be overcome by no perils. p They shew that they honoured God aright, because they trusted in him alone. q They take God to witnesse, that they were vpright to him ward. r The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause, Mat. 5. 10 1. Pet. 4. 14. s There is no hope of recourtie, except thou put to thine hand, and raise vs vp. t Which is the onely and sufficient ranfome to deliuer both bodie and soule from all kind of slaerie and miserie.*

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches, and power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that shee can renounce her people, and the loue of her country, and giue her selfe wholly to her husband. Vnder the which figure the wonderfull maiestie and increase of the kyngdome of Christ, and the Church his spouse now taken of the Gouernours, is described.

To him that excelleth on a Shophannim a long of loue to giue instruction, committed to the sonnes of Korah.

My heart will utter forth a good matter: I will increase in my workes of the King: my tongue is as y pen of a swift writer.  
 2 Thou art fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

Or, at their pleasure. Rom. 8. 36. k Knowing God to be author of this calamitie, they murmure not but seker remedie at his hands, who wounded them, l As flanes which are sold for a low price, neither looketh thou for him that offereth moft, but takest the first chapman. m I dare not lift vp mine head for thine. n Meaning, the proud and cruell tyrant. o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes. p Or, whatles?

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction. b That is, the Canaanites. c To wit, our fathers. d Of Canaan. e That is, our fathers. f Gods free mercie and loue is the onely fountaine and beginning of the Church, Deut. 4. 37. g Because thou art our King, therefore deliuer thy people from their miserie. h Because they and their forefathers made both one Church, y they apply that to themselves, which before they did attribute to their fathers. i As they called before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

a This was a certain time or an instrument b Of y peis loue that ought to bee betwene the husband & the wife. c Salomons beautie and eloquence to win fauour with his people, and his power to overcome his enemies, is here described.



d Healludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in truth, meeknesse and iustice, not in worldly pompe and vanitie.

e Under this figure of this kingdom of iustice is set forth the everlasting kingdom of Christ.

f Hath established thy kingdom as the figure of Christ, which is the peace and ioy of the Church.

g In the which palace the people made the ioyfull to see them giue thanks & reioyce for thee.

h Though hee had many kings daughters, among his wiues, yet hee loued Pharaohs daughter best.

i Under y figure of Pharaohs daughter, he sheweth that the Church must cast off all carnal affections to obey Christ onely.

k He signifieth that diuerse of them that be rich shall be benefactors to the Church, albeit they giue not perfect obedience to the Gospel. *Or, Zer.* 1 There is nothing fained nor hypocriticall, but he is glorious both within and without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth the great compasse of Christs kingdom, which shall be sufficient to enrich all his members.

o This must onely be referred to Christ, and not to Salomon.

3 Sted thy sword vpon thy thigh, O most mightie, to wile, thy worship and thy glory, 4 And prosper with thy glory: ride vpon the word of truth and of meeknesse and of righteousness: to thy right hand shall reach thee terrible things.

5 Thine arrows are as sharpe to pierce the heart of the kings enemies: therefore the people shall fall vnder thee.

6 Thy scepter, O God, is for euer and euer: the scepter of thy kingdom is a scepter of righteousness.

7 Thou iouest righteousness, and hatest wickednes, because God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellows.

8 All thy garments smell of myrrhe and aloes, and Cassia, when thou comest out of the pryce palaces, where they haue made thee glad.

9 Kings daughters were among thine honourable wiues: vpon thy right hand did stand the Queene in a vesture of golde of Ophir.

10 Hearken, O daughter, and consider, and incline thine eare: forget also thine own people and thy fathers house.

11 So shall the king haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the daughter of Tyrus with the rich of the people shall do homage before thy face with presents.

13 The kings daughter is all glorious within: her clothing is of broidered gold.

14 Shee shall be brought vnto the king in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With ioy and gladnesse shall they be brought, and shall enter into the kings palace.

16 In stead of thy fathers shall thy children bee: thou shalt make them princes through all the earth.

17 I will make thy Name to be remembered through all generations: therefore shall y people giue thanks vnto thee world without end.

PSAL. XLVI.

1 A song of triumph or thanksgiving for the deliuerance of Ierusalem, after Sennacherib with his army was driven away, or some other like sudden & marvellous deliuerance by the mightie hand of God. 2 Whereby the Prophet commending this great benefit, doeth exhort the faithfull to giue themselves wholly into the hand of God, doubting nothing lest that vnder his protection they shall be safe against all the assaults of their enemies, because this is his delight to assuage the rage of the wicked when they are most busie against the iust.

To him that excelleth vpon Alamoth A long committed to the iannes of Korah.

God is our hope and strength, and heepe in troubles, ready to be found.

2 Therefore will not we feare, though the earth be moued, and though the mountains fall into the mids of the sea.

3 Though the waters thereof rage & be troubled, and the mountains shake at the surges of the same, Selah:

4 Yet there is a King, whose streames shall make glad the cite of God: euen the Sanctuary of the Tabernacles of the most High.

5 God is in the mids of it: therefore shall it not be moued: God shall helpe it very early.

6 When the nations raged, and the kingdoms were moued, God is thumpled, and the earth melted.

7 The Lord of hostes is with vs: the God of Iacob is our refuge, Selah.

8 Come, and beholde the workes of the Lord, what desolations he hath made in the earth.

9 Hee maketh warres to cease vnto the ends of the world: he breaketh the bow and cutteth the speare, and burneth the chariots with fire.

10 We are still and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge, Selah.

f Always when neede requireth. *† Ebr. gaue his voyce.* g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies, & deliuered his people. i He warneth them that persecute the Church, to cease their cruelty: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 The prophet exhorteth all people to the worship of the true and euerming God, commending the mercie of God toward the posterity of Iacob: 2 And after propheseth of the kingdom of Christ in the time of the Gospel.

To him that excelleth. A Psalm committed to the iannes of Korah.

A people clap your hands, sing loude vnto God with a ioyfull voyce.

2 For the Lord is high, & terrible: a great king ouer all the earth.

3 He hath subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen our inheritance for vs: euen the glory of Iacob whom hee loued, Selah.

5 God is gone by with triumph, euen the Lord with the sound of the trumpet.

6 Sing praises to God, sing praises: sing praises vnto our king, sing praises.

7 For God is the king of all y earth: sing prayles euery one that hath understanding.

gladnesse obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance. d He doeth all vnto the trumpets that were blown at solemne feasts: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requireth that vnderstanding be ioyned with singing, lest the Name of God be prophand with vaine crying.

a Which was either a musical instrument or a solemne tune, vnto the which this Psalme was sung.

b *Or, protection.* In all maner of troubles God sheweth his speedy mercie and power in defending his.

c That is, we will not be ouercome with feare.

d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

e The riuier of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

f Here is figured Christ, vnto who all his should giue willing obedience, and who would shew himselfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the law and Prophets scholemasters to the Gentiles, y they should with



f He prayeth Gods bigness, for y he loynerth the great Princes of y world (who he calleth theilds) to the fellowship of his Church.

8 God reigneth ouer the heathen: God sitteth vpon his holy thione.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the theilds of the world belong to God: hec is greatly to be exalted.

P S A L. XLVIII.

A notable deliuerance of Ierusalem from the hand of many Kings is mentioned, for the which thanks are giuen to God, & the state of that city is praised, that hath God so presently at all times ready to defend them. This Psalme seemeth to be made in the time of Abaz, Ioshaphat, Aza or Ezechias: for in their times chiefly was the city by forren Princes assaulted.

A long or Psalm committed to the sonnes of Kozab.

Great is the Lord, and greatly to be praised in the Citie of our God, euen vpon his holy mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the top of the whole earth, and the city of the great King.

3 In the palaces thereof God is knowne for a refuge.

4 For loe, the kings were gathered and went together.

5 When they saw it, they marueiled: they were alotted, and suddenly driuen backe.

6 Feare came vnto them, and sorrow, as vpon a woman in trauell.

7 As with an East wind thou breakest the shipps of Carthily, so werest they destroyed.

8 As we haue heard, so haue we seene in the city of the Lord of hostes, in the citie of our God: God will stablish it for euer. Selah.

9 Waite for thy louing kindnesse, O God, in the mids of thy Temple.

10 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

11 Let mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.

12 Compass about Zion, and go round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posterity.

14 For this God is our God for euer and ener: he shall be our guide vnto the death.

a Some put this difference betweene a song & Psalmes, saying, that it is called a song, when there is no instrument, but the voice: & the Psalmes, the contrary. The song of y Psalme is when the instruments begin, and the voice followeth: y Psalme of the song, the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly praised in his Church.

c Because the word of saluation came thence to all them that should beleue.

d Except God were the defence thereof, neither situation, nor munition could preuaile.

e They conspired and went against Gods people.

f The enemies were afrade at the sight of the citie, g That is, Glicia, or the sea called Mediteranum. h To wit, of our fathers, so haue we proued: or, God hath performed his promise. i In all places where thy Name shall be heard of, men shall praise thee, when they heare of thy maruiculous workes. k Let Ierusalem & the cities of Iudea reioyce for thy iust iudgements against thine enemies. l For in this outward defence and strength, Gods blessings did also appeare: but the chief is to be referred to Gods fauour and secret actence, who neuer leaueh his.

P S A L. XLIX.

The holy Ghost calleth all men to the consideration of mans life, y Shewing th m not to be moued thur are most wealthy, & they fore not to be feared: But contrariwise he l shew vnto our minds to consider how all things are ruled by Gods prouidence: 14 In uo a he iudgeth these worldly misers to everlasting tormens, 15 So doeth he preferue his, and will reward them in the day of the resurrection, 2. The. 1. 6.

To him that exelleth. A Psalm committed to the sonnes of Kozab.

Care: this, all ye people: giue care, all ye that dwell in the world,

2 As well low as he, both rich and poore.

3 My mouth shall speake of wisdom, and the meditation of my heart is of knowledge.

4 I will incline mine eare to a parable, and vter my graue matter vpon the harpe.

5 Wherefore should I feare in the cull dayes, when iniquitie shall compass me about as a mine heeles?

6 They trust in their goods, and boast themselves in the multitude of their riches.

7 Yet a man can by no meanes redeme his brother: hec cannot giue his ransom to God,

8 (So a precious is the redemption of their soules, and the continuance for euer)

9 That he may liue till for euer, and not see the graue.

10 For hee seeth that wise men die, and also that the ignorant and foolish perish, and leaue their riches for others.

11 Yet they imagine their houses, and their habitations shall continue for euer, euen from generation to generation, & call their lands by their names.

12 But man that not continue in honour: he is like the beastes that die.

13 This their way vttereth their foolishnesse: yet their porticite delight in their talkes. Selah.

14 Like sheepe they lise in graue: death deuoureth them, and the righteous shall haue domination ouer them in the morning: for their beautes shall consume, when they shall go from their house to graue.

15 But God shall deliuer my soule from the power of the graue: for he will receiue me. Selah.

16 Be not thou afraid when one is made rich, and when the glory of his house is increased.

17 For he shall take nothing away when he dieth, neither shall his pompe descend after him.

18 For while he liued, he reioyced himselfe: and men will prayse thee, when thou makest much of thy selfe.

19 For he shall enter into the generation of his fathers, and they shall not liue for euer.

20 Man is in honor, and vnderstandeth not: he is like to beastes that perish.

h Astouching the death of the bodie, i They speake and do the same thing that their fathers did, k As they are gathered into the fold, so shall they be brought to the graue. l Because they haue no part of life euerslasting. m Christs coming is as the morning, when the elect shall reigne with Christ their head ouer the wicked. n Or, because he hath reeiuued m. Job. 27. 19. 1. tim. 6. 7. 2 Ek. be blest be his soule. o The flatterers praise them that liue in delights and pleasures. p Or, his soule. q And not passe the terme appointed for life. p Both they and their fathers shall liue here but a while, and at length die for euer. q He condemneth mans ingratitude, who having received excellent gifts of God, abuseth them like a beaust to his owne condemnation.

P S A L. L.

Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped

a He will increas how God gouerneth the world by his prouidence, which cannot be perceived by the iudgement of the flesh. b Though wickednesse reigne & enmities rage, seeing God will execute his iudgements against the wicked in time convenient. c To trust in riches is mere madness, seeing they can neither st for us, nor profit vs. d This is so rare or found to e found, as prophetic was precious in the daies of Eli, 1. Sam. 3. 1. e Meaning, it is impossible to liue for euers: that life and death are only in Gods hands. f In that that death maketh no difference betweene the persons. g That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but still dreame an immortalitie in earth. h Or, labour that their name may be famous in earth.

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Because the Church is alway full of hypocrites, 8 Which do imagine that God will be worshipped with



with outward ceremonies only, without the heart: and especially the Lewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doeth reprove this grosse error, and pronounceth the Name of God to be blasphemed, whoe holines is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principall parts, invocation and thanksgiving.

**¶ A Psalm of Asaph.**

**T**he God of gods, euen the Lord hath spoken and called the earth from the rising up of the Sunne vnto the going downe thereof.

2 Out of Zion, which is the perfection of beaunte, hath God shined.

3 Our God shall come and shall not keepe silence: a fire shall deuoure before him, and a mightie tempest shall be moued round about him.

4 We that call the heauen about, and the earth, to iudge his people.

5 Gather my <sup>c</sup> Saints together vnto me, those that make a covenant with mee with thy sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe. Selah.

7 Hear, O my people, & I will speake: heare, O Israel, and I will testify vnto thee: for I am God, euen thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene continually before me.

9 I will take no bullocke out of thine house, nor goates out of thy holds.

10 For all the beastes of the forest are mine, and the beastes on a thousand mountaines.

11 I know all the fowles on the mountaines: and the wild beastes of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine, and all that therein is.

13 Will I eate the flesh of buls? or drinke the blood of goates?

14 Offer vnto God prayle, and pay thy vovnes vnto the most high.

15 And call vpon me in the day of trouble: so wil I deliuer thee, and thou shalt glorifie me.

16 But vnto wicked said God, What hast thou to do to declare mine ordinances, that thou shouldest take my covenant in thy mouth,

17 Seeing thou hast <sup>e</sup> to be reformed, and hast call my wordes behind thee?

18 For when thou seest a theefe thou runnest with him, and thou art partaker with the adulterers.

19 Thou giuest thy mouth to euill, & with thy tongue thou forgett deceit.

20 Thou <sup>f</sup> sittest, & speakest against thy brother, and slanderest thy mothers sonne.

21 These things hast thou done, & I held my tongue: therefore thou thoughtest that I was like thee: but I will reprove thee, and let them in order before thee.

22 Consider this, yee that forgett God, lest I teare you in pieces, and there be none that can deliuer you.

23 He that offereth praise, shall glorifie me: and to him that disposeth his way aright, will I shew the saluation of God.

thou wilt not, <sup>r</sup> Vnder the which is contain'd faith and invocation, <sup>s</sup> As God hath appointed, <sup>c</sup> That is, declare my selfe to be his Saviour.

**PSAL. LI.**

1 When David was rebuked by the Prophet Nathan for his grea offences, he did not only acknowledge the same to God with protestation of his natural corruption and iniquity, but also left memoriall thereof to his posteritie. 7 Therefore first he desired God to forgive his sinnes, 10 And to renew in him his holy spirit, 13 With promise that he will not be unmercifull of those great graces. 18 Finally fearing lest God would punish the whole Church for his fault, hee requesteth that he would rather increase his graces toward the same.

**T**o him that excelleth. A Psalm of David, when the Prophet Nathan came vnto him, after hee had gone in to Bathsheba.

**H**Aue mercy vpon me, O God, according to thy louing kindnes: according to the multitude of thy compassions put away mine iniquities.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sinne.

3 For I know mine iniquities, and my sinne is euer before me.

4 Against thee against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudget.

5 Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.

6 Behold, thou <sup>f</sup> lovest truth in the inward affections: therefore hast thou taught me wisdom in the secret of mine heart.

7 Purge me with hyssope, and I shall be cleane: wash mee, and I shall be whiter then snow.

8 Make me to heare s ioy and gladnesse, that the bones, which thou hast broken may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 Create in me a cleane heart, O God,

against sinners, they must needs confesse thee to be iust, an themselves sinners. <sup>f</sup> He confesth that God, who loath pureness of heart, may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heavenly wisdom, Le. 14. 6. <sup>g</sup> He meaneth Gods comfortable mercies toward repentant sinners. <sup>h</sup> By the bones he vnderstandeth the strength of soule and body, which by care and mourning are consumed. <sup>i</sup> He confesth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.

p He noteth the cruelty of hypocrites, which spare not in their talke or iudgement, their owne mothers sonne. <sup>q</sup> I will write all thy wicked deeds in a roil, & make thee to reade and acknowledge them whether thou wilt or no.

a Who was either the author, or a chiefe singer, to whom it was committed.

b To please against his dissembling people, before heauen and earth.

c Because God had chosen it to haue his Name there called vpon, and also his image shined there in the doctrine of the Law.

d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempest, so wil he appeare terrible to take account for the keeping thereof.

e As witness against the hypocrites.

f God in respect of his elect, calleth the whole body holy, saints, and his people.

g Which should know that sacrifices are scales of the couenant betwene God and his people, and not for religion therein.

h For I passe not for sacrifices, except the true vie be there which is to confirme your faith in my promises.

i Though hee did delight in sacrifice, yet had he no need of mans help thereunto. <sup>k</sup> Though mans life for the infirmity thereof hath neede of soode, yet God whose life quickeneth all the world, hath no neede of such means. <sup>l</sup> Shew thy selfe mercifull of Gods benefits by thanksgiving. <sup>m</sup> Why doest thou saie to be of my people, and talkest of my covenant, seeing thou art but an hypocrite? <sup>n</sup> And to liue according to my word. <sup>o</sup> He sheweth what are the fruits of them that contemne Gods word.

a To reprove him because he had committed to horrible sinnes, and lieth in the same without repentance more then a whole yeere.

b As his sinnes were manifold and great, so he requesteth that God would giue him the feeling of his excellent and abundant mercies.

c My sinnes sticke so fast in me, that I haue need of some singular kind of washing.

d My conscience accuseth me, so that I can haue no rest, till I be reconciled.

e When thou giuest sentence



**k** Which may assure me that I am drawn out of the slavery of sinne. **l** He promisseth to endeavour that others by his example may turne to God. **m** From the murder of vriah, and the others that were slaine with him. **n** By giuing me occasion to praise thee, when thou shalt forgieue my finnes. **o** Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercy. **p** He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. **q** That is, just and lawfull, applied to their right end, which is the exercise of faith & repentance.

and renew a right spirit within me. **11** Cast me not away from thy presence, and take not thy holy Spirit from me. **12** Reioyce to me the toy of thy saluation, and stablish me with thy free Spirit. **13** Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee. **14** Deliuer mee from blood, O God, which art the God of my saluation, and my tongue shall sing joyfully of thy righteousness. **15** Open thou my lips, O Lord, and my mouth shall shew forth thy praise. **16** For thou desirest no sacrifice, though I would giue it: thou delightest not in burnt offering. **17** The sacrifices of God are a contrite spirit: a broken and contrite heart, O God, thou wilt not despise. **18** Be honourable vnto Zion for thy good pleasure: build the wals of Ierusalem. **19** Then shalt thou accept the sacrifices of a righteousness, even the burnt offering & oblation: then shall they offer calves vpon thine altar.

PSAL. LII.

**1** David describeth the arrogant tyranny of his adversary Doeg, who by false summes caused Ahimelech with the rest of the Priests to be slaine. **2** David propheseth his destruction, **3** And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his adversaries. **4** And finally he rendreth thanks to God for his deliuerance. In this Psalm is iueily set forth the kingdome of Antichrist. **5** To him that excelleth. A Psalm of David to giue instruction. When Doeg the Edomite came and shewed Saul, and sayd to him, David is come to the house of Ahimelech.

**W**hy boastest thou thy selfe in thy wickednesse, O man of power: the louing kindnesse of God endureth dayly. **2** Thy tongue imagineth mischief, and is like a sharpe razor that cutteth deceitfully. **3** Thou dost loue euill more then good, and lies, more then to speake the truth. **4** Selah. **5** Thou louest all wordes that may destroy, O deceitfull tongue! **6** So shall God destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, and roote thee out of the land of the liuing. **7** Selah. **8** The righteous also shall see it, and feare, and shall laugh at him, saying, **9** Beholde the man that took not God for his strength, but trusted vnto the multitude of his riches, & put his strength in his malice.

**a** O Doeg, which hath credit with the tyrant Saul, and hath power to murder the Saints of God. **b** Thy malice moueth thee by crafty flatteries and lies to accuse and destroy the innocents. **c** Though God forbore for a time, yet at length hee will recompense thy falsehoode. **d** Albeit thou seeme to be neuer so sure seled, e For the eyes of the reprobate are shut vp at Gods iudgements. **f** With ioyfull reuerence, seeing that he taketh their part against the wicked. **g** In his substance.

**8** But I shall be like a greene oliue tree in the house of God: for I trusted in the mercy of God for euer and euer. **9** I will alway praise thee, for that thou hast done this, & I will hope in thy name, because it is good before thy Saints. **g** He reioyceeth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse. **h** Executed his vengeance. **i** Or, waite vpon thy grace and promise.

PSAL. LIII.

**1** He describeth the crooked nature, **2** The cruelty, **3** And punishment of the wicked, when they looke not for it, **4** And desireth the deliuerance of the godly, that they may reioyce together. **5** To him that excelleth on Mahalath. A Psalm of Dauid to giue instruction. **6** The foole hath layd in his heart, there is no God, they haue corrupted and done abominable wickednesse: there is none that doeth good. **7** God looked downe from heauen vpon the children of men, to seee if there were any that would vnderstand and seeke God. **8** Every one is gone backe: they are altogether corrupt: there is none that doeth good, nor one. **9** Do not the workers of iniquity know that they eat by my people as they eat bread; they call not vpon God. **10** There they were afraid for feare, where no feare was: for God hath scattered the bones of him that beliegeth thee: thou hast put them to confusion, because God hath cast them off. **11** Why giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad. **12** Why giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iacob shall reioyce, and Israel shall be glad. **13** He defend and preserue Gods people, doe most cruelly deuoure them. **14** When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. **15** See the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIIII.

**1** David brought into great danger by the reason of the Ziphims, **2** Callesth vpon the Name of God to destroy his enemies, **3** Promising sacrifice and free offerings for so great deliuerance. **4** To him that excelleth on Meginoth. A Psalm of David to giue instruction. When the Ziphims came and sayd vnto Saul, Is not David hid among vs? **5** Selah. **6** O God, by thy name, and by thy power iudge me. **7** O God, heare my prayer: hearken vnto the wordes of my mouth. **8** For strangers are risen vp against me, and tyrants seeke my soule: they haue not set God before them. **9** Selah. **10** Behold, God is my helper: the Lord is with **4** them that uphold my soule. **11** He shall reward euill vnto mine enemies: Cutt them off in thy truth. **12** Then I will sacrifice freely vnto thee: I will praise thy name, O Lord, because it is good.

**1. Sam. 23. 19.** **a** He declareth that when all meanes do faile, God will deliuer, euen as it were by miracle, them that call vpon him with an vpright conscience. **b** To wit, the Ziphims. **c** Saul and his armie which were like cruell beasts, and could

not be satisfied, but by his death. **d** Be they neuer so few, as he was with Ionathan. **e** According to thy faithfull promise for my deliuerance. **f** For hypocrites serue God for feare, or vpon conditions,



g We may lawfully reioyce for Gods iudgments against the wicked, if our affections be pure.

7 For hee hath deliuered mee out of all trouble, and mine eye hath seene my desire vpon mine enemies.

PSAL. LV.

1 David being in great beauesse and distresse complaineth of the crueltie of Saul, 13 And of the falshood of his familiar acquaintance, 17 Uttering most ardent affections to moue the Lord to pittie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

¶ To him that excelleth on Argimoth. A Psalm of David to giue instruction.

1 **F**are my prayer, O God, and hide not thy selfe from my supplication.

2 **H**earken vnto me, and answer me: I mourne in my prayer, and make a noyse,

3 For the voyce of the enemye, and for the beration of the wickes, because they haue brought iniquitie vpon mee, and furiously hate me.

4 **M**yne heart trembleth within me, and the terrors of death are fallen vpon me.

5 **F**ear and trembling are come vpon me, and an horrible feare hath covered me.

6 **A**nd I sayd, Wher shall I haue wings like a dove: then would I flie away and rest.

7 **B**ehold, I would take my flight farre off, and lodge in the wilderness. Selah.

8 **H**ee would make hate for my deliuerance: from the stormie wind and tempest.

9 **D**estroy, O Lord, and diuide their tongues: for I haue seene crueltie and strife in the citie.

10 **D**ay and night they goe about it vpon the walles thereof: both iniquitie and mischief are in the middes of it.

11 **W**ickednes is in the mids thereof: deceit and guile depart not from her streets.

12 **S**urely mine enemye did not defame me: for I could haue bozned it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 **B**ut it was thou, O man, euen my companion, my guide and my familiar:

14 **W**hich delighted in consulting together, and went into the house of God as companions.

15 **L**et death seaze vpon them: let them goe downe quicke into the graue: for wickednesse is in their dwellings, euen in the mids of them.

16 **B**ut I will call vnto God, and the Lord will saue me.

17 **E**uening and morning, and at noone will I pray, and make a noyse, and he will heare my voyce.

18 **H**ee hath deliuered my soule in peace from the battell, that was against mee: for many were wch me.

19 **G**od shall heare and afflict them, euen he that reigneth of olde. Selah, because they haue no changes, therefore they feare not God.

¶ Which was not only ioyned to me in friendship and counsel in worldly matters, but also in religion. I As Korah, Dathan, & Abiram. m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer, n Euen the Angels of God fought on my side against mine enemies, a, Kings 6, 16, o But their prosperous estate shall continue. h

20 **H**e laid his hand vpon such, as he at peace with him, and he brake his covenant.

21 **T**he wordes of his mouth were softer then butter, yet warce was in his heart: his wordes were more gentle then oyle, yet they were swordes.

22 **C**ast thy burden vpon the Lord, and hee shall nourish thee: hee will not suffer the righteous to fall to the eare.

23 **A**nd thou, O God, shalt bring them downe into the pit of corruption: the bloodie and deceitfull men shall not live halfe their dayes: but I will trust in thee.

¶ Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worle then any death.

PSAL. LVI.

1 David being brought to Achish the King of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God & in his promises. 12 And promisseth to performe his voyces, which he had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ To him that excelleth. A Psalm of David on Achisham, concerning the dumbe done in a farre country, when the Philistines tooke him in Gath.

1 **B**e mercifull vnto me, O God, for I man would swallow me vp: he fighteth continually and vexeth me.

2 **M**yne enemies would dayly swallow me vp: for many fight against mee, O thou most high.

3 **W**hen I was afraid, I trusted in thee.

4 **I** will reioyce in God, because of his word, I trust in God, and will not feare what flesh can doe vnto me.

5 **M**yne owne wordes grieue me dayly: all their thoughts are against me to doe mee hurt.

6 **T**hey gather together, & keepe themselves close: they make my steppes, because they wait for my soule.

7 **T**hey thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 **T**hou hast counted my wandrings: put my teares into thy bottell: are they not in thy register?

9 **W**hen I crye, then mine enemye shall turne back: this I know, for God is with me.

10 **I** will reioyce in God, because of his word: in the Lord wil I reioyce, because of his word.

11 **I**n God doe I trust: I will not be afraid what man can doe vnto me.

12 **T**hy bowes are vpon me, O God: I will render praises vnto thee.

13 **F**or thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the light of the living.

¶ they are, the more impudent they waxe, g If God keepe the teares of his Saints in store, much more will he remember their blood to avenge it: and though tyrants burne the bones, yet can they not blot the teares: and blood out of Gods register. h Having recieved that which I require, I am bound to pay my voyces of thankesgiuing, as I promised. i As mindfull of his great mercies, and giuing him thanks for the same. k That is, in this life, and light of the sunne.

a The earnestnesse of his prayer

b For the threatenings of Saul and his adherents.

c They haue defamed me as a wicked person, or they haue imagined my destruction.

d There was no part of him that was not astonished with extreme feare.

e Feere had driuen him to so great distresse, that he wished to be hid in some wilderness, and to be banished from that kingdome, which God had promised that he should enjoy.

f From the cruell rage and tyrannie of Saul.

g As in the confusion of Babylon, when the wicked conspired against God.

h All lawes and good orders are broken, and only vice and dissolution reigneth vnder Saul.

i If mine open enemye had fought mine hurt, I could the better haue auoyded him.

k Which was not only ioyned to me in friendship and counsel in worldly matters, but also in religion.

l As Korah, Dathan, & Abiram.

m Which signifieth a feruent minde and sure trust to obtaine his petition, which thing made him earnest at all times in prayer.

n Euen the Angels of God fought on my side against mine enemies.

a, Kings 6, 16.

o But their prosperous estate shall continue.

h

p I did not prouoke him, but was at peace with him, yet he made waire against me. q Or, gift: to wit, which thou wouldest that God should giue thee. r Though for their bettering and triall hee suffer them to slip for a time.

s Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worle then any death.

t Being chased by the furie of his enemies into a strange country, hee was as a dumbe-dou, not seeking reuengence. u He sheweth that it is either now time, or never, that God helpe him, for all the world is against him, and ready to deuoure him.

v He stayeth his conscience vpon Gods promise, though he see not present helpe.

w All my counsels haue euill successe, and turne to mine owne sorrow.

x As all the world against one man, and cannot be satiate except they haue my life.

y They thinke not onely to escape punishment, but the more wicked

z If God keepe the teares of his Saints in store, much more will he remember their blood to avenge it: and though tyrants burne the bones, yet can they not blot the teares: and blood out of Gods register.

aa Having recieved that which I require, I am bound to pay my voyces of thankesgiuing, as I promised.

ab As mindfull of his great mercies, and giuing him thanks for the same.

ac That is, in this life, and light of the sunne.

ad

ae

af

ag



PSAL. LVII.

1 David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same came with Saul, 2 Calleth most earnestly vnto God, with full confidence that hee will performe his promise. 3 Take his cause in hand: 5 As for that hee will shew his glory in the heauens and the earth against his cruell enemies. 9 Therefore doth he reuerend laud and praise.

¶ To him that excelleth. Destroy not. A Psalm of David on Hicham, when he fled from Saul in the cave.

1 **H**Aue mercie vpon mee, O God, haue mercie vpon mee: for my soule crucieth in thee, and in the shadow of thy wings will I trust, till thine afflictions ouerpass.

2 I will call vnto the most high God, even to the God, that performeth his promise toward me.

3 Hee will send from heauen, and shall mee from the reproofe of him that would swallow me. Selah. God will send his mercie and his truth.

4 My soule is among lions: I lie among the children of men that are set on fire: whose teeth are speeres and arrowes, and their tongue a sharpe sword.

5 ¶ Exalt thy selfe, O God, above the heauen, and let thy glory be vpon all the earth.

6 They haue made a net for my steppes: my soule is pressed downe: they haue digged a pit before mee, and are fallen into the middes of it. Selah.

7 Mine heart is prepared, O God, mine heart is prepared: I will sing & giue praise.

8 Awake my tongue, awake viole and harpe: I will awake early.

9 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy truth vnto the clouds.

11 ¶ Exalt thy selfe, O God, above the heauens, and let thy glory be vpon all the earth.

PSAL. LVIII.

1 Hee describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whom he appealeth to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glory of God.

¶ To him that excelleth. Destroy not.

A Psalm of David on Hicham.

1 **I**S it true? O congregation, speake yee vnto the Lord: O souldiers of men, iudge yee rightely?

2 ¶ Hea, rather yee intagine mischief in your heart: your hands execute cruelty vpon the earth.

3 The wicked are strangers from the

Church. e He compareth their cruelty to hungrie dogs, shewing that they are neuer weane in doing euill.

wombe: euen from the belly haue they cried, and speake lies.

4 Their popson is euen like the popson of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voice of the inchanter, though hee be moit expert in charming.

6 Breake their teeth, O God, in their mouthes: break the iawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away, when hee shooteth his arrows, let them be as broken.

8 Let him consume like a snail that melteth, and like the vntuely fruit of a woman, that hath not leene the iunne.

9 As raw flesh before your pots feste the fire of thornes: to let him carry them away as with a whirlwind in his wrath.

10 The righteous shall reioyce when hee seeth the vengeance: hee shall wash his feete in the blood of the wicked.

11 And men shall say, Verely there is feint for the righteous: doubtlesse there is a God that iudgeth in the earth.

the water seeth: so hee desireth God to destroy their enterprises before they bring them to passe. b With a pure affection. i Their punishment and slaughter shall be so great. k Seeing God governeth all by his providence, hee must needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God, 3 Declareth his innocencie, and their sinne, 5 Desiring God to destroy all those that sinne of malicious wickednesse. 11 Whom though he keepe aliuie for a time to exercise his people, yet in the end hee will consume them in his wrath, 13 That he may be knowne to bee the God of Iacob to the end of the world. 16 For thus he singeth praises to God, assured of his mercies.

¶ To him that excelleth. Destroy not. A Psalm of David on Hicham. When Saul sent and they did watch the house to kill him.

1 **O** my God, defend me from mine enemies: defend me from them that rise vpon against me.

2 Deliver mee from the wicked doers, and saue me from the bloody men.

3 For loe, they haue layed waite for my soule: the mightie men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselves without a fault on my part: arise therefore to assist me, and behold.

5 Euen thou, O Lord God of hostes, O God of Israel, awake to visite all the heathen, and bee not mercifull vnto all that transgresse maliciously. Selah.

6 They goe to and fro in the evening: they barke like dogges, and goe about the citie.

his vengeance on the reprobate, who maliciously persecute his Church. e He compareth their cruelty to hungrie dogs, shewing that they are neuer weane in doing euill.

d They passe in malice and iustitice, the craftie serpent which could preferue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes whereby they hurt.

f Considering Gods diuine power, hee sheweth that God in a moment can destroy their force whereof they brag.

g As flesh is eaten raw out of the pot before

a Reade Psal. 16

1. Sam. 19. 11.

b Though his enemies were euen at hand to destroy him yet he assured himselfe that God had wayes enow in his hand to deliuer him.

c For I am innocēt to themwards, and haue not offended them.

d Seeing it appertaineth to Gods iudgements to punish the wicked, he desireth God to execute

a This was either the beginning of a certaine song, or the words which David vttered, when he stayed his affection.

1. Sam. 24. 4.

b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth and goeth.

c Who is aucther deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies and false reports.

f Support me not to be destroyed of the contempt of thy Name.

g For very feare, seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance. i He sheweth that both his heart shall praise God, and his tongue shall confesse him, and also that hee will vse other meanes to prouoke himselfe forward to the same.

k Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

a Ye counsellors of Saul, who vnder pretence of consulting for the common wealth, conspire my death being an innocent, b Ye are not ashamed to execute that cruelty publicly, which yee haue imagine in your hearts.

c This is, enemies to the people of God, euen from their birth,



f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men.

g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee. h He will not faile to fuccoure me, when neede requireth. i Altogether, but by litle and litle, that the people, seeing ofentime thy iudgements, may be mindfull of thee.

k That in their misery & shame they may be as glasse, & examples of Gods vengeance.

l When thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other. m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didd vs the policie of a weake woman to confound the enemies strength, as 1. Sam. 19. 12. o Confessing himselfe to be void of all vertue and strength, he attributeth the whole to God.

a These were certaine songs for the note whereof this Psalme was sung.

2. Sam 8. 1. and 10. 1. 1. Chron. 18. 3. y Or, Syria, called Mesopotamia. b Called also Sophene, which standeth by Euphrates.

c For when Saul was not able to resist the enemies, the people fled hither and thither: for they could not be safe in their owne houses. d As clef with an earthquake. e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whom God had giuen the iust title of the realm.

7 Behold, they bragge in their talke, and swords are in their typpes: for who, say they, doth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will b p reuent me: God will let me see my desire vpon mine enemies.

11 Slay them i not, lest my people forget it: but scatter them abroad by thy power, and put them downe. O Lord our shield,

12 For the time of their mouth, and the words of their lips: and let them be k taken in their pride, euen for their periurie & lies, that they speake.

13 Consume them in thy wrath: consume them that they bee no more: and let them know that God ruleth in Raakob, euen vnto the ends of the world. Selah.

14 And in the evening they m shall goe to and fro, and barke like dogges, and go about the citie.

15 They shall runne heere and there for meate: and surely they shall not bee satisfied, though they rary all night.

16 But I will ling of thy =power, and will paye thy willerite in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Unto thes, D my o Strength, will I sing: for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now king ouer Iudah, & hating had many victories sheweth by euident signes, that God elected him king, assuring the people that God will prosper the, if they approve the same. 11 After hee prayeth vnto God to finish that, that he hath begunne.

C To him that excelleth vpon a Shushan Couth, or Pichaim. A Psalme of David to teach. When hee foughte against Aram Raaharaim, and against a Aram b Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angry, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast s hewed thy people heauy things: thou hast made vs to drinke the wine of giddinesse.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth Selah.

5 That thy beloued may bee deliuered, helpe with thy right hand and heare me.

6 God hath spoken in his holines: therefore I will reioyce: I shall diuide Shechem, and measure the valley of Succoth.

7 Gilad shall be mine, & Danakoh shall be mine: Ephraim also shall be the strength of mine head: Iudah is my lawgiuer.

8 Hoab shall be my k waiypor: ouer Edom will I cast out my shoe: Palestina shew thy selte ioyfull for me.

9 Who will lead me into the strong city? who will bring me vnto Edom?

10 Wilt not thou, O God, which haddest cast vs off, and didst not goe forth, O God, with our armies?

11 Giue vs help against trouble: for vaine is the helpe of man.

12 Though God we shall doe valiantly: for he shall tread downe our enemies.

1 For thou wilt dissemble, and faine as though m Hee was assured that God would giue him the enemies, wherein they thought themselves sure.

PSAL. LXI.

1 Whether that he were in danger of the Ammonites, or being pursued of Absolom, here he crieth to be heard & deliuered, 7 And confirmed in his kingdom. 8 He promisseth perpetual praises.

C To him that excelleth on Aeginoth. A Psalme of David.

Hear my cry, O God: giue eare vnto my prayer.

2 From the ends of the earth will I cry vnto thee: when mine heart is opprest, bring mee vpon the rocke that is b higher then I.

3 For thou hast bene my hope, & a strong tower against mine enemy.

4 I wil dwell in thy Tabernacle for ever, and my trust shall be vnder the covering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto thole that feare thy name.

6 Thou shalt giue the king a d long life: his yeeres shall be as many ages.

7 Hee shall dwell before God for ever: prepare mercie and faithfullnesse, that they may preferre him.

8 So will I alway sing praise vnto thy name in performinge daily my vowes.

himselfe, but also in his members. e For the stability of my kingdom standeth in thy mercy and truth.

PSAL. LXII.

This Psalme partly containeth meditations whereby David encourageth himselfe to trust in God against the assaults of ientations. And because our minds are easily drawn from God by the allurements of the world, hee sharply reproveth this vanity, to the intent he might cleave fast to the Lord.

C To the excellent musician \* Iudithum. A Psalme of David.

Y Et v my lonle keepeth silence vnto God: of him commeth my saluation.

ons, and resting vpon Gods promise, beareth his crosse patiently.

f In making me king, thou hast performed thy promise, which seemed to haue lost the force. g It is so certain, as if it were spoken by an oracle, that I shall possess these places which Saul had left to his children. h For it was strong and well peopleed. i David meaneth that in this tribe his kingdom shall be established, Gen. 49. 10. k In most vile subiection, thou werest glad, that in thy strong cities of his

a From y place where I was banished, being driven out of the city & Temple by my son Abolom. b Vnto y which without thy helpe I cannot attaine. c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past. d This chiefly is referred to Christ who liueth eternally, not only in

1. Chron. 16. 41. a Though Satan tempted him to murmur against God, yet hee bridled his afflictions, and resting vpon Gods promise, beareth his crosse patiently.



b It appeareth by the oft repetition of this word, that the Prophet abode manifold temptations, but by resting on God, and by patience he overcame them all. c He meaneth himselfe, being the man whom God had appointed to the kingdom.

d Though yee seeme to bee in honour, yet God will suddenly destroy you.

e David was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God. f These vehement and often repetitions were necessary to strengthen his faith against the horrible assaults of Satan. g Hee admonisheth vs of our wicked nature, which rather hide our sorrow, and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Give your selues wholly to God by putting away all things that are contrary to his Law. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercy.

## P S A L. LXIII.

1 David after hee had bene in great danger by Saul in the desert of Ziph, made this Psalme. 3 Wherein hee giueth thanks to God for his wonderful deliuerance, in whose mercies hee trusted, eue in the mids of his miseries. 9 prophesying the destruction of Gods enemies: 11 And contrariwise happiness to all them that trust in the Lord.

A Psalme of David. When hee was in the wilderness of Iudah.

O God, thou art my God, early will I seeke thee: my soule<sup>b</sup> thirsteth for thee: my flesh longeth greatly after thee in a barren and dry land without water.

2 Thus<sup>c</sup> I behold thee as in the sanctuary, when I behold thy power and thy glory.

3 For thy loving kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy Name.

5 My soule shall be satisfied, as with<sup>d</sup> marrow and fatnesse, and my mouth shall prayse thee worthy to fulfill lips.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene my helper, therefore vnder the shadowe of thy wings will I reioyce.

a To wit, of Ziph

r. Sam. 23. 14.

b Though hee was both hungry and in great distresse, yet hee made God his sufficiency, and aboute all meate and drinke.

c In this misery I exercise myselfe in the contemplation of thy power & glory, as if I were in thy Sanctuary.

d The remembrance of thy fauour is more sweete vnto mee

than all the pleasures and dainties of the world.

2 <sup>b</sup> Yet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long will ye imagine mischief against a man? ye shall be all blame: ye shall be as a towed wall, or as a wall taken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lyes, they blisse with their mouths, but curse with their hearts. Solab.

5 <sup>c</sup> Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is hee my strength, and my saluation, and my defence: therefore I shall not bee moued.

7 In God is my saluation and my glory, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: a powre out your hearts before him, for God is our hope. Solab.

9 Yet the children of men are vanity, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanity.

10 Trust not in oppression nor in robbery: hee is not vaine: if riches increase, set not your heart thereon.

11 God spake once or twice, I haue heard it, that power belongeth vnto God.

12 And to thee, O Lord, mercy: for thou rewardest euery one according to his worke.

8 My soule cleaureth vnto thee: for thy right hand upholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parts of the earth.

10 <sup>f</sup> They shall cast him downe with the edge of the sword, and they shall bee a portion for foies.

11 But the king shall reioyce in God, and all that sware by him shall reioyce in him: for the mouth of them that speake lies, shall be stopped.

beastes. g All that sweare by God aright, or professe in this worthy King.

## P S A L. LXIII.

1 David prayeth against the fury & false reports of his enemies. 7 Hee declareth their punishment and destruction. 10 To the comfort of the iust and the glory of God.

To him that excelleth. A Psalme of David.

Hear my<sup>a</sup> voyce, O God, in my prayer: mercie my life from feare of the enemy.

2 Hide mee from the<sup>b</sup> conspuracie of the wicked, and from the<sup>c</sup> rage of the workers of iniquity.

3 Which haue whet their tongue like a sword, and shot for their arrowes<sup>d</sup> bitter wordes:

4 To shoot at the vpright in secret: they shoot at him suddenly, and feare<sup>e</sup> not.

5 They<sup>f</sup> encourage themselves in a wicked purpose: they commune together to lay snares<sup>g</sup> privily, and say, Whom shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one his secret thoughts, and the depth of his heart.

7 But God will shooe an arrow at them suddenly: their strokes shall be at once.

8 They shall cause their owne tongue to fall vpon them: & whosoener shall see them, shall<sup>h</sup> see away.

9 And all men shall see it, and declare the worke of God, and they shall understande, what he hath wrought.

10 But the righteous: shall be glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

invented not for his destruction. h To seee Gods heauy iudgements against them, and howe hee hath caught them in their owne snares. i When they shall consider that he will be fauourable to them, as he was to his seruant David.

## P S A L. LXV.

1 A praise and thanksgiving vnto God by the faithful, who are signified by Zion. 4 For the chusing, preservation and gouernance of them. 9 And for the plentiful blessing poured forth vpon al the earth, but specially toward his Church.

To him that excelleth. A Psalme of David.

O God, prayse wayteth for thee in Zion, & vnto thee shall the vow be performed.

2 Because thou hearest the prayer, vnto thee shall<sup>b</sup> all flesh come.

c He assureth himselfe by the spirit of God, to haue the gift of constancie.

f Hee prophesieth of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde

a In that hee called to God with his voyce, it is a signe<sup>g</sup> his prayer was vehement, & that his life was in danger.

b That is, from their secret malice.

c To wit, their outward violence.

d False reports and slanders.

e To be without feare of God, and reuerence of man, is a signe of reprobation.

f The more that the wicked see Gods children in misery, & more bold & impudent are they in oppressing them.

g There is no way so secret and subtil to doe hurt, which they

heauy iudgements

to new Church to praise thee.

b Not onely the



c He imputeth it to his finnes, & to the finnes of the people, that God who was accustomed to assist them, withdraweth his favour from them.  
 d Thou wilt declare thy selfe to be the preferer of thy Church, in destroying thine enemies, as thou didst in y<sup>e</sup> red sea.  
 e As of all barbarous nations and faire off.  
 f Hee heareth that there is no part nor creature in the world, which is not gouerned by Gods power and providence.  
 g To wit, with raine.  
 h That is, Shiloh, or the raine.  
 i Thou hast appointed the earth to bring forth foode to mans vse.  
 k By this description hee sheweth that all the order of nature is a testimonie of Gods love toward vs, who careth all creatures to ferue our necessitie. 1 That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

3 Wicked deeds have pressed against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is hee, whom thou chusest, and causest to come to thee: hee shall dwell in thy courtes, and wee shall be satisfied with the pleasures of thine house, euen of thine holy Temple.

5 O God of our saluacion, thou wilt answer vs with fearefull signes in thy righteousness, O thou the hope of all the ends of the earth, and of them that are farre off in the sea.

6 He establisheth the mountaines by his power: and is girded about with strength.

7 He appeareth the noise of the seas, and the noise of the waues thereof, and the tumults of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East and the West to reioyce.

9 Thou shaltest the earth, and waterest it: thou makest it very rich: the River of God is full of water: thou preparst them come: for to thou appointest it.

10 Thou waterest abundantly the furrows thereof: thou causest the raine to descend into the valleys thereof: thou makest it loft with showres, and blessest the bud thereof.

11 Thou crownest the yere with thy goodness, and thy ways they say fatnesse.

12 They drop vpon the pastures of the wilderness: and the hills shall be compassed with gladnesse.

13 The pastures are clad with sheepe: the valleys also shall be covered with cozue: therefore they shout for ioy, and sing.

k By this description hee sheweth that all the order of nature is a testimonie of Gods love toward vs, who careth all creatures to ferue our necessitie. 1 That is, the dumbe creatures shall not onely reioyce for a time for Gods benefits, but shall continually sing.

## P S A L. LXVI.

1 He prouoketh all men to praise the Lord, & to consider his works. 6 He setteth forth the power of God to assay the rebels, 10 and sheweth how God hath deliuered Israel from great bondage and affliction. 13 He promisseth to giue sacrifice, 16 & prouoketh all men to heare what God hath done for him, and to praise his Name.

To him that excelleth, A song or Psalm.

Reioyce in God, all ye inhabitants of the earth.

2 Sing forth the glory of his name, make his praise glorious.

3 Say vnto God, Howe terrible art thou in thy works! through the greatnesse of thy power shall thine enemies bee in subiection vnto thee.

4 All the world shall worship thee, & sing vnto thee, euen vnto the seas. Selah.

5 Come and behold the works of God: he is terrible in his doing toward the sonnes of man.

c He toucheth the stork shall dulnesse of man, who is able in the consideration of Gods works. d His providence is wonderful in maintaining their state.

6 He hath turned the sea into drie land: they passed thow the river on foote: there did wee reioyce in him.

7 He rulerth the worlde with his power: his eyes beholde the nations: the rebellious shall not exalt themselues. Selah.

8 Praise our God, ye people, and make the voyce of his praye to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slip.

10 For thou, O God, hast proued vs, thou hast tried vs as silver is tried.

11 Thou hast brought vs into the snare, and layd a trait chaine vpon our loynes.

12 Thou hast caused men to ride ouer our heads: wee went into fire and into water, but thou broughtest vs out into a wealthy place.

13 I will go into thine house with burnt offerings, and will pay thee thy vowes,

14 Which my lips haue promised, and my mouth hath ipoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullocks and goats. Selah.

16 Come and hearken all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednesse in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised bee God, which hath not put backe my prayer, nor his mercie from me.

h The dutie of the faithfull is here described, which are neuer vnmindfull to render God praye for his benefites. i It is not enough to haue receiued Gods benefites, and to bee mindfull thereof, but also we are bound to make others to profite thereby, and prayse God. k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

## C H A P. LXVII.

1 A prayer of the Church to obtaine the fauour of God, and to be lightned with his countenance, 2 to the end that his way and iudgements may be knowne throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally erected at the coming of Christ.

To him that excelleth on Magnithy. A Psalm or song.

God bee mercifull vnto vs, and blesse vs, and cause his face to shine among vs, Selah.

2 That they may know thy way vpon earth, and thy launing health among all nations.

3 Let the people praye thee, O God: let all the people praye thee.

4 Let the people bee glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.

5 Let the people praye thee, O God: let all the people praye thee.

6 Then shall all the earth bring forth her

enry, and giue thanks for the great benefites that they shall receiue vnder the kingdome of Christ. d He sheweth that where God fauoureth, there shall be abundance of all other things.

increase,

e He proueth that God will extend his grace allo to the Gentiles, because hee punisheth among them such as will not obey his calling.  
 f He signifieth some speciall benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great dangers hereof, or of the like hee promitteth that the Gentiles shall be partakers.  
 g The condition of the Church is here described, which is to be led by Gods providence into troubles, to be subiect vnto tyrants, and to enter into manifold dangers.  
 h The dutie of the faithfull is here described, which are neuer vnmindfull to render God praye for his benefites. i It is not enough to haue receiued Gods benefites, and to bee mindfull thereof, but also we are bound to make others to profite thereby, and prayse God. k If I delight in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

a That is, moue our hearts with his holy Spirit, that we may feele his fauour toward vs.  
 b That both Jewes and Gentiles may know Gods countenance made with them.  
 c By these oft repetitions, he sheweth that the people can neuer reioyce suffici-



e When they seele his great benefits both spirituall & corporal toward the.

increase, & God, euen our God shal blesse vs, 7 God shall blesse vs, and all the endes of the earth shall feare him.

P S A L M. L X V I I I.

1 In this Psalme Dauid setteth fourth as in a glasse the wonderfull mercies of God toward his people: 5 Who by all meanes and most strange sortes declared himselfe to them. 15 And herefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 Hee exhorteth therefore all men to praise God for euer.

C To him that excelleth. A Psalme or song of Dauid.

God will arise, and his enemies shall be scattered: they also that hate him, shall see before him.

2 As the smoke vanissheth, so shalt thou drie them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3 But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, and sing praises vnto his name: exalt him, that rideth vpon the heauens, in his name Jah, and reioyce before him.

5 Hee is a Father of the fatherlesse, and a Judge of the widowes, euen God in his holy habitation.

6 God maketh the solitary to dwell in families, and belieweth them that were prisoners in stocks: but the rebellious shall dwell in a drie land.

7 O God, when thou wentest forth before thy people: when thou wentest thowt the wilderness, (Selah)

8 The earth shooke, & the heauens dropped at the presence of this God: euen Sinai was moued at the presence of God, euen the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, & thou didest refresh it when it was weary.

10 Thy congregation dwelled therein: for thou, O God, hast of thy goodness prepared it for the poore.

11 The Lord gaue matter to the women to tel of the great army.

12 Kings of the armies did flee: they did flee, and she that remained in the houle, diuided the people.

13 Though ye haue lien among kypots, yet shall ye be as the wings of a dove that is couered with silver, and whose feathers are like yellow gold.

14 When the Almighty scattered kings in it, it was white as the snow in Zalmon.

15 The mountaine of God is like the

mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 Why leape ye, ye high mountaine: as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charrets of God are twentie thousand thousand Angels, and the Lorde is among them, as in the Sanctuary of Sinai.

18 Thou art gone by on high: thou hast led captiuitie captiue, & receiued gifts for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lord, euen the God of our saluation, which doeth vs daily with benefits. (Selah)

20 This is our God, euen the God that saueth vs: and to the Lorde God belong the issues of death.

21 Surely God will wounde the head of his enemies, and the hairy pate of him that walketh in his sinnes.

22 The Lord hath sayd, I will bring my people againe from q Bashan: I will bring them againe from the depths of the sea:

23 That thy foot may be dipped in blood, and the tongue of thy dogs in the blood of the enemies, euen in it.

24 They haue seene, O God, thy goings, the goings of my God, and my King, which are in the Sanctuary.

25 The fingers went before, the platters of instruments after: in the middes were the maids playing with timbrels.

26 Praise ye God in the assemblies & the Lord, yea that are of the fountaine of Israel.

27 There was a little Benjamin with their ruler, and the princes of Iudah with their assembly, the princes of Zebulun, & the princes of Naphtali.

28 Thy God hath appointed thy strength: stability, O God, that, which thou hast wrought in vs,

29 Out of thy Temple vpon Ierusalem: and kings shall bring presents vnto thee.

30 Destroy the company of the spearmen, and multitude of the mighty bulles with the calues of the people: scatter the people that delight in warre.

31 Then shall the princes come out of Egypt: Ethiopia shall haue to stretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: he holdeth by his voyce a mighty sound.

34 Ascribe the power to God: for his ma-

n Why boast ye of your strength & beauty against this mountaine of God?

o As God ouercame the enemies of his Church,

tooke them prisoners, and made them tributaries: so Christ,

which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church

most liberal gifts of his spirit, Ephe. 4. 8.

p In most extreme dangers God hath infinite wayes to de-

liver his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, and from

the dangers of the red sea, so will he still doe as

oft as necessity requireth.

r That is, in the blood of that great slaughter,

where dogs shall lap blood.

s That is, how thou, which art

chiese king, goest out with thy people to warre,

and giuest them the victory.

t He describeth the order of the people, when they went to the

Temple to giue thanks for the victory.

u Which come of the Patriarke Iaakob.

x Benjamin is called little, be-

cause he was the youngest sonne of Iaakob.

y Who was some chiefe ruler in the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem.

a Hee desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with silver: and therefore for their glittering pompe, thought themselves about all men.

b He prophesied that the Gentiles shall come to the true knowledge and worship of God.

c By his terrible thunders he will make himselfe to be knowne the God of all the world.

a The Prophet sheweth that albeit God suffreth the wicked tyrants to oppress his Church for a time, yet at length he will be reuenged of them.

b Hee sheweth when God declareth his power against the wicked, that is for the comodity and saluation of his Church, which praise him therefore.

c Jah and Iehovah are the names of God, which doe signifie his essence and maiesty incomprehensible, so that hereby is declared, that all idoles are but vanity, & that the God of Israel is the only true God.

d He giueth children to them that be childlesse, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour particularly becometh to his

Church, as appeareth by their wonderfull deliuerance out of Egypt.

g God blessed the land of Canaan because he had chosen that place for his Church.

h The fashion then was, that women sang songs after the victory, as Miriam, Deborah, Iudith and others.

i The pray was so great that not only the souldiers, but women also had part thereof.

k Though God suffer his Church for a time to lie in black darkness, yet he will restore it and make it most shining and white.

l In the land of Canaan where his church was.

m Zion the church of God doth excell all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth, because of his dwelling there.



d In shewing  
fearfull iudgements  
against  
thine enemies,  
for the saluation  
of thy people.

teffe is vpon Israel, and his strength is in the clouds.  
35 O God, thou art terrible out of thine holy places: the God of Israel is hee that giueth strength and power vnto the people: praised be God.

e He alludeth to the Tabernacle which was diuided into three parts

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid a set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 and their punishment also, 26 where Iudas and such traitours are accused. 30 He gathereth courage in his affliction, and off reth praises vnto God, 32 which are more acceptable then all sacrifices: whereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithfull, 37 and their feed shall dwell for euer.

To him that excelleth vpon Shoshanim. A Psalm of Dauid.

Saueme O God: for the waters are entered euery to my soule.

1 I sticke fast in the deepe myze, where no stay is: I am come into deepe waters, and the streames runne ouer me.

2 I am wearie of crying: my throte is drie: mine eyes faile, whiles I waite for my God.

3 They that hate mee without a cause, are moe then the haire of mine head: they that wouid destroy mee, and are mine enemies: falsely, are mighty, so that I restofed that which I tooke not.

4 O God, thou knowest my foolishnes, and my faulces are not hid from thee.

5 Let not them that trust in thee, O Lord God of hostes, bee ashamed for mee: see not those that seeke thee, be confounded through me, O God of Israel.

6 For thy sake haue I suffered reproofe: shame hath couered my face.

7 I am become a stranger vnto my brethren, euen an aliant vnto my mothers lonnes.

8 For the zeale of thine house hath eaten me, and the rebukes of them that rebuke thee, are fallen vpon me.

9 I kept, and my soule fasted, but that was to my reproofe.

10 I pur on a sack also: and I became a yponerbe vnto them.

11 They that late in the gate, spake of me, and the drunkards sang of me.

12 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercy: O God, heare me in the truth of thy saluation.

13 Deliuere me out of the myze, that I sinke not: let mee bee deliuered from them that hate me, and out of the deepe waters. neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.  
14 Heare mee, O Lord, for thy louing kindnesse is good: turne vnto me according to the multitude of thy tender mercies.  
15 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.  
16 Draw keere vnto my soule, & redeme it: deliuer me, because of mine enemies.  
17 Thou hast known my reproofe, and my shame, and my dishonour: all mine vnderpartes are before thee.  
18 Rebuke hath broken mine heart, and I am full of heauinesse, and I looked for some to haue pity on me, but there was none: and for comforters, but I found none.  
19 For they gaue me gall in my meate, and in my thirst they gaue me vineger to drinke.  
20 Let their table be a snare before them, and their prosperity their ruine.  
21 Let their eyes bee blinded, that they see not: and make their saynes alway to tremble.  
22 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.  
23 Let their habitation be voyde, and let none dwell in their tents.  
24 For they persecute him, whome thou hast smitten: and they adde vnto the sorrow of them, whom thou hast wounded.  
25 Lay iniquitie vpon their iniquitie, & let them not come into thy righteousnesse.  
26 Let them be put out of the booke of life, neither let them bee written with the righteous.  
27 When I am poore, and in heauinesse, thine helpe, O God, shall exalt me.  
28 I will praise the name of God with a song, and magnifie him with thanksgiving.  
29 This also shall please the Lord better then a yong bullocke, that hath hoines and hoofes.  
30 The humble shall see this, and they that seeke God, shall be glad, and your heart shall linc.  
31 For the Lord heareth the poore, and despiseth not his prisoners.  
32 Let heauen and earth praise him: the seas and all that moueth in them.  
33 For God will laue Zion, and build the citie of Iudah, that men may dwell there, and haue it in possession.  
34 The seede also of his seruants shall inherit it: and they that loue his Name, shall dwell therein.

n He sheweth a  
liuely faith in  
that that he asse  
reth himselfe that  
God is fauoura  
ble to him, when  
he seemeth to be  
angrie: and ac  
cording, when he  
seemeth to be  
farr off.  
o Not that hee  
feared that God  
would not heare  
him, but y care  
made him to  
thinke that God  
deferred long.  
p Thou seest that  
I am beset as a  
sheep among  
many wolues.  
q He sheweth  
that it is vaine  
to put our trust in  
men in our great  
necessities, but  
that our comfort  
only dependeth  
on God, for man  
rather increaseth  
our sorowes, the  
diminisheth the,  
Ioh. 10. 29.  
r He desireth  
God to execute  
his iudgements  
against the re  
probate, which  
cannot by any  
meanes be turned,  
Rom. 11. 9.  
s Take both  
iudgement and  
power fro them,  
Actes. 1. 20.  
t Punish not  
only them, but  
their posteritie,  
which shalbe  
like vnto them.  
u By their con  
uincance and in  
creasing in their  
sinnest, let it be  
known that  
they be of the re  
probate.  
x They which  
seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrary, let them be known as reprobates.  
y There is no sacrifice, which God more esteemeth then thanksgiving for his benefite. z For as he deliuered his seruant Dauid, fo will hee doe all that are in distresse, and call vpon him. a Vnder the temporall promise of the land of Canaan, hee comprehendeth the promise of life euertlasting to the faithfull and their posterity.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies, 4 and the joyfull comfort of all those that seeke the Lord.

ff Ca

a Of Shoshanim, reade Psal. 45.  
b David signifieth by the waters in what great dangers he was, out of the which God did deliuer him.  
c No firmite or stablenesse to settle my feete.  
d Though his fences faile him, yet his faith was constant and encouraged him still to pray.  
e Condemning me guiltlesse.  
f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had stolen them.  
g Though I be guilty to sheeward, yet am I innocent toward them.  
h Let not mine euill increate of the enemies be an occasion for the faithfull fall from thee.  
i When I saw thine enemies pretend thy Name only in mouth, and in their life denie the same, thine holy spirit thrust me forward, to reprove them, and defend thy glorie.  
k My zeale moued me to lament, and pray for my saluation. l The more he fought to winne them to God, the more they were against him, both poore & rich. m Knowing that albeit I suffer now trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.



a Which might put him in remembrance of his deliuerance, *Psal.* 40. 13.  
 b He teacheth vs to be earnest in prayer, though God seeme to slay: for at his time hee will heare vs.  
 c He was assured that the more they ragd, the neerer they were to destruction, and he the neerer to his deliuerance.  
 d Hereby we are taught not to mocke at others in their miseries, lest y<sup>e</sup> same fall on our owne neckes.  
 e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh vnto him for succour.

**T**o him that excelleth. A psalme of Dauid, to put in remembrance.  
**O**\* God, b hate thee to deliuer me: make me hate to helpe me, **D** Lord.  
 2 Let them be c confounded and put to shame, that seeke my ioules: let them be turned backward & put to rebuaz, that desire mine hurt.  
 3 Let them be turned backe for a reward of their d shame, which said, Aha, aha.  
 4 But let all thole that seeke thee, bee ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praised.  
 5 Now I am e poore and needy: **D** God, make hast to me: thou art my defence, and my deliuerer: **D** Lord, make no tarrying.

that are against my soule: let them bee coured with reproofe and confusion, that seeke mine hurt.  
 14 But I will wait continually, and will praise thee more and more.  
 15 My mouth shall dayly rehearse thy righteousness, and thy saluation: \* for I know not the number.  
 16 I will goe<sup>1</sup> forward in the strength of the Lord God, and will make mention of thy righteousness, even of thine only.  
 17 **D** God, thou hast taught me from my youth, euen vntill now: therefore will I tell of thy wondrous workes,  
 18 <sup>2</sup> **D** Pea, euen vnto mine olde age and gray head, **D** God, forsake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all them y<sup>e</sup> shall come.  
 19 And thy <sup>3</sup> righteousness, **D** God, I will exalt on high: for thou hast done great things: **D** God, who is like vnto thee!  
 20 Which hast rewarded me great troubles and p<sup>4</sup> aduerities, but thou wilt returne and reuue me, and wilt come againe, and take me vp from the depth of the earth.  
 21 Thou wilt increase mine honour, and returne and comfort me.  
 22 Therefore will I praise thee for thy faithfulness, **D** God, vpon instrument and viose: vnto thee will I sing vpon the harpe, **D** holy one of Israel.  
 23 My lips will reioyce when I sing vnto thee, and my<sup>5</sup> soule which thou hast deliuered.  
 24 My tongue also shall talke of thy righteousness dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

k Because thy benefits toward me are innumerable, I cannot but continually meditate and rehearse them.  
 l I will remaine stedfast, being vpholden with the power of God.  
 m He desireth that as he hath begun, he would so continue his benefits, that his liberalitie may haue perfect praise.  
 n Thy iust performance of thy promise.  
 o H<sup>s</sup> faith breaketh thorow all tentations, and by this exclamation hee praifeth the power of God.  
 p As hee confesseth that God is

PSAL. LXXI.

**I** He prayeth in faith, established by the word of promise, 5 and confirmed by the worke of God from his youth. 10 Hee complaineth of the crueltie of his enemies, 17 and desireth God to continue his graces toward him, 22 promising to be mindfull and thankfull for the same.

**D**\* a thee **D** Lord, I trust: let mee neuer be ashamed.  
 2 Refine me and deliuer me in thy righteousness: encline thine eare vnto me, and saue me.  
 3 Be thou my strong rocke, whereunto I may alway resort: thou<sup>1</sup> hast giuen commaundment to saue mee: for thou art my rocke, and my fortress.  
 4 Deliuer mee, **D** my God, out of the hand<sup>2</sup> of the wicked: out of the hand of the cruel and cruel man.  
 5 For thou art my hope, **D** Lord God, euen my<sup>3</sup> trust from my youth.  
 6 Upon thee haue I bene stayed from the wombe: thou art hee that tooke mee out of my mothers bowels: my praise shall be alwayes of thee.  
 7 I am become as it were<sup>4</sup> a monster vnto many: but thou art my sure trust.  
 8 Let my mouth be filled with thy praise, and with thy glory euer day.  
 9 Call me not off in the time of age: for<sup>5</sup> sake me not when my strength faileth.  
 10 For mine enemies speake of mee, and they that lay waite for my soule, take their counsell together,  
 11 Saying, <sup>6</sup> **G**od hath forsaken him: pursue and take him, for there is none to deliuer him.  
 12 Doe not fauour from me, **D** God: i my God, hate thee to helpe me.  
 13 Let them be confounded and consumed

the only authour of his deliuerance: so hee acknowledgeth that these evils were sent vnto him by Gods providence. q Hee confesseth that his long variance was well recompensed, when God performed his promise. r For there is no true praising of God, except it come from the heart: and therefore be promised to delight in nothing but wherein God may be glorified.  
 P S A L. LXXII.  
 1 Hee praifeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ, 4 vnto whom all kings and nations shall doe homage, 17 in whose name and power shall endure for euer, and in whom all nations shall be blessed.

**C** A Psalm<sup>e</sup> of Salomon.  
**G**ive thy<sup>1</sup> iudgements vnto the king, **D** God, and thy righteousness to the kings<sup>2</sup> soules.  
 2 Then shall hee iudge thy people in righteousness, and thy poore with equitie.  
 3 The<sup>3</sup> mountains and the hills shall bring peace to the people by iustice.  
 4 He shall iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppresseur.  
 5 They shall<sup>4</sup> feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by David as touching the reign of his sonne Salomon.  
 b Endue the king with the spirit of wisdom and iustice that hee reigne not as doe the worldly tyrants.  
 c To wit, to his posteritie.  
 d When iustice

*Psal.* 3. 1. 1.  
 a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.  
 b By declaring thy selfe true of promise.  
 c Thou hast infinite meanes, and all creatures are at thy commaundment: therefore shew some signe whereby I shall be deliuered.  
 d That is, from Absalom, Athithophel and that conspiracie.  
 e He strengtheneth his faith by the experience of Gods benefits, who did not only preferre him in his mothers belly, but tooke him thence, and euer since hath preferred him.  
 f All the world wondereth at me because of my miseries, as well they in authority, as the common people: yet being assured of thy fauour I remained stedfast. g Thou y<sup>e</sup> didest helpe me in my youth when I had more strength, helpe me now so much the more in mine old age & weakness. h Thus the wicked both blaspheme God, & triumph against his Saints, as though he had forsaken them, if hee suffer them to fall into their hands. i In calling him his God, he putteth backe the false reports of the aduersaries, that said, God had forsaken him.

reigneth, euen the places most barren shall be enriched with thy blessings. e He sheweth whereof the sword is committed to kings: to wit, to defend the innocent, and suppress the wicked. f The people shall imbrace thy true religion, when thou giueth a king, that ruleth according to thy word.



g As this is true in all godly Kings, so is it chiefly verified in Christ, who with his heavenly dew maketh his Church euer to flourish.

h That is, from the red sea, to the sea called Syria-cum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.

i Of Cilicia and of all other countreys beyond the sea, which he meaneth by the yles. k That is, of Arabia that rich countrey, where of Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly King shall preferre his Subiects from all kind of wrong, m God will both prosper his life, and also make the people most willing to obey him,

n Vnder such a King shall be most great plentie both of fruit, & also of the increase of mankind. o They shall pray to God for his continuance, and know that God doeth prosper them for his sake. p He confesseth that except God miraculously preferre his people, that neither the King nor the Kingdome can continue. q Concerning his soone Salomon.

6 Hee shall come & downe like the raine vpon the mowen grasse, and as the shower that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace shall be so long as the moone endureth.

8 His dominion shall bee also from the sea to sea, and from the riuers vnto the endes of the land.

9 They that dwel in the wilderness, shall kneele before him, and his enemies shall lick the dust.

10 The Kings of Tarshish and of the yles shall bring presents: the kings of Sheba and Seba shall bring gifts.

11 Pea, all kings shall worship him: all nations shall seeue him.

12 For he shall deliuer the poore when he crieth: the needy also and him that hath no helper.

13 He shall be mercifull to the poore and needie, and shall preferre the soules of the poore.

14 He shall redeme their soules from deceite and violence, and beare shal their blood be in his sight.

15 Woe, he shall liue, and vnto him shall they giue of the gold of Sheba: they shall also pray for him continually, and dayly blesse him.

16 An handfull of corne shall bee sown in the earth, euen in the top of the mountaines, and the fruit thereof shall shake like the reeces of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall bee for euer: his name shall endure as long as the Sunne: all nations shall blesse him, and be blessed in him.

18 Blessed be the Lord God, euen the God of Israel, which onely doeth wondrous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE END THE 9 prayers of David the soone of Ithar.

PSALM LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good, ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods judgments, 19 For as much as the wicked vanish away, 24 And the godly enter into life euerslasting. 28 In hope whereof he resigneth himselfe into Gods hands.

CA Psalm committed to Asaph. YET a God is good to Israel: euen to the pure in heart.

2 As for me, my feete were almost gone: my steps had welneere slipt.

a As it were betwene hope and despair he breatheth forth into this affliction, being assured that God would continue his fauour toward such as were godly indeed, and not hypocrites.

3 For I fretted at the foolish, when I saw the prosperitie of the wicked.

4 For there are no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 Therefore pride is as a chaine vnto them, and crueltie conereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then they can with.

8 They are licentious, and speake wickedly of their oppression: they talk presumptuously.

9 They set their mouth against heauen, and their tongue walketh vpon the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doeth God know it? or is there knowledge in the most high?

12 Lo, these are the wicked, yet prosper they away, and increase in riches.

13 Certainly I haue cleansed my heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, beholde, the generation of thy children: I haue trespassed.

16 Then thought I to know this, but it was too painfull for me.

17 Untill I went into the Sanctuary of God: then understood I their end.

18 Surely thou hast set them in slippery places, & castest them down into desolation.

19 How suddenly are they destroyed, perished and horribly consumed.

20 As a dream when one awaketh! O Lord, when thou callest vs by, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reins:

22 So foolishly was I and ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward reuete me to glory.

25 Whome haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh faileth, and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For so, they that withdraw themselves from thee, shall perish: thou destroyest all them that go a whoring from thee.

most wisely, and protectest thy children in their greatest dangers. k Vntill I entred into thy schoole, and learned by thy word and holy spirit, that thou orderest all things most wisely and iustly. i By thy fearefull iudgement. k When thou openest our eyes to consider thy heavenly felicitie, wee condemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy providence did watch alwayes ouer me to preferre me. n He thought neither helpe nor comfort of any faue of God onely. o He teacheth vs to denie our felices, to haue God our whole sufficiency, and onely contentment. o That is, forsake thee to seeke others.

b The wicked in this life liue at pleasure, and are not drawn to death like prisoners: that is, by sicknesse, which is deaths messenger.

c Thy glory in their pride, as some do in their chaires: and in crueltie, as some doe in apparell. † Ebr. they passe the desires of the heart.

d They blaspheme God and feare not his power, and raille vpon men, because they esteeme themselves aboue all others.

e Not onely the reprobates, but also the people of God oftentimes fall backe, seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrows, thinking that God considereth not aight the state of the godly.

f Thus the flesh mouth euen the godly to dispute with God touching their poore estate, and the prosperitie of the wicked.

g If I giue place to this wicked thought, I offend against thy providence, seeing thou disposedst all things



q Though all the world stricke from God, yet he promisseth to trust in him, and to magnifie his works.

28 As for me, it is good for me to draw neere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

P S A L. LXXIIII.

1 The faithfull complaints of the destruction of the Church and true religion, 2 Vnder the name of Zion, & the Temple destroyed: 11 And trust- ing in the might and free mercies of God, 20 By his covenant, 21 They require helpe and succour for the glory of Gods holy Name, for the saluation of his poore afflicted seruants, 23 And the confusion of his proud enemies.

A Psalm to giue instruction, committed to Alaph.

O God, why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Think vpon thy Congregation, which thou hast possessed of old, and on the rod of thine inheritance which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroy euery enemy that doeth euil to the Sanctuary.

4 Thine aduersaries roare in the mids of thy Congregation, and let vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renowned, as one that brought a thing to perfection:

6 But now they breake downe the carned worke thereof with axes and hammers.

7 They haue cast thy Sanctuare into the fire, and rased it to the ground, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy them all together: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth how long.

10 O God, how long shall the aduersary reproch thee? shall the enemy blasphemie thy Name for euer?

11 Why withdrawest thou thy hande, euen thy right hande? drawe it out of thy bosome, and consume them.

12 Euen God is my king of old, working saluation in the mides of the earth.

13 Thou didst diuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of Liniathan in pieces, and ganest him to be meate for the people in wilderness.

15 Thou brakest vp the fountaine, and riuer: thou driest vp mightie riuers.

16 The day is thine: and the night is thine: thou hast prepared the light & the sun.

g They ioyned their deliuerance with Gods glory and power, knowing that the punishment of the enemy should be their deliuerance. h Meaning, in the fight of all the world. i To war, Pharaohs armie. k Which was a great monster of the sea, or whale, meaning Pharaoh. l His destruction did reioice them as meate refresheth the body. m Seeing that God by his providence governeth and disposeth all things, hee gathereth that he will take care chiefly for his children.

17 Thou hast set all the borders of the earth: thou hast made summer and winter.

18 Remember this, that the enemy hath reproched the Lord, and the foolish people hath blasphemed thy Name.

19 Gine not the loine of thy turtle dove vnto the beast, and forget not the Congregation of the poore for euer.

20 Consider thy covenant: for the darke places of the earth are full of the habitations of the cruel.

21 Whet not the oppressed returne ashamed, but let the poore and needy praye thy Name.

22 Arise, O God: maintaine thine rowne cause: remember thy dayly reproch by the foolish man.

23 Forget not the voice of thine enemies: for the tumult of them, that rise against thee, shall ascender continually.

P S A L. LXXV.

1 The faithfull do praye the name of the Lord, 2 which shall come to iudge at the time appointed, 8 When the wicked shall be put to confusion, and drinke of the cuppe of his wrath, 10 Their pride shall be abated, and the righteous shall be exalted to honour.

To him that excelleth. Destroy not.

A Psalm or long committed to Alaph.

WE will praye thee, O God, we will praye thee, for thy Name is nere: therefore they will declare thy wonderous workes.

2 When I shall take a conuenient time, I will iudge righteously.

3 The earth & all the inhabitants thereof are dissolved: but I will establish the pillars of it. Selah.

4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your horne on his, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South.

7 But God is the Iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lorde is a cup, and the wine is red: it is full miet, and hee powreth out of the same: surely all the wicked of the earth shall wyng out and drinke the dreges thereof.

9 But I will declare for euer, and sing praises vnto the God of Iacob.

10 All the hornes of the wicked also will I breake: but the hornes of the righteous shall be exalted.

Gods people, seeing that God at his time destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong and delicate wine, wherein the wicked are made so drunke, that by drinking till they come to the very dreges, they are vterly destroyed. g The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtiltie.

P S A L. LXXVI.

1 This Psalm setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sancherib: 11 And exhorteth the faithfull to be thankefull for the same.

n He meaneth the Church of God, which is exposed as a pray to the wicked, o That is, all places where thy word shined, n er, there reigneth tyranny & ambition. p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right. q Or, more aseth more and more.

a Reade Psalm 57. 1.

b He declareth how the faithfull shall euer haue iust occasion to praise God, so much as in their neede they shall see his power at hand to helpe them. c When I see my time (saith God) to helpe your miseries, I will come and see all things in good order. d Though all things be brought to ruine, yet I can restore and preferre them. e The Prophet warneth the wicked that they would not set themselves against



a He declareth that Gods power is evidently scene in preferring his people, and destroying his enemies.

b Which afterward was called Ierusalem.

c He compareth the kingdoms full of extortion and rapine, to the mountains that are full of rauening beastes.

d God hath taken their spirits & strength from them, as though their hands were cut off.

e God with a looke is able to destroy all the power and aduizic of the enemies, were they neuer so many or mightie.

f To reuenge the wrongs done to thy Church.

g For the end shall shew that the enimie was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose.

h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell.

i The Hebrew word significth to vintage, or gather grapes: meaning, that hee shall make the counsels and enterprises of wicked tyrants, foolish and vaine.

**T**o him that excelleth on Aeginoth. A Psalm or song committed to Asaph.

**G**od is known in Iudah: his name is great in Israel.

2 For in <sup>o</sup> Shalem is his Tabernacle, and his dwelling in Zion.

3 There brake hee the arrowes of the bow, the shield, and the sword, and the battell. Selah.

4 Thou art more bright and puissant then <sup>e</sup> the mountaines of praye.

5 The heart hearted are spoyled: they haue slepe their sleepe, and all the men of strength haue not <sup>d</sup> found their hands.

6 At thy rebuke, **O** God of Iacob, both the chariot and horse are cast asleepe.

7 Thou, euen thou art to be feared: and who shall stand in thy <sup>e</sup> sight, when thou art angry?

8 Thou diddest cause thy iudgement to be heard from heauen: therefore the earth feared and was still.

9 When thou, **O** God, arose to iudgement, to <sup>f</sup> helpe all the meeke of the earth. Selah.

10 Surely the <sup>s</sup> rage of man shall turne to thy praye: the remnant of the rage shalt thou restrain.

11 Now and performe vnto the Lord your God, all yee that bee <sup>h</sup> round about him: let them bring presents vnto him that ought to be feared.

12 Hee shall <sup>i</sup> cut off the spirit of princes: hee is terrible to the kings of the earth.

<sup>e</sup> diligently.

7 All the Lord aslent himselfe for euer: and will hee shewe no more fauour?

8 Is his <sup>f</sup> mercie cleane gone for euer: doeth his promise faile for euermore?

9 Hath God forgotten to be mercifull: hath hee shut vp his tender mercy in displeasure? Selah.

10 And I said, This is my <sup>s</sup> death: yet I remembered the peeces of the right hand of the most High.

11 I remembered the workes of the Lord: certainly I remembered thy wonders of olde.

12 I did also meditate all thy workes; and did denise of thine acts, saying,

13 Thy way, **O** God, is <sup>h</sup> in the Sanctuarie: who is to great a <sup>i</sup> God as our God!

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, euen the formes of Iacob and Ioseph. Selah.

16 The <sup>k</sup> waters saw thee, **O** God: the waters law thee, and were afraid: yea, the depths trembled.

17 The cloudes poured out water: the heauens gaue a <sup>l</sup> sound: yea, thine arrowes went abroad.

18 The voice of thy thunder was round about: the lightnings lightned the world: the earth trembled and shooke.

19 Thy way is in the Sea, and thy paths in the great waters, and the footesteps are not <sup>m</sup> known.

20 Thou diddest leade thy people like sheepe by the hand of Moses and Aaron.

e Both the causes why I was chastened, and when my sorowes should haue an end.

f As it he should say, It is impossible: whereby he exhorted himselfe to patience.

g Though I first doubted of my life, yet considering that God had his yeeres, that is, change of times, and was accustomed also to lift vp them, whom hee hath beaten, Iooke heere againe.

h That is, in heauen, wherunto we must ascend by faith, if we will know the wayes of God.

i Hee condemneth all that worship any thing saue the onely true God, whose glory appeareth through the world.

k Hee declareth wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea.

l That is, thundered and lightened.

m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod. 14.28, 29.

PSAL. LXXVII.

1 The Prophet in the name of the Church rebeareth the greivnesse of his affliction, and his grievous temptations, 6 whereby he was driven to this end to consider his former conversation, 11 and the continuall course of Gods workes in the preferuation of his seruants, and so hee confirmeth his faith against these temptations.

**F**or the excellent musician \* Ieduthun. A Psalm committed to Asaph.

**M**y voyce came to God, when I cryed: My voyce came to God, and hee heard mee.

2 In the day of my trouble I sought the Lord: <sup>h</sup> my soze ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepst mine eyes <sup>e</sup> waking: I was attoned, and could not speake.

5 Then I considered the dayes of old, and the yeeres of ancient time.

6 I called to remembrance my <sup>d</sup> song in the night: I communed with mine owne heart, and my spirit searched and sought after God, lest I should be forgotten, lest I should be as though I had not beene: I kept his eyes from sleeping.

d Of thankgiuing which I was accustomed to sing in my prosperitie.

wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea.

l That is, thundered and lightened.

m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod. 14.28, 29.

PSAL. LXXVIII.

1 Hee sheweth how God of his mercie chose his Church of the posteritie of Abraham, 8 reproching the stubburne rebellion of their fathers, that the children might not onely vnderstand, 11 that God of his free mercie made his covenant with their ancestors, 17 but also seeing them so malicious and peruers, might be ashamed, and so turne wbooly to God. In this Psalme the holy Ghost hath comprehended as it were the summe of all Gods benefites, 10 the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

**A** Psalme to giue <sup>e</sup> instruction, committed to Asaph.

**H**eare my <sup>b</sup> doctrine, **O** my people: in helme your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of old,

3 Which wee haue heard and knowen, and our <sup>f</sup> fathers haue told vs.

4 We wil not hide them from their children, but to the generation to come we will shew the prayles of the Lord, his power also, and his wonderfull workes that hee hath done:

k Hee declareth wherein the power of God was declared, when hee deliuered the Israelites thorow the red sea.

l That is, thundered and lightened.

m For when thou hadst brought over thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe thorow, Exod. 14.28, 29.

a Reade Psal. 32.

b The Prophet vnder the name of a teacher calleth the people his, and the doctrine his, as Paul calleth y Gospel his, where of he was but the preacher, as Rom. 2, 16. and 1. 2. 25.

c Which were y people of God,

*Psal. 39. et. 62. 1. Chron. 16. 41.*

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

*Or, mine hand was stretched out*

b He sheweth that we must patiently abide, although God deliuer vs not out of our troubles at the first crye.

c Meaning, that his sorowes were vs watchmen that kept his eyes from sleeping.

d Of thankgiuing which I was accustomed to sing in my prosperitie.



d By the testimony and law, he meant the law written, which they were commanded to teach their children, Deut 6. 7. e Hee sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.

f Hee sheweth wherein the use of this doctrine standeth, in faith, in the meditation of Gods benefits, and obedience.

g Though these fathers were the feede of Abraham and the chosen people, yet he sheweth by their rebellion, proudication, falsehood and hypocrisis, that the children ought not to follow their examples.

h By Ephraim he meant also the rest of the tribes, because they were most in number: whose punishment declareth that they were unfaithfull to God and by the multitude and authoritie had corrupted all others.

i Hee prooueth that not onely the posteritie, but also their forefathers were wicked & rebellious to God.

Exod. 14. 21.  
Exod. 14. 24.  
Exod. 17. 6.  
numb. 20. 11.

psalme. 105. 41. 1. Cor. 10. 4. misd. 11. 4. k Their wicked malice could be overcome by no benefits, which were great and many. l Then to require more then is necessary, and to separate Gods power from his will, is to tempt God. Num. 11. 1. m Thus when we give place vnto sinne, we are moued to doubt of Gods power, except hee will alwayes be ready to serue our lust. Exod. 17. 6. numb. 20. 11. psal. 105. 41. 1. cor. 10. 4. Num. 11. 1. n That is, in his Fatherly prouidence, whereby hee careth for his, and prouideth sufficiently. o So that they had that, which was necessarie and sufficient; but their lust made them to count that which they knew God had denied them. Ioh. 5. 31. 1. cor. 10. 3.

5 How he established a testimonie in Jaakob, & ordered a Law in Israel, which he commanded our fathers, that they should teach their children:

6 That the posteritie might know it, & the children which should be borne, should stand by, and declare it to their children:

7 That they might let their hope on God, and not forget the workes of God, but keepe his commandments:

8 And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithful vnto God.

9 The children of Ephraim being armed, and shooting with the bowe, turned backe in the day of battell.

10 They kept not the covenant of God, but refused to walke in his law,

11 And forgate his acts, and his wonderful workes that he had shewed them.

12 He did marvellous things in the sight of their fathers in the land of Egypt: euen in the field of Zoan.

13 He diuided the sea, and led them thorrow: he made also the waters to stand as an heape.

14 In the day time also hee ledde them with a cloud, and all the night with a light of fire.

15 He claued the rocks in the wilderness, & gaue them drinke as of the great depths.

16 He brought floods alio out of the stonem rocke, so that he made the waters to descend like the riuers:

17 Yet they sinned still against him, and provoked the highest in the wilderness.

18 And tempted God in their hearts in requiring meate for their lust.

19 They spake against God also, saying, Can God prepare a table in the wilderness?

20 Behold, hee smote the rocke, that the water gushed out, and the streames ouerflowed: can hee giue bread also? or prepare flesh for his people?

21 Therefore the Lord heard and was angry, and the fire was kindled in Jaakob, and also wrath came vpon Israel,

22 Because they beleued not in God, and trusted not in his helpe.

23 Yet hee had commanded the cloudes aboute, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheate of heauen.

25 Dan did eate the bread of Angels: he sent them meate enough.

26 Hee caused the East winde to passe in the heauen, and throug his power hee brought in the South wind.

27 He rained foule also vpon them as dust, and feathered foule as the land of the sea.

28 And hee made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate, and were wel filled: for he gaue them their desire.

30 They were not turned from their lust, but the meate was yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew the strongest of them, and smote downe the chosen men in Israel.

32 For all this, they sinned still, and beleued not his wondrous workes.

33 Therefore their dayes did he consume in vanitie, and their yeeres hastily.

34 And when hee slew them, they sought him, and they returned, and sought God carely.

35 And they remembered that God was their strength, and the most high God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their heart was not vpight with him: neither were they faithfull in his covenant.

38 Yet he being mercifull forgate their iniquitie, and despitous them not, but oft times called backe his anger, and did not stirre by all his wrath.

39 For he remembered that they were flesh: yea, a winde that passeth and cometh not againe.

40 How oft did they prouoke him in the wilderness: and grieue him in the desert?

41 Yea, they returned and tempted God, and limited the holy one of Israel.

42 They remembered not his hand, nor the day when hee deliuered them from the enemy,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 Hee sent a swarme of flies among them, which deuoured them, and frogges which destroyed them.

46 Hee gaue also their frutes vnto the caterpillar, and their labour vnto the grasshopper.

47 Hee destroyed their vines with baile, and their wilde figtrees with the hailstone.

48 He gaue their cattell alio to the haile, and their flockes to the thunderbolts.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of euill angels.

50 He made a way to his anger: he spated

p God used the means of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupisence, that the more it hath, the more it lusteth.

r Though other were not spared, yet chiefly they suffered, in which trusted in their strength against God.

s Thus sinne by continuance, maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u What ouer cometh not from the pure fountaine of the heart, is hypocrisie.

x Because hee would erant haue some remnant of a Church to praise his Name in earth, hee suffered not their finnes to overcome his mercy.

y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacitie.

a The forgetfulness of Gods benefits is the root of rebellion and all vice.

b This word figuratiue is a confused mixture of flies and venomous worms. Some take it for all sortes of Serpents: some for all wilde beastes. c Hee repeateth not here all the miracles that God did in Egypt, but certain which might be sufficient to conuince the people of malice and ingratitude. d So called, either of the effect, that is, of punishing the wicked, or else because they were wicked spirits, whom God permitted to vex men.



PSAL. LXXIX.

not their soule from death, but gaue their life to the penitencie,

51 And smote all the first borne in Egypt, euen the beginning of their strength in the tabernacles of Ham.

52 But he made his people to goe out like sheepe, and led them in the wilde walle like a flocke,

53 Pea, hee caried them out safely, and they were feared not, and the Sea covered their enemies.

54 And he brought them vnto the borders of his Sanctuary: euen to this Mountaine, which his right hand purchased.

55 Hee cast out the heathen alis before them, and caused them to fall to the lot of his inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, & kept not his testinonies.

57 But turned backe and deat: falsely like their fathers: they turned like a deceitfull bow.

58 And they prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel.

60 So that hee forooke the habitation of Shilo, euen the Tabernacle where hee dwelt among men.

61 And deliuered his power into captivity, and his beauty into the enemies hand.

62 And hee gaue by his people to the sword, and was angry with his inheritance.

63 The fire deuoured their choslen men, and their maidens were not praised.

64 Their Priests fell by the sword, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his

66 And smote his enemies in the hinder parts, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which hee loued.

69 And hee built his Sanctuary as an high place like the earth, which hee established for euer.

70 Hee chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behind the Twes with yong brought hee him to feede his people in Iakob, and his inheritance in Israel.

72 So hee fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

73 They were not enied, p Either they were blame before, or taken prisoners of their enemies, and so were forbidden.

74 Because they were drunken in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore hee answering their beastly iudgement, saith, hee will awake and take sudden vengeance.

75 Shewing that hee spared not altogether the Israelites, though hee punished their enemies.

76 By building the Temple and establishing the Kingdome, hee declarth that the signes of his fauour were among them.

77 Hee sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

1 The Israelites complaine to God for the great calamities & oppression that they suffered by Gods enemies, 8 and confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 because their calamities were vniuersall in the contempt of his Name, 13 for the which they promise to be thankfull.

2 A Psalm committed to Asaph.

O God, the heathen are come into thine inheritance: thine holy Temple haue they desiled, and made Ierusalem heapes of stones.

3 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: and the flesh of thy Saints vnto the beastes of the earth.

4 Their blood haue they shed like waters round about Ierusalem, and there was none to bury them.

5 We are a reproch to our neighbours, euen a scojne and derision vnto them that are round about vs.

6 Lord, how long wilt thou be angry, for euer: shall thy ielousie burne like fire?

7 How long wilt thou wrath vpon the heathen that haue not knowen thee, and vpon the kingdoms that haue not called vpon thy Name.

8 For they haue denoured Iakob, and made his dwelling place desolate.

9 Remember not against vs the former iniquities, but e make haste, and let thy tender mercies preuent vs: for we are in great miserie.

10 Helpe vs, O God of our saluation, for the glory of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

11 Wherefore should the heathen say, Where is their God? let them bee knownen among the heathen in our light by the vengeance of the blood of thy seruants that is shed.

12 Let the sighing of the prisoners come before thee: according to thy mightie armee preterue the children of death.

13 And render to our neighbours seven fold into their bosome their reproch, where with they haue reproched thee, O Lord.

14 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we will let forth thy praise.

15 And therefore should the heathen say, Where is their God? let them bee knownen among the heathen in our light by the vengeance of the blood of thy seruants that is shed.

16 Let the sighing of the prisoners come before thee: according to thy mightie armee preterue the children of death.

17 And render to our neighbours seven fold into their bosome their reproch, where with they haue reproched thee, O Lord.

18 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we will let forth thy praise.

19 And therefore should the heathen say, Where is their God? let them bee knownen among the heathen in our light by the vengeance of the blood of thy seruants that is shed.

20 Let the sighing of the prisoners come before thee: according to thy mightie armee preterue the children of death.

21 And render to our neighbours seven fold into their bosome their reproch, where with they haue reproched thee, O Lord.

a The people cry vnto God against the barbarous tyranny of the Babylonians, who spoiled Gods inheritance, polluted his Temple, destroyed his religion, and murdered his people.

b The Prophet sheweth to what extremities God suffereth sometimes his Church to fall, to exercise their faith before hee set to his hand to deliuer them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou vterely consume vs for our sinnes, before thou takest vs to mercy?

f Which we and our fathers haue committed.

g And stay not still we haue recompensed for our sinnes.

h Seeing we haue none other Sauour, neither can we helpe our selues, and also by our saluation thy Name shall be praised, therefore, O Lord helpe vs.

i Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause, were vniuersally murdered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church, 8 desiring him to consider their first estate, when his fauour shined towards them, so the intent that he might finish that worke which hee had begun.

2 To him that excelleth on Sions Mount, A Psalm committed to Asaph.



a This Psalmc was made as a prayer for to desire God to be mercifull to the gentiles.

b Monet their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.

c Ioyne thy whole people & all thy tribes together againe.

c The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.

e Our neighbors haue continuall strife and warre against vs.

f Because that repentance onely cometh of God, they most instantly and oft times call to God for it, as a meane whereby they shall be laued.

g Seeing that of thy mercy thou hast made vs a most deare possession to thee, & we through our finnes are made open for wilde beafts to deuoure

vs, declare againe thy loue, & finish the worke that thou hast begun.

z Ebr. Cedars of God.

h To wit, Euphrates.

i That is, as well they that hate our Religion, as they that hate our persons.

k They gaue not place to temptation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.

l So that no power can preuaile against it, and which as a yong bud thou raisedst vp againe as out of the burnt ashes.

m Only when thou art angry, and not with the sword of the enemy.

n That is, vpon this vine, or people, whom thou hast planted with thy right hand, that they should be as one man or one body.

o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

P S A L. LXX XI.

i An exhortation to praeise God both in heart and voyce for his benefites, 8 and to worship him only. 11 God condemneth their ingratitude, 12 & sheweth what great benefites they haue lost through their owne malice.

a An instrument of musicke brought from Geth.

c To him that excelleth vpon a Citterd.

A Psalmc committed to Asaph.

Hear, O thou Shepheard of Israel, hehou thar leudest Joseph like sheepe: shew thy brightnesse, thou that sittest betweene the Cherubins.

2 Before Ephraim and Benjamin and Manasse stirre vp thy strength, and come to helpe vs.

3 Turne vs againe, O God, and cause thy face to shine, that we may be laued.

4 O Lord God of hostes, how long wilt thou be angry against the prayer of thy people?

5 Thou hast fed them with the bread of teares, & giuen them teares to drinke with great measure.

6 Thou hast made vs a strife vnto our neighbours, and our enemies laugh at vs among themselves.

7 Turne vs againe, O God of hostes: cause thy face to shine, and we shall be laued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and diddest cause it to take roome, and it filled the land.

10 The mountaines were covered with the shadow of it: and the boughes thereof were like the goodly cedars.

11 She stretched out her branches vnto the Sea, and her boughs vnto the Riuer.

12 Why hast thou when broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde boze out of the wood hath destroyed it, and the wilde beafts of the field haue eaten it vp.

14 Returne mee beseech thee, O God of hostes: looke downe from heauen and behold and visite this vine,

15 And the vineyard, that thy right hand hath planted, and the yong vine, which thou madest strong for thy selfe.

16 It is burnt with fire, and cut downe: and they perishe at the rebuke of thy countenance.

17 Let thine hand be vpon the man of thy right hand, and vpon the sonne of man, who thou madest strong for thine owne selfe.

18 So wil not we go backe fro thee: o reuine thou vs, & we shall cal vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and we shall be laued.

Sing to fully vnto God our strength: sling load vnto the God of Iacob.

2 Take the long, and bring forth the timbrel, the pleasant harpe with the viole.

3 Blow the trumpets in the new moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, and a Law of the God of Iacob.

5 We see thee in Joseph for a testimony, when he came out of the land of Egypt, where I heard a language, that I understood not.

6 I haue withdrawn his shoulder from the burden, and his hands haue left the pots.

7 Thou calledst in affliction, and I deliuered thee, and answered thee in the secret of the Thunder: I proued thee at the waters of Meribah, Selah.

8 Heare, O my people, and I will protest vnto thee: O Israel if thou wilt hearken vnto me,

9 And wilt haue no strange God in thee, neither worship any strange God,

10 (For I am the Lord thy God, which brought thee out of the land of Egypt) open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 O that my people had hearkened vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, & turned mine hand against their aduersaries.

15 The waters of the Lord should haue bene subiect vnto him, & their time should haue endured for euer.

16 And God would haue fed them with the fat of wheate, and with hony out of the rocke would I haue satisfied thee.

|| Or, contention, Exo. 17. 7. h He condemneth all assemblies, where the people are not attentive to heare Gods voyce, & to giue obedience to the same. i God accuseth their incredulitie, because they opened not their mouths to receiue Gods benefites in such abundance as he powreth them out. k God by his word calleth all, but his secret election appointeth who shall heare with fruit. l If their sins had not letted, m If the Israelites had not broken couenant with God, hee would haue giuen them victory against their enemies. n That is, with most fine wheat and abundance of hony.

P S A L. LXXX II.

1 The Prophet declaring God to be present among the Iudges & Magistrates, 2 reproacheth their partiality, 3 And exhorteth them to do iustice, 5 But seeing none amendment, 8 he desireth God to undertake the matter, and execute iustice himselfe.

A Psalmc committed to Asaph.

God standeth in the assembly of gods: the Iudgeth among gods.

2 Whye long will ye iudge vniustly, and accept the persons of the wicked? Selah.

3 Doe right to the poore and fatherlesse: do iustice to the poore and needy.

4 Deliuer the poore and needy: saue them from the hand of the wicked.

5 They know not & vnderstand nothing:

when the cause of the godly cannot be heard. c Not onely when they cry for helpe, but when their cause requireth ayde and support, they

it seemeth that this Psalmc was appointed for solemn feasts and assemblies of the people to whom for a time these ceremonies were ordained, but now vnder the Gospell are abolished.

c Vnder this feast he comprehendeth all other solemn dayes.

d That is, in Israel: for Josephs family was counted the chiefe before that Iudab was preferred.

e God speaketh in the person of the people, because hee was their leader.

f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spiritual deliuerance from the tyranny of Satan and sinne!

g By a strange and wonderful fashion.



d That is, all things are out of order either by their tyranny or carelesse negligence.

they walke in darkenes, albeit all the foundations of the earth be moued.

6 I haue said, We are gods, and ye all are children of the most high.

7 But ye shall dye as a man, and ye princes shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherit all nations.

e No title of honour shall excuse you, but you shall bee subiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant shall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre off, which was iudged nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, bee stricken with the stormy tempest of Gods wrath, 18 that they may knowe that the Lord is most high vpon the earth.

A Song or Psalm committed to Asaph.

KEepe not thou silence, O God: see not still, and cease not, O God.

2 For loe, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken crafty counsel against thy people, and haue consulted against thy secret ones.

4 They haue said, Come, and let vs cut them off from being a nation, & let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee.

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims;

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Cyprus.

8 Asshur also is toynd with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Hittites: as to Sycora, and as to Iabin at the riner of Kishon.

10 They perished at En-dor, and were dung for the earth.

11 Make them, even their princes like \* Oreb and like Zeeb: yea, all their princes like Zeba and like Zalumna.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the wind.

14 As the fire burneth the forest, and as the flame scorcheth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Full cheere faces with shame, that they

a This Psalm seemeth to haue bene composed, as a forme of praier against the dangers that the Church was in, in the dayes of Iehoshaphat. b He calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secret ones: for hee hideth the in the secret of his tabernacle, & preserveth them fro all dangers. d They were not content to take the Church as prisoner, but fought vterly to destroy it. e By all secret means. f They thought to haue subuerted thy counsell, wherein the perpetuities of the Church was established. g The wickednes of Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren. h By these examples, they were confirmed that God would not suffer his people to bee vterly destroyed, Iudg. 7. 21. and 4. 35. i Troden vnder feete as mire. Iudg. 7. 25. & 8. 21. k That is, Iudea: for where his Church is, there dwelleth hee among them. l Because the reprobate could by no means be amended, he prayeth that they may be vterly destroyed, be vnsustainable, and led with all winds.

may seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish.

18 That they may knowe that thou, which art called Iehouah, art alone, euen the most high ouer all the earth.

that it is in vaine to resist against thy counsell in Church.

PSAL. LXXXIII.

1 David driven forth of his countrey, 2 Desires most ardently to come againe to the Tabernacle of the Lord & the assembly of the Saints to praise God, 4 Pronouncing them blessed that may so do. 6 Then he praiseth the courage of the people, that passe thorow the wilderness to assemble themselves in Zion, 10 Finally with praise of this matter and confidence of Gods goodnes, he endeth the Psalm.

To him that excellet vpon Gittith.

A Psalm committed to the sonnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, and fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest for her, where she may lay her young: euen by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, make welles therein: the raine also conereth the pooles.

7 They see from strength to strength, till eury one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob, Selah.

9 Behold, O God, our shield, and looke vpon the face of thine Anointed.

10 For a day in thy courtes is better then a thousand elsewhere: I had rather bee a doozie keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.

11 For the Lord God is the Sunne and shield vnto vs: the Lord will giue grace and gloiy, and no good thing will he withhold from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

can hinder them that are fully bent to come to Christs Church, neither yet that God will euer faile them. f They are neuer weary, but increase in strength and courage till they come to Gods house. g That is, for Christs sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But will from time to time increas his blessings toward his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returns from Babylon, first they put him in mind of their delinquency, so the intent that he should not leave the worke of his grace vnsperfed. 5 Next they complaine of their long afflictions.

m That is, bee compelled by thy plagues to confess thy power, n Though they beleeue not, yet they may proue by experience, establishing thy

a David complaineth that he cannot haue access to the Church of God to make profession of his faith and to profit in religion. b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts. c So that the poore birds haue more libertie then I. d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life. e That is, of mulburie trees which was a barren place, so that they which passed through, must digge pits for water: signifying that no lets



*Affliction.* 8 And thurday they reioyce in hope of felicity promised. 9 For their deliuerance was a figure of Christs kingdome, vnder the which should be perfect felicity.

a They confesse that Gods free mercy was the cause of their deliuerance, because he loued the land which he had chosen. b Thou hast buried them that they shall not come into iudgement. c Not onely in withdrawing thy rod, but in forgiving our sinnes, and in touching our hearts to confesse them. d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature hee would be mercifull vnto them. e Hee confesseth that our saluati- on cometh onely of Gods mercie. f He will send all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdom of Christ they should haue peace and ioy. h Iustice shall then flourish and haue free course and passage in every place.

**C**o him that excelleth. A Psalm committed to the sonnes of Korah.  
**L**and: thou hast bene fauourable vnto thy nation: thou hast brought againe the capti- uities of Iacob.

2 Thou hast forgiven the iniquity of thy people, and covered all their finnes. Selah.  
3 Thou hast withdrawn all thine anger, and hast turnede backe from thy fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and releafe thine anger towards vs.

5 Wilt thou be angry with vs for ever? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord, and grant vs thy saluation.

8 If will hearken what the Lord God will say: for he will speake peace vnto his people, and to his saints, that they turne not againe to folly.

9 Surely his saluation is necre to them: that feare him, that gloiy may dwell in our land.

10 Mercy and truth shall meete: righte- ousnesse and peace shall kilde one another.

11 Truth shall budde out of the earth, and righteoulesse shall looke downe from heauen.

12 Yea, the Lord shall giue good things, and our land shall giue her increase.

13 Righteoulesse shall goe before him, and shall set her steps in the way.

and of great kindnesse vnto all them, that call vpon thee.

6 Gie care, Lord, vnto my prayer, and hearken to the voice of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can doe like thy workes.

9 All nations, whom thou hast made, shall come, and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for ever.

13 For great is thy mercy toward mee, and thou hast deliuered my soule from the lowest graue.

14 O God, the proude are risen againt me, and the assemblies of violent men haue sought my soule, and haue not let thee befoze them.

15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and truth.

16 Turne vnto me, and haue mercy vpon me: giue thy strength vnto thy seruant, and saue the soule of thy handmaid.

17 Shew a token of thy goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

firm it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderation nor equity, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelty. l He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath cuer bene mercifull vnto him, and giuen him power againt his enemies, as to one of his owne household.

PSAL. LXXXVII.

i The holy Ghost promisth that the condision of the Church, which was in misery after the captivity of Babylon, should be restored to great excellency, so that there should be nothing more comfortable, then to be numbred among the members thereof.

**C**A Psalm or song committed to the sonnes of Korah.

**G**od laid his foundations among the holy mountaines.

2 The Lord loueth the gates of Zion above all the habitations of Iacob.

3 Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of Rahab and Babel among them that know mee: behold Palestina & Tyrus with Ethiopia, where is he borne.

and God will accomplish his promise. e That is, Egypt, and these other countreys shall come to the knowledge of God. d It shall be said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church.

e By crying and calling continually, he thewe- eth how wee may not bee weary, though God grant not forthwith our request, but that we must earnestly and often call vpon him. f He condemneth all idoles, foras much as they can do no workes to declare that they are gods. g This proueth that David pray- ed in the Name of Christ the Messias, of whose kingdome hee doeth here prophesie. h Hee confesseth himselfe igno- rant til God hath taught him, and his heart vari- able and separate from God, till God ioyne it to him, and con- firm it in his obedience. i That is, from most great danger of death: out of the which none, but onely the mighty hand of God, could deliuer him. k He sheweth that there can be no moderati- on nor equity, where proude tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelty. l He boasteth not of his owne vertues, but confesseth that God of his free goodnes hath cuer bene mercifull vnto him, and giuen him power againt his enemies, as to one of his owne household.

PSAL. LXXXVI.

i David sore afflicted and forsaken of all, pray- eth feruently for deliuerance: somtyme rehearsing his miseries. 5 Somtyme the mercies received. 11 Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to be deliuered from them.

**C**A Prayer of David.

**I**cline thine ear, O Lord, and heare me: for I am poore and needie.

2 PREFERE thou my soule, for I am mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.

5 For thou Lord, art good & mercifull,

a David persecuted of Saul, thus prayed, leaving the same to the Church as a mon- ument, how to seeke redresse againt their miseries. b I am not enemy to them, but pitie them, though they be cruell toward me. c Which was a sure token that he beleened that God would deliuer him. d He doeth confesse that God is good to all, but only mercifull to poore sinners.

a God did chuse that place among the hills to stablish Ierusalem and his Temple.

b Though thy glorious citie doe not yet appeare, yet waite with patience,



e Out of all quarters they shall come into the Church, and be counted as citizens. f Whē he calleth by his word them into the Church, whom hee had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

5 And of Zion it shall be said, ' Many are borne in her; and he, even the most High shall stablish her.

6 The Lord shall count, when he shall visiteth the people, he was borne there. Selah.

7 As well the fingers as the players on instruments shall praise thee: all my springs are in thee.

a. King. 4 31.  
psal. 53.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalm was sung. b Though many cry in their sorrows, yet they cry not earnestly to God for remedy as he did: whom he confessed to be the author of his saluation.

c For he that is dead, is free from all cares and business of this life: and thus he sayth, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.

d That is, from thy prouidence and care, which is meant according to y judgement of the flesh. e. The stormes of thy wrath haue ouerwhelmed me.

f He attributeth the losse and displeasure of his friends to Gods

prouidence, whereby he partly punisheth & partly trieth his. g I see none ende of my sorrowes. h Mine eyes and face declare my sorrowes. i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, & then raise them vp againe. k That is, in the graue, where only the body lieth without all sense and remembrance. l I am euer in great dangers and sorrowes, as though my life should vterly be cut off euery moment.

g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 Agriuous complaint of the faithfull sore afflicted by sickness, persecutions, and aduersitie, 7 Being as v were left of God without any consolation: 13 Yet he calleth on God by faith, & strueth against desperation, 18 complaining himselfe to be forsaken of all earthly helpe.

1 A song or Psalm of \* Heman the Ezrahite, to giue instruction, committed to the sonnes of Kohab for him that excelleth vpon Balath = Leannoth.

O Lord God of my saluation, I cry day and night: b before thee.

2 Let my prayer enter into thy presence: encline thine eare vnto my cry.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that goe downe vnto the pit, & am as a man without strength;

5 I free among the dead, like the flaine lying in the graue, whome thou rememberest no more, and they are cut off from thine hand.

6 Thou hast layd me in the lowest pit, in darknesse, and in the deepe.

7 Thine indignation lieth vpon me, and thou hast vexed mee with all thy waues. Selah.

8 Thou hast put away mine acquaintance face from mee, and made me to be abhorred of them: I am shut vp, and cannot get forth.

9 Mine eye is sorrowfull though mine affliction: Lorde, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shewe a miracle to the dead? or shall the dead rise and praye thee? Selah.

11 Shall thy louing kindnesse bee declared in the graue? or thy faithfullnesse in destruction?

12 Shall thy wondrous works be knownen in the darke? and thy righteousnesse in the land of obliuion?

13 But vnto thee haue I cryed, O Lorde, and early shall my prayer come before thee.

14 Lorde, why deest thou reiect my soule, and hidest thy face from me?

15 I am afflicted, and at the poynt of death: I from my mouth I suffer thy terrors,

doubting of my life.

16 Thine indignations goe ouer me, and thy feare hath cut me off.

17 They came round about me daily like water, and compassed me together.

18 Thy louers and friends hast thou put away from me, and mine acquaintance & his themelues.

4 Ebr. were in darknesse.

PSAL. LXXXIX.

1 With many words doth the Prophet praise the goodness of God, 23 for hu testament and covenant that he had made betweene him and his elect by Iesu Christ the sonne of Dauid: 38 Then doeth hee complaine of the great ruine, and desolation of the kingdome of Dauid, so that to the outward appearance the promise was broken. 46 Finally hee praieth to be deliuered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promises.

1 A Psalm to giue instruction, of Ethan the Ezrahite.

1 Willing the mercies of the Lord for euer: I with my mouth will I declare thy truthy from generation to generation.

2 For I haue sayde, Mercy shall bee set by for euer: thy truth shall thou stablish in the very heauens.

3 I haue made a covenant with my chosen: I haue swoyne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set by thy throne from generation to generation. Selah.

5 O Lord, euen the heauens shall praise thy wondrous worke: yea, thy truthy in the Congregation of the Saints.

6 For who is equal to the Lorde in the heauen; and who is like the Lord among the sonnes of the gods?

7 God is very terrible in the assembly of the Saints, and to be reuerenced aboue all that are about him.

8 O Lord God of hostes, who is like vnto thee, which art a mighty Lord, and thy truthy is about thee!

9 Thou rulest the raging of the sea: whē the waues thereof arise, thou stillest them,

10 Thou hast beaten downe Rahab as a man flaine: thou hast scattered thine enemies with thy mighty arme.

11 The heauens are thine, the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South; & Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mighty arme: strong is thine hand, and high is thy right hand.

14 Righteousnes and equity are the fa-

g Meaning, the Angels. h If the Angels tremble before Gods majesty & iniustice, what earthly creature by oppressing the church, dare set himselfe against God? i For as hee deliuered the Church by the red sea, and by destroying Rahab, that is, the Egyptians: so will hee be the deliuerer, when the dangers bee great. k Tabor is a mountaine Westward from Ierusalem, and Hermon Eastward: so the Prophet signifieth that all partes and places of the world shall obey Gods power for the deliuerance of his Church. l For hereby hee iudgeth the world, and sheweth himselfe a mercifull Father, and faithfull protectour vnto his,



m Feeling in their conscience that God is their Father.

n They shall be preferred by thy fatherly providence.

o In that they are preferred and continue, they ought to give the praise and glory wholly to thee.

p In that that our king hath power to defend vs, it is the gift of God.

q To Samuel & to others, to assure that Dauid was thy chosen one.

r whom I have both chosen and given him strength to execute his office, as ver. 1. I though there shall be euermore enemies against Gods kingdome, yet he promiseth to overcome them.

t I will mercifully performe my promise to him, notwithstanding his infirmities, and offences.

u His power, glory & estate.

x He shall enjoy the land round about.

y His excellent dignity that appear herein, that he shall be named the sonne of God, and the first borne, wherein he is a figure of Christ.

z Though for the finnes of the people the state of this kingdome decayed, yet God reserved still a roote, till he had accomplished this promise in Christ. *2. Sam. 7. 14.* a I though the faithful answered not in all points to their profession, yet God will not breake his covenant with them. b For God in promising hath respect to his mercy, and not to mans power in performing. *1. Ebr. If I lie vnto Dauid: which is a manner of sub.* c As long as the sunne and the moone endure, they shall be witnesses to me of this promise. d Because of the horrible confusion of things, the Prophet complaineth to God as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.

blisment of thy throne: mercy and truth go before thy face.

15 Blessed is the people that can reioyce in thee: they shall walke in the light of thy countenance. *D. Lord.*

16 They shall reioyce continually in thy Name, and in thy righteouesse they shall exalt themselves.

17 For thou art the glory of their strength, and by thy fauour our homes shall be exalted.

18 If our righteouesse appertaineth to the Lord, and our king to the Holy one of Israel.

19 Thou spakest then in a vision vnto a chine Woyle one, & saidst, I haue layd helpe vpon one that is mighty: I haue exalted one choiser out of the people.

20 I haue found Dauid my seruant; with mine holy oyle haue I anoynted him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I wil destroy his foes before his face, and plague them that hate him.

24 My truth also and my mercy shall be with him, and in my Name shall his home be exalted.

25 I will let his hand also in the sea, and his right hand in the floods.

26 He shall cry vnto mee, Thou art my Father, my God, and the rocke of my saluation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercie will I keepe for him for euermore, and my covenant shall stand fast with him.

29 His seede also wil I make to endure for euer, & his throne as the daies of heauen.

30 But if his children forsake my Lawe, and walke not in my iudgements:

31 If they breake my statutes, and keepe not my commandements:

32 Then will I visit their transgression with the rod, & their iniquity with strokes.

33 Yet my loving kindeesse wil I not take from him, neither wil I falsifie my truth.

34 My covenant will I not breake, nor alter the thing that is gone out of my lips.

35 I haue sworne once by mine holinesse, & that I will not faile Dauid, saying,

36 His seede shall endure for euer, and his throne shall be as the sunne before me.

37 He shall be established for euermore as the moone, and as a faithfull witness in the heauen. *Selab.*

38 But thou hast reiected and abhorred, thou hast bene angry with thine anoynted.

39 Thou hast broken the covenant of

thy seruant, and prophaned his crowne, casting it on the ground.

40 Thou hast broken down all his wailes: thou hast laid his fortresses in raine.

41 All that goe by the way, spoile him: he is a rebuke vnto his neigbours.

42 Thou hast set by the right hand of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and couered him with shame. *Selab.*

46 O Lord, how long wilt thou hide thy selfe, for euer? Shall thy wrath burne like fire?

47 Remember what time I am: wherefore shouldst thou create in dayne all the children of men?

48 What manlieth, and shall not see death? shall hee deliuer his soule from the hand of the graue? *Selab.*

49 O Lord, where are thy former mercies, which thou wast vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my bosome of all the mighty people.

51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footsteps of thine Anointed.

52 Praised be the Lord for euermore. So be it, euen so be it.

that Gods enemies did not only slander him behind his backe, but also mocked him to his face, and as it were cast their iniuries in his bosome.

k So he calleth them that persecute the Church, I they laugh at vs, which patiently waite for the comming of thy Christ.

### PSAL. XC.

1 Moses in his prayer seeth before vs the eternal fauour of God toward his, who are neither admonished by the breuity of their life, nor by his plagues to be thankesful, 2 therefore Moses prayeth God to turne their hearts & continue his mercies toward them, and their posterity for euer.

¶ A prayer of Moses the man of God.

**L**ord, thou hast bene our habitation from generation to generation.

2 Before the mountains were made, and before thou hadst formed the earth, and the worlde, euen from euerlasting to euerlasting thou art our God.

3 Thou turnest man to destruction: againe thou sayest, Returne, yee sonnes of Adam.

4 For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast overflowed them: they are as a sleepe: in the morning hee groweth like the graske:

menting the frailtie and shortnesse of mans life, moeth God to pity.

e Though man thinke his life long, which is in deed most thort, yea, though it were a thousand yeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three hoeres.

f Thou takest them away suddenly as with a flood.

e By this hee meaneth the horrible dilapidation and renting of the kingdome, which was vnder Ieroboam: or els by the spirit of prophesie, Elisha speaketh of those great miseries, which came soone afterward to passe at the captiuitie of Babylon.

f He sheweth that the kingdome fel before it came to perfection, or was ripe.

g The Prophet in ioyning prayer with his complaint, sheweth that his saych neuer failed.

h Seeing mans life is thort, and thou hast created man to bestow thy beneficis vpon him, except thou haste to helpe, death will preuent thee.

i He meaneth, I haue created man to bestow thy beneficis vpon him, except thou haste to helpe, death will preuent thee.

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g Thou callest vs by thy rods to consider the shortnesse of our life, and for our finnes thou abridgest our daies.

h Our dayes are not onely short, but miserable, for as much as our finnes daily pro-uoketh thy wrath.

i Meaning, according to the common state of life.

k If mans life for the breuitie be miserable,

much more if thy wrath lye vpon it, as they which feare thee, onely know.

l Which is by considering the shortnesse of our life, & by meditating the heavenly ioyes.

m Meaning, wilt thou be angry?

n Or, take comfort in thy seruants.

o Euen thy mercy, which is thy chiefest worke. o As Gods promises appertained aswel to their posterity, as to them, so Moses praierth for the posterity. p Meaning, that it was obscured, when he ceased to do good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

6 In the morning it flourisheth & groweth, but in the evening it is cut downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret finnes in the light of thy countenance.

9 For all our dayes are past in thine anger: wec haue spent our yeeres as a thought.

10 The time of our life is threecore yeeres and tenne, and if they be of strength, fourescore yeeres: yet their strength is but labour and sorrow: for it is cut off quickly, and wec flee away.

11 Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that wec may applie our hearts vnto wisdom.

13 Returne, O Lord, how long? and be pacified toward thy seruants.

14 Still vs with thy mercy in the morning: so that we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, & according to the yeeres that we haue leene euill.

16 Let thy worke be seene toward thy seruants, and thy glory vpon their children.

17 And let the beauty of the Lord our God be vpon vs, and direct thou the worke of our hands vpon vs, euen direct the worke of our hauds.

PSAL. XCI.

1 Heere is described in what assurance hee liueth that putteth his whole trust in God, and committeth himselfe wholly to his proteccion: at tentations. 14 A promise of God to those that loue him, know him, and trust in him, to deliuer them and giue them immortall glory.

V Who so dwelleth in the secret of the Almighty, shall abide in the shadow of the Almighty.

2 I will say vnto the Lorde, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely he will deliuer thee from the snare of the hunter, and from the noysome pestilence.

4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid of the feare of the night, nor of the arrowe that flieth by day:

6 Nor of the pestilence that walketh in

a He that maketh God his defence and trust, shall perceiue his proteccion to be a most sure safeguard.

b Being assured of this proteccion, he prayeth vnto the Lord.

c That is, Gods helpe is most ready for vs whether Satan assaile vs secretly,

which he calletth a snare: or openly, which is here meant by the pestilence.

d That is, his faithful keeping of promise to helpe thee in thy necessitie. e The care that God hath ouer his, is most sufficient to defend them from all dangers.

the darkenes of the plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.

8 Doubtlesse with thine eyes shalt thou behold and see the reward of the wicked.

9 For thou hast sayde, The Lord is mine hope: thou hast set the most high for thy refuge.

10 There shall none euil come vnto thee, neither shall any plague come neere thy tabernacle.

11 For hee shall giue his Angels charge ouer thee, to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke vpon the lyon and aspe: the young lyon and the dragon shalt thou tread vnder feete.

14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath known my Name.

15 Hee shall call vpon mee, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With long life will I satisfie him, and shew him my saluation.

but overcome it whether it bee secret or open.

the faithfull of Gods proteccion, hee bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortallitie.

PSAL. XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge God, and to prayse him in his works: the Prophet reioiceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedily perish: 12 In the end is described the felicitie of the iust, planned in the house of God to prayse the Lord.

A Psalmie or song for the Sabbath day. It is a good thing to payse the Lord, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnesse in the morning, and thy truth in the night,

3 vpon an instrument of ten strings, and vpon the viole, with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy works, and I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy works! and thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a foolc doth not vnderstand this,

7 When the wicked grow as the grasse, and all the workers of wickednesse doe flourish: that they shall be destroyed for euer.

8 But thou, O Lord, art most high for euermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies shall perish: all the workers of iniquitie shall be destroyed.

day: to wit, to meditate Gods works. e That is, the wicked consider not Gods works, nor his iudgements against them, and therefore most iustly perish. f Thy iudgements are most constant against the wicked, and passe our reach.

f The godly shall haue some experience of Gods iudgements: against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reucaled.

g God hath not appointed euery man one Angel,

but many to be ministers of his providence to keepe his and defend them in their vocation,

which is the way to walke in without tempting God.

h Thou shalt not onely be preferred from all euill,

i To assure the

faithfull of Gods proteccion, hee bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortallitie.

a Which teacheth that the vse of the Sabbath standeth in praying God, and not onely in ceasing from worke,

b For Gods mercy & fidelitie in his promises toward his, binde them to praese him continually, both day and night.

c These instruments were then permitted, but at Chrills coming abolished,

d He sheweth what is the vse of the Sabbath



g Thou wilt strengthen them with all power, and blest them with all felicity. h Though the richfull seeme to wither and be cut downe by the wicked: yet they shall grow againe and flourish in the Church of God, as the Cedars do in mount Lebanon. i The children of God that haue a power aboue nature, and their age shall bring forth most fresh fruits.

10 But thou shalt exalt mine home, like the Unicoures, and I shall be anointed with fresh oyle. 11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wish against the wicked, that rise vp against me. 12 The righteous shall flourish like a palme tree, and shall grow like a Cedar in Lebanon. 13 Such as bee planted in the house of the Lords, shall flourish in the courts of our God. 14 They shall still bring forth fruit in their age: they shall be fat and flourishing. 15 To declare that the Lord my rocke is righteous, and that none iniquity is in him.

PSAL XCIII.

1 He praiseth the power of God in the creation of the worlde, and beateh downe all people which lift them up against his Majesty, 5 And prouoketh to consider his promises.

The Lord reigneth, and is clothed with minerie: the Lord is clothed, and girded with power: the world also shall bee established, that it cannot be moued. 2 Thy throne is established of olde: thou art from euermalting. 3 The floods of their auer lifted vp, O Lord: the floods haue lifted by their voyce: the floods lift vp their waues. 4 The waues of the sea are maruailous through the noyse of many waters, yet the Lord on high is more mighty. 5 Thy testimonies are very sure: holines becommeth thine house, O Lord, for euer.

PSAL XCIII.

1 He praiseth vnto God against the violence and arrogancy of tyrants, 10 Warning them of Gods iudgements. 12 Then doth he comfort the afflicted by the good issue of their afflictions, as hee felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

Lord God the auenger, O God, the auenger, shew thy selfe clearly. 2 Exalt thy selfe, O iudge of the world, and render a reward to the proud. 3 Lord, how long shall the wicked, how long shall the wicked triumph? 4 They prate and speake fiercely: all the workers of iniquitie vaunt themselves. 5 They diminish downe thy people, O Lord, and trouble thine heritage. 6 They slay the widow and the stranger, and murder the fatherlesse. 7 Yet they say, The Lord shall not see: neither will the God of Iacob regard it. 8 Understand ye viriue among the people: and ye fooles, when will ye be wise?

9 We that planted the eare, shall he not heare? or he that formed the eye, shall he not see? 10 Or hee that chastised the nations, shall he not correct? hee that teacheth man knowledge, shall he not know? 11 The Lord knoweth the thoughts of man, that they are vanitie. 12 Blessed is the man whom thou chastisest, O Lord, and teachest him in thy Law, 13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked. 14 Surely the Lord will not faile his people, neither will he forsake his inheritance. 15 For iudgement shall returne to iustice, and all the vppright in heart shall follow after it. 16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie? 17 If the Lord had not holpen mee, my soule had almost dwelt in silence. 18 When I sayd, My foote slideth, thy mercy, O Lord, stayed me. 19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule. 20 Hath the thione of iniquitie fellowship with thee, which foigeth wrong for a law? 21 They gather them together against the soule of the righteous, and condemne the innocent blood. 22 But the Lord is my refuge, and my God is the rocke of mine hope. 23 And hee will recompense them their wickednes, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

was no way but death. m In my trouble and distresse I euer found thy present helpe. n Though the wicked Iudge pretend iustice in oppressing the Church, yet they haue not that authoritie of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL XCV.

1 An earnest exhortation to prayse God, 4 for the gouernment of the world, & the election of his Church 8 An admnition not to follow the rebellion of the old fathers, that sinned God in the wilderness: 11 For the which they might not enter into the land of promise.

Come, let vs promise vnto the Lord: let vs sing a loude vnto the rocke of our saluation. 2 Let vs come before his face with praise: let vs sing loud vnto him with Psalms. 3 For the Lord is a great God, and a great king aboue all gods. 4 In whose hand are the deepe places of the earth, and the heights of the mountains are his: 5 To whom the Sea belongeth: for hee made it, and his hands formed the drie land. 6 Come, let vs worship and fall down,

f He sheweth that it is impossible, but God should heare, see and vnderstand their wickednes, g If God punish wold nations for their sinnes, it is meere folly for any one man, or else a fewe to thinke that God will spare them. h God hath care ouer his, and chastiseth them for their wealth, that they should not perish for euer with the wicked. i God will restore the state & gouernement of things to their right vse, and then the godly shall follow him cheerefully. k He complaineth of them, which would not helpe him to resist the enemies: yet was assured that Gods helpe would not faile. l When I thought there

was no way but death. m In my trouble and distresse I euer found thy present helpe. n Though the wicked Iudge pretend iustice in oppressing the Church, yet they haue not that authoritie of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praye and thanksgiving. b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, which mans braine inuenteth. c All things are gouerned by his providence. d By these three words he signifieth one thing, meaning, that they must wholly gve themselves to serue God.

a As God by his power and wisdom hath made and gouerneth the world: so must the same be our defence against all enemies and dangers. b Wherein thou seekest and gouernest the world. c Gods power appeareth in ruling the furious waters. d Besides Gods power and wisdom in creating, and gouerning, his great mercy also appeareth in that he hath giuen his people his word and couenant.

a Whose office it is to take vengeance on the wicked. b Shew by effect that thou art iudge of the world to punish the wicked. c That is, bragg of their euillie an oppression: or, esteeme themselves aboue all others. d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God to take our cause in hande. e He is weth that they are desperate in malice, forasmuch as they feared not God, but gaue themselves wholly to doe wickedly.



and kneele before the Lord our maker.

7 For he is our God, & we are the people of his pasture, and the sheepe of his hands:

8 Harden not your heart, as <sup>in</sup> Hertenbah, and as in the day of Hadenah in the wilderness.

9 Where your fathers tempted me, provoked me, though they had seene my worke.

10 For tie yeeres haue I contended with this generation, and said, They are a people that erre in heart, for they haue not knownen my wayes.

11 Eitherfore I sweare in my wrath, saying, Surely they shall not enter into my rest.

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this especially ought to be referred to the kingdom of Christ.

Sing vnto the Lord a new song: sing vnto the Lord, all the earth.

2 Sing vnto the Lord, and prayse his name: declare his saluation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord is great and much to be praised: he is to be feared about all gods.

5 For all the gods of the people are idols: but the Lord made the heauens.

6 Strength and glory are before him: power and beautie are in his Sanctuary.

7 Give vnto the Lord, yee families of the people: giue vnto the Lord glory and power.

8 Give vnto the Lord the glory of his name: bring an offering, and enter into his courts.

9 Worship the Lord in the glorious sanctuary: tremble before him all the earth.

10 Say among the nations, The Lord reigneth: surely the world shall be stable, and not moue, and he shall iudge the people in righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea reare, and all that therein is.

12 Let the field be ioyful, and all that is in it: let all the trees of the wood then reioyce.

13 Before the Lord: for he cometh, for he cometh to iudge the earth: he will iudge the world with righteousness, and the people in his truth.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdom of Christ, 7 a readfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioycing and thanksgiving.

The Lord reigneth: let the earth reioyce: let the multitude of the yles be glad.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the foundation of his throne.

3 There shall goe a fire before him, and burne by his enemies round about.

4 His lightnings gave light vnto the world: the earth saw it, and was afraid.

5 The mountains melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and all the people fee his glory.

7 Confounded bee all they that serue grauen images, & that glory in idoles: worship him f all ye gods.

8 Zion heard of it, and was glad: and the daughters of Iudah reioiced, because of thy iudgements, O Lord.

9 For thou Lord art most high above all the earth: thou art much exalted above all gods.

10 Perceiue thou the Lord, hate enill: he preferreth the soules of his Saints: hee will deliuer them from the hand of the wicked.

11 Light is sowne for the righteous, and joy for the upright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holy remembrance.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to praise the Lord for his power, mercy, & fidelity in his promise by Christ, 10 by whom he hath communicated his saluation to all nations.

A Psalm.

Sing vnto the Lord a newe song: for he hath done marueilous things: his right hande, and his holy arme haue gotten him the victory.

2 The Lord declared his saluation: his righteousness hath he reuelled in the sight of the nations.

3 Hee hath remembered his mercie and his truth toward the house of Israel: all the ends of the earth haue seene the saluation of our God.

4 All the earth, sing ye lowd vnto the Lord: cry out and reioyce, and sing praises.

5 Sing psaltes to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With shaltes and sound of trumpets sing lowd before the Lord the king.

7 Let the sea reare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountains reioyce together.

9 Before the Lord: for hee is come to iudge the earth: with righteousness shall he iudge the world, and the people with equity.

a He sheweth that where God reigneth, there is all felicity and spirituall ioy.

b For the Gospel shall not be onely preached in Iudaea, but thorow all yles and countreys.

c Hee is thus described to keepe his enemies in feare, which commonly concerne Gods power.

d This ree bringeth not the wicked to true obedience, but maketh them to run away from God.

e Hee signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all which is esteeme in the world, fall downe before him.

g The Iewes shal haue occasion to reioyce, & the Gentiles are made partakers with them of Gods fauour.

h Hee requirith two things of his children: the one, that they detest vice, the other, that they put their trust in God for their deliuerance.

i Though Gods deliuerance appeare not suddenly, yet it is sowne and layd vp in store for them.

k Be mindfull of his benefites, and onely trust in his defence.

a That is, some song newly made in token of their wonderful deliuerance by Christ.

b Hee preferreth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to giue praises with

instruments, and also of the dumbe creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.



PSAL. XCIX.

1 He commendeth the power, equity and excellency of the kingdoms of God by Christ ouer the Iewes & Gentiles, 5 and prouoketh them to magnifie the same, and to serue the Lord, 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

The Lord reigneth, let the people tremble: he sitteth between the Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is hye above all the people.

3 They shall praise thy great and fearful Name (for it is holy.)

4 And the kings power that loneth iudgement: for thou hast prepared equity: thou hast executed iudgement and iustice in Iacob.

5 Exalt the Lord our God, and fall down before his footstool: for he is holy.

6 Moses and Aaron were among his Priestes, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Wee spake vnto them in the cloudy pillar: they kept his testimonies, and the Law that he gaue them.

8 Thou hearest them, O Lord our God: thou wast a fauourable God vnto them, though thou didst take vengeance for their inuentions.

9 Exalt the Lord our God, and fall down before his holy mountaine: for the Lord our God is holy.

10 He prophesieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderful occasion to praise his mercie and reioyce.

11 He exhorteth also to serue the Lord, 3 who hath chosen vs, and preferred vs: 4 and to enter into his assemblies to praise his name.

PSAL. C.

1 Sing ye loue vnto the Lord, all the earth. 2 Serue the Lord with gladnes: come before him with ioyfulness.

3 Know ye that euen the Lord is God: he hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courts with reioycing: prayse him, and blesse his Name.

5 For the Lords is good: his mercy is euertlasting, and his truth is from generation to generation.

6 He sheweth that God will not bee worshipped, but by that means which he hath appointed. d He declareth, that we ought neuer to bee weary in praying him, seeing his mercies toward vs last for euer.

PSAL. CI.

1 David describeth what government he wil obserue in his house and kingdome, 5 He wil punish and correct by rooting forth the wicked, 6 and cherishing the godly persons.

A Psalm of David.

1 I will sing mercie and iudgement: vnto thee, O Lord, will I sing.

2 He declareth what manner of king hee would be when God should place him in the throne, promising openly, that he would be mercifull and iust.

2 I will doe wisely in the perfit way: till thou comest to me: I wil walke in the vprightnesse of mine heart in the mids of mine house.

3 I will let no wicked thing before mine eyes: I hate the work of them that fal away: it shall not cleaue vnto me.

4 A froward heart shall depart from me: I will know none illand.

5 Him that punitly slandereth his neyghbour will I destroy: him that hath a proud looke and hye heart, I cannot suffer.

6 Mine eyes shall vnto the faithfull of the land, y they may dwell with me: he that walketh in a perfect way, he shall serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shall not remaine in my sight.

8 Wetimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the citie of the Lord.

9 He sheweth what is the true vse of the sword: to punish the wicked, and to maintain the good. f Magistrates must immediatly punish vice, lest it grow to further inconueniencies: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captivity of Babel, 16 A consolation for the building of the Church: 18 Wherof followeth the praise of God to be published to all posterity. 22 The conuersion of the Gentiles, 28 and the stability of the Church.

1 A prayer of the afflicted, when he shall be in distress, and poure forth his meditation before the Lord.

1 O Lord, heare my prayer, and let my cry come vnto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares vnto me: when I call make haite to heare me.

3 For my daies are consumed like smoke, and my bones are burnt like an hearth.

4 Mine heart is smitten, and withereth like grasse, because I forgate to eat my bread.

5 For the voyce of my groaning my bones doe cleaue to my skinne.

6 I am like a pelican of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparrow alone vpon the house top.

8 Mine enemies reuile mee daily, and they that rage against mee, haue sworn against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My dayes are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest remaine for

my death. g I haue not isen out of my mourning to take my refection. h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure. i Howsoeuer wee be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

b Though as yet thou dclerrest to place me in the kingly dignity, yet wil I giue my selfe to wisdom & vprightsness being a priuat man, c He sheweth that magistrates do not their duties, except they be enemies to all vice, d In promising to punish these vices, which are most pernicious in them that are about kings, hee declareth that he will punish all. e He sheweth what is the true vse of the sword: to punish the wicked, and to maintain the good. f Magistrates must immediatly punish vice, lest it grow to further inconueniencies: and if heathen Magistrates are bound to doe this, how much more they that haue the charge of the Church of God?

10 He prophesieth that Gods benefite in calling the Gentiles, shall be so great, that they shall haue wonderful occasion to praise his mercie and reioyce.

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13 Thou wilt arise, and haue mercy vpon Zion: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants delight in the stones thereof, and haue pricc on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the Kings of the earth thy glory,

16 When the Lord shall builde by Zion, and shall appeare in his glory,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be created, shall praise the Lord.

19 For hee hath looked downe from the height of his Sanctuary: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the children of death:

21 That they may declare the Name of the Lord in Zion, & his praise in Jerusalem,

22 When the people shall be gathered together, & the kingdomes to serue the Lord.

23 Hee abated my strength in the way, and shortned my dayes.

24 And I sayde, O my God, take me not away in the mids of my dayes: thy yeeres endure from generation to generation.

25 Thou hast asozertine layd the foundation of the earth, and the heauens are the workes of thine hands.

26 Thy shall perish, but thou shalt endure: euen they all shall waxe olde as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue, and their seede shall stand fast in thy sight.

k That is, the seuenie yeeres, which by y Prophet Ieremie thou diddest appoint, Ier. 29. 1. 2. l The more that the Church is in misery and defolation, the more ought the faithful to loue and pitie it.

m That is, when hee shall haue drawn his Church out of the darke-nes of death, n The deliuerance of the Church is a most excellent benefit, and therefore hee compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anew.

o Who now in their banishment could looke for nothing but death.

p Hee sheweth that Gods Name

is neuer more praised then when religion flourisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes. r If heauen and earth perish, much more man shall perish: but y Church by reason of Gods promise endureth for euer. s Seeing thou hast chosen the Church out of the world, and ioyned it to seee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

i Hee prouoketh also to praise the Lord, which hath pardoned his finnes, deliuered him from destruction, & giuen him sufficient of al good things.

10 Then bee addeh the tender mercies of God, which hee sheweth like a most tender father toward his children.

14 The fruites of mans life. 20 An exhortation to men and Angels to praise the Lord.

¶ A Psalm of David.

M y soule, praye thou the Lord, and all that is within me, praise his holy Name.

2 O soule, praise thou the Lord, & forget not all his benefites.

3 Which forgiveth all thine iniquities, and healeth all thine infirmities.

a Hee wakeneth his dulnesse to praise God shewing that both vnderstanding and affections, minde and heart

are too litle to set forth his praise. b This is the beginning and chiefest of all benefites: remission of sinne,

4 Which redeemeth thy life from the graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy youth is renewed like the eagles.

6 The Lord executeth righteousness and iudgement to all that are oppressed.

7 He made his wayes knowne vnto Moses, & his workes vnto the childre of Israel.

8 The Lord is full of compassion & mercie, slow to anger and of great kindnesse.

9 He will not alwaye chide, neither keepe his anger for euer.

10 Hee hath not dealt with vs after our finnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him.

12 As farre as the East is from the West: so farre hath he remooued our finnes from vs.

13 As a father hath compassion on his children, so hath the Lord compassion on them that feare him.

14 For he knoweth whereof we be made: hee remembereth that we are but dust.

15 The dayes of a man are as grasse: as a flowe of the field, so flourisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall know it no more.

17 But the louing kindnesse of the Lord endureth for euer and euer vpon them that feare him, and his righteousness vpon childrens children,

18 Vnto them that keepe his covenant, and thinke vpon his commandements to doe them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise ye y Lord, ye his Angels, that excell in strength, that doe his commandement in obeying the voice of his word.

21 Praise the Lord, all ye his hosts, ye his seruants that doe his pleasure.

22 Praise the Lord, all ye his workes, in all places of his dominion: my soule, praise thou the Lord.

infirmitie & miserie. k His iust and faithfull keeping of his promise. l To whom hee giueth grace to feare him, and to obey his word. m In that that we, which naturally are slow to praise God exhort the Angels which willingly do it, we shure vp our selues to consider our duty, and awake out of our sluggishnesse.

PSAL. CIIII.

i An excellent Psalm to praise God for the creation of the world, and the gouernance of the same by his maruelous prouidence.

35 wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.

M y soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which covereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

as much as all the order of nature, with the propriety and placing of the elements, are most busie and diligent to seee his maistie in,

a The Prophet sheweth that we neede not enter into the heuens to seeke God, for as

c For before that we haue rennished of our finnes, we are as dead men in the graue.

d As the eagle, when her beake ouer-groweth, sucketh blood, and is so renewed in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chief minister, and next to his people.

f He sheweth first his seuerie iudgement, but so soone as the sinner is humbled, hee receiveth him to mercie.

g We haue produced by continuall experience, that his mercie hath euer pre-uailed against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithful, when hee hath remooued their finnes.

i Hee declareth that man hath nothing in himselfe to moue God to mercie, but onely the

confession of his

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much as all the order of nature, with the propriety and placing of the elements, are most busie and diligent to seee his maistie in,



**b** As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Heb. 1. 7. be-holdeth in this glaſſe, how the very Angels also are obedient to his commandment.

**c** Thou makeſt the ſea to be an ornament vnto the earth.

**d** If by thy power thou diddeſt not bridle the rage of waters; it were not poſſible but ſ whole world ſhould be deſtroyed.

**e** If God provide for ſ very beaſts, much more will hee extend his prouident care to man.

**f** There is no part of the world ſo barren where moſt euidēt ſignes of Gods bleſſings appeare not.

**g** From ſ clouds, he He deſcribeth Gods prouident care ouer man, who doeth not onely provide neceſſary things for him, as herbs and other meate: but alſo things to reioyce, and comfort him, as wine and oyle, or ointments.

*Or, does, roes, & ſuch like.*

**i** As to ſeparate the night from the day, and to note daies, months and yeeres.

**k** That is, by his courſe either far or neere, it noteth ſummer, winter, & ocher ſeaſons.

**l** That is, they onely finde meate according to Gods prouidence who careth euen for the bruite beaſtes. **m** To wit, when the day ſpringeth: for the ſight is as it were a ſhield to defend man againſt the tyrannie and fierceneſſe of beaſts. **n** Hee confeſſeth that no tongue is able to expreſſe Gods workes, nor minde to comprehend them. *Or, whole.* **o** God is a moſt nourishing Father, who provideth for all creatures their daily food.

**3** Which layeth the beames of his chambers in the waters, and maketh the cloudes his charer, and walketh vpon the wings of the wind.

**4** Which maketh the ſpirits his meſſengers, and a flaming fire his miniſters.

**5** He ſet the earth vpon her foundations, ſo that it ſhall neuer moue.

**6** Thou covereſt it with the deepe, as with a garment: the waters would ſtand about the mountaines.

**7** But at thy rebuke they flee: at the voice of thy thunder they haſte away.

**8** And the mountaines aſcend, and the valleys deſcend to y place which thou haſt eſtabliſhed for them.

**9** But thou haſt ſet them a bound, to which they ſhall not paſſe: they ſhall not returne to couer the earth.

**10** Hee ſendeth the ſprings into the valleys, which run betwene the mountaines.

**11** They ſhal giue drinke to all the beaſts of the field, and the wilde aſſes ſhall quench their thirſt.

**12** By theſe ſprings ſhal the ſoules of the heauen dweller, and ſing among the branches.

**13** Hee watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

**14** He cauſeth graſſe to grow for the cattell, and herbe to the vſe of man, that hee may bring forth bread out of the earth,

**15** And wine that maketh glad the heart of man, and oyle to make the face to ſhine, and bread that ſtrengtheneth mans heart.

**16** The high trees are ſatiſfied, euen the cedars of Lebanon, which he hath planted.

**17** That the birds may make their neſts there: the ſoake dwelleth in the ſire trees.

**18** The high mountaines are for the ll goats: the rocks are a refuge for the conies.

**19** He appointeth the moon for certaine ſeaſons: the ſunne knoweth his going downe.

**20** Thou makeſt darkeneſſe, and it is night, wherein all the beaſtes of the foreſt creepe forth.

**21** The Lyons roare after their pray, and ſeek their meat at God.

**22** When the ſunne riſeth, they retire, and couch in their denues.

**23** When goeth man forth to his worke, and to his labour till the evening.

**24** O Lord, how manifolde are thy workes! in widdome haſt thou made them all: the earth is full of thy riches.

**25** So is this ſea great and wide: for therein are things creeping innumerable, both ſmall beaſts and great.

**26** There goe the ſhips, yea that ſ Linathan, whom thou haſt made to play therein.

**27** All theſe waite vpon thee, that thou mayeſt giue them food in due ſeaſon.

**28** Thou giueſt it to them, and they gather it: thou openeſt thine hand, and they are filled with good things.

**29** But if thou hide thy face, they are troubled: if thou take away their breath, they die, and returne to their duſt.

**30** Againe, if thou ſend forth thy ſpirit, they are created, and thou reneweſt the face of the earth.

**31** Glorie bee to the Lord for ever: let the Lord reioyce in his workes.

**32** Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they ſmoke.

**33** Will ſing vnto the Lord all my life: I will praife my God, while I liue.

**34** Let my wordes bee acceptable vnto him: I will reioyce in the Lord.

**35** Let the ſinners bee conſumed out of the earth, and the wicked till there bee no more: O my ſoule, praife thou the Lord. Praiſe yee the Lord.

burneth the mountaines. **f** Who infect the world, and ſo cauſe God that he cannot reioyce in his workes.

PSAL. CV.

**1** Hee praiſe: h the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, & hauing choſen them, neuer ceaſeth to do the good, eue for his promiſe ſake.

**P**raife the Lord, and call vpon his Name: declare his workes among the people.

**2** Sing vnto him, ſing praife vnto him, and talke of all his wondrous workes.

**3** Reioyce in his holy name: let the heart of them that ſeek the Lord, reioyce.

**4** Seeke the Lord and his ſtrength: ſeek his face continually.

**5** Remember his marvellous workes, that hee hath done, his wonders and the iudgements of his mouth.

**6** See ſeede of Abraham his ſeruant, ye children of Iacob, which are his elect.

**7** Hee is the Lord our God: his iudgements are throughout all the earth.

**8** Hee hath alway remembered his covenant and promiſe, that hee made to a thouſand generations,

**9** Euen that which hee made with Abraham, and his othe vnto Iſhak:

**10** And ſince hath confirmed it to Iacob for a law: and to Iſrael for an euerlaſting covenant,

**11** Saying, Unto thee will I giue the land of Canaan: ye the lot of your inheritance.

**12** Albeit they were fewe in number, yea, very fewe, and ſtrangers in the land,

**13** And walked about from nation to nation, from one kingdome to another people.

**14** Yet ſuffered hee no man to doe them wrong, but reppoued Kings for their ſakes, ſaying,

**15** Touch not mine annoynted, and do

**p** As by thy preſence all things haue life: ſo, if thou withdraw thy bleſſings, they all periſh.

**q** As the death of creatures ſheweth that we are nothing of our ſelues: ſo their generation declareth that we receive all things of our Creator.

**r** Gods mercifull face giueth ſtrength to the earth, but his ſeuere countenance

**a** Forasmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to bee Gods people, the Prophet willeth them to ſhew themſelves mindfull by thankſgiving.

**b** By the ſtrength and face, he meaneth the Arke where God declared his power and his preſence.

**c** Which hee hath wrought in the deliuerance of his people.

**d** Because his power was thereby as liuely declared, as if he ſhould haue declared it by mouth.

**e** The promiſe which God made to Abraham to be his God and the God of hiſ ſeede after him, he renewed and repeated it againe to hiſ ſeede after him. **f** Hee ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of hiſ covenant made with their fathers. **g** That is, the King of Egypt and the King of Genar, Gen. 12. 17, and 20. 3. **h** Thoſe whom I haue ſanctified to be my people,



l Meaning, the old fathers, to whom God shewed himselfe plainly, & who were letters forth of his word.  
 k Either by sending scarcitie, or by taking away the strength and nourishment thereof.  
 l So long he suffered aduersitie, as God had appointed, and till he had tried sufficiently his patience.  
 m That the very princes of the country should be at Iosephs commandment and learne wisdom at him.  
 n So it is in God, either to moue the hearts of the wicked to loue or to hate Gods children.  
 o Meaning, Moses and Aaron.  
 p. So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.  
 q It was strange to see raine in Egypt, much more it was fearefull to see hail.  
 r Hee sheweth that all creatures are armed against man, when God is his enemy: as at his commandment the grasshoppers destroyed the land.  
 Exod. 12. 29.  
 s When their enemies felt Gods plagues, his children by his providence were exempted.  
 t For Gods plagues caused them rather to depart with the Israelites then with their liues.  
 u Not for necessitie, but for satisfying of their lust.  
 v Which hee confirmeth to the posteritie, in whom after a sort the dead liue and enjoy the promises.

my i Prophets no harme.  
 16 Hee called a famine vpon the land, and vterly brake the staffe of bread.  
 17 But hee sent a man before them: Ioseph was sold for a slave.  
 18 They held his feete in the stockes, and he was layd in prisons.  
 19 Untill his appointed time came, and the counsell of the Lord had tried him.  
 20 The king sent and looted him: euen the ruler of the people deliuered him.  
 21 Hee made him lord of his house, and ruler of all his substance,  
 22 That hee should binde his Princes vnto his will, and teach his Ancients widdome.  
 23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.  
 24 And hee increased his people exceedingly, and made them stronger then their oppressors.  
 25 Hee turned their heart to hate his people, and to deale craftily with his seruants.  
 26 Then sent hee Moses his seruant, and Aaron whom hee had chosen.  
 27 They shewed among them the message of his signes, and wonders in the land of Ham.  
 28 He sent darknesse and made it darke: and they were not disobedient vnto his commission.  
 29 Hee turned their waters into blood, and slew their fish.  
 30 Their land brought forth frogs, euen in their kings chambers.  
 31 Hee spake, and there came swarmes of flies, and lice in all their quarters.  
 32 Hee gaue them a haille for raine, and flames of fire in their land.  
 33 Hee smote their vines also and their figge trees, & brake downe the trees in their coaits.  
 34 He spake, and the grasshoppers came, and caterpillers innumerable,  
 35 And did eate vpon all the grasse in their land, and denoured the fruit of their ground.  
 36 Hee smote also all the first borne in their lande, euen the beginning of all their strength.  
 37 He brought them forth also with siluer and golde, and there was none feeble among their tribes.  
 38 Egypt was glad at their departing: for the feare of them had fallen vpon them.  
 39 Hee spied a cloud to be a covering, and fire to giue light in the night.  
 40 They asked, and he brought quailles, and hee killed them with the bread of heauen.  
 41 He opened the rocke, and the waters flowed out, and ranne in the drie places like a riuier.  
 42 For hee remembered his holy promise to Abraham his seruant.  
 43 And hee brought forth his people with

joy, and his chosen with gladnesse.  
 44 And gaue them the lands of the heathen, and they took the labours of the people in possession,  
 45 That they might keepe his statutes and obserue his lawes. Praise ye the Lord.  
 Church, because they should worship & call vpon  
 P S A L. CVI.  
 1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: & Desiring to be brought againe into the land by Gods mercifull visitation. 8 And after the manifold maruails of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 they do pray and desire to be gathered from among the heathen, to the intent they may praise the name of the God of Israel.

Praise ye the Lord, because hee is good, for his mercy endureth for euer.  
 2 Who can expresse the noble acts of the Lord, or shew forth all his praye?  
 3 Blessen are they that keepe iudgement, and do righteousnesse at all times.  
 4 Remember me, O Lord, with thy fauour of thy people: visit me with thy saluation,  
 5 That I may see the felicity of thy chosen, and reioyce in the joy of thy people, and glory with thine inheritance.  
 6 We haue sinned with our fathers: we haue committed iniquity, & done wickedly.  
 7 Our fathers understood not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.  
 8 Auert heuells, & hee saved them for his Names sake, that he might make his power to be knowne.  
 9 And he rebuked the red sea, and it was dried vp, and he led them in the deepe, as in the wilderness.  
 10 And hee saved them from the aduersaries hand, and deliuered them from the hand of the enemy.  
 11 And the waters couered their oppressors: not one of them was left.  
 12 Then bleued they his words, and sang praise vnto him.

13 But incontinently they forgate his workes: they waited not for his counsell.  
 14 But lusted with concupiscence in the wilderness, and tempted God in the desert.  
 15 Then he gaue them their desire: but hee sent a cannesse into their soule.  
 16 They enuied Moses also in the tents, and Aaron the holy one of the Lord.  
 17 Therefore the earth opened and swallowed by Dathan, and covered the company of Abiram.

He would change the order of nature rather then his people should not be deliuered, although they were wicked. Exod. 14. 27. f The wonderfull workes of God caused them to beleue for a time, and to praise him. g They would prevent his wisdom and providence. h The abundance that God gaue them profited not, but made them pite away, because God cursed it. i By the greatnesse of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebell against him.

y When the Egyptians lamented and were destroyed.  
 z This is the end, why God profreth his hum in this world.

a The Prophet exhorteth the people to praise God for his benefitts past, that thereby their minds may be strengthened against all present troubles and despair.  
 b He sheweth, that it is not enough to praise God with mouth except the whole heart agree therunto, and all our life be thereto framed.  
 c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be reeued into the number of thine.  
 d By earnest confession, as well of their owne, as of their fathers finnes, they shew that they had hope that God according to his promise would pitie them.  
 e The inestimable goodnesse of God appeareth in this, that he



18 And the fire was kindled in their assembly: the flame burnt by the wicked.

19 They made a calfe in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a bullocke, that eateth grass.

21 They forgate God their Saviour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham and fearefull things by the red sea.

23 Therefore he minded to destroy them, had not Moses his chosen stood in y breach before him to turne away his wrath, least he should destroy them.

24 Also they contemned that pleasant land, and beleued not his word,

25 But murmured in their tents, and hearkened not vnto the voyce of the Lord.

26 Therefore hee lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroy their seede among the nations, and to scatter them throughout the countreys.

28 They toynd themselves also vnto Baal-peor, and did eate the offerings of the pe dead.

29 Thus they prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas stood vp, and executed iudgement, and the plague was stayed,

31 And it was imputed vnto him for righteousness from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnadvisedly with his lips.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idols, which were their ruine.

37 Yea, they offered their sonnes, and their daughters vnto demils,

38 And shed innocent blood, and the blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

39 Thus were they stayned with their owne workes, and went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and hee abhorred his owne inheritance.

41 And hee gaue them into the hand of the heathen: & they that hated them, were lords ouer them.

42 Their enemies also oppressed them, and they were humbled vnder their hand.

43 Many a time did hee deliuer them, but they prouoked him by their counsils: therefore they were brought downe by their iniquity.

44 Yet hee saw when they were in affliction, and he heard their cry.

45 And hee remembered his conenant to ward them, and repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and gather vs from among the heathen, that we may praise thine holy Name, and glory in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

y The Prophet. sheweth that neither by menaces nor promises we can com: to God except we bee altogether newly reformed, & that his mercy ouer-couert and hide our malice, z Not that God is changeable in himselfe, but that then hee seemeth to vs to reuer, when he altereth his punishment, and forgiueth vs, and constancy vnder the crosse, that with one consent we may all praise thee.

PSAL. CVII.

1 The Prophet exhorteth all those that are redeemed by the Lord, & gathered vnto him to giue thanks for the mercifull prouidence of God turning all things at his good pleasure, 20 sending good and euill, prosperity and aduersity to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes flopped.

Praise the Lord, because he is good: for his mercy endureth for euer.

2 Let them which haue bene redeemed of the Lord, shewe how hee hath deliuered them from the hand of the oppressour,

3 And gathered them out of the landes, from the East and from the West, from the North and from the South,

4 When they wandered in the desert and wilderness out of the way, and found no city to dwell in,

5 Both hungry and thirstie, their soules fainted in them.

6 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

9 For hee satisfied the thirstie soule, and filled the hungry soule with goodnesse.

10 They that dwell in darknesse and in the shadow of death, being bound in misery and yron,

11 Because they rebelled against the wordes of the Lord, and despised the counsell of the most high,

12 When hee humbled their heart with heauynesse, then they fel downe, and there was no helper.

13 Then they cryed vnto the Lord in their trouble, and hee deliuered them from their distresse.

a This notable sentence was in the beginning vsed as the foote or tenour of the song, which was oftentimes repeated, b As it was true in the leues, so is there none of Gods elect, that feele not his helpe in their necessity.

11 Or, from the sea meaning the red sea, which is on the South part of the land.

c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindefull of so great a benefite.

d Then the true way to obey God is to follow his expresse commandment: also

herby al are exhorted to descend into themselves, for in such a none are punished, but for their finnes. e He sheweth that the cause why God doeth punish vs extremely, is because wee can bee brought vnto him by none other meanes.

k He sheweth that all idolaters renouce God to be their glory, when in steed of him they worship any creature, much more, wood, stone, metall, or calues. l If Moses by his intercession had not obtained Gods fauour against their rebellions. m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance. n That is, hee sware. Sometime also it meaneth, to punish. o Which was the idole of the Moabites. p Sacrifices offered to the dead idoles. q Signifying, that whatsoever man inuention of himselfe to serue God by, is detestable and prouoketh his anger. r When all other neglected Gods glory, he in his zeale killed the adulterers, and prouced Gods wrath. Numb. 25. 12. s This acte declared his liuely faith, and for his faiths sake was accepted. Numb. 20. 13. psal. 95. 8. t If so notable a Prophet of God escape not punishment, though others prouoked them to sinne, how much more shall they be subiect to Gods iudgement, which cause Gods children to sin? u He sheweth how monstrous a thing idolatry is, which can win vs to things abhorring to nature, whereas Gods worde cannot obtayne most frail things. x Then true chastitie is to cleaue wholly and onely vnto God,



f When there seemeth to mans iudgement no recouerie, but all things are brought to despair, then God chiefly sheweth his mightie power.

g They that haue no feare of God, by his sharper rods are brought to cal vpon him, and so finde mercie.

h By healing them he declarerth his good will toward them.

i Meaning their diseases, which had almost brought them to the graue and conuulsion.

k Praise and confession of Gods benefites are the true sacrifices of the godly.

l He sheweth by the sea, what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were from a thousand deaths.

m Their feare and danger is so great.

n When their arte and meanes faile them, they are compelled to confesse that onely Gods providence doth preserve them.

o Though before euery drop seemed to fight one against another, yet at his commandment they are as still, as though they were frozen.

14 He brought them out of darknesse, and out of the shadow of death, and brake their bands asunder.

15 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brass, and brast the barres of yron asunder.

17 s fooles by reason of their transgression, because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to dearehs dooze.

19 Then they cry vnto the Lord in their trouble, and hee deliuereth them from their distresse.

20 Hee sendeth his word and healeth them, and deliuereth them from their graues.

21 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his workes with reioicing.

23 They that goe downe to the sea in ships, and occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, and descend to the deepe, so that their soule melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their cunning is gone.

28 Then they cry vnto the Lord in their trouble, and hee bringeth them out of their distresse.

29 He turneth the storme to calme, so that the waves thereof are still.

30 When they are quieted, they are glad, and he bringeth them vnto the haueu where they would be.

31 Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the congregation of the people, and praise him in the assembly of the Elders.

33 Hee turneth the floods into a wilderness, and the springs of waters into drynesse,

34 And a fruitful land into barrennesse, for the wickednesse of them that dwell therein.

35 Against hee I turneth the wilderness into pooles of water, and the drie land into water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in.

37 And sown the fields, & plant vineyards, which bring forth fruitfull increase.

38 For hee blesteth them, and they multiply exceedingly, and hee diminisheth not their cattell.

39 Againne men are diminished, and considered particularly, but magnified in all places, and assemblies. *Or, kinnesse.* q For the loue that he beareth to his Church, he changeth the order of nature for their commoditie. r Continual increase and yeerely. s As God by his providence doeth exalt men, so doth he also humble them by afflictions to know themselves.

brought low by oppression, euill, and sorrows.

40 Hee putteth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Hee raiseth by the poore out of misery, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, & reioyce, and all iniquitie shall stop her mouth.

43 Who is wise, that hee may obserue these things: for they shall vnderstand the louing kindnesse of the Lord.

P S A L. CVIII.

This Psalme is composed of two other Psalmes before, the seuen and fiftieth and the sixtieth. The matter here contained is, 1 That Dauid giueth himselfe with heart and voice to praise the Lord, 7 And assureth himselfe of the promise of God concerning his kingdom ouer Israel, and his power against other nations: 11 Who though hee seeme to forsake vs for a time, yet he alone will in the end cast downe our enemies.

A long or Psalme of Dauid.

God, mine heart is prepared, so is my tongue: I will sing and giue praise.

2 Awake viol and harpe: I will awake earely.

3 I will praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

4 For thy mercy is great about the heauens, and the trueth vnto the clouds.

5 Exalt thy selfe, O God, about the heaurns, and let thy glorie bee vpon all the earth.

6 That thy beloued may bee deliuered: 4 helpe with thy right hand and heare mee.

7 God hath spoken in his holines: therefore I will reioyce, I shall diuide Shechem, and measure the valley of Succoth.

8 Gilead shall be mine, & Manasse shall be mine: Ephraim also shall be the strength of mine head: Iudah is my law-giuer.

9 Moab shall be my washpot: ouer Edome will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edom?

11 Wilt not thou, O God, which haddest forsaken vs, and didst not goe forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Though God we shall doe vallantly: for he shall tread downe our enemies.

14 Let us not cease to praye, and to call vnto him, to continue and finish his graces. e As he hath spoken to Samuel concerning me, so will he shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me. *Psal 60 8.* f From the sixt verse of this Psalme vnto the last, reade the exposition in the 60. Psalme, and fift verse.

P S A L. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him, and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitour vnto Iesu Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 30 Then doth hee promise to giue praises vnto God.

t For their wickednesse & tyranny he causeth y people and subiects to conteme them. u They, whose faith is lightened by Gods Spirit, shall reioyce to see Gods iudgements against the wicked and vngodly.

a This earnest affection declarerth that he is free from hypocritie, and that sluggishnes flattereth him not.

b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnesse of God.

c Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer, to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shew himselfe constant and holy in his promise, so that these nations following shall be subiect vnto me.

f From the sixt verse of this Psalme vnto the last, reade the exposition in the 60. Psalme, and fift verse.



To him that creetheth. A Psalm of David.

H O be not thy tongue, O God of my praise. For the mouth of the wicked, and the mouth full of deceit are opened upon mee; they haue spoken to mee with a lying tongue.

They compassed mee about also with words of hatred, and sought against mee without a cause.

For my friendship they were mine aduersaries, but I gaue my selfe to prayer.

And they haue rewarded mee euill for good, and hatred for my friendship.

Set thou the wicked ouer him, and let the aduersarie stand at his right hand.

When he shall bee indged, let him bee condemned, and let his prayer bee turned into sinne.

Let his dayes bee few, and let another take his charge.

Let his children be fatherless, and his wife a widow.

Let his children bee vagabonds and begge and seeke bread, coming out of their places destroyed.

Let the extortioner catch all that hee hath, and let the stranger spoyle his labour.

Let there be none to extend mercy vnto him, neither let there be any to shew mercy vpon his fatherlesse children.

Let his posteritie be destroyed, and in the generation following let their name bee put out.

Let the iniquitie of his fathers bee had in remembrance with the Lord: and let not the sinne of his mother bee done away.

But let them alway be before the Lord, that he may cut off their memoriall from the earth.

Because hee remembered not to shew mercie, but persecuted the afflicted and poore man, and the sorrowfull hearted, to slay him.

As hee loued curling, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.

As hee clothed himselfe with curling like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

Let it bee vnto him as a garment to couer him, and for a girdle, wherewith he shall be alway girded.

Let this be the reward of mine aduersarie from the Lord, and of them, that speake euill against my soule.

But thou, O Lord my God, deale with mee according to thy Name: Dealt with mee according to thy Name: Dealt

uer mee, (for they mercie is good.)

Because I am poore and needie, and mine heart is wounded within me.

I depart like the shadow that declineth, and am shaken off as the grassopper.

My knees are weake through falling, and my flesh hath lost all fastnesse.

I became also a rebuke vnto them: they that looked vpon mee, shooke their heads.

Helpe me, O Lord my God: saue me according to thy mercie.

And they shall know, that this is thine hand, and that thou, Lord, hast done it.

Though they curse, yet thou wilt blesse: they shall aile and bee confounded, but thy seruant shall reioyce.

Let mine aduersaries bee clothed with shame, and let them couer themselves with their confusion, as with a cloke.

Let mine aduersaries bee clothed with shame, and let them couer themselves with their confusion, as with a cloke.

I will giue thanks vnto the Lord greatly with my mouth, and prayle him among the multitude.

For he will stand at the right hand of the poore, to saue him from them that would condemne his soule.

the Congregation, Hereby he sheweth that hee had not to doe with them that were of little power, but with the iudges and princes of the world.

P S A L. CX.

David propheseth of the power and euerlasting kingdome giuen to Christ, And of his Priesthood, which should put an end to the Priesthood of Leui.

A Psalm of David.

The Lord laid vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy footstool.

The Lord shall send the rodde of thy power out of Zion: bee thou ruler in the iniddes of thine enemies.

They people shall come willingly at the time of assembling: thine armie in holy beautie: the youth of thy wombe shall bee as the morning dewe.

The Lord swaie, and will not repent, Thou art a Priest for euer after the order of Melchizedek.

The Lord that is at thy right hand, shall wound kings in the day of his wrath.

He shall bee iudge among the heathen: he shall sit all with dead bodies, and smite the head vnto great countreys.

He shall drinke of the brooke in the way: therefoze shall hee liue by his head.

be assembled into thy Church, whose increase shall bee so abundant and wonderfull, as the drops of the dewe: As Melchizedek the figure of Christ was both King and Priest: so the eccle cannot be accomplished in any King, saue onely in Christ, Hebr 7.25. No power shall be able to resist him. Under this similitude of a captaine, that is greedie to destroy his enemies, that hee will not scaie drinke by the way, he sheweth how God will destroy his enemies.

P S A L. CXI.

He giueth thanks to the Lord for his mercifull workes towards his Church, And declareth therein true wisdom and right knowledge consisteth.

Prasse

a Though all the world condemne me, yet thou wilt approve mine innocencie, and that is a sufficient praise to me. b To declare that I had none other refuge, but in thee in whom my conscience was at rest. c Whether it were Doeg or Saul, or some familiar friend, that had betrayed him, he prayeth not of private affection, but moued by Gods Spirit that God would take vengeance vpon him. d As to the ele& all things turne to their profit: so to the reprobate, euen those things that are good, turne to their damnation. e This was chiefly accomplished in Iudas, Actes 1.20. f He declareth that the curse of God lieth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods are by Gods iust iudgement deprived of all. g Thus punisheth the Lord to the third and fourth generation the wickedness of the parents in their wicked children. h Hee sheweth that God accustomed to plague them after a strange sort, that shew themselves cruell toward other. i Thus giueth the Lord to euery man the thing wherein hee delighteth, that the reprobate cannot accuse God of wrong, when they are giuen vnto their lustes and reprobate mindes. k For being destitute of mans helpe, hee fully trusted in the Lord, that hee would deliuer him. l As thou art named mercifull, gracious and long suffering, so shew thy selfe in eccle&

m Meaning, that he hath no stay nor assurance in this world. n For hunger that came of sorrow, hee was lean, and his natural moyle failed him. o The more grievous that Satan assailed him, the more earnest and instant was he in prayer. p They shall goine nothing by cursing me. q Not onely in confessing it secretly in my selfe: but also in declaring it before all

a Iesus Christ in the two and twentieth of Mat. verse 44. g ueth the interpretation hereof, and sheweth that this cannot properly be applied vnto David, but to himselfe. b And thence it shall stretch through all the world: and this power chiefly standeth in the preaching of his word. c By thy word thy people shall be assembled into thy Church, whose increase shall bee so abundant and wonderfull, as the drops of the dewe: d As Melchizedek the figure of Christ was both King and Priest: so the eccle cannot be accomplished in any King, saue onely in Christ, Hebr 7.25. e No power shall be able to resist him. f Under this similitude of a captaine, that is greedie to destroy his enemies, that hee will not scaie drinke by the way, he sheweth how God will destroy his enemies.



a The Prophet declareth that he will praise God both privately and openly, and that from the heart, as he that consecrateth himself wholly and onely vnto God.  
 b He sheweth that Gods works are a sufficient cause wherefore we should praise him, but chiefly his benefits toward his Church.  
 c God hath giuen to his people all that was necessary for them, and will do still euen for his covenants sake: and in this sense the Hebrew word is taken, Prou. 30. 8. and 31. 15. *Or, pray, and food.*  
 d As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust & true in the gouernement of the same.  
 e They onely are wise that feare God, and none haue vnderstanding, but they that obey his word.  
 f To wit, his commandments, as verse 7.

**Praise the Lord.**  
 1 **Alleluia** praise the Lord with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousness endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lord is mercifull and full of compassion.

5 Hee hath giuen a portion vnto them that feare him: he wil euer be mindful of his covenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The workes of his hands are truth and iudgement: all his statutes are true.

8 They are established for euer and euer, and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath redeemed his covenant for euer: holy and fearefull is his Name.

10 The beginning of wisdom is the feare of the Lord: al they that obserue them haue good vnderstanding: his praise endureth for euer.

**Psal. cxii.**  
 1 As God promised to take the care of his Church: so in effect doeth hee declare himselfe iust & true in the gouernement of the same.  
 2 They onely are wise that feare God, and none haue vnderstanding, but they that obey his word.  
 f To wit, his commandments, as verse 7.

a He meaneth that reuerent feare which is in the Children of God, which causeth them to delight only in the word of God.  
 b The godly shall haue abundance & contentment, because their heart is satisfied in God onely.  
 c The faithfull in all their aduersities know that all shall go well with them: for God will be mercifull and iust.  
 d He sheweth what is the fruit of mercie: to lend freely & not for gaine, and so to measure his doings, that he may be able to helpe where need requireth and not to bestow all on himselfe.  
 e The godly pinch not miserably, but distribute liberally, as the necessities of the poore requireth, and as his power

**Psal. cxii.**  
 1 Hee praiseth the felicity of them that feare God.  
 10 And condemneth the cursed state of the contemptors of God.

**Praise ye the Lord.**  
 Blessed is the man that feareth the Lord and delighteth greatly in his commandments.

2 His seed shall be mighty vpon earth, the generation of the righteous shall be blessed.

3 Riches & treasures shall be in his house, and his righteousness endureth for euer.

4 Vnto the righteous ariseth light in darkeness: he is mercifull and full of compassion and righteous.

5 A good man is mercifull and lendeth, & will measure his affaires by iudgement.

6 Surely he shall neuer bee moued: but the righteous shall be had in euermourning remembrance.

7 He will not be afraid of euill tidings: for his heart is fixed, and hee trusteth in the Lord.

8 His heart is stablished: therefore hee wil not feare, until hee see his desire vpon his enemies.

9 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his home shall be exalted with glory.

10 The wicked shall see it and bee ashamed.  
 11 The godly pinch not miserably, but distribute liberally, as the necessities of the poore requireth, and as his power

gry: hee shall gnash with his teeth, and continue away: the desire of the wicked shall perish.

**PSAL. CXIII.**  
 1 An exhortation to praise the Lord for his providence, 7 In what that contrary to the course of nature hee worketh in his Church.

**Praise ye the Lord.**  
 Praise ye seruantes of the Lord, praise the Name of the Lord.

2 Blessed be the Name of the Lord, from henceforth and for euer.

3 The Lords name is praised from the rising of the sunne, vnto the going downe of the same.

4 The Lord is high above all nations, and his glory above the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high!

6 Who abaseth himselfe to behold things in the heauen and in the earth!

7 Hee raiseth the needy out of the dust, and lifteth by the poore out of the dung,

8 That he may set him with the princes, euen with the princes of his people.

9 He maketh the barren woman to dwell with a family, and a ioyfull mother of children. Praise ye the Lord.

should not earnestly extoll his name: b By preferring the poore to high honour, and giuing the barren children, hee sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

**PSAL. CXIII.**  
 1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which pur- vs in remembrance of Gods great mercie toward his Church, who when the course of nature faileth preferueth his miraculously.

When Israel went out of Egypt, and the house of Iacob from the barbarous people,

2 Judah was his sanctification, and Israel his deminion.

3 The sea saw it and fled: Jordan was turned backe.

4 The mountaines leaped like rammes, and the hills as lambs.

5 What ailed thee, O Sea, that thou fledest? O Jordan, why wast thou turned backe?

6 Yee mountaines, why leaped yee like rammes, and ye hills as lambs?

7 The earth trembled at the presence of the Lord, at the presence of the God of Iacob:

8 Which turneth the rocke into water-poolles, & the flint into a fountaine of water. people ought to consider it and glorifie him for the same: d Ought then his people to be insensible, when they see his power and Maiesty? c That is, caused miraculously water to come out of the rocke, in most abundance, Exod. 17. 6.

**PSAL. CXV.**

1 A prayer of the faithfull oppressed by idolatrous tyrants against who they desire that God would succour the, 9 Trusting most constantly that God will preserve the in this need, seeing that hee hath adoped & rescued them to his fauour, 18 Promising finally that they will not be wounded full of so

g The blessings of God vpon his children shall cause the wicked to die for enuy.

a By this often repetition, hee stirreth vp our cold dulnesse to praise God seeing his workes are so wonderfull, and that we are created for the same cause.  
 b If Gods glory shine through all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they

Exod. 13. 5.  
 a That is, from them that were of a strange language.  
 b The whole people were witnessnes of his holy maiesty, in adopting them, and of his mightie power in deliueing them.  
 c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his power and Maiesty ought then his people to be insensible, when they see his power and Maiesty?  
 d Ought then his people to be insensible, when they see his power and Maiesty?  
 e That is, caused miraculously water to come out of the rocke, in most abundance, Exod. 17. 6.  
 18 Promising finally that they will not be wounded full of so great



great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

**N**o vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie, and for thy truely sake.

**2** Therefore that the heathen say, **Where is now their God?**

**3** But our God is in heauen: hee doeth whatsoeuer hee will.

**4** Their idoles are silver and gold, euen the worke of mens hands.

**5** They haue a mouth and speake not: they haue eyes and see not.

**6** They haue eares and heare not: they haue noles and smell not.

**7** They haue hands and touch not: they haue eares and walke not: neither make they a sound with their throat.

**8** They that make them are like vnto them: so are all that trust in them.

**9** O Israel trust thou in the Lord: for he is thy hope and thy shield.

**10** O house of Aaron, trust yee in the Lord: for he is their helpe and their shield.

**11** Pee that feare the Lord, trust in the Lord: for he is their helper and their shield.

**12** The Lord hath bene mindfull of vs: he will blesse, hee will blesse the house of Israel, he will blesse the house of Aaron.

**13** He will blesse them that feare the Lord, both small and great.

**14** The Lord will increase his graces toward you, euen toward you and toward your children.

**15** Ye are blessed of the Lord, which made the heauen and the earth.

**16** The heauens, euen the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

**17** The dead praise not the Lord, neither any that goe downe into the place of silence.

**18** But wee will praise the Lord from henceforth and for euer. Praise yee the Lord.

### PSALM CXVI.

**1** David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable loue of God toward him, magnifieth such great mercies, **13** And protesteth that hee will be thankful for the same.

**1** **L**oue the Lord, because he hath heard my hopes and my prayers.

**2** For he hath inclined his eare vnto me, when I did call vpon him in my dayes.

**3** When the snarcs of death compassed me, and the griefes of the graue caught me: when I found trouble and sorrow,

**4** Then I called vpon the name of the

Lord, saying, I beseech thee, O Lord, deliuer my soule.

**5** The Lord is mercifull and righteous, and our Gods full of compassion.

**6** The Lord preferreth the simple: I was in miserie and hee saued me.

**7** Returne vnto thy rest, O my soule: for the Lord hath bene beneficiall vnto thee.

**8** Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling,

**9** I shall walke before the Lord in the land of the living.

**10** I beleued, therefore did I speake: for I was sore troubled.

**11** I said in my feare, All men are lyars.

**12** What shall I render vnto the Lord, for all his benefites toward me?

**13** I will take the cup of saluation, and call vpon the Name of the Lord.

**14** I will pay my vowes vnto the Lord, euen now in the presence of all his people.

**15** Precious in the sight of the Lord is the death of his Saints.

**16** Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaid: thou hast broken my bonds.

**17** I will offer to thee a sacrifice of praise, and will call vpon the Name of the Lord.

**18** I will pay my vowes vnto the Lord, euen now in the presence of all his people,

**19** In the courts of the Lord house, euen in the mids of thee, O Ierusalem. Praise ye the Lord.

felt the contrary. **h** In the Law they vsed to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiuing. **i** I perceiue that God hath a care ouer his, so that hee both dispoeth their death, and taketh an account. **k** I will thank him for his benefites: for that is a iust payment, to confesse that we owe all to God.

### PSALM CXVII.

**1** He exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes the promise of life everlasting by Iesus Christ.

**A**ll nations, praise ye the Lord: all yee a people praise him.

**2** For his louing kindnesse is great toward vs, and the truely of the Lord endureth for euer. Praise ye the Lord.

### PSALM CXVIII.

**1** David retired from Saul and of the people, at the time appointed obtained the kingdom. **4** For the which hee biddeth all them that feare the Lord to be thankfull. And vnder his person in all this was Christ liuely set forth, who should bee of his people reiected.

**P**raise ye the Lord, because hee is good: a Because God by creating Dauid King, shewed his mercy toward his afflicted Church, the Prophet doeth not onely himselfe thank God but exhorteth all

**1** **P**raise ye the Lord, because hee is good: his mercy endureth for euer.

**2** Let Israel now say, That his mercie endureth for euer.

**3** Let the house of Aaron now say, That his mercy endureth for euer.

**4** Let them that feare the Lord, now say, That his mercie endureth for euer.

**5** I called vpon the Lord in trouble, and

the people to do the same. **b** We are here taught, that the more that troubles oppress vs, the more we ought to be instant in prayer.

**a** Because God promised to deliuer them, not for their sakes, but for his name, **16. 48. 11.** therefore they ground their prayer vpon this promise.

**b** When the wicked see that God accomplisheth not his promise, as they imagine, they think there is no God.

**c** No impediments can let his worke, but he vseth euen the impediments to serue his will.

**d** Seeing that neither the matter nor the forme can commend the idoles, it followeth that there is nothing why they should be esteemed.

**e** He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.

**f** As much without sense, as blockes and stones.

**g** For they were appointed by God, as instructors and teachers of faith & religion for others to follow.

**h** That is, he will continue his graces toward his people.

**i** And therefore doth still gouerne and continue all things therein.

**k** And they declare enough his sufficiency, so that the world serueth him nothing, but to shewe his fatherly care toward men.

**l** Though the dead fee forth Gods glory, yet he meaneth herethat they praise him not in his Church and congregation.

**m** He granteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him.

**n** That is, in conuenient time to seeke helpe, which was when hee was in distresse.

**c** He sheweth forth the fruit of his loue in calling vpon him, confesseing him to be iust & mercifull, and to help them that are destitute of ayde and counsell.

**d** Which was vnuquieted before, now rest vpon the Lord: for he hath bene beneficiall toward thee.

**e** The Lord will preferre me, and saue my life.

**f** I feele all these things, & therefore was moued by faith to confesse them, **2. Cer. 4. 13.**

**g** In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and

**h** In the Law they vsed to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiuing.

**i** I perceiue that God hath a care ouer his, so that hee both dispoeth their death, and taketh an account.

**k** I will thank him for his benefites: for that is a iust payment, to confesse that we owe all to God.

**l** He exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes the promise of life everlasting by Iesus Christ.

**m** All nations, praise ye the Lord: all yee a people praise him.

**n** For his louing kindnesse is great toward vs, and the truely of the Lord endureth for euer. Praise ye the Lord.

**o** That is, the most certaine & continuall testimonies of his lasterly grace.

**p** He sheweth forth the fruit of his loue in calling vpon him, confesseing him to be iust & mercifull, and to help them that are destitute of ayde and counsell.

**q** Which was vnuquieted before, now rest vpon the Lord: for he hath bene beneficiall toward thee.

**r** The Lord will preferre me, and saue my life.

**s** I feele all these things, & therefore was moued by faith to confesse them, **2. Cer. 4. 13.**

**t** In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and

**u** In the Law they vsed to make a banker, when they gaue solemne thanks to God, and to take the cup and drinke in signe of thanksgiuing.

**v** I perceiue that God hath a care ouer his, so that hee both dispoeth their death, and taketh an account.



c Being exalted to this estate, he assured himselfe to haue man cuer to be his enemy: yet he doubted not, but God would maintaine him, because he had placed him. d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God, and obtained. e Hee noeth Saul his chiefe enemy. f In that he was deliuered, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore he will praye him. g He promisseth both to render graces himselfe, and to cause others to doe the same, because that in his person the Church was restored. h So that all that are both farre & nere, may see his mighty power, i He willetch the doores of the Tabernacle to be opened, that he may declare his thankfull mind. *I sa 28. 16. mat. 23. 42. act. 4. 11. rom. 9. 33. 1. pet. 2. 6, 7.* k Though Saul and the chiefe powers refused me to be king, yet God hath preferred me about them all. l When God hath shewed chiefly his mercy by appointing mee king, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdom, who was the figure of Christ. n Which are the Priests, and haue the charge thereof, as Numb. 6. 23. o Because hee hath restored vs from darknesse to light, we will offer sacrifices and prayes vnto him.

the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what a man can doe vnto me.

7 The Lord is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord, then to haue confidence in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lord shall I destroy them.

11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and song: for he hath bene my deliuerance.

15 The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the gates of righteousness, that I may go into them, and praise the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.

22 The stone, which the builders refused, is the head of the corner.

23 This was the Lords doing, and it is marvellous in our eyes.

24 This is the day, which the Lord hath made: let vs reioyce and be glad in it.

25 O Lord, I pray thee, saue now: O Lord I pray thee, now giue prosperitie.

26 Blessed be hee, that commeth in the Name of the Lord: we haue blessed you out of the house of the Lord.

27 The Lord is mighty, and hath giuen vs light: bind the Sacrifice with cordes vnto the hornes of the altar.

28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good: for his mercie endureth for cuer.

30 Praise ye the Lord, because he is good: for his mercie endureth for cuer.

P S A L. CXIX.

1 The Prophet exhorteth the children of Gods

frame their liues according to his holy word. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his word, and not after our owne fantasies.

A L E P H.

Blessed are those that are bright in their way, and walke in the law of the Lord.

2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.

3 Surely they worke none iniquity, but walke in his wayes.

4 Thou hast commaunded to keepe thy precepts diligently.

5 O that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I haue respect vnto all thy commandements.

7 I will praise thee with an bright heart, when I shall learne the iudgements of thy righteousness.

8 I will keepe thy statutes: forsake me not ouerlong.

9 I will praise thee with an bright heart, when I shall learne the iudgements of thy righteousness. f He refuseth not to be tried by tentations, but he searcheth to faint, if God succour not his infirmities in time.

B E T H.

9 Wherewith shall a young man reuerse his way: in taking heed thereto according to thy word.

10 With my whole heart haue I sought thee: let me not wander from thy commandements.

11 I haue hid thy promise in mine heart, that I might not liue against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delight in thy statutes, and I will not forget thy word.

17 The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leaue worldly vanities.

G I M E L.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of the Law.

19 I am a stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou hast destroyed the proud: cursed are they that do erre from thy commandements.

22 What should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.

a Here they are not called blessed which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certain holinesse, but they whose conuersation is without hypocrisie. b For they are ruled by Gods spirit, and embrace no doctrine but his. c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which containe perfect righteousness. f He refuseth not to be tried by tentations, but he searcheth to faint, if God succour not his infirmities in time.

a Because youth is most giuen to licentiousnesse, he chiefly warneth them to frame their liues betime to Gods word. b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.

c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word and leaue worldly vanities.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and minds.

b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth.



d When the powers of the world gave false sentence against me, thy word was a guide and counsellor to teach me what to do, and to comfort me.

a That is, it is almost brought to the grave, and without thy word I cannot live.  
b I have confessed mine offences, and now depend wholly on thee.

c If God did not maintaine vs by his word, our life would drop away like water.  
d Instruct me in thy word, whereby my mind may be purged from vanitie, and taught to obey thy will.

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.  
b Not onely in outward conversation, but also with inward affection.  
c Hereby meaning all other vices, because that covetousnes is the roote of all euill.  
d Meaning all his senses.

e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Giue me strength to continue in thy word euen to the end.

a He sheweth that Gods mercie and loue is the first cause of our salvation.  
b By trusting in Gods word, he assureth himselfe to be able to confute the slanderers of his aduersaries.  
c They that simply walke after Gods word haue no lets to entangle them, whereas they that do contrary, are euer in nets and snates.

22 Remember from me shame & contemp: for I haue kept thy testimonies.

23 Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.

24 Also thy testimonies are my delight, and my counsellors.

25 My soule cleaueth to the dust: quicken me according to thy word.

26 I haue declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wonderful workes.

28 My soule melteth for heavinesse: raise me vp according vnto thy word.

29 Take from me the way of lying, and grant me graciously thy Law.

30 I haue chosen the way of truth, and thy iudgements haue I laid before me.

31 I haue cleaued to thy testimonies, O Lord: & consouid me not.

32 I will runne the way of thy commandments, when thou shalt enlarge mine heart.

e By this he sheweth that we can neither chuse good, cleave to Gods word, nor runne forward in his way, except he make our hearts large to receive his grace, and willing to obey.

33 Teach me, O Lord, the way of thy statutes, and I will keep it vnto the end.

34 Giue me vnderstanding, and I will keep thy Law: yea, I will keep it with my whole heart.

35 Direct me in the path of thy commandments: for therein is my delight.

36 Incline mine heart vnto thy testimonies, and not to concouisines.

37 Turne away mine eyes from regarding vanity, and quicken me in thy way.

38 Stablish thy promise to thy seruant, because he feareth thee.

39 Take away my rebuke that I feare: for thy iudgements are good.

40 Beholde, I desire thy commandments: & quicken me in thy righteousness.

41 And let thy louing kindnesse come vnto me, O Lord, & thy saluation according to thy promise.

42 So shall I make answer vnto my blasphemers: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth: for I waite for thy iudgements.

44 So shall I alway keep thy law for euer and euer.

45 And I will walke at libertie: for I

seeke thy precepts.

46 I will speake also of thy testimonies before kings, and will not be ashamed.

47 And my delight shall be in thy commandments, which I haue loued.

48 Mine hands also will I life by vnto thy commandments, which I haue loued, and I will meditate in thy statutes.

Z A I N.

49 Remember the promise made to thy seruant, wherein thou hast caused mee to truit.

50 It is my comfort in my trouble: for thy promise hath quickened me.

51 The proud haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy iudgements of old, O Lord, and haue bene comforted.

53 Feare is come vpon me for the wicked, that forsake thy Law:

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembered thy name, O Lord, in the night, and haue kept thy Law.

56 This I had because I kept thy precepts.

d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life, and sorrowfull exile. f Euen when others sleepe. g That is, all these benefits.

C H E T H.

57 O Lord, that art my portion, I haue determined to keep thy words.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promise.

59 I haue considered my wayes, & turned my feete into thy testimonies.

60 I made haste, & delayed not to keep thy commandments.

61 The bands of the wicked haue robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am a companion of all them that feare thee, and keep thy precepts.

64 The earth, O Lord, is full of thy mercie: teach me thy statutes.

but also with ayde and succour. e For the knowledge of Gods word is a singular token of his fauour.

T E T H.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy word.

66 Teach me good iudgement & knowledge: for I haue beleued thy commandments.

67 Before I was afflicted, I went astray: but now I keep thy word.

68 Thou art good and gracious: teach me thy statutes.

69 The proude haue imagined a lie against mee: but I will keep thy precepts with my whole heart.

was like a calfe vntamed: so that the vse of Gods rods is to call vnto him to God.

d He sheweth that at the children of God ought not to suffer their Fathers glory to be obscured by the vaine pompe of Princes.

a Though hee seele Gods hande still to lie vpon him, yet he resteth on his promise and comforteth himselfe therein.

b Meaning, the wicked, which contemne Gods word, and tread his religion vnder foot.

c That is, the examples, whereby thou declarest thy selfe to bee iudge of this world.

a I am persuaded that to keepe thy law is an heroicall and great gain for me.

b He sheweth that none can embrace the word of God, except he consider his owne imperfections and wayes.

c They haue gone about to draw mee into their company.

d Not onely in mutual consent,

a Having proued by experience that God was true in his promise, he desireth that he would increase in him knowledge and iudgement.

b So Ieremie sayth that before the Lord touched him, hee



c Their heart is indurated and hardened, puffed yp with prosperitie and vaine elimation of themselves.

70 Their heart is fat as grease: but my delight is in thy Law.

71 It is a good for me that I have bene afflicted, that I may learne thy statutes.

72 The Law of thy mouth is better unto me, then thousands of gold and silver.

a Because God leaueh not his worke, that hee hath begun, he desireth a new grace, that is, that he would continue his mercies.

73 Thine hands haue made mee and fashioned me: giue me understanding therefore, that I may learne thy commandements.

74 So they that feare thee, seeing me, shall reioyce, because I haue trusted in thy word.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee justly.

76 I pray thee that thy mercie may comfort mee according to thy promise vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I may liue: for thy Law is my delight.

78 Let the proud bee ashamed: for they haue dealt wickedly, and falsely with me: but I meditate in thy precepts.

79 Let such as feare thee, & turne vnto me, and they that know thy testimonies.

80 Let mine heart bee vpright in thy statutes, that I be not ashamed.

b When God sheweth his grace toward any, he referreth to others, that he faileth not in them that trust in him. *Ebr. in vrb.* c He declareth that when hee felt not Gods mercies, hee was as dead. d That is, be comforted by mine example. e Hee sheweth that there can bee no true feare of God without the knowledge of his word.

I O D.

C A P H.

81 My soule fainteth for thy saluation: yet I wait for thy word.

82 Mine eyes shall looke for thy promise, saying, When wilt thou comfort me?

83 For I am true a botell in the smoke: yet doe I not forget thy statutes.

84 How many are the dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?

85 The proud haue digged pits for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsly: helpe me.

87 They had almost consumed me vpon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy louing kindnesse: so shall I keepe the testimonie of thy mouth.

a Though my strength faile me, yet my soule groweth and fighteth, resting still in thy word. b Like a skin-bottle or bladder that is parched in the smoke. c How long wilt thou afflict thy seruant? d They haue not onely oppressed me violently, but also craftily conspired against mee. e Hee assured himselfe that God will deliuer him, and destroy such as vnjustly persecute them. f Finding no hope in earth, he lieth vp his eyes to heauen.

L A M E D.

89 O Lord, thy word endureth for ever in a brazen.

90 Thy truth is from generation to generation: & thou hast laide the foundation of the earth, and it abideth.

91 They continue euen to this day by thine ordinances: for all are thy seruants.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heauen, and therefore is immutabile. b Seeing the earth and all creatures remaine in that state, wherein thou hast created them, much more thy truth remaineth constant and vchangeable.

92 Except thy Law had bene my delight, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickned me.

94 I am thine, saue mee: for I haue sought thy precepts.

95 The wicked haue waited for mee to destroy mee: but I will consider thy testimonies.

96 I haue seene an end of all perfection: but thy commandement is exceeding large.

97 Oh how lone I thy law: it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more understanding then all my teachers: for thy testimonies are my meditation.

100 I understood more then the ancient, because I kept thy precepts.

101 I haue restrained my feet from euery euill way, that I might keepe thy word.

102 I haue not declined from thy iudgements: for thou didst teach me.

103 How sweete are thy promises vnto my mouth! yea, more then hony vnto my mouth.

104 By thy precepts I haue gotten understanding: therefore I hate all the wayes of falshood.

105 Thy word is a lantern vnto my feet, and a light vnto my path.

106 I haue no sounne and will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the free offerings of my mouth, and reach mee thy iudgements.

109 My soule is continually in mine hand: yet doe I not forget the Law.

110 The wicked haue laide a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the toy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the end.

113 I hate vaine inuentions: but thy Law doe I loue.

114 Thou art my refuge and shield, and I trust in thy word.

115 Away from me, ye wicked: for I will keepe the commandements of my God.

116 And hinder me not to keepe the Law of the Lord

c He proueth by effect, that he is Gods child, because he seeketh to understand his word. d There is nothing to perfect in earth, but it hath an end: onely Gods word lasteth for euer.

a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it. b Whosoever doeth submit himselfe onely to Gods word, shall not onely be safe against the practices of his enemies, but also learne more wisdom, then they that profess it, and are men of experience. c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

a Of our selues we are but darkness, and cannot see, except we be lightened with Gods word.

b So al the faithful ought to bind themselves to God by a solemne oath and promise to stirre vp their zeale to imbrace Gods word. c That is my praier & thanksgiving, which sacrifice Hesea calleth the calues of the lips, Chap. 14

117 I am in continual danger of my life. e I esteeme no worldly things, but made thy word mine inheritance.

S A M E C H.

118 Thou art my refuge and shield, and I trust in thy word.

119 Away from me, ye wicked: for I will keepe the commandements of my God.

120 And hinder me not to keepe the Law of the Lord

a Whosoever will imbrace Gods word aright, must abhorre all fantasies and imaginations both of himselfe and of others.



c He desireth Gods continuall assistance, lest he should faint in this race, which he had begun. d The craftie praefises of the m that contemne thy law, shall be brought to nought.

e Which infected thy people, as dross doth the metall. f Thy iudgements doe not onely teach me obedience, but cause mee to feare, considering mine owne weaknesse, which feare causeth repentance.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

b He boasteth not that he is Gods seruant, but hereby putteth God in mind, that as he made him his by his grace, so he would continue his fauour toward him.

c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods word to vter contemne, then it is Gods time to helpe, and send remedy. d That is, whatsoever dissenteth from the puritie of thy word.

a Containing high and secret mysteries, fo that I am moued with admiration and reuerence.

b The simple idiots that submit themselves to God, haue their eyes opened, and their mindes illuminated to soone as they beginne to reade Gods word. c My zeale toward thy word was so great

d He sheweth what ought to bee the zeale of Gods children, when they see his word contemned.

a We cannot confesse God to be righteous, except we liue vprightly, and truly as hee hath commanded Psal. 69. 10. 11. 12.

116 Stablish mee according to thy promise, that I may liue, and disapoint mee not of mine hope.

117 Stay thou mee, and I shall be safe, & I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their delectation is vaine.

119 Thou hast taken away all the wicked of the earth like a dross: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, and I am afraid of thy iudgements.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 Answer for thy seruant in that which is good, and let not the proud oppress me.

123 Mine eyes haue failed in waiting for thy saluation, and for thy lust promise.

124 Deale with thy seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: grant mee therefore vnderstanding, that I may know thy testimonies.

126 It is a time for thee, Lord, to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandments aboue gold, yea, aboue most fine gold.

128 Therefore I esteeme all thy precepts most iust, and hate all false wayes.

P E.

129 Thy testimonies are wonderfull: therefore doth my soule keepe them.

130 The entrance into thy words sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and I panted, because I loued thy commandments.

132 Looke vpon me and be mercifull vnto mee, as thou blest to doe vnto those that loue thy Name.

133 Direct my steps in thy word, and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush out with riuers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded iustice by thy testimonies and truth especially.

139 My zeale hath euen consumed mee, because mine enemies haue forgotten thy words.

140 Thy word is proued most pure, and thy seruant loueth it.

141 I am small and despised: yet doe I not forget thy precepts.

142 Thy righteousnes is an euerlasting righteousnes, and thy Law is truth.

143 Trouble and anguish are come vpon mee: yet are thy commandments my delight.

144 The righteousnesse of thy testimonies is euerlasting: graunt mee vnderstanding, and I shall liue.

K O P H.

145 I haue cryed with my whole heart: heare me, O Lord, and I will keepe thy statutes.

146 I called vpon thee: saue mee, and I will keepe thy testimonies.

147 I presented the morning light, and cryed: for I waited on thy word.

148 Mine eyes present the night watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy iudgement.

150 They draw neere, that follow after malice, and are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandments are true.

152 I haue known long since by thy testimonies, that thou hast established them for euer.

d His faith is grounded vpon Gods word, that hee would euer bee at hand when his children be oppressed.

R E S H.

153 Behold mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Plead my cause, and deliuer mee: quicken me according to thy word.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.

157 My persecuters and mine oppressours are many, yet do I not swaue from thy testimonies.

158 I saw the transgressours and was grieved, because they keepe not thy word.

159 Consider, O Lord, how I loue thy precepts: quicken mee according to thy louing kindnesse.

160 The beginning of thy worde is truth, and all the iudgements of thy righteousnesse endure for euer.

signe of our adoption, when we loue the law of God. e Since thou first promisedst, euen to the ende all thy sayings are true.

S C H I N.

161 Wines haue persecuted me without cause, but mine heart stood in awe of thy words.

162 I reioyced at thy word, as one that findeth a great people.

163 I hate falsehood and abhorre it, but thy Law doe I loue.

164 Seven times a day doe I praye thee, because of thy righteous iudgements.

165 They, and sundry times

b Gold hath need to be fined: but thy word is perfection it selfe c This is the true cryall to praise God in aduersity.

d So that the life of man without the knowledge of God is death.

a He sheweth that all his afflictions and whole heart were bent to Godward for to haue helpe in his dangers.

b He was more earnest in the studie of Gods word, then they that kept the watch, were in their charge.

c Or, custome. He sheweth the nature of the wicked to be to persecute against their conscience.

a For without Gods promise there is no hope of deliuerance.

b According to thy promise made in the law, which because the wicked lacke, they can haue no hope of saluation.

c My zeale consumed me when I saw their malice and contempt of thy glorie. d It is a sure

a The threatenings and persecutions of princes could not cause me to shrink to confesse thee, whom I more feare then men.

b That is, often b That is, often



c For their conscience assureth them that they please thee, where as they that loue not thee, haue the contrary. d He sheweth that we must first haue faith, before we can worke and please God. e I had no respect of men, but see thee alwaies before mine eyes, as the iudge of my doings.

165 They, that loue thy Law, shall haue great prosperitie, and they shall haue none hurt.  
166 Lord, I haue trusted in thy saluation, and haue done thy commandments.  
167 My soule hath kept thy testimonies: for I loue them exceedingly.  
168 I haue kept thy precepts & thy testimonies: for all my wayes are before thee.

T A V.

169 Let my complaint come before thee, O Lord, & giue mee vnderstanding, according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promise.

171 My lips shall be open, when thou shalt haue taught me thy statutes.

172 My tongue shall inuente of thy word: for all thy commandments are righteous.

173 Let thine hand helpe me: for I haue chosen thy precepts.

174 I haue longed for thy saluation, O Lord, and thy law is my delight.

175 Let my soule liue, and it shall praise thee, and thy iudgements shall helpe me.

176 I haue gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandments.

a As thou hast promised to be the schoolmaster vnto all the m that depend vpon thee.  
b The word signifieth to giue foorth continually.  
c All his prayer and desire is, to profite in the word of God.  
d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.  
e Being chased to and fro by mine enemies, and hauing no place to rest in.

P S A L. C X X.

1 The prayer of Dauid being vexed by the false reports of Saulls flatterers. 5 And therefore he lamenteth his long abode among those infidels, 7 Who were giuen to all kinde of wickednesse and contention.

A Song of a Degree.

I Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, and from a deceitfull tongue.

3 What doth thy deceitfull tongue bring vnto thee? what doth it auail thee?

4 It is as the sharpe arrowes of a mighty man, and as the coles of iuniper.

5 Who is to me that I remaine in Helech, and dwell in the tents of Kedar.

6 My soule hath too long dwelt with him that hateth peace.

7 I seeke a peace, and when I speake thereof, they are bent to warre.

a That is, of lifting vp the tune and rising in singing.  
b Albeit the children of God ought to reioyce when they suffer for righteousness sake, yet it is a great grieue to the flesh to heare euill for well doing.  
c He assured himself that God would turne their craft to their owne destruction.  
d He sheweth that there is nothing to sharpe to pearce, nor so hote to set on fire as a slenderous tongue.  
e These were people of Arabia, which came of Ispat, Gen. 10. 2. f That is of the Ishmaelites. g He declarerth what he meaneth by Melech, and Kedar: to wit, the Israelites which had degenerate from their godly fathers, and bated and contended against the faithfull.

P S A L. C X X I.

1 This Psalm teacheth that the faithfull ought only to looke for helpe at God, 7 Who only doth maintaine and prosper his Church,

A Song of degrees.  
I Call lift vp mine eyes into the mountaynes, from whence mine helpe shall come.

2 Mine helpe cometh from the Lord, which hath made the heauen and the earth.

3 He will not suffer thy foot to slip: for he that keepeth thee, will not slumber.

4 Beholde, he that keepeth Israel, will neither slumber nor sleepe.

5 The Lord is thy keeper: the Lord is thy shadow at thy right hand.

6 The Sunne shall not smite thee by day, nor the Moone by night.

7 The Lord shall prelerue thee from all euil: he shall keepe thy soule.

8 The Lord shall prelerue thy going out, and thy coming in from henceforth and for euer.

ouer euery member thereof. c Neither heate nor colde, nor any incommodie shalbe able to destroy Gods Church: albeit for a time they may molest it. d Whatsoeuer thou dost enterprife, shal haue good successe.

P S A L. C X X I I.

1 Dauid prayeth in the name of the faithfull that God hath accomplished by promise, & placed his Arke in Zion. 5 For the which hee giueth thanks, 8 And prayeth for the prosperitie of the Church.

A Song of degrees, or Psalm of Dauid.

I Reioyced, when they saide to me, Wee will go into the house of the Lord.

2 Our feete shall stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is compact together in it selfe.

4 Whereunto the 12 Tribes, even the Tribes of the Lord goe vp, according to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgment, euen the thrones of the house of Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy walles, and prosperitie within thy palaces.

8 For my brethren and neighbours sake I will wish thee now prosperitie.

9 Because of the house of the Lord our God, I will procure thy wealth.

Gods covenant shall come and pray there. e In whose house God placed vs throne of Iustice, and made it a figure of Christs kingdome. f The fauour of God prospereth both within and without. g Not onely for mine owne sake, but for all the faithfull.

P S A L. C X X I I I.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked worldlings and contentners of God.

A Song of degrees.

I Lift vp mine eyes to thee, that dwellest in the heauens.

2 Behold, as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: so our eyes waite vpon the Lord our God, vntill he haue mercie vpon vs.

Or, about the mountaynes: that there is nothing so high in this world, where he can trust, but only in God. a He accuseth mans ingratitude, which cannot depend on Gods power. b He sheweth that Gods prouidence can not onely watche ouer his Church, but also

1 Chron. 29. 9. a He reioyceth that God had appointed a place, where the Arke should still remaine. b Which were wont to wander to and fro as the Arke removed. c By the artificial ioyning and beauty of the houses, he meaneth the concord & loue that was betwene the citizens. d All the tribes according to

a He comparerth the condition of the godly to seruants that are destitute of all helpe, assuring like himselfe,

that when all other helps faile, God is euer at hand.



b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, theris alway helpe aboue, if with hungry desires they call for it.

3 **H**ave mercy vpon vs, O Lorde, haue mercy vpon vs: for wee haue suffered too much contempt.  
4 **O**ur soule is filled too full of the mocking of the wanty, and of the despitfullnesse of the proud.

PSAL. CXXIIII.

1 *The people of God escaping a great perill, doe acknowledge themselves to bee deliuered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill, 6 And praise the Name of God.*

CA song of degrees, or Psalme of Dauid.

**I**f the Lord had not bene on our side (may Israel now say)

2 **I**f the Lord had not bene on our side, when men rose vp against vs,

3 **T**hey had then swallowed vs vpp quick, when their wrath was kindled against vs.

4 **T**hen their waters had drowned vs, and the streame had gone ouer our soule:

5 **T**hen had the swelling waters gone ouer our soule.

6 **P**rayed be the Lorde, which hath not giuen vs as a pray vnto their teeth.

7 **O**ur soule is escaped, euen as a bird out of the snare of the fowles: the inare is broken, and we are deliuered.

8 **O**ur helpe is in the Name of the Lord, which hath made heauen and earth.

a He sheweth that God was ready to helpe at neede, and that there was no one other way to be saued, but by his onely meanes.

b So vnble were we to resist.  
c He sheweth most propertimilitudes to expresse the great danger, that the Church was in, and out of the which God miraculously deliuered them.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 *He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth,*

5 *And the destruction of the wicked.*

CA song of degrees.

**T**hey that truit in the Lorde, shall bee as mount Zion, which cannot be remoued, but remaineth for euer.

2 **A**s the mountaines are about Ierusalem: so is the Lorde about his people from henceforth, and for euer.

3 **F**or the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

4 **D**oe well, O Lord, vnto those that bee good and true in their hearts.

5 **B**ut these that turne aside by their crooked wayes, them that the Lord lead with the workers of iniquitie: but peace shall be vpon Israel.

a Though the world bee subiect to mutations, yet the people of God shall stand sure, and be defended by Gods providence.

b Though God suffer his to be vnder the crosse, lest they should embrace wickednesse, yet this crosse shall not so rest vpon them, that it should driue them from hope.

c Hee desireth God to purge bis Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 *This Psalme was made after the returns of the people from Babylon, and sheweth that the means of their deliuerance was wonderfull after the fewenite yeeres of the captiuitie fore spoken by Ieremie, Chap. 25. 1. 2. and 29. 10.*

CA song of degrees, or Psalme of Dauid.

**W**hen the Lord brought againe the captiuitie of Zion, we were like them that dreame.

a Their deliuerance was as a thing incredible, & therefore tooke away all excuse of ingratitude.

2 **T**hen was our mouth filled with laughter, and our tongue with ioy: then sayd they among the heathen, The Lorde hath done great things for them.

3 **T**he Lord hath done great things for vs, whereof we reioyce.

4 **O** Lorde, being againe our captiuitie, as the riuers in the South.

5 **T**hey that loue in teares, shall reape in ioy.

6 **T**hey went weeping and carted precious seede: but they shall returne with ioy and bring their sheaves.

d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness & barren places. e That is, seed which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 *He sheweth that the whole estate of the world both domestical and politicial standeth by Gods mere providence and blessing, 3 And that to haue child e a well nurtured, is a speciall grace and gift of God.*

CA song of degrees, or Psalme of Salomon.

**K**eep the Lorde builde the house, they labour in vaine that build it: except the Lord keepe the city, the keeper watcheth in vaine.

2 **I**t is in vaine for you to rise early, and to lye downe late, and eat the bread of sorrow: but he will surely geue rest to his beloued.

3 **B**eholde, children are the inheritance of the Lorde, and the fruite of the wombe his reward.

4 **A**s are the arrowes in the hand of the strong man: so are the children of youth.

5 **B**lessed is the man, that hath his quiver full of them: for they shall not be ashamed, when they speak to their enemies in the gate.

griefe of mind. e Not exempting them from labour, but making their labours comfortable, & as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stop their aduersaries mouths, when their godly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 *He sheweth that blessednesse appeareth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.*

CA song of degrees.

**B**lessed is every one that feareth the Lord, and walketh in his wayes.

2 **W**hen thou eatest the labours of thine hands, thou shalt be blessed, and it shall bee well with thee.

3 **T**hy wife shall be as the fruitful vine on the sides of thine house, & thy children like the oliue plants round about thy table.

4 **L**oe, surely thus shall the man be blessed that feareth the Lord.

5 **T**he Lord out of Zion shall blesse thee,

approueth them best, that liue of the meane proficite of their labours. c Because Gods fauour appeareth in none outward thing more then in increase of children, he prometheth to enrich the faithfull with this gift. d Because of the spirituall blessing which God hath made to his Church, these temporal things shall be granted.

b He sheweth how the godly ought to reioyce, when God gathereth his Church or deliuereth it. c If the infidels confesse Gods wonderfull worke, the faithfull can neuer shew themselves sufficiently thankfull.

a That is, gouerne, and dispose all things pertaining to the family. b The publike estate of the common wealth, c Which watch and ward, and are also Magistrates, and rulers of the city. d Either that which is gotten by hard labour, or eaten with

griefe of mind. e Not exempting them from labour, but making their labours comfortable, & as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shall be able to stop their aduersaries mouths, when their godly life is maliciously accused before Iudges.

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a God approoueth not our life, except it be reformed according to his word. b The world esteemeth them happy, which liue in wealth and idleness: but the holy Ghost

a God approoueth not our life, except it be reformed according to his word. b The world esteemeth them happy, which liue in wealth and idleness: but the holy Ghost



c For except God blessed his Church publicly, this private blessing were nothing.

and thou shalt see the wealth of Jerusalem, all the dayes of thy life.

6 Prea, thou shalt see thy childrens children, and peace vpon Israel.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shall be deliuered, 6 and the enemies for all their glorious shew, shall suddnly be destroyed.

A song of degrees.

They haue oftentimes afflicted mee from my youth (maye Israel now say)

2 They haue often times afflicted mee from my youth; but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made low furrowes.

4 But the righteous Lord hath cut the cords of the wicked.

5 They that hate Zion, shall be all ashamed and turned backward.

6 They shall be as the grasse on the house toppes, which withereth afore it commeth fourth.

7 Whereof the mower flitteth not his hand, neither the gleaner his lap:

8 Neither they which goe by, say, The blessing of the Lord bee vpon you, or, Blessesse you in the name of the Lord.

a The Church now afflicted ought to remember how her condition hath euer bene such from the beginning to be molested most grievously by the wicked; yet in time it hath euer bene deliuered. b Because God is righteous, he cannot but plague his aduersaries, and deliuer his as oxen out of the plow.

c The enemies that lift themselves most high, and as it were, approach neere to the sun, are consumed with the heat of Gods wrath, because they are not grounded in godly humility. d That is, the wicked that perish and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomlesse miseries doe cry vnto God, & are heard, 3 They confesse their finnes and flee vnto Gods mercie.

A song of degrees.

Out of the deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, who shall stand?

4 But mercy is with thee, that thou mayest be feared.

5 I haue waited on the Lord: my soule hath waited, & I haue trusted in his word.

6 My soule watch on the Loide more then the moorning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is mercy, and with him is great redemption.

8 And hee shall redeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid charged with ambition & greedy desire to reigne, protesteth his humility & modesty before God, and teacheth all men what they should doe.

A song of degrees, or Psalm of Dauid.

Wide, a mine heart is not haughty, neither late mine eyes loftie, neither haue I walked in great matters and hid from me.

2 Surely I haue behauid my selfe like one weaned from his mother, and kept silence: I am in my selfe as one that is weaned.

a Being in great distresse & sorrow. b Hee declarerth y we cannot be iust before God, but by forgiveness of finnes. c Because of nature thou art mercifull: therefore the faithfull reuerence thee. d He sheweth to whom the mercy of God doth appertaine to Israel, y is, to the church, and not to the reprobate.

a He setteth forth his great humility as an example to all rulers and gouernors. b Which passeth measure & limits of his vocation. c He was voyd of ambition & wicked desires.

3 Let Israel wayte on the Loide from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull grounding on Gods promise made vnto Dauid, desire that hee would establish the same, both as touching his posterity & the building of the Temple, to pray there as was forespoken, Dem. 12.5.

A song of degrees.

1 I did remember Dauid with all his affliction.

2 Also swaie vnto the Loide, and bowed vnto the mighty God of Iakob, saying,

3 I will not enter into the Tabernacle of mine house, nor come vpon my pallet, or bed,

4 Nor suffer mine eyes to sleep, nor mine eye lids to slumber,

5 Untill I find out a place for the Lord, an habitation for the mighty God of Iakob.

6 Lo, we heard of it in Ephraim, and found it in the fields of the forest.

7 Wee will enter into his Tabernacles, and worship before his footstool.

8 Arise, O Loide, to come into thy rest, thou, and the arke of thy strength.

9 Let thy Iudges be clothed with righteousness, and let thy Saints reioyce.

10 For thy seruant Dauids sake refuse not the face of thine Anointed.

11 The Lord hath sworn in truth vnto Dauid, and hee will not shrinke from it, saying, Of the fruite of thy body will I set vpon thy throne.

12 If thy sonnes keepe my covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for euer.

13 For the Lord hath chosen Zion, and loved to dwell in it, saying,

14 This is my rest for euer: herce will I dwell, for I haue a delight therein.

15 I will surely bless her vitaties, and will satiate her poore with bread,

16 And will clothe her priests with salvation, and her Saints shall shout for ioy.

17 There will I make the house of Dauid to bind: for I haue ordeined a light for mine Anointed.

18 His enemies will I clothe with shame, but on him his crowne shall flourish.

afterward his Arke should remouee to none other place. f Let the effect of thy grace both appeare in the priests & in the people. g As thou first madest promise to Dauid, so continue it to his posterity, that whatsoeuer they shall aske for their people, it may be granted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for hee promiseth to bleste it, declaring before, that it was barren. k That is, with my protection, whereby they shall be safe. l Though his force for a time seemed to bee broken, yet he promised to restore it.

PSAL. CXXXIII.

1 This Psalm conterneth the commendation of brotherly amity among the seruants of God.

A song of degrees, or Psalm of Dauid.

1 Choose, home good and howe comely a thing it is, brethren to dwell euery together.

2

a That is, with how great difficulty hee came to the kingdom, and with how great zeale and care he went about to build thy Temple. b Because the chiefe charge of the King was to set forth Gods glory, he sheweth that he could take no rest, neither would hee about any worldly thing, were it neuer so necessary, before he had executed his office. c That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephraim: that is, in Beth-lehem a plentiful place: but after, we perceived that thou wouldst place it in Ierusalem, which was barren as a forest, and compassed about onely with hills. e That is, Ierusalem, because that



a Because the  
greatest part were  
against David,  
though some fa-  
voured him, yet  
when he was estab-  
lished king, at  
length they joy-  
ned altogether  
like brethren, &  
therefore he sheweth by these similitudes the commodity of brotherly  
loue. b The oymēt is a figure of the graces, which come from  
Christ the head of his Church. c By Hermon and Zion hee meaneth  
the plentifull country about Ierusalem. d Where there is  
such concord.

1 It is like to the precious ointment vpon  
the head, y runneth downe vpon the beard,  
euen vnto Aarons beard, which went downe  
on the boyster of his garments:

2 And as the dewe of Hermon, which  
falleth vpon the mountaynes of Zion: for  
there the Lord appoynted the blessing, and  
life for euer.

PLAL. CXXXIII.

1 Hee exhorteth the Leuites, watching in the  
Temple to praise the Lord.

A Song of degrees.

1 Behold, praise ye the Lord, all ye seruants  
of the Lord, ye that by night stand in the  
house of the Lord.

2 Lift up your hands to the Sanctua-  
ry, and praise the Lord.

3 The Lord that hath made heauen and  
earth, blesse thee out of Zion.

a Yehatare Le-  
uites, and chiefly  
appointed to this  
office. b For their  
charge was not  
onely to keepe  
the Temple, but  
to pray there and to giue God thanks. c And therefore hath all  
power, blesse thee with his fatherly loue declared in Zion. Thus the  
Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 Hee exhorteth all the faithfull, of what estate  
soeuer they bee, to praise God for his maruelous  
works, 12 & especially for his graces toward his  
people, wh. in he hath declared his maiesty, 15 to  
the confusion of all idolaters, and their idoles.

Praise ye the Lord.

1 Praise the Name of the Lord: ye seruants  
of the Lord, praise him.

2 See that stande in the house of the  
Loide, and in the courts of the house of our  
God.

3 Praise ye the Loide: for the Loide is  
good: sing prayles vnto his Name: for it is  
a comely thing.

4 For the Lord hath chosen Iakob to  
himselfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and  
that our Lord is aboue all gods.

6 What seuer pleased the Lord, that did  
hee in heauen and in earth, in the sea, and in  
all the depths.

7 Hee bringeth vp the cloudes from the  
endes of the earth, and maketh the light-  
nings with the raine: he draweth forth the  
wind out of his treasures.

8 Hee smote the first borne of Egypt  
both of man and beast.

9 He hath sent tokens and wonders into  
the mids of thee, O Egypt, vpon Pharaoh,  
and vpon all his seruants.

10 Hee smote many nations, and slew  
mighty kings:

11 As Sihon king of the Amorites, and  
Og king of Basan, and all the kingdomes  
of Canaan:

12 And he gaue their lande for an inheri-

a Ye Leuites  
that are in his  
Sanctuary.

b Meaning, the  
people: for the  
people and Le-  
uites had their  
courts, which  
were places of  
the Temple sepa-  
rate.

c That is, hath  
freely loued the  
posterity of A-  
brabam.

d Hee ioyneth  
Gods power with  
his will, to the  
intent that wee  
should not sepa-  
rate them: and  
hereby he willett  
Gods people to  
depend on his  
power, which he  
confirmeth by  
examples.

1. Ier. 10. 13.

Exod. 11. 39.

Nuu. 21. 24. 34.

e He sheweth what fruite the godly conceiue of  
Gods power, whereby they see how he destroyeth his enimies, and deli-  
uereth his people.

tance, euen an inheritance vnto Israel his  
people.

13 Thy name, O Lord, endureth for euer:  
O Lord, thy remembrance is from generati-  
on to generation.

14 For the Lord will iudge his people,  
and be pacified towards his seruantes.

15 The idoles of the heathen are silver  
and gold, euen the worke of mens hands.

16 They haue a mouth, and speake not:  
they haue eyes and see not.

17 They haue eares and heare not, nei-  
ther is there any breath in their mouth.

18 They that make them, are like vnto  
them: so are all that trust in them.

19 Praise the Lord ye house of Israel:  
praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Leui: ye  
that feare the Lord, praise the Lord.

21 Praised be the Lord out of Zion, which  
dwelleth in Ierusalem. Praise ye the Lord.

PSAL. CXXXVI.

1 A most earnest exhortation to giue thanks un-  
to God for the creation and gouernance of all  
things, which standeth in confessing that hee ge-  
neth vs all of his meere liberality.

1 Praise ye the Lord, because he is good: for  
his mercie endureth for euer.

2 Praise ye the God of gods: for his  
mercie endureth for euer.

3 Praise ye the Lord of lordes: for his  
mercie endureth for euer.

4 Which only doeth great wonders: for  
his mercie endureth for euer:

5 Which by his wisdom made the hea-  
uens: for his mercie endureth for euer.

6 Which hath stretched out the earth  
vpon the waters: for his mercie endureth  
for euer.

7 Which made great lights: for his  
mercie endureth for euer.

8 As the sunne to rule the day: for his  
mercy endureth for euer:

9 The moone and the starres to gouern  
the night: for his mercie endureth for euer.

10 Which smote Egypt with their first  
borne: (for his mercie endureth for euer)

11 And brought out Israel from among  
them: (for his mercie endureth for euer.)

12 With a mighty hand and stretched  
out arme: (for his mercie endureth for euer)

13 Which diuided the red Sea in two  
parts: for his mercie endureth for euer:

14 And made Israel to passe throughe the  
middles of it: for his mercie endureth for e-  
uer:

15 And ouerthrowe Pharaoh and his  
holste in the red Sea: for his mercie endureth  
for euer.

16 Which led his people throughe the wil-  
dernes: for his mercie endureth for euer:

17 Which smote great kings: for his  
mercy endureth for euer:

18 And slew mighty kings: for his mer-  
cie endureth for euer:

neuer done before, nor that any other could doe.  
f Declaring thereby that no power, not authority was so deu-  
c Where for the  
space of forty yeeres hee shewed infinite an most strange won-  
ders. f  
der him, as the loue of his Church.

f That is, gouern  
and defend his  
people.

g By shewing  
what punishment  
God appoynteth  
for the heathen  
idolaters: he war-  
neth his people  
to beware yf like  
offence, seeing  
that idoles haue  
neither power  
nor life, and that  
their deliuerance  
came not by i-  
doles, but by the  
mightie power of  
God read Psal.  
115. verse 4.

a By this repeti-  
tion he sheweth  
that the least of  
Gods benefices  
bind vs to  
thanksgiuing:  
but chiefly his  
mercie, which is  
principally de-  
clared toward  
his Church.

b This was a  
common kinde  
of thanksgiuing,  
which the whole  
people vsed,  
when they had  
received any be-  
nefici of God,  
as 2. Chron. 7. 6.  
and 20. 21. mean-  
ing, that God was  
not onely  
mercifull to their  
fathers but also  
continued the  
same to their  
posterity.

c Gods merci-  
full prouidence  
toward man ap-  
peareth in all his  
creatures, but  
chiefly in that  
that he deliuered  
his Church from  
the thraldome  
of their enemies.

d In doing such  
a worke as was

e Where for the

space of forty yeeres hee shewed infinite an most strange won-  
ders. f

der him, as the loue of his Church.



In our great affliction and seruic, when we looked for nothing lesse then to haue had any succour.

19 As Sihon king of the Amorites : for his mercy endureth for euer : 20 And Og the king of Baschan : for his mercy endureth for euer : 21 And gaue their land for an heritage : for his mercy endureth for euer : 22 Euen an heritage vnto Israel his servant : for his mercy endureth for euer : 23 Which remembered vs in our base estate : for his mercy endureth for euer : 24 And hath releued vs from our oppressours : for his mercy endureth for euer : 25 Which giueth food to al flesh : for his mercy endureth for euer. 26 I Praise ye the God of heauen : for his mercy endureth for euer.

PSAL. CXXXVII.

The people of God in their banishment seeing Gods true religion decay, lued in great anguish & sorrow of heart : the which grieue the Chaldeans did so little paine, 3 that they rather encreased the same dayly with raunts, reproches & blasphemies against God. 7 Wherefore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 and moued by the spirit of God, prophesie the destruction of Babylon, where they were handled so tyrannously.

By the ruins of Babel we sate, and there we wept, when we remembered Zion.

2 We hanged our harpes vpon the willowes in the mids thereof.

3 Then they that led vs captiues, & requited of vs songs and mirth, when we had hanged by our harpes, saying, Sing vs one of the songs of Zion.

4 How shall we sing, sayd wee, a song of the Lord in a strange land ?

5 If I forget thee, O Jerusalem, let my right hand forget to play.

6 If I doe not remember thee, let my tongue cleaue to the rooke of my mouth : yea, if I preferre not Jerusalem to my chiefe top.

7 Remember the children of Edom, O Lord, in the s day of Ierusalem, which said, Rafe it, rafe it to the foundation thereof.

8 O daughter of Babel, worthy to bee detroyed, blessed shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall hee be that taketh and dasheth thy children against the stones.

That is, we abode a long time & albeit that the countrey was pleasant, yet could it not stay our teares, nor turne vs from the true seruire of our God.

To wit, of that countrey. The Babylonians spake thus in mocking vs, as though by our seruice we should signifie that we opened no more God.

Albeit the rich shall are touched with their vnicular griefes, as the common sorrow of the Church is moer grieuous vnto them, & is such as they cannot but remember and lament.

PSAL. CXXXVIII.

David with great courage praiseth the goodness of God toward him, the which is so great, 4 that it is knowne to forraime princes, who shall praise the Lord together with him. 6 And hee is affraid to haue his comfort of God in the time following, as he hath had heretofore.

A Psalm of David.

I will praise thee with my whole heart : euen before the gods will I praise thee.

2 I will worshippe toward thine holy Temple, and praise thy Name, because of thy louing kindeesse and for thy truth : for thou hast magnified thy Name about all things by thy word.

3 When I called, then thou heardest me, and hast encreased strength in my soule.

4 All the kings of the earth shall praise thee, O Lord : for they haue heard the words of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord is great.

6 For the Lord is hie : yet he beholdeth the lowly, but the prouide hee knoweth a farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuue me : thou wilt stretch forth thine hand vpon the watch of mine enemies, and thy right hand shall saue mee.

8 The Lord will performe his worke toward mee : O Lord, thy mercy endureth for euer : forsaake not the workes of thine hand.

9 Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked though they thinke that he is farre off.

10 Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

PSAL. CXXXIX.

David to cleanse his heart from all hypoerisie, sheweth that there is nothing so hid, which God seeth not. 13 Which hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, hee protesteth to bee enemy to all them that contemne God.

To him that excelleth. A Psalm of David.

O Lord, thou hast tried me, & knowen me.

2 Thou knowest my sitting and my rising : thou vnderstandest my thought a farre off.

3 Thou compassest my paths, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my tongue, but loe, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and before, and layest thine hand vpon mee.

6 Thy knowledge is too wonderfull for me : it is so hie that I cannot attaine vnto it.

7 Whither shall I goe from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there : if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the vttermost parts of the sea :

10 Per thyer shall thine hand lead me, and thy right hand hold me.

11 If I say, Yet the darknesse shall hide me, euen the night shall be light about me.

12 Yea, the darknesse hideth not from thee : but the night shineth as the day : the darknesse and light are both alike.

mee, that I can escape by no meanes from thee. yet it serueth thine eyes as well as the light.

a Euen in the presence of Angels, and of them that haue authority among men, b Both y Temple and ceremoniall seruice at Christs coming were abolished : so that now God will be worshipped only in spirit & truth, Iohn. 4. 23.

c Thou hast strengthened me against mine outward and inward enemies.

d All the world shall confesse that thou hast wonderfully preferred me, and performed thy promise.

e Distance of place cannot hinder God to shew mercie to his, and to iudge the wicked though they thinke that he is farre off.

f Though mine enemies rage neuer so much, yet the Lord which hath begun this worke in me, will continue his grace to the end.

a Hee confesseth that neither our actions, thoughtes or any part of our life can be hid from God, though hee seeme to be farre off.

b So y they are evidently knowne to thee.

c Thou knowest my meaning before I speake.

d Thou to guide me with thine hand, that I can turne no way but where thou appointest mee.

e From thy power & knowledge?

f Thy power doth so fast hold mee, that I can escape by no meanes from thee.

g Though darknesse be an hinderance to mans sight, yet it serueth thine eyes as well as the light.



**h** Thou hast made me in all parts, and therefore mult needs know mee. **i** Considering thy wonderful worke in forming mee, I can not but praise thee, and feare thy mightie power. **k** That is, in my mothers wombe: which he compareth to the inward parts of the earth. **l** Seeing that thou diddest know me before I was composed of either flesh or bone, much more now mult thou know me when thou hast fashioned mee. **m** How ought we to esteeme the excellent declaration of thy wisdom in the creation of man!

**n** I continually see new occasions to meditate in thy wisdom & to praise thee. **o** He teacheth vs boldly to contemne al y<sup>e</sup> hated of the wicked and friendship of the world, when they would let vs to serue God sincerely. **p** Or any heinous way or rebellions: meaning, that though he were subiect to sinne, yet was hee not giuen to wickednesse, and to prouoke God by rebellion. **q** That is, continue thy fauour towards me to the end.

**13** For thou hast possessed my reines: thou hast covered mee in my mothers wombe.

**14** I will praise thee, for I am fearefully and wonderously made: warielous are thy workes, and my soule knoweth it well.

**15** My bones are not hidde from thee, though I was made in a secret place, and fashioned beneath in the earth.

**16** Thine eyes did see mee, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.

**17** How deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

**18** If I should count them, they are more then the sand: when I awake, I am still with thee.

**19** Oh that thou wouldest slay, O God, the wicked and bloudie men, to whom I say, Depart ye from me:

**20** Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

**21** Doe not I hate them, O Lord, that hate thee: and doe not I earnestly contend with those that rise vp against thee?

**22** I hate them with an vnfeined hatred, as they were mine vnder enemies.

**23** Erie mee, O God, and knowe mine heart: prouoe me and know my thoughts,

**24** And consider if there be any way of wickednesse in me, and led me in the way for euer.

art my God: heare, O Lord, the voice of my prayers.

**7** O Lord God the strength of my saluation, thou hast covered mine head in the day of battell.

**8** Let not the wicked haue his desire, O Lord, performe not his wicked thought, lest they be proud. Selah.

**9** As for the chiefe of them, that compassed mee about, let the mischiefes of their owne lips come vpon them.

**10** Let coales fall vpon them: let him cast them into the fire, and into the deepe pits that they rise not.

**11** For the backbiter shall not be established vpon the earth: euill shall hunt the cruell man to destruction.

**12** I know that the Lord will auenge the afflicted, and iudge the poore.

**13** Surely the righteous shall praise thy Name, & the iust shall dwell in thy presence.

**h** To wit, God: for David sawe that they were reprobate, and that there was no hope of repentance in them. **i** Gods plague shall light vpon him in such sort, that he shall not escape. **k** That is, shall be defended and preferred by thy fatherly prouidence and care.

PSAL. CXXI.

*1* David being grievously persecuted vnder Saul, onely fleeth vnto God to haue succour, *3* desiring him to bridle his affections, that hee may patiently abide till God take vengeance of his enemies.

A Psalm of Dauid.

**O** Lord, I call vpon thee, haste thee vnto me: heare my voyce, when I crye vnto thee.

**2** Let my prayer be directed in thy sight as incense, & the lifting vp of mine hands as an euening sacrifice.

**3** Set a watch, O Lord, before my mouth, and keepe thee doore of my lips.

**4** Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their delicats.

**5** Let the righteous smite me: for that is a benefit: and let him reprove mee, and it shall be a precious oyle, that shall not breake mine head: for within a while I shall euen pray in their miseries.

**6** When they iudge shall be cast downe in stonie places they shall heare my words, for they are sweete.

**7** Our bones lie scattered at the graues mouth, as hee that heweth wood or diggeth in the earth.

**8** But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

**9** Keepe mee from the snare, which they haue laide for mee, and from the gennes of the workers of iniquitie.

**10** Let the wicked fall into his nets together, whiles I escape.

**f** By patience I shall see the wicked so sharply handled, that I shall for pittie pray for them. **g** The people which followed their wicked rulers in persecuting the Prophet, shall repent and turne to God when they see their wicked rulers punished. **h** Here appeareth the Dauid was miraculously deliuered out of many deaths, as. **3** Cor. 9. 10. **i** Into Gods nets, whereby he catcheth the wicked in the same malice. **k** So that none of them escape.

PSAL.

**a** Which persecuteth mee of malice and without cause. **b** That is, by their false cauilations and lies they kinde the hatred of the wicked against mee. **c** Hee sheweth what weapons the wicked vse, when power and force faile them. **d** He declareth what is the remedie of the goodly, when they are oppressed by the worldlings.

PSAL. CXL.

*1* David complaineth of the crueltie, falsehood and iniuries of his enemies. *8* Against the which he prayeth vnto the Lord, & assureth himselfe of his helpe and succour. *12* Wherefore he prouoketh the iust to praise the Lord, & to assure themselves of his ruision.

To him that excelleth. A Psalm of Dauid.

**D**eliner me, O Lord, from the euillman: preserve me from the cruellman.

**2** Which imagine euill things in their heart, and make warre continually.

**3** They haue sharpened their tongues like a serpent: adders poyson is vnder their lips. Selah.

**4** Keepe me, O Lord, from the hands of the wicked: preserve me from the cruell man, which purpoheth to cause my steps to slide.

**5** The pounce haue laide a snare for me, and spread a net with toyls in my pathway, and let genneses for me. Selah.

**6** Therefore I said vnto the Lord, Thou

**e** Hee calleth to God with lively faith, being assured of his mercies because he had before time proueed, that God helped him euer in his dangers. **f** For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked. **g** It seemeth that he alludeth to Saul.

**a** Hee sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule. **b** Hee meaneth his earnest zeale and gesture, which he vsed in prayer, alluding to the sacrifices, which were by Gods commandement offered in the olde law. **c** Hee desireth God to keepe his thoughts and wayes either from thinking or executing vengeance. **d** Let not their prosperitie allume me to be wicked as they are. **e** He could abide all corrections, that came of a louing heart.



PSAL. CXLII.

*1 The Prophet neither astounded with feare, nor carried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserve him.*

**¶** A Psalm of Dauid to give instruction, and a prayer when he in the cause.

**I** Cryed vnto the Lord with my voyce: with my voyce I prayed vnto the Lord.

**2** I poured out my meditation before him, and declared mine affliction in his presence.

**3** Though my spirit was in perplexity in me, yet thou knewest my path: in the way wherein I walked, haue they printly laide a snare for me.

**4** I looked vpon my right hand, and beheld, but there was none that would knowe me: all refuge failed me, and none cared for my soule.

**5** Then cryed I vnto thee, O Lord, and sayd, Thou art mine hope, and my portion in the land of the living.

**6** Hearken vnto my cry, for I am brought very low: deliuer me from my persecuters, for they are too strong for me.

**7** Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

PSAL. CXLIII.

*1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy spirit that he may spend the remanent of his life in the true feare and seruice of God.*

**¶** A Psalm of Dauid.

**H**eare my prayer, O Lord, and hearken vnto my supplication: answer me in thy truth, and in thy righteousness.

**2** (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth be iustificed.)

**3** For the enemy hath persecuted my soule, hee hath mittern my life downe to the earth: he hath laid me in the darkenesse, as they that haue bene dead long agoe.

**4** And my spirit was in perplexitie in me, and mine heart within me was amazed.

**5** Yet doe I remember the time past: I meditate in the workes of thine hands.

**6** I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirte land, Selah.

**7** Heare me speedily, O Lord, for my spirit faileth: hide not thy face from mee, lest I

shall be like vnto them that goe downe into the pit.

**8** Let mee heare thy louing kindnesse in the morning, for in thee is my trust: **9** Heare me the way that I should walke in, for I lift vp my soule vnto me.

**9** Deliuer me, O Lord, from mine enemies: for I hid me with thee.

**10** Teach me to doe thy will: for thou art my God: let thy good spirit lead me vnto the land of righteousness.

**11** Quicken me, O Lord, for thy Names sake, and for thy righteousness bring my soule out of trouble.

**12** And for thy mercie O flay mine enemies, and destroy all them that oppesse my soule: for I am thy seruant.

that both the knowledge and obedience of Gods will cometh by the spirit of God, who teacheth vs by his word, giueth vnderstanding by his spirit, and frameth our hearts by his grace to obey him. **1** That is, iustly and aright: for so soone as wee decline from Gods will, wee fall into error. **m** Which shall be a signe of thy fatherly kindnesse toward me. **n** Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

*1 He praefeth the Lord with great affection & humility for his kingdome restored, & for his victories obtained, 5 demanding help & the destruction of the wicked, 9 promising to acknowledge the same with songs of praises, 15 and declareth wherein the felicitie of any people consisteth.*

**¶** A Psalm of Dauid.

**B**lessed be the Lord my strength, which teacheth my hands to fight, and my fingers to battell.

**2** He is my goodnes and my fortresse, my tower, and my deliuerer, my shield, and in him I trust, which subdueth my people vnder me.

**3** Lord, what is man that thou regardest him: or the sonne of man that thou thinkest vpon him!

**4** Man is like to vanitie: his dayes are like a shadow that vanisheth.

**5** Bow thine heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

**6** Cast forth the lightning and scatter them: shoote out thine arrowes, and consume them.

**7** Send thine hand from above: deliuer me, and take me out of the great waters, and from the hand of strangers,

**8** Whose mouth talketh vanitie: & their right hand is a right hand of falsehood.

**9** I will sing a new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

**10** It is hee that giueth deliuerance vnto

floweth them vpon vs of his free mercy. **d** Hee desireth God to continue his graces, and to send helpe for the present necessitie. **e** By these manner of speeches bee sheweth that all the lets in the world cannot hinder Gods power, which hee apprehendeth by faith. **f** That is, deliuer me from the tumult of them that should bee my people, but are corrupt in their iudgement & enterprises, as though they were strangers. **g** For though they shake hands, yet they keepe not promise. **h** That is, a rare and excellent song, as thy great benefits deserue.

**g** That is, speedily, and in due season. **h** Let thine holy spirit counsell me how to come forth of these great cares and troubles. **i** I hid my selfe vnder y shadow of thy wings, that I might be defended by thy power. **k** He confesseth

**a** Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmur against God, or else seeke to others then to God to haue redresse in their miseries.

**f** Ebr. was folden or wrapped in me, meaning, as a thing that could haue none offence. **||** Or, sought for my soule.

**b** Though all meanes failed him, yet hee knewe that God would neuer forsake him. **c** For he was on all sides beset with his enemies, as though hee had bene in a most strait prison. **d** Hitherto reioyce at my wonderful deliuerance, or to see a crowne vpon my head.

**a** That is, as thou hast promised to be faithful in thy promise to all that trust in thee. **b** That is, according to thy free goodnes, whereby thou defendest thine. **c** He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners. **d** He acknowledgeth that God is the onely and true physician to heale him: and that he is able to raise him to life, though he were dead long ago, and turned to ashes. **e** So that onely by faith and by the grace of Gods spirit he was vpholden. **f** To wit, thy great benefits of olde, and the manifold examples of thy sauour toward thine.

**a** Who of a poore shepheard hath made mee a valiant warrior and mighty conquerour.

**f** Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any words.

**b** He confesseth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the secret grace of God.

**c** To giue vnto God iust praise, isto confess one selfe to be unworthy of so excellent benefits, and that hee be-



**I** Though wicked kings be called Gods servants, as Cyrus, *Isai. 45* i. forasmuch as he yseth them to execute his iudgements: yet Dauid because of Gods promise, and they that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glory. **k** He desireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefest of Gods benefits. **l** That the very corners of our houses may be full of store for the great abundance of thy blessings. **m** He attributeth not onely the great commodities, but euen the least also to Gods fauour. **n** And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

## PSAL. CXLV.

*This Psalme was composed, when the kingdom of Dauid flourisheth. 1* Wherin he describeth the wonderful prouidence of God afixe in governing man, as in preferring all the rest of his creatures. *17* He praifeth God for his iustice and mercie. *18* But specially for his louing kindnes toward those that call vpon him, that feare him, and loue him: *21* For the which he promiseth to praife him for euer.

## A Psalme of Dauid of prayse.

**O** My God, and King, **1** I will extoll thee, and will bleste thy Name for euer and euer.

**2** I will bleste thee daily, and prayse thy Name for euer and euer.

**3** Great is the Lord, and most worthy to be praised, and his greatnesse is incomprehensible.

**4** Generation shall prayse thy works vnto generation, and declare thy power.

**5** I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes. **6** And they shall speake of the power of thy **4** fearefull actes, and I will declare thy greatnesse.

**7** Thy great shall break out into the mention of thy great goodnesse, and shall sing aboude of thy righteousnesse.

**8** \* The Lord is gracious and mercifull, slow to anger, and of great mercy.

**9** The Lord is good to all, and his mercies are ouer all his workes.

**10** All thy workes praife thee, O Lord, and thy Saints bleste thee.

his preservation in this life, is to praife God, therefore he requirith that not onely we our selues do this, but cause all other to doe the same. **d** Of thy terrible iudgements against the wicked. *Exod. 34. 6.* **e** He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue pronoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feele the sweet comfort of the same.

**11** They shewe the glory of thy kingdom, and speake of thy power,

**12** To cause his power to be knowne to the sonnes of men, and the glorious renowne of his kingdom.

**13** Thy kingdom is an euerlasting kingdom, and thy Dominion endureth throughout all ages.

**14** The Lord vpholdeth all that fall, and lifeth vp all that are ready to fall.

**15** The eyes of I all wait vpon thee, and thou giueth them their meate in due season.

**16** Thou openest thine hand and fillest all things liuing of thy good pleasure.

**17** The Lorde is **k** righteous in all his wayes, and holy in all his workes.

**18** The Lord is nere vnto all that call vpon him: yea, to all that call vpon him in **1** trueny.

**19** He will fulfill the desire of them that feare him: he also will heare their crye, and will saue them.

**20** The Lorde preserveth all them that loue him: but he will destroy all the wicked.

**21** My mouth shall speake the praife of the Lorde, and all flesh shall bleste his holy Name for euer and euer.

heauen, and suffer themselves to be governed by him. **i** To wit, all well of man as of beast. **k** He praifeth God, not onely for that he is beneficiall to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. **l** Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatience, and murmur. **m** For they will aske or wish for nothing, but according to his will. *1. Iohn 5. 14.* **n** That is, all men shall be bound to praife him.

## PSAL. CXLVI.

**1** Dauid declareth his great zeale that he hath to praife God, **3** and teacheth not to trust in man but onely in God alwaighie, **7** which deliuereth the afflicted, **9** defendeth the strangers, comforteth the fatherlesse, and the widowers, **10** and reigneth for euer.

## Praise ye the Lord.

**P**raife thou the Lord, O my soule. **2** I will praife the Lorde during my life: as long as I haue any being, I will sing vnto my God.

**3** Put not your trust in **b** princes, nor in the sonne of man, for there is none helpe in him.

**4** His breath departeth, and he returneth to his earth: then his thoughts perish.

**5** Blessed is he, that hath the God of Iacob for his helpe, whose hope is in the Lord his God.

**6** Which made **d** heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

**7** Which executeth iustice for the oppressed: which giueth bread to the hungry: the Lord looth the prisoners.

**8** The Lorde giueth sight to the blinde: and the Lord raiseth vp the crooked: the Lorde

**d** He encourageth the godly to trust onely in the Lord, both for that his power is able to deuiet them from all danger, and for his promise like his will is most ready to do it. **e** Whose faith and patience for a while he trieth, but at length he punisheth the aduersaries, that he may be knowne to be iudge of the world.



f Though he visiteth them by affliction, hunger, imprisonment and such like, yet his fatherly loue & mercie neuer faileth them, yea rather to his these are signes of his loue. g Meaning all them, that are desire of worldly meanes and succour. h Hee assureth the Church that God reigneth for ever for the preservation of the same.

10 The Lord that reigneth for ever: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

11 The Lord that reigneth for ever: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

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33 The Lord that reigneth for ever: O Zion, thy God endureth from generation to generation. Praise ye the Lord.

18 Hee sendeth his word and melteth them: he causeth his winde to blowe, and the waters flow.

19 Hee sheweth his word unto Jacob, his statutes and his iudgements unto Israel.

20 He hath not dealt so with every nation, neither haue they known his iudgements. Praise ye the Lord.

21 He hath left to his Church, as a most precious treasure. In the cause of this difference, is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby hee hath appointed the reprobate to eternall damnation.

22 Hee pronoueth all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that hee hath giuen to the same after that hee had chosen them and veyned them vnto him.

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m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his word, the doctrine of life everlasting, which

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a He sheweth wherein we ought to exercise our selues continually and to take our pastime: to wit, in praising God. b Because the Lord is the founder of the Church, it can not be destroyed, though the members thereof be dispersed, and seeme as it were for a time to be cut off. c With affliction, or sorrow for sine. d Though it seeme to man incredible that God should assemble his Church, being so dispersed: yet nothing can be too hard to him, that can number and name all the starres. e For the more high that the wicked climb, the greater is their fall in the end. f He sheweth the examples of Gods mightie power, goodnesse and wisdom, that we can neuer want most iust occasion to praise God. g For their crying as it were a confession of their neede, which cannot be relied but by God onely: then if God shew himselfe mindfull of the most contemptible soules, can he suffer them to die with famine, who he hath assured of life everlasting? h Though to vse lawfull meanes is Gods profit: ble and pleaseth God, yet to put our trust in them, is to defraud God of his honour. i He doth not onely furnish his Church with all things necessarie, but preserve it also the same, and maketh it strong against all outward force. k His secret working in all creatures is as a commandment to keepe them in order, and to giue them moouing and force. l For in me, daily and without resisting, all things obey him.

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a Because they are members of the same body, hee fettereth them before our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our dutie. b In that Gods glory shineth in these insensible creatures, this their beaurie is as a continual praying of God. c Not that there are diuers hea-uens: but because of the spheres and of the situation of the fixed stars and planets, he comprehendeth by this word the whole heauen. d That is, the raine which is in the middle regi-on of the aire, which hee comprehendeth vnder the name of the heauens. e Meaning the great and monstros fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath receiued, and the more high that one is preferred, the more bound is hee to praise God for the same: but neither his nor low condition or degree can be exempted from this dutie. h That is, the dignitie, power and glory of his Church. i By reason of his covenant made with Abraham.

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PSAL. CXLIX.

1 An exhortation to the Church to praise the Lord for his victorie and conquest, that hee giueth his Saints against all mans power.

2 Sing ye vnto the Lord: a new song: let his praise bee heard in the Congregation of Saints.

3 He hath created the world, and he hath established the earth, and he hath founded the world.

a For his rare and manifold benefi-ts bestowed on his Church.



b In that that they were preferred before all other nations, it was as a new creation, and therefore Psal. 95. 7. they were called the sheepe of Gods handis. c For God as he is the Creator of the soule and body, so will he that both two ferue him, and that his people be continually subiect vnto him as to their most lawfull King. d He alludeth to that continuall rest and quietnesse, which they should haue, if they would suffer God to rule them. e This is chiefly accomplished in the kingdom of Christ, when Gods people for iull causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, should bee destroyed. g Hereby God bindeth the hands and mindes of all his to enterprise no further then he appointeth.

- 2 Let Israel reioyce in him that made him, and let the children of Zion reioyce in their King.
- 3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.
- 4 For the Lord hath pleasure in his people: he will make the mecke glorious by deliverance.
- 5 Let the Saints bee joyfull with glory, let them sing lowde vpon their beds.
- 6 Let the high actes of God bee in their mouth, and a two edged worde in their hands,
- 7 To execute vengeance vpon the heathen, and corrections among the people:
- 8 To binde their kings in chaines, and their nobles with fetters of iron,
- 9 That they may execute vpon them the iudgement that is written: this honour shall be to all his Saints. Praise ye the Lord.

1 An exhortation to praise the Lord without ceasse by all manner of wayes, for all his mighty and wonderfull workes.

Praise ye the Lord.

- Praise ye God in his Sanctuarie: praise ye him in the firmament of his power.
- 2 Praise ye him in his mightie Actes: praise ye him according to his excellent greatnesse.
- 3 Praise ye him in the sound of the trumpet: praise ye him vpon the viole and the harpe.
- 4 Praise ye him with timbrel and flute: praise ye him with virginals and organs.
- 5 Praise ye him with sounding cymbals: praise ye him with high sounding cymbals.
- 6 Let euery thing that hath breath, praise the Lord. Praise ye the Lord.

a That is, in the heauen. b For his wonderfull power appeareth in the firmament, which in Hebrew is called a stretching out, or spreading abroad, wherein the mightie work of God shineth. c Exhorting the people onely to reioyce in praising God, he

maketh mention of those instruments, which by Gods commaundement were appointed in the old Law, but vnder Christ the vse thereof is abolished in the Church. d Hee sheweth that all the ordee of nature is bound to this ducie, and much more Gods children, who ought neuer to cease to prays him, till they be gathered into that kingdom, which hee hath prepared for his, where they shall sing euerlasting praise.

\* This word Prouerbe, or parable, signifieth a graue and notable sentence, worthy to be kept in memorie: and is sometime taken in the euill part for a moocke, or scoffe.

The Prouerbes of Salomon.

THE ARGUMENT.

The wonderful loue of God toward his Church, is declared in this booke: so far as much as the summe and effect of the whole Scriptures is here set foorth in these brieue sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewel to the Church of those three thousand parables mentioned, 1 King 4. 32. and were gathered and committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the word of God. 7 Of the feare of God & knowledge of his word. 10 We may not consent to the iustificings of sinners 20 Wisdom complaineth that shee is contemned. 24 The punishment of them that contemne her.



The Parables of Salomon the soune of Dauid King of Israel.

- 2 To know wisdom, and instruction, to vnderstand the words of knowledge,
- 3 To receive instruction to doe wisely, by a iustice and iudgement and equitie,
- 4 To giue vnto the simple the earnestnesse of wit, and to the child knowledge and discretion.
- 5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,

a That is, what wee ought to know and folow, and what wee ought to refuse. b Meaning, the word of God, wherein is the only true knowledge. c To learne to submit our selues to the correction of those that are wise. d By liuing iustly, and rendering to euery man that which appertaineth vnto him. e To such as haue no discretion to rule themselves. f As hee sheweth that these parables, containing the effect of religion as touching maners and doctrine, do appertaine to the simple people: so doth he declare, that the same are also necessarie for them that are wise and learned.

- 6 To vnderstand a parable, and the interpretation, the words of the wife, and their darke sayings.
- 7 The feare of the Lord is the beginning of knowledge: but foolles despise wisdom and instruction.
- 8 My soune, heare thy fathers instruction, and forsake not thy mothers teaching.
- 9 For they shall be to thee a comely ornament vnto thine head, and as chains for thy necke.
- 10 My soune, if sinners do uttill thee, consent thou not.
- 11 If they say, Come with vs, wee will lay waite for thy blood, and lie in wait for thee innocent without a cause:
- 12 Wee will swallow them vp as a man like a prey: wee will euen whole, as those that goe downe into the pit:
- 13 Wee shall finde all precious riches, and fill our houses with spoye:

Psal. 111. 10. eccles. 1. 16. g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the passion of the Church, who is as a father. h That is, of the Church, wherein is the faithfull are begotten by the incorruptible seede of Gods word.

14 Br. Increase of grace. i To wit, the wicked, which haue not the feare of God. k Hee speaketh not onely of the shedding of blood with hand, but of all crastie practises which tend to the detrimment of our neighbour. l As the graue is neuer satiate, so the auarice of the wicked and their euellie haue none end.



m He sheweth where y the wicked are allure to ioyne together, because they haue euery one part of the spoyle of the innocent.  
 n That is, haue nothing at all to do with them.  
 o He sheweth that the eis no cause to moue these wicked to spoile the innocent, but their auarice & cruelty.  
 p Whereby he concludeth that the courteous man is a murderer.  
 q This wisdom is the eternal word of God.  
 r So that none can pretend ignorance.  
 s Wisdom reprooueth three kinds of men: the foolish or simple, which erre of ignorance, and the mockers that cannot suffer to be taught, & the foolkes which are drowned in worldly lusts & hate the knowledge of godlinesse.  
 t This is spoken according to our capacite, signifying that the wicked which mocke and iest at Gods word, shall haue the iust reward of their mocking.  
 u That is, your destruction, which thing you feared.  
 x Because they fought not with an affection to God, but for ease of their owne griefe.  
 y Showing that without faith and obedience we can not call vpon God aright.  
 z They shall feele what commoeditie their wicked life shall giue them, a That is, the prosperitie and iustitie wherein they delight.

14 Cast in thy lot among vs: we wil all haue one<sup>m</sup> purle:

15 Hy soune, walke not thou in the way way them: retrainet thy foote from their<sup>n</sup> path.

16 For they seeke run to euill, and make hake to shed blood.

17 Certainly as without cause the net is slyzed before the eyes of all that hath wing:

18 So they lay warte for blood, and lie pitifully to<sup>o</sup> their lures.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the p life of the owners thereof.

20 The wise do crieth without: she vttereth her voice in the<sup>p</sup> streetes.

21 She calleth in the big streete, among the pleate in the entrings of the gates, and vttereth her words in the citie, saying,

22 Why ye foolishly, how long will yee loue foolishnes: and the scornful take their pleasure in looking: and the foolkes hate knowledge?

23 Turne you at my correction: loe. I wil poue out my mind vnto you, and make you vnderstand my words.

24 Because I haue called, and ye refused: I haue stretched out my mine hand, and none would regard:

25 But ye haue despised all my counsell, and would noare of my correction:

26 I wil also laugh at your destruction, and mocke when your feare commeth:

27 When your feare commeth like sudden delolation, & your destruction that cometh, like a whirlwind: when affliction and anguish shall come vpon you,

28 Then shall they call vpon mee, but I wil not answere: they shall seeke me early, but they shall not find me,

29 Because they hated knowledge, & did not: thus the feare of the Lord.

30 They would none of my counsell, but y despised all my correction.

31 Therefore shall they eate of the<sup>r</sup> fruit of their owne way, and bee filled with their owne deuilles.

32 For<sup>s</sup> east slayeth the foolish, and the prosperitie of foolkes destruyeth them.

33 But hee that obeyeth mee, shall dwell safely, and be quiet from feare of euill.

e and cryest for vnderstanding:

4 If thou seekest her as hinc, & searchest for her as for<sup>t</sup> a treasurie,

5 Then shalt thou vnderstand the feare of the Lord, & had the<sup>v</sup> knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 Hee preferreth the state of y righteous, he is a fielde to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and hee preferreth the way of his iannts.)

9 Then shalt thou vnderstand righteounes, and iudgement, and equite, and euery good path.

10 When wisdom entereth into thine heart, and knowledge delighteth thy soule,

11 Then shall<sup>w</sup> counsell preferre thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euil way, & from the man that speaketh froward things,

13 And from them that leane the<sup>x</sup> wayes of righteounesse, to walke in the wayes of darkenesse:

14 Which reioyce in doing euill, and delighte<sup>y</sup> in the frowardnesse of the wicked,

15 Which wayes are crooked, and they are lewd in their paths.

16 And it shall deliuer thee fro the strange woman, euen from the stranger, which flaterech with her words,

17 Which forsaketh the<sup>z</sup> guide of her youth, & forgetteth the<sup>a</sup> covenant of her God.

18 Surely her<sup>b</sup> house tendeth to death, and her paths vnto<sup>c</sup> the dead.

19 All they that go vnto her, retorne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in y way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the<sup>d</sup> land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the traunglers shall be rooted out of it.

subiection. 1 Which is the promise made in marriage. m Her acquaintance with her familiars, and them that haue her. n To them that are dead in body and soule. o They shall enioy the temporall and spiriual promises of God, as the wicked shall be void of them,

CH A P. III.

1 The word of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that follow the word of God, all things shall succede well.

Miserable, forget not thou my lawe, but mitte thine heart<sup>e</sup> keepe my commandements.

2 For they shall increase the length of thy<sup>f</sup> dayes and the yeeres of life, and thy prosperitie.

3 Let not<sup>g</sup> mercie & truth forsake thee: blud them on thy<sup>h</sup> necke, and write them vpon the table of thine<sup>i</sup> heart.

b By mercie and truth he meaneth the commandements of the first and second Table: or else the mercy and faithfulness that we ought to vse toward our neighbours. c Keepe them as a most precious iewel. d Haue them euert in remembrance.

a That is, keepe ths in thine heart.  
 b If thou giue thy selfe to the true knowledge of God without hypocrisie.

\* C H A P. I I I.  
 1 Wisdom exhorteth to obey her. 5 She teacheth the feare of God. 6 Shee is giuen of God. 10 Shee prouereth from wickednesse.

Mand<sup>k</sup> hide my commandements within thee,

2 And cause thine eares to hearken vnto wisdom, and incline<sup>l</sup> thine heart to vnderstanding,

3 (For if thou callest after knowledge,

c Meaning, that we must seeke the knowledge of God with care and diligence.  
 d Shewing that no labour must be spared.  
 e This (sayth he) is the true wisdom to know and feare God.  
 f Or, hideth the saluacion.  
 g The word of God shall reach thee and counsel thee how to gouerne thy selfe.  
 h That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.  
 i When they see any giuen to euill as they are.  
 j Meaning, that wisdom, which is the word of God, shall preferre vs from all vices: naming this vice of whoredome whereunto man is most prone.  
 k That is, her husband, which is her head and guide to gouerne her, from whom shee ought not to depart, but remaine in his

l This is spoken according to our capacite, signifying that the wicked which mocke and iest at Gods word, shall haue the iust reward of their mocking.  
 m Her acquaintance with her familiars, and them that haue her.  
 n To them that are dead in body and soule.  
 o They shall enioy the temporall and spiriual promises of God, as the wicked shall be void of them,

Deut. 8. 1. and 30. 16.

a Long life is the blessing of God which he giueth to his fo. burre fourth as it is expedient for them.



e By this parte he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spiritual.

f As was commanded in the Law, Exod. 23. 19. Deut 26. 2. and by this they acknowledged that God was the giuer of all things, and that they were ready to bestow all at his commandment.

g For to the faithful distributor, God giueth in greater abundance.

Hebr. 12. 5. reue. 3. 19.

h Meaning, that he that seeketh wisdom, that is, suffereth himselfe to be governed by the word of God, shall haue all prosperitie both corporall and spiritual.

i Which bringeth fourth such fruite that they that care thereof, haue life: and he alludeth to the tree of life in Paradise.

k Hereby hee sheweth that this wisdom, whereof he speaketh, is euerslasting, because it was before all creatures, & that all things, euen the whole world were made by it.

l For when God destroyeth the wicked he will saue his as he did Lot in Sodom.

4 So shalt thou find fauour & good vnderstanding in the sight of God and man.

5 Trust in the Lord w all thine heart, and leaue not vnto thine owne wisdom.

6 In all thy waies acknowledge him, and he shall direct thy wayes.

7 Be not wise in thine owne eyes: but feare the Lord and depart from euill.

8 So health shall be vnto thy nauill, and marrow vnto thy bones.

9 Honour the Lord with thy riches, and with the first fruits of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall be burst with new wine.

11 Why sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 For the Lord correcteth him, whom he loveth, euen as the father doeth the child in whom he delighteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the merchandise thereof is better then the merchandise of silver, and the gaine thereof is better then gold.

15 It is more precious then peales: and all things that thou canst desire, are not to be compared vnto her.

16 Length of dayes is in her right hand, and in her left hand riches and glory.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree of life to them that lay hold on her, and blessed is hee that retaineth her.

19 The Lord by wisdom hath laid the foundation of the earth, & hath established the heauens through vnderstanding.

20 By his knowledge the deepes are broken vp, & the clouds drop downe the dew.

21 Why sonne, let not these things depart from thine eyes, but obserue wisdom and counsell.

22 So they shall bee life to thy soule, and grace vnto thy necke.

23 When shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest thou shalt not be afraid, and when thou sleepest, thy sleep shall be sweete.

25 Thou shalt not feare for any sudden feare, neither for the destruction of the wicked, when it cometh.

26 For the Lord shall be for thine assurance, and shall preserue thy foote from taking.

27 Withhold not the good from the owners thereof, though there bee power in thine hand to doe it.

28 Say not vnto thy neighbour, Go and come againe, and to morrow I will giue thee, if thou now haue it.

29 Intend none hurt against thy neighbour, seeing hee doeth dwell without feare by thee.

30 Strive not with a man causelesse,

when he hath done thee no harme.

31 Be not enuious for the wicked man, neither chuse any of his wayes.

32 For the reward is abomination vnto the Lord: but his secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornfull he scorneth, but he quietly grace vnto the humble.

35 The wife shall inherit glory: but foolkes dishonour, though they be exalted.

CHAP. IIIII.

1 Wisdom and her fruits ought to be searched, 14 The way of the wicked must be refused, 20 By the word of God the heart, eyes, and course of life must be guided.

2 Care, O ye children, the instruction of a father, and giue care to learne vnderstanding.

3 For I doe giue you a good doctrine: therefore forsake ye not my law.

4 When I was my fathers soune, tender and deare in the sight of my mother.

5 He taught me, & said vnto me, Let thine heart hold fast my wordes: keepe my commandments, and thou shalt liue.

6 Get wisdom, get vnderstanding: for get not, neither decline from the wordes of my mouth.

7 For sake her not, & she shall keepe thee: lone her, and she shall preserue thee.

8 Wisdom is the beginning: get wisdom therefore: and aboue all thy possession get vnderstanding.

9 Great her, & she shall exalt thee: she shall bring thee to honour if thou embrace her.

10 Shee shall giue a costly ornament vnto thine head, yea, shee shall giue thee a crowne of glory.

11 Heare, my sonne, and receiue my wordes, & the yeeres of thy life shall be many.

12 I haue taught thee in the way of wisdom, and led thee in the paths of righteousness.

13 When thou goest, thy gate shall not be strait, and when thou runnest, thou shalt not fall.

14 Take hold of instruction, & leaue not: keepe her, for she is thy life.

15 Enter not into the way of the wicked, and walke not in the way of euill men.

16 Anyoy it, and go not by it: turne from it, and passe by.

17 For they cannot sleepe, except they haue done euill, and their sleep departeth, except they cause some to fall.

18 For they eat the bread of wickednes, and drinke the wine of violence.

19 But the way of the righteous shinerh as the light, that shineth more and more vnto the perfect day.

o Desire not to be like vnto him, p That is, his couenant & fatherly affectio which is hid and secret from the world. p He will shew by his plagues that their scornes shall turne to their own destruction, as Chap. 1. 26.

a He speaketh this in the person of a preacher and minister which is as a father vnto the people, reade Chap. 1. 8. b In Hebrew, ic is Onely: for though he had thre e others, as

r. Chro. 3. 5. yet, so tenderly the loued Salomon, that he was vnto her as her onely sonne.

c Meaning, Dauid his father. d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the world, which make it their last study, or else care not for it at all.

e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence. g Meaning, that to doe euill is more proper and naturall to the wicked, then to sleepe, eat, or drinke. h Gotten by wicked meanes and cruell oppression. i Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is, when they shall be ioyned to their head in the heauens.



19 The way of the wicked is as the darkness: they know not wherein they shall fall.  
 20 O My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.  
 21 Let them not depart from thine eyes, but keepe them in the mids of thine heart.  
 22 For they are life vnto thee that finde them, and heath vnto all their flesh.  
 23 Keepe thine heart with all diligence: for thereout cometh life.  
 24 Put away fro thee a froward mouth, and put wicked lips farre from thee.  
 25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.  
 26 Consider the path of thy feete, and let all thy wayes be ordered aright.  
 27 Turne not to the right hand, nor to the left, but remove thy foote from euill.

CHAP. V.

3 Whoredome forbidden, 9 And prodigality.  
 15 He wilkech a man to live on his labours, and to helpe others, 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

O My sonne, hearken vnto my wisdom, and incline thine eare vnto my knowledge.

2 That thou mayest regard counsell, and thy lips obserue knowledge.  
 3 For the lips of a strange woman drop as an honeie combe, and her mouth is more soft then b oyle.  
 4 But the end of her is bitter as wormewood, and sharpe as a two edged sword.  
 5 Her feete go downe to death, and her steps take hold on hell.  
 6 She weicherh not the way of life: her paths are a mouebale: thou canst not know them.  
 7 Heare yee me now therefore, O children, and depart not from the wordes of my mouth.  
 8 Keepe thy way farre from her, & come not neere the doore of her house.  
 9 Lest thou give thine honoure vnto others, and thy yeres to the cruel:  
 10 Lest the stranger should be filled with thy strength, & thy labours be in the house of a stranger,  
 11 And thou mourne at thine end, (when thou hast consumed thy flesh and thy body)  
 12 And say, How haue I hated instruction, and mine heart despised correction!  
 13 And haue not obeyed the voice of them that taught me, nor inclined mine eare to them that instructed me!  
 14 I was almost brought into all euill in the mids of the Congregation & assemblie.  
 15 Drink the water of thy cisterne, and of the riuers out of the middes of thine owne well.  
 16 Let thy fountaines flow forth, and the riuers of waters in the streets.  
 17 But let them be thine, euen thine only, and not the strangers with thee.

k That is, they shall haue health of body: vnder the which all other blessings promised in the law are contained.  
 l For as the heart is either pure or corrupt, so is the whole course of mans life.  
 m Keepe a measure in all thy doings.

Or, understanding.

a That is, an harlot which giueth her selfe to another then to her husband.  
 b By oyle and honie he meaneth flattering and crafty iustificatiens.  
 c All her doings leade to destruction.  
 d She hath euer new meanes to allure to wickednesse.  
 e That is, thy strength and goods to her that will haue no pittie vpon thee: as is read of Samson, and the prodigall sonne.  
 f The goods gotten by thy crueltie.  
 g Although I was faithfully instructed in the truth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.  
 h He teacheth vs sobriety, exhorting vs to live of our owne labours, and to bee beneficiall to the godly that want.  
 i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy familie, and them that are of the household of faith.

18 Let thy fountaine be blessed, and reioyce with the wife of thy youth:  
 19 Let her be as the loking hinde and pleasant roe: let her breasts lactifie thee at all times, and delight in her loue continually.  
 20 For why shouldst thou delight in thy sonne, in a strange woman, or embrace the bosome of a stranger?  
 21 For the wayes of man are before the eyes of y Lord, & he pondereth all his paths.  
 22 His owne iniquities shall rake the wicked himselfe, and he shall be holden with the cords of his owne sinne.  
 23 Yee shall die for fault of instruction, and shall goe astray through his great folly.

wife both in heart and in outward conuersation, that hee shall not escape the iudgements of God. n Because hee will not giue care to Gods word and be admonished.

CHAP. VI.

1 Instruction for seruets. 6 The slothful and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the word of God. 24 To see adultery.

O My sonne, if thou be surety for thy neighbour, and hast stricken handes with the stranger,

2 Thou art snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.  
 3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hand of thy neighbour, goe and humble thy selfe, and sollicit thy friends.  
 4 Gine no sleepe to thine eyes, nor slumber to thine eye lids.  
 5 Deliuer thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.  
 6 Goe to the pilsimire, O Sluggard: behold her wayes and be wise.  
 7 For the hauing no guide, goernment, nor ruler,  
 8 Prepareth her meate in the summer, and gathereth her foode in harvest.  
 9 How long wilt thou sleepe, O Sluggard? when wilt thou arise out of thy sleepe?  
 10 Yet a little sleepe, a little slumber, a little foeding of the hands to sleepe.  
 11 Therefore thy powerie cometh as one that is reuelerly by the way, and thy necessity like an armed man.  
 12 The vnthriftie man and the wicked man walketh with a froward mouth.  
 13 He maketh a signe with his eyes, hee signifieth with his feete: hee is instructed with his fingers.  
 14 Lewd things are in his heart: he imagineth euill at all times, and raiseth by contentions.  
 15 Therefore shall his destruction come speedily: hee shall be destroyed suddenly without recovery.  
 16 These sixe things doeth the Lord hate: his soule abhorreth seuen:  
 17 The haury eyes, a lying tongue, and the hands that shed innocent blood,

k Thy children which shall come of thee in great abundance, shewing that God blesteth marriage, and curseth whoredome.  
 l Which thou didst marry in thy youth.  
 m Or, gze astray with a stranger.  
 n Hee declareth that except man doe ioyne to his

wife both in heart and in outward conuersation, that hee shall not escape the iudgements of God. n Because hee will not giue care to Gods word and be admonished.

a Hee forbiddeth vs not to become surety one for another, according to the rule of charitie, vnto whom and after what sort, so that the creditor may not be defrauded.  
 b If the word of God cannot instruct thee, yet learne at the little pilsimire to labour for thy selfe and not to burden others.  
 Chap. 24. 33.  
 c Hee expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.  
 d That is, siddely, and when thou lookest not for it.  
 e It shall come in such sort as thou art not able to resist it.  
 f Hee sheweth vnder what inconuenience the idle persons & sluggards come, by calling them vnthriftie, or the men of Belial, and slanderous.  
 g Thus all his gesture tendeth to wickednesse.  
 h An



h Meaning, the raging affections which carie a man away in such fort that he cannot tell what he doeth.

|| Or, neighbours. i Reale Chap. 3. 3.

k By the commandment he measceth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life. m With her wanton looks and gesture.

n Meaning, that she will neuer cease till shee haue brought thee to beggerie, and then seeke thy destruction.

o He approueth not these, but sheweth that it is not so abominable as whoredome, forasmuch as these might be redeemed: but adultery was a perpetall infamie, and death by the Law of God.

p Meaning, for verie necessitie.

q *Ebr. faileth in heart.* r Hee sheweth that man by nature seeketh his death that hath seduced his wife, and so concludeth, that neither Gods Law, nor the lawe of nature admitteth any ranlome for the adultery.

18 An heart that imagineth wicked enterprises, hee teete that he twitt in running to milchefe.

19 A false witnes that speaketh lies, and him that raieth vp contentis among his brethren.

20 O my sonne, keepe thy fathers commandment, and forsake not thy mothers instruction.

21 Bind them alway vpon thine heart, and tie them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee when thou sleepest, & when thou wakest it shall talke with thee.

23 For the commandment is a lantern, and instruction a light: and corrections for instruction are the way of life.

24 To keepe thee from the wicked woman, and from the flattery of the tongue of a strange woman.

25 Delure not her beauty in thine heart, neither let her take thee with her eye lids.

26 For because of the whozith woman, a mans brougher to a morsell of bread, & a woman will hurt for the precious life of a man.

27 Can a man take fire in his bosome, and his clothes not be burnt?

28 Can a man go vpon coales, and his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, wholoever toucheth her.

30 Men doe not despise a thiefe, when he stealeth, to satisfie his soule, because hee is hungry.

31 But if he be found, he shall restore seven fold, or hee shall giue all the substance of his house.

32 But he that committeth adultery with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall find a wound and dishonour, and his reproch shall neuer be put away.

34 For lealousie is the rage of a man: therefore he will not spare in the day of vengeance.

35 We cannot beare the sight of any ranlome: neither will hee consent, though thou augment the gifts.

6 As I was in the window of mine house, I looked through my window.

7 And I saw among the foolles, and considered among the children a young man destitute of vnderstanding.

8 Who passed through the streete by her corner, and went toward her house,

9 In the twilight in the evening, when the night began to be blacke and darke.

10 And behold, there met him a woman, with an harlots behauiour, and subtil in heart.

11 (Shee is babling and loud: whose feete cannot abide in her house.

12 Now she is without, now in the streets, and lieth in wait at euery corner)

13 So she caught him and kiled him, and with an impudent face said vnto him,

14 I haue a peace offering: this day haue I payed my vowes.

15 Therefore came I forth to meeete thee, that I might seeke thy face: and I haue found thee.

16 I haue deckt my bed with ornaments, scarpetes and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamon.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in dancing.

19 For mine husband is not at home: hee is gone a iourney farre off,

20 He hath taken with him a bag of siluer, & wil come home at the day appointed.

21 Thus with her great craft hee caused him to veele, and with her flattering lips hee enticed him.

22 And hee followed her straightwaies, as an oxe that goeth to the slaughter, and as a foole to the lockes for correction.

23 Till a dart strike through his siner, as a bird hattereth to the snare, not knowing that he is in danger.

24 Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For she hath caused many to fall down wounded, and the strong men are all slaine by her.

27 Her house is the way vnto the graue, which goeth downe vnto the chambers of death.

framing of ceremonies and offerings to make satisfaction for their sinnes. || Or, carued worke. || *Ebr. in his hand.* g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction. h Which goeth the refully, not knowing that he shall be challid. || *Ebr. a u for his life.* i Ne ther wir nor strength can deliuer them that fall into the hands of the harlot. Chap 2 18.

CHAP. VIII.

1 Wisdome declareth her excellencie, 2 Riches, 15 power, 22 Eternitie. 32 She exhorth al colour and follow her.

Death not a wisdome cry? and vnderstanding utter her voyce?

2 Shee standeth in the way in the place of the path.

he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his workes, to follow vertue and to flee from vice.

b Salomon vseth this parable to declare their folly that suffer themselves to be abused by harlots.

c Hee sheweth that there was almost none so impudent, but they were afraid to bee seene, and also their owne consciences did accute them, which caused them to seeke the night to couer their shidnesse.

|| Or, garment. || Or, hid.

d Hee describeth certain conditions, which are peculiar to harlots.

|| *Ebr. she strengthened her face.*

e Because that in peace she brings a portion returned to them that offered, she sheweth him that she hath meate at home to make good chere with: or els the world vs some cloke of holinesse, till she had gotten him in her snares.

f Which declareth that harlots outwardly will seeme holy and religious: both because they may be betred deceiue others, and also thinking by observing of ceremonies and offerings to make satisfaction for their sinnes.

g Which thinking hee goeth to the pasture, goeth willingly to his owne destruction. h Which goeth the refully, not knowing that he shall be challid. || *Ebr. a u for his life.* i Ne ther wir nor strength can deliuer them that fall into the hands of the harlot. Chap 2 18.

Chap. 1. 10. a Salomon declareth that man is cause of his owne perdition, & that

a By this diuersitie of words he meaneth that nothing ought to befo deare vnto vs, as the word of God, nor that we looke on any thing more, nor minde any thing so much.

1 An exhortation to wisdome and to the word of God, 5 which wil preserve vs from the harlot, 6 whose maners are described.

M y sonne, keepe my wordes, and hide my commandments with thee.

2 Keepe my commandments, and thou shalt live, and mine instruction as the apple of thine eyes.

3 Bind them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdome, Thou art my sister: & call vnderstanding thy kinde woman,

5 That they may keepe thee from the strange woman, even from the stranger that is smoothie in her wordes.



b Where the people did most resort, and which was the place of iustice.  
c Meaning, that the word of God is easie vnto all that haue a desire vnto it, & which are not blinded by the prince of this world.  
d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prouder, nor good counsellor.  
e So that he that doth not hate euill, feareth not God.  
f Whereby he declareth that honours, dignitie or riches come not of mans wisdom, or industrie, but by the prouidence of God.  
g That is, studie the word of God diligently, and with a desire to profite.  
h Signifying, that he chiefly meaneth the spirituall treasures and heauenly riches.  
i For there can be no true iustice or iudgement, which is not directed by this wisdom.  
k He declareth hereby the diuinitie of this wisdom, which he magnifieth and prayseth through this booke: meaning thereby the eternal Sonne of God Iesus Christ our Saviour, who S. Iohn calleth the Word that was in the beginning, Iohn 1. 1.  
l He declareth the eternitie of the Sonne of God, which is meant by this worde Wisdom, who was before all time, and euer present with the Father.

3 She cryeth besides the gates before the citie at the entrie of the doores,  
4 Men, I call vnto you, and vnto my voyce to the children of man.  
5 See health men, vnderstand wisdom, and see D fooles, be wise in heart.  
6 Give eare, for I will speake of excellent things, and the opening of my lips shall teach things that be right.  
7 For my mouth shall speake the truth, and my lips abhorre wickednesse.  
8 All the words of my mouth are righteous: there is no lewdnesse, nor frowardnesse in them.  
9 They are all plainne to him that will vnderstand, & straight to them that would finde knowledge.  
10 Reuene mine instruction and not siluer, and knowledge rather then fine gold.  
11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.  
12 I wisdom dwell with a prouidence, and I find forth knowledge and counsils.  
13 The feare of the Lord is to hate euill, as pride, and arrogancie, and the euill way: and a mouth that speaketh lewde things, I doe hate.  
14 I haue counsell and wisdom: I am vnderstanding, and I haue strength.  
15 By mee kings reign, and princes decree iustice.  
16 By mee princes rule, and the nobles, and all the iudges of the earth.  
17 I loue them that loue mee: and they that seek me early, shall finde me.  
18 Riches and honour are with mee: heauen durable riches and righteousnesse.  
19 My fruite is better then golde, euen then fine golde, and my reuenues better then fine silver.  
20 I canse to walke in the way of righteousness, and in the middes of the pathes of iudgement,  
21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.  
22 The Lord hath possessed me in the beginning of his way: I was before his workes of olde.  
23 I was set by from euerlasting, from the beginning, and before the earth.  
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.  
25 Before the mountains were seled: and before the hills, was I begotten.  
26 He had not yet made the earth, nor the open places; nor the height of the dust in the world.  
27 When hee prepared the heauens, I was there, when he set the compass vpon the deepe:  
28 When hee established the cloudes aboue, when hee confirmed the fountaines of the deepe:  
29 When hee gaue his decree to the sea, that the waters should not passe his com-

mandement, when he appointed the foundations of the earth.  
30 Then was I with him as a nourisher, and I was dayly his delight reioycing alway before him,  
31 And tooke my solace in the compass of his earth: and my delight is with the children of men.  
32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.  
33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the postes of my doores.  
34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.  
35 But he that sinneth against me, hurteth his owne soule: & al that hate me, loue death.  
o By earth he meant man, which is the worke of God in whom Wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures, and this is that solace and pastime whereof is here spoken.  
CHAP. IX.  
2 Wisdom calleth all to her feast. 7 The scooner will not be corrected, 10 The feare of God, 13 The conditions of the harlot.  
VVisdom hath built her a house, and hewen out her seven pillars.  
2 She hath killed her vitailles, drawn her wine, and prepared her table.  
3 She hath sent forth her maydens, and cryeth vpon the highest places of the citie, saying,  
4 Who so is simple let him come hither, and to him that is destitute of wisdom, she sayth,  
5 Come, and eate of my meate, & drinke of the wine that I haue drawn.  
6 Forake your way, ye foolish, & ye shall liue: & walke in the way of vnderstanding.  
7 He that reprooueth a scooner, purchaseth to himselfe shame: and he that rebuketh the wicked, getteth himselfe a blot.  
8 Rebuke not a scooner, lest he hate thee: but rebuke a wise man, and he will loue thee.  
9 Gine admonition to the wise, and he will be the wiser; teach a righteous man, and he will increase in learning.  
10 The beginning of wisdom is the feare of the Lorde, and the knowledge of holy things, is vnderstanding.  
11 For thy dayes shall bee multiplied by mee, and the yeeres of thy life shall be augmented.  
12 If thou be wise, thou shalt be wise for thy selfe, and if thou bee a scooner, thou

m Some reade a chiefe worker: signifying that this wisdom, euen Christ Iesus was equal with God his father, and created, pre-serued, and still worketh with him, as Ioh. 5. 17.  
n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdom of God, of God in whom  
o God in whom Wisdom tooke pleasure: in so much as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures, and this is that solace and pastime whereof is here spoken.  
p Christ hath prepared him a Church.  
q That is, many chiefe stayes, and principall parts of his Church, as were the Patriarks, Prophets, Apostles, Pastors and Doctors.  
r He compareth wisdom with great princes that keepe open house for all that come.  
d Meaning, true preachers, which are not infected with mans wisdom.  
e Hee that knoweth his owne ignorance, and is void of malice.  
f By the meate and drinke, is meant the word of God, and the ministracion of the Sacraments, whereby God nourisheth his seruants in his house, which is the Church.  
g For the wicked will contemne him and labour to defame him.  
h Meaning, them that are incorrigible, which Christ calleth dogges and swine: of he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the small hope of profite.  
i Hee sheweth what true vnderstanding is, to know the will of God in his word, which is meant by holy things.  
k Thou shalt haue the chiefe profite and commoditie thereof.



By the foolish woman some vnderstande the wicked preachers, who counterfeite the word of God, as appeareth verse 16. which were the words of the true preachers, as vers. 4. but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselves boast thereof.

alone shalt suffer.  
13 **C**A foolish woman is troublesome: shee is ignorant, and knoweth nothing.  
14 But shee lieth at y<sup>e</sup> doore of her house, on a seate in the high places of the cite.  
15 To cal them that passe by the way, that goe right on their way, saying,  
16 Who so is simple, let him come hither, and to him that is desirous of wisdom, shee saith also.  
17 Stollen waters are sweete, and hld bread is pleasant.  
18 But hee knoweth not, that the dead are there, and that her ghasts are in the depth of hell.

CHAP. X.

In this Chapter & that follow vnto the thirtieth the wise man exhorteth by diuers sentences, which be called parables, so follow vertue, and flee vice: and sheweth also what profit cometh of wisdom, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

A wise sonne maketh a glad father: but a foolish sonne is an heauynesse to his mother.

2 The treasures of a wickednesse profite nothing: but righteounesse deliuereth from death.

3 The Lord will not famish the soule of the righteous: but hee casteth away the substance of the wicked.

4 A slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in summer, is the sonne of wisdom: but hee that sleepech in harvest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memoriale of the iust shall be blessed: but the name of the wicked shall rot.

8 The wife in heart will receiue commandements: but the foolishly in talke shall be beaten.

9 Doe that walketh by righte, walketh boldly: but hee that peruertereth his wayes, shall be knowen.

10 Doe that winketh with the eye, worketh sorow, and he that is foolishly in talke, shall be beaten.

11 The mouth of a righteous man is a wel spring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred streech by contentions: but lone couereth all trespasses.

13 In the lippes of him that hath vnderstanding, wisdom is found, and a rod shall be for the backe of him that is desirous of wisdom.

14 Wise men lay by knowledge: but the mouth of the foole is a present destruction.

15 The rich mans goods are his strong cite, but the feare of the needy is their poerty.

16 The labour of the righteous tendeth to life: but the reuenies of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissemblerh hatred with lying lips, & hee that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but hee that reframeh his lips, is wise.

20 The tongue of the iust man is asefined silver: but the heart of the wicked is litle worth.

21 The lips of the righteous doe feede many: but foolles shall die for want of wisdom.

22 The blessing of the Lord, it maketh rich, and he doth adde no sorrowes with it.

23 It is as a pasture to a foole to doe wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whylewind passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, & as smoke to the eyes, so is the slouthfull to them that send him.

27 The feare of the Lord increaseth the dayes: but the yeres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnesse: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the byright man: but feare shall bee for the workers of iniquitie.

30 The righteous shall neuer bee remoued: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked speakeh froward things.

CHAP. XI.

Falle balances are an abomination vnto the Lord: but a perfite & weight pleaseh him.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The vpprightnesse of the iust shall guide them: but the frowardnesse of the transgressors shall delstroy them.

4 Riches auail not in the day of wrath: but righteounesse deliuereth from death.

5 The righteounesse of the byright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteounesse of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednesse.

7 When a wicked man dieth, his hope perisheth, and the hope of the vnust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his stead.

9 An hypocrite with his mouth burteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the pophousness of the righteous the

i For they speake truth and edifie many by exhortations, admonition and counsell.  
k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, haue none.

l He is but a trouble and grief to him that setteth him about any businesse.  
m The time of their prosperitie shall be short because of their great fall, though they seeme to liue long.  
n They enioy in this life by faith and hopes, their euerlasting life.

a Vnder this word hee condemneth all false weights, measures and currencies.  
b When man forgetteth himselfe, and thinkeh to be exalted aboue his vocation, then God bringeth him to confusion.  
c That is, shall enter into trouble.  
d A dissembler that pretendeth friendship, but is a priuie enemie.

Chap. 15. 20.  
a That is, wickedly gotten.  
b Though he suffer the iust to want for a time, yet he will send him comfort in due season.  
|| Or, deceitfull.  
c When their wickednes shall be discovered, they shall be as dumble, and not know what to say.  
d Shall be vile and abhorred both of God and man contrary to their owne expectation, which thinke to make their name immortal.  
e Ebr. lips.  
|| Or, surely.  
f He that beareth a faire countenance, and imagineth mischief in his heart, as Chap. 5. 13.  
g For the corruption of his heart is known by his talke.  
1. Cor. 13. 4.  
1. pet. 4. 8.  
g That is, God will find him out to punish him.  
h And so maketh him bold to do euill, where as poeritic bridelth the poore from many cuill things.



e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.  
 ||Or, prosperitie.  
 f Will not make light report of others.  
 g Where God giueth store of men of wisdom and counsell.  
 h Whole conuersion he knoweth not.  
 i He that doeth not without iudgement and consideration of the circumstances put himselfe in danger, as Chap. 6. 1.  
 ||Or, modest.  
 k Is both good to himselfe and to others.  
 ||Or, neighbour.  
 l Though they make neuer so many friends, or think themselves neuer so sure, yet they shall not escape.  
 ||Or, of vncome-ly behaviour.  
 m They can looke for nothing but Gods vengeance.  
 n Meaning them that giue liberally, whom God blesteth.  
 o That is, the nigard.  
 ||Ebr. the soule of blessing shalbe made fat.  
 p That prouideth for the vse of them that are in necessitie.  
 q The covetous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably.  
 r For though the wicked be rich, yet are they but slaves to the godly, which are the true possessors of the gifts of God.  
 s That is, bringeth them to the knowledge of God.  
 t Shall be punished as he deserueth, 1. Pet. 4. 18.

citie reioyceth, and when the wicked perish, there is top.  
 11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.  
 12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding will keepe silence.  
 13 He that goeth about as a slanderer, discretely a seerer: but he that is of a fainfull heart concealeth a matter.  
 14 Where no counsell is, the people fall: but where many counsellers are, there is health.  
 15 Hee shall be sore vexed, that is surety for a stranger, and hee that hateth suretyship, is sure.  
 16 A gracious woman attaineth honoz, and the strong men attaine riches.  
 17 He that is mercifull, rewardeth his owne soule: but he that troubleth his owne selfe, is cruell.  
 18 The wicked worketh a deceitfull work: but he that soweth righteousness, shall reeue a sure reward.  
 19 As righteousness leadech to life, so hee that followeth euill, seeketh his owne death.  
 20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delight.  
 21 Though hand ioyne in hand, the wicked shall not be unpunished: but the seede of the righteous shall escape.  
 22 As aewel of gold in a swines snout: so is a tappe woman, which lacketh discretion.  
 23 The desire of the righteous is onely good: but the hope of the wicked is indignation.  
 24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely cometh to pouerty.  
 25 The liberal perion shall haue plenty: and he that watereth, shall also haue raine.  
 26 He that withdraueth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.  
 27 Hee that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.  
 28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a lease.  
 29 Hee that troubleth his owne q house, shall inherite the winde, and the foole shall be a seruant to the wise in heart.  
 30 The fruite of the righteous is as a tree of life, and he that winneth soules, is wise.  
 31 Beholde, the righteous shalbe recompen- sited in the earth: how much more the wicked and the sinner?

CHAP. XII.

He that loneth instruction, loneth know- ledge: but hee that hateth correction, is a foole.

2 A good man getteth fauoz of the Lord: but the man of wicked imaginations wil he condemne.  
 3 A man cannot bee established by wic- kednes: but the roote of the righteous shall not be mooued.  
 4 A vertuous woman is the crowne of her husband: but he that maketh him ashamed, is a corruption in his bones.  
 5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.  
 6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will deliuer them.  
 7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.  
 8 A man shall be commended for his wisdom: but the froward of heart shall be despised.  
 9 He that is despised, and is his owne seruant, is better then he that boasteth himselfe and lacketh bread.  
 10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.  
 11 Hee that tilleth his land shall be satisfied with bread: but hee that followeth the idle, is destitute of vnderstanding.  
 12 The wicked desireth the nette of euils: but the roote of the righteous groweth fruite.  
 13 The euill man is snared by the wickednes of his lips, but the iust shall come out of aduersitie.  
 14 A man shall bee satiate with good things by the fruite of his mouth, and the recompense of a mans handes shall God giue vnto him.  
 15 The way of a foole is a right in his owne eyes: but he that heareth counsell, is wise.  
 16 A foole in a day shall bee knownen by his anger: but hee that coureth shame is wise.  
 17 Hee that speaketh truth, will shew righteousness: but a false witnesseth deceit.  
 18 There is that speaketh words like the prickings of a sword: but the tongue of the wise men is health.  
 19 The lip of truth shall bee stable for ever: but a lying tongue varieth incontinently.  
 20 Deceite is in the heart of them that imagine euil: but in the counsellers of peace shall be ioy.  
 21 There shall none inqurie come to the iust: but the wicked are full of euill.  
 22 The lying lips are an abomination to the Lord: but they that deale truly are his delight.  
 23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolihnes.  
 24 The hand of the diligent shall beare rule: but the idle shall be vnder tribute.  
 25 Heauinesse in the heart of man doeth bring it downe: but a good word reioyceth it.  
 26 The righteous is more excellent then his neighbour: but the way of the wicked will

a They are so grounded in the fauour of God, that their roote shall prosper continually.  
 ||Ebr. strong, or painefull.  
 b As their conscience is vpright, so shall they be able to speake for themselves againt their accusers.  
 c The poore man that is condemned, and yet liueth of his owne trauaile.  
 d Is mercifull cuento the very beast that doeth him seruice.  
 ||Or, defence.  
 e Continually imagineth meanes how to do harme to others.  
 f Meaning, their heart within which is vpright and doeth good to all.  
 g Hee Randeth in his owne conceit, and condemneth all others in respect of himselfe.  
 h Which brid- leth his affections.  
 Chap. 14. 5.  
 i Which seekes nothing more then to prouoke others to anger.  
 Chap. 10. 4.  
 k That is, wordes of comfort or a cherfull minde, which is declared by his wordes, reioyceth a man, as a courteous minde killeth him.  
 l That is more liberall in giuing, will



will deceiue them.

27 The deceitfull man roaſteth not that he taketh in hunting: but the riches of the diligent in an are precious.

28 Life is in the way of righteousnes, and in that path way there is no death.

CHAP. XIII.

A Wiſe ſonne will obey the inſtruction of his father: but a ſcornor will heare no re- buke.

2 A man ſhal eat good things by the fruit of his mouth: but the ſoule of the treſpaſſers ſhall ſuffer violence.

3 He that keepeth his mouth, keepeth his life: but he that openeth his lips, deſtruction ſhalbe to him.

4 The ſluggard luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall haue plenty.

5 A righteous man hateth lying words: but the wicked cauſeth flaunder and ſhame.

6 Righteousneſſe preſerueth the ſpirit of life: but wickedneſſe ouerthroweth the ſinner.

7 There is that maketh himſelfe rich, and hath nothing, and that maketh himſelfe poore, hauing great riches.

8 A man will giue his riches for the ranſome of his life: but the poore cannot heare the reproch.

9 The light of the righteous reioyceth: but the candle of the wicked ſhall be put out.

10 Onely by pride doth man make contention: but with the well aduised is wiſedome.

11 The riches of vanity ſhall diminiſh: but hee that gathereth with the hand ſhall increaſe them.

12 The hope that is deferred, is the fainting of the heart: but when the deſire cometh, it is as a tree of life.

13 He that deſpiſeth the word, he ſhalbe deſtroyed: but he that feareth the commandement, he ſhalbe rewarded.

14 The inſtruction of a wiſe man is as the welſpring of life, to turne away from the ſnares of death.

15 Good vnderſtanding maketh acceptable: but the way of the diſobedient is hated.

16 Euery wiſe man will worke by knowledge: but a foole will ſpread abroad folly.

17 A wicked meſſenger falleth into euill: but a faithfull ambalaſſadour is preſeruation.

18 Houerte and ſhame is to him that reſuſeth inſtruction: but hee that regardeth correption, ſhall be honoured.

19 A deſire accompliſhed delighteth the ſoule: but it is an abomination to fooles to depart from euill.

20 Hee that walketh with the wiſe, ſhall be wiſe: but a companion of fooles ſhall be afflicted.

21 Affliction followeth ſinners: but vnto the righteous God will recompenſe good.

22 The good man ſhall giue inheritance vnto his childrens children: and the riches of the ſinner is laid by for the iuſt.

23 Much food is in the field of the poore: but the field is deſtroyed without diſcretion.

24 Hee that ſpareth his rodde, hateth

his ſonne: but he that loneth him, chaſtineneth him betime.

25 The righteous cateth to the contentation of his minde: but the belly of the wicked ſhall want.

CHAP. XIII.

A Wiſe woman buildeth her houſe: but the fooliſh deſtroyeth it with her owne hands.

2 He that walketh in his righteousneſſe, feareth the Lord: but he that is lewde in his wayes, deſpiſeth him.

3 In the mouth of the fooliſh is the rod of pride: but the lippes of the wiſe preſerue them.

4 Where none open are, there the crib is emptic: but much increaſe cometh by the ſtrength of the ore.

5 A faithfull witneſſe will not lie: but a falſe record will ſpeake lies.

6 A ſcornor ſeeketh wiſedome, and findeth it not: but knowledg is eaſy to him that will vnderſtand.

7 Depart from the fooliſh man, when thou perceuſt not in him the lips of knowledg.

8 The wiſedome of the prudent is to vnderſtand his way: but the fooliſhnes of the foole is deceit.

9 The foole maketh a mocke of ſinne: but among the righteous there is ſauiour.

10 The heart knoweth the bitterneſſe of his ſoule, and the ſtranger ſhal not meddle with his ioy.

11 The houſe of the wicked ſhall bee deſtroyed: but the tabernacle of the righteous ſhall flouriſh.

12 There is a way that ſeemeth right to a man: but the iſſues thereof are the waies of death.

13 Euen in laughing the heart is ſorrowfull, and the ende of that mirth is heauineſſe.

14 The heart that declineth, ſhalbe ſatiſfied with his owne wayes: but a good man ſhall depart from him.

15 The fooliſh will beleue euery thing: but the prudent will conſider his ſteps.

16 A wiſe man ſearcheth, and departeth from euill: but a foole rageth, and is careleſſe.

17 Hee that is baſtie to anger, committeth folly, and a buſie bodie is bated.

18 The fooliſh doe inherite folly: but the prudent are crowned with knowledg.

19 The euill ſhall bow before the good, & the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the rich are many.

21 The ſinner deſpiſeth his neighbour: but hee that hath mercie vpon the poore is bleſſed.

22 Doe not they erre that imagine euill: but to them that thinke on good things, ſhall be mercie and truth.

23 In all labour there is abundance: but the talke of the lips bringeth onely want.

24 The crown of the wiſe is their riches,

a That is, taketh paine to proſit her family and to doe that which concerneth her education in her houſe.

1ob. 3. 4.

b That is, in vprightneſſe of heart and without hypocriſie.

c His proude tongue ſhall cauſe him to be puniſhed.

d By the ore is meant labour, and by the crib the barn: meaning without labour there is no proſit.

e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.

f Doeth not knowe the grievouſneſſe thereof, nor Gods iudgements againſt the ſame.

g As a mans conſcience is witnes of his owne griefe: ſo another cannot feele the ioy and comfort which a man ſeeth in himſelfe.

chap. 16. 25.

h He ſheweth that the allure- ment vnto ſinne ſeemeth ſweete, but the ende thereof is deſtruction.

i Hee that forſaketh God ſhall be puniſhed, and made wearie of his finnes wherein he delighted.

j Ebr. the man of imagination.

k If this come

m Although hee get much by vnlawfull meanes, yet will hee not ſpend it vpon himſelfe.

a If he viſe his tongue to Gods glory, and the profit of his neighbour, God ſhall bleſſe him, b Hee curſe deſireth, but taketh no paines to get any thing.

4 Ebr. way.

c For his poer- ty, he is not able to eſcape the threatenings, which the cruell oppreſſours vie againſt him.

d When as euery man contendeth to haue the preeminence, and will not giue place to another.

e That is, goods euill gotten.

f That is, with his owne labour.

g Meaning, the word of God, whereby he is admoniſhed of his duty.

Cap. 25. 13.

h Bringeth many inconueniences, both to himſelfe and to others.

i As he is partaker of their wickedneſſe, and beareth with their vices, ſo ſhall he be puniſhed alike as they are.

k Reade 1ob. 27. 16, 17.

l God bleſſeth the labour of the poore, and conſumeth their goods which are negligent, becauſe they think they haue enough.

chap. 23. 13.

ecclus 30. 1.

not dayly to paſſe, we muſt conſider that it is becauſe of our ſinnes, which let Gods working.



and the folly of foolcs is foolishnesse.  
 25 A faithful witness delivereth soules : but a deceiver speaketh lies.  
 26 In the feare of the Lorde is an assured strength, and his children shall have hope.  
 27 The feare of the Lorde is as a weltring of life, to avoide the snares of death.  
 28 In the multitude of the people is the honour of a king, and for the want of people commeth the destruction of the punice.  
 29 Hee that is slowe to wrath, is of great wisdom: but hee that is of an hasty minde, exalteth folly.  
 30 A sound heart is the life of the flesh : but enuy is the rotting of the bones.  
 31 \* Hee that oppreseth the poore, reprooveth him that made him: but hee honoureth him, that hath mercy on the poore.  
 32 The wicked shall be cast away for his malice : but the righteous hath hope in his death.  
 33 Wisdome resteth in the heart of him that hath under standing, & is knowne in the mids of foolcs.  
 34 Justice exalteth a nation, but sinne is a shame to the people.  
 35 The pleasure of a king is in a wife servant : but his wrath shall be toward him that is lewd.

CHAP. XV.

A \* Soft answere putteth away wrath: but agrievous words stirre up anger.  
 2 The tongue of the wise useth knowledge aright: but the mouth of foolcs \* babbleth out foolishnesse.  
 3 The eyes of the Lord in euery place behold the euill and the good.  
 4 A wholesome tongue is as a tree of life : but the frowardnesse thereof is the breaking of the minde.  
 5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.  
 6 The house of the righteous hath much treasure: but in the reuenues of the wicked is a trouble.  
 7 The lips of the wise doe spread abroad knowledge : but the heart of the foolcs doth not so.  
 8 The sacrifice of the wicked is abominable unto the Lord : but the prayer of the righteous is acceptable unto him.  
 9 The way of the wicked is an abomination unto the Lord : but hee loueth him that followeth righteounesse.  
 10 Instruction is euill to him that forsaketh the way, & hee that hateth correction, shall die.  
 11 Hell and destruction are before the Lorde: howe much more the hearts of the finnes of men?  
 12 A scooner loueth not him that rebuketh him, neither will hee goe unto the wise.  
 13 \* A ioyfull heart maketh a cheerefull countenance : but by the sorrow of the heart the minde is heauy.  
 14 The heart of him that hath understanding, seeketh knowledge: but the mouth of the foole is fed with foolishnesse.  
 15 All the dayes of the afflicted are euill: but a good & conscience is a continuall feast.  
 16 \* Better is a little in the feare of the Lord,

then great treasure and trouble the rewith.  
 17 Better is a dinner of greene herbes where lone is, then a stalled oxe and hated therewith.  
 18 \* An angry man stirreth by strife: but hee that is slow to wrath, appeareth strife.  
 19 The way of a ioculfull man is as an hedge of thornes: but the way of the righteous is plaine.  
 20 \* A wife some reioyeth the father: but a foolissh man despiseth his mother.  
 21 Foolishnesse is toy to him that is destitute of vnderstanding: but a man of vnderstanding walketh by sight.  
 22 Without counsell thoughts come to nought: but in the multitude of counsellers there is stedfastnesse.  
 23 A toy commeth to a man by the answer of his mouth: and how good is a wordc in due season?  
 24 The way of life is on high to the prudent, to anyod from hell beneath.  
 25 The Lord will destroy the house of the pride men: but he will stablish the borders of the widow.  
 26 The thoughts of the wicked are abominable to the Lorde: but the pure haue pleasant words.  
 27 Hee that is greedy of gaine, troubleth his owne house: but hee that hateth gifts shall liue.  
 28 The heart of the righteous studieth to answer: but the wicked mans mouth babbleth euill things.  
 29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.  
 30 The light of the eyes reioyeth the heart, & a good name maketh the bones fat.  
 31 The eare that hearkeneth to the correction of life, shall lodge among the wise.  
 32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.  
 33 The feare of the Lord is the instruction of wisdom: and before honour goeth humility.

CHAP. XVI.

The \* preparations of the heart are in the Lord: but the answer of the tongue is of the Lord.  
 2 All the wayes of a man are cleane in his own eyes: but the Lord pondreth the spirits.  
 3 \* Commit thy works unto the Lord, and thy thoughts shall be directed.  
 4 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euill.  
 5 All that are proud in heart, are an abomination to the Lord: though \* hand ioyne in hand, he shall not be unpunished.  
 6 By \* mercy and trueht iniquity shall be forgiven, and by the feare of the Lord they depart from euill.  
 7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.  
 8 \* Better is a little with righteounesse,

Chap. 29. 22.

e That is, hee cure findeth some let or stay, and dare not goe forward. Chap. 10. 1.

f Reade Chap. 11. 14.

g If we will that our talk be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

i That suffereth himselfe to be admonished by Gods word, which bringeth life, and so amendeth. k Meaning, that God exalteth none but them that are truly humbled.

a He denieth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart, or such like, seeing that he is not able to speake a word, except God giue it him. b He sheweth hereby, that man shakereth himselfe in his doings, calling that vertue which God termeth vice. c So that the

1 That is, the strength of a king standeth in many people.

Or, body. Chap. 17. 5.

m Forasmuch as they are coruict thereby, and put to silence. Or, and the mercy of the people is a sacrifice for sinne.

Chap. 2. 5. 15.

Perse 28.

a For though they have much, yet it is full of trouble and care. b That thing is abominable before God, which the wicked think to be most excellent, and where by they thinke most to be accepted. c He that swaureth from the word of God, can not abide to be admonished. d There is nothing so deepe or secret, that can be hid from the eyes of God, much lesse mens thoughts. Chap. 17. 22. f Ebr. bears. Psal. 37. 16.

iustice of God shall appeare to his glory, euen in the destruction of the wicked. Chap. 11. 31. d Their vpriight and repenting life shall be a token that their finnes are forgiven. Chap. 15. 16. psal. 37. 16. then.



C H A P. XVII.

e He sheweth the folly of man which thinketh that his wayes are in his owne hand, and yet is not able to remouue one foote except God giue force.  
Chap. 11. r.  
f It they be true and iust, they are Gods worke, and hee delighteth therein, but otherwise if they be false, they are the worke of the deuil, & to their condemnation that vie them.  
g They are appointed by God to rule according to equity and iustice.  
h That is, he findeth out many meanes to execute his wrath.  
i Which is most comfortable to the dry ground, Deut. 11. 14.  
Chap. 8. 10.  
Psal. 125. 1.  
k The sweete words of consolation, which come forth of a godly heart.  
l Either that which i wicked teach others, or els it is folly to teach them that are malicious.  
Chap. 14. 12.  
l Ebr. boweth vp on him.  
m For he confumeth himselfe and others.  
n With his whole indouour he laboureth to bring his wickednesse to passe.  
o That is, when it is ioyued with verue: or els the elder that the wicked are, the more they are to be abhorred.  
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsell of God, which shall come to passe.

then great requennes without equity.  
9 The heart of man purpoiseth his way: but the Lord doth direct his steps.  
10 A diuine sentence shall be in the lips of the king: his mouth shall not transgresse in iudgement.  
11 A true weight and ballance are of the Loide: all the weights of the bagge are his worke.  
12 It is an abomination to kings to commit wickednesse: for the throne is stablished by iustice.  
13 Righteous lippes are the delight of kings, and the king loueth him that speaketh right things.  
14 The wrath of a king is as messengers of death: but a wise man will pacifie it.  
15 In the light of the kings countenance is life: and his fauour is as a cloude of the latter raine.  
16 How much better is it to get wisdom then gold? and to get vnderstanding, is more to be desired then silver.  
17 The path of the righteous is to decline from euill, and hee keepeth his soule that keepeth his way.  
18 Pride goeth before destruction, and an high mind before the fall.  
19 Before it is to be of humble mind with the lowly, then to denide the spoiles with the proud.  
20 Hee that is wise in his businesse, shall finde good: and hee that trusteth in the Lord, he is blessed.  
21 The wise in heart shall bee called prudent: and the sweetenesse of the lips shall increase doctrine.  
22 Vnderstanding is a wellspring of life vnto them that haue it: and the instruction of fooles is folly.  
23 The heart of the wise guideth his mouth wisely, & addeth doctrine to his lips.  
24 Saye wordes as an hony combe, sweetness to the soule, & health to the bones.  
25 There is a way that seemeth right vnto man: but the issue thereof are the wayes of death.  
26 The person that trauaileth, trauaileth for himselfe: for his mouth traueth it of him.  
27 A wicked man diggeth by euill, and in his lips is like burning fire.  
28 A froward person soweth strife: and a tale teller maketh diuision among princes.  
29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.  
30 Hee shutteth his eyes to deuiel wickednesse: hee moueth his lips, and bringeth euill to passe.  
31 Age is a crowne of glory, when it is found in the way of righteousnesse.  
32 He that is slow vnto anger, is better then the mighty man: and he that ruleth his owne minde, is better then hee that winneth a title.  
33 The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

Better is a drie morsell, if peace bee with thee, then an house full of sacrifices with strife.  
2 A discreet seruant shall haue rule ouer a lewd sonne, and hee shall diuide the heritage among the brethren.  
3 As is the sining pot for siluer, and the furnace for gold, so the Lord trieth the hearts.  
4 The wicked giueth heed to false lips, and a liar hearkeneth to the naughty tongie.  
5 He that mocketh the poore, reioyceth him that made him: and he that reioyceth at destruction, shall not be unpunished.  
6 Childrens children are the crowne of the Elders: and the glory of the children are their fathers.  
7 High talke becommeth not a foole, much lesse a lying talke a prince.  
8 A rewarde is as a stone pleasant in the eyes of them that haue it: it prospereth, whither soeuer it turneth.  
9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the prince.  
10 A reposithe entrench more into him that hath vnderstanding, then an hundred stripes into a foole.  
11 A seditious person seeketh onely euill, and a cruell messenger shall be sent against him.  
12 It is better for a man to meete a beare robbed of her whelpes, then a foole in his folly.  
13 Hee that rewardeth euill for good, euill shall not depart from his house.  
14 The beginning of strife is as one that openeth the waters: therefore yet the contention be medled with, leaue off.  
15 He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.  
16 Wherefore is there a spyc in the hand of the foole to get wisdom, and he hath none heart?  
17 A friend loneth at all times: and a brother is bozne for aduersity.  
18 A man deliuiture of vnderstanding i toucheth the hand, and becommeth surcey for his neighbour.  
19 Hee loneth transgression that loneth strife: and he that exalteth his gate, seeketh destruction.  
20 The froward heart findeth no good: and he that hath a naughty tongue shall fall into euill.  
21 Hee that begetteth a foole, getteth himselfe sorrow, and the father of a foole can haue no ioy.  
22 A ioyfull heart causeth good health: but a sorrowfull mind drieth the bones.  
23 A wicked man taketh a gift out of the bolome to wrest the wayes of iudgement.  
24 A wisdom is in the face of him that hath vnderstanding: but the eyes of a foole are in the corners of the world.  
25 A foolthy sonne is a griefe vnto his father, and a heauinesse to her that bare him.  
26 Surely it is not good to condemne the sult, nor that the princes should smite such for equity.

a For wherens were many sacrifices, there were many portions giuen to the people, wherewith they feasted, Eccles. 10. 26.  
b That is, shall be made gouernour ouer the childre. Chap. 14. 31.  
l Ebr. the lip of excellencie.  
c The reward hath great force to gaine the hearts of men.  
d He that admitteth the prince of his fault, maketh him his enemy.  
e By the messenger is meant such meanes as God vseth to punish the rebels.  
f Whereby he meaneth the wicked in his rage, who hath no feare of God, Rom. 12. 17.  
1. thef. 5. 15.  
1. pet. 3. 9.  
Jsa. 5. 23.  
Chap. 24. 24.  
g What auailteth it the wicked to be rich, seeing hee seareth not his mind to wisdom?  
h So that he is more then a friend, euen a brother that helpeth in time of aduersitie.  
i Reade Chap. 6. 1.  
k Lifesth vp himselfe about his degree. Chap. 15. 13.  
l That is, secretly & out of the bolome of the rich, Eccles. 2. 14. and 8. 1.  
m That is, wander to and fro, and seeke not after wisdom. Chap. 10. 1.  
n For their well doing.



27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirit.

28 When a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

### CHAP. XVIII.

**F**oole the desire thereof hee will • separate himselfe to seeke it, and occupie himselfe in all wisdom.

2 A foole hath no delight in vnderstanding: but that his heart may be <sup>b</sup> discovered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproch.

4 The wordes of a mans mouth are like deepe waters, and the wellspring of his wisdom is like a flowing ruer.

5 It is not good to accept the person of the wicked, to cause the righteous to fall in judgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lips are a snare for his soule.

8 The wordes of a talebearer are as flatterings, and they go downe into the bowels of the belly.

9 Hee also that is slothfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord is a strong tower: the righteous runneth vnto it, and is exalted.

11 \* The rich mans riches are his strong citie: and as an high wall in his imagination.

12 \* Before destruction the heart of a man is haucie, and before glorie goeth lowliness.

13 \* Hee that answereth a matter before hee heare it, is folly and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but a wounded spirit, who can heare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift enlargeth him, and lea- deth him before great men.

17 \* Hee that is first in his owne cause, is last: then commeth his neighbour, and maketh inquirie of him.

18 The lot causeth contentions to cease and maketh a partition among the mighty.

19 A brother offended is harder to winne, then a strong citie, and their contentions are like the barre of a pallas.

20 With the fruit of a mans mouth shall his belly bee satisfie'd, and with the increase of his lips shall he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shall eate the fruit thereof.

22 He that findeth a wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speake with prayes: but the rich answereth roughly.

24 A man that hath friendes, ought to shew himselfe friendly: for a friend is neerer then a brother.

found, which are more ready to doe pleasure, then hee that is more bound by duetic.

### CHAP. XIX.

**B**etter \* is the poore that walketh in his <sup>b</sup> *Chap. 28. 6.*   
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h That is, ch the  
be honest for the  
poore man that  
is honest, is to be  
esteemed above  
the rich which  
is not vertuous.  
Chap. 21. 15.  
1 That is, the  
simple, and igno-  
rant men learne,  
whē they see the  
wicked punished.

22 That that is to be desired of a man,  
is his goodnesse, and a poore man is better  
then a yare.  
23 The feare of the Lord leadeth to life;  
and he that is filled therewith, shall continue,  
and shall not be visited with euill.  
24 The thoughtfull hideth his hand in  
his bosome, and will not put it to his mouth  
againē.  
25 Smite a scooner, and the foolish wil  
beware; and a repproue the prudent, and hee  
will vnderstand knowledge.  
26 Hee that destroyeth his father or cha-  
seth away his mother, is a lewde & a shamefull  
childe.  
27 By some, heare no more the instruc-  
tion, that cauery to erre from the wordes of  
knowledge.  
28 A wicked witnesse mocketh at iudge-  
ment, and the mouth of the wicked is wal-  
loweth by iniquitie.  
29 But iudgements are prepared for the  
scooners, and stripes for the backe of the  
fooles.

CHAP. XX.

Wine is a mocker, and strong drinke  
is raging; and whosoener is decei-  
ued thereby, is not wise.  
2 The feare of the king is like the con-  
ring of a lion; hee that proouoketh him vnto  
anger, sinneth against his owne soule.  
3 It is a mans honor to cease from strife;  
but euery foole will be meddling.  
4 The thoughtfull will not plow, because  
of winter; therefore shall he begge in sum-  
mer, but haue nothing.  
5 The counsell in the heart of a man is  
like deepe waters; but a man that hath vnder-  
standing will draw it out.  
6 Many men will boast, euery one of his  
owne goodnesse; but who can find a faith-  
full man?

k Takeh a plea-  
sure and delight  
therein, as gluta-  
tions and drunk-  
ards in delicate  
meates & drinks.

a By wine here is  
meant him that  
is giuen to wine,  
and so by strong  
drinke.  
Chap. 19. 12.  
b Purgeth his  
life in danger.

e It is hard to  
finde out; for it  
is as deepe wa-  
ters, whose bot-  
tome cannot be  
found; yet the  
wise man will  
know a man ei-  
ther by his words  
or maners.  
d Where righte-  
ous iudgement is  
executed there  
sine ceaseth, and  
vice dare not ap-  
peare.  
1 King. 8. 46.  
2 chron. 6. 36.  
eccl. 7. 22.  
1. ioh. 1. 8  
2 Ebr. stone and  
stone, ephab and  
ephah.  
e Reade Chap.  
16. 11.

7 Hee that walketh in his integritie, is  
suff; and blessed shall his children bee after  
him.  
8 A king that sitteth in the throne of  
iudgement, chalet away all euill with his  
eyes.  
9 Who can say, I haue made mine heart  
cleane, I am cleane from my sinne?  
10 Diuers weights, and diuers mea-  
sures, both these are euill abomination vnto  
the Lord.  
11 A childe also is knowne by his do-  
ings, whether his worke bee pure and  
right.  
12 The Lord hath made both these, euen  
the eare to heare, and the eye to see.  
13 Loue not sleepe, lest thou come vnto  
pouertie; open thine eyes, and thou shalt bee  
satisfied with bread.  
14 It is naught, it is naught, saith the  
bayer; but when hee is gone a part, hee boas-  
teth.

15 There is gold, and a multitude of pre-  
cious stones; but the lips of knowledge are a  
precious riewel.  
16 Take his garment, that is suretie  
for a stranger, and a pledge of him for the  
stranger.  
17 The head of deceit is sweet to a man;

but afterward his mouth shall be filled with  
grauell.  
18 Establish the thoughtes by counsell;  
and by counsell make warre.  
19 Ipe that goeth about as a slanderer, dis-  
couereth secrets; therefore middle not with  
him that flattereth with his lips.  
20 He that curseth his father or his mo-  
ther, his light shall bee put out in obscure  
darkenesse.  
21 An heritage is halftly gotten at the  
beginning, but the end thereof shall not bee  
bled.  
22 Say not thou, \* I will recora pence  
euill; but waite vpon the Lord, and he shall  
saue thee.

23 Diuers weights are an abomination  
vnto the Lord, and deceitfull ballances are  
not good.  
24 The steppes of a man are ruled by the  
Lord; how can a man then vnderstand his  
owne way?  
25 It is a destruction for a man to deu-  
nour that which is sanctified, and after the  
vowes to inquire.  
26 A wife king scattereth the wicked, and  
causeth the heuerele to turne ouer them.  
27 The light of the Lord is the breath  
of man, and searcheth all the bowels of the  
belly.  
28 Mercie and trueneth preserue the  
king; for his throne shall be established with  
mercie.  
29 The beautie of young men is their  
strength, and the gloze of the aged is the  
gray head.  
30 The bl-wnesse of the wound serueth  
to purge the euill, and the stripes within the  
bowels of the belly.

ment that pereth euen the inward partes, is  
profitable for the wicked, to bring them to amendment.

CHAP. XXI.

The Kings heart is in the hand of the  
Lord, as the riuers of waters; he turneth  
it whither soeuer it pleaseth him.  
2 Euery way of a man is right in his  
owne eyes; but the Lord pendereth the  
hearts.  
3 To do iustice and iudgement is more  
acceptable to the Lord then sacrifice.  
4 A hairet looke, and a proude heart,  
which is the light of the wicked, is sinne.  
5 The thoughtes of the diligent doe sure-  
ly bring abundance; but whosoener is ha-  
stie, commeth surely to pouertie.  
6 The gathering of treasures by a de-  
ceitfull tongue is banitic tosted to and fro of  
them that seeke death.  
7 The robberie of the wicked shall de-  
stroy them; for they haue refused to execute  
iudgement.  
8 The way of some is peruerced and  
strange; but of the pure man, his worke  
is right.

Chap. 11. 13.  
Exod. 21. 17.  
Leuit. 20. 9.  
Math. 15. 4.  
Deut. 32. 35.  
Chap. 17. 13.  
and 24. 29.  
rom. 12. 17.  
1. thes. 5. 15.  
1. pet. 3. 9.  
Chap. 11. 1.  
and verse. 10.  
Iere. 10. 23  
g That is, to ap-  
plicit, or take it  
to his owne vse,  
which was ap-  
pointed to Gods,  
and then inquire  
how they may be  
exempted from  
the fault.  
h Which was a  
kinde of punish-  
ment then vsed.  
i The word of  
God giueth life  
vnto man, and  
causeth vs to see  
and trie the se-  
crets of our dark  
hearts, Hebr. 4.  
12.  
Chap. 29. 14.  
k Sharpe punish-  
ment is profitable for  
the wicked.

a Though kings  
seeme to haue all  
things at com-  
mandement, yet  
are they nocable  
to bring their  
owne purposes  
to pssy any o-  
ther; ife then  
God hath ap-  
pointed; much  
lesse are the in-  
ferious able.  
Chap. 16. 2.  
Micah. 6. 8.  
l Or, plowing.  
b That is, the  
thing wherby  
he is guided, or  
which he bring-  
geth forth as  
the fruit of his  
worke.

Chap. 27. 13.  
f Teach him wit,  
that he cast not  
himselfe rashly  
into danger.

c Hee that goeth rashly about his businesse and  
without counsell.  
Chap. 13. 11. d Hee meaneth his chiefly of Iudges and Princes,  
which leane that vocation wherunto God hath called them, and  
poule their subiects to maintaine their iustes.



Chap. 19. 13. and 25. 24. *Or, in a great family.*

*e* Read Chap. 19. 25.

*f* Though the goodly admonish them both by words and example of life, yet the wicked will not amend, till God destroy them.

*g* To doe a pleasure to the angry man pacifieth him.

*h* God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust, and putting the wicked in their places.

*i* Meaning abundance of all things.

*k* Wisdome ouercommeth strength & confidence in worldly things.

*l* He thinketh to lue by wishing and desiring all things, but will take no paine to get ought.

*Chap. 15. 8. i. a. 1. 13. ecclus 34. 21. Chap. 10. 5.*

*n* He may boldly reuise the truth that hee hath heard.

9 \* It is better to dwell in a corner of the house poor, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euill: & his neighbour hath no fauour in his eyes.

11 \* When the scooner is punished, the foolish is wise: and when one instructeth the wise, he will receive knowledge.

12 The righteous teacheth the house of the wicked: but God overthroweth the wicked for their euill.

13 Hee that stoppeth his eare at the crying of the poore, hee shall also cry and not be heard.

14 A gift in secret pacifieth anger, and a gift in the bolome great wrath.

15 It is toy to the iust to doe iudgement: but destruction shall be to the workers of iniquitie.

16 A man that wandreth out of the way of wisdom, shall remaine in the congregation of the dead.

17 Hee that loueth pastime, shall be a poore man: and he that loueth wine and oyle, shall not be rich.

18 The wicked shall be a ranfome for the iust, and the transgressor for the righteous.

19 \* It is better to dwell in the wilderness, then with a contentious and angry woman.

20 In the house of the wife is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousness and mercy, shall find life, righteousness and glory.

22 A wife man goeth vp into the cite of the mighty, and catcheth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proud, haughty & scornfull is his name that worketh in his arrogancie wrath.

25 The desire of the Mouthfull slayeth him: for his hands refuse to worke.

26 Hee couereth euermore greedily, but the righteous giueth, and spareth not.

27 The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind?

28 A false witness shall perish: but hee that heareth, shall speake continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisdom, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell: but saluation is of the Lord.

C H A P. XXII.

*Ecclus 7. 3.*

*a* Which cometh by well doing.

*Chap. 29. 13.*

*b* Live together and haue neede the one of the other.

*Chap. 27. 13. c*

A \* Good man is to be chosen aboue great riches, and a louing fauour is aboue siluer and aboue gold.

2 \* The rich and poore meet together: the Lord is the maker of them all.

3 \* A prouerb man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 The reward of humility, and the feare of God is riches, and glory and life.

5 Thorns and thares are in the way of the froward: but he that regardeth his soule will depart farre from them.

6 Teach a child in the trade of his way, and when hee is olde, hee shall not depart from it.

7 The rich ruleth the poore, and the bowter is seruant vnto the man that lendeth.

8 Hee that loueth inquite, shall reape affliction, and the rodde of his anger shall faile.

9 \* He that hath a good eye, hee shall be blessed: for hee giueth of his bread vnto the poore.

10 Cast out the scooner, and strife shall goe out: so contention and reproch shall cease.

11 Hee that loueth purenesse of heart for the grace of his lippes, the king shall be his friend.

12 The eyes of the Lord preserue knowledge: but he overthroweth the words of the traungressour.

13 The slouthfull man sayth, A lion is without, I shall be slaine in the street.

14 The mouth of strange women is as a deepe pit: he with whom the Lord is angry shall fall therein.

15 Foolhynes is bound in the heart of a child: but the rod of correccion shall daine it away from him.

16 Hee that oppresseth the poore to increase himselfe, and giueth vnto the rich, shall surely come to pouertie.

17 Incline thine eare, and heare the words of the wife, and applie thine heart vnto my knowledge.

18 For it shall be pleasant, if thou keepe them in thy belly, and if they bee directed together in thy lips.

19 That thy confidence may bee in the Lord, I haue shewed thee this day: thou therefore take heed.

20 Haue not I written vnto thee \* thre times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueneth to answere the words of trueneth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppress the afflicted in iudgement.

23 For the Lord will defend their cause, and spoyle the soule of those that spoyle them.

24 Make no friendship with an angry man, neither goe with the furious man,

25 Least thou learne his wayes, and receive destruction to thy soule.

26 Bee not thou of them that touch the hand, nor among them that are sicke for debts.

27 If thou hast nothing to pay, why causeth thou that he should take thy bed from vnder thee?

28 Thou shalt not remouee the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his businesse standeth before kings, and standeth not before the base foie.

*d* Bring him vp vnto you, and hee shall continue.

*e* His authoritie whereby hee did oppress others, shall be taken from him.

*Ecclus 31. 23.*

*f* He that is mercifull & liberrall,

*g* He sheweth that princes should vse their familiaritie,

whose conscience is good, & their talke wise and godly.

*h* Faouour them that loue knowledge.

*i* Hee deniech them that inuent vaine excuses, because they would not doe their ducie.

*k* So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

*l* Hee is naturally giuen vnto it.

*m* He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.

*n* That is, sundry times.

*o* Hee in the gate,

*Chap. 23. 11.*

*p* Hee is naturally giuen vnto it.

*q* He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.

*r* That is, sundry times.

*s* Hee in the gate,

*Chap. 23. 11.*

*t* Hee is naturally giuen vnto it.

*u* He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.

*Chap. 23. 11.*



CHAP. XXIII.

**W**hen thou liest to cate with a ruler consider diligently what is before thee.

**2** And put thy knife to thy thoroate, if thou be a man giuen to the appetite.

**3** Be not desirous of his dainty meates: for it is a deceivable meate.

**4** Trauaile not too much to be rich; but cease from thy wisdom.

**5** Wilt thou cast thine eyes upon it, which is nothing: for riches taketh her to her wings as an eagle, and flyeth into the heauen.

**6** Eate thou not the bread of him that hath an euill eye, neither desire his daintie meates.

**7** For as though hee thought it in his heart, to will hee say vnto thee, Eate, and drinke: but his heart is not with thee.

**8** Thou shalt vomite the morsels that thou hast eaten, and thou shalt lose thy sweet words.

**9** Speake not in the eares of a foole: for he will despise the wisdom of thy words.

**10** Remooue not the ancient boundes, and enter not into the fieldes of the fatherlesse.

**11** For hee that redermeth them, is mighty: he will defend their cause against thee.

**12** Apply thine heart to instruction, and thine eares to the words of knowledge.

**13** Withhold not correction from the child: if thou smite him with the rod, he shall not die.

**14** Thou shalt smite him with the rodde, and shalt deliuer his soule from hell.

**15** My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

**16** And my reines shall reioyce, when thy lips speake righteous things.

**17** Let not thine heart bee enuious against sinners: but let it be in the feare of the Lord continually.

**18** For surely there is an end, and thy hope shall not be cut off.

**19** O thou my sonne, heare and hee wise, and guide thine heart in the way.

**20** Keepe not company with drunkards, nor with gluttons.

**21** For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

**22** Obey thy father that hath begotten thee, and despise not thy mother when shee is old.

**23** Buy the truth but sell it not: likewise wisdom, and instruction, and understanding.

**24** The father of the righteous shall greatly reioyce, and he that begetteth a wise child shall haue ioy of him.

**25** Thy father and thy mother shall bee glad, and shee that bare thee, shall reioyce.

**26** My sonne, giue mee thine heart, and let thine eyes delight in my wayes.

**27** For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

**28** Also shee lyeth in waite as for a pray, and she increaseth the transgressors among men.

**29** To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are woundes without cause? and to whom is the rednesse of the eyes?

**30** Euen to them that tary long at the wine, to them that goe, and seeke murt wine.

**31** Looke not thou upon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.

**32** In the end thereof it will bite like a serpent, and hurt like a cockatrice.

**33** Thine eyes shall looke vpon strange women, and thine heart shall speake lewde thyngs.

**34** And thou shalt be as one that sleepeyth in the mids of the sea, and as hee that sleepeyth in the top of the mast.

**35** They haue striken mee, shalt thou say, but I was not sick: they haue beaten me, but I knew not, when I awoke: therefore will I seeke it yet still.

**n** Which by arte make winestronger, and more pleasant.

**o** That is, drunkennesse shall bring thee to whoredome.

**p** In such great danger shalt thou bee.

**q** Though drunkennesse make them more insensible then beasts, yet can they not refraine.

CHAP. XXIII.

**B**e not thou enuious against euill men, neither desire to be with them.

**2** For their heart imagineth destruction, and their lips speake mischief.

**3** Though wisdom is an house builded, and with understanding it is established.

**4** And by knowledge shall the chambers bee filled with all precious and pleasant riches.

**5** A wise man is strong: for a man of vnderstanding increaseth his strength.

**6** For with counsel thou shalt enterpriue thy warre, and in the multitude of them that can giue counsell, is health.

**7** Wisdom is he to a foole: therefore he cannot open his mouth in the gate.

**8** He that imagineth to do euill, men shall call him an author of wickednesse.

**9** The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.

**10** If thou be faint in the day of aduersitie, thy strength is finall.

**11** Deliuer them that are drawen to death: and wilt thou not preferre them that are led to be slaine?

**12** If thou say, Behold, wee knew not of it: hee that pondereth the hearts; doeth not hee vnderstand it? and hee that kepeth thy soule, knoweth hee it not? wilt not hee also recompense euery man according to his workes?

**13** My sonne, eate hony, for it is good, and the hony combe, for it is sweet vnto thy mouth:

**14** So shall the knowledge of wisdom be vnto thy soule, if thou finde it, and there shall be an iend, and thine hope shall not bee cut off.

**15** Lay no waite, wicked man, against the house of the righteous, and spoile not his resting place.

**16** For a iust man falleth seuen times, and riseth againe: but the wicked fall into mischief.

**17** Wee thou not glad when thine enemy faileth,

*Psal. 37. 1. chap. 23. 17.*

*Chap. 20. 18.*

**a** In the place where wisdom should be thewed.

**b** Man hath no triall of his strength, till he be in troubles.

**c** None can be excused, if hee helpe nor the innocent when hee is in danger.

**d** Ashonie is sweer and pleasant to the taste, so wisdom is to the soule.

*Hor. yeward.*

**e** He is subiect to many perils, but God deliuereth him.

**a** Eate with sobriete.  
**b** Bridle thine appetite, as it were by force and violence.  
**c** For oft times the rich, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their owne secret purposes.  
**d** Beltoe vnto the gifts that God hath giuen thee, to get worldly riches.  
**e** That is, covetous, as contrary, a good eye is taken for liberall, as chap. 22. 9.  
**f** He will not cease till hee hath done thee some harme, and his flattering words shall come to no vse.  
*Deut. 27. 17. chap. 22. 28. Chap. 22. 23. Chap. 23. 24. ecd. 19. 18. and 19. 30. 1.*  
**g** That is, from destruction.  
*Psal. 37. 1. chap. 24. 1.*  
**h** The prosperitie of the wicked shall not continue.  
**i** In the obseruation of Gods commandments.  
*1 Ebr. wine bibbers. 1 Ebr. deuorers of flesh.*  
**k** Spare no cost for truth sake, neither depart from it for any gaine.  
**l** Giue thy selfe wholly to wisdom.  
*Chap. 22. 14. Chap. 7. 12.*  
**m** She seduceth many, and causeth them to offend God.







low by flying escape, so the curse that is cause-  
lesse, shall not come.

3 Unto the horse belongeth a whippe, to  
the asse a ydole, and a rodde to the fooles  
backe.

4 Answer not a foole according to his  
foolishnesse, lest thou also be like him.

5 Answer a foole according to his  
foolnesse, lest hee bee wise in his owne  
conceite.

6 He that sendeth a message by the hand  
of a foole, is as he that curteth off the feete,  
and drinketh iniquitie.

7 As they that lift vp the legs of the lame,  
so is a parable in a fooles mouth.

8 As the closing by of a precious stone in  
an heape of stones, so is hee that giveth glory  
to a foole.

9 As a thorne standing by in the hand  
of a drunkard, so is a parable in the mouth of  
fooles.

10 The excellent that formed al things,  
both rewardeth the foole and rewardeth the  
transgressors.

11 As a dog turneth againe to his owne  
vomit, so a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne  
conceite? smore hope is of a foole then of  
him.

13 The slouthfull man saith, A lyon is in  
the way: a lyon is in the streets.

14 As the doore turneth vpon his hinges,  
so doth the slouthfull man vpon his bed.

15 The slouthfull hideth his hand in his  
holme, and if grieveth him to put it againe  
to his mouth.

16 The sluggard is wiser in his owne  
conceite, then seven men that can render a  
reason.

17 Hee that passeth by and medleth with  
the strife that belongeth not vnto him, is as one  
that taketh a dog by the eares.

18 As hee that raineth himselfe mad, casteth  
firebrands, arrows, a mortall thing,

19 So dealeth the deceitfull man with his  
friend, and saith, Am not I in sport?

20 Without wood the fire is quenched,  
and without a talebearer strife ceaseth.

21 As the cole maketh burning coles, and  
wood a fire, so the contentious man is apt to  
kindle strife.

22 The words of a talebearer are as flatter-  
ings, and they goe downe into the bowels  
of the belly.

23 As silver drosse overlaid vpon a pot-  
sheard, so are burning lips, and an euill  
heart.

24 Hee that hateth, will counterfeite  
with his lips, but in his heart hee layeth vp  
deceit.

25 Though hee speake fauourably, be-  
leeue him not: for there are seven abominations  
in his heart.

26 Hatred may bee covered by deceit:  
but the malice thereof shall bee discovered in  
the congregation.

27 He that diggeth a pit, shall fall there-  
in, and he that rouseth a stone, it shall returne  
vnto him.

28 A false tongue hateth the afflicted, and  
a flattering mouth causeth ruin.

Butt not thy selfe of to morrowe: for  
thou knowest not what a day may bring  
forth.

2 Let another man praise thee; and not  
thine owne mouth: a stranger, and not thine  
owne lips.

3 A stone is heauie, and the sand weigh-  
tie: but a fooles wrath is heauier then them  
both.

4 Anger is cruell, and wrath is raging:  
but who can stand before enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a loner are faithfull,  
and the kisses of an enemye are pleasant.

7 The person that is full, despitely an-  
hony combe: but vnto the hungrie soule eue-  
ry bitter thing is swete.

8 As a bird that wandreth from her nest:  
so is a man that wandreth from his owne  
place.

9 As opyntment and perfume reioyce the  
heart, so doeth the sweetnesse of a mans  
friend by heartie counsell.

10 Thine owne friend, and thy fathers  
friend forsake thou not: neither enter into  
thy brothers house in the day of thy calamitie:  
for better is a neighbour that is neere,  
then a brother farre off.

11 Thy sonne, bee wise, and reioyce mine  
heart, that I may answer him that repro-  
cheth me.

12 A prudent man seeth the plague, and  
hideth himselfe: but the foolish goe on still,  
and are punished.

13 Take his garment that is suretie for  
a stranger: and a pledge of him for the stran-  
ger.

14 Hee that praileth his friend with a  
lowde voice, rising early in the morning, it  
shall be counted to him as a curse.

15 A continuall dropping in the day  
of raine, and a contentious woman are a  
like.

16 He that hideth her, hideth the winde,  
and hee is as the oyle in his right hand, that  
vntereth it selfe.

17 Iron sharpeneth iron, so doeth a man  
sharpen the face of his friend.

18 He that keepeth the fig tree, shall eat  
the fruit thereof: so hee that waiteth vpon  
his master, shall come to honour.

19 As in water face answereth to face, so  
the heart of man to man.

20 The grave and destruction can neuer  
be full, so the eyes of man can neuer bee  
satisfied.

21 As is the fining pot for silver, and the  
foulnesse for gold, so is every man according to  
his dignitie.

22 Though thou shouldest buy a foole  
in a market among wheate brayed with a  
yckell: yet will not his foolishnesse depart  
from him.

23 Bee diligent to know the state of thy  
flocke, and take heed to the heards.

24 For riches remaine not alway, nor the  
crown from generation to generation.

25 The hay discouereth it selfe, and the  
grass appeareth, and the herbes of the  
mountaines are gathered.

a Delay not the  
time, but take  
occasion when  
it is offered.

Ecclias 22.15.

b For the enui-  
ous are obstinate,  
and cannot be re-  
conciled.

c They are flatter-  
ing: and seeme  
friendfull.  
Job 6.6.

d Trust not to  
any worldly  
helpe in the day  
of thy trouble.

e Reade Chap.  
22.3.

Chap. 20.16.

f Ebr. blesteth.  
Hastily and  
without cause.  
Chap. 19.13.  
and 21.9.

g One haillie  
man prouoketh  
another to au-  
ger.

h There is no  
difference be-  
tweene man and  
man by nature,  
but onely the  
grace of God  
maketh the  
difference.

Ecclias 14.9.  
Chap. 17.3.

i That is, he is  
either known  
to be ambitious,  
and glorious, or  
humble and  
modest.

a Consent not  
vnto him in his  
doings.  
b Reproue him  
as the matter re-  
quireth.  
c Ebr. eyes.  
d To wit, of the  
messenger, whom  
he sendeth.  
e That is, recei-  
ueth damage  
thereby.  
f Whereby he  
both hurteth  
himselfe and  
others.  
g Meaning, God.

2. Pet. 2. 22.

g For the foole  
will rather be  
counselled then  
he: also the foole  
sianeth of signi-  
ficance, and the  
other of malice.  
h Reade Chap.  
22.13.  
i Chap 19. 24.

i Which dissem-  
bleth himselfe to  
bethat he is not.

Ecclias. 28. 10.

Chap. 18. 8.

k They will  
soone breake  
out and vnter  
themselues.

l Meaning, many:  
he vseth the  
number certaine  
for the vncer-  
taine.  
m In the assem-  
bly of the godly.  
Ecclias. 10. 8.  
n Ecclias. 27. 26.



k This declar-  
eth the great  
goodnesse of  
God towards  
man, and the  
diligence that  
he requirerth of him for the preservation of his gifes.

26 The lambs are for thy clothing, and the goates are the price of the field.  
27 And let the milke of the goates bee sufficient for thy foode, for the tooke of thy family, and for the sustenance of thy maids.

good: for that man wil transgresse for a piece of bread.  
22 A man with a wicked eye hasterh to riches, and knoweth not that pouertie shall come upon him.  
23 Hee that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.  
24 Hee that robbeth his father and mother, and laterh, It is no transgression, is the companion of a man that deffrogeth.  
25 He that is of a proud heart, stirreth up strife: but hee that trauelth in the Lord, shall be safe.  
26 He that trusteth in his owne heart is a foole: but he that walketh in wisdom, shall be deliuered.  
27 Hee that giueth vnto the poore, shall not lacke: but hee that hideth his eyes, shall haue many curses.  
28 When the wicked rise vp, men hide themselves: but when they perishe, the righteous increase.

k He will be a  
lused forno-  
thing.  
l Meaning him  
that is couetous.

CHAP. XXVIII.

a Because their  
owne conscience  
accuseth them.  
b The state of  
the common  
weale is often-  
times changed.

The wicked see when none pursueth: but the righteous are told as a lion.  
2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge, a realme likewise endureth long.  
3 A poore man, if he oppress the poore, is like a raging raine, that leaueh no food.  
4 They that forsake the Law, praise the wicked: but they that keepe the Lawe, let themselves against them.  
5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

28 \* When the wicked rise vp, men hide themselves: but when they perishe, the righteous increase.

m Shall haue al  
things in abun-  
dance.

Chap. 29. 2.

CHAP. XXIX.

Chap. 19. 1.

6 \* Better is the poore that walketh in his vprightnesse, then he that pernerterh his wayes, though he be rich.  
7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.  
8 He that increaseth his riches by vniury and interest, gathereth it them for him that will be mercifull vnto the poore.  
9 Hee that turneth away his care from hearing the Lawe, euen his prayer shall be abominable.  
10 Hee that causeth the righteous to goe astray by an euill way, shall fall into his owne pit, and the vpright shall inherit good things.  
11 The rich man is wise in his own conceit: but the poore that hath vnderstanding, can trie him.  
12 \* When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tried.  
13 He that hideth his sinnes, shall not prosper: but he that confesseth it, and forsaketh them, shall haue mercie.  
14 Blessed is the man that seareth alway: but he that hardeneth his heart, shall fall into euill.  
15 As a roaring Lyon, and an hungry Beare, so is a wicked ruler ouer the poore people.  
16 A prince destitute of vnderstanding, is also a great oppressor: but he that hateth couetousnesse shall prolong his dayes.  
17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.  
18 He that walketh vprightly, shall be lauded: but hee that is skoward in his wayes, shall once fall.  
19 \* He that tilleth his land, shall be satisfi- ed with bread: but hee that followeth the idle, shall be filled with pouerty.  
20 A faithfull man shall abound in blessings, and he \* that maketh haste to be rich, shall not be innocent.  
21 To haue respect of persons is not

A man that hardeneth his necke, when he is rebuked, shall suddenly bee destroyed and cannot be cured.  
2 \* When the righteous sare in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.  
3 A man that loueth wisdom, reioyceth his father: \* but he that feedeth harlots, wasteth his substance.  
4 A king by iudgement maintaineth the countrey: but a man receiuing gifts, destroyeth it.  
5 A man that flattereth his neighbour, spreadeth a net for his steps.  
6 In the transgression of an euill man is his snare: but the righteous doth sing and reioyce.  
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.  
8 Scornfull men bring a citie into a snare: but wise men turne away wrath.  
9 If a wife man contend with a foolish man, whether he be angry or laugh, there is no rest.  
10 Bloody men hate him that is vpright: but the iust haue care of his soule.  
11 A foole pouerth out all his mind: but a wise man keepeth it in till afterward.  
12 Of a prince that hearkeneth to lies, al his seruants are wicked.  
13 \* The poore and the vniuersee meeete together, and the Lord lighteneth both their eyes.  
14 \* A king that iudgeth y poore in truth, his throne shall be established for euer.  
15 The rodde and correction giue wisdom: but a childe let at liberty maketh his mother ashamed.  
16 When the wicked are increased, transgression increaseh: but the righteous shall see their fall.  
17 Correct thy son, and he will giue thee rest, and will giue pleasures to thy soule.  
18 \* Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed.

Chap. 28. 12, 28.  
|| Or, are increas-  
ed.

Luke 15. 1.

a He that giueth  
care to the flatter-  
er, is in danger  
as the bird is  
before the fouler.  
b He is euer ready  
to fall into the  
snare that he lay-  
eth for others.  
c He can beare  
no admonition,  
in what sort doc-  
uer it is spoken.

c For God will  
take away the  
wicked vniuer,  
and giue his  
goods to him  
that shall bestow  
them well.

d Because it is  
not of faith,  
which is ground-  
ed of Gods  
word or Law,  
which the wic-  
ked contemne.  
e And iudge that  
he is not wise.

Chap. 29. 2.

f He is knowne  
by his doings to  
be wicked.

g Which stand-  
eth in awe of  
God & is afraid  
to offend him.

h For he can ne-  
uer be satisfied,  
but euer oppres-  
seth and spoileth:  
i None shall be  
able to deliuer  
him.

Chap. 12. 11,  
ecclus. 20. 27.

Chap. 13. 11,  
and 20. 21.

Chap. 22. 2.

Chap. 20. 28.

d Where there  
are not faithfull  
ministers of the  
word of G



e He that is of a  
fertile and rebel-  
lious nature.  
|| Or, regard.

19 A seruant will not be chastised with  
words: though hee vnderstand, yet hee will  
not <sup>be</sup> answere.

20 Seeke thou a man hastie in his mat-  
ters: there is more hope of a foole, then of  
him.

21 He that delicately bringeth by his ser-  
uant from youth, at length he will be euen as  
his sonne.

22 \* An angry man streeth by strife, and  
a furious man aboundeth in transgression.

23 \* The pride of a man shall bring him  
lowe: but the humble in spirit shall enjoy  
gloy.

24 He that is partner with a thiefe, ha-  
teth his owne soule: he heareth cursing, and  
declareth it not.

25 The feare of a man bringeth a snare:  
but hee that trusteth in the Lord, shall be ex-  
alted.

26 Many doe seeke the face of the ruler:  
but euery mans iudgement commeth from  
the Lord.

27 A wicked man is abomination to the  
just, and he that is vpright in his wayes, is a  
domination to the wicked.

### CHAP. XXX.

1 To humble our selues in consideratiō of Gods  
works. 5 The word of God is perfect. 11 Of the  
wicked and hypocrites. 15 Of things that are  
newer fauate. 18 Of others that are wonderfull.  
¶ The words of A G V R the sonne

#### of I A K E H.

The prophetic which the man spake vnto  
Ishiel, euen to <sup>b</sup> Ishiel, and Ucal.

2 Surely I am more foolish then any  
man, and haue not the vnderstanding of a  
man in me.

3 For I haue not learned wisdom, nor  
attained to the knowledge of holy things.

4 Who hath ascended by to <sup>a</sup> heauen, and  
descended: Who hath gathered the winde  
in his fist: Who hath bound the waters in a  
garment: Who hath established all the ends  
of the world: What is his name, and what  
is his sonnes name, if thou canst tell?

5 \* Euery word of God is pure: hee is a  
shield to those, that trust in him.

6 \* Put nothing vnto his words, lest he  
reprooue thee, and thou be found a liar.

7 Two things haue I required of thee:  
denie me them not before I die.

8 Remouee farre from mee vanitie and  
lies: giue me not powertie, nor riches: feede  
me with foode conuenient for me,

9 Least I be full and denie thee, and say,  
Who is the Lord? or least I be poore, and  
steale, and take the name of my God in vaine.

10 Accuse not a seruant vnto his maister,  
least hee curse thee, when thou hast offen-  
ded.

11 There is a generation that curseth their  
father, and doeth not blesse their mother.

12 There is a generation that are pure in  
their owne conceit, and yet are not washed  
from their filthinesse.

13 There is a generation, whose eyes are  
hauie, and their eye lids are lited vp.

14 There is a generation, whose teeth are  
as swordes, and their iawes as knives to eate

by the afflicted out of the earth, & the poore  
from among men.

15 The horseleach hath two <sup>b</sup> daughters  
which cry, Giue, giue. There be thre things  
that will not be satisfied: yea, feure that say  
not, It is enough.

16 The graue, and the barren wombe, the  
earth that cannot be satisfied with water,  
and the fire that saith not, It is enough.

17 The eye that mocketh his father, and  
despisech the instruction of his mother, let the  
rauenis <sup>c</sup> of the valley picke it out, and the  
yong eagles eat it.

18 There be thre things hid from me:  
yea, foure that I know not.

19 The way of an eagle in the aire, the  
way of a serpent vpon a stone, the way of a  
ship in the midst of the sea, and the way of a  
man with a maid.

20 Such is the way also of an aduice-  
rous woman: shee eateth and <sup>b</sup> wipeth her  
mouth, and saith, I haue not committed ini-  
quity.

21 For thre things the earth is mooued:  
yea, for foure it cannot sustaine it selfe.

22 For <sup>a</sup> a seruant when he reigneth, and  
a foole when he is filled with meat.

23 For the hatefull woman when shee is  
married, and for a handmaid that is <sup>b</sup> heire  
to her mistresse.

24 These be foure small things in the  
earth, yet they are <sup>a</sup> wise and full of wise-  
dome:

25 The pistaire a people not strong, yet  
prepare they their meat in summer:

26 The conies a people not mightie, yet  
make they their houles in the rocke:

27 The grasshopper hath no king, yet go  
they forth all by bands:

28 The spider taketh holde <sup>a</sup> with her  
hands, and is in kings palaces.

29 There be thre things that order wel  
their going: yea, foure are comely in going.

30 A lion which is strong among beasts,  
and turneth not at the sight of any:

31 A lusty grayhound, and a goat, and a  
king against whom there is no rising by.

32 If thou hast bene foolish in lifting thy  
selfe by, and if thou hast thought wickedly,  
lay thine hand <sup>a</sup> vpon thy mouth.

33 When one churchech milke, hee bringeth  
forth butter: and hee that wungeth his nose,  
causeth blood to come out: so hee that foareth  
warth, bringeth forth strife.

### CHAP. XXXI.

2 He exhorteth to chastity and iustice, 10 And  
sheweth the conditiōs of a wise and worthy wo-  
man.

¶ THE WORDS OF KING <sup>a</sup> L E-  
MUEL: The <sup>b</sup> prophetic which his  
mother taught him.

What my sonne! and what the sonne  
of my wombe! and what, O sonne  
of my desires!

3 Giue not thy strength vnto women, <sup>a</sup> nor

b The doctine, which his mother Bath sheba taught him. c By  
this often repetition of one thing, shee declareth her motherly affec-  
tion. d Meaning that women are the destruction of Kings, if they  
haunt them.

h The leach hath  
two forks in her  
tongue, which  
here he calleth  
her two daugh-  
ters, whereby she  
sucketh the  
blood, & is nee-  
uer satiate: euen  
so are the coue-  
tous extortioners  
insatiable.

i Which haunt  
in the valley for  
carions,

k She hath her  
desires, and after  
counterseith as  
though she were  
an honest wo-  
man.

l These comonly  
abuse the state  
whentuno they  
are called.

m Which is ma-  
ried to her ma-  
ster, after the  
death of her  
mistresse.

n They containe  
great doctine  
and wisdom.

o If man be not  
able to compasse  
these common  
things by his  
wisdome, wee  
cannot attribute  
wisdom to man,  
but folly.

p Make a stay,  
and continue not  
in doing euill.

a That is of Sa-  
lomon, who was  
called Lemuel,  
that is, of God,  
because God had  
ordained him  
to be King  
ouer Israel.



thy wayes, which is to destroy Kings.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes strong drinke.

5 Lett he drinke, and forget the decree, and change the iudgment of all the chyldeyn of affliction.

6 Giue yee strong drinke vnto him that is ready to perishe, and wine vnto them that haue grieffe of heart.

7 Let him drinke that he may forget his pouertie, and remember his miserie no more.

8 Open thy mouth for the dumbe, in the cause of all the chyldeyn of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

10 Who shall find a verruous woman? for her price is farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of spoyle.

12 Shee will doe him good, and not euill all the dayes of her life.

13 Shee seeketh wooll and flaxe, and laboureth cheerefully with her hands.

14 She is like the shipps of merchants: she bringeth her foode from afarre.

15 And shee riseth, while it is yet night: and getteth the ilpotion to her household, and the ordinary to her maides.

16 Shee considereth a field, and getteth it: and with the fruit of her hands she planteth a vineyard.

17 She getteth her loines with strength, and strengtheneth her armes.

18 Shee feeleth that her mercynadise is good: her candie is not put out by night.

19 She putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hands to the poore, and putteth foorth her hands to the needy.

21 She feareth not the know for her family: for all her family is clothed with scarlet.

22 She maketh shettes, & selleth them, and giveth girdles to the merchant.

23 Her husband is knownen in the gates, when he sitteth with the Elders of the land.

24 She maketh shettes, & selleth them, and giveth girdles to the merchant.

25 Strength & honour is her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the law of grace is in her tongue.

27 She overleeth the wayes of her household, and eateth not the bread of idleness.

28 Her chyldeyn rise by, and cal her blessed: her husband also shall praise her, saying,

29 Many daughters haue done verruously: but thou surmountest them all.

30 Faour is deceifull, and beauty is vanity: but a woman that feareth the Lord, she shall be payed.

31 Giue pryce of the fruit of her handes, and let her owne woorkes paye her in the gates.

||Or, with double.

l In the assemblies and places of iudgement.

||Or, linnen cloth.

m After that he had spoken of the apparell of the body, he now de-

clareth the appa-

re of the spirit.

n Her tongue is as a booke whet-

by one might

learne many

good things: for she delighteth to

talke of the word of God.

o That is, doe her reuerence.

p Confesse her diligent labours and commend her therefore.

q Forasmuch as the most honourable are clad in the apparell that she made.

e That is, the King must not giue himselfe to wantonnesse, and neglect his office which is to execute iudgement. f For wine doth comfort the heart, as Psal.

104. 15. g Defend their cause that are not able to helpe themselves.

h He shall not neede to vse any vnlawful meanes to gaine his living.

||Or, meate, as Psal. 111. 5.

i She prepareth their meate be- time.

k She purchaseth it with the gaines of her traucell.

# Ecclesiastes, or the Preacher.

## THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceivable vanities of this world, that man should not be addicted to any thing vnder the Sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicitie either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, and that enioy his presence: so that al other things must be reiecte d, saue in as much as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

### CHAP. I.

2 All things in this worlde are full of vanity, and of none endurance. 13 All mans wisdom is but folly and grieffe.

**T**he wordes of the Preacher, the sonne of Dauid King in Ierusalem.

2 Vanitie of vanities, saith the preacher: vanity of vanities, all is vanitie.

3 What remaineth vnto man in all his trauel, which he suffereth vnder the sunne?

4 One generation passeth, and another generation succeedeth: but the earth remaineth for euer.

a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

b He condemne the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing. c Solomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauens, nor in any creature, forasmuch as all things are transitory. d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

5 The sunne riseth, and the sunne goeth downe and draweth to his place, where hee riseth.

6 The wind goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place whence they returne and goe.

8 All things are full of labour: man cannot bitter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 What is it that hath been: that that shall be: and what is it that hath been done: that which shall be done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may springs and riuers into the Sea againe. g Hee speaketh of times and seasons, and things done in them, which as they haue been in times past, so come they to passe againe,

e By the sunne, wind and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this world.

Eccl. 10. 17.

f The sea which compasseth all the earth, filleth the veins thereof, the which poure out

g Hee speaketh of times and seasons, and things done in them, which as they haue been in times past, so come they to passe againe,



h He prooueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aydes of God thereunto about all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely vpon God.

k Man is not able by all his diligence to cause things to goe otherwise then they doe: neither can he number the faultes that are committed, much lesse remedie them. l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge cannot be come by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

a Salomon maketh this discourse with himselfe, as though he would trie whether there were contentation in ease and pleasures.

b I draw my selfe to wise. c Albeit I gaue my selfe to pleasures, yet I thought to keepe euidentome and the feare of God in mine heart, and gouerne mine affaires by the same.

d Ebr. doe. e Ebr. paradises. f Meaning, of the seruants, or slaues, which he had bought: so the children borne in their seruitude, were y masters.

say, Behold this, it is new? It hath beene already in the olde time that was before vs.

11 There is no memoie of the former, neither shall there be a remembrance of the lattes that shalbe, with them that shall come after.

12 ¶ I the Preacher haue bene king ouer Israel in Ierusalem:

13 And I haue giuen my heart to search and find out wisdome by all things that are done vnder the heauen: (this foze trauell hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne: and beholde, all is vanitie and vexation of the spirit.

15 That which is crooked, can none make streight: and that which faileth, can not be mended.

16 I thought in mine heart, and said, Behold, I am become great, and excell in wisdome all them that haue bene before me in Ierusalem: and mine heart hath seene much wisdome and knowledge.

17 And I gaue mine heart to know wisdome and knowledge, madnes and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisdome is much griefe: and he that increaseth knowledge, increaseth sorrow.

CHAP. II.

Pleasures, sumptuous buildings, riches and profusions are but vanitie. 15 The wise and the foole haue both one end, touching the bodily death. Said in mine heart, Goe to now, I will pzoide: ezez with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart to giue my selfe to wine, and to leade mine heart in wisdome, and to take hold of follie, till I might see where is that goodnesse of the children of men, which they enjoy vnder the sunne, the whole number of the daies of their life.

4 I haue made my great workes: I haue buildt me houses: I haue planted mee vineyards.

5 I haue made mee gardens & orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that grow with trees.

7 I haue gotten seruants and maydes, and had children borne in the house: also I had great possession of beeces and sheepe about all that were before mee in Ierusalem.

8 I haue gathered vnto mee also silver, and gold, and the chiefe treasures of Kings and Princes: I haue prouided mee men fingers and women fingers, and the delights of the loines of men: as a woman taken captiue, and women taken captiues.

9 And I was great and increased about all that were before me in Ierusalem: also my wisdome remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withheld not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my trauell.

11 Then I looked on all my workes that mine hands had wrought, and on the traualle that I had laboured to doe: and beholde, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to behold wisdome, and madnesse, and folly: (for who is the man that shall come after the King in things, which men now haue done?)

13 Then I sawe that there is profit in wisdome, more then in folly: as the light is more excellent then darkenesse.

14 For the wise mans eyes are in his head, but the foole walketh in darkenesse: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole: why therefore doe I then labour to bee more wise? And I sayd in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole: for cur: for that that now is, in the dayes to come shall all be forgotten. And how dieth the wise man, as doeth the foole?

17 Therefore hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and vexation of the spirit.

18 I hated I also all my labour, wherein I had trauelled vnder the sunne, which I shall leaue to the man that shall bee after mee.

19 And who knoweth whether hee shall bee wise or foolish? yet shall hee haue rule ouer all my labour, wherein I haue trauelled, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart abhorre all the labour, wherein I had trauelled vnder the sunne.

21 For there is a man whose trauell is in wisdome, and in knowledge and in equitie: yet to a man that hath not trauelled hercin, shall hee giue his portion: this also is vanitie and a great griefe.

22 For what hath man of all his trauell and griefe of his heart, wherein he hath trauelled vnder the sunne?

23 For all his dayes are sorowes, and

d That is, what- soeuer men take pleasure in, which were the most beautiful of them that were taken in warre, as Iudg. 5. 30 Some vnderstand by these words, no women, but instruments of musike. f For all this God did not take his gift of wisdome from me. g This was the fruit of all my labour, a certain pleasure mixt with care, which he calth vanity in the next verse. h I bethought with my selfe whether it were better to follow wisdome, or mine owne affections and pleasures, which he calleth madnesse. || Or, compare with the king. Prou. 17. 24. i He foreseeb things, which the foole cannot for lacke of wisdome. k For both die and are forgotten, as verse 16, or they both alike haue prosperitie or aduersitie. l Meaning, in this world. m He wondereth that men forget a wife man being dead, as soone as they doe a foole. n That I might seeke the true felicitie which is in God. o Among other griefes this was not the least, to leaue that which he had gotten by great trauell, to one that had ta-

ken no paine therefore, and whom he knew not whether he were a wife man or a foole.



his trauaile griefe: his heart also taketh not rest in the night: which alio is vanitie.

24 There is no profit to man, but that he eate and drinke, and delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eate, and who could haile to our ward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and toy: but to the finner he giueth paine to gather, and to heape to giue to him that is good before God: this is also vanitie, and veyation of the spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are persue, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

**T**D all things there is an appointed time, and a time to eury purpose vnder the heauen.

2 A time to bee borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to wepe, and a time to laughe: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to bee farr from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rende, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath hee that worketh, of the thing wherein hee trauaileth?

10 I haue scene the trauaile that God hath giuen to the sonnes of men: to humble them thereby.

11 Hee hath made eury thing beautifull in his time: also hee hath set the world in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in them, but to reioyce: and to doe good in his life.

13 And also that eury man cateth and drinketh, and seeth the commoditie of all his labour: this is the gift of God.

14 I know that whatsoeuer God shall doe, it shall bee for euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shall bee, hath now bene: for God requirerh that which is past.

16 And moreover I haue scene vnder the sunne the place of iudgement, where was wickednesse, and the place of iustice where

was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for eury purpose and for eury worke.

18 I considered in mine heart the state of the children of men, that God hath purged them: yet to see to, they are in themselves as beastes.

19 For the condition of the children of men, and the condition of beastes are euen as one condition vnto them. As the one dieth, so dieth the other: for they haue all one breath, and there is no excellencie of man above the beast: for all is vanitie.

20 All goe to one place, and all was of the dust, and all shall retorne to the dust.

21 Who knowerh whether the spirit of the man ascende vppward, and the spirit of the beast defende downward to the earth?

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

saith wee easily know the diuersitie, as verse 21. that reason cannot comprehend that which faith eleueth herein. I by the often repetition of this sentence, as Chap. 2. 24 & 3. 12, 22 and 5. 17 & 8. 15 he declareth that man by reason can comprehend nothing better in this life, then to vie the gifts of God soberly and comfortably: for to know further is a speciall gift of God reueiled by his spirit.

CHAP. IIII.

1 The innocent are oppressed, 4 Mens labours are full of abuse and vanitie. 9 Mans wisdom is necessaerie. 13 A young man poore, and wise, is to be preferred to an old king that is a foole.

**S**O I turned, and considered all the oppression that are wrought vnder the sun, and beheld, the teares of the oppressed, and none comforteth them: and loe, the strength is of the hand of them that oppresse them, and none comforteth them.

2 Therefore I praised the dead which now are dead, above the liuing which are yet aliue.

3 And count him better then them both which haue not yet bene: for hee hath not scene the euil which which are wrought vnder the sunne.

4 Also I beheld all trauaile, and all vexation of workes, that this is the enuie of a man against his neighbour: this alio is vanitie and veyation of spirit.

5 The foole seldely his hands, and eateth by his owne flesh.

6 Better is one handfull with quietnesse, then two handfulls with labour and veyation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none ende of all his trauaile, neither can his eye bee satisfied with riches: neither doeth hee thinke, for whome doe I trauaile, and defraude my soule

g Meaning, with God, howeuer man negl& his durtie.

h And made them pure in their first creation.

i Man is not able by his reason and iudgement to put difference betwene man and beast, s touching those things

whereunto both are subiect: for the eye cannot iudge any other

wile of a man being dead, then of a beast, which is dead: yet by the word of God and

k Meaning, that reason cannot comprehend that which faith eleueth herein. I by the often repetition of this sentence, as Chap. 2. 24 & 3. 12, 22 and 5. 17 & 8. 15 he declareth that man by reason can comprehend nothing better in this life, then to vie the gifts of God soberly and comfortably: for to know further is a speciall gift of God reueiled by his spirit.

l Hee maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.

m Because they are no more subiect to these oppressions.

n He speaketh according to the iudgement of the flesh, which cannot abide to feeble or feebles.

o The more perfect that the worke is, the more it enuied of the wicked.

p For idleness he is compelled to destroy himselfe.

p When man hath all laboured, he can get no more then foode and refreshing, yet hee confesseth also that this commeth of Gods blessing, as Chap. 3. 13.

q Meaning, to pleasures.

a Hee speaketh of this diuersitie of time for two causes: first to declare that there is nothing in this world perpetuall: next to be grieved if we haue not all things at once according to our desires, neither enjoy them so long as we would wish.

b Reade Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out the things of this world, and to labour therein.

d Reade Chap. 2. 24. and these places declare that we should do all things with sobriety, and in the feare of God, forasmuch as he giueth nor his gifts to the intent that they should be abused.

e That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

f God onely causeth that which is past to retorne.



Forasmuch as when man is alone, he can neither helpe himselfe nor others: he sheweth that men ought to live in mutuall societie, to the intent they may be profitable one to another, and that their things may increase.

g By this pro- uerbe he declar- eth how neces- sary it is, that men should live in societie.

h That is, from a poore and base estate, or out of trouble, and prison, as Ioseph did, Gene. 4. r. 14.

i Meaning, that is borne a king.

k Which follow and flatter the kings sonne, or him that shall succede: to enter into credit with them in hope of gaine.

l They neuer cease by all meanes to creepe into fauour: but when they obtaine not their greedy desires, they thinke themselves abused, as other haue bene in time past, and so care no more for him.

m That is, with what affection thou comest to heare the worde of God.

n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

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n Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

a Either in vowing or in paying: meaning, that we should vse all reuerence to Godward.

b He heareth thee not for thy many words sake or often repetitions, but considereth thy faith and feruent minde.

Dest. 23. 21.

c He speaketh of voves, which are approved by Gods word, and serue to his glorie.

d Cause not thy selfe to sinne by vowing rashly: as they doe which make a vowe to liue unmarried, and such like.

e That is, before Gods messenger, when he shall examine thy doing: as though thy ignorance should be a iust excuse,

coule of pleasure? this also is vanitie, and this is an euill travaile.

9 Two are better then one: for they haue better wages for their labour.

10 For if they fall, the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

11 Also if two sleepe together, then shall they haue heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefolds cord is not easily broken.

13 Better is a poore and wise childe, then an old and foolish King, which will no more be admonished.

14 For out of the prison hee commeth forth to reigne: when as he that is borne in his kingdome is made poore.

15 I behelde all the lining, which walke vnder the sunne, with the second childe, which shall stand vp in his place.

16 There is none ende of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy foote when thou enrest into the house of God, and bee moze neere to heare, then to giue the sacrifice of foolles: for they knowe not that they doe euill.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters.

9 The covetous can neuer haue enough.

11 The labourers sleepe is sweet.

14 Man when he dieth, taketh nothing with him.

18 To liue softly, and with a contented mind, is the gift of God.

Be not rash with thy mouth, nor let thine heart bee haste to utter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be few.

2 For as a dreame commeth by the multitude of bulinnesse: so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he delighteth not in foolles: pay therefore that thou hast vowed.

4 It is better that thou shouldst not vowe, then that thou shouldst vowe and not pay it.

5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God bee angrie by thy voyce, and destroy c'vowed.

the worke of thine hands?

6 For in the multitude of dreames, and vanities, are also many wordes: but feare thou God.

7 If in a countrey thou seekest the oppression of the poore, and the defrauding of iudgement and iustice, bee not astonied at the matter: for hee that is higher then the highest, regardeth, and there be higher then they.

8 And the abundance of the earth is ouer all: the King also consisteth by the felde that is tilled.

9 He that loneth siluer, shall not be satisfied with siluer, and hee that loneth riches, shall bee without the fruite thereof: this also is vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

11 The sleepe of him that trauelleth, is sweete, whether he eate little or much: but the society of the rich will not suffer him to sleepe.

12 There is an euill sicknesse that I haue seene vnder the sunne: to wit, riches referred to the owners thereof for their euill.

13 And these riches perish by euill travaile, and he begetteth a sonne, and in his hand is nothing.

14 As hee came forth of his mothers belly, hee shall returne naked to goe as hee came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euill sicknesse, that in all points as hee came, so shall hee goe, and what profite hath hee that he hath traauiled for? he shall winde?

16 Alid also his dayes he eateth in darkness with much griefe, and in his sorow and anger.

17 Behold then what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein hee traauileth vnder the sunne, the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to cury man to whom God hath giuen riches and treasures, and giueth him power to eate thereof and to take his part, and to enjoy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

There is an euill, which I saw vnder the sunne, and it is much among men.

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but a God giueth him not power to eate thereof, but a strange man shall eate it by: this is vanitie, and this

f Meaning, that God will redresse these things, and therefore we must depend vpon him.

g The reuenues of the earth are to be preferred about all things which appertaine to this life.

h Kings and princes cannot mainteine their estate without tillage, which thing commendeth the excellencie of tillage.

i That is, his great abundance of riches, or the suffering which commeth by his great feeding.

k When covetous men heape vp riches, which turne to their destruction.

l He doeth not enjoy his fathers riches.

Job 1. 21.

1. 21. 7. 6.

1. 21. 6. 7.

m Meaning, in vaine, and without profite.

n In affliction and griefe of minde.

o Reade Chap. 3. 22.

p He will take no great thought for the paines that he hath endured in time past.

a He sheweth, that it is the plague of God when the rich man hath not a liberal heart to vse his riches.



is better then the proud in spirit.

3 If a man beget an hundred children, and liue many yeeres, and the dayes of his yeeres be multiplied, & his soule be not buried with good things, and hee be not buried, I say that an vntimely fruit is better then he.

4 For he commeth in to vanitie, and goeth into darkenesse: and his name shall be couered with darkenesse.

5 Also he hath not seene the Sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeeres thwile toide, and had seene no good, shall not all goe to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wife man more then the foole? what hath the pooze that knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lutes: this also is vantie, and veration of spirit.

10 What is that that hath bene? the name thereof is now named: & it is knowen that it is man: and hee cannot strue with him that is stronger then he.

f That knoweth to vse his goods well in the iudgement of men. g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning God, who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

1 Surely there be many things that increase vantie: and what auaieth it a man?

2 For who knoweth what is a good for man in the life and in the number of the dayes of the life of his vantie, seeing he maketh them as a shadow? for who can shew vnto man, what shall be after him vnder the Sunne?

3 A good name is better then a good otment, and the day of death, then the day that one is borne.

4 It is better to go to the house of mourning, then to get to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wife is in the house of mourning: but the heart of foolles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of foolles.

8 For like the noyle of the thornes vnder the pot, so is the laughter of the foole: this also is vantie.

9 Surely oppression maketh a wise man madde: and the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the patient in spirit

is better then the proud in spirit. f He noteth their lightnes which enterpris a thing, and suddenly leaue it off againe.

11 Be not thou of an halitic spirit to bee angry: for anger resteth in the bosome of foolles.

12 Say not thou, Why is it that the former dayes were better then these? for thou doest not enquire so wisely of this thing.

13 Wisdome is good with an inheritance, and excellent to them that see the Sunne.

14 For man shall rest in the shadow of wisdom, and in the shadow of illur: but the excellencie of the knowledge of wisdom giueth life to the possessors thereof.

15 Behold the worke of God: for who can make straight that which hee hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrary to that, to the intent that man should finde nothing after him.

17 I haue seene all things in the dayes of my vantie: there is a iust man that periseth in his iustice, and there is a wicked man that continueth long in his malice.

18 Bee not thou iust ouermuch, neither make thy selfe ouer wise: whereunto shouldst thou be desolate?

19 Be not thou wicked ouermuch, neither bee thou foolish: wherefore shouldst thou perish not in thy time?

20 It is good that thou lay hold on this: but yet withdraw not thine hand fro that: for hee that feareth God, shall come forth of them all.

21 Wisdome shall strengthen the wise man more then ten mightie princes that are in the citie.

22 Surely there is no man iust in the earth, that doeth good and sinneth not.

23 Giue not thine heart also to all the wordes that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by wisdom: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may it be? and it is a profound depencesse, who can finde it?

27 I haue compassed about, both I and mine heart to know and to enquire and to search wisdom, and reason, and to know the wickednes of folly, and the foolishnes of madnesse.

28 And I finde more bitter then death, the woman whose heart is as nets & snares, and her hands, as bands: hee that is good before God, shall be delinere from her, but the sinner shall be taken by her.

29 Behold, saith the preacher, this haue I found, seeking one by one to finde the count:

30 And yet my soule seeketh, but I find it not: I haue found one man of a thousand: but a woman among them all haue I not found.

g Murtherer against God when he sendeth aduersities for mans ill. h He answered to them that esteeme not wisdom, except riches be joyed therewith, shewing that both are the gifts of God, but that wisdom is more excellent, and may be without riches. Chap. 1. 15. i Consider whether God doeth send it, and what may comfort thee. k That man should be able to controll nothing in his workes. l Meaning, that cruell tyrants put the godly to death, and let the wicked goe free. m Boast not too much of thine owne iustice and wisdom. n Tary not long when thou art admonished to come out of the way of wickednesse. o To wit, on these admonitions that goe before. p Consider what destruction shall come, if thou doe not obey them. 1. King. 8. 46. 2. Chron. 6. 36. 2. Chron. 20. 9. 1. Jobn 1. 8. q Credite them not, neither care for them. r Or, spoken euill of others. s Meaning, wisdom. t That is, to come to a conclusion.

b If hee can neuer haue enough. c As we see of tentimes, that the couctous man either falleth into crimes that deserue death, or is murdered, or drowned, or hangech himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humanity. d Meaning the vntimely fruit whose life did neither profite nor hurt any. e His desire and affection. f That knoweth to vse his goods well in the iudgement of men. g To be content with that which God hath giuen, is better then to follow the desires that neuer can be satisfied. h Meaning God, who will make him to feele that he is mortall. a There is no state wherein man can liue to haue perfect quietnesse in this life. Job. 1. 4. 2. psal. 144. 4. Prou. 22. 1. b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils: or els, because that this corporall death is the entring into life euelsing. c Where wee may see the hand of God, & learne to examine our liues. d Which crake for a while and profit nothing. e A man that is esteemed wise, when hee falleth to oppression, becommeth like a beast. f He noteth their lightnes which enterpris a thing, and suddenly leaue it off againe.



And so are  
made of their  
own destruction.

31 Only loe, this haue I found, that God hath made man righteous: but they haue sought many inventions.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The works of God passe mans knowledge.

Who is as the wise man? and who knoweth the interpretation of a thing? the wisdom of a man doeth make his face shalbe to shine: and the strength of his face shalbe changed.

3 I aduertise thee to take heede to the cōmōth of the king, and to the word of the othe of God.

4 Hast thou not to goe sooth of his sight: stand not in an euill thing: for hee will doe whatsoeuer please him.

5 Where the word of the king is, there is power, and who shall say vnto him, What dost thou?

6 Hee that keepeth the commandment, shall know none euill thing, and the heart of the wise shall know the time and iudgement.

7 For to every purpose there is a time and iudgement, because the misery of man is great vpon him.

8 For hee knoweth not that which shall be: for who can tell him when it shall be?

9 Man is not lord ouer the spirit to reuele the spirit: neither hath he power in the day of death, nor deliuerance in the battell, neither shall wickednesse deliuer the possessor thereof.

10 All this haue I seene, and haue giuen mine heart to every worke which is wrought vnder the Sunne, and I saw a time that man ruleth ouer man to his owne hurt.

11 And likewise I saw the wicked buried, and when they returned, and they that came from the holy place, were yet forgotten in the cite where they had done right: this also is vanitie.

12 Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

13 Though a sinner do euill an hundred times, and God prolongeth his dayes, yet I know that it shall be well with them that feare the Lord, and doe penitence before him.

14 But it shall not be well to the wicked, neither that he prolong his dayes: hee shall be like a shadow, because hee feareth not before God.

15 There is a vanitie which is done vpon the earth, that there bee righteous men to whom it commeth according to the worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

16 And I prayd for ioy: for there is no goodnes to man vnder the Sunne, saue to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the Sunne.

17 When I applied mine heart to know

wisdom, and to beholde the businesse that is done on earth, that neither day nor night the eyes of man take sleepe,

18 Then I behelde the whole worke of God, that man cannot find out his worke that is wrought vnder the sunne: for the which man laboureth to seeke it, and cannot finde it: yea, and though the wise man thinke to know it, he cannot find it.

CHAP. IX.

1 By no outward thing can man knowe whom God loueth or hateth. 12 No man knoweth his end. 16 Wisdome excelleth strength.

I haue surely giuen mine heart to all this, and to declare all this, that the iust, & the wise, & their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as he that feareth an othe.

3 This is euill among all that is done vnder the sun, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madness is in their hearts whilst they liue, and after that, they goe to the dead.

4 Surely whoeuer is loyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lion.

5 For the liuing know that they shall die, but the dead know nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 All their loue, and their hatred, and their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the Sunne.

7 Soeate thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now accepteth thy works.

8 At all times let thy garments be white, and let not oyle be lacking vpon thine head.

9 Reioyce with the wife whom thou hast found all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne all the dayes of thy vanitie: for this is the portion in the life, and in thy trauell wherein thou labourst vnder the Sunne.

10 All that thine hand shall finde to doe, doe it with al thy power: for there is neither worke nor invention, nor knowledge, nor wisdom in the grave whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and chance commeth to them all.

e Reioyce, be merry, & spare for no cost: thus speake the wicked belly gods. f Ehr regard the life. Chap. 5. 18. g Thus the worldlings say to proue that all things are lawfull for them, and attribute that to chance and fortune which is done by the providence of God.

a That is, doeth get him fauour prosperitie.  
b Whereas before hee was proud and arrogant, he shall become humble and meeke.  
c That is, that thou obey the king, and keepe the oth that thou hast made for the same cause.  
d Withdraw not thy selfe lightly from the obedience of thy prince.  
e That is, when time is to obey, and how farre he should obey.  
f Man of himselfe is miserable, and therefore ought to do nothing to increase the same, but to worke all things by wisdom and counsell.  
g Man hath no power to saue his owne life, and therefore nist not rashly cast himselfe into danger.  
h As commeth oftentimes to tyrants and wicked rulers.  
i That is, others as wicked as they.  
k They that feared God, and worshipped him according as he had appointed.  
l Where iniustice is deliuey, there sinne reigneth.  
m Which are punished as though they were wicked, as Chap. 7. 17.  
n Read Chap. 3. 22.

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperity or aduersitie, whom God doth fauour or hate: for he sendeth them as well to the wicked as to the goodly.  
b In outward things, as riches, & pouerty, sickness and health, there is no difference betweene the goodly & the wicked: but the difference is that godly are assured by fayth of Gods fauour and assistance.  
c He noteth the Epicures & carnal men, which made their belly their God, and had no pleasure but in this life, wishing rather to be an abiect, & vile person in this life than a man of authority, and so to dye, which is meant by the dog and lyon.  
d They flatter themselves to be in Gods fauour, because they haue all things in abundance.



a So that hee doeth not to seee what shall come.

12 For neither doth man know his time, but as the fishes which are taken in an euill net, and as the birds that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them suddenly.

13 I haue also seene this wisdom vnder the sunne, and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about, and builded forts against it.

15 And there was found therein a poore and wile man, and hee deliuered the city by his wisdom: but none remembred this poore man.

16 Then said I, Better is wisdom then strength: yet the wisdom of the poore is despised, and his wordes are not heard.

17 The wordes of the wise are more heard in quietnesse, then the crye of him that ruleth among foolles.

18 Better is wisdom then weapons of warre: but one siner destroieth much good.

CHAP. X.

1 The difference of foolishnesse and wisdom. 11 A slanderer is like a serpent that cannot be charmed. 16 Of foolish kings and drunken princes. 17 Awd of good kings and princes.

Dad flies cause to sinke, and putrifie the Doyment of the Apocbarie: so doeth a little folly him that is in estimation of wisdom, and for glory.

2 The heart of a wife man is at his right hand: but the heart of a fool is at his left hand.

3 And also when the foole goeth by the way, his heart falleth, and he be telseth vnto all that he is a foole.

4 If the spirit of him that ruleth rise by against thee, leaue not thy place: for gentle-nesse pacifieth great sinnes.

5 There is an euill that I haue seen vnder the sunne, as an error that proceedeth from the face of him that ruleth.

6 Folly is set in great excellencie, and the rich set in the low place.

7 I haue seene seruants on horses, and princes walking as seruants on the ground.

8 He that diggeth a pit, shall fall into it: he that breaketh the hedge, a serpent shall bite him.

9 Hee that removeth stones, shall hurt himselfe thereby, and he that cutteth wood, shall be in danger thereby.

10 If the yon be blunt, and one hath not whet the edge, hee must then put to more strength: but the excellencie to direct a thing, is wisdom.

11 If the serpent bite, when he is not charmed: ne better is a babler.

12 The wordes of the mouth of a wise man haue grace: but the liys of a foole deuoure him selfe.

13 The beginning of the wordes of his mouth is foolishnesse, and the latter end of his of the wicked is wickednes.

14 For the fool multiplieth words, say- ing. Man knoweth not what shall be: and man things, and who can tel him what shall be after him?

15 The labour of the foolish doth weary him: for he knoweth not to go into the city.

16 Aoe to thee, O land, when thy king is a child, and thy princes eate in the mo- ning.

17 Blessed art thou, O land, when thy King is the sonne of nobles, and thy princes eate in time, for strength and not for drunkennesse.

18 By flouthfulnes the rooffe of the house goeth to decay: and by the idleness of the hands, the house droppeth thowow.

19 They prepare bread for laughter, and wine comforteth the lining, but silver an- swereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed chamber: for the soule of the heauen shall carry the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 To be liberal is the poore. 4 Not to doubt of Gods providence. 8 All worldly prosperitie is but vanity. 9 God will iudge all.

Cast thy bread vpon the waters: for after many dayes thou shalt find it.

2 Giue a portion to seuen, & shall to eight: for thou knowest not what euill shall be vpon the earth.

3 If the cloudes be full, they wil poure forth raine vpon the earth: and if the tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sow, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe grow in the wombe of her that is with child, so thou knowest not the worae of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of his darkenesse, because they are many, all that cometh is vanitie.

9 Reioyce, O yong man, in thy youth: and let thine heart cheer thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhoode and youth are vanitie.

God would not call them to an account. i To wit, anger, and enie.

CHAP. XII.

1 To thinke on God in youth, and not to deserre tillage. 7 The souls returneth to God. 11 Wis- dome is the gift of God, and consisteth in fearing him, and keeping his commandments.

h That is, with our wife dome and counsell. i Are giuen to their lusts and pleasures. k Meaning, when he is noble for vertue and wisdom, and with the grise of God.

l Thou canst not worke euil to secretly but it shall be knowne.

a That is, be liberal to the poore, and though it seeme to be as a thing ventured on the sea, yet it shall bring thee profit. b As the cloudes that are full, powre out raine, so the rich that haue abundance, must distribute it liberally. c He exhortheth to be liberal while we liue: for after there is no power.

d He that feareth inconueniencies, when necessities requieth, shall neuer doe his dutie. e Be not weary of what is doing.

f That is, such of thy works are most agreeable to God. g That is, of affliction and trouble.

h He derideth them that set their delight in worldly pleasures, as though

Remember



Remember now thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres appoach where in thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the clouds returne after the raine.

3 When the keepers of the house shall tremble, & the strong men shall bow themselves, and the grinders shall cease, because they are few, and they way darke that looke out by the windowes:

4 And the dunces shall be shut without by the bale sound of the grinding, and he shall rise by at the voyce of the bird: and all the daughters of singing shall be abated.

5 Also they shall be afraid of the high thing, and feare shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and concupiscence shall be drunken away: for man goeth to the house of his age, and the mourner's go about in the street.

6 Whiles the silver cord is not leng-

thened, nor the golden ewer broken, nor the pitcher broken at the well, nor the bottle broken at the cistern:

7 And the dust returne to the earth, as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught the people knowledge, and caused them to heare, and searched forth and prepared many parables.

10 The Preacher sought to find out pleasant words, and an bright writing, even the words of truth.

11 The words of the wise are like grapes, and like nailes fastened by the masters of the assemblies, which are giuen by one Dauid.

12 And of other things besides these, my sonne, take thou heede, for there is none ende in making many booke, and much reading is a wearinesse of the flesh.

13 Let vs heare the end of all: Feare God and keepe his commandements: for this is the whole duty of man.

14 For God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.

The little skin that couereth the braine, which is in colourlike gold.  
q That is, the veins.  
r Meaning, the liuer.  
s Which is the head.  
t That is, the heart, out of the which the head draweth the powers of life.  
u The soule incontinently goeth either to ioy or torment, and sleepech not as the wicked imagine.  
x Which are well applyed by the ministers, whom he calleth masters.  
y That is, by God.  
z These things

cannot be comprehended in booke, or learned by study, but God must instruct thy heart, that thou mayest only know that widdome is the true felicitie, and the way thereto is to feare God.

a Before thou come to a continuall misery: for when the clouds remaine after the raine, mans griefe is increased.  
b The hands which keepe the body.  
c The legges.  
d The teeth.  
e The eyes.  
f The lips or mouth.  
g When the chawes shall scarce open and not be able to chew any more.  
h He shall not be able to sleepe.  
i That is, the wind pipes, or the eares shall be deaf, and not able to heare singing.  
k To climbe high, because of their weakenesse, or they stoupe downe, as though they were afraid lest any thing should hit them.  
l They shall tremble as they goe, as though they were afraid.  
m Their head shall be as white as the blossoms of an almond tree.  
n They shall be able to heare nothing.  
o Meaning the marrow of the backe bone and the sinewes.

Hebr. a song of songs, so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. Kings, 4. 32

# An excellent Song which was Salomons.

## THE ARGUMENT.

IN this song Salomon by most sweet & comfortable allegories and parables describeth the perfect loue of Iesus Christ, the true Salomon & King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension, so that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefits wherewith he doth enrich her of his pure bounty and grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

### CHAP. I.

The familiar talke and mysticall communication of the spirittuall loue betweene Iesus Christ and his Church. 5 The domestical enemies that persecute the Church.

**L**et him kisse me with the kisses of his mouth: for thy loue is better then wine.

2 Because of the saour of thy good ointments thy name is as an ointment poured out: therefore the virgins loue thee.

3 Draw me: we will runne after thee: the King hath brought mee into his chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ whom she loueth.  
b The feeling of thy great benefits.  
c They that are pure in heart and conuersation.  
d The faithfull confesse that they cannot come to Christ, except they be drawn.  
e Meaning the secret ioy that is not kno wen to the world.

4 I am blacke, O daughters of Ierusalem, but comely, as the tents of Cedar, and as the curtaines of Salomon.

5 Regard ye me not because I am black: for the sunne hath looked upon mee. The sonnes of my mother were angry against me: they made mee the keeper of the vines: but I kept not mine owne vine.

6 Shew mee, O thou, whom my soule loueth, where thou feedest, where thou liest at none: for why should I bee as hee that turneth aside to the flocks of the companions?

precious stones and iewels. i Consider not the Church by the outward appearance. k The corruption of nature, through sin, and afflictions. l Mine owne brethren, which should haue most fauoured me. m She confesseth her owne negligence. n The Spouse feeling her tault, flieth to her husband onely for succour. o Whom thou hast called to the dignitie of pastours, and they set soorth their owne dreames in stead of thy doctrine.

f The Church confesseth her spots and sinne, but hath confidence in the fauour of Christ.  
g Cedar was Ihmaels sonne, of whom came the Arabians that dwell in tents.  
h Which within were all set with



Christ speaketh  
to his Church,  
bidding them  
that are ignorant,  
to goe to the Pas-  
tours to learne.  
For thy spiri-  
tuali beautie and  
excellencie, there  
was no worldly  
treasure to bee  
compared vnto  
thee.  
The Church  
reioyceth that  
she is admitted  
to the companie  
of Christ.  
He shall bee most  
deare vnto me.  
Christ accepteth  
his Church, and commen-  
deth her beautie.  
That is, the  
heart of the faithfull  
wherein Christ dwelleth  
by his spirit.

7 If thou knowest not, O thou the fairest  
among women, get thee forth by the steps  
of thy flocke, and feede thy kids by the tents  
of thy shepheards.  
8 I haue compared thee, O my loue, to  
the troupe of horses in the charcers of Bha-  
raoh.  
9 Thy cheekes are comely with powes  
of stones, and thy necke with chaines.  
10 Wee will make thee borders of golde  
with studs of silver.  
11 Whiles the king was at his repast,  
my spikedard gaue the smell thereof.  
12 My welbeloued is as a bundle of myrrhe  
vnto me: he shall lie betwene my breasts.  
13 My welbeloued is as a cluster of Cam-  
phire vnto me in the vines of Engedi.  
14 My loue, behold, thou art faire: be-  
hold, thou art faire: thine eyes are like the  
doves.  
15 My welbeloued, behold, thou art faire  
and pleasant: also our bed is Greene:  
16 The beames of our house are cedars,  
our rafters are of firre.  
3 The Church desireth to rest vnder the sha-  
dow of Christ. 8 She heareth his voyce. 14 She  
is compared to the dove. 15 And she enemies to  
the foxes.  
I Am the rose of the field, and the lillie of the  
valleys.  
2 Like a lillie among the thornes, so is my  
loue among the daughters.  
3 Like the apple tree among the trees of  
the forest, so is my welbeloued among the  
sonnes of men: vnder his shadow had I de-  
lite and fate downe: and his fruit was sweete  
vnto my mouth.  
4 He brought mee into the wine seller,  
and loue was his banker ouer me.  
5 Stay me with flagons, and comfort  
me with apples: for I am sicke of loue.  
6 His left hand is vnder mine head, and  
his right hand doth embrace me.  
7 I charge you, O daughters of Jeru-  
salem, by the roes and by the bindes, of the  
fielde, that ye stirre not vp, nor waken my  
loue, vntill the please.  
8 It is the voyce of my welbeloued: be-  
hold, hee cometh leaping by the moun-  
taines, and skipping by the hills.  
9 My welbeloued is like a roe, or a yong  
hart: loe, hee standeth behind our wall,  
looking forth of the windowes, shewing  
himselfe through the grates.  
10 My welbeloued spake and sayd vnto  
me, Arise, my loue, my faire one, and come  
thy way.  
11 For behold, winter is past: the raine  
is changed, and is gone away.  
12 The flowers appeare in the earth: the  
time of the singing of birds is come, and the  
voyce of the turtle is heard in our land.  
13 The figge tree hath brought forth her  
yong figges: and the vines with their small  
grapes haue cast a saour: arise my loue,  
which is here described by spring time, when all things flourish.

my faire one, and come away.  
14 My done thou art in the holes of the  
rocks, in the secret places of the staires, the  
me thy sight, let me heare thy voyce: for thy  
voyce is sweete, and thy sight comely.  
15 Take vs the forces: the little forces,  
which destroy the vines: for our vines haue  
small grapes.  
16 My welbeloued is mine, and I am his:  
he feedeth among the lillies.  
17 Antill the day breake, and the sha-  
dowes flee away: returne my welbeloued,  
and bee like a roe, or, a yong hart vpon the  
mountaines of Bethce.  
The Church desireth to bee most readie to helpe her in all dangers.  
CHAP. III.  
1 The Church desireth to be ioyned inseparably  
to Christ her husband. 16 Her deliuerance out of  
the wilderness.  
2 My bed by night I sought him that my  
loue loued: I sought him, but I found  
him not.  
3 I will tise therefore now, and goe about  
in the citie, by the streets and by the open  
places, and will beseeke him that my soule lo-  
ueth: I sought him, but I found him not.  
4 The watchmen that went about the  
citie, found mee: to whom I sayd, haue you  
scene him whom my soule loueth?  
5 When I had past a litle from them,  
then I found him whom my soule loued: I  
tooke hold on him and left him not, till I  
had brought him vnto my mothers house,  
into the chamber of her that conceiued mee.  
6 I charge you, O daughters of Jerusa-  
lem, by the roes and by the bindes of the  
fielde, that ye stirre not vp, nor waken my  
loue vntill shee please.  
7 Who is like that cometh by out of  
the wilderness like the pillars of smoke pre-  
fumed with myrrhe and incense, and with all  
the spices of the merchant?  
8 Behold his bed which is Salomons:  
threefoe strong men are round about it,  
of the valiant men of Israel.  
9 They all handle the sword, and are expert  
in wars, euery one hath his sword vpon his  
thigh for the feare by night.  
10 King Salomon made himselfe a palace  
of the trees of Libanon, and the panement  
thereof of golde, the hangings thereof of  
purple, whose middes was paved with the  
loue of the daughters of Ierusalem.  
11 Come forth, ye daughters of Zion,  
and beholde the king Salomon with the  
crowne, wherewith his mother crowned  
him in the day of his marriage, and in the  
day of the gladnesse of his heart.  
ned by the loue of God with the glorious crowne  
of his diuinitie,  
CHAP. IIII.  
1 The praises of the Church. 7 She is with-  
out blemish in his sight. 9 The loue of Christ toward  
her.  
Behold, thou art faire, my loue: behold,  
thou art faire: thine eyes are like the  
doves: among thy locks thine haire is  
like

Thou that art  
shamed of thy  
sinnes, come and  
shew thy selfe  
vnto mee.  
I suppress the  
heretikes wiles  
they are yong,  
that is, whē they  
begin to lew  
their malice, and  
destroy the vine  
of the Lord.  
The Church  
in all dangers,  
The Church is  
by night, that  
is, in troubles,  
seeketh to Christ  
but is not incon-  
tinently heard.  
Seeing that  
although we be  
not heard at the  
first, yet we must  
still continue in  
prayer till we  
feele comfort.  
Which decla-  
reth that wee  
must seeke vnto  
all, of whom  
we hope to haue  
any succour.  
Read Chap.  
2. 7.  
This is referred  
to the Church of  
Istact, which was  
led by the wil-  
dernesse fortie  
yerc.  
Ebr. powder.  
By the bed is  
meant the Tem-  
ple, which Salo-  
mon made.  
Hee alludeth  
to the watch,  
which kept the  
Temple.  
Or, charer.  
All ye that are  
of the number  
of the faithfull,  
Christ become  
man was crow-  
ned by the  
a Because Christ  
delighteth in his  
Church, hee com-  
mendereth all that  
is in her.  
Chap. 4.



b He hath respect to the multitude of the faithfull, which are many in number.

like thy flocke of goats, which looke downe from the mountaine of Seiead.

2 Thy teeth are like a flock of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.

3 Thy lips are like a thyrce of skarlet, & thy talke is comely: thy temples are within thy lockes, as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defence: a thousand shieldes hang therein, and all the targets of the strong men.

5 Thy two e brestes are as two young roes that are twinnes, feeding among the lilies.

6 Untill the day breake, & the shadowes flee away, I will goe into the mountaine of myrthe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is no spot in thee.

8 Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the toppes of Amanah, from the top of Shehur & Hermon, from the denues of the lions and from the mountaines of the leopards.

9 My sister my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy lone, how much better is thy lone then wine, and the sauour of thine oynments then all spices?

11 Thy sippes, my spouse, drop as honie combs: honie and milke are vnder thy toungue, & the sauour of the garments is as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plants are as an orchard of pomegranates wch sweete fruits, as camphire, sphenard,

14 Euen spikenard, and saffron, calamus, and cinamon, with all the trees of incense, myrthe and aloes, with all the chiefe spices.

15 Wel of liuing waters, and the springs of Lebanon.

16 Arise, & North, and come South, and bled on my garden that the spyes thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruit.

#### CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 Shee heareth his voyce.

3 Shee confesseth her nakednesse. 10 Shee praiseth Christ her husband.

I am come into my garden, my sister, my spouse: I gathered my myrthe with my spice: I ate mine honie combe with mine honie: I dranke my wine with my milke: eate, & friends, drinke and make you merie, & welbeloued.

2 My sheepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto mee, my sister, my loue, my doue, my vndeciled: for mine head is full of dowe, and my lockes wch the

drops of the night.

3 I haue put on my deate, howe shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did drop downe myrthe, and my fingers pure myrthe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone and past: mine heart was gone whe he did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The wicked watchmen that went about the cite, found me: they mote me and wounded me: the watchmen of the walles tooke away my baile from me.

8 I charge you, O daughters of Ierusalem, if ye finde my welbeloued, that you tell him that I am sicke of loue.

9 The fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another lover, that thou dost to charge vs?

10 My welbeloued is white and ruddie, the chiefe of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like dones vpon the riuers of waters, which are washed with milke, and remaine by the full vessels.

13 His cheeks are as a bed of spices, and as sweete flowres, and his lips like lilies dropping honie pure myrthe.

14 His handes as rings of golde set with the chrysolite, his belly like white yuoze covered with Sappires.

15 His legges are as pillars of marble set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as sweete things, and hee is wholly delectable: this is my welbeloued, and this is my loue, O daughters of Ierusalem.

17 The fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

#### CHAP. VI.

2 The Church assureth her selfe of the love of Christ. 3 The praises of the Church. 8 She is but one and vndeciled.

My welbeloued is gone downe into his garden, to the beds of spices, to seeke in the gardenes, and to gather lilies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautiful, my loue, as a Trazah, comely as Ierusalem, terrible as an army with banners.

4 Turne away thine eyes from me: for they overcome mee: thine haye is like a flocke of goats, which looke downe from Seiead.

5 Thy teeth are like a flocke of sheepe, which goe vp from the washing, which euery one bring out twinnes, and none is barren among them.

c Declaring the long patience of the Lord toward sinners

d The spouse confesseth her nakednesse, and y of her selfe she hath nothing: or seeing that she is once made cleane the promiseeth not to defile herselfe againe.

e Her bowels were moued towards him.

f The spouse which should be anointed of Christ, shall not shew him if shee thinke to anoint him with her good workes.

g These are the false teachers which would the conscience with their traditions.

h She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.

i Thus say they of Ierusalem.

j She describeth Christ to be of perfect beautie and comeliness.

k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

l That is, is conuerfant here in earth among men.

m Which was a faire and strong citie, r King. 14.

n 17.

o This declareth the exceeding loue of Christ toward his Church.

p Chap. 4. 11.

c Wherein are knowledge, and zeale, two precious iewels.

d Christ promisseth his Church to call his faithfull from all the corners of the world.

e Christ calleth his Church sister; in respect that he had taken the flesh of man, f In that he made his Church beautiful and rich, he loued his gifts in her.

g Because of thy confession and thanksgiuing.

h The Church confesseth that al her glorie and beautie cometh of Christ, who is true fountaine of all grace.

i She desireth Christ to comfort her, & to powre the graces of his Spirit vpon her which Spirit is meant by the North and South wind.

a The garden signifieth the kingdom of Christ, where he preparereth the banquet for his elect.

b The spouse saith that she is troubled with the cares of worldly things which is meant by sleeping.



6 Thy temples are within thy locks as a piece of a pomegranate.

7 There are 4 threescore Queenes and fourescore concubines, and of the danciers without number.

8 But my doue is alone, and my vndeilded she is the onely daughter of her mother, and she is deare to her that bare her: the daughters have seene her and counted her blessed: euen the Queenes and the concubines, and they haue played her.

9 What is she that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went downe to the garden of nuts, to see the fruits of the valley, to see if the vine budded, and if the pomegranates flourished.

11 I knew nothing, my loue let me be as the charrets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that wee may behold thee. What shall you see in the Shulamite, but as the companie of an armie?

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number. e He sheweth of the beginning of the Church was small, but that it grew vp to a great multitude. f He went down into the Synagogue to see what fruits came of the Law and the Prophets. g I found nothing but rebellion. h I ran as swift as the nobles of my people in their charrets. i O ye people of Ierusalem: for Ierusalem was called Shalem, which significeth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 2 She is assured of Christs loue toward her.

How beautifull are thy goings with thy shoulders, O princes daughter! the toynts of thy thighs are like jewels: the worke of the hand of a cunning workeman.

2 Thy nauellis as a round cup that wanteth not liquor: thy belly is as an heape of wheat compassed about with lilies.

3 Thy two breasts are as two young roes that are twinnes.

4 Thy necke is like a tower of Iouis: thine eyes are like the fish pooles in Iericho by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as skarlet, and the bush of thine head like purple: the king is sited in the rafter.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I will go vp into the palme tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: and the fauour of thy nose like apples.

9 And the roose of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lips of the ancient to speake.

10 I am my welbeloueds, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs

see if the vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smell, and in our gates are all sweet things, newe and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

2 The Church will be taught by Christ. 3 Shee is uphelden by him. 6 The vebement loue wherewith Christ loveth her. 11 She is the Vine that bringeth forth fruite to the spirituall Salomon, which is Iesus Christ.

O that thou werest as my brother that sucked y breasts of my mother: I would find thee without, I would kisse thee, then they should not despise thee.

2 I will leade thee, & bring thee into my mothers house: there thou shalt teach me, and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3 His left hand shall be vnder mine head, and his right hand shall embrace me.

4 I charge you, O daughters of Ierusalem, that you sitre not vp, nor waken my loue, vntill the please.

5 What is this that cometh by out of the wilderness, leaning vpon her welbeloued? I raised thee by vnder an apple tree: there thy mother conceived thee: there shee conceived that bare thee.

6 Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: relouise is cruell as the graue: the coles thereof are fierie coles, and a vehement flame.

7 Much water cannot quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8 We haue a little sister, and she hath no breasts: what shall we do for our sister when shee shall be spoken for?

9 If she be a wall, wee will build vpon her a silver palace: and if she be a doore, we will keepe her in with boords of Cedar.

10 I am a wall, and my breasts are as towers: then was I in his eyes as one that sinder peacc.

11 Salomon had a vine in Baal-hamon: hee gaue the vineyard vnto keepers: every one bringeth for the fruit thereof a thousand pieces of silver.

12 But my vineyard which is mine, is before me: to thee, O Salomon, appeareth a thousand pieces of silver, and two hundred to them that keepe the fruit thereof.

13 O thou that dwellest in the gardens: the companions hearken vnto thy voyce: canst me to heare it.

14 O my welbeloued, flee away, and be like vnto the Roe, or to the young Hart vpon the mountaines of spices.

e If the people that are called to Christ bring forth any fruit.

a The Church called of the Gentiles speaketh thus to the Church of Ierusalem. Or, mee.

b Reade Chap. 2.6. c Reade Chap. 3.5.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

e The Iewish Church speaketh this of y Church of the Gentiles.

f If she be sure & fast, she is meet for the husband to dwell in.

g The Church promitteth fidelitie & constancie.

h This is the vineyard of the Lord hired out, Mar. 21.33.

i Christ dwelleth in his Church, whose voyce the faithful heare.

k The Church desireth Christ that if he depart from them, yet that he would helpe them in their troubles.

a He describeth the comely beauty of the Church in euery part, which is to be vnderstood spirituallly. b Read Chap. 4.5.

a He delighteth to come nere thee, & to be in thy company. Or, Galleries.

d This the spouse speaketh.

Isaiah.

THE ARGUMENT.

God, according to his promise, Deut. 18. 15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same, whose office was not onely to declare vnto the people the things to come, wherof they had a speciall reuelation, but also to interpret and declare the Lawe, and to apply particularly the doctrine contained briefe therein, to the vilitie and



profite of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine: First, to the doctrine contained briefly in the two tables; secondly, to the promises and threatenings of the Law; and thirdly, to the covenant of grace and reconciliation on, grounded vpon our Sauiour Iesus Christ, who is the end of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces of the enemies against the same: not for any care or regard to the enemies, but to assure the Church of their safeguard by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearly intreated it then Moses, and set forth more liuely Iesus Christ, in whom this covenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable propheties which he had receiued of God, as touching the promise of the Messiah, his office and his kingdom. Also of the fauor of God toward his Church, the vocation of the Gentiles, and their vniou with the Iewes. Which are as most principal poynts contained in this booke, and a gathering of his Sermons which he preached. Which after certaine dayes that they had stood vpon the Temple doore (for the manner of the Prophets was to set vp the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habbak. 2. 2.) the Priests tooke it downe and reserued it among the registers: and so by Gods prouidence these booke were preferred as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amos his father was brother to Azariah King of Iudah, as the best writers agree) and prophesied more then 64. yeeres, from the time of Vz-ziah vnto the reigne of Manasse, whose father in law he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets, this one thing among other is to be obserued, that they speake of things to come, as though they were now past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

## C H A P. I.

2 *Isaiah reproveth the Iewes of their ingratitude and stubbornnes, that neither for benefis nor punishment would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true seruice standeth. 24 He propheseth of the destruction of Ierusalem, 25 and of the restitution thereof.*

**A**llison of Isaiah, the sonne of Amos, which he saw concerning Iudah and Ierusalem in the dayes of e Azziah, Iotham, Ahaz, and Hezekiah Kings of Iudah.

2 **H**eare, O heauens, and hearken, O earth: for the Lord hath sayde, I haue nourished and brought vp children, but they haue rebelled against me.

3 **T**he Lord knoweth his owner, and hee will aske his masters cribbe, but Israel hath not known: my people hath not understood.

4 **A**h, unfull nation, a people laden with iniquitie: a s seede of the wicked, corrupt children: they haue forsaken the Lord: they haue prouoked the holy one of Israel to anger: they are gone backward.

5 **W**herefore should ye bee smitten any

a That is, a reuelation, or prophesy, which was one of the two meanes, whereby God declared himselfe to his seruants in olde time, as Numb. 12. 6. and therefore the Prophets were called Seers, 1. Sam. 9. 9.

b Isaiah was chiefly sent to Iuda and Ierusalem, but not only: for in this booke are propheties concerning other nations also. c Called also Azariah, 2. King. 15. 1. of these Kings, read 2. King. 14. vnto chap. 11. and 2. Chron. from chap. 25. vnto chap. 33. d Because men were obstinate and insensible, hee calleth to the dumbe creatures, which were more prompt to obey Gods worde, as Deut. 32. 1. e Hee declareth his great mercie toward the Iewes, so far as he chose them aboue all other nations to be his people and children, as Deut. 10. 15. f The most brut and dull beasts do more acknowledge their duty toward their masters, then my people do toward me, of whom they haue receiued benefis without comparison. g They were not only wicked, as were their fathers, but vterly corrupt, and by their euil example infected others. h That is, him that sanctifieth Israel. i What auilteeth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebel?

more? for ye fall away more and more: the whole head is sicke, and the whole heart is heavy.

6 **I**f from the sole of the foote vnto the head, there is nothing whole therein, but wounds and swelling, and sores full of corruption: they haue not bene vnto the bound vpon, nor mollified with oyle.

7 **P**our lande is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrow of strangers.

8 **A**nd the daughter of Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged cite.

9 **E**xcept the Lord of hostes had reserued vnto vs, euen a small remnant, wee should haue bene as Sodom, and should haue bene like vnto Somoza.

10 **H**eare the word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Somoza.

11 **W**hat haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offering of rams, and of the fat of fed beasts: and I desire not the blood of bullocks, nor of lambs, nor of goats.

12 **W**hen ye come to appeare before mee, who required this of your hands to tread in my court?

13 **B**ring no more oblations in vaine: inuence is an abomination vnto me: I cannot suffer your new moones, nor Sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

14 **Y**et that for your vices detrued all to be destroyed, as they of Sodom, eue that God of his mercy reserued a litle number. Lam. 3. 22.

15 **A**lthough God commanded these sacrifices for a time asaydes and exercises of his faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50. 13. Iere. 6. 20. Amos 5. 2. 1. Mich. 6. 7. e Without faith and repentance.

k By naming the chief parts of the body he signifieth that there was no part of the whole body of the Iewes free from his rods, 1. Euerly part of the body, as well the least as the chiefest was plagued.

m Their plagues were so grievous that they were incurable, & yet they would not repent.

n Meaning, of them that dwell farre off, which because they booke not for aduantage of that that remaineth, destroy all before them.

o That is, Ierusalem.

p Because that hee will euer haue a Church to call vpon his Name.

q That is, all destroyed.



u Your sacrifices offered in the new moones and feastes: be condemned hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith and mercy. x He sheweth that where men be giuen to auarice, deccite, cruelitic and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme neuer so holy, as Chap. 59. 3. y By this outward washing, he meaneth the spiriual: exhorting the Lewes to repent and amend their liues. z This kinde of reasoning by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holities and religion in worde, but when their charity and loue toward their brethren should appere, they declare that they haue neither faith nor religion. a To know if I do accuse you without cause. b Left sinners should pretend any rigour on Gods part he onely willetch them to be pure in heart, and hee will forgieue him their finnes, were they neuer so many or great. c Hee sheweth that whatsoeuer aduersitie man endureth, it ought to be attributed to his owne incontinencie and disobedience. d That is, Ierusalem, which had promised fidelitie to mee, as a wife to her husband. e Giuen to couetousnesse and extortion, which he signified before by blood, verse 15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shew. g That is, they maintaine the wicked and the extortioners, and not onely doe not punish them, but are themselves such. h When God will shew himselfe mercifull to his Church, he calleth himselfe, The holy One of Iisrael: but when he hath to do with his enemies, he is called Mighty, as against whom no power is able to resist. i I will take vengeance of mine aduerariaries the Lewes, and so satisfie my desire by punishing them, which thing yett hee doeth with griefe, because of his covenant. k Left the faithfull among them should be overcome with this threatening, he addeeth this consolation I It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promise, made concerning the saluation of his Church. m By iustice is meant Gods faithful promise, which is the cause of the deliuerance of this Church.

14 My soules hatech you: new moones and your appointed feastes: they are a burden vnto me: I am weary to beare them.  
 15 And when you shall stretch out your hands, I will hide mine eyes from you: and though you make many prayers, I will not heare: for your hands are full of blood.  
 16 Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to doe euill.  
 17 Learne to do well: seeke iudgement, releue the oppressed: iudge the fatherlesse and defend the widow.  
 18 Come now, & let vs reason together, saith the Lord: & tell vs your finnes were as crimson, they shall bee made white as snow: though they were redde like scarlet, they shall be as wooll.  
 19 If ye consent and obey, yee shall eate the good things of the land.  
 20 But if ye refuse and be rebellious, yee shall bee denoued with the sword: for the mouth of the Lord hath spoken it.  
 21 How is the faithfull citie become an harlot? It was full of iudgement, and iustice lodged therein, but now they are murderers.  
 22 Thy siluer is become drosse: thy wine is mixt with water.  
 23 Thy princes are rebellions and companions of the theues: euery one loneth gifts, and followeth after rewards: they iudge not the fatherlesse, neither doeth the widowes cause come before them.  
 24 Therefore saith the Lord God of hosts, the mighty One of Iisrael, Ah, I will holde me of mine aduerariaries, and auenge me of mine enemies.  
 25 Then will I turke mine hand vpon thee, and burne out thy drosse, till it be pure, and take away all thy tume.  
 25 And I will restore thy iudges as at the first, and thy counsellors as at the beginning: afterward shall thou bee called a citie of righteoulesse, and a faithfull citie.  
 27 Zion shall be redeemed in iudgement, and they that returne in her, in iustice.

28 And the destruction of the transgressours and of the sinners shall bee together: and they that forsake the Lord, shall be consumed.  
 29 For they shall be confounded for the okes, which yee haue desired, and yee shall bee ashamed of the gardens, that yee haue chosen.  
 30 For yee shall be as an oke, whose leafe fadeth: and as a garden that hath no water.  
 31 And the strong shall be as a tow, and the maker thereof as a sparke: and they shall both burne together, and none shall quench them.  
 Your confidence, shall bee consumed as easily, as a piece of tow.

n The wicked shall not be partakers of Gods promise, Psal. 92. 9  
 o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.  
 p The false god, wherein ye put

CHAP. II.

2 The Church shall bee restored by Christ, and the Gentiles called. 6 The punishment of the rebellions and obstinate.

I he wrote that I Isaiah the sonne of Amos saw vpon Iudah and Ierusalem.  
 2 It shall be in the last dayes, that the mountaine of the house of the Lord shall bee prepared in the top of the mountaines, and shall be exalted aboue the hills, and all nations shall flow vnto it.  
 3 And many people shall go, & say, Come, and let vs goe vnto the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes: for the Lawe shall goe forth of Zion, and the word of the Lord from Ierusalem,  
 4 And hee shall iudge among the nations, and rebuke many people: they shall breake their swordes also into mattockes, and their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.  
 5 O house of Iacob, come yee, and let vs walke in the light of the Lord.  
 6 Surely thou shalt forsake thy people, the house of Iacob, because they are full of the East maners, and are foecersers as the Philistines, and abound with strange children.  
 7 Their land also was full of siluer and golde, and there was none end of their treasures: and their land was full of horses, and their charrets were infinite.  
 8 Their land also was full of idols: they worshipped the worke of their owne hands,

Micah 4. 1.  
 a The decree and ordinance of God, touching the reformation of the Church, which is chiefly meant of the time of Christ, b In an euident place to be seene and discerned, c When y kingdom of Christ shall be enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called, d Alluding to mount Zion, where the visible Church then was, Micah 4. 2.  
 e Meaning, the whole doctrine of saluation, f This was accomplished,

when the Gospel was first preached in Ierusalem, and from thence went through all the world. g The Lord, which is Christ, shall haue all power giuen him. h That they may acknowledge their finnes, and turre to him. i Hee sheweth the fruit of the peace, which the Gospel should bring, to wit, that men should doe good one to another, whereas before they were enemies. k He speakeeth not against the vse of weapons and lawfull warre, but sheweth how the hearts of the godly shall bee affected one toward another: which peace and loue doeth beginne and growe in this life, but shall be perfected, when we are ioyned with our head Christ Iesus. l Seeing the Gentiles will bee so ready, make you haue, and shew them the way to worship God. m The Prophet seeing the small hope, that the Lewes would conuert, complaineth to God, as though he had vtterly forsaken them for their finnes. n Full of the corruptions that reigned chiefly in the East parts. o They altogether giue themselves to the fashions of other nations. p The Prophet first condemned their superstition and idolatry, next their couetousnesse, and thirdly, their vaine trust in worldly meanes.



q He noteth the nature of the idolaters, which are neuer satisfied in their superfluous.

r Thus the Prophet spake, being inflamed with the zeal of Gods glory, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shall begin to execute his iudgements.

t By high trees and mountaines are meant them that are proud, and lofty, and thinke themselves most strong in this world.

u He conde- neth their vaine confidence, which they had in strong holdes, and in their rich merchandise, which brought in vaine pleasures, wherewith mens min-les became effeminate.

Hose. 10. 8. Luke 23. 30. reuel. 6. 16. and. 9. 6.

x They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that ye haue to do with God.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporal gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation, & wherein they had any occasion to vaunt themselves.

d Not onely in age, but in witt, manners, knowledge and strength.

e For lacke of good regiment and order.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man humbled himselfe : therefore spare them not.

10 Enter into the rocks, and hide thee in the dust from before the feare of the Lorde, and from the glory of his maiesty.

11 The hee looke of man shall be humbled, and the loftinesse of men shall be abated, and the Lorde onely shall be exalted in that day.

12 For the day of the Lorde of hostes is upon all the proud and haue, and upon all that is exalted : and it shall be made low.

13 Euen upon all the Cedars of Lebanon, that are hie and exalted, and upon all the oaks of Baibai.

14 And upon all the high mountaines, and upon all the hills that are lifted vp,

15 And upon euery high tower, and upon euery strong wall.

16 And upon all the ships of Tarshish, and upon all pleasant pictures.

17 And the haughtinesse of men shall bee brought lowe, and the loftinesse of men shall be abated, and the Lorde shall onely be exalted in that day.

18 And the idoles will be utterly destroyed.

19 Then they shall goe into the holes of the rockes, and into the caues of the earth, from before the feare of the Lorde, and from the glory of his maiesty, when he shall come to destroy the earth.

20 At that day shall man cast away his silver idoles, and his golden idoles (which they had made themselves to worship them) to the moles, and to the backes,

21 To goe into the holes of the rockes, and into the toppes of the ragged rockes, from before the feare of the Lorde, and from the glory of his maiesty, when he shall come to destroy the earth.

22 Ceale you from the man whose breath is in his nostrils : for wherein is hee to be esteemed ?

CHAP. III.

1 For the sin of the people God will take away the wise men, & give them foolish princes. 14 The covousnesse of the gouernours. 16 The pride of the women.

1 And loe, the Lorde God of hostes will take away from Ierusalem and from Iudah the stay and the strength : euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of war, the iudge and the prophet, the prudent and the aged,

3 The captaine of fittie, and the honourable, and the counsellor, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rise ouer them

5 The people shall be oppressed one of

another, and euery one by his neighbour : the children shall presume against the ancient, and the vile against the honourable.

6 When euery one shall take hold of his brother of the bonke of his father, and say, Thou hast clothing : thou shalt bee our prince, and let this fall be vnder thine hand.

7 In that day hee shall sweare, saying, I cannot be an helper : for there is no bread in mine house, nor clothing : therefore make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, & Iudah is fallen downe, because their tongue and workes are against the Lorde, to provoke the eyes of his glory.

9 The trial of their countenance testifieth against them, yea, they declare their finnes as Sodome, they hide them not. Ecce be unto their soules : for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the Just : for they shall eate the fruit of their workes.

11 Ecce be to the wicked, it shall be euill with him : for the reward of his handes shall be giuen him.

12 Children are extortioners of my people, and women haue rule ouer them : O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to plead, yea, he standeth to iudge the people.

14 The Lorde shall enter into iudgement with the Ancients of his people and the princes thereof : for yee haue eaten by the vinegarde : the spoyle of the poore is in your houses.

15 What haue yee to doe, that yee beate my people to pieces, and giuide the faces of the poore, saith the Lorde, euen the Lorde of hostes ?

16 The Lorde also sauyeth, Because the daughters of Zion are haughtie, and walke with stretched out neckes, and with wandering eyes, walking and mistaking as they go, and making a tinkling with their feete,

17 Therefore shall the Lorde make the heads of the daughters of Zion balde, and the Lorde shall discover their secret partes.

18 In that day shall the Lorde take away the ornament of the shippers, and the callos, and the round tiers,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the shoyes, and the head bands, and the tablets, and the earerings,

21 The rings, and the muslers,

22 The costly apparell and the bailes, and the winples and the creeping pinnes,

23 And the glasses, and the finelinnen,

f Hee sheweth that this plague shall be horrible, that contrary to the common manner of men, which by nature are ambitious, none shall be found able or willing to be their gouernour.

g Feare shall rather cause him to forswear himselfe, they to take such a dangerous charge vpon him.

h When God shall examine their deedes, where upon they now let an impudense face, he shall finde the marke of their impiety in their forehead.

i Be ye that are godly assured that God will defend you in the midst of these troubles.

k Because the wicked people were more added, & to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whom they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning that the rulers and gouernours had destroyed his Church, and not preserved it according to their duty.

m That is, yee shew all cruelty against them. n He menaceth the people, because of the arrogancie and pride of their women, which gaue themselves to all wantonnesse and dissolution. o Which declared their pride. p As a signe, that they were not chaste. q Which shewed their wantonnesse. r They delighted them in shippers that did creeke, or had litle plates sowed vpon them, which twinkled as they went.



In rehearsing all these things particularly, he sheweth the lightnesse and vnicitie of such as cannot be content with comely apparell according to their degree.

and the hoods, and the laines.  
24 And in stead of sweete saour there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnes, and in stead of a stomacher, a giording of sackcloth, and burning in stead of beautie.  
25 Thy men shall fall by the sword, and thy strength in the battell.  
26 Then shall her gates mourne and lament, and she being desolate shall lie vpon the ground.

Meaning, that God will not only punish the women, but their husbands, which haue suffered this dissolutenesse, and also the common wealth, which hath not remedied it.

CHAP. IIII.

The small remnant of men after the destruction of Ierusalem. The graces of God vpon them that remaine.

When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they, contrary to womanly shamefastnesse, shall seeke vnto men, and offer themselves to any condition.

And in that day shall a fewen women take of one man, saying, Wee will eate our owne bread, and wee will weare our owne garments: onely let vs bee called by thy name, and take away our reproch.  
2 In that day shall the bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasaunt for them that are escaped of Irael.

3 Thou be that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and euery one shall be written among the liuing in Ierusalem.

4 When the Lord shall wash the filthynesse of the daughters of Zion and purge the blood of Ierusalem out of the mids thereof by the spirit of iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euery place of mount Zion, & vpon the assenblies thereof, a cloud and inuoke by day, and the shining of a flaming fire by night: for vpon all the glory shall be a defence.

6 And a couering shall be for a shadow in the day for the heate, & a place of refuge, and a covert for the storme, and for the raine.

For so they thought it to be without an head and husband.  
He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45. 8. Some by it eud of the Lord, meane Christ. He alleudeth to the booke of life, wherof reade Exod. 32. 32. meaning Gods secret counsil, wherin his elect are ordinarie to life euersluing. That is, the cruelty, extortion, auarice, an all wickednesse. When things shall be redressed that were amisse. He alleudeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods saour and protection should appeare in euery place. The faithful are called the glory of God, because his image and tokens of his grace shine in them. God promisseth to be the defence of his Church against a troubles and dargers.

CHAP. V.

Under the similitude of the vine, he describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

Now will I sing to my beloved a song. Now my beloved to his vineyard, for my beloved had a vineyard in a very fruitful hill.

2 And he hedged it, and gathered out the stones of it, and he planted it with the best

The Prophet by this song doeth set before the peoples eyes their ingratitude, and Gods mercy. That is, to God. Iera. 2. 21. math. 21. 33. Meaning, that he had planted his Church in a place most plentiful and abundant.

plants, and he built a tower in the midst thereof, and made a vinepresse therein: then he looked that it should bring forth grapes: but it brought forth wild grapes.

3 Now therefore. O inhabitants of Ierusalem, and men of Iudah, iudge, I pray you, betwene me and my vineyard.

4 What could I haue done any more to my vineyard, that I haue not done vnto it? Why haue I looked that it should bring forth grapes, and it brought forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I will take away the hedge thereof, and it shall be eaten by: I will breake the wall thereof, and it shall be troden downe.

6 And I will lay it waste: it shall not be cut, nor digged, but breres, and thornes shall grow vp: I will also command the cloudes that they raine no raine vpon it.

7 Surely the vineyard of the Lord of hosts is the house of Irael, and the men of Iudah: he his pleasant place, and hee looked for iudgement, but beholde oppression: for righteousnesse, but behold a crying.

8 Wee vnto them that telle youne to house, and lay field to field, till there bee no place, that ye may be placed by your selues in the mids of the earth.

9 This is mine cares, sayeth the Lord of hosts. Surely many houses shall bee desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeeld one bath, and the seed of an homer shall yeeld an ephah.

11 Wee vnto them that rise vp early to follow drunkennesse, and to them that continue vntill a night, all the wine doe in flame them.

12 And the harpe, and viose, timbrell, and pipe, and wine are in their feastes: but they regard not the worke of the Lord, neither consider the worke of his hands.

13 Therefore my people is gone into captiuitie, because they had no knowledge, and the glory thereof are men famished, and the multitude thereof is dyed by with thirst.

14 Therefore hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, & their multitude, and their pompe, and he that reioyceth among them, shall descend into it.

15 And man shall be brought downe, and man shall be humbled, euen the eyes of the proud shall be humbled.

16 And the Lord of hosts shall be exalted in iudgement, & the holy God shall be sanctified in iustice.

their rioting and excessive pleasures: but vse all care of God euer them, not for what end he hath created them. f That is, shall certainly goe: for so the Prophet vs to speake, as though the thing which shall come to passe, were done already. t Because they would not obey the word of God. u Meaning the graue shall swallow vp them that shall die for Iurget and thurst, and yet for all this great destruction, it shall neuer be waste.

d Hespered diligence not coll.  
e In the seventh verse he declareth what they were.  
f He maketh them iudges in their owne cause, for as such as it was euident that they were the cause of their owne iudgement.  
g I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.  
h Iudgement & righteousnesse are true fruits of the feare of God, and therefore in the cruel oppressors there is no religion.  
i Of them that are oppressed.  
k To wit, for the poore to dwell in.  
l I haue heard the complaint and cry of the poore.  
m Which cannot abate about ten pottels: so that euery acre should but yeeld one pottell.  
n Which containeth an hundred pottels.  
o An ephah containeth ten pottels, and is in other things as much as Bath is in Iicurs.  
p That spare no paine nor diligence to follow their lusts.  
q Which are neuer weary of me: next to prouoke care of God euer them. f That is, shall certainly goe: for so the Prophet vs to speake, as though the thing which shall come to passe, were done already. t Because they would not obey the word of God. u Meaning the graue shall swallow vp them that shall die for Iurget and thurst, and yet for all this great destruction, it shall neuer be waste.



x God comforteth the poore lambes of his Church, which had bene strangers in other countreys, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are the works of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.

a Which are not ashamed of sin, nor care for honesty, but are grown to a desperate impiety.

b Which are contentmers of all doctrine and admonition.

c Which are never weary but shewe their strength, & brag in gluttony and drunkenesse.

d Both they and their posterity, so that nothing shall be left.

e He sheweth that God had fore punished this people, that the dumme creatures, if they had bene so plagued,

would haue bene more sensible, and therefore his plagues must continue till they begin to feele them.

f He will make the Babylonians to come against them at his becke, and to fight vnder his standerd. g They shal be prompt, and lusty to execute Gods vengeance. h The enemy shall haue none impediment. i Whereby is declared the cruelty of the enemy. k The Iewes shall find no succour. l In the land of Iudah.

17 Then shall the lambs feed after their manner, and the strangers shall eate the deliuate places of the fat.

18 ¶ Come vnto them that draw iniquity with 7 cords of vanity, and sinne, as with cart ropes :

19 ¶ Which say, Let him make speede : let him halten his woike that we may see it : and let the counsell of the holy One of Israel draw neere and come, that we may knowe it.

20 Come vnto them that speake good of euill, and euill of good, which put darknesse for light, & light for darkenesse, that put bitter for sweete, and sweete for soure.

21 Come vnto them that are wise in their owne eyes, and prudent in their owne sight.

22 Come vnto them that are mighty to drinke wine, and to them that are strong to powre in strong drinke :

23 ¶ Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire deuorcth the stubble, and as the chaffe is consumed of the flame : so their roote shall be as rottenesse, and their bud shall ryle vp like dust, because they haue cast off the Lawe of the Lord of hostes, and contemned the word of the holy One of Israel.

25 Therefore is the wrath of the Lorde kindled against his people, & he hath stretched out his hand vpon them, & hath smitten them that the mountaines did tremble : and their carkeises were come in the midst of the streeces, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe for the nations afarre, & will hiss vnto them from the end of the earth : and behold, they shall come halting with speed.

27 None shall stumber nor sleepe, neither shall the girdle of his loynes be loosed, nor the latchet of his shooes be broken :

28 ¶ Whose arrowes shalbe sharpe, and all his bowes bent : his horse hoornes shall bee thought like stin, and his wheeles like a whirlewind.

29 His roaring shall be like a lion, and he shall roare like lions whelps : they shall roare and lay hold of the pray : they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea : and (k) they looke vnto the earth, behold darkenesse, and sorrow, and the light shalbe darkened in their k ktc.

#### CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the diuine maiesty.* 2 *He sheweth the obstinacie of the people.* 3 *The destruction of the land.* 4 *The remnant rescued.*

In the yeere of the death of king Azbiah, I saw also the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the Temple.

2 The Seraphims stood vpon it: euery one had sixe wings: with twaine hee covered his face, and with twaine hee covered his feete, and with twaine hee did sit.

3 And one cryed to another, and sayde, Holy, holy, holy is the Lord of hostes : the whole world is full of his glory.

4 And the liuelies of the dooze cheekes k mooued at the voice of him that cryed, and the house was filled with smoke.

5 Then I said, ¶ Come is me: for I am vndone, because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips : for mine eyes haue seene the King and Lord of hostes.

6 Then flew one of the Seraphims vnto me with an hot cole in his hand, which hee had taken from the altar with the tongs :

7 And he touched my mouth, and sayd, Lo, this hath toucht thy lips, and thine iniquity shall be taken away, and thy sinne shall be purged.

8 Also I heard the voyce of the Lord, saying, ¶ Whom shall I send ? and who shall goe for vs ? Then I said, Here am I, send mee.

9 And he said, Go, and say vnto this people, ¶ Ye shall heare in deed, but ye shall not vnderstand : ye shall plainly see, and not percieue.

10 Make the heart of this people fat, make their eares heavy, and shut their eyes, lest they see with their eyes, and heare with their eares, & vnderstand with their hearts, and conuert, and hee shall be healed.

11 Then said I, Lord, ¶ how long ? And hee answered, ¶ Until the cities bee wasted without inhabitant, and the houses without man, and the land be utterly desolate,

12 And the Lord haue remooued men farre away, and there be a great desolation in the midst of the land.

Gods commandment. h This often repetition signifieth, that the holy Angels cannot satisfie themselves in praying God, to teach vs that in all our lines we should giue our felices to the continual praise of God. i His glory doeth not onely appeare in the heavens, but through all the world, and therefore all creatures are bound to prayse him. k Which things were to confirme the Prophet that it was not the voyce of man : and by the smoke was signified the blindness that should come vpon the Iewes. l He speaketh this for two causes : the one, because he that was a mortall creature, and therefore had more neede to glorifie God then the Angels, did it not : and the other, because the more neere that man approacheth to God, the more doth hee knowe his owne sinne and corruption. m Of the burnt offerings, where the fire neuer went out. n This declareth that man cannot render true obedience to God, till hee haue purged vs. o Whereby is declared that for the malice of man God will not immediately take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saved : hereby he exhortheth the ministers to do their duty, and answered to the wicked murmurers, that through their owne malice their heart is hardened, Matth. 13. 14. Act. 28. 26. Rom. 1. 18. p As he was moued with the zeale of Gods glory, so was hee toucht with a charitable affection toward the people.



q Meaning, the tenth part: or as some cite, it was reuicell to Isaiah for th confirmation of his prophes, that ten kings should come before their captiuitie, as were from Vzzah to Zedekiah. r For the fewnesse they shall seeme to be eate vs: yet they shall after flourish as a tree, which in winter looeth his hautes, and seemeth to be dead, yet in summer is fresh and greene.

13 But yet in it shall be 9 a tenth, and shal retorne, & shall be eaten by as an elme: or as an oke, which haue a substance in them, whe they fall their leaues: to the holy seed shall bee the substance thereof.

14 Therefore the Lord himselfe will giue you a signe. Behold, the virgine shall conceive and beare a sonne, and she shall call his name Immanuel.

m Forasmuch as thou art vnworthy, the Lord for his owne promise sake will giue a signe, which shall be, that Christ the Sauour of his Church and the effect of all signes and miracles, shall be reuicell.

CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the king. 14 Christ is promised.

1 **A**D in the dayes of Ahaz, the sonne of Iorham, the sonne of Azziah king of Iudah, Rezin the king of Aram came vp, and Pekah the sonne of Remalsh king of Israel, to Ierusalem to fight against it, but hee could not ouercome it.

2 And it was tolde the house of Dauid, saying, Aram is ioyned with Ephraim: therefore his heart was removed, & the heart of his people, as the trees of the forest are moued by the winde.

3 Then sayd the Lord vnto Isaiah, Go forth now to meet Ahaz (thou and Shearathub thy sonne) at the ende of the conuente of the vpper poole, in the path of the fullers field,

4 And say vnto him, Take heede, and be still, feare not, neither bee fayne hearted for the two tailles of these smoking firebrands, for the furious wrath of Rezin and of Aram, and of Remalshs sonne:

5 Because Aram hath taken wicked counsell against thee, & Ephraim, and Remalshs sonne, laying,

6 Let vs go by against Iudah, and let vs waken them vp, and make a breach therein for vs, and let a king in the mids thereof, euen the sonne of Sabelal.

7 Thus sayth the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within five and threescore yeere Ephraim shall bee destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remalshs sonne. If ye beleene not, surely ye shall not be established.

10 And the Lord spake againe vnto Ahaz, saying,

11 Like a signe for thee of the Lord thy God: aske it, either in the depth beneath, or in the height aboue.

12 But Ahaz sayd, I will not aske, neither will I tempt the Lord.

13 Then hee sayde, Heare you now, O house of Dauid, Is it a small thing for you to grieue men, that ye will also grieue my God?

2 King. 16. 5. Dr. Syria.

1 To wit, the second time: for in the first battell Ahaz was ouercome.

b Meaning, that Christs house.

c That is, Israel, because that tribe was the greatest, Gen. 48. 19.

d For feare.

e That is to say, the rest shall retorne:

f Which name Isaiah gaue his sonne, to signify, that the rest of the people should retorne out of their captiuitie.

f Which haue but a litle smoke, and shall quickly be quenched.

g Which was an Israelite, and as seemeth, enemy to the house of Dauid.

h Counting from the five & twentieth yeere of the reigne of Vzziah, at what time Amos prophesied this thing,

i And now Isaiah confirmeth that the Israelites should be led into perpetual captiuitie, which thing came to passe within twenty yeere after that Isaiah did this message.

j For the confirmation of this thing, that thine enemies shall be destroyed, and thou preferred. k Not to beleue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the ayde and helpe of our infirmities, is to rebell against him. l You thinke you haue to do with men, when ye contemne Gods messengers: but it is God, against whom you bend your selues.

16 For afoze the child shall haue knowledg to eschew the euill, & to chuse the good, the land that thou abjorest, shall be forsaken of both her kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that Ephraim departed from Iudah) euen the king of Asshur.

18 And in that day shall the Lord hitte for the file that is at the vttermost part of the floods of Egypt, and for the Bee which is in the land of Asshur.

19 And they shall come and shal light all in the desolate vallees, and in the holes of the rocks, and vpon all thorny places, and vpon all bushie places.

20 In that day shall the Lord shane with a rasor: that is byred, euen by them beyond the riuer, by the king of Asshur, the head and the haire of the sheete, and it shall consume the beard.

21 And in the same day shall a man nourish a yong kow, and two sheepe.

22 And for the abundance of milke that they shall giue, he shall eate butter: for butter and hony shall euery one eate, which is left within the land.

23 And at the same day euery place, where in shall be a thousand vines, shall be at a thousand pieces of filter: so it shall be for the byters and for the thornes.

24 With arrowes and with bow shall one come thither: because all the land shall be byters and thornes.

25 But on all ymountaines, which shall be digged with the mattocke, there shall not come thither the feare of byters and thornes: but they shall be for the sending out of bullocks, and for the treading of sheepe.

country is hot and moist, it is full of Flies, as Assyria is full of Bees, f Signifying, that no place shall be free from them. t That is, that which is from the belly downward: meaning that hee would destroy both great and small. u He that before had a great number of cattell, shall be content with one kow and two sheepe. x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly. y As they that goe to seeke wild beasts among the bushes. z The mountaines contrary to their wont, shall be filled by such as shall flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Judah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. 19 The word of God must be inquired at.

1 **M**oreouer, the Lord said vnto me, Take a great roll, and write in it with a mans pen, Make speed to the spoile: haste to the pray.

For, God wnt vs, which name can agree to none, but to him, that is both God and man.

n Meaning, that Christs not onely God but man also, because he shall be nourished as other men, vntill the age of discretion.

o Not meaning Christ, but any child: for before a child can come to the yeeres of discretion, the Kings of Samaria and Syria shall be destroyed.

p Since the time that the twelue tribes rebelled vnder Roboam,

q In whom thou hast put thy trust.

r Meaning, the Egyptians: for by reason the

r That is, that which is from the belly downward: meaning that hee would destroy both great and small.

x The number of men shall be so small, that a few beasts shall be able to nourish all abundantly.

y As they that goe to seeke wild beasts among the bushes.

z The mountaines contrary to their wont, shall be filled by such as shall flee to them for succour.

a That thou mayest write in great letters, to the intent it may be more easilly read. b Meaning, after the common fashion: for because all men might read it.



c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when he set this vp upon the dore of the Temple, albeit Vriah was a flattering hypocrite 2 King, 16.11.

d Meaning, to his wife, and this was done in a vision.

||Or, make Vriah to the spirit: he saith to the pray.

e Before any child be able to speake,

f That is, the army of Assyria, g which was a fountaine at the foote of mount Zion, out of the which ran a small river, through the citie: meaning, that they of Iudah distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shall be ready to drowne them,

k He speaketh this of Messiah or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed utterly.

l To wit, ye that are enemies to the Church, is the Assyrian, Egyptians, Syrians, &c.

m To encourage me that I should not shrinke for the infidelity of this people, and so neglect mine office.

n Consent not ye that are godly, to the league and friendship that this people seeke with strangers & idolaters.

o Meaning, that they should not feare the thing that they feared, which hath no hope in God.

p In puring your trust only in him, in calling upon him in aduersitie, patiently looking for his helpe, and fearing to do any thing contrary to his will.

q He will defend you which is his elect, and I reiect all the rest, which is meant of Christ, a iust whom the Iewes should stumble and fall.

r Luk. 2. 34. Rom. 9. 33. Pet. 2. 7, 8.

t Though all forsake me, yet ye that are mine, keepe by word sure sealed in your hearts,

2 Then I tooke vnto mee e faithfull witnesses to record, Vriah the Priest, & Jehearah the sonne of Ieberechiah.

3 After, I came vnto the d Prophetesse, which conceived, and bare a sonne. Then sayd the Lord to mee, Call his name, Wa-her shalathah baz.

4 For before e the child shall haue knowledge to cry, My father and my mother, f he shall take away the riches of Damascus, and the spoyle of Samaria, before the King of Asshur.

5 And the Lord spake yet againe vnto me, saying,

6 Because this people hath refused the waters of e Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore beholde, the Lord bringeth vp vpon them the waters of e the River mightie and great, even the King of Asshur with all his glory, and he shall come vp vpon all their euers, and goe ouer all their bankes,

8 And shall breake into Iudah, and shall ouerflowe and passe through, and shall come by to the neck, and the stretching out of his wings shall fill the breadth of thy lande, O k Immanuel.

9 Gather together on heapes, O ye e people, and ye shall be broken in peeces, and hearken all ye of farre countreys: giue your selues, and you shall be broken in peeces: giue your selues, and you shall be broken in peeces.

10 Take counsell together, yet e shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with vs.

11 For the Lord spake thus to mee, in taking e of mine hand, and taught mee, that I should not walke in the way of this people, saying,

12 Say ye not, A e confederacie to all them, to whom this people hath a confederacie, neither feare you e their feare, nor bee afraid of them.

13 e Sanctifie the Lord of hostes, and let him be your feare, and let him be your bread,

14 And hee shall be as a e Sanctuary: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare, and as a net to the inhabitants of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be thued, and shall be taken.

16 e Bind vp the testimony: seale vp the

Law among my disciples.

17 Therefore I will wait vpon the Lord that hath hid his face from the house of Iacob, and I will looke for him.

18 I would, I and the captiues whom the Lord hath giuen me, as a signe & as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they that lay vnto you, Enquire at them that haue a spirit of diuination, & at the soothsayers, which whisper and murmur, e Should not a people enquire at their God? from the e living to the dead?

20 To the e Law, and to the testimony, if they speake not according to this word: because there is no e light in them.

21 Then he that is attacked and famished, shall goe to and fro in e it: and when he shall be hungry, he shall euen seeke himselfe, b and curse his king and his gods, and shall looke vnto King.

22 And when hee shall looke to the earth, behold trouble, and e darkness, vexation and anguish, and he is egiuen to darkness.

x That is, Will they refuse to be taught of the mouth of God, and seeke helpe at the dead, which is the illusion of Satan? y Seeke remedy in the word of God where his will is declared. z They haue no knowledge, but are blind leaders of the blind. a That is, in Iudah, where they should haue had rest, if they had not thus grievously offended God. b In whom afore they put their trust. c They shall thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Christ. 14 The destruction of the ten tribes for their pride and contempt of God.

Y E t the darkness shall not be according to the affliction, e that it had when at the first he touched lightly the land of Sebulim, and the land of Naphtali, nor afterward when he was more grieuous by the way of the sea beyond Iordan in Galile of e the Gentiles.

2 The people that e walked in darkness, haue seene a great e light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast e multiplied the nation, and not increased their joy: they haue reioyced before thee according to the ioy in harvest, and as men reioyce when they diuide a spoyle,

4 For e the yoke of their burden, and the stake of their shoulder, and the rod of their oppressour hast thou broken as in the day of e Sion.

5 Surely every battell of the warrior is

f Meaning, them that were willing to heare & obey the word of God, whom the world hated, as though they were monsters and not worthy to heare. t This was a consolation in their troubles, knowing that nothing could come vnto them, ut by the will of the Lord. u Answer to the wicked thus, Should not Gods people seeke succour only at him?

a He comforteth the Church againe after these great threatenings, promising to restore them to great glory in Messiah.

b Where with Israel was punished, first by Tiglath pilser, which was a light scourge: in respect of that which they suffered afterward.

by Shalmaneser, who carried the Israelites away captiues.

c Whereas the Iewes and Gentiles dwell together by reason of those twentie cities, which Salomon gave to Hiram. d Which were captiue in Babylon: and the Prophet speaketh of that thing, which should come to passe thre score yeeres after, as though it were now done. e Meaning, the comfort of their deliuerance. f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mar. 4. 15. 16. g Their number was greater when they went into captiuitie, then when they returned, but their ioy was greater at their returne, Hag 2. 10. h Thou gauest them perfit ioy, by deliuering them, and by destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg. 7. 22.



i He speake:h of the deliuranc of his church, which he hath deliurcd miraculo:ly from his enemies, but speci:ly by Christ, of whom he prophesieth in the next verse.

k The author of eternitie, and by whome the Church and euerie member thereof shalbe preserved for euer, and haue immortall life.

l His singular loue and care for his clek.

m This is another prophesie against them of Samaria, which were mockers, & contemners of Gods promises and menaces.

n We were but weake, when the enemy ouercame vs, but we will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatenings.

o Rezin king of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death, Aram, that is, the Syrians were against Israely, which on the other side were assailed by the Philistims.

p Wickednes, as a bellows kindleth the fire of Gods wrath, which consumeth all his obliuious enemies.

q Though there were no fortime enemy, yet they shall destroy one another.

r Their greedie desire shalbe insatiabie, so that one brother shal care vp another, as though he should eat his owne flesh.

with noyse, and with tumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his shoulder: and hee shall call his Name Wonderfull, Counsellor, The mighty God, The euertlasting Father, The prince of peace.

7 The increase of his gouernement and peace shall haue none ende: hee shall sit vpon the throne of Dauid, & vpon his kingdom, to order it, and to stablish it with iudgement and with iustice from henceforth, euen for euer: the zeale of the Lord of hostes will performe this.

8 The Lord hath sent a word into Jaakob, and it hath lighted vpon Israel.

9 And all the people shall know, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart.

10 The buccles are fallen, but wee will build it with hewen stones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheless, the Lorde will raise by the aduersaries of Rezin against ym, and wyne his enemies together.

12 Aram before, and the Philistims behinde, and they shall denounce Israel with open mouth: yet for all this his wrath is not turned away, but his hande is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore wil the Lord cut off Israels head & taile, branch and ruff in one day.

15 The ancient and the honourable man, he is the head: and the ppyhet that teacheth lies he is the taile.

16 For the leaders of the people cause them to erre: and they that are led by them are deuoured.

17 Therefore shal the Lord haue no pleasure in the young men, neither wil hee haue compasston of their fatherlesse and of their widowes: for euerie one is an hypocrite and wicked, and euerie mouth speaketh folly: yet for all this his wrath is not turned away, but his hande is stretched out still.

18 For wickednesse is buneneth as a fire: it denouereth the byers and the thornes, and will kinde in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lord of hostes shal the land be darkened, and the people walke as the meate of the fire, no man shall spare his brother.

20 And he shall watch at the right hand, and be hungry: and hee shall care on the left hand, and shal not be satisfied: euerie one shal eate the flesh of his owne auncle.

21 Manasseh Ephraim: and Ephraim Manasseh, and they both shall hate against Iu-

dah: yet for all this his wrath is not turned away, but his hande is stretched out still.

C H A P. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after deliury them.

2 The remnant of Israel shalbe saved.

W E vnto them that decreed wicked decrees, and wrote grieuous things,

2 To keepe backe the people from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their praye, and that they may spoyle the fatherlesse.

3 What will ye do now in the day of visitation, & of destruction, which shall come from Ierusalem: to whom will ye flee for helpe: and where will ye leane your gloze?

4 Whilout me euerie one shal fall among them that are bound, and they shal fall down among the flaine: yet for all this his wrath is not turned away, but his hande is stretched out still.

5 O Assur, the rod of my wrath, and the staffe in their hands is mine indignatio.

6 I will send him to a dismantling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the praye, and to tread them vnder feet like the mire in the streets.

7 But he thinketh not so, neither doeth his heart esteeme it so: but hee imagineth to bestrow, and to cut off not a few nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Caluas as Earchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hande hath found the kingdomes of the idoles, seeing their idoles were about Ierusalem, and about Samaria:

11 Shal not I as I haue done to Samaria, and to the idoles thereof, so doe to Ierusalem, and to the idoles thereof?

12 What when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I wil visite the fruit of the proud heare of the king of Assur, and his glorious and proude lookes,

13 Because hee saide, By the power of mine owne hande haue I done it, and by my wisdom, because I am wis: therefore I haue remoued the borders of the people, and haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hande hath found as a nest the riches of the people, & as one gathered they egges that are left, so haue I gathered at the earth and there was none to moue the wing, or to open the mouth, or to whisper.

15 Shall this speake itselfe against its owne matter, as the worke of the deuill. g Seeing that I haue ouercome as well, I am eitic as anothr, so that none could resist, shall I be able to escape mine hands? h When hee hath feuerly chastised his people (for hee beginneth at his owne house) then will hee burne the rodde. i Meaning of Saneherib. K It were seethat no creature is able to dee any thing but as God appointeth him, and that they are all but his instruments to do his worke, though the intentions be diuers, as verse 6,

a Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chiefe cause of iustices, should be first punished.

b To wit, from Assyria.

c Your riches and authority, that they may be safe, and that ye may recieue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to see the executioners of his vengeance.

f That is, the Assyrians against the lewes, which are but hypocrites: and in this sixt and seventh verse is declared the difference of the worke of God, and of the wicked in one very thing: & as for Gods intention is to chastise them for their amendment, and the Assyrians purpose is to destroy them to enrich themselves: thus in respect of Gods iustice, it is Gods worke, & in respect of their



him that beweth therewith? or shall the law  
exalt it selfe against him that moueth it? as  
if the rodde should lift vp it selfe against him  
that taketh it vp, or the staffe should exalt it  
selfe, as it were, no wood.

16 Therefore shall the Lord God of hostes  
sew among his fat men, leaunes, and vnder  
his glory hee shall kinde a burning, like the  
burning of fire.

17 And the light of Israel shall bee as a  
fire, and the holy one thereof, as a flame, and  
it shall burne and deuour his thornes and  
his briars in one day:

18 And shall consume the glory of his fo-  
rest, and of his fruitful fields both soule and  
fleshy: and he shall bee as the raynting of a  
stander bearer.

19 And the rest of the trees of his forest  
shall be few, that a child may reit them.

20 And at that day shall the remnant  
of Iſſak, & such as are escaped of the house of  
Iaakob, stay no more vpon him that smote  
them, but shall stay vpon the Lord, the holy  
One of Israel in truthy.

21 The remnant shall returne, euen the  
remnant of Iaakob vnto the mighty God.

22 For though thy people, O Israel, be as  
the sande of the Sea, yet shall the remnant of  
them returne. The consumption decreed  
shall overflow with righteousnes.

23 For the Lord God of hostes shall make  
the consumption, euen determined in the  
mids of all the land.

24 Therefore thus saith the Lord God of  
hostes, O my people that dwellest in Zion, be  
not afraid of Asshur: he shall smite thee with  
a rod, and shall lift vp his staffe against thee  
after the manner of Egypt:

25 But yet a very little time, & the wrath  
shall bee contained, and mine anger in their  
destruction.

26 And the Lord of hostes shall rayse vp a  
scourge for him, according to the plague of  
Midian in the rocke Oreb: and as his staffe  
was vpon the Sea, so he will lift it vp after  
the manner of Egypt.

27 And at that day shall his burden be ta-  
ken away from off thy shoulder, and his yoke  
from off thy necke: and the yoke shall be de-  
stroyed because of the annoynting.

28 He is come y to Aiath, hee is passed in-  
to Migron: at Bethmeth that he lay vp his  
armour.

29 They haue gone ouer the foord: they  
lodged in the lodging at Geba: Kamah is a-  
fraid: Oibeah of Saul is fled away.

30 Lift vp thy voice, O daughter Gallim,  
cause I aith to heare, O poore Anathoth.

31 Madmenah is remooued: the inhabi-  
tants of Gebim haue gathered the themselues  
together.

32 Yet there is a time that he will stay at  
Iob: hee shall lift vp his hand toward the  
mount of the daughter Zion, the hill of Ie-  
rusalem.

33 Beholde, the Lord God of hostes shall  
cut off the bough with feare, and they of hie  
that as their

statue shall bee cut off, and the high shall be  
humbled.

34 And hee shall cut away the thicke places  
of the tower with yon, and Lebanon shall  
haue a mighty fall.

C H A P. XI.

1 Christ borne of the root of Iſſak. 2 His vertues  
and kingdom. 6 The frutes of the Gospell. 10 The  
calling of the Gentiles.

But there shall come a rodde forth of the  
stock of Iſſak, and a grate shall grow out  
of his roots.

2 And the Spirit of the Lorde shall rest  
vpon him: the Spirit of wisdom, & under-  
standing, the Spirit of counsell and strenght,  
the Spirit of knowledge, and of the feare of  
the Lord,

3 And shall make him prudent in the feare  
of the Lord: for he shall not iudge after the  
sight of his eyes, neither reprocure by the hea-  
ring of his eares:

4 But with righteousnesse shall he iudge  
the poore, and with equity shall he reprocure  
the meeke of the earth: and hee shall smite  
the earth with the rodde of his mouth, and  
with the breath of his lippes shall he slay the  
wicked.

5 And iustice shall bee the girdle of his  
loynes, and faithfullnesse the girdle of his  
reynes.

6 The Wolfe also shall dwell with the  
Lambe, and the Leopard shall lye with the  
Kidde, and the Calfe and the Lyon, and the  
farrer beast together, and a little childe shall  
lead them.

7 And the Cow, and the Beare shall feed:  
their yong ones shall lye together: and the  
Lyon shall eate straw like the bullocke.

8 And the sucking childe shall play vpon  
the hole of the Ape, & the weaned childe shall  
put his hand vpon the Cockatrice hole.

9 Then shall none hurt nor destroy in all  
the mountaine of mine holines: for the earth  
shall be full of the knowledge of the Lord, as  
the waters that couer the sea.

10 And in that day the roote of Iſſak,  
which shall stande vp for a signe vnto the  
people, the nations shall seeke vnto it, and  
his rest shall be glorious.

11 And in the same day shall the Lorde  
stretch out his hand against the second time  
to possess the remnant of his people (which  
shall be left) of Asshur, and of Egypt, and of  
Bathios, and of Ethiopia, and of Ham, and  
of Shinar, and of Hamath, and of the yles  
of the sea.

12 And hee shall set vp a signe to the nati-  
ons, and a semble the dispersed of Israel, and  
gather the scattered of Iudah from the four  
corners of the world.

ther, and cast off all their cruell affections, Chap. 65. 25. d It shall  
bee in as great abundance as the waters in the Sea. e Hee prophesie  
of the calling of the Gentiles. f That is, his Church, which  
hee also calleth his rest, Psal. 132. 14. g For God first deliuered  
his people out of Egypt, and nowe promiseth to deliuer them out of  
their enemies handes, as from the Partians, Persians, Caldeans, and  
them of Antiochia, among whome they were dispersed: and this is  
chiefly meant of Christ, who calleth his people, being dispersed  
through all the world.

I Meaning, that  
God is a light to  
comfort his people,  
& a fire to burne  
his enemies.  
m That is, the  
Assyrians.  
n To wit, body  
& soule vterly.  
o When the bat-  
tell is lost, and the  
standard taken.  
p This is the end  
of Gods plagues  
toward his, to  
bring them to  
him, & to forsake  
all trust in others.  
q This small nu-  
ber, which seem-  
ed to be consu-  
med, and yet ac-  
cording to Gods  
decree is saved,  
shall be sufficient  
to fill all the world  
with righteous-  
nesse.  
r God will de-  
stroy this land as  
be hath determi-  
ned, and after  
saue a small por-  
tion.  
s As the Egypti-  
ans did punish  
thee.  
t Reade Chap.  
9. 4.  
u When the Is-  
raelites passed  
through by the  
lifting vp of Mo-  
ses rod, and the  
enemies were  
drowned, Exod.  
14. 28.  
x Because of the  
promise made to  
that kingdom,  
whereby Christs  
kingdome was  
prefigured.  
y He describeth  
by what way the  
Assyrians should  
come against Je-  
rusalem, to con-  
firm the faithfull  
when it should  
come to passe,  
that as their  
plague was come, so  
should they be deli-  
uered. z Feare and destruc-  
tion shall come vpon  
Iudab: for the prin-  
ces and the people  
shall all be led  
away captiues.

a Because the  
captiuitie of Ba-  
bylon was a fi-  
gure of the spiri-  
tual captiuitie  
vnder siane, he  
sheweth that our  
true deliuerance  
must come by  
Christ: for as Da-  
uid came out of  
Ithai a man with-  
out dignity: so  
Christ should  
come of a poore  
carpenters houle,  
as out of a dead  
stocke, Chap. 5. 2.  
b All these pro-  
perties can agree  
to none but only  
vnto Christ: for  
it is hee that touch-  
eth the hearts of  
the faithfull, and  
mortifieth their  
concupiscences:  
and to the wic-  
ked he is the sa-  
uour of death,  
and to them that  
shall perish: so  
that all the world  
shall be smitten  
with this rodde,  
which is his word.  
c Men because  
of their wicked  
affections are  
named by the  
names of beasts,  
wherein the like  
affections reines  
but Christ by his  
Spirit shall re-  
forme them, and  
worke in them  
such mutual cha-  
rity, that they  
shall be like lam-  
bes, fauouring  
and louing one  
another.



h Here he describeth the content that shall be in his Church, & their victory against their enemies.

i Meaning, a corner of the sea that entrench into the land, & hath the forme of a tongue.  
k To wit, Nilus the great river of Egypt, which entrench into the sea with seven streames.

13 The hatred also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not enuie<sup>b</sup> Judah, neither shall Judah vere Ephraim:

14 But they shall see vpon the shoulders of the Philistines toward the West: they shall spoue them of the East together: Edom and Moab shall be the stretching out of their handes, and the children of Ammon in their obedience.

15 The Lord also shall utterly destroy the tongue of the Egyptian sea, and with his mighty winde shall lift vp his hande<sup>k</sup> ouer the riuers, and shall smite him in his seven streames, & cause men to walke therein with shooes.

16 And there shall be a path to the remnant of his people, which are left of Ashur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

*A thanksgiving of the faithfull for the mercies of God.*

**A**d thou shalt say in that day, O Lord, **A**ll will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my<sup>b</sup> saluation: I will trust, and will not feare: for the Lord God is my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye draw waters out of the wels of saluation.

4 And ye shall say in that day, \*Praise the Lord: call vpon his name: declare his works among the people: make mention of them, for his name is exalted.

5 Sing vnto the Lord, for hee hath done excellent things: this is knowen in all the world.

6 Cry out and shout, O inhabitant of Zion: for great is the holy One of Israel in the mids of thee.

CHAP. XIII.

*The Medes and Persians shall destroy Babylon.*

**T**he burden of Babel, which Isaiah the sonne of Amos did see.  
2 Lift vp a standard vpon the high mountaine: lift vp the voice vnto them: wag the<sup>b</sup> hand, that they may goe into the gates of the nobles.

3 I haue commanded them that I haue sanctified: and I haue called the mightie to my<sup>b</sup> wrath, and them that reioyce in my<sup>d</sup> glory.

4 The noyse of a multitude is in the mountaines like a great people: a tumultuous voyce of the kingdomes of the nations

a Hee sheweth how the Church shall praise God, when they are deliuered from their captiuitie.  
b Our saluation standeth onely in God, who giueth vs an assured confidence, constancie and occasion to praise him for the same.  
Exod. 15. 2.  
psal. 118. 24.  
c The graces of God shall be so abundant, that ye may receiue them in as great plenty, as waters out of a fountaine that is full.  
1. Chron. 1. 38. d Ye that are of the Church.

a That is, great calamitie, which was prophesied to come on Babel as a most grievous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues wherewith God would smite these strange nations (whome they knewe) to declare that God chastised the Israelites as his children, and these others as his enemies: also that if God spare not these that be ignorant, that they must not thinke strange if he punished them that haue knowledge of his Lawe and kept it not.  
b To wit, to the Medes and the Persians, c Which is prepared and appointed to execute my iudgements. d Which willingly go about the worke whereunto I appoint them, but how the wicked do this, sead Chap. 10. 6.

gathered together: the Lord of hostes numbereth the hoiste of the battell.

5 They come from a far country, from the ende of the heauen: euen the Lord with the weapons of his wrath to destroy the whole land.

6 Howe I you, for the day of the Lord is at hand: it shall come as a destroyer from the North.

7 Therefore shall all hands be weakened, and all mens hearts shall melt,

8 And they shall be afraid: anguish and sorrow shall take them, & they shall haue paine, as a woman that travaileth: euery one shall be amazed at his neighbour, and their faces shall be like flames of fire.

9 Behold, the day of the Lord cometh, cruel, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the<sup>b</sup> starres of heauen and the planets thereof shall not giue their light: the sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked, and I will cause the arrogancie of the<sup>b</sup> proud to cease, and will cast down the pride of tyrants.

12 I will make a<sup>b</sup> man more precious then fine gold, euen a man about the wedg of gold of Ophir.

13 Therefore I will shake the heauen, and the earth shall remooue out of her place in the wrath of the Lord of hostes, & in the day of his fierce anger.

14 And<sup>b</sup> it shall be as a chased Doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee each one to his owne land.

15 Euery one that is found, shall be stricken thow<sup>b</sup>: and whosoever ioyneth himselfe, shall fall by the sword.

16 Their<sup>b</sup> children also shall be broken in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regard silver, nor be desirous of gold.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruit of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the deaurie and pride of the Caldeans shall be as the destruction of God<sup>b</sup> in Sodome and Gomorah.

20 It shall not be inhabited for euer, neither shall it bee dwelled in from generation to generation: neither shall the Arabians pitch his tents there, neither shall the sheepsheards make their folds there.

21 But<sup>b</sup> Zim shall lodge there, and their houses shall be full of Ophim: O Riches shall dwell there, and the Satyres shall daunce there.

find none. p Which were either wilde beasts, or foules, or wicked spirits, whereby Satan deluded man, as by the faeries, goblins, and such like fantasies.

e The armie of the Medes and the Persians against Babylon.  
f Ye Babylonians.  
g The Babylonians anger and griefe shall be so much, that their faces shall burne as fire.  
h They that are overcome shall thinke that all the powers of heauen and earth are against them, Ezekiel 32. 7. iocel. 3. 5. math. 24. 29.  
i He compareth Babylon to the whole world, because they so esteemed themselves by reason of their great empire.  
k He noteth the principall vice, wherunto they were not giuen, as are all that abound in wealth.  
l He noteth the great slaughter that shall be, seeing the enemy shall neither for gold, or silver, spare a mans life as verse 17.  
m Meaning, the power of Babylon with their hired souldiers.  
n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.  
Gene. 19. 24. iere. 50. 40.  
o Who vseth to go from country to country to find pasture for their beasts, but there shall they







y Which ſhall come to enquire of the ſtate of the Church.  
z They ſhal anſwere, that the Lord doth defend his church, & them that joyne themſeluer thereunto.

32 What ſhall then one anſwere y the meſſengers of the Gentiles? That the Lord hath eſtabliſhed Zion, and the poepe of his people ſhall truſt in it.

deſtroyer ſhalbe conſumed, and the oppreſſor ſhall ceale out of the land.

5 And in mercy ſhall the throne be prepared, and hee ſhall lie vpon it in ſted faſtines, in the tabernacle of David, iudging, and ſeking iudgement, and haſting iuſtice.

e Meaning, Cbrist.  
f Their vaine confidence and proud braggs ſhall ceuine them, as Iere. 48. 2.

a Reade chap.

13. 1.  
b The chiefſcetic, whereby the whole country was meant.

The burden of Moab. Surely Ar of Moab was deſtroyed, and brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, and brought to ſilence in a night.

6 Hee haue heard of the pride of Moab, (hee is very proud) euen his pride and his arrogancie, and his indignation, but his ſcillies ſhall not be ſo.

7 Therefore ſhal Moab howle vnto Moab: euerie one ſhall howle: for the foundations of Kir bareſeth ſhall ye mourne, yet the ſhalbe ſtricken.

g For all your mourning, yet the cry ſhall be deſtroyed, euen vnto the foundations.

c The Moabites ſhall ſee to their idoles for faccours, vntill thebe too late.

2 We ſhall goe vnto the temple, and to Dimon to the hie places to weepe: for Arbo and for Bedetha ſhal Moab howle: vpon all their heads ſhalbe baldnes, and euerie beard ſhaluen.

8 For the vineyards of Heſſibon are cut downe, & the vine of Sibmah: the Lords of the heathen haue broken the principall vines thereof: they are come vnto Jaazer: they wandred in the wilderneſſe: her goodly branches ſtreched out themſelues, and went ouer the ſea.

h That is, the Aſſyrians, and other enemies.

d Which were cities of Moab.

4 And Heſſibon ſhall cry, and Elealeh: their voyce ſhalbe heard vnto Jahaz: therefore the warriours of Moab ſhall ſhout: the ſoule of euerie one ſhall lament in himſelfe.

9 Therefore wil I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heſſibon: and Elealeh, I wil make thee drinke with my teares, becauſe vpon thy ſummer fruites, and vpon thy harneſt a ſhoutng is fallen.

i Meaning, that the country of Moab was now deſtroyed, & all y preciouſ things thereof were cutted into the borders, yea into other countreyes, and ouer the ſea.

e For as in the Weſt parts the people vſed to let their haire grow long, when they mourned, ſo in the Eaſt parts they cut it off.

5 Mine heart ſhall cry for Moab: his fugitives ſhall ſee vnto Zoar, ſan ſciter of theeſe peere old: for they ſhal goe vnto the way of the mounting vp of Luhith: and by the way of Horonaim they ſhal raile vnto a cry of deſtruction.

10 And gladneſſe is taken away, and toy out of the pleaſant hillde: and in the vineyards ſhall be no ſinging nor ſhoutng for toy: the treader ſhall not tread wine in the wine preſſes: I haue cauſed the reioycing to ceaſe.

k He ſeeth that their plague was ſo great, y it would haue moued any man to lament with the,

f The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great iudgement of God, that ſhould come vpon them.

6 For the waters of Dimon ſhalbe dried vp: therefore the graſſe is withered, the hearbes conſumed, and there was no greene herbe.

11 Therefore, my bowels ſhall ſounde like an harpe for Moab, and mine inwarde parts foſ Ker bareſeth.

l The enemies are come vpon thee, and ſhout for ioy, when they carry thy commodities from thee, as Iere. 48. 33.

g Meaning, that it was a cue that euer liued in pleaſure and neuer felt forrow.

7 Therefore what euerie man hath left, and their ſubſtance ſhal they beare to the brooke of the willowes.

12 And when it ſhal appeare that Moab ſhall be weary of his hie places, then ſhall he come to his temple to pray, but hee ſhal not vntuaile.

m For very forrow and compaſſion.

h He deſcribeth the miſerable diſſipation and flight of the Moabites.

8 For the cry went rounde about the borders of Moab: and the howling thereof vnto Egialim, and the ſeeking thereof vnto Beer Elim.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that tyme.

n They ſhall vſe al means to ſecke

i To hide themſelues & their goods there.

9 Becauſe the waters of Dimon ſhalbe full of blood: for I will bring noxe vpon Dimon, euen liens: vpon him that eſcapeth of Moab, and to the remnant of the land.

14 And now the Lord hath ſpoken, ſaying, In theſe yerres, as the yerres of an ſhirching, & the gloxy of Moab ſhalbe conſumed in all the great multitude, and the remnant ſhalbe very ſmall and feeble.

o Hee appointed a certain tyme to puniſh the enemies in.

k Oſt them that are ſlain.

10 That by no means they ſhould eſcape the hand of God: thus wil God puniſh the enemies of his Church.

help of their idoles & all in vaine: for Chemoz their great god ſhall not be able to help them. p Who wil obſerue juſtly the time, for which he is hired, and ſerue no longer, but wil euer long for it.

p Who wil obſerue juſtly the time, for which he is hired, and ſerue no longer, but wil euer long for it.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

a That is, offer a ſacrifice: whereby be derideth their long delay, which would not repent when y Lord called the, ſhewing them that it is now too late ſeeing the vengeance of God is vpon them.

Send ye a lambe to the ruler of the world from the rocks of the wilderneſſe vnto the mountayne of the daughter Zion. 2 For it ſhalbe as a bird that ſyereth, and a neſt ſoſaken: the daughters of Moab ſhal be at the footes of Arnon.

CHAP. XVII. A prophesie of the deſtruction of Damafcus, and Epiram. 7 Calanury moueth his repentance.

a Reade Chap. 3. 1.

b The chiefſcitic of Syria.

3 Gather a counſell, execute iudgement: make thy ſhadowe as the night in the midday: hide them that are chafed out: bewray not him that is ſied.

The burden of Damafcus. Beholde, Damafcus is taken away from being a city, for it ſhalbe a ruinous heape. 2 The cities of Aroer ſhalbe ſoſaken: they ſhall be for the ſtocks: for they ſhall lie there, and none ſhall make them afraid.

c It was a countrey of Syria by the riuer Arnon.

d It ſeemeth that the Prophet would comfort the Church in

4 Let my baniſhed dwell with thee: Moab be thou their covert from the face of the deſtroyer: for the extortioneſſe ſhall end: the

3 The manition alſo ſhall ceale from Ephraim, and the kingdome from Damafcus, and the remnant of Aram ſhall be as the gloxy of the children of Iſrael,

d It ſeemeth that the Prophet would comfort the Church in

e He ſheweth what Moab ſhould haue done, when Iſracl their neighbour was in affliction, to whom becauſe they would giue no ſhadow nor comfort, they are now leſt comfortleſſe.

d The Aſſyrians ſhal oppreſſe the Iſraelites, but for a while,

declaring the deſtruction of theſe two kings of Syria & Iſrael, when as they had conſpired the ouerthrowe of Iudah.

e The ten tribes gloried in their multitude, & alliance with other nations: therefore he ſaith that they ſhalbe brought downe, and the Syrians alſo,



f M aning of the ten tribes, which boalled themſelves of their nobility, proſperity, ſtrength and multitude.

g As the abundance of ſcurie doth not feare the haueſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrink, whoſe God ſhall appoint to deſtroy them.

h Which valley would have his covenant ſtable, he promiſeth to reſerue ſome of this people, and to bring them to repentance.

k He ſheweth that Gods corrections euer bring forth ſome fruit, and cauſe his to turne from their finnes, & to humble themſelves to him.

l As the Canaanites left their cities where God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants, then buſhes, where God ſhall ſend the enemy to plague them.

m Which are excellent, and brought out of other countreyes, n As the Lord threatneth the wicked in his law, l. cu. 26. 16. o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number and gathered of many nations. p He addeth this for the conſolation of the faithfull which were in Iſrael, q Hee compareth the enemies, the Aſſyrians, to a tempeſt which riſeth ouer night, and in the morning is gone.

a He meaneth that part of Ethiopia, which lieth toward the Sea, which ſo full of ſhips, that the ſayles (which he compareth to wings) ceas'd to ſhadow the ſea.

ſaith the Lord of hoſtes.

4 And in that day the glory of Iſaak ſhall be unpouerished, and the ſarcelle of his ſky ſhalbe made leane.

5 And it ſhalbe as when the harueſt man gathereth the e come, and reapech the eares with his arme, and he ſhall bee as hee that gathereth the eares in the valley of Kepphain.

6 Yet a gathering of grapes ſhall be left in it, as the ſhaking of an Olive tree, two or three berries are in the toppe of the vinnost boughes, and ſoure or ſiue in the high branches of the fruit thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his maker, and his eyes ſhall looke to the holy one of Iſrael.

8 And he ſhall not looke to the altars, the workes of his owne hands, neyther ſhall hee looke to thote things, which his own fingers haue made, as groues and images.

9 In that day ſhall the cities of their ſtrength be as the forſaking of boughes and branches, which they did forſake, becauſe of the children of Iſrael, and there ſhalbe deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not remembered the God of thy ſtrength, therefore ſhalt thou feare pleaſant places, and ſhalt graue ſtrange vine branches.

11 In the day ſhalt thou make the plant to growe, & in the morning ſhalt thou make thy leede to ſcourily: but the harueſt ſhall be gone in the day of poſſeſſion, and there ſhall be deſperate ſorrow.

12 Ah, the multitude of many people, they ſhall make a ſound like the noyſe of the ſea: for the noyſe of the people ſhall make a ſound like the noyſe of mighty waters.

13 The people ſhal make a ſound like the noyſe of many waters, but God ſhall rebuke them, and they ſhall flee farre off, and ſhalbe chaſed as the chaſſe of the mountains before the wind, and as a rowling thing before the whirlewind.

14 And loe, in the evening there is a trouble: but afore the morning it is gone. This is the portion of them that ſpoyle vs, and the lot of them that robbe vs.

CHAP. XVIII.

1 Of the enemies of the Church, 7 and of the vocation of the Gentiles.

O W, the land ſhadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending amballaſſadours by the Sea,

euery in beſſels of bedes vpon the waters, ſaying, Go ye ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoyled, vnto a terrible people from their beginning euen hitherto: a nation by little and little euen trodden under ſoote, whoſe land the floods haue ſpoyled.

3 All ye the inhabitants of the world and dwellers in the earth, ſhall ſee when he ſetteth vpon a ſigne in the mountains, and when he bloweth the trump, ye ſhall heare.

4 For the Lord ſayd vnto me, I will e reſt and beholde in my tabernacle, as heate drying by the raine, and as a cloud of deawe in the heat of harueſt.

5 For afore the harueſt when the flour is finiſhed, and the fruite is riſing in the flour, then he ſhall cut downe the branches with hookes, and ſhal take away, and cut off the boughes.

6 They ſhall be left together vnto the ſoules of the mountains, and to the beaſts of the earth: for the ſoule ſhall ſummer vpon it, and euery beaſt of the earth ſhall winter vpon it.

7 At that time ſhall a preſent be brought vnto the Lord of hoſtes, (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation by little and little euen trodden under ſoote, whoſe land the times haue ſpoyled) to the place of the ſtame of the Lord of hoſtes, euen the mount Zion.

8.7. f When the Lord preparerth to fight againſt the Ethiopians. g I will ſtay a while from puniſhing the wicked. h Which two ſeaſons are moſt profitable for the riping of fruites: whereby he meaneth, that hee will ſeeme to fauour them, and giue them abundance for a time, but hee will ſuddenly cut them off. i Not only men ſhall conteme them, but the beaſt beaſtes. k Meaning, that God will picke his Church, and receiue that little remnant as an offering vnto himſelfe.

CHAP. XIX.

1 The deſtruction of the Egyptians by the Aſſyrians. 18 Of their conuerſion to the Lord.

The burden of Egypt. Beholde, the Lord rideth vpon a ſwift cloude, and ſhall come into Egypt, and the idoles of Egypt ſhall be moued at his preſence, and the heart of Egypt ſhall melt in the middeſ of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo euery one ſhall fight againſt his brother, and euery one againſt his neighbour, city againſt city, and kingdome againſt kingdome.

3 And the ſpirit of Egypt ſhall falſe in the middeſt of her, and I will deſtroy their counſel, and they ſhall ſeek in the idoles, and at the ſorcerers, & at them that haue ſpirits of diuination, and at the ſoothſayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King ſhall rule ouer them, ſayeth the Lord God of hoſtes.

b Which in thoe countreyes were great: in ſomuch as they made ſhips of them for ſwifneſſe.

c This may be taken that they ſent ether to comfort the Iewes, & to promiſe them help agaiſt their enemies, & ſo the Lord did threaten to take away their ſtrength, & the Iewes ſhould not truſt therein: or that they did ſolicite the Egyptians, & promiſed them ayde to goe againſt Iudah.

d To wit, the Iewes, who becauſe of Gods plagues made all other nations afraid of the like, as God threatned, Deut. 28. 37.

e Meaning, the Aſſyrians, as Chariſteus ſaith.

f Meaning, that God will picke his Church, and receiue that little remnant as an offering vnto himſelfe.

g I will ſtay a while from puniſhing the wicked.

h Which two ſeaſons are moſt profitable for the riping of fruites: whereby he meaneth, that hee will ſeeme to fauour them, and giue them abundance for a time, but hee will ſuddenly cut them off.

i Not only men ſhall conteme them, but the beaſt beaſtes.

k Meaning, that God will picke his Church, and receiue that little remnant as an offering vnto himſelfe.

a Reade Chap. 13. 1.

b Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantnes of their men, the Lord ſheweth that hee will come ouer all their multitudes in a ſwift cloude, and that their idoles ſhall tremble at his comming, & that mens hearts ſhall faint.

c As hee cauſed the Ammonites, Moabites, and Idumeans to kill one another, when they came to deſtroy the Church of God, 2 Chron. 20. 23, and Chap. 49. 26. d Meaning, their policie, and wiſedome.

e Then



e He sheweth y the sea and Nilus their great riu- whereby they thought them- selves most sure, should not be able to defend them from his anger, but that he would send the Assyrians among them, that should keepe them vnder as flaues.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

g The Ebrew word is mouth, whereby they meane the spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vse to describe the destruction of a country by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are enriched.

i Called also Tanes a famous cite vpon Nilus.

k He noteth the flatterers of Pharaoh: who perswaded the King that he was wise, and noble, and that his house was most ancient, and so he flattered himselfe, saying, I am wise.

l Or Memphis, others Alexandria, and now called the great Caite.

m The principall vpholders thereof, are the chiefe cause of their destruction.

n For the spirit of wisdom, hee hath made them drunke and giddie with the spirit of error.

o Neither the great nor the small, the strong nor the weak.

p Considering that through their occasion the Iewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare least the like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning, the language, wherin God was then seru'd.

r Shall renounce their superstitions, and protest to serue God aright.

s Meaning, of sixe cities, sixe should serue God, and the sixt remaine in their wickednes, and so of the sixt part, there should be but one loth.

5 Then the waters of the sea shall faile, and the riuers shall be dried vp and washed.

6 And the riuers shall goe farre away: the riuers of defence shall be emptied and dried vp: the reedes and flagges shall be cut downe.

7 The grasse in y riuers and at the head of the riuers, and at that growth by the riuers, shall wither, and be driuen away, and be no more.

8 The fishers also shall mourne, and all they that cast angle into the riuers, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of Diuers soyes, shall be confounded, and they that weane nets.

10 For their nets shall be broken, and all they that make ponds, shall be heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say ye vnto Pharaoh, I am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the princes of Noph are deceived, they haue deceived Egypt, euen the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errors: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the taile, the branch nor the ruff.

16 In that day shall Egypt bee like vnto women: for it shall be afraid and feare because of the mouing of the hand of y Lord of hostes, which hee shakech ouer it.

17 And the land of Iudah shall be a feare vnto Egypt: euery one that maketh mention of it, shall be afraid thereat, because of the counsell of the Lord of hostes, which hee hath determined vpon it.

18 In that day shall sixe cities in the lande of Egypt speake the language of Canaan, and shall be care by the Lorde of hostes: one shall be called the cite of destruction.

19 In that day shall the altar of the Lord bee in the middes of the land of Egypt,

and a pillar by the border thereof vnto the Lord.

20 And it shall bee for a signe and for a witness vnto the Lord of hostes in the land of Egypt: for they shall cree vnto the Lord, because of the pyrellous, and hee shall send them a Saviour and a great man, & shall deliuer them.

21 And the Lord shall be knowne of the Egyptians, and the Egyptians shall know the Lord in that day, and doe sacrifice and oblation, and shall bowe bowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for hee shall returne vnto the Lord, and he shall be increased of them, and shall heale them.

23 In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: for the Egyptians shall worship with Asshur.

24 In that day shall Israel bee the third with Egypt and Asshur, euen a blessing in the mids of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed bee my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

enemies of the Church, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shephard.

CHAP. XX.

1 The three yeres captiuitie of Egypt & Ethiopia described by the three yeres going naked of Isaiah.

1 A yere that Tartan came to Abidod, (when Sargon king of Asshur sent him) and had fought against Abidod, and taken it.

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amos, saying, Oe, & looke the sackcloth from thy loynes, and put off thy shoe from thy foot. And hee did so, walking naked, and barefoote.

3 And the Lord said, Like as my seruant Isaiah hath walked naked, and barefoote thre yeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the king of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and old men, naked and barefoote, with their buttockes discovered, to the shame of Egypt.

5 And they shall feare and bee ashamed of Ethiopia their expectation, and of Egypt their glory.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for helpe to be deliuered from the king of Asshur, and how shall we be deliuered?

On the destruction of Babylon by the Persians and Medes. 12 The ruine of Idumea, 13 and of Arabia.

The burden of the desert sea. As the whirle-windes in the South yle to passe from the wilderness, so shall it come

There shall be evident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarks and ancient times, when God had not as yet appointed the place, and full maner how he would be worshipped.

u This declareth that this prophesie should be accomplished in the time of Christ.

x By these ceremonies, he comprehendeth the spirituall seruice vnder Christ.

y By these two nations, which were then chiefe captiues, he sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold vnder Christ their shephard.

a Who was a captaine of acherib, a King. 18. 17.

b A cite of the Philistims.

c The Ebrewes write that Sacherib was so called.

d Which signifieth that the prophet did lament the miserie that hee saw prepared before the thre yeres, that he went naked and barefooted.

e In whose ayde they trusted.

f Of whom they boasted and gloried.

g Meaning, Iudea, which was compassed about with their enemies, as an yle with waters.

a On the sea side betwene Iudea & Caldea was wilderness, whereby he meant Caldea.

CHAP. XXI.



b That is, the ruine of Babylonia by the Medes and Persians.  
 c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: & this he prophesied an hundred yeere before it came to passe.  
 d By Elam hee meaneth the Persians.  
 e Because they shall find no succor they shall mourne no more, or I haue caused them to cease mourning, whom Babylon had afflicted.  
 f This the Prophet speaketh in the person of the Babylonians.  
 g He prophesieyth the death of Belhazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.  
 h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.  
 i To wit, in a vision by the spirit of prophesie.  
 k Meaning, chariots of men of warre, and others that carried the baggage.  
 l Meaning, Durries, which ouer-came Babylon.  
 m The watchman, whom Isaiah set vp, tolde him, who came toward Babylon, & the Angel declared that it should be destroyed: all this was done in a vision. *Ierem. 51. 8. reuel. 14. 8.* n Meaning, Babylon. *†Ebr. sonne.* o Which was a cite of the Ishmaelites, and was so named of Dumah, *Gene. 25. 14.* p A mountaine of the Idumeans. q He describeth the vniuersallitie of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to inquire newes.  
 r For feare, the Arabians shall see into the woods, and bee appointed what way they shall take. s Signifying that for feare they shall not tarie to eate nor drinke. t He appointeth them respite for one yeere onely, and then they should be destroyed. u *Reade Chap. 16. 14.*

come from the horrible land.  
 2 A grievous vision was shewed vnto mee, The transgressour against a transgressour, and the destroyer against a destroyer, Goe by <sup>4</sup> Elam, besiege Media: I haue caused all the mourning thereof to cease.  
 3 Therefore are myf loynes filled with sorrow: sorrowes haue taken mee as the sorrowes of a woman that travaileth: I was bowed downe when I heard it: and I was amazed when I saw it.  
 4 Mine heart failed: fearefulnesse troubled me: the night of my pleasures hath be turned into feare vnto mee.  
 5 Prepare thou the table: watch in the watch tower: eate drinke, ye princes, among the field.  
 6 For thus hath the Lord said vnto mee, Get a watchman to tell what he seeth.  
 7 And hee saw a chariot with two horsemen: a chariot of an asse, and a chariot of a camell: and hee hearkened, and tooke diligent heed.  
 8 And hee cried, A lyon: my Lord, I stand continually vpon the watch tower in the day time, and I am set in my watch euer y night.  
 9 And behold, this mans chariot cometh with two horsemen. And he answered and said, Babel is fallen: it is fallen, and all the images of her gods hath be broken vnto the ground.  
 10 O my thynging, and the crye of my floore. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.  
 11 The burden of Dumah. He calleth vnto mee out of <sup>2</sup> Seir. Watchman, what was in the night? Watchman, what was in the night?  
 12 The watchman said, The morning cometh, and also the night. If ye will aske, enquire: returne and come.  
 13 The burden against Arabia. In the forest of Arabia shall ye tarie all night, euen in the wayes of Dedanite.  
 14 Inhabitants of the land of Tema, bring forth water to meete the thirst, and present him that thirst with his bread.  
 15 For they fle from the drayen sword, euen from the drayen sword, and from the bent bowe, and from the grievousnesse of warre.  
 16 For thus hath the Lorde sayde vnto mee, Yet a yeere according to the yeres of an hireling, and all the glorie of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Kedar shall be few: for the Lord God of Israel hath spoken it.  
 destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.  
 CHAP. XXII.  
 1 He prophesieyth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatening against Shebna, 20 To whose office Elakim is preferred.  
 The burden of the valley of vision. What saith the Lord that thou art wholly gone by vnto the horrible tops?  
 2 Thou that art full of people, a citie full of drinke, a town of citie: thy drinke men shall not be thine: with sword, nor die in battell.  
 3 All thy princes shall flee together from the bow: they shall be bound: all that shall be found in thee, shall be bound together, which haue fled from farre.  
 4 Therefore sayd I, Turne away from mee: I will weep bitterly: labour not to continue me for the destruction of the daughter of my people.  
 5 For it is a day of trouble, and of ruine, and of perplexitie by the Lord God of hostes in the valley of vision, breaking downe the citie: and a crying vnto the mountaynes.  
 6 And Elam bare the quiver in a mans chariot with horsemen, and drave vnto the shield.  
 7 And thy chiefe valleys were full of chariots, and the horsemen set themselves in aray against the gate.  
 8 And hee discovered the esuering of Indah: and thou diddest looke in that day to the armour of the house of the forest.  
 9 And ye haue seene the breaches of the citie of David: for they were many, and ye gathered the waters of the lower pool.  
 10 And ye numbred the houses of Ierusalem, and the houses haue ye broken downe to fortifie the wall.  
 11 And haue also made a ditch betweene the two walles, for the waters of the olde pool: and haue not looked vnto the waker thereof, neither had respect vnto him that formed it of olde.  
 12 And in that day did the Lord God of hostes call vnto weeping and mourning, and to baldnesse and giuing with sackcloth.  
 13 And behold, joy and gladnesse, flaying oxen and killing sheeps, eating fleshy and destroy the citie. i He putteth them in mind how God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returninge to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar. k The secret place where the armour was: to wit, in the house of the forest. l *Kings. 7. 2.* m Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of David, which was within the compasse of the other. n Either to pull downe such a might hurt, or else to knowe what men they were able to make. o To provide if neede should be of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes than in God.

x Which was the name of a people of Arabia: and by the horrible  
 the Iewes that there is no place for refuge or to escape Gods wrath, but onely to remaine in his Church, and to liue in his feare.  
 a Meaning, Iudea, which was compassed about with mountaynes, and was called the valley of visions, because of the Prophets which were alwayes there, whom they named Seers.  
 b He speaketh to Ierusalem, whose inhabitants were fled vp to the house toppes for feare of their enemies.  
 c Which wast went to be full of people and ioy.  
 d But for hunger.  
 e And led into captiuitie.  
 f Which haue fled from other places to Ierusalem for succour.  
 g Hee sheweth what is the deuotion of the godly, when Gods plagues hang ouer the Church, and specially of the ministers, *Iere. 9. 1.*  
 h That is, the shoute of the enemies whom God had appointed to destroy the citie.  
 i He putteth them in mind how God deliuered them once from Sancherib, who brought the Persians and Cyrenians with him, that they might by returninge to God, auoyde that great plague which they should else suffer by Nebuchad-nezzar. k The secret place where the armour was: to wit, in the house of the forest. l *Kings. 7. 2.* m Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of David, which was within the compasse of the other. n Either to pull downe such a might hurt, or else to knowe what men they were able to make. o To provide if neede should be of water. o To God that made Ierusalem: that is, they trusted more in these worldly meanes than in God.



p In stead of repentance ye were joyfull and made great cheare, concerning the admonitions of the Prophets, saying, Let vs eate and drinke: for our Prophets say, that we shall die to morow.

q Because the Brevew worde doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to provide for himselfe against all dangers: in the meane season he pecke craftily, and got of the best offices into his hand vnder Hezekiah, euer aspiring to the height.

r Meaning, that he was a stranger and came vp of nothing.

s Whereas he thought to make his name immortal by his famous sepulchre, he died most miserably among the Assyrians, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.

drinking wine, & eating and drinking for to morow we shall die.

14 And it was declared in the eares of the Lords of hostes, Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

15 Thus saith the Lord God of hostes, See get thee to that a treasurer, to Shebna, the Secretary of the house, and say:

16 What hast thou to do here? & whome hast thou here? that thou shouldst heere hewe thee out a sepulchre, as hee that heweth out his sepulchre in an hie place, or that graue an habitation for himselfe in a rocke?

17 Behold, the Lord will cary thee away with a great captivity, and will surely couer thee.

18 He will surely roll and turne thee like a ball in a large courtrey: there shalt thou die, and there the charrets of thy glory shall be the shame of the Lords house.

19 And I will drie thee from thy station, and out of thy dwelling will he delstroy thee.

20 And in that day will I call my seruant Eltakin the sonne of Izkiah,

21 And with thy garments will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hande, and he shall bee a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the key of the house of Dauid will I lay vpon his shoulder: so he shall open and no man shall shut: and he shall shut and no man shall open.

23 And I will fasten him as a nail in a sure place, and he shall be for the throne of glory in his fathers house.

24 And they shall hang vpon him all the glory of his fathers house, euen of the nephewes and posteritie: all small vessels from the vessels of the cups, euen to all the instruments of musike.

25 In that day, saith the Lord of hostes, shall the nail, that is fastened in the sure place, depart, and shall be broken, and fall: and the burden that was vpon it, shall be cut off: for the Lord hath spoken it.

t Signifying, that whatsoeuer dignitie the wicked attaine vnto, at length it will turne to the shame of those Princes, by whom they are preferred.

u To be steward againe, out of which office hee had bene by the craft of Shebna.

x I will commit vnto him the full charge and government of the kings house.

y I will establish him and confirme him in his office: of this phrase, read Ezra. 9. 9.

z Meaning, that both small and great that shall come of Eliakim, shall haue praise and glory by this faithfull officer, a Hee meaneth Shebna, who in mans iudgement should neuer haue fallen.

CHAP. XXIII.

1 A prophesie against Tyrus. 17 A promise that it shall be restored.

T<sup>H</sup>e burden of Tyrus. Howle, ye ships of Tarshish: for it is desitoyed, so that there is none haue: none shall come from the land of Chittim: it is reuealed vnto

them.

2 Be still, ye that dwell in the yles: the merchants of Zidon, and such as passe ouer the sea, haue replenished thee.

3 The seede of Nilus growing by the abundance of waters, and the harvest of the riuier was her enemies, and she was a martre of the nations.

4 Be ashamed, thou Zidon: for the sea hath spoken, euen the strength of the sea, saying, I haue not craueled, nor brought forth children, neither nourished yong men, nor brought vp bigines.

5 When the same commeth to the Egyptians, they shall be sorry, concerning the ruinoz of Tyus.

6 See you ouer to Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious cite? her antiquitie is of ancient dayes: her ouerfeet shall leade her afarr off to bee a founer.

8 Who hath decreed this against Tyus (that crowneth men) whose merchants are princes, whose chaymen are the nobles of the world?

9 The Lord of hostes hath decreed this, to staine the pride of all glory, and to bring to contemp all them that be glorious in the earth.

10 Passe though thy land like a flood to the daughter of Tarshish: there is no more strength.

11 Hee stretched out his hande vpon the sea: hee shoote the kingdome: the Lord hath giuen a commaundment concerning the place of merchandise, to destroy the power thereof.

12 And hee sayd, Thou shalt no more reioyce, when thou art oppressed: O virgine daughter of Zidon, rite vp, goe ouer vnto Chittim, yet there shalt thou haue no rest.

13 Behold the land of the Caldeans: this was no people: Assur founded it by the inhabitants of the wilderneffe: they set by the towers thereof: they raised the palaces thereof, and hee brought it to ruine.

14 Howle yee ships of Tarshish: for your strength is destroyed.

15 And in that day shall Tyus be forgotten like sentie yeeres (according to the yeeres of one king) at the ende of sentie yeeres, shall Tyus sing as an harlot.

16 Take an harpe, and go about the cite: (thou harlot that hast bene forgotten) make sweet melodie, sing no songs that thou mayest be remembered.

17 And at the end of sentie yeeres shall the Lord visit Tyus, and she shall returne to her wages, and shall commit fornication

f Haue haunted thee, and enriched thee.

g Meaning, the come of Egypt, which was sed by the ouerflowing of Nilus.

h That is, Tyrus, which was the chiefe port of the sea.

i I haue no people left in me, & am as a barren woman that neuer bad child.

k Because these two countreys were ioyned in league together.

l Tyrus will leaue other Merchants to goe to Cilicia, and to come no more there.

m Who maketh her merchants like Princes.

n Thy strength will no more leue thee: therefore flee to other countreys for succour.

o For Tyus was neuer touched nor afflicted before.

p Because Tyus was built by them of Zidon.

q The Caldeans which dwelt in tents in the wilderneffe were gathered by the Assyrians into cities.

r The people of the Caldeans destroyed the Assyrians: where by the Prophet meaneth, that leeing the Caldeans were able to ouercome the

Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to ouerthrow Tyus. That is, Tyus, by whom ye are enriched: Tyus shall lie destroyed sentie yeeres, which hee calleth the reigne of one King, as a mans age. u Shall vse all craft and subtiltie to entise men againe to her. x Shee shall labour by all means to recover her first credit, as an harlot, when she is long forgotten, seeketh by all means to entertaine her lovers. y Though she haue bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to all mens lusts like an harlot.

a Reade chap. 13. 1. Ye of Cilicia, that come thither for merchandise. c Tyrus is destroyed by Nebuchad-nezzar. d By Chittim they mean: all the yles and countreys Westward from Palestine. e All men know of this destruction.



with all the kingdomes of the earth, that are in the world.

13 Yet her occupying and her wages ſhal be ⁊ holy unto the Lord: it ſhal not be laid by nor kept in ſtoze, but her merchandiſe ſhall be for them that dwell before the Lord, to eat ſufficiently, and to haue durable cloſting.

z He ſheweth that God yet by the preaching of the Goſpel will call Tyruſ to repentance, and turne her heart from avarice and filthy gaine, vnto the true worſhipping of God and liberalitie toward his Saints.

C H A P. XXI III.

*A prophete of the curſe of God for the finnes of the people.* 13 *A remnant reſerued ſhall praife the Lord.*

1 **E**choth, the Lord maketh the earth empty, and he maketh it waſte: he turneth it vpylde downe, and ſcattereth abroad the inhabitants thereof.

2 And there ſhal be like people like ⁊ prieſt, and like ſeruant, like maſter, like maide, like miſtreſſe, like buyer, like ſeller, like lender, like boꝛrower, like giuer, like taker to viſity.

3 The earth ſhal be cleane emptied, and vterly ſpoyled: for the Lorde hath ſpoken this word.

4 The earth lamenteth and ſadeth away: the world is feeble and decayed: the proud people of the earth are weakened.

5 The earth ⁊ alſo deceyeth, becauſe of the inhabitants thereof: for they tranſgreſſed the lawes: they changed the ordinances, and brake the enertlaſting covenant.

6 Therefore hath the Lord curſed the earth, and the inhabitants thereof are deſolate. Wherefore the inhabitants of the land are burned vp, and few men are left.

7 The wine ſayeth, the vine hath no might: al that were of merry heart, doe mourne.

8 The mirth of tabrets ceaſeth: the noiſe of them that reioyce, endeth: the ioꝝ of the harpe ceaſeth.

9 They ſhall not drinke wine with mirth: ſtrong drinke ſhall be bitter to them that drinke it.

10 The city of vanity is broken downe: every houſe is ſhut vp, that no man may come in.

11 There is a crying for wine in the ſtreetes: all ioꝝ are darkened: the mirth of the world is gone away.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 Surely this ſhall it be in the mids of the earth, among the people, as the ſhaking of an olive tree, ⁊ as the grapes when the vintage is end.

14 They ſhall liſt by their voyce: they

16 thus the Prophets vſed to apply particularly the menaces and promiſes, which are general in the Law. e With heat & drough, or els, that they were conſumed with the fire of Gods wrath. f Which as it was without order, ſo now ſhould it be brought to deſolation and conſuſion; and this was not onely meant of Ieruſalem, but of all the other wicked cities. g Becauſe they did not vſe Gods benefiſts aright, their pleaſures ſhould ſayle, and they fall to mourning. h He comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his Church, which ſhall praife his Name, as Chap. 10. 22.

ſhal ſhout for the magnificence of the Lord: they ſhall reioyce from ⁊ the ſea.

15 Wherefore praye vce the Lord in the valleyes, euen the ſtame of the Lord God of Iſrael, in the vles of the ſea.

16 From the vtermoſt part of the earth wee haue heard prayes, euen gloꝝ to the Lord Juſt, and I ſayde, ⁊ My leannelle, my leannelle, was in me: the tranſgreſſors haue offended: yea, the tranſgreſſors haue greivouſly offended.

17 Feaſe, and the pit, and the ſnare are vpon thee, O inhabitant of the earth.

18 And hee that ſceeth from the noiſe of the feaſe, ſhall fall into the pit: and hee that cometh by out of the pit, ſhall be taken in the ſnare: for the windows from on high are open, and the foundations of the earth doe ſhake.

19 The earth is vterly broken downe: the earths cleane diſſolued: the earth is moued exceedingly.

20 The earth ſhall reele to and fro like a drunken man, and ſhall be remooued like a tent, and the iniquitie thereof ſhall be heauie vpon it: ſo that it ſhall fall, and riſe no more.

21 And in that day ſhal the Lord viſit the hoſte aboue that is on high, eue the kings of the world that are vpon the earth.

22 And they ſhall be gathered together as the piſtoners in the pit: and they ſhall be thruſt vp in the priſon, and after many dayes ſhall they be viſited.

23 When the Hoone ſhall be abaſhed and the Sunne aſhamed, when the Lorde of hoſtes ſhall reigne in mount Zion and in Ieruſalem: and ioꝝ ſhall be beioꝝe his ancient men.

will viſit him with his rods. o Not with his rods, as verſe 21. but with his ſpeere. p When God ſhall reſtore his Church, the glory thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the Sunne and the Moone ſhall be darke in compariſon thereof.

C H A P. XXV.

*Athankeſe giuing to God in that that he ſheweth himſelfe iudge of the world, by puniſhing the wicked, and maintaining the godly.*

**L**ord, thou art my God: I will exalt thee, I will praife thy ſtame: for thou haſt done wonderfull things, according to the counſels of old, with a itable truth.

2 For thou haſt made of a b cite an heape, of a ſtrong citie a ruine: euen the palace of ſtrangers of a citie, it ſhall neuer be built.

3 Therefore ſhall the mighty people giue gloꝝ vnto thee: the city of the ſtrong nations ſhall feare thee.

4 For thou haſt bene a ſtrength vnto the poore, euen a ſtrength to the needy in his trouble, a refuge againſt the tempeſt, a ſhadowe againſt the heate: for the blaſt

haue bene thine enemies. c That is, a place whereas all vagabonds may liue without danger, and as it were, at eaſe, as in a palace. d The arrogant and proud, which before would not know thee, ſhall by thy correCTIONS feare and gloriſie thee.

i From the vtermoſt coaſts of the world, where the Goſpel ſhall be preached, as verſe 16. k Meaning, to God, who will publiſh his Goſpel through all the world. l I am conſumed with care, conſidering the affliction of the Church, both by forcine enemies and domeſticall. Some reade, my ſecreſt, my ſecreſt: that is, it was reueiled to the Prophet, that the good ſhould be preſerued, and the wicked deſtroyed.

m Meaning, that Gods wrath and vengeance ſould bee our and vnder them: ſo that they ſhould not eſcape no more then they did at Noahs Flood. n There is no power ſo high or mighty, but God

is more than they did at Noahs Flood. n There is no power ſo high or mighty, but God is more than they did at Noahs Flood. n There is no power ſo high or mighty, but God is more than they did at Noahs Flood.

a Thus the Prophet giueth thanks to God, becauſe he will bring vnder ſubjection theſe nations by his correCTIONS and make them of his Church which before were his enemies. b Not onely of Ieruſalem, but alſo of theſe other cities, which



**e** The rage of the wicked is furious, till God brake the force thereof.

**f** Meaning, that the heat is abated by the raine, so that God bring downe the rage of the wicked.

**g** As a cloud shadoweth from the heate of the sunne, so shall God adwaie the reioicing of the wicked against the godly.

**h** To wit, in Zion, whereby he meaneth his Church, which shoul vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banquet, as Matt. 22. 2.

**i** Meaning, that ignorance and blindness, whereby we are kept backe from

Christ, k Hee will take away all occasions of sorrow, and fill his with perfect ioy, Reuel. 7. 17, and 21. 4. l By Moab are meant all the enemies of his Church. m There were two cities of this name: one in Iudah, 1. Chron. 2. 49, and another in the land of Moab, Iere. 48. 2 Which seemeth to haue bene a plentifull place of come, Chapter 10. 31.

o of the mightie is like a stone against the wall.

5 Thou shalt bring downe the noyse of the strangers, as the heate in a drie place: he will bring downe the song of the mightie, as the heat in the shadow of a cloud.

6 And in this mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marrow, of wines fined and purified.

7 And he will destroy in this mountaine the covering that covereth this people, and the baile that is spread vpon all nations.

8 He will destroy death for euer: and the Lord God will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and Moab shall be threshed vnder him, euen as strawe is threshed in Madmenah.

11 And he shall stretch out his hand in the mids of them (as hee that swimneth, stretcheth them out to swimme) and with the strength of his hands shall hee bring downe their pride.

12 The defence also of the height of thy walles shall hee bring downe, and lay low, and cast them to the ground, euen vnto the dust.

C H A P. XXVI.

*A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.*

1 **A**nd that day shall this song bee sung in the hand of Iudah, Wee haue a strong citie: saluation shall God let for walles and bulwarkes.

2 **O**pen yee the gates, that the righteous nation, which keepeth the truth, may enter in.

3 **B**y an assured purpose will thou preserve perfit peace, because they trusted in thee.

4 **T**ruff in the Lord for euer: for in the Lord God is strength for euermore.

5 **F**or hee will bring them downe that dwell on high: the high citie he will abate: euen vnto the ground will hee cast it downe, and bring it vnto dust.

6 **T**he foote shall treade it downe, euen

d Thou hast decreed so, and thy purpose cannot be changed. e There is no power so hie, that can let God,

and the feete of the poore, and the steppes of the needie.

7 **T**he way of the iust is righteousnesse: thou wilt make equal the righteous path of the iust.

8 **A**lwe, O Lord, haue waited for thee in the way of thy iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

9 **W**ith my soule haue I desired thee in the night, and with my spirit within mee will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne righteousness.

10 **L**et mercy be shewed to the wicked, yet hee will not learne righteousnesse: in the land of vprightnesse wil hee doe wickedly, and will not behold the matie of the Lord.

11 **O** Lord, they will not behold thine high hand: but they shall see it, and bee confounded with the zeale of the people, and the fire of thine enemies shall denounce them.

12 **L**ord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 **O** Lord our God, other lords beside thee haue ruled vs, but wee will remember thee onely, and thy Name.

14 **T**he dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 **T**hou hast increased the nation. O Lord: thou hast increased the nation: thou are made glorious: thou hast enlarged all the coasts of the earth.

16 **L**ord, in trouble haue they visited thee: they powred out a prayer when thy chastening was vpon them.

17 **L**ike as a woman with child, that draweth neere to the travaille, is in sorrow, and crieth in her paines, so haue wee bene in thy sight, O Lord.

18 **W**e haue conceived, we haue borne in paine, as though wee should haue brought forth winde: there was no helpe in the earth, neither did the inhabitants of the world fail.

19 **W**e dead men shall liue: euen with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.

20 **C**ome, my people: enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 **F**or loe, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the

and men without religion were not destroyed. t Hee comforteth the faithfull in their afflictions, shewing them, that euen in death they shall haue life: and that they should most certainly rise to glorie: the contrarie should come to the wicked, as verse 14. u As herbes dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vpon to ioy when they feele the dewe of Gods grace. x Hee exhorteth the faithfull to bee patient in their afflictions, and to waite vpon Gods worke.

**a** This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song. **b** Gods protection and defence shall bee sufficient for vs. **c** Hee assureth the godly to returne after the captiuitie to Ierusalem. **d** Thou hast decreed so, and thy purpose cannot be changed. **e** There is no power so hie, that can let God, when he will deliuer his.

**f** God will fet the poore afflicted ouer the power of the wicked, **g** We haue constantly abode in the aduersities, when with thou hast afflicted vs. **h** Meaning, that by afflictions men shall learne to feare God. **i** The wicked though God shew them euident signes of his grace, shall be neuer the better. **k** Through enuie and indignation against thy people. **l** The fire and vengeance, wherewith thou dost destroy thine enemies, **m** The Babylonians, which haue not gouerned according to thy word. **n** Meaning, that the reprobate euen in this life shall haue the beginning of euertlasting death. **o** To wit, the companie of the faithfull by the calling of the Gentiles. **p** That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance. **q** To wit, in extreme sorrow. **r** Our sorrows had none end, neither did we enjoy the comfort that wee looked for. **s** The wicked



y The earth shall vomice, and cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

CHAP. XXVII.

A propheticke against the kingdom of Satau, and of the voy of the Church for their deliuerance.

a At the time appointed.

b That is, by his mightie power, and by his word. He prophesieth here of the destruction of Satau and his kingdom vnder the name of Leuiathan, As hur and Egypt

c Meaning, of the best wine which this vineyard, that is, the Church should bring forth as most agreeable to the Lord.

d Therefore he will destroy the kingdom of Satau, because he loueth his Church for his owne mercies sake, and cannot be angrie with it,

but witheth that he may poure his anger vpon the wicked infidels, whom he meaneth by briers and thornes.

e He marvelleth that Israel will not come by gentlenesse, except God make them to feele his rods, and so bring them vnto him.

f Though I afflict and diminish my people for a time, yet shall the roote spring againe and bring forth in great abundance.

g He sheweth that God punisheth his in mercie, and his enemies in iustice. h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perishe by the sharpe winde of affliction. i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monuments thereof destroyed. k Notwithstanding his fauour that hee will shew them after: yet Ierusalem shall be destroyed, and grasse for cattell shall grow in it. l God shall not haue neede of mightie enemies: for the very women shall doe it to their great shame. m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.

In that day the Lord with his sore and great and mightie sword shall visite Leuiathan, that pearcing serpent. euen Leuiathan that crooked serpent, and hee shall slay the dragon that is in the sea.

2 In that day sing of the vineyard of our red wine.

3 If the Lord doe keepe it: I will water it euery moment: lett any assaile it, I will keepe it night and day.

4 Anger is not in mee: who would set the thurs and the thornes against mee in battell? I would goe thow them, I would burne them together.

5 He will be e feele my strength, that he may make peace with me, and be at one with mee?

6 Hereafter, Iakob shall take roote: Israel shall flourish and grow, and the world shall be filled with fruit.

7 Hath hee snitten v him as hee snote those that snote him? or is hee laine according to the slaughter of them that were laine by him?

8 In measure in the branches thereof wilt thou contend with it, when hee bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iakob be purged, and this is all the fruit, the taking away of his sinne: when he shall make all the stones of the altars, as chaine stones broken in pieces, that the groues and images may not stand vp.

10 Yet the defended citie shall be desolate, and the habitation shall be forsaken, and left like a wilderness. There shall the calfe feed, and there shall hee lie, and continue the branches thereof.

11 When the boughes of it are drie, they shall bee broken: the women come and let them on fire: for it is a people of none vnderstanding: therefore hee that made them, shall not haue compassion of them, and hee that formed them, shall haue no mercie on them.

12 And in that day shall the Lord thresh from the chanell of the Riuer, vnto the riuer of Egypt, and yee shall be gathered

one by one. O children of Israel.

13 In that day also shall the great trumpe be blowen, and they shall come, which perished in the land of Assur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy mount at Ierusalem.

CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnesse of them that should learne the word of God. 24 God doth all things in time and place.

VVords to the crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading flower, which is vpon the head of the valley of them that be fat, and are overcome with wine.

2 Behold, the Lord hath a mightie and strong bre, like a tempest of haile, and a whirlewinde that overthroweth, like a tempest of mightie waters that our flow, which thow to the ground mightily.

3 They shall be troden vnder foote, euen the crowne and the pride of the drunkards of Ephraim.

4 For his glorious beautie shall be a fading flower, which is vpon the head of the valley of them that be fat, and as the hartie fruit afore summer, which when be that looketh vpon it, seeth it, whilst it is in his hand, he eateth it.

5 In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the residue of his people,

6 And for a spirite of iudgement to him that sitteth in iudgement, and for strength vnto them that turne away the battell to the gate.

7 But they haue erred because of wine, and are out of the way by strong drinke: the Priest and the prophet haue erred by strong drinke, they are swallowed vp with wine: they haue gone astray though strong drinke: they faile in vision: they stumble in iudgement.

8 For all their tables are full of filth by vomiting: no place is cleane.

9 Whom shall hee teach knowledge? and whom shall hee make to vnderstand the things that hee heareth? them that are weaned from the milke, and drawn from the breasts.

10 For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.

11 For with a stammering tongue, and with a strange language shall he speake vnto this people.

12 Vnto whom hee said, This is the owne gates.

g Meaning the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennesse and vomiting. h For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnweaned as young babes. i They must haue one thing of times told. k Let one teach what hee can, yet they shall no more vnderstand him, then if hee speake in a strange language. l That is, the Prophet, whom God should send. m This is the doctrine, whereupon yee ought to stay and rest.

n In the time of Cyrus by whom they should be deliuered: but this was chiefly accomplished vnder Christ,

a Meaning, the proud kingdom of the Israelites, which were drunken with worldly profecricie.

b Because the Israelites, for the most part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly prosperitie, and were as it were crowned therewith, as with garlands.

c He seemeth to meane the Assyrians, by whom the ten tribes were carried away.

d Which is not of long continuance, but is soon ripe, and first eare.

e Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shall be preferred.

f He will giue counsell to the gouernour, and strength to the captaine, to driue the enemies in at their



n Shew to them that are wearie and haue need of rest, what is the true rest. o Because they will not receiue the word of God when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before, Chap. 6. 9.

p They thought they had wisdome to auoid Gods iudgments, and that they could escape though all other perished.

q Though the Prophets condemned their idoles and vaine crust of falsehood, and vanity, yet the wicked thought in themselves that they would trust in these things.

r That is, Christ by whom all the building, must be tryed, and vpholden, Psal. 118. 22. Mar. 21. 42. actes 4. 11. rom. 9. 33. 1. pet. 2. 6.

s He shall be quiet, and I seeke none other remedies, but be content with Christ.

t In the restitution of his Church, iudgement and iustice shall reigne.

u Gods corrections & affliction.

x Affliction shall discouer their vaine confidence, which they kept secret to themselves. y Terror, & destruction shall make you to learne that which exhortations and gentleness could not bring you vnto.

z Your affliction shalbe so sore that you are not able to endure it.

a When Dauid ouercame the Philistims. 2. Sam. 5. 20. 1. Chr. 14. 11.

b Where Ioshua discomfited five kings of the Amorites, Iosh. 10. 12.

c As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeance: for hee punisheth some at one time, and some at another, some after one sort and some after another, so that his chosen seed is beaten, and tried, but not broken, as are the wicked.

rest: a ginereft to him that is weary; and this is the refreshing, but they would not heare.

13 Therefore shall the word of the Lord bee vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a little, and there a little: that they may go and fall backward, and be broken and be shamed and be taken.

14 Wherefore heare the word of the Lord, ye scornfull men that rule this people, which is at Jerusalem.

15 Because ye haue said, We haue made a covenant with death, and with hellace we are at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made a falsehood our refuge, and vnder vanitie are we hid.

16 Therefore thus saith the Lord God, Behold, I will lay in Zion a stone, a tryed stone, a precious corner stone, a firr foundation. He that beleueth, shall not make false.

17 Iudgement also will I lay to the rule, and rightcoufnesse to the balance, and the baile shall sweepe away the vaine confidence, and the waters shall ouerflow the secret place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trode downe by it.

19 When it shall passe ouer, it shall take you away: for it shall passe through euery morning in the day, and in the night, and there shall be onely y feare to make you to understand the hearing.

20 For the bed is so strait that it cannot suffice, and the covering narrow that one cannot wrap himselfe.

21 For the Lord shall stand as in mount Perazim: he shall be wroth as in the valley of Gibeon, that he may doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore be ye no mockers, least your bonds increase: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce, hearken ye, and heare my speech.

24 Doth the plowman plow all the day, to sowe? doth hee open and breake the clods of his ground?

25 When hee hath made it plaine, will hee not then sowe the sitches, and sowe cummin, and cast in wheate by measure, and

the appointed barley and rye in their place? 26 For his God doth instruct him to haue discretion, and doth teach him.

27 For sitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the sitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, hee doeth not alway thresh it, neither doeth the wheele of his cart fill make a noyse, neither will hee breake it with the teeth thereof.

29 This also cometh from the Lord of hostes, which is wonderfull in counsaile, and excellent in workes.

## CHAP. XXIX.

1 A prophete against Jerusalem. 13 The vengeance of God on them that follow the traditions of men.

A<sup>a</sup> Altar, altar of the citie that Darius dwelt in: adde yeere vnto yeere: <sup>b</sup> let them kill lambes.

2 But I will bring the altar into dust, and there shall be heauinesse, and sorrow, and it shall be vnto me like an altar.

3 And I will besiege thee as a citie, and fight against thee on a mount, and will call vp ramparts against thee.

4 So shalt thou be humbled, and shalt speake out of the ground, and thy speech shall be as out of the dust: thy voyce also shall bee out of the ground like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.

5 Whoreouer, the multitude of thy strangers shall be like small dust: and the multitude of strong men shall bee as chaffe that passeth away, and it shall bee in a moment, euen suddenly.

6 Thou shalt bee visited of the Lord of hostes with thunder and shaking and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the multitude of all the nations that fight against the altar, shall bee as a dreame or vision by night: euen all they that make the warre against it, and strong holds against it, and law siege vnto it.

8 And it shall be like as an hungry man dreameth, and behold hee eateth: and when hee awaketh his soule is empty: or like as a thirsty man dreameth, and see, hee is drinking, and when hee awaketh, behold, hee is faint, and his soule longeth: so shall the multitude of all nations bee that fight against mount Zion.

9 Stay your selues and wonder: they are blinde, & make you blind: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath covered you with a

and that which thou makest thy vayne trust, shall come at vnawares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies. g That is, hee thinketh that the cateth. h Muse heereon as long as you list, yet shall ye finde nothing but occasion to bee afflicted: for your Prophets are blinde, and therefore cannot direct you.

a The Hebrew word Ariel signifieth the lyon of God, and signifieth the Altar, because the Altar seemed to deuoure the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall be full of blood as an altar whereon they sacrifice.

d Thy speech shall be no more so lofty, but abased, and low, as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.

e Thine hired soldiers in whom thou trustest shall be destroyed as dust or chaffe in a whirlewind.

f The enemies that I will bring to destroy thee, shall come at vnawares, euen as a dreame in the night.

g That is, hee thinketh that the cateth.

h Muse heereon as long as you list, yet shall ye finde nothing but occasion to bee afflicted: for your Prophets are blinde, and therefore cannot direct you.



CHAP. XXX.

Spirit of slumber, and hath shut by your eyes: the Prophets, and your chiefe Seers hath he covered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can not: for it is sealed.

12 And the booke is giuen vnto him that cannot reade, saying, Reade this, I pray thee. And hee shall say, I cannot reade.

13 Therefore the Lord said, Because this people <sup>k</sup> come neere vnto mee with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their feare toward me was taught by the precept of men,

14 Therefore behold, I will againe doe a maruelous worke in this people, euen a maruelous worke, and a wonder: for the wickedoime of their wise men shall <sup>m</sup> perish, and the vnderstanding of their prudent men shall be hid.

15 I Doe vnto them that <sup>n</sup> seeke deepe to hide their counsell from the Lorde: for their workes are in darkenesse, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shal it not bee esteemed <sup>o</sup> as the potters clay: for shall the worke say of him that made it, Here made mee not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a little while, and Lebanon shall be <sup>p</sup> turned into Carmel? and Carmel shall be counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receive toy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scoornefull shalbe consumed: and all that hastened to iniquitie shall be cut off:

21 Which made a man to sinne in the word, and tooke him in a snare: which reynoued them in the gate, and made the mist to fall without cause.

22 Therefore thus saith the Lord vnto the house of Yaakob, euen hee that redeemed Abraham, Yaakob shall not now bee confounded, neither now shall his face bee pale.

23 But when hee seeth his children, the worke of intire handes, in the mids of him they shall sanctifie my Name, and sanctifie the help one of Yaakob, and shall feare the God of Israel.

24 Then they that erred in spirit, shall haue vnderstanding, and they that murmured shall learne doctrine.

1 He reproveth the Iewes which in their aduersitie used their owne counsels, 2 And sought help of the Egyptians, 10 Despiseth the Prophets, 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offereth mercie to the repentant.

W<sup>d</sup>de to the rebellious children, sayth the Lord, that take counsell, but not of mee, and <sup>e</sup> couer with a couering, but not by my Spirit, that they may lay blame vpon sinne:

2 Which walke forth to goe downe into Egypt (and haue not asked at my mouth) to strengthen themselves with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadow of Egypt, your confusion.

4 For his <sup>f</sup> princes were at Soan, and his Ambassadors came vnto Hanes.

5 They shall be all ashamed of the people that cannot profite them, nor helpe nor doe them good, but shall be a shame and also a reproach.

6 The <sup>g</sup> burden of the beastes of the South, in a land of trouble and anguish, from whence shall come the young and olde lyon, the viper, & fiery flying serpent against them that shall beare their riches vpon the sholders of the colts, and their treasures vpon the bunches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto <sup>h</sup> her, Their strength is to sit still.

8 Now goe, and write it before them in a table, and note it in a booke that it may be for the <sup>i</sup> last day for cuer and cuer:

9 That it is a rebellious people, lying children, and children that would not <sup>j</sup> heare the Law of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: propheticke <sup>k</sup> errors.

11 Depart out of the way: goe aside out of the path: cause the holy One of Israel to cease from vs.

12 Therefore thus saith the holy One of Israel, Because ye haue cast off this worde, and trust in <sup>l</sup> violence and wickednesse, and stay therevpon,

13 Therefore this iniquitie shall be vnto you as a breach that falleth, or a walling in an he wall, whose breaking cometh suddenly in a moment,

14 And the breaking thereof is like the breaking of a Potters pott, which is broken without pittie, and in the breaking thereof is not founde <sup>m</sup> a heerd to take fire out of the hearth, or to take wa-

a Who contrary to their promise, take not me for their protectour, and contrary to my comman- dement seeke helpe at stran- gers.

b They seeke shifts to cloke their doing, and not godly meanes.

c The chiefe of Israel wen into Egypt in ambassy to seeke helpe, and abode at these cities.

d That is, a hea- uie sentence or prophesie against the beastes that carried their trea- sures into Egypt, by the wilder- nesse, which was South from Ju- dah: signifying, that if the beas- ts should not bee spared, the men should bee pu- nished much more grie- uously.

e To wit, to Ia- rusalem.

f And not to come to and fro to seeke helpe.

g That is, this prophesie.

h That it may be a witness against them for all po- stheticke.

i He sheweth what was the cause of their de- struction, and bringeth also all miserie to man: to wit, because they would not heare the

worde of God, but delighted to bee flattered and led in error,

k Threaten vs not by the worde of God neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Ieremie, 11.21.

l Mean- ing, in their stubbornnesse against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shall be without recovery.

i Meaning, that it is all alike, ei- ther to reade or not to reade, ex- cept God open the heart to vnder- stand.

k Because they are hypocrites and not sincere in heart, as Math. 15.8.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that whereas God is not worshipped according to his word, both mag- istrates and mi- nisters are but fooles and with- out vnderstan- ding.

n This is spoken of them which in heart despised Gods worl, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft saith the Lord, you can- not be able to escape mine hands no more then the clay, that is in the pot- ters hands, hath power to deliuer it selfe.

p Shal there not be a change of all things? and Carmel, that is a pleasurfull place in respect of that it shall be ther, may be taken as a forest, as Chap. 32.15, and thus he speaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets words, and would not abide admonitions, but would inangle them and bring them into danger

r Signifying, that except God giue vnderstanding and knowledge, man cannot but still erre and murmur against him.

uorde of God, but delighted to bee flattered and led in error, k Threaten vs not by the worde of God neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Ieremie, 11.21. l Mean- ing, in their stubbornnesse against God, and the admonitions of his Prophets. m Signifying, that the destruction of the wicked shall be without recovery.



n Oftimes by his Prophets he put you in remembrance of this, that you should only depend on him.  
 o We will trust to escape by our horses.

p Whereas all the trees are cut downe save two or three to make masts.  
 q He commendeth the great mercies of God, who with patience watcheth to call sinners to repentance.

r Not onely in punishing, but in vsing moderati- on in the same, as Iere. 10. 24. and 30. 11.  
 Or, instructor.  
 s God shall direct all thy wayes, and appoint thee how to goe either hither or thither.

t Ye shall cast away your idoles which you haue made of golde and silver, with all that belongeth vnto them, as a most filthy thing and polluted.

u Shewing that there can be no true repentance, except both in heart and deede we shew our selues enemies to idolatry.  
 x By these diuers manners of speach he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

y When the Church shall be restored the glory thereof shall passe seuentimes the brightnesse of the Sunne: for the Sunne and Moone, which are two excellent creatures, see he weeth what shall be the glory of the children of God in the kingdom of Christ.  
 z This threatenng is against the Assyrians, the chief enemies of the people of God.

ter out of the pit.

15 For thus saith the Lord God, the holy One of Israel, In rest and quietnesse shall ye be found: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue sayd, No, but we will slee away vpon horses. Therefore shall ye slee. And hee will ride vpon the swiftest. Therefore shall your persecuters be swift.

17 A thousand as one shall kee at the rebuke of one: at the rebuke of one shall ye slee, till ye be left as a shippe mast vpon the top of a mountaine, and as a beacon vpon an hill.

18 Yet therefore will the Lord waite, that he may haue mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is the God of iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: hee will certainly haue mercie vpon thee at the voyce of thy cry: when he heareth thee, he will answer thee.

20 And when the Lord hath giuen you the bread of aduerfitie, and the water of affliction, thy rayne shall be no more kept backe, but thine eyes shall see the raine.

21 And thine eares shall heare a worde behinde thee, saying, This is the way, I walke yee in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall pollute the covering of the images of silver, and the rich ornament of thine images of gold, and call them away as a menstruous cloth, and thou shalt say vnto it, Get thee hence.

23 Then shall he giue raine vnto thy seed, when thou shalt sowe the ground, and bread of the increase of the earth, and it shall be fat, and as oyle: in that day shall thy cattell be fed in large pastures.

24 The open alse and the yong asses, that till the ground, shall eate cleane vponder, which is winnowed with the shouel, and with the fanne.

25 And vpon euery high mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towres shall fall.

26 Moreover, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be seuen folde, and like the light of seven daies in the day that the Lord shall diue up the breach of his people, and heale the stroke of their wound.

27 Behold, the Name of the Lord cometh from Sarr, his face is burning, and the burden thereof is heavy, his lips are full of indignation, and his tongue is as a deuouring fire.

28 And his Splite is as a riuier that ouerfloweth vp to the necke: it diuiderh a sunder, to faine the nations with the fannic of a banitic, and there shall be a bulle to cause them to erre in the lawes of the people.

29 But there shall be a song vnto you as in the night, when a solemn feast is kept: and gladnesse of heart, as he that cometh with a pipe to goe vnto the mount of the Lord, to the mighty One of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme, with the anger of his countenance, and fannic of a deuouring fire, with scattering and tempest, and hailstones.

31 For with the voyce of the Lord shall Assur be destroyed, which smote with the rodde.

32 And in euery place that the staffe shall passe, it shall cleane fast, which the Lorde shall lay vpon him with tabrets and harps, and with battels, and lifting vp of hands shall he fight against it.

33 For a Tophet is prepared of olde: it is enen prepared for the King: hee hath made it deepe and large: the burning thereof is fire and much wood: the breath of the Lord, like a riuier of bymitions, doeth kinde it.

23. 10. h So that their estate or degree cannot exempt the wicked. i By these figuratiue speeches hee declareth the condition of the wicked after this life.

CHAP. XXXI.

v He curseth them that forsake God, and seeke for the helpe of men.

WDe vnto them that goe downe into Egypt for helpe, and stay vpon horses, and trust in chariots, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy One of Israel, nor seeke vnto the Lord.

2 But he yet is wisest: therefore hee will bring euil, and not turne backe his word, but hee will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, and not God, and their holies flesh, and not spirit: and when the Lorde shall stretch out his hand, the helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken vnto mee, as the lion of lions whelpe roareth vpon his praye, against whome if a multitude of shepheards be called hee will not bee afrayde at their voyce, neither will hee humble himselfe at their noyse: so shall

a To drive them to nothing: and thus God consumeth the wicked by that meanes, whereby hee cleanseth his.

b Ye shall reioyce at the destruction of your enemies, as they that sing for ioy of the solemn feast, which begin in the euening.

c Gods plague, d It shall destroy. e With ioy and assurance of the victory.

f Against Babel: meaning the Assyrians and Babylonians. g Here it is taken for bell, where the wicked are tormented, reade 2. Kin.

a There were two special causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lord had commanded them neuer to returne thither, Deuterono. 17.

16. and 28. 6. lest they should forget the benefite of their redemption: and secondly, lest they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Ier. 2. 18.

b Meaning, that they forsake the Lord, that put their trust in worldly things, for they cannot trust in both. c And knoweth their craftie enterprises, and will bring all to nought. d Meaning, both the Egyptians and the Israelites.



e He sheweth the Lewes, that if they would put their trust in him, he is so able that none can resist his power: and so carefull over them, as a bird over her yong, which ever flitch about them for their defence, which similitude the Scripture vseth in diuers places, as Deut. 32. 11. math. 23. 37. f He toucheth their conscience that they might earnestly feele their grieuous finnes, and so truly repent, for as much as now they are almost drowned, and past recovery.

the Lord of hostes come downe to fight for mount Zion, and for the hill thereof.  
5 As birds that flie, so shall the Lorde of hostes defend Jerusalem by defending and deliuering, by passing through and preserving it.  
6 Ye children of Israel, turne againe, in as much as ye are sunk in rebellion.  
7 For in that day, every man shall cast out his idoles of silver, and his idoles of gold, which your handes haue made you, euen a sinne.  
8 Then shall Ashur fall by the sword, not of man, neither shall the sword of man denoure him, & he shall see from the sword, and his yong men shall faint.  
9 And he shall go for feare to his tower, and his princes shall be afraid of the standard, sayth the Lord, whose fire is in Zion, and his fornaie in Jerusalem.

hearken to my words.  
10 Ye women, that are carelesse, shall be in feare: above a yeere in dayes: for the vintage shall faile, and the gathering shall come no more.  
11 Ye women, that are at ease, be admonishd: feare, & ye carelesse women: put off the clothes: make bare, and girde locked: & upon the loynes.  
12 Men shall lament for the teares, euen for the pleasaunt fieldes, and for the fruitfull vine.  
13 Upon the land of my people shall grow thornes and bysses: yea, upon all the houles of idoly in the cite of retoyng.  
14 Because the palace shall bee forsaken, and the noyle of the cite shall bee left: the tower and fourrelle shall bee donnes for euer, and the delite of wilde asses, and a pasture for flockes.  
15 Until the Spirit be powred upon vs from above, and the wildernesse become a fruitfull field, and the plenteous field be counted as a forrest.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.  
h God will take from you the meanes and occasions, which made you to continue in sin: to wit, abundance of worldly goods.  
i By the teares he meaneth the plenteous fields, whereby men are nourished, as children with the teare: or the mothers for sorrow and leanesse, shall lacke milke.  
k Or, multitude.  
l That is, when the Church shall be reformed: thus the Prophets after they haue denounced Gods iudgements against the wicked, vs to comfort the godly, lest they should faint.

g By these fruits your repentance shall be known, as Chap. 2. 18. h When your repentance appeareth. i This was accomplished soone after when Saneheribs army was discomfited, and he fled to his castle in Ninueh for succour. k To destroy his enemies.

CHAP. XXXII.

1 The conditions of good rulers and officers described by the gouernement of Hezekiah, who was the figure of Christ.

a This prophesie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.  
b By iudgement and iustice is meant an vpright gouernement, both in policie and religion.  
c Where men are wearie with traucing, for lacke of water.  
d He promisseth to giue the true light, which is the pure doctrine of Gods word, and vnderstanding, and zeale of the same contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.  
e Vice shall no more be called vertue, nor vertue esteemed by power and riches. f He prophesieth of such calamity to come, that they will not spare the women and children, and therefore wille: them to take heede and prouide.

Beholde, a King shall reigne in iustice, and the Princes shall rule in iudgement.  
2 And that man shall bee as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a drie place, and as the shadow of a great rocke in a weary land.  
3 The eyes of the seeing shall not be shut, and the eares of them that heare, shall hearken.  
4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall bee ready to speake distinctly.  
5 A niggard shall no more be called liberall, nor the churlish rich.  
6 But the niggard will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsely against the Lord, to make empty the hungry soule, and to cause the drinke of the churlie to faile.  
7 For the weapons of the churl are wicked: hee denieth wicked counsels, to vndo the poore with lying wordes, and to speake against the poore in iudgement.  
8 But the liberall man will denie of liberall things, and he will continue his liberalltie.  
9 Rise vp, ye women that are at ease: heare my voyce, ye carelesse daughters:

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.  
17 And the worke of iustice shall be peace, euen the worke of iustice and quietnesse, and assurance for euer.  
18 And my people shall dwell in the tabernacle of peace, and in three dwellings, and in safe resting places.  
19 When it haileth, it shall fall on the forest, and the cite shall be set in the low place.  
20 Blessed are ye that sow upon all waters, and diue thither the feete of the oxe and the asse.

iudgements against the wicked, vs to comfort the godly, lest they should faint. 1 The field which is now fruitfull, shall be but as a barren forrest in comparison of that it shall be then, as Chap. 29. 17. which shall bee fulfilled in Christs time: for then they that were before as the barren wildernesse, being regenerate, shall bee fruitfull, and they that had some beginning of godlinesse, shall bring forth fruites in such abundance, that their former life shall seeme but as a wildernesse where no fruites were. m They shall not neede to build it in high places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities. n That is, vpon flat ground and well watered, which bringeth forth in abundance: or in places which before were couched with waters, and now made dry for your vses. o The fields shall be so ransacke, that they shall send out their cattel to eate vp the first crop, which abundance shall be signes of Gods fauour and loue towards them.

CHAP. XXXIII.

The destruction of them, by whom God hath punished his Church.

Woe to thee that spoylest, and wast not spoiled: and dost wickedly, and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt be spoiled: when thou shalt make an

a Meaning, the enemies of the Church, as were the Caldians, and Assyrians: but chiefly of Saneherib, but not onely. b When thine appointed time shall come that God shall take away thy power, and that which thou hast wrongfully gotten, shall be giuen to others, as Amos 5. 11.



e The Caldeans shall doe like to the Assyrians, as the Medes and Persians shall doe the same to the Caldeans, d He declareth hereby what is the chiefe refuge of the faithful when troubles come, to pray and seeke helpe of God. e Which helpe our fathers so soone as they called vpon thee. f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians. g When thou, O Lord, didst lift vp thine enemies, h Yehothas caterpillers destroyed with your number the whole world, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed. i Meaning, the Medes and Persians against the Caldeans. k That is, in the dayes of Hezekiah.

ende of doing wickedly, they shall doe wickedly against thee. 2 The Lord haue mercie vpon vs, wee haue wayted for thee: bee thou, which wast thine arme in the morning, our helpe also in time of trouble. 3 At the noyse of the tumult, the people fled: at thine exalting, the nations were scattered. 4 And your spoyle shall be gathered like the gathering of caterpillers: and he shall goe against him like the leaping of grasshoppers. 5 The Lord is exalted: for he dwelleth on high; he hath filled Zion with iudgement and iustice. 6 And there shall bee stabilitie of thy ruins, strength, saluation, wisdom and knowledge: for the feare of the Lord shall be his treasure. 7 Beholde, their messengers shall crye without, and the ambassadours of peace shall weepe bitterly. 8 The paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: hee regarded no man. 9 The earth mourneth and fawnteth: Lebanon is ashaied, and heben downe: Sharon is like a wilde nesse, and Bathan is shaken and Carmel. 10 Now will I arise, sayth the Lord: now will I be exalted, now will I lift vp my selfe. 11 See shall conceiue chaffe, and bring forth stubble: the fire of your breath shall deuoure you. 12 And the people shall be as the burning of lime: and as the thornes cut vp, shall they be burnt in the fire. 13 Heare, yee that are farre off, what I haue done, and yee that are neere, knowe my power. 14 The sinners in Zion are afrayde: a feare is come vpon the hypocrites: who among vs shall dwell with the deuouring fire? who among vs shall dwell with the euersliding burnings? 15 He that walketh in iustice, and speaketh righteous things, refusing gayne of oppression, shaking his hands from taking of gifts, stopping his eares from hearing of blood, and shutting his eyes from seeing euill. 16 Hee shall dwell on high: his defence shall bee the munitions of rockes: bread shall bee giuen him, and his waters shall be sure.

17 Thine eyes shall see the King in his gloire: they shall behold the land farre off. 18 Thine heart shall meditate feare, where is the Scithe? where is the receiver? where is hee that counted the towers? 19 Thou shalt not see a fierre people, a people of a darke speech, that thou canst not perceiue, and of a stammering tongue, that thou canst not vnderstand. 20 Looke vpon Zion the citie of our Ierusalem feastes: thine eyes shall see Ierusalem a quiet habitation, a Tabernacle that cannot be remoued, and the stakes thereof can neuer bee taken away, neither shall any of the cordes thereof be broken. 21 For surely there the mightie Lord will bee unto vs, as a place of goods and broad riuers, whereby shall passe no shippe with oares, neither shall great shippe passe thereby. 22 For the Lord is our Iudge, the Lord is our Lawgiuer: the Lord is our King, he will saue vs. 23 Thy coardes are loosed: they could not well strengthen their mass: neither could they spread the saile: then shall the pray be diuided for a great spoile: yea, the lame shall take away the pray. 24 And none inhabitant shall say, I am sicke: the people that dwell therein shall haue their iniquitie forgiven.

u They shall see Hezekiah deliuered from his enemies, and restored to honour and glorie. x They shall be, no more shut in as they were by Saneherib, but goe where it pleaseth them. y Before that this liberie cometh, thou shalt thinke that thou art in great dangere for the enemy shall so sharply assaile you, that one shall crye, where is the clerke that writeth the names of them that are taxed? another, where is the receiver? another shall crye for him that valueth the rich houses, but God will deliuer you from this feare. z Let vs bee content with this small riuer of Shiloah, and not desire the great streames and riuers, whereby the enemies may ring in hippes, and destroy vs. a Hee denideth the Assyrians and enemies of the Church, declaring their destruction, as they that perish by shipwracke. b Hee comforteth the Church, and sheweth that they shall bee enriched with all benefites both of body and soule.

CHAP. XXXIIII.

1. Hee sheweth that God punisheth the wicked for the loue he beareth toward his Church.

Come neere, ye nations and heare, and hearken, yee people: let the earth heare, and all that is therein, the world and all that proceedeth thereof. 2 For the indignation of the Lord is byt on all nations, and his wrath vpon all their armies: hee hath destroyed them and deliuered them to the slaughter. 3 And their flaine shall be cast out, and their stink shall come vp out of their bodies, and the mountains shall bee melted with their blood. 4 And all the host of heauen shall be dissolved, and the heauens shall be folded like a booke: and all their hostes shall fall as the leafe falleth from the time, and as it falleth from the figge tree. 5 For my sword shall be drunken in the

a He propheseth of the destruction of the Edonites and other nations which were enemies to the Church. b God hath determined in his counsell, and hath giuen sentence for their destruction. c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen and earth perisheth. d I haue determined in my secret counsell, and in the heauens to destroy them, till my sword bee wearie with shedding of blood.



e They had an opinion of holiness, because they came of the Patriarch Izahak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.

f That is, both of young and old, poore and rich of his enemies.

g That famous citie shall be consumed as a sacrifice burnt to ashes.

h The mightie and rich shall be as well destroyed as the inferiours.

i He alludeth to the destruction of Sodom and Gomortah, Gene.

19. 24. k Reade Chap. 13. 21. and Zephani. 2. 14.

l To vaine shall any man goe about to build it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

n Reade Chap. 13. 21.

o Signifying, that Idumea should be an horrible desolation and barren wilderness.

p That is, in the Law where such curses are threatned against the wicked.

q To wit, beasts and foules.

r That is, the mouth of the Lord.

s Hee hath giuen the beasts and foules Idumea for an inheritance.

heauen: behold, it shall come downe vpon Edom, even vpon the people of my curse to iudgement.

6 The sword of the Lord is filled with blood: it is made fatte with the fatte and with the blood of the Lambs, and the goats, with the fatte of the kidnies of the Rammes: for the Lord hath a sacrifice in his Bozrah, and a great slaughter in the land of Edom.

7 And the Unicorn shall come downe with them, and the heifers with the bulles, and their lande shall be drunken with blood, and their dust made fatte with fatnesse.

8 For it is the day of the Lordes vengeance, and the yeere of recompence for the iudgement of Sion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into Brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe thowow it for euer.

11 But the Pelicane and the Hedgehog shall possesse it, and the great Owle, and the Raven shall dwell in it, and hee shall stretch out vpon it the line of vanitie, & the stones of emptinesse.

12 The nobles thereof shall call to the kingdome, and there shall be none, and all the Princes thereof shall bee as nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for Dragons, and a court for Striches.

14 There shall be metee also Zim and Tim, and the Satyre shall cry to his fellowe, and the Screechowle shall rest there, and shall finde for her like a quiet dwelling.

15 There shall the Owle make her nest, and lay, and hatch, and gather them vnder her shadowe: there shall the Antures also be gathered, euery one with her make.

16 Seeke in the booke of the Lord, and reade: none of these shall faile, none shall want her make: for his mouth hath commanded, and his very Spirit hath gathered them.

17 And hee hath cast the lot for them, and his hand hath diuided it vnto them by liue: they shall possesse it for euer: from generation to generation shall they dwell in it.

18 Hee hath giuen the beasts and foules Idumea for an inheritance.

#### CHAP. XXXV.

1 The great ioy of them that beleene in Christ. 3 Their office which preach the Gospel. 8 The fruits that follow thereof.

The desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly, and shall greatly reioyce also and ioy, the glorie of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon. They shall see the glorie of the Lord, and the excellencie of our God.

3 Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull. Bee you strong, feare not: behold, your God cometh with vengeance: euen God with a recompense, hee will come and saue you.

5 Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an Hart, and the dumbe mans tongue shall sing: for in the wilderness shall waters breake out, and riuers in the desert.

7 And the drie ground shall be as a pool, and the thiriste as springes of water: in the habitation of dragons, where they lay, shall be a place for reedes and rushes.

8 And there shall be a path and a way, and the way shall be called holy: the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooles shall not erre.

9 There shall be no lyon, nor noysome beastes shall ascend by it, neither shall they bee found there, that the redeemed may walke.

10 Therefore the redeemed of the Lord shall returne and come to Zion with praise: and euertlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnesse, and sorrow and mourning shall flee away.

11 The knowledge of Christ is reuealed. 2 They that were barren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saints of God, and not for the wicked. i God shall lead and guide them, aluring to the bringing forth of Egypt. k As hee threatned to the wicked to be destroyed hereby, Chapter 30. 6. l Whom the Lord shall deliuer from the captiuitie of Babylon.

#### CHAP. XXXVI.

1 Saneherib sendeth Rabshakeh to beseege Ierusalem. 15 He blasphemeth against God.

Now in the fourteenth yeere of King Hezekiah, Saneherib King of Assur came by against all the strong cities of Iudah, and tooke them.

2 And the king of Assur sent Rabshakeh from Lachish toward Ierusalem vnto King Hezekiah, with a great host, and hee stood by the conduit of the vpper pool in the path of the fullers field.

3 Then came forth vnto him Eliakim the

Church to bee afflicted, but at length would send deliuerance. b When hee had abolished superstition and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.



For he was now r. fared to his office, as Iſaiah had prophesied, Chap. 22. 20 d This declareth that there were fewe godly to be found in y<sup>e</sup> kings house, when hee was driven to send this wicked man in such a weighty matter. e Saneheribs chief captaine. f He speaketh this in the person of Hezekiah, fallily charging him, that he put his trust in his wit and eloquence, whereas his only confidence was in the Lord. g Satan laboured to pull the godly king from one vaine confidence to another, to wit, from trust in the Egyptians, whose power was weak and would deceue them, to yeeld himselfe fe to the Assyrians, and so not to hope for any helpe of God. h Or, turne backe. i He reprocheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines. j Thus the wicked to deceiue vs, will pretend the Name of the Lord, but we must try the spirits, whether they be of God or no. k They were afraid, left by his words, he should haue stirred the people against the king and also pretended to grow to some appointment with him. l Ebr. the water of their feet. 1 The Ebrew word signifieth blessing: whereby this wicked captaine would haue persuaded the people that their condition should be better vnder Saneherib, then vnder Hezekiah,

sonne of Bilkiab the steward of the house, and Shebna the Chancellor, and Ioah the sonne of Aſaph the recorder. 4 And Rabhakeh sayde vnto them, Tell you Hezekiah, I pray you, Thus sayeth the great King, the King of Asshur, What confidence is this, wherein thou trustest? 5 I say, Surely I haue eloquence, but counsell and strength are for the warre: in whom then doest thou trust, that thou rebellest against me? 6 Loe, thou trustest in this broken staffe of reede, of Egypt, whereupon if a man lean, it will goe into his hande, and pierce it: so is Pharaoh king of Egypt, vnto all that trust in him. 7 But if thou say vnto me, Wee trust in the Lorde our God: Is not that hee whose hye places and whose altars Hezekiah tooke downe, and sayde to Iudah and to Ierusalem, Pee shall worship before this altar? 8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou bee able on thy part to set riders vpon them. 9 For how canst thou despise one captaine of the least of my lords seruants? and put thy trust on Egypt for charrets and for horsemen? 10 And am I now come vp without the Lord to this land to destroy it? The Lorde sayd vnto me, I so vp against this land, and destroy it. 11 Then sayd Eliakim, and Shebna, & Ioah vnto Rabhakeh, Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall. 12 Then sayd Rabhakeh, Hath my matter sent mee to thy master, and to thee to speake these wordes, and not to the men that sit on the wall, that they may eat their owne doughe, and drinke their owne & pisse with you? 13 So Rabhakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the wordes of the great king, of the King of Asshur. 14 Thus saith the King, Let not Hezekiah deceiue you: for he shall not be able to deliuer you. 15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: his city shall not be giuen ouer into the hand of the king of Asshur. 16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make appointment with me, and come out to me, that every man may eat of his owne vine, and every man of his owne figtree, and drinke every man the water of his owne well. 17 Till I come and bring you to a land like your owne lande, euen a lande of wheate

and wine, a land of head and vineyards, 18 Least Hezekiah deceiue you, saying, the Lorde will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hand of the king of Asshur? 19 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim? or how haue they deliuered Samaria out of mine hand? 20 Who is he among all the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lorde should deliuer Ierusalem out of mine hand? 21 Then they kept silence, and answered him not a word: for the kings commandement was, saying, Answer him not. 22 Then came Eliakim the sonne of Bilkiab the steward of the house, and Shebna the chauceleur, and Ioah the sonne of Aſaph the Recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabhakeh. 23 Hezekiah said vnto them, Have ye punished cities for sinne. n Not that they did not shewe by cuident signes that they did detest his blasphemy: for they had nowe rent their clothes, but they knewe it was in vayne to vie long reasoning with this infidel, whose rage they should haue so much more prouoked.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euerie towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that vnderstand that God maketh them his scourge, and not shewe by cuident signes that they did detest his blasphemy: for they had nowe rent their clothes, but they knewe it was in vayne to vie long reasoning with this infidel, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

2 Hezekiah asketh counsel of Iſaiah, who promisseth him the victory. 10 The blasphemy of Saneherib. 16 Hezekiahs prayer. 36 The arme of Saneherib is slaine of the Angels. 38 And hee himselfe of his owne finnes.

And when the king Hezekiah heard it, he rent his clothes, & put on sackcloth, and came into the house of the Lord. 2 And he sent Eliakim the steward of the house, and Shebna the chauceleur, with the elders of the Priestes, clothed in sackcloth, vnto Iſaiah the Prophet, the sonne of Amoz. 3 And they sayde vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemy: for the children are come to the birth, and there is no strength to bring forth. 4 If so be the Lord thy God hath heard the wordes of Rabhakeh whome the king of Asshur his master hath sent to raylor on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, theye lift thou vp thy prayer for the remnant that are left. 5 So the seruants of the king Hezekiah came to Iſaiah. 6 And Iſaiah sayd vnto them, Thus sayd vnto your master, Thus sayth the Lord, Be not afraid of y<sup>e</sup> wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me. 7 Beholde, I will send a blast vpon him,

2 King. 19. 1. a Inigne of grieue and repentance. b To haue comfort of him by the word of God, that his faith might be confirmed, and so his prayer be more earnest: reaching hereby, that in all dangers these two are the onely remedies, to seeke vnto God and his ministers. c We are in as great sorrow as a woman that travaileth of child, & cannot be deliuered. d That is, will declare by effect that hee hath heard it: for when God deserteth to punish it, it seemeth to the flesh, that hee knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.



f Of the Egyptians and Ethiopians that shall come and fight against him.

and he shall heare a noise, & returne to his owne lande, and I will caufe him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the king of Asshur fighting against Sennacherib: for he had heard that he was departed from Lachish.

9 ¶ Hee heard also men say of Tirhakah king of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, saying, Let not thy God deceive thee, in whom thou trustest, saying, Jerusalem shall not bee giuen into the hande of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all landes in destroying them, and that thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as Sogah, and Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the city of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it, and he went vp into the house of the Lord, and Hezekiah spake it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hosts, God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Incline thine care, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Saneherib, who hath sent to blasphemie the liuing God.

18 Trueneth it is, O Lord, that the kings of Asshur haue destroyed all landes, and their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the work of mens hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou only art the Lord,

21 ¶ Then Istaah the sonne of Amoz sent vnto Hezekiah, saying, Thus sayeth the Lord God of Israel, Because thou hast prayed vnto me concerning Saneherib king of Asshur,

22 This is the word that the Lord hath spoken against him. The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn: The daughter of Jerusalem hath shaken her head at thee.

23 ¶ Whom hast thou railled on, and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes as his? euen against the holy One of Israel.

24 By thy seruants hast thou rayled on the Lord, and sayd, I will not see the face of the Lord, and sayd, By the multitude of my chariots I am come vp to the toppe of the mountains, to the sides of Lebanon; and will cut downe the big cedars thereof, and the faire fire trees thereof, and I will goe vp to the heightes of his top, and to the forest of his fruitfull places.

25 I haue digged & and drunke the waters, and with the plants of my feete haue I dyed all the rivers closed in.

26 Hast thou not heard how I haue of olde time made it? and haue formed it long agoe? and should I now bring it, that it should bee destroyed, and layed on ruinous heapes, as cities destroyed,

27 Whyole inhabitants? haue small power, and are afraid and confounded? they are like the grass of the field and greene herbe, or graffe on the houle topp, or come blasted before it be grown.

28 But I know thy dwelling, and thy going out, and thy coming in, and thy furie against me.

29 Because thou ragest against me, and thy ruminie is come by vnto mine eares, therefore will I put mine hook in thy nostrils, and my bridle in thy lips, and will bring thee backe againe the same way thou camest.

30 And this shall be a signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the second yeere, such things as grow without sowing: and in the third yeere, sowe ye and reape, and plant vineyards, and eate the fruit thereof.

31 And the remnant that is escaped of the house of Iudaah, shall againe take roote downward, and beare fruit upward.

32 For out of Jerusalem shall goe a remnant: and they that escape out of mount Zion: the reule of the Lord of hostes shall doe this.

33 Therefore thus sayeth the Lord, concerning the king of Asshur, He shall not enter into this cite, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this cite, sayeth the Lord.

35 For I will defend this cite to saue it for mine owne sake, and for my seruants Dauids sake.

36 ¶ Then the Angel of the Lord went out, & stode in the campe of Asshur an hundredeth, thousand, and slew them: so when they arose early in the morning, beholde, they were all dead corpses.

¶ He boasteth of his policie, in that that he can finde meanes to nourish his army: & of his power, in that that his army is so great, that it is able to dry vp whole rivers, and to destroy the waters, which the Iewes had closed in.

¶ Signifying, that God made not his Church to destroy it, but to preserve it, and therefore he saith that he formed it of old, euen in his eternal counsell, which cannot be changed.

¶ He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer, because God is the maintainer thereof.

¶ Meaning, his counsels and enterprises.

¶ Because Saneherib shewed himselfe as a deuouring fish and furious beale, he wisheth these similitudes to teach how he will take him and guide him. x Thou shalt lose thy labour. y. God giueth signes after two sortes: some goe before the things, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commaunded to make three dayes after their departure, and these latter are to keepe the benefits of God in our remembrance, of the which sort this here is. z. He promitteth that for two yeeres the ground of it selfe should feede them. a. They whom God hath deliuered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church. b. For my promise sake made to David. 2. King. 19. 35. 2. Chron 32. 21. Job. 1. 18. Eccles. 48. 22. 1. Maccab. 7. 41. 2. Maccab. 8. 19.

g Which was a cite toward Egypt, thinking thereby to haue lbyed the force of his enemies.

h Thus God would haue him to vter a most horrible blasphemie before his destruction: as to call the author of all truth, a deceiver: some gather hereby that Shebna had disclosed vnto Saneherib the answer that Istaah sent to the king.

i Which was a cite of the Medes.

k Called also Charre a city in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betwene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgine, and ouer whom he had a care to preferre her fro the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby, that they that are members of Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his army: & of his power, in that that his army is so great, that it is able to dry vp whole rivers, and to destroy the waters, which the Iewes had closed in.

¶ Signifying, that God made not his Church to destroy it, but to preserve it, and therefore he saith that he formed it of old, euen in his eternal counsell, which cannot be changed.

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b. For my promise sake made to David.

2. King. 19. 35. 2. Chron 32. 21. Job. 1. 18. Eccles. 48. 22. 1. Maccab. 7. 41. 2. Maccab. 8. 19.



Which was the chiefest citie of the Assyrians: *Tob. 1. 21.*  
*Or, Armenia.*  
 d Who was also called Sardana-palus, in whole dayes tenne yeeres after Saneheribs death, the Caldians ouercame the Assyrians by Merodach their king.

38 So Saneherib king of Assur departed, and went away and returned and dwelt at Ninuech.  
 39 And as hee was in the Temple worshipping of Nisroch his god, Nisamelech and Sinarzer his sonnes slew him with the sword, and they slayed into the land of Harat: and d Sinarhaddon his sonne reigned in his stead.

CHAP. XXXVIII.

Hezekiah is sicke. 5 Hee restored to health by the Lord, and liueth fiftene yeeres after. 10 He giueth thanks for his benefice.

A Bout that time was Hezekiah sicke vnto the death, and the Prophet Iahab sonne of Amos came vnto him, and sayde vnto him, Thus sayeth the Lord, But thine house is in an order, for thou shalt dye, and not liue.

2 Then Hezekiah<sup>b</sup> turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

4 Then came the worde of the Lord to Iahab, saying,

5 Goe, and say vnto Hezekiah, Thus sayeth the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: behold, I will adde vnto thy dayes fiftene yeeres:

6 And I will deliuer thee out of the hand of the king of Assur, and this city: for I will defend this citie.

7 And this signe shalt thou haue of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sickness.

10 I said in the cutting off of my daies, I shall goe to the gates of the graue: I am deprived of the residue of my yeeres.

11 I sayde, I shall not see the Lord, even the Lord in the land of the liuing: I shall see man no more among the inhabitants of the

world.  
 12 Mine habitation is departed, and is remoued from me, like a shepherds tent: I haue cut off like a weauer, my life: he will cut mee off from the height: from day to night, thou wilt make an end of me.  
 13 I reckoned to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I chatter: I did moune as a dove: mine eyes were lift vp on high: O Lord it hath appelled me, comfort me.

15 What shall I say? soz he hath sayde it to me, and he hath done it: I shall walke feewly all my yeeres in the bitterness of my soule.  
 16 O Lord, I to them that outclue thee, and to all that are in them, the life of my spirit shall be knowne, that thou causedst me to sleepe, and hast giuen life to me.

17 Beholde, for felicity I had bitter griefe, but it was thy pleasure to deliuer my soule from the pitte of corruption: for thou hast cast all my sinnes behinde thy backe.

18 For the graue cannot confesse thee: death cannot praye thee: they that goe downe into the pit, cannot hope for thy truth.  
 19 But the liuing, the liuing, he shall confesse thee, as I doe this day: the father to the children shall declare thy truth.

20 The Lord was ready to saue me: therefore we will sing my song, all the daies of y our life in the boule of the Lord.  
 21 Then sayde Iahab, Take a lump of dry figges and lay it vpon the boye, and he shall recover.

22 Also Hezekiah had said, What is the signe that I shall goe vp into the house of the Lord?

23 They that shall outclue the men that are now alieue, and all they that are in these yeeres, shall acknowledge this benefice. r That after that they haddest condemned me to death thou restoredst mee to life. s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. t He esteemeth more the remission of his finnes, and Gods fauour, then a thousand liues. u For as much as God hath placed n an in this world to glorifie him, the god y take it as a signe of this wrath when their dayes were shortened, either because that they seemed vnworthy for their finnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there is so fewe in earth, that doe regard it, as Psal. 65. and 115. 17. x All posterity shall acknowledge, and the fathers according to their dutie towarde their children, shall instruct them in thy graces and mercies towarde me. y Hee theweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefices. z Reade a, King. 20. 7. a As verse 7.

CHAP. XXXIX.

Hezekiah is reprooued, because hee shewed his treasures to the ambasadours of Babylon.

A T the same time, Merodach Baladan, the sonne of Baladan, King of Babylon, which outcame the Assyrians in the tenth yeere of his reigne.

i By my sine I haue prouoked God to take my life from me.  
 k That is, in one day, or shortly.  
 l Ouer night I thought that I should liue till morning, but my pangs in y night priuaded mee the contrary: he sheweth the horror, that the faithfull haue, when they apprehend Gods iudgement against their sinne.  
 m I was so oppressed with sorow, that I was not able to vter my words, but onely to grone and sigh.  
 n To wit, sorow and griefe both of body and minde.  
 o God hath declared by his Prophet that I shall dye, and therefore I will yeelde vnto him.  
 p I shall haue no release, but continuall sorowes while I liue. q They that shall outclue the men that are now alieue, and all they that are in these yeeres, shall acknowledge this benefice. r That after that they haddest condemned me to death thou restoredst mee to life. s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. t He esteemeth more the remission of his finnes, and Gods fauour, then a thousand liues. u For as much as God hath placed n an in this world to glorifie him, the god y take it as a signe of this wrath when their dayes were shortened, either because that they seemed vnworthy for their finnes to liue longer in his seruice, or for their zeale to Gods glory, seeing that there is so fewe in earth, that doe regard it, as Psal. 65. and 115. 17. x All posterity shall acknowledge, and the fathers according to their dutie towarde their children, shall instruct them in thy graces and mercies towarde me. y Hee theweth what is the vse of the Congregation and Church: to wit, to giue the Lord thanks for his benefices. z Reade a, King. 20. 7. a As verse 7.

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2. King. 20. 12. a This was the first king of



b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemy to his enemies, but chiefly, because he would ioyne with them whom God fauoured, and haue their helpe if occasion serued.

c Reade 2 King. 20. 13. & 2 chro. 32. 25. 31.  
d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before, being overcome with their flattery, and blinded with ambition could not see.  
e By the grieuoufnes of the punishment, is declared how greatly God detesteth ambition and vaine glory.  
f That is, officers and seruants.  
g Reade 2 King. 20. 19.

of Babel, sent letters and a present to Hezekiah: for he had heard that hee had bene sicke, and was recovered.

2 And Hezekiah was glad of them, and shewed them the house of the treasures, the siluer and the golde, and the spices, and the precious oymnt, and all the house of his armour, and all that was found in his treasures: there was nothing in his house nor in all his kingdome that Hezekiah shewed them not.

3 Then came IIsaiah the Prophet vnto king Hezekiah, and sayde vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayde, They are come from a faire councey vnto mee, from Babel.

4 Then sayde he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures that I haue not shewed them.

5 And IIsaiah sayde to Hezekiah, Heare the word of the Lord of hostes.

6 Beholde, the dayes come, that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shall be caried to Babel: nothing shall be left, sayeth the Lord.

7 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, they shall take away, and they shall bee eunuches in the palace of the king of Babel.

8 Then sayde Hezekiah to IIsaiah, The word of the Lord is good, which thou hast spoken: and hee sayd, Yet let there be peace and truely in my dayes.

#### CHAP. XL.

2 Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 4 The Prophet reprooueth the idolaters, and them that trust not in the Lord.

Comfort ye, comfort ye my people, will your God say.

2 Speake comfortably to Jerusalem, and crye vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her sinnes.

3 A voyce cryeth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a path for our God.

4 Every valley shall be exalted, and euery mountaine and hill shall be made low: and the crooked shall bee straight, and the

rough places plaine.

5 And the glory of the Lord shall be reuelled, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

6 A voyce said, Cry. And he said, What shall I cry? All flesh is grass, and all the grace thereof is as the floure of the field.

7 The grass withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grass.

8 The grass withereth, the floure fadeth: but the word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the hie mountaine: O Jerusalem, that bringest good tidings, lift up thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Behold your God.

10 Behold, the Lord God will come with power, and his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 Hee shall feede his stocke like a shepheard: he shall gather the lambs with his arme, and carle them in his bosome, and shall guide them with a yong.

12 Who hath measured the waters in his fist: and counted heauen with the spanne, and comprehended the dust of the earth in a measure: and weighed the mountaynes in a weight, and the hills in a balance?

13 Who hath instructed the Spirit of the Lord? or was his counsellor, or taught him?

14 Of whom tooke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations are as a drop of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a little dust.

16 And Lebanon is not sufficient for fire, nor the bestes thereof sufficient for a burnt offering.

17 All nations before him are as nothing, & they are counted to him lesse then nothing, and vanity.

18 To whom then will ye liken God? or what similitude will ye set vp vnto him?

19 The workman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith maketh siluer plates.

20 Doeth not the poore chuse out a tree

q Hee shall shewe his care and fauour ouer them that are weak and tender. r Declaring that as GOD onely hath all power, so doeth hee vse the same for the defence and mayntenance of his Church. s He sheweth Gods infinite wisdome for the same ende and purpose. t He speaketh all this to the intent that they should neyther feare man, nor put their trust in any, save onely in GOD. u Hee tey hee armeth them against the idolatrie wherewith they shoulde be tempted in Babylon. x Hee sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessaries, will defraude themselves to serue their idoles.

b This miracle shall be great that it shall be knowne through all the world.

i The voyce of God, which spake to the Prophet IIsaiah.

k Meaning, all mans wisdome and natural powers.

l Lam. 1. 10. 1. pet. 1. 24.

m The Spirit of God shall discover the vanitie in all that seeme to haue any excellencie of themselves.

n Though considering the frailty of mans nature, many of the lewes should perish, and so not be partakers of this deliuerance.

o Yet Gods promise should be fulfilled, and they that remained, shoulde feele the fruit thereof.

p To publish this benefite through all the world.

q He sheweth the perfection of all mans felicity, which is to haue Gods presence.

r His power shall be sufficient: without helpe of any other, and shall haue all means in himselfe to bring his will to passe.



that will not rotte, for an oblation? hee seeketh also vnto him a cunning workeman, to prepare an image, that shall not bee mooued.

21 Know ye nothing? haue ye not heard it? hath it not bene told you from the beginning? haue ye not vnderstood it by the foundation of the earth?

22 He siteth vpon the circle of the earth, and the inhabitants thereof are as grasshoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, and maketh the Iudges of the earth, as vanity,

24 As though they were not planted, as though they were not lowen, as though their stocke tooke no roote in the earth: for hee did euen blow vpon them, and they withered, and the whitelewind will take them away as stubble.

25 To whom now will ye liken mee, that I should be like him, saith the holy one?

26 Lift vp your eyes on high, and behold who hath created these things, and bringeth out their armies by number, and calleth them all by names: by the greatnesse of his power and mightie strength nothing faileth.

27 Why sayest thou, O Iacob, and speakest, O Israel, My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard, that the everlasting God, the Lord hath created the ends of the earthe neither fainteth, nor is wearie: there is no reaching of his understanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, hee encreaseth power.

30 Euen the yong men shall faint, and bee wearie, and the yong men shall stumble and fall.

31 But they that waite vpon the Lord, shall renew their strength: they shall lift vp the wings as the eagles: they shall runne, and not be wearie, and they shall walke and not faint.

They that trust in their owne vertue, and doe not acknowledge that all cometh of God.

CHAP. XLII.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliueraunce promised to Zion.

1 Cepe silence before me, O ylandes, and let the people renew their strength: let them come neere, and let them speake; let vs come together into iudgement.

2 Who called vs to iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the kings? he gaue them as dust to his sword, and as scattered stubble vnto his bow.

3 He pursued them, & passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? hee that calleth the generations from the beginning. I the Lord am the first, and with the last I am the same.

5 The yles saw it, and did feare, and the endes of the earth were abashed, betwenee, and came.

6 Euery man helped his neighbour, and sayde to his brother, Be strong.

7 So the workeman comforted the founder, and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and he fastened it with nailes that it should not be mooued.

8 But thou, Israel, art my seruant, and thou Iacob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from the endes of the earth, and called thee before the chiefe thereof, and saide vnto thee, Thou art my seruant: I haue chosen thee, & not cast thee away.

10 Feare thou not, for I am with thee: bee not afrayde, for I am thy God: I will strengthen thee, & helpe thee, & will susteine thee with the right hand of my iustice.

11 Beholde, all they that prouoke thee, shall be ashamed, and confounded: they shall be as nothing, and they that strue with thee shall perish.

12 Thou shalt seeke them, and shalt not find them: to wit, the men of thy knife, for they shall be as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou worne Iacob, and see men of Israel: I will helpe thee, sayth the Lord, and thy redeemer the holy one of Israel.

15 Beholde, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh the mountaines, & bring them to powder, and shalt make the hills as chaffe.

16 Thou shalt fenne them, and the wind shall cary them away, and the whitelewind shall scatter them: and thou shalt reioyce in the Lord, and shalt glory in the holy one of Israel.

17 When the poore and the needie seeke water, & there is none, (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open riuers in y tops of the hills, and fountaines in the mids of the balleyes: I will make the widernesse as a poole of water, and the waste land as springes of water.

19 I will set in the wildernesse the cedar, the sycittar tree, and the myrris tree, and the pine tree, and I will set in the wildernesse the firre tree, the elme and the boxe tree together.

that shall bee afflicted in the captiuitie of Babylon. p God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

d Who hath created man and maintained his succession?

e Though the world set vp reuerse to many gods, yet they diminish nothing of my glory: for I am all one vnable to be changed,

which haue euer bene, and shall be for euer.

f Considering mine excellent workes among my people.

g They assembled themselves and conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of the idolaters to maintaine their superstitions.

i And therefore oughtest thou not to pollute thy selfe with the superstition of the Gentiles.

k That is, by the force of my promise, in the performance whereof I will shew my selfe faithfull and iust.

l Because they shall be destroyed.

m Thus he calleth them because they were contemned of all the world, & that they considering their owne poore estate, should seeke vnto him for helpe.

n I will make thee able to destroy all thine enemies, be they neuer so mightie and this chiefly is referred to the kingdom of Christ.

o That is, they

p God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

q I will make thee able to destroy all thine enemies, be they neuer so mightie

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t God will rather change the order of nature, then they should want any thing, that crieth to him by true faith in their miseries: declaring to them hereby that they shall lacke nothing by the way, when they returne from Babylon.

y Haue ye not the word of God which plainly condemneth idolatrie?  
z Can you not learne by the visible creatures whom God hath made to serue you vs, that you should not serue them nor worship them?  
a So that his power appeareth in every place wherefoeuer wee turne our eyes.  
b Who hath set in order the infinite number of the starres.  
c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.  
d And therefore all power is in his hand to deliuer when his time cometh.  
e Shewing, that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.  
f They that trust in their owne vertue, and doe not acknowledge that all cometh of God.  
g God, as though hee pleade his cause with all nations, requireth silence, that he may be heard in vs right.  
h That is, gather in their power and supports.  
i Who called Iacob (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan?



q That is, hath appointed, and determined that it shall come to passe.

r Hee biddeth the idolaters to prove their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot doe, hee concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but hee must doe that, which God detesteth and abhorreth: for he chuseth his owne deuities, and forsaketh the Lords, t Meaning, the Chaldeans.

u That is, Cyrus, who shall do all things in my Name, and by my direction: whereby he meaneth, that both their captiuitie, and deliuerance

shall be ordered by Gods providence and appointment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can work any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continual succession of Prophets and ministers. b When I looked whether the idols could doe these things, I found that they had neither wisdom nor power to doe any thing: therefore hee concludeth that all are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience & humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

2 Beholde, my seruant: b I will stay by you him: mine elect, in whom my soule delighteth: I haue put my Spirit vpon him: he shall bring forth iudgement to the Gentiles.

3 He shall not cry, nor lift vp, nor cause to be mentioned any great promise, because he is the foundation whereupon all the promises are made and ratified. b For I haue committed all my power to him, as to a most faithful steward. Some read, I will establish him, to wit, in his office, by giuing him the fullness of my Spirit. c Hee only is acceptable vnto me, and they that come vnto me by him: for there is no other meane of reconciliation, Mat. 11. 28. eph. 1. 4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit. e His coming shall not be with pompe and noise, as earthly princes.

his voyce to be heard in the streete.

3 A builded reed shall he not breake, and the smoking flaxe shall he not quench: hee shall bring forth iudgement in truth.

4 Hee shall not faile nor be discouraged till hee haue iudgement in the earth: and the ples shall waite for his law.

5 Thus saith God the Lord, (hee that created the heauens & spread them abroad: he that stretched forth the earth, and the budde thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein.)

6 I the Lord haue called thee in righteousness, and will holde mine hand, and I will keepe thee, and giue thee for a covenant of the people, and for a light of the Gentiles.

7 That thou mayest open the eyes of the blind, and bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my glory will I not giue to another, neither my praye to grauen images.

9 Behold, the former things are come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praye from the end of the earth: ye that goe downe to the sea, and all that is therein: the ples and the inhabitants thereof.

11 Let the wilderness & the cities thereof lift vp their voice, the towncs that a Redar doeth inhabit: let the inhabitants of the rocks sing: let them shoute from the toppe of the mountaines.

12 Let them giue glory vnto the Lord, and declare his praye in the ylands.

13 The Lord shall goe forth as a gyant: hee shall stirre by his courage like a man of warre, he shall shout and cry, and shall preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and restrained my selfe: now will I cry like a traoualing woman: I will destroy and deuoure at once.

15 I will make waste mountaines and hills, and dry vp all their herbes, & I will make the floods ylands, and I will dry vp the postes.

16 And I will bring the blinde by a way that they knew not, and leade them by paths that they haue not known: I will make darkenesse light before them, and crooked things straight. These things will I do vnto them, and not forsake them.

17 They shall be turned backe: they shall see greatly ashamed, that trust in grauen images, and say to the molten images, Wee are our gods.

18 Heare, yee deafe: and yee blinde, regard, that ye may see.

19 Who is blinde but my seruant? or the zeale of the Lorde, and his power in the confutation of his Church. f I will hast to execute my vengeance, which I haue so long deferred, as a woman that desisteth to be deliuered, when shee is in trauaile. t That is, my poore people which are in perplexitie and care. u To wit, Israel, which should haue been light because of my Law.

f Hee will not hurt the weak and feeble, but support & comfort them.

g Meaning, the wick of a lampe, or candle, which is almost out, but hee will cherish it and snuffe it, that it may shine brighter.

h Although hee fauor the weak, yett will hee not spare the wicked, but will iudge them according to truth and equitie.

i Till hee haue set all things in good order.

k The Gentiles shall be desirous to receive his doctrine.

l Meaning, vnto a lawfull and iust vocation.

m To assist and guide thee.

n As him by whom the promise made to all nations in Abraham, shall be fulfilled.

o I will not suffer my glorie to be diminished: which I should doe, if I were not faithful in performing the same, & the idolaters thereby would extoll their idoles aboue mee.

p As in times past I haue bene true in my promises, so will I be in time to come. q Meaning, the Arabians, vnder whom he comprehendeth all the people of the East.

r Hee sheweth



x The Priest to whom my word is committed, which should not onely hear it himselfe, but cause others to hear it.

y As the priests and prophets, that should be lights to others?

z Because they will not acknowledge this benefite of the Lord, who is ready to deliuer them, hee suffereth them to be spoiled of their enemies through their owne fault and incredulitie.

a There shall be none to succour them, or to will the enemy to restore that, which he hath spoiled.

b Meaning Gods wrath,

deafe as my messenger, that I sent? who is blind as the y perfect, and blinde as the Lords seruant?

20 Seeing many things, but thou keepest them not, opening the eares, but he heareth not?

21 The Lorde is willing for his righteousness sake that he may magnifie the Law, and exalt it.

22 But this people is robbed and spoiled, and shall be all lined in dungeons, and they shall be hid in prison houses: they shall be for a pray, and none shall deliuer: a spoile, and none shall say, y Restore.

23 Who among you shall hearken to this, and take heed, and heare for afterwards?

24 Who gaue Iacob for a spoyle, and Israel to the robbers? Did not the Lord, because we haue sinned against him: for they would not walke in his wayes, neither be obedient vnto his Law.

25 Therefore he hath powred vpon him his fierce wrath, and the strengty of battell: and it set him on fire round about, and hee knew not, and it burned him vp, yet he considered not.

they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this? & shewe vs former things? let them bring forth their witnessnes, that they may be iustificed: but let them be heare, and say, It is truerth.

10 For I am my witnessnes, saith the Lord, and my seruant, whom I haue chosen: therefore ye shall know and beleue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, Iuen I am the Lord, and beside mee there is no Saviour.

12 I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnessnes, sayeth the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 Thus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitives, and the Chaldeans cry in the ships.

15 I, I am the Lord your holy one, the creator of Israel, your king.

16 Thus saith the Lorde which maketh a way in the sea, and a path in the mightie waters.

17 When he bringeth out the charret and hoyle, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towne.

18 Remember ye not the former things, neither regard the things of old.

19 Behold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the desert, and floods in the wilderness.

20 The wilde beasts shall honour mee, the dragons & the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praye.

22 And thou hast not called vpon mee, O Iacob, but thou hast wearied mee, O Israel.

23 Thou hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured mee with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

h Signifying, that no power can resist him in doing his miraculous works, nor at their idols are able to doe the like, as Chap. 41. 22.

i To proue that the things which are spoken of them, are true.

k Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, because they will not heare when God speaketh by his word.

l The Prophets and people to whom I haue giuen my Law, m Meaning specially Christ, and by him, all the faithful.

n By Darius and Cyrus.

o They shall cry when they would escape by water, seeing that the course of Euphrates is turned another way by the euenie.

p When he deliuered Israel from Pharaoh, Exod. 14. 22.

q When the Israelites passed through Iorden, Iosh. 3. 17.

r When he deliuered his people out of Egypt.

s Pharaoh and his mightie armie.

t Meaning, that their deliuerance out of Babylon, should be more famous then that from Egypt was, Iere. 23. 7. hag. 2. 10. 2. corinth. 5. 17. reuelat. 21. 5.

u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefices, and shall acknowledge them: much more men ought to be thankfull for the same.

x Thou hast not worshipped me as thou oughtest to haue done.

y Because thou hast not willingly receiued that which I did commaund thee, thou diddest grieve me. Whereby hee sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.

CHAP. XLIII.

The Lord comforteth his people. Hee promisseth deliuerance to the Iewes. There is no God but one alone.

1 **B**Ut now thus saith the Lord, a that created thee, O Iacob: and he that formed thee, O Israel, b feare not: for I haue redeemed thee: I haue called thee by thy name, c thou art mine.

2 **W**hen thou wast thorow the waters, I will be with thee, and thorow the floods, that they doe not ouerflowe thee. d When thou walkest thorow the very fire thou shalt not be burnt, neither shall the flame kindle vpon thee.

3 **F**or I am the Lord thy God, the holy one of Israel, thy Saviour: I gaue e Egypt for thy ranfome, Ethiopia & Seba for thee.

4 **B**ecause thou wast precious in my sight, and thou wast honourable, and I loued thee, therefore will I giue a man for thee, and people for thy sake.

5 **F**ear not, for I am with thee: I will bring thy seede from the East, and gather thee from the West.

6 **I** will lay to the North, & Sine: and to the South, keepe not back: bring my sonnes from far, and my daughters from the ends of the earth.

7 **E**very one shall be called by my name: for I created him for my glory, formed him and made him.

8 **I** will bring forth the blind people, and doe, and so were as the payment of thy ranfome, Chap. 37. 9. e I will not spare any man rather then thou shouldst perish: for God more esteemeth one of his faithful, then all the wicked in the world. f He propheseth of their deliuerance from the captiuitie of Babylon, and so of the calling of the vniuersall Church, alluding to that which is written, Deut. 30. 3. g Meaning, that he could noe be vniuindfull of them, except he would neglect his owne name & glory.

9 **L**et all the nations be gathered together, and let the people be assembled: who among them can declare this? & shewe vs former things? let them bring forth their witnessnes, that they may be iustificed: but let them be heare, and say, It is truerth.

10 **F**or I am my witnessnes, saith the Lord, and my seruant, whom I haue chosen: therefore ye shall know and beleue me, and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 **I**, Iuen I am the Lord, and beside mee there is no Saviour.

12 **I** haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore you are my witnessnes, sayeth the Lord, that I am God.

13 **Y**ea, before the day was, I am, and there is none that can deliuer out of mine hand: I will doe it, and who shall let it?

14 **T**hus saith the Lord your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and brought it downe: they are all fugitives, and the Chaldeans cry in the ships.

15 **I**, I am the Lord your holy one, the creator of Israel, your king.

16 **T**hus saith the Lorde which maketh a way in the sea, and a path in the mightie waters.

17 **W**hen he bringeth out the charret and hoyle, the armie and the power lie together, and shall not rise: they are extinct, and quenched as towne.

18 **R**emember ye not the former things, neither regard the things of old.

19 **B**ehold, I doe a new thing: now shall it come forth: shall you not know it? I will euen make a way in the desert, and floods in the wilderness.

20 **T**he wilde beasts shall honour mee, the dragons & the ostriches, because I gaue water in the desert, and floods in the wilderness to giue drinke to my people, euen to mine elect.

21 **T**his people haue I formed for my selfe: they shall shew forth my praye.

22 **A**nd thou hast not called vpon mee, O Iacob, but thou hast wearied mee, O Israel.

23 **T**hou hast not brought me the sheepe of thy burnt offerings, neither hast thou honoured mee with thy sacrifices. I haue not caused thee to serue with an offering, nor wearied thee with incense.

their deliuerance out of Babylon, should be more famous then that from Egypt was, Iere. 23. 7. hag. 2. 10. 2. corinth. 5. 17. reuelat. 21. 5.

u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beasts shall feele my benefices, and shall acknowledge them: much more men ought to be thankfull for the same.

x Thou hast not worshipped me as thou oughtest to haue done.

y Because thou hast not willingly receiued that which I did commaund thee, thou diddest grieve me. Whereby hee sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrary.



a Either for the composition of the sweet ointment. Exod. 30. 34. or for the sweet incense. Exod. 30. 7. b Thou hast made mee to beare an heauie burden by thy finnes.

c If I forget any thing that may make for thy iustification, put me in remembrance, and speake for thy selfe. d Thine ancestors. e Thy priests and thy prophets. f That is, reieced, abhorred, and destroyed them in the wilderness, and at other times.

24 Thou boughtest mee no sweet saour with mouey, neither hast thou made mee drunke with the fatte of thy sacrifices, but thou hast made me to serue with thy finnes, and wearied me with thine iniquities.

25 I, euen I am hee that putteth away thine iniquities for mine owne sake, and wil not remember thy finnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou mayest be iustified.

27 Thy first father hath sinned, and thy teachers haue transgressed against me.

28 Therefore I haue prophand the rulers of the Sanctuary, and haue made Iacob a curie, and Israel a reproch.

### CHAP. XLIIII.

5 The Lord promisseth comfort, and that he will assemble his Church of diuers nations. 9 The warning of idolers. 17 The blasfines of idolaters.

Y Et now heare, O Iacob my seruant, and Israel whom I haue chosen.

2 Thus saith the Lorde that made thee, and formed thee from the wombe: hee will helpe thee. Feare not, O Iacob, my seruant, and thou righteous, whom I haue chosen.

3 For I will powre water vpon the thirte, and floods vpon the dry ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buds,

4 And they shall growe as among the grasse, and as the willowes by the riuers of waters.

5 One shall say, I am the Lords: another shall be called by the name of Iacob: and another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus sayeth the Lord the King of Israel, and his redeemer the Lord of hosts, I am the first, and I am the last, and without me there is no God.

7 And who is like me, that shall call, and shall declare it, and set it in order before mee, since I appointed the ancient people: and what is to at hand, and what things are to come? let them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it: you are euen my witnesses, whether there bee a God beside mee, and that there is no God that I know not.

9 All they that make an image, are vanitie, and their delectable things shall no

thing profit: and they are their owne wittnesse, that they see not nor knowe: therefore they shall be confounded.

10 Who hath made a god, or molten an image, that is profitable for nothing?

11 Behold, all that are of the fellowship thereof shall be confounded: for the workmen themselues are men: let them all be gathered together, and stand by, yet they shall feare, and be confounded together.

12 The smith taketh an instrument, and worketh in the coles, and fashioneth it with hammers, and worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he fashioneth it with a red thred, he planeth it, and he putteth it with the compass, and maketh it after the figure of a man, and according to the beaultie of a man that it may remaine in an house.

14 He will hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: hee planteth a firre tree, and the caine doth nourish it.

15 And man burneth thereof: for he will take thereof and warme himselfe: hee also kindleth it, and baketh bread, yet he maketh a god and worshippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth flesh: he roseth the roste and is satisfied: also he warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof hee maketh a god, euen his idole: he boweth vnto it, and worshippeth and prayeth vnto it, and saith, Deliuere me: for thou art my God.

18 They haue not knowen, nor vnderstood: for God hath thut their eyes that they cannot see, and their hearts, that they cannot vnderstand.

19 And none considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread alio vpon the coales thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocks of a tree?

20 Hee feedeth of ashes: a seduced heart hath deceiued him, that hee cannot deliuere his soule, nor say, Is there not a lie in my right hand?

idolaters, which forget their owne necessities to set forth their deuotion towards their idoles.

To place it in some Temple, u Hee setteth soorth the obfusacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter whereof they are made, yet they refuse the one part, and make a God of the other, as the Papists make their cake god, and the rest of their idoles.

x That is, he either maketh a table or trenchers, y The Prophet giueth here an answer to all them that wonder how it is possible that any should be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.

z He is abused as one that would eate ashes, thinking to satisfie his hungcr.

n That is, the idolaters seeing their idoles blinde, must needs be wittnesse of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power.

o Meaning, that whatsoever is made by the hand of man, if it be cleemed as God, is most delectable.

p Whereby appeareth their blasphemie, which call images the books of the laitie, seeing that they are not onely here called vnprofitable, but chap. 41. 24. abominable: and Ieremie calleth them the worke of errors, Ierem. 10. 15., Habakkuk, a lying teacher, 2. 18.

q That is, which by any way content either to the making, or worshipping.

r Signifying, that the multitude shall not then see the idolaters, when God will take vengeance, although they excuse themselves thereby among men.

s He describeth the raging affection of the

e By this diuersitie of speech, he meaneth one thing, that is, that the people shall be holy, and receive the true religion of God, as Psalme 37. 5.

f I am alwayes like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap 41. 4. and 48. 12. reuelat 1. 17. and 22. 13. g And appoint them that shall deliuer the Church. h That is, declare vnto mee how I ought to proceede herein. i God calleth the Israelites ancient, because he preferred them to all other, in his eternal election. k Meaning their idoles.

l Reade Chap 43. 10. m Whatsoeuer they bestow vpon their idoles to make them to seem glorious.



a Shewing that mans heart is most inclined to idolatry, and therefore he warrneth his people by these examples, that they should not cleave to any but to the living God, when they should be among the idolaters.

b He sheweth that the worke of the Lord toward his people shall be so great, that the insensible creatures shall be moued therewith.

c Hee armeth them against the soothsayers of Babylon, which would haue borne them in hand that they knew by the starres that God would not deliuer them, and that Babylon should stand.

d Of Isaiah & the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

21. Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy iniquities as a mist: turne vnto me, for I haue redeemed thee.

23 Reioyce ye heauens: for the Lord hath done it: mounte, ye lower parts of the earth: brast forth into prayles, ye mountains, O forest, and euery tree therein: for the Lord hath redeemed Iakob, and will be glorified in Israel.

24 Thus saith the Lord thy redeemer, and hee that formed thee from the wombe, I am y Lord that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the tokens of the soothsayers, and make them that coniecture, fooles, and turne the wisemen backward, & make their knowledge foolishnesse.

26 Hee considereth the word of his seruant, & performeth the counsell of his messengers, saying to Jerusalem, Thou shalt be inhabited: and to the cities of Iudah, Pee shall be built vpon, and I will repaire the decayed places thereof.

27 He saith to the deepe, Be drie, and I will drie by the floods.

28 He saith to Cyrus, Thou art my shepheard: and hee shall performe all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundation shall be surely laied.

e He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when hee brought them out of Egypt through the sea, for To assure them of their deliuerance, hee nameth the person, by whom it should be, more then a hundreth yere before he was borne.

5 I am the Lord and there is none other: there is no God beside mee: I s giued thee though thou hast not known me.

6 That they may know from the rising of the sunne and from the West, that there is none beside me. I am the Lord, and there is none other.

7 I forme the light and create darkness: I make peace and create euill: I the Lord doe all these things.

8 Pee heauens send the dewe from aboue, and let the cloudes droppe downe: I righte iudicall: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

9 What bee vnto him that striueth with his maker, the posherd with the posherds of the earth: shall the clay say to him that fashioneth it, What makest thou? or thy worke, or I haue none hands?

10 What bee vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

11 Thus saith the Lord, the Holy one of Israel, and his maker, Make me of things to come concerning my lonnes, and concerning the workes of mine hands: commaund you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spread out the heauens, I haue euen commaunded all their armie.

13 I haue rayled him by in righteousnesse, and I will direct all his wayes: hee shall bulde my citie, and hee shall let goe my captiuitie, not for a price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour of Egypt, and the merchandise of Ethiopia, and of the Sabaeans, men of stature shall come vnto thee, and they shall be thine: they shall follow thee, and shall goe in chains: they shall fall downe before thee, and make supplication vnto thee, saying, Surely, God is in thee, and there is none other God besides.

15 Verily thou, O God, hidest thy selfe, O God, the labour of Israel.

16 All theye shall be ashamed and also confounded: they shall goe to confusion together, that are the makers of images.

17 But Israel shall be saued in the Lord, with an euertlasting saluation: yee shall not be ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth,

g I haue giuen thee strength, power and authoritie, h I send peace and warre, prosperitie, and aduersitie, as Amos, 3.6.

i He comforteth the Iewes, as if he would say, Though when yee looke to the heauens & earth for succour, yee see nothing now, but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise,

which is meant by righteousnesse, k I haue appointed Cyrus to this vnto and purpose.

l Hereby hee brideth their impatience, which in a seruile and trouble murmure against God, and will not carie his pleasure: willing that man should match with his like, & not contend against God.

m That is, it is not perfectly made.

n In stead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shall be sure o fit, as ye are of these things which are at your commaundment.

Some reade it with an interrogation, & make it the application of the similitude. o That is, the starres. p To wit, Cyrus, that I may thin by him the faithfulness of my promise in deliuering my people. q Meaning, freely, and without ranfome, or any grieuous condition. r These people were tributaries to the Persians, and so King Artabastate gaue his money toward the building of the Temple. Ezra. 7. 21.

f Whereas before they were thine enemies, they shall now honour thee, & thou shalt rule them: which was accomplished in the time of Christ. t Hereby hee exhorteth the Iewes to patience, though their deliuerance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shall be destroyed.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

Thus saith the Lord vnto Cyrus his anoynted, whose right hand I haue holden: to subdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates shall not be shut.

2 I will goe before thee and make the crooked straight: I will breake the brazen doores, and burst the yron barres.

3 And I will giue thee the treasures of darkness, and the things hid in secret places, that thou mayest know that I am the Lord which call thee by thy name, euen the God of Israel.

4 For Iakob my seruants sake, and Israel mine elect: I will euen call thee by thy name, and name thee, though thou hast not knowne me.

d I will take away all impediments and lets, e Not that Cyrus did know God to worship him aright, but hee had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people, f Not for any thing that is in thee, or for thy worthinesse.

a To assure the Iewes of their deliuerance against the great temptation that they should abide, he nameth the person and the means, b Because Cyrus should execute the office of a deliuerer, God called him his anoynted for a time, but after an other sort then hee called David, c To guide him in y deliuerance of my people. d I will take away all impediments and lets, e Not that Cyrus did know God to worship him aright, but hee had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people, f Not for any thing that is in thee, or for thy worthinesse.



n To wit, of man, but chiefly of his Churc h- x As doth a false gods which give vncertaine answers.

y Al ye Idolaters which though you seeme to haue neuer so much worldly dignity, yet in Gods sight you are vile & abiect.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

a That is, that the thing which I haue promised shall be faithfully performed.

b The knowledge of God, and the true worshipping shall be through all the world. Rom. 14. 11. Phil. 2. 10 wherby he signifieth y we must not onely serue God in heart, but declare the same also by outward profession.

c Meaning, the contemners of God.

a These were chief idolers of Babylon. b Because they were of gold and siluer, the Medes and Persians carried them away.

c The Beastes that caried the idolers, led downe vnder their burden.

d He denideth the idolers, which had neither soule nor sense.

e He sheweth the difference betweene the idolers and the true Gnd: for they must be caried of other, but God himselfe carrieth his, as Deut. 32. 11. f Seeing I haue begotren you, I will nourish and preferre you for euer. g The people of God, seeing their owne calamitie, and the flourishing state of the Babylonians, should be tempted to thinke y their God was not le mightie as the idolers of their enemies: therefore he describeth the originall of all the idolers, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to reprooue them vile, Baruch 6. 25.

and made it: hee hath prepared it, hee created it not in vaine: he formed it to bee inhabited) I am the Lord, and there is none other.

19 I haue not spoken in secret, neither in a place of darkenesse in the earth: I said not in vaine to the seed of Jaakob. Seeke you mee: For the Lord doe speake righteousness, and declare righteous things.

20 Assemble your selues, and come: draw neere together, yee abiect of the Gentiles: they haue no knowledge, that let vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell ye and bring them, and let them take counsell together, who hath declared this from the beginning: or hath tolde it of olde? Haue not I the Lord? there is none other God beside me, a iust God, and a Saviour: there is none beside me.

22 Looke vnto me, and ye shall be saued: all the ends of the earth shall be saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in righteousness, and shall not returne, That euery knee shall bowe vnto mee, and euery tongue shall sweare by me.

24 Surely he shall say, In y Lord haue I righteousness and strength: he shall come vnto him, and all that prouoke him, shall be ashamed.

25 The whole seed of Israel shall be justified, and glorie in the Lord.

saithfull shall feele and confesse this d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon & of their idoles. 3 He calleth the Iewes to the consideration of his works.

B El is bowed downe: a Hebo is fallen: and vpon the idoles were vpon the beastes, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 c They are bowed downe, and fallen together: for they could not ridde them of the burden, and their soule is gone into captiuitie.

3 Heare yee me, O house of Jaakob, and all that remaine of the house of Israel, which are borne of mee, from the wombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare haires: I haue made you: I will also beare you, and I will care you, f and I will deliuer you.

5 ¶ To whom will yee make mee like, or make mee equal, or compare mee, that I should be like him?

f Seeing I haue begotren you, I will nourish and preferre you for euer. g The people of God, seeing their owne calamitie, and the flourishing state of the Babylonians, should be tempted to thinke y their God was not le mightie as the idolers of their enemies: therefore he describeth the originall of all the idolers, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation, is but to reprooue them vile, Baruch 6. 25.

6 They draw gold out of the bagge, and weigh siluer in the balance, and hire a goldsmith to make a god of it, and they bow down and worship it.

7 They beare it vpon the shoulders: they carry him and set him in his place: so doeth hee stand, and cannot remouee from his place. Though one cry vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe to vnto vnto, and ye transgressers.

9 Remember the former things of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the things that were not done, saying, My counsell shall stand, and I will doe whatsoeuer I will.

11 I call a bird from the East, and the man of my counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will doe it.

12 Heare me, ye stubburne hearted, that are farre from iustice.

13 I bring nere my iustice: it shall not be farre off, and my saluation shall not tarry: for I will giue saluation in Zion, and my glorie vnto Israel.

CHAP. LXVII.

The destruction of Babylon, and the causes wherefore.

C ome downe and sit in the dust, O virgine, daughter Babel, sit on the ground: there is no thron, O daughter of the Chaldeans: for thou shalt no more bee called, Tender and delicate.

2 Take the millstones, and grind meate: loose thy locks: make bare the feete: uncover the legges, and passe through the floods.

3 Thy filthinesse shall be discovered, and thy shame shall bee scene: I will take vengeance, and I will not meeete thee as a man.

4 Our redeemer, the Lord of hostes is his name, the holy one of Israel.

5 Sit still, and get thee into darkenesse: O daughter of the Chaldeans: for thou shalt no more be called, The Ladie of kingdoms.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hand: thou diddest shew them no mercy, but thou diddest lay thy very heauy yoke vpon the ancient.

7 And thou saidst, I shall bee a Lady for euer, so that thou diddest not let thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest carelesse, shee saith in her heart, I am and none else: I shall not sit as a widow, neither shall I know the losse of children.

9 But the two things that come to thee suddenly in one day, the losse of children, and widowhoode, they shall come vpon thee.

h They abused Gods iudgements, thinking that they would utterly cast them off, and therefore instead of pitying their miserie, thou diddest increase it.

h Become wise, meaning that all idolaters are without wic or sense, like mad men.

i That is, Cyrus, which shall come as swift as a bird, and fight against Babylon.

k Him by whom I haue appointed to execute that, which I haue determined.

l Which by your incredulitie would let the performance of my promise.

m He sheweth that mans incredulitie cannot abolish the promise of God, Rom. 3. 3.

a Which hath lured in wealth & wantonnes, and hath not yet been overcome by any enemies.

b Thy gouernment shall be taken from thee.

c Thou shalt be brought to moke vile seruitude: for to turne the mill was the office of slaues.

d The things wherein shee fetch her greatest pride shall be made vile, euen from the head to the foote.

e I will vse no humanitie nor pitie toward thee.

f The Israelites shall confesse, that the Lord doeth this for his Churches sake.

g For very shame, and hide thy selfe.

h Hee punished the Israelites, because he would utterly cast them off, and therefore instead of pitying their miserie, thou diddest increase it.



i So that thy punishment shall be so great as is possible to be imagined.

k Thou dost thinke that thine owne wisdom, & policie would haue saued thee. l He denieth their vaine confidence, that put their trust in any thing but in God

condemning also such vaine sciences, which serue to no vse, but to delude y<sup>e</sup> people, & to bring them from depending onely on God. m They shall vterly perish, and no part of them remaine. n They shall see euery one to that place, which he thought by his speculations to be most sure: but that shall deceiue them,

thee in their i perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse: thou hast sayd, None seeth me. Thy wisdom, & thy knowledges they haue caused thee to rebel, and thou hast said in thine heart, I am, and none els.

11 Therefore shall euill come vpon thee, and thou shalt not know the morning thereof: destruction shall fall vpon thee, which thou shalt not be able to put away: destruction shall come vpon thee suddenly, yet thou beware.

12 Stand now among thine inchanters, and in y<sup>e</sup> multitude of thy soothsayers (with whom thou hast wearied thy selfe from thy y<sup>o</sup>uth) if so be thou mayest haue profite, or if so be thou mayest haue strenght.

13 Thou art wearied in the multitude of thy counsell: let now the Astrologers, the Starre-gazers, and Diviners stand vpon, and saue thee from these things, that shall come vpon thee.

14 Behold, they shall bee as stubble: the fire shall burne them: they shall not deliuer their owne liues from the power of y<sup>e</sup> flame: there shall be no coales to warme at, nor light to lit by.

15 Thus shall they serue thee, with whom thou hast wearied thee, euen the merchants from thy youth: euery one that wander to his owne quarter: none shall saue thee.

#### CHAP. XLVIII.

1 The hypocrisie of the Jewes is reproofed. 2 The Lord alone will be worshipped, 20 Of their deliuerance out of Babylon.

a He deteeth their hypocrisie which vaunted themselves to be Israelites and were not so in deed.

b Meaning the fontaine and stocke.

c They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoever he had promised.

e I haue done for thee more then I promised, that thy stubburnes and impudencie might haue bene ouercome.

f How thou shouldst be deliuered out of Babylon. g Will ye not acknowledge this my benefite and declare it vnto others?

**H**eare ye this, O house of Iaacob, which are called by the name of Israel, & are come out of the waters of Iudah: which I sweare by the Name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.

2 For they are called of the holy city, and say themselves vpon the God of Israel, whose name is the Lord of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, and I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that euen thou art obstinate, and thy necke is as yron sinew, and thy browe braffe,

5 Therefore I haue declared it to thee of old: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idole hath done them, and my carued image, & my molten image hath commanded them.

6 Thou hast heard, beholde all this, and will not v<sup>e</sup> declare it? I haue shewed thee new things, euen now, & hid things, which thou knewest not.

7 They are created now, and not of old, & euen before this thou heardest them not,

lest thou shouldst say, Behold, I knowe them.

8 Yet thou heardest them not, neither diddest knowe them, neither yet was thine care opened of olde: for I knew that thou wouldst grieuously transgresse: therefore haue I called thee a transgressor from the wombe.

9 For my Names sake will I deferre my wrath, and for my praise will I reframe it from thee, that I set thee not off.

10 Behold, I haue fined thee, but not as sinner: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake will I doe it: for how should my Name be polluted? surely I will not giue my glory vnto another.

12 Heare me, O Iaacob, and Israel my called, I am, I am the first, and I am the last.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I call them, they stand by together.

14 All you, assemeble your selues, & heare: which among them hath declared these things? The Lord hath loued y<sup>e</sup> him: he will doe his will in Babel: and his arme shall be against the Caldeans.

15 I, euen I haue spoken it, and I haue called him, I haue brought him, and his way shall prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God and his spirit hath sent me.

17 Thus sayth the Lord thy Redeemer, the holy one of Israel, I am the Lord thy God, which teach thee to profite, and lead thee by the way, that thou shouldst goe.

18 Wh<sup>o</sup> that thou haddest hearkened to my commandments: then had thy prosperitie bene as the flood, and thy righteousness as the waues of the Sea.

19 Thy seede also had bene as the sand, & the fruit of thy body like the grauell thereof: his name should not haue bene cut off nor destroyed before me.

20 Go ye out of Babel: flee ye from the Caldeans, with a voice of ioy: tell & declare this: shew it forth to the end of the earth: say yee, The Lord hath redeemed his seruant Iaacob.

21 And they were not thirke: he led them though the wilderness: he caused the waters to flowe out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no peace, sayeth the Lord, vnto the wicked.

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom. i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church. k As it was my free mercy that I did chuse thee: so is it my free mercy that mult saue thee. l For I had respect to thy weakness and infirmity: for in sinuere there is some purenesse, but in vs there is no-thing but drosse. m Iooke thee out of the furnace where thou shouldst haue bene consumed. n God iudgeth the saluation of his which his owne honour: so that they cannot perish, but his glory should be diminished, as Deut. 32. 27. o Reade Chap. 42. 8. p Reade Chap. 41. 4. q To obey me and to do what I command them. r Meaning, Cyrus, whom he had choisen to destroy Babylon. s Since the time that I declared my selfe to your fathers. t Thus the Prophet speaketh for himselfe, and to assure them of these things. u What things shall do thee good. x That is, the prosperous estate of Israel. y After that he had forwarned them of their captiuitie, & of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus he speaketh, that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as chap. 57. 21.



## C H A P. XLIX.

*a* The Lord exhorteth all nations to beleaue his promises. *b* Christ is the saluation of all that beleaue, and will deliuer them from the tyranny of their enemies.

**H**eare ye me, O Iſraels, and hearken, yee people from ſarre. The Lord hath called me from the wombe, and made mention of my name from my mothers belly.

**2** And he hath made my mouth like a ſharpe sword: vnder the ſhadowe of his hand hath he hid me, and made me a choſen ſhaft, and hid me in his quiver,

**3** And ſayd vnto me, Thou art my ſeruant: Iſrael, for I will be glorious in thee.

**4** And I ſaid, I haue laboured in vaine: I haue ſpent my ſtrength in vaine, & for nothing: but my iudgement is with the Lord, and my worke with my God.

**5** And now ſayth the Lord that foimed me from the wombe to be his ſeruant, that I may bring Iakob againe to him (though Iſrael be not gathered, yet ſhall I be glorious in the eyes of the Lord: and my God ſhal be my ſtrength.)

**6** And he ſayd, It is a ſmall thing that thou ſhoudeſt be my ſeruant, to raiſe vp the tribes of Iakob, and to reſtore the deſolations of Iſrael: I will alſo giue thee for a light of the Gentiles, that thou mayeſt be my ſaluation vnto the ends of the world.

**7** Thus ſayth the Lord the redeemer of Iſrael, and his holy one, to him that is deſpiſed in ſoule, to a nation that is abhorred, to a ſeruant of rulers, Kings ſhal ſee, and warte, and princes ſhall worſhip, becauſe of y<sup>e</sup> Lord, that is faithfull: and the holy one of Iſrael, which hath choſen thee.

**8** Thus ſayth the Lord, In an acceptable time haue I heard thee, and in a day of ſaluation haue I helped thee: and I wil preſerue thee, and wil giue thee for a covenant of the people, that thou mayeſt raiſe vp the earth, and obtaine the inheritance of the deſolate heritages:

**9** That thou maieſt ſay to the prisoners, Go forth: and to them that are in darknes, Shewe your ſelues: they ſhall feede in the wayes, and their p<sup>a</sup>ſtures ſhall be in all the tops of the hills.

**10** They ſhall not be hungry, neither ſhal they be thirſtie, neither ſhall the heate ſmite them, nor the ſunne: for he that hath compaſſion on them, ſhall leade them: euen to the ſprings of waters ſhall he drinke them.

**11** And I will make all my mountaines, as a way, and my paths ſhal be exalted.

*a* This is ſpoken in the perſon of Chriſt, to aſſure the faithfull that theſe promiſes ſhould come to paſſe: for they were all made in him, and in him ſhould be performed,

*b* This is meant of the time that Chriſt ſhould be maniſteſted to the world, as Pſa. 2. 7.

*c* By the ſword and ſhaft, hee ſignifieth y<sup>e</sup> vertue and efficacy of Chriſts doctrine.

*d* God hath taken roe to his protection and defence: this chiefly is meant of Chriſt, & may alſo be applied to the miniſters of his word.

*e* By Iſrael is meant Chriſt, & all the body of the faithfull, as the members and their head.

*f* Thus Chriſt in his members complaineth that his labour and preaching take none effect, yet he is contented that his doings are approved of God.

*g* Though the Iewes reſuſe my doctrine, yet God wil approve my miniſterie.

*h* To declare my Goſpel to the Gentiles, Chap. 42. 6. acts 13. 47. luke 2. 32.

*i* Meaning, the Iewes whom tyrants kept in bondage.

*k* The benefiſt of their deliuerance ſhal be ſo great that great & ſmall ſhall acknowledge it, and reverence God for it. 1. Thus he ſpeaketh of his Church, when he would ſhew his mercy toward it, 2. Cor. 6. 2.

*m* Meaning, Chriſt alone. *n* Signifying, that before Chriſt renew the earth by his word, there is nothing but conſuſion and diſorder.

*o* To them that are in the priſon of ſinne and death. *p* Being in Chriſts protection, they ſhall be ſafe againſt all dangers, and free from the feare of the enemies. *q* Meaning, that there ſhould be nothing in their way from Babylon, that ſhould hinder or hurt them: but this is accompliſhed ſpiritually.

**12** Beholde, theſe ſhall come from ſarre: and loe, theſe from the North, and from the Weſt, and theſe from the land of Sinim.

**13** Reioyce, O heauens: and be toyfull, O earth: burſt forth into praife, O mountaines: for God hath comforted his people, and will haue mercy vpon his afflicted.

**14** But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.

**15** Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee.

**16** Behold, I haue granted thee vpon the palme of mine hands: thy wals are euer in my light.

**17** Thy builders make haste: thy deſtroyers and they that made thee waile, are departed from thee.

**18** Lift vp thine eyes round about, and beholde: all theſe gather themſelues together and come to thee: as Iſtaur, ſaith the Lord, thou ſhalt ſurely put them all vpon thee as a garment, and giue thy ſelfe with them like a bride.

**19** For thy deſolations, and thy waſte places: and thy land deſtroyed, ſhal ſurely be now narrow for them that ſhall dwell in it, and they that did denounce thee, ſhal be ſarre away.

**20** The children of thy barrenneſſe ſhall ſay againe in thine eares, The place is ſtraite for me: giue place to me that I may dwell.

**21** Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I am barren and deſolate, a captiue and a wanderer: and hee that did denounce thee, ſhal be ſarre away: whence are theſe?

**22** Thus ſayth the Lord God, Behold, I will lift vp mine hand to the Gentiles, and ſet for my ſtandard to the people, and they ſhal bring thy ſonnes in their armes, and thy daughters ſhall be carried vpon their ſhoulders,

**23** And kings ſhall be thy nurſing fathers, and Queenes ſhall be thy nurſes: they ſhall worſhip thee with their faces toward the earth, and lick vpon the duſt of thy ſeete: and thou ſhalt knowe that I am the Lord: for they ſhall not be aſhamed that waite for me.

**24** Shall the pray be taken from the mightie for the iuſt captiuitie deliuered?

**25** But thus ſayth the Lord, Euen the captiuitie of the mightie ſhall be taken away: and the pray of the tyrant ſhall be deliuered: for I will contend with him that contendeth with thee, and I will ſaue thy children,

**26** And will feede them that ſpoyle thee, with their owne fleſh, and they ſhall be drunken with their owne blood, as with

hewd, and giue him all honour. *d* He maketh this as an obediſion, as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion. *e* This is the anſwere to this obediſion, that none is ſtronger than the Lord, neither hath a more iuſt title vnto them. *f* I will cauſe them to deſtroy one another, as Iudges 7. 22. 2. Chron. 2. 0. 22. Chap. 19. 2.

*r* Meaning, the South country, ſo that Chriſt ſhall deliuer his ſeruaunts from all the parts of the world.

*s* Read Chap. 44. 23.

*t* He obiecteth what y<sup>e</sup> faithfull might ſay in their long affliction,

and anſwereth thereunto

to comfort them,

with a moſt proper ſimilitude

and of conſolation.

*u* Becauſe I would not forget thee.

*x* Meaning, the good order of policie and diſcipline.

*y* I haue a continuall care to ſubliue thee vpon againe, and to deſtroy thine enemies.

*z* He ſheweth what are the ornaments of the Church: to haue many children,

which are aſſembled by the word of God, & governed by his Spirit.

*a* He ſheweth that Chriſt will not onely gather

this great number of the Iewes,

but alſo of the Gentiles.

*b* Meaning, that kings ſhall be conuerted to the Goſpel, and beſtow their power and authoritie for the preſeruation of the Church.

*c* Being ioyned with y<sup>e</sup> Church,

they ſhall humble themſelues to Chriſt their

hewd, and giue him all honour.

*d* He maketh this as an obediſion,

as though the Caldeans were ſtrong, and had them in iuſt poſſeſſion.

*e* This is the anſwere to this obediſion, that none is ſtronger than the Lord,

neither hath a more iuſt title vnto them.

*f* I will cauſe them to deſtroy one another, as Iudges 7. 22. 2. Chron. 2. 0. 22.

Chap. 19. 2.



Sweete wine : and all flesh shall know that I the Lord am thy Saviour & thy Redeemer, the mighty one of Iacob.

## C H A P. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christes obedience and victory.

Thus saith the Lord, Where is that bill of your mothers diuorcement, whom I haue call off: who is the creditor to whom I solde you? Beholde, for your iniquities are ye sold, and became of your transgressions is your mother forsaken.

2 Wherefore came I, and there was no man: I called, and none answered: is mine hand to be shortned, that it cannot helpe: or haue I no power to deliuer? Behold, at my rebuke I dre wv the sea: I make the floods deserte: their fish roteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknes, and make a lacke their covering.

4 The Lord God hath giuen me a tongue of the learned, that I should know to minister a word in time to him that is weary: he will raise mee vp in the morning: in the morning hee will waken mine care to heare as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious: neither turned I backe.

6 I gaue my backe vnto the smiters, and my cheekes to the nippers: I hid not my face from shame and scurring.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

8 He is neere that iustifieth me: who wil contend with mee? Let vs stand together: who is mine aduersary? let him come neere to me.

9 Beholde, the Lord God will helpe mee: who is he that can condemne me? loe, they shall waue olde as a garment: the moth shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkness, and hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Behold, all you kinde a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that yee haue kindled. This shall yee haue of mine hand: yee shall lye downe in sorrow.

## C H A P. L I.

1 To trust in God alone by Abrahams example.

7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

Hear me, ye that follow after righteousnes, & ye that seeke the Lord: looke vnto the rocke, whence ye are hewen, and to the hole of the pit whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, & he shall make her deser-like Eden, and her wildernes like the garden of the Lord: toy & gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken ye vnto me, my people, and giue eare vnto mee, O my people: for a Lawe shall procede from me, and I will bring forth my iudgement for the light of the people.

5 My righteousnes is neere: my saluation goeth forth, and mine armes shall iudge the people: the yles shall wait for me, and shall trust vnto mine eare.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the heauens shall vanish away like smoke, and the earth shall waue olde like a garment, and they that dwell therein, shall perish in like manner: but my saluation shall be for euer, and my righteousnesse shall not bee abolished.

7 Hearken vnto me, ye that knowe righteousness, the people in whose heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them vp like a garment, and the womne shall eate them like wool: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as in the olde time in the generations of the world. Art not thou the same, that hath cut Rahab, and wounded the dragon?

10 Art not thou the same which hath dried the sea, euen the waters of the great deep, making the depth of the sea a way for the redeemer to passe ouer?

11 Therefore the redeemed of the Lord shall returne, and come with toy vnto Zion, and enercasting toy shall be vpon their head: they shall obtaine toy and gladnes: and sorrow and mourning shall flee away.

12 I, euen I am he, that comfort you. Who art thou, that thou shouldst feare a mortal man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spread out the heauens, and layed the foundations of the earth: and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captiue hasteneth to be loosed, and that he should not die in the pit, nor that his bread should faile.

15 And I am the Lord thy God that di-

a He comforteth the Church that they should not be discouraged for their small number.

b That is, to Abraham, of whose ye were begotten, and to Sarah of whom ye were borne.

c As plentiful as Paradise, Gen. 2. 3.

d I will rule and governe my Church by my word and doctrine.

e The time that I will accomplish my promise.

f My power and strength.

g He forewarneth them of the horrible changes and mutations of all things, & how he will preferre his Church in the mids of all these dangers.

h He putteth the in remembrance of his great benefit for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt Psal. 87. 4.

k To wit, Pharaoh, Ezech. 29. 3.

l From Babylon.

m He comforteth them by the short time of their banishment: for in 70. yeres they were restored, & the greatest Empire of the world destroyed.



uided the Sea, when his waues roared: the Lord of hostes is his name.

16 And I haue put my wordes in thy mouth, and haue defended thee in the shadowe of mine hande, that I may plant thee in heauen, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

17 Awake, awake, and stand vp. O Ierusalem, which hast drunken at the hande of the Lord the cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wringing thine out.

18 There is none to guide her among all the sonnes, whome shee hath brought forth: there is none that taketh her by the hand of all the sonnes that she hath brought vp.

19 These two things are come vnto thee: who wilt lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

20 Thy sonnes haue fainted, & lie at the head of all the streets as a wild bull in a net; and are full of the wrath of the Lord, and rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregs of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee: which haue sayde to thy soule, Bow downe, that we may go ouer, and thou hast layd thy body as the ground, and as the street to them that went ouer.

n Meaning of  
Isaiah, and of all  
true ministers,  
who are defended  
by his protection.

o That all things  
may be restored  
in heauen and  
earth, Eph. 1. 10.

p Thou hast bin  
justly punished &  
sufficiently, as Cha.  
40. 2. and this pu-  
nishment in the e-  
lectis by measure,

and according as  
God giueth grace  
to heare: but in  
the reprobate it  
is the iust venge-

ance of God to  
drive them to an  
in sensiblenesse &  
madnes, as Iere.  
25. 5. 16.

q Whereof the  
one is outward,  
as of the things  
that come to the  
body: as war and  
famine: and the  
other is inward,

and appertaineth  
to the mind: that  
is, to be without  
comfort: therefore  
he sayth, How shalt  
thou be comforted?

But with trouble  
and feare.

But with trouble and feare.

blasphemed:

6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am he that doe speake: behold, it is I.

7 How beautifull vpon the mountaines are the seats of him that declareth and publisheth peace: that declareth good tidings, and publisheth saluation, saying vnto Zion, Thy God rightly!

8 The voice of the watchmen shall be heard: they shall lift vp their voice, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 The desolate places of Ierusalem, be glad and reioyce together: for the Lord hath comforted his people: he hath redeemed Ierusalem.

10 The Lord hath made bare his holy arme in the sight of all the Gentiles, and all the ends of the earth shall see the saluation of our God.

11 Depart, depart yee: goe out from thence, and touch no vnclane thing: goe out of the mids of her: be ye cleane, that I bare the vessels of the Lord.

12 For ye shall not goe out with haste, nor depart by fleeing away: but the Lord will go before you, and the God of Israel will gather you together.

13 Beholds, my seruant shall prosper: he shall be exalted and exrolled, and be very high.

14 As many were astonied at thee (his visage was so defouled of men) and his forme of the sonnes of men) so shall hee sprinkle many nations: the Kings shall shut their mouthes at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they vnderstand.

f To wit, by the  
wicked, which  
thinke that I  
haue no power  
to deliuer them.

g Signifying,  
that the ioy and  
good tidings of  
their deliuer. nce  
should make  
their affliction in  
the meane time  
more easie: but  
this is chiefly  
meane of the spi-  
ritual ioy, as Na-  
hum. 1. 5. rom.  
10. 15.

h The Prophets  
which are the  
watchmen, shall  
publish this thy  
deliuerance: this  
was begun vnder  
Zerubbabel,

Ezra and Nehem-  
iah, but was  
accomplished  
vnder Christ.

i As ready to  
smite his enemies  
and to deliuer  
his people.

k He warneth  
the faithfull not  
to pollute them-  
selues with the  
superstitions of  
the Babylonians,  
as Chap. 48. 20.

2 cor 6. 17.

l For the times  
at hand, that the  
Priests and Leui-  
tes chiefly (and so  
by them all the  
people which shall  
be as Leuites in  
this office) shall  
carie home the  
vessels of the  
Temple, which  
Nebuchad-nessar  
had taken away.

m As your fathers  
did out of Egypt,  
n Meaning Christ,  
by whom our  
spiritual deliuerance  
should be wrought,  
whereof this was a  
figure. o In the  
corrupt iudgement  
of man, Christ in  
his person was  
not esteemed. p  
He shall spread  
his word through  
many nations. q  
In signe of reuerence,  
and as being  
astonished at his  
excellencie. r  
By the preaching  
of the Gospell.

CHAP. LII.

A consolation to the people of God. 7 Of the messengers thereof.

1 A Rile, as it is: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy City: for henceforth there shall no more come into thee the vitcircumcised and the vnclane.

2 Shake thy selfe from the dust: arise and sit downe, O Ierusalem: loose the bands of thy necke, O thou captiue daughter, Zion.

3 For thus saith the Lord, Ye were sold for nought: therefore shall ye be redeemed without money.

4 For thus saith the Lord God, My people went downe aforetime into Egypt to sojourn there, & Asshur oppressed them without cause.

5 Nowe therefore what haue I here, sayth the Lord, that my people is taken away for nought, and they that rule ouer them, make them to howle sayth the Lord: and my Name all the day continually is

a No wicked ty-  
rant, which shall  
subuert Gods  
true religion, and  
opresse the con-  
sciences.

b Put off the  
garments of sor-  
row & heauines,  
and put on the  
apparell of ioy  
and gladnes

c The Babylo-  
nians paid no-  
thing to me for  
you: therefore I  
will take you a-  
gain without  
ransome.

d When Isakob  
went thither in  
time of famine

e The Egyptians  
might pretend  
some cause to  
opresse my peo-  
ple, because they  
went thither &  
remained among  
them, but the As-  
syrans haue no  
title to excuse  
their tyranny  
by: and therefore  
will I  
punish them more  
then I did the  
Egyptians.

at hand, that the Priests and Leuites chiefly (and so by them all the people which shall be as Leuites in this office) shall carie home the vessels of the Temple, which Nebuchad-nessar had taken away. m As your fathers did out of Egypt, n Meaning Christ, by whom our spiritual deliuerance should be wrought, whereof this was a figure. o In the corrupt iudgement of man, Christ in his person was not esteemed. p He shall spread his word through many nations. q In signe of reuerence, and as being astonished at his excellencie. r By the preaching of the Gospell.

CHAP. LIII.

1 Of Christ and his kingdome, whose word few will beleue. 6 All men are sinners. 11 Christ is our righteousness, 12 And u dead for our sinnes.

Who will beleue our report? and to whom is the name of the Lord reuelled?

2 But he shall growe vp before him as a branch, and as a roote out of a drye ground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we should desire him.

a The Prophet  
sheweth that  
very few shall  
receiue this  
their preaching  
of Christ, and  
of their deliuer-  
ance by him,  
Iohn 12. 38.

rom 10. 16. b Meaning, that none can beleue, but whose hearts God toucheth with the verue of his holy Spirit. c The beginning of Christs kingdome shall be small, & contemptible in the sight of man, but it shall grow wonderfully, & flourish before God. d Read Chap. 11. 1.



e Which was by Gods singular providence for the comfort of sinners, He. 4. 15. f That is, the punishment due to our sinnes: for y which he hath both suffered, and made satisfaction, Math. 8. 17. 1 Pet. 2. 24. g We iudged euill, thinking y he was punished for his owne sinnes, and not for ours. h He was chastised for our reconciliation, 1. Cor. 15. 3. i Meaning, the punishment of our iniquity, and not the fault it selfe. k But willingly and patiently obeyed his fathers appointment, Math. 26. 63. a 2es 8. 32. l From the crosse & graue, after that he was condemned. m Though he died for sinne, yet after his resurrection he shall live for euer; and this his death is to restore life to his members, Rom. 6. 9. n God the Father deliuered him into the hands of the wicked, & to the powers of the world to do with him what they would. o Christ by offering vp himselfe shall give life to his Church, and so cause the n to liue with him for euer. p That is, the fruit & effect of his labour, which is the saluation of his Church. q Christ shall iustifie by faith through his word, whereas Moses could not iustifie by the Law. r Because he humbled himselfe, therefore he shall be exalted to glory, Phil. 2. 7, 8. f That is, of all that beleue in him.

3 He is despised and reiected of men: he is a man full of sorowes, and hath experience of infirmities, wee hid as it were our faces from him: he was despised, & we esteemed him not.

4 Surely hee hath borne our iniquities, and caried our sorowes: yet we did iudge him as a plagued, and smitten of God, and humbled.

5 But hee was wounded for our transgressions, hee was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray, we haue erred euey one to his owne way, and the Lord hath layd upon him the iniquity of vs all.

7 He was oppressed, and he was afflicted, yet did he not open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumb, so hee openeth not his mouth.

8 Hee was taken out from prison, and from iudgement: and who shall declare his age: for he was cut out of the land of the living: for the transgression of my people was he plagued.

9 And he made his graue with the wicked, and with the rich in his death, though he had done no wickednesse, neither was any deceit in his mouth.

10 Yet the Lord would breake him, & make him subject to infirmities: when hee shall make his soule an offering for sin, he shall see his seed, and shall prolong his daies, & the will of the Lord shall prosper in his hand.

11 He shall see of the perauaile of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall diuide the spoyle with the strong, because he hath powred out his soule vnto death, & he was counted with the transgressours, and he bare the sinne of many, and prayed for the trespassers.

CHAP. LIIII.

1 Moes of the Gentiles shall beleue the Gospel then of the Iewes. 7 God leaues vs for a time, so whom afterward he sheweth mercie.

**B**oyce, D barren that didst not beare: **R**ebreake forth into ioy and reioyce, thou that diddest not trauaile with child: for the desolate hath moe children then the mar-

it should seele the fruit of the same, & calleth her barre, because that in the captiuitie she was as a widow without hope to haue any children. b The Church in this her affliction and captiuitie shall bring forth moe children then when shee was at liberty: or this may be spoken by admiration, considering the great number y should come of her. Her deliuerance vnder Cyrus was as her childhood, and therefore this was accomplished, when she came to her age, which was vnder the Gospell.

ried wife, saith the Lord. 2 Enlarge the place of thy tents, and let them spred out the curraynes of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possess the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy youth, and shalt not remember the reproch of thy widowhooe any more.

5 For he that made thee, is thine husband (whose name is the Lord of hostes) and thy redeemer the holy one of Israel, shall be called the God of the whole world.

6 For the Lord hath called thee being as a woman forsaken, and afflicted in spirit, and as a yong wife when thou wast refused, saith the God.

7 For a litle while I haue forsaken thee, but with great compassion will I gather thee.

8 For a moment in mine anger I hid my face from thee for a litle season, but with everlasting mercie haue I had compassion on thee, saith the Lord thy redeemer.

9 For this is vnto mee as the waters of Noab: for as I haue twome that the waters of Noab thould no more goe ouer the earth, so haue I twome that I would not be angry with thee, nor rebuke thee.

10 For the mountains shall remoue, and the hills shall fall downe: but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, sayeth the Lord, that hath compassion on thee.

10 Thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the carduncle, and lay thy foundation with lappines.

12 And I will make thy windows of Emeraunds, and thy gates shining stones, and and all thy borders of pleasant stones.

13 And all thy children shall bee taught of the Lords, and much peace shall bee to thy children.

14 In righteousness shalt thou be established, & bee farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

15 Beholde, the enemy shall gather himselfe, but without mee: whosoever shall gather himselfe in thee, against thee, shall fall.

16 Beholde, I haue created thee in finith that bloweth the coales in the fire, and him that bringeth forth an instrument for his worke, and I haue created the destroyer to destroy.

17 But all the weapons that are made against thee, shall not prosper: and enter tongue, that shall rise against thee in iudgement, thou shalt call condemne. This is the heritage of the Lordes seruantes,

God giueth power: for seeing that all are his creatures, he must needs gouerne and guide them.

c Signifying y for the great number of children, that God should giue her, she should seeme to lacke room to lodge them. d The afflictions which thou sufferest at the beginning. e When as thou wast refused for thy sinnes, Chap. 50. 1. f That did regenerate thee by his holy spirit. g His glory shall shine through the whole worlde, which seemed before to be shut vp in Iuda. h As a wife which wast forsaken in thy youth. i As sure as the promise that I made to Noah, that the waters should no more overflow the earth. k Hereby hee declareth the excellent estate of the Church vnder Christ. l Or, Jasper, or, Pearle. m By the hearing of his word and inward mouing of his spirit. n In stability and surenesse, so that it shall stand for euer. o And therefore shall not preuaile. p Meaning, the domesticall enemies of the Church, as are the hypocrites. q Signifying hereby that man can doe nothing, but so farre as



and their righteousness is of mee, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The joy of the faithfull.

H D, every one that thirsteth, come ye to the waters, and ye that have no siluer, come, buy, and eate: come, I say, buy wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer and not for bread? and yont labour without being satiffied? hearken diligently unto mee, and eate that which is good, and let your soule delite in it: fatnesse.

3 Incline your eares, & come vnto mee: heare, and your soule shall liue, and I will make an euertlasting Couenauent with you, euen the sure mercies of Dauid.

4 Behold, I gave s him for a witness to the people, for a prince and a master vnto the people.

5 Beholde, thou shalt call a nation that thou knowest not, and a nation that knew not thee, shall runne vnto thee, because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lord while hee may be found, call ye vpon him while he is neere.

7 Let the wicked forsake his wayes, and the vnrightheous his own imaginatons, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for hee is very ready to forgive.

8 For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts aboute your thoughts.

10 Surely as the raine commeth downe and the snoue from heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth:

11 So shall my word be, that goeth out of my mouth: It shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioy, and bee led forth with peace: the mountaine and the hills shall brake forth before you into ioy, and all the trees of the field shall clap their hands.

13 For thornes, there shall growe fire

trees: for nettles shall grow the myrre tree, and it shall bee to the Loide for a name, and for an euertlasting signe that shall not bee taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Shepheards that deuoure their flocke.

H us sayeth the Lord, I keepe iudgement, and do iustice: for my saluation is at hand to come, and my righteousness to be renewed.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any euill.

3 And let not the sonne of the stranger, which is toyned to the Loide, speake and say, The Lord hath surely separated me from his people: neither let the Eunuch say, Behold, I am a dry tree.

4 For thus sayeth the Lord vnto the Eunuchs, that keepe my Sabbaths, and chuse the thing that pleaseth mee, and take hold of my couenant,

5 Euen vnto them will I giue in mine house and sit in my walles, a place and a name better then of the sonnes and of the daughters: I will giue them an euertlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, & to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not, and embraeceth my couenant,

7 Then will I bring also to mine holy mountaine, and make them ioyfull in mine house of prayer: their burnt offerings and their sacrifices shall be accepted vpon mine altar: for mine house shall be called an house of prayer for all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All yee beastes of the field, come to deuoure, euen all ye beastes of the forest.

10 Their watchmen are all blind: they haue no knowledge: they are all dumbe dogs: they cannot bark: they lie and sleepe and delight in sleeeping.

11 And these greedy dogs can neuer haue enough: and these shepheards cannot understand: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to morrow shall be as this day, and much more abundant.

To sit forth his glory, p Of Gods deliuerance, and that he will neuer forsake his Church.

a God sheweth what he requirerh of the alter that he hath deliuered them, to wit, the works of charity, whereby true faith is declared.

b Which I will declare toward you, and pouer into your hearts by my spirit.

c Vnder the Sabbath hee comprehendeth the whole seruice of God and true religion.

d Let none thinke himselfe vnmeete to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion, and beleue in him.

e Meaning, in his Church.

f They shall be called after my people, and be of the same religion; yea, vnder Christ the dignity of the faithfull shall be greater then yf Iewes were at that time.

g Herby hee meaneth the spiriutall seruice of God, to whom the faithfull offer continual thanksgiving, yea, themselves

and all that they haue as a liuely & acceptable sacrifice. h Not only for the Iewes, but for all others, Mat. 21. 13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. Thus hee speaketh to feare the hypocrites, and to assure the faithful, that when this commeth they may know that it was told them before.

k He sheweth that this affliction shall come through the fault of the gouernours, prophets, & pastors, whose ignorance, negligence, auarice, and obliuiscence prouoked Gods wrath against them. l We are well yet, and to morrow shall be better: therefore let vs not feare the plagues, before they come: thus the wicked condemned the admonitions and exhortations, which were made them in the Name of God.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined works, and the epicures, which are full with their worldly lusts, and fo thirst nor after these waters. b Signifying, that Gods benefits cannot be bought for money. c By wares, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life. d He reprooueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labor to obtaine those which are nothing profitable. e You shall be fed abundantly. f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternall, 2. Sam. 7. 13. Actes 13. 34. g Meaning, Christ, of whom Dauid was a figure. h To wit, the Gentiles, which before thou didest not receiue to be thy people. i When he offereth himselfe by the preaching of his word, k Herby he sheweth that repentance must be ioynd with faith, and how wee cannot call vpon God aright, except the fruits of our faith appeare. l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea, I offer my mercies to you. m If these small things haue their effect, as daily experience sheweth, much more shall my promise which I haue made and confirmed, bring to passe the things which I haue spoken for your deliuerance. n Reade Chap. 44. a 3. and 49. 13.







f That you leaue off all your ex-tortions.

g For in him thou seest thy selfe as in a glasse b That is, the prosperous estate wherewith God will blesse thee.

i The testimony of thy goodnesse shall appeare before God & man. k Whereby is meant all manner of iniury.

l That is, haue compassion on their miseries.

m Thine aduersity shalbe turned into prosperity.

n Signifying, that of the Tewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were 7 Apostles, o If thou refrainethy selfe from thy wicked workes,

chosen, to loose the bandes of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that yee breake euery yoke?

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine boule? when thou seest the naked, that thou couer him, and hide not thy selfe from s thine owne flesh.

8 When shall thy light breake forth as the morning, and thine heath shall growe speedily; thy righteousnesse shall goe before thee, and the glory of the Lorde shall embrace thee.

9 Then shalt thou call, and the Lorde shall answer: thou shalt cry, and he shall say, here I am: if thou take away from the middes of thee the yoke, the putting forth of the finger, and wicked speaking:

10 If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day.

11 And the Lorde shall guide thee continually, and facilitate thy soule in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

12 And they shall bee of thee, that shall build the olde waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repayer of the breach, and the restorer of the paths to dwell in.

13 If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delight, to consecrate it, as glorious to the Lorde, & shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lorde, and I will cause thee to mount vpon the hye places of the earth, and feede thee with the heritage of Iacob thy father: for the mouth of the Lorde hath spoken it.

CHAP LIX.

2 The wicked perish through their owne iniquities. 12 The confession of finnes. 16 God alone will preserue his Church, though all men fail.

Behold, the Lords hands is not shortned, that it cannot see: neither is his eare heavy, that it cannot heare.

3 But your iniquities haue separated between you and your God, and your finnes haue hid his face from you, that hee will not heare.

4 For your hands are defiled with blood, and your fingers with iniquity: your lippes haue spoken lies, and your tongue hath murmured iniquity.

5 No man calleth for iustice: no man contendeth for truth: they trull in vanity, and speake vaine things: they conceine mischief, and bring forth iniquity.

6 They hatch cockatrice egges, and weaue the spiders webbe: he that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.

7 Their webbes shall be no garment,

neither shall they couer themselues with their labours: for their workes are workes of iniquity, and the worke of cruelty is in their hands.

8 Their feet run to euill, and they make halte to the innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

9 The way of peace they know not, and there is none equity in their goings: they haue made their crooked paths: whosoever goeth therein, shall not know peace.

10 Therefore is iudgement farre from vs, neither doeth s iustice come nere vnto vs: we waye for light, but loe, it is darkenes; for brightnesse, but we walke in darknesse.

11 We grope for the wall like the blind, and wee grope as one without eyes: wee stumble at the noone day as in the twilight: we are in solitary places, as dead men.

12 Wee roare all like beares, and mourne like dones: wee looke for equity, but there is none: for health, but it is farre from vs.

13 For our trespasses are many before thee, and our sinnes testifie against vs: for our trespasses are with vs, and we know our iniquities

14 In trespassing and lying against the Lorde, and we haue departed away from our God, and haue spoken of cruelty and rebellion, conceiuing and uttering out of the heart false matters.

15 Therefore is iudgement turned backward, and iustice standeth farre off: for truthy is fallen in the streete, and equitie cannot enter.

16 Pea, truest faileth, and he that refrained from euill, maketh himselfe a praye: and when the Lorde saw it, it displeas'd him, that there was no iudgement.

17 And when hee saw that there was no man, hee wondered that none would offer himselfe. O therefore his arme did & saue it, and his righteousnesse it selfe did sustaine it.

18 For he put on righteousness, as an habergion, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

19 As to make recompense, as to requite the furtie of the aduersaries with a recompense to his enemies: he will fully repay the Islands.

20 So shall they feare the name of the Lorde from the West, and his glory from the rising of the Sonne: for the enemy shall come like a flood: but the spirit of the Lorde shall chase him away.

21 And the Redeemer shall come vnto Zion, and vnto s them that were from iniquitie in Iacob, sayeth the Lorde.

22 And I will make this my Covenant with them, sayeth the Lorde, My Spirit that is vpon thee, and my wordes, which I haue put in thy mouth, shall not decrease

from sinne and Satan belongeth to none but to the children of God, whom he iustificeth. u Because the do & trine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promisseth to giue them both to his Church for euer.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend vs.

h We are altogether deficiute of counsell, and can find no end of our miserie.

i We expresse our sorowes by outward signes, some more, some lesse.

k This confession is general to the Church to obtaine remission of finnes, and the Prophets did not exempt themselves from the same.

l To wit, against our neighbours.

m There is neither iustice nor vprightnesse among men.

n The wicked will destroy him.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

q Signifying, that God hath all means at hand to deliuer his Church, and to punish their enemies.

r To wit, your enemies which dwell in diuers places, and beyond the sea.

s He sheweth that there shalbe great affliction in the Church, but God will euer deliuer his.

t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none but to the children of God, whom he iustificeth.

u Because the do & trine is made profitable by the vertue of the Spirit, he ioyneth the one with the other, and promisseth to giue them both to his Church for euer.

Numb. 11. 23. chap 50. 2.

Jer. 5. 25. a Read cha. 1. 15

b All men winke at the iniuries & oppressions, and none goe about to remedie them.

c According to their wicked deuises they hurt their neighbours.

d Whatsoeuer cometh from them, is poison, & bringeth death.

e They are profitable to no purpose.



part out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lord, from henceforth ever for ever.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shall come to the Church in abundance. 16 They shall have abundance, though they suffer for a time.

**A** Rise, O Jerusalem: bee bright, for thy light is come, and the glory of the Lord is risen upon thee.

2 For beholde, darkenesse shall cover the earth, and grosse darkenesse the people: but the Lord shall arise upon thee, and his glory shall be scene upon thee.

3 And the Gentiles shall walke in thy light, and Kings at the brightness of thy rising up.

4 Lift up thine eyes rounde about, and behold: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall be nourished at thy side.

5 Then shalt thou see & thine: thine heart shall be astonished and enlarged, because the multitude of the sea shall be converted unto thee, & the riches of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee: and the dromedaries of Arabia and of Cypha: all they of Sheba shall come: they shall bring golde and incense, and shew forth the praises of the Lord.

7 All the sheepe of a Kedar shall be gathered unto thee: the rammes of Nebaioth shall serue thee: they shall come up to be accepted vpon mine altar: and I will beautifie the house of my glory.

8 Who are these that flee like a cloude, and as the doves to their windowes?

9 Surely the yles shall wait for me, and the ships of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their silver and their golde with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build by thy walles, and their kings shall minister unto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they be shut, that they may bring unto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the kingdom, that will not serue thee, shall perish: & those nations shall be utterly destroyed.

13 The glory of Lebanon shall come unto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuary: for I will glorifie the place of my temple.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shall fall downe at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Whereas thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternal glory, and a joy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the breasts of kings: & thou shalt knowe, that I the Lord am thy Saviour, and thy Redeemer, the mighty one of Iacob.

17 For vvasse will I bring golde, and for yron will I bring silver, and for wood byasse, and for stones yllur. I will also make thy gouernement peace, and thine tractours righteousnes.

18 Altogether shall no more be heard of in thy land, neither desolation, nor destruction, within thy borders: but thou shalt call saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more Sunne to shine by day, neither shall the brightness of the Moone shine vnto thee: for the Lord shall be thine euertasting light, and thy God, thy glory.

20 Thy Sunne shall neuer goe downe, neither shall thy moone be hid: for the Lord shall be thine euertasting light, and the dayes of thy sorrow shall be ended.

21 Thy people also shall be all righteous, they shall possesse the land for ever, y<sup>e</sup> graffe of my planting shall be the worke of mine hands, that I may be glorified.

22 A little one shall become as a strong nation: I the Lord will hasten it in due time.

that Christ shall be al in all, as Reuel. 2. 22. & 25: u The children of the Church. x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He propheseth that Christ shall be anointed, & sent to preach. 10 The way of the faithfull.

**T**he Spirit of the Lord God is upon me, therefore hath the Lord anoynted me: he hath sent mee to preach good tidings vnto the poore, to binde up the broken hearted, to preach liberty to the captiues, and to them that are bound, the opening of the prison.

2 To preach the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne.

3 To distribute. b To them that are liuely touched with the feeling of their finnes. c Which are in the bondage of sinne. d The time when it pleased God to shew his good fauour to man, which S: Pauly calleth the fulnesse of time, Gal. 4. 4. e For when God deliuereth his Church, he punisheth his enemies.

a The time of thy prosperitie and felicity: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47. 1.

b Signifying, that all men are in darkenesse, till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as the morning starre, and that the Gentiles should receive light of her.

d An infinite number from all countreyes, as Chap. 49. 18. e Forioy: as the heart is drawn in for sorrow.

f Meaning, that euery one shall honour the Lord with that where-with he is able. Signifying, that it is no true seruing of God, except we offer our selues to serue his glory, and all that we haue.

g That is, the Arabians, that haue great abundance of catel. h Because the altar was a figure of Christ Heb. 13. 10. hee sheweth that nothing can be acceptable to him which is not offered to him by this altar, who was both the offering and the altar it selfe. i Shewing what great number shall come to the Church, and with what great diligence & zeale, k The Gentiles that are now enemies, shall become friends and settlers foorth of the Church. l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being converted by his Gospel.

m He sheweth that God hath giuen all power and authority here in earth for the vse of his Church: and that they which will not serue and profite the same, shall be destroyed. n There is nothing to excellent, which shall not serue the necessity of the Church. o Signifying, that Gods maiesty is not included in the Temple, which is but the place for his feet, that we may learne to rise vp to the heauens. p To worship their head Christ, by obeying his doctrine. q Both he and low shall be ready to helpe and succour thee. r Thy gouernors shall loue thee, & seeke thy wealth and prosperitie. s Meaning, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdom. t Signifying, that al worldly means shall cease and



f Which was the  
 signe of mour-  
 ning.  
 g Trees; bring  
 forth good fruits  
 as Math. 3. 8.  
 h That is, for a  
 long time.  
 i They shall be  
 ready to setue  
 you in all your  
 necessities.  
 k This is accom-  
 plished in the  
 time of Christ,  
 by whom all the  
 faithful are made  
 Priests & Kings,  
 1. Pet. 2. 9. iuel.  
 1. 6. and 5. 10.  
 l Reade Chap.  
 60. 11, 16.  
 m Abundant re-  
 compense, as this  
 word is vsed,  
 Chap. 40. 2.  
 n That is, the  
 Jewes.  
 o To wit, of the  
 Gentiles.  
 p Whereas the  
 Gentiles had do-  
 minion ouer the  
 Jewes in times  
 past, now they  
 shall haue double  
 authority ouer  
 them; & possesse  
 twise so much.  
 q I will not re-  
 ceive their offer-  
 ing, which are  
 extortioners, de-  
 ceiturs, hypo-  
 crites, or that de-  
 prine me of my  
 glory. r That is, of the Church. s He sheweth what shall be the  
 affection, when they seele this their deliuerance.

3 To appoynt vnto them that mourne in  
 Zion, & to giue vnto them beauty for ashes,  
 the oyle of ioy for mourning, the garment of  
 gladnes for the spirit of heauinesse, that they  
 might be called a tree of righteousness, the  
 planting of the Lorde, that hee might be  
 glorified.

4 And they shall builde the olde waste  
 places, and rayse vp the former desolations,  
 and they shall repaire the cities that were  
 desolate and waste thowse many a genera-  
 tions.

5 And the strangers shall stand & feede  
 your sheepe, and the sonnes of the strangers  
 shall bee your plowmen and dyers of your  
 vines.

6 But ye shall be named <sup>the</sup> Priests of  
 the Lorde, and men shall say vnto you, The  
 ministers of our God; yee shall eate the ri-  
 ches of the Gentiles, and shall bee exalted  
 wth their glory.

7 For your shame you shall receiue <sup>o</sup> dou-  
 ble, and for confusion <sup>o</sup> they shall reioyce in  
<sup>o</sup> their porton: for in their lande they shall  
 possesse the r double: euertasting ioy shall be  
 vnto them.

8 For I the Lord loue iudgment & hate  
 a robbery; for burnt offering, and I will di-  
 rect their worke in riches, and will make an  
 euertasting covenant with them.

9 And their seed shall be known among  
 the Gentiles, and their biddes among the  
 people. All that see them shall knowe them,  
 that they are the seede which the Lord hath  
 blessed.

10 I will greatly reioyce in the Lorde,  
 and my soule shall be ioyfull in my God: for  
 hee hath clothed mee with the garments of  
 saluation, and covered mee with the robe of  
 righteousness: hee hath decked mee like a  
 bridegrome, and as a bride tyeth herselfe  
 with her iewels.

11 For as the earth bringeth forth her  
 bud, and as the garden causeth to grow that  
 which is sown in it: so the Lorde God will  
 cause righteousness to growe, and payle be-  
 fore all the heathen.

r That is, of the Church. s He sheweth what shall be the  
 affection, when they seele this their deliuerance.

CHAP. LXII.

1 The great desire that the Prophets haue had  
 for Christes coming. 6 The diligence of the Pa-  
 stors to preach.

1 For Zions sake I will not holde my  
 tongue, and for Ierusalem sake I will not  
 rest, vntill the righteousness thereof breake  
 forth as the light, and saluation thereof as  
 a burning lampe.

2 And the Gentiles shall see thy righte-  
 onnesse, & all kings thy glory: and thou shalt  
 be called by a newe name, which the mouth  
 of the Lord shall name.

3 Thou shalt also be a crowne of glory  
 in the hand of the Lorde, and a royall dia-  
 dem in the hand of thy God.

c Thou shalt haue a more excellent fame then thou hast had hitherto. d He shall  
 esteeme thee as deare and precious, as a king doth his crowne.

a The Prophet  
 sayth that he will  
 neuer cease to de-  
 clate vnto the  
 people the good  
 tidings of their  
 deliuerance.  
 b Til they haue  
 full deliuerance:  
 and this the Pro-  
 phet speaketh to  
 incourage all o-  
 ther ministers to  
 the setting forth of Gods mercies toward his Church. c Thou shalt  
 haue a more excellent fame then thou hast had hitherto. d He shall  
 esteeme thee as deare and precious, as a king doth his crowne.

4 It shall no more bee sayde vnto thee,  
 forsaken, neither shall it bee said any more  
 to thy land, Desolate, but thou shalt be called  
 Hephzibah, and thy land shall be called  
 Beulah: for the Lord delighteth in thee, and thy lande shall  
 haue an husband.

5 For as a yong man marrieth a virgin,  
 so shall thy sonnes marrie thee: and as a  
 bridegrome is glad of the bride, so shall thy  
 God reioyce ouer thee.

6 I haue set watchmen vpon thy wals,  
 O Ierusalem, which all the day and all the  
 night continually shall not cease: yee that  
 are mindedfull of the Lord, keepe not silence.  
 7 And giue him no rest, till hee repaire,  
 and vntill he be set vpon Ierusalem the praise of  
 the world.

8 The Lorde hath sworne by his right  
 hand and by his strong arme, Surely I will  
 no more giue thee to be meate for thine  
 enemies, and surely the sonnes of the stran-  
 gers shall not drinke thy wine, for the which  
 thou hast laboured.

9 But they that haue gathered it, shall  
 eate it, and prayse the Lorde, and the gate-  
 ders thereof shall drinke it in the courts  
 of my Sanctuary.

10 Goe thowse, goe thowse the gates:  
 prepare you the way for the people: call vp,  
 call vp the way, and gather out the stones,  
 and set vp a standard for the people.

11 Beholde, the Lorde hath proclaymed  
 vnto the ends of the world: I tel the daugh-  
 ter Zion, Beholde, thy Saviour cometh:  
 beholde, his wages is with him, and his  
 worke is before him.

12 And they shall call them, The holy peo-  
 ple, The redeemed of the Lorde, & thou shalt  
 be named, A city sought out, & not forsaken.

k For the restau-  
 ration where of all the world shall praise him. 1 Signifying the great  
 number that should come to the Church, and what meanes he would  
 prepare for the restitution of the same, as chap. 57. 14. m Ye Pro-  
 phets and ministers shewe the people of this their deliuerance: which  
 was chiefly meant of our saluation by Christ, Zech. 9. 9. Mat. 21. 5.  
 n He shall haue all power to bring his purpose to passe, as chap. 40.  
 10. o That is, one, ouer whom God hath had a singular care to re-  
 couer her when shee was lost.

CHAP. LXIII.

1 God shall destroy his enemies for his Churches  
 sake. 7 Gods benefice toward his Church.

Who is this that cometh from Bo-  
 rah; he is glorious in his apparell, and wal-  
 keth in his great strength. I speak in righte-  
 ousnes, and am mighty to saue.

2 Therefore is thine apparell red, and  
 thy garments like him that treadeth in the  
 winepresse?

3 I haue troden the winepresse alone, and  
 of all people there was none with mee: for

in Bozrah, the chief city of the Idumians; for these were their great  
 enemies, and vnder the title of circumcision, and the kindred of A-  
 braham, claimed to themselves the chief religion & hated the true  
 worshippers, Psal. 137. 7. b God answered them that asked this  
 question, Who is this? & c. and faith, Ye see now performed in deede  
 the vengeance which my Prophets threatened. c An other question  
 to the which the Lord answereth.

e Thou shalt no  
 more be contem-  
 ned as a woman  
 forsaken of her  
 husband.

f Or, my delight  
 is hee.

g Or, married.  
 f That it may be  
 replenished with  
 children.

g Forasmuch as  
 they confesse one  
 faith and religion  
 with thee, they  
 are in the same  
 bond of marriage  
 with thee: and  
 they are called  
 the children of  
 the Church, in-  
 asmuch as Christ  
 maketh her plen-  
 ifull to bring  
 forth children  
 vnto him.

h Prophets, pa-  
 stors and mini-  
 sters.

i He exhorteth  
 the ministers he-  
 re to cease to  
 call vpon God by  
 prayer for the de-  
 liuerance of his  
 Church, and to  
 teach other to  
 doe the same.

k For the restau-  
 ration where of all the world shall praise him. 1 Signifying the great  
 number that should come to the Church, and what meanes he would  
 prepare for the restitution of the same, as chap. 57. 14. m Ye Pro-  
 phets and ministers shewe the people of this their deliuerance: which  
 was chiefly meant of our saluation by Christ, Zech. 9. 9. Mat. 21. 5.  
 n He shall haue all power to bring his purpose to passe, as chap. 40.  
 10. o That is, one, ouer whom God hath had a singular care to re-  
 couer her when shee was lost.



d Shewing, that when God punisheth his enemies, it is for the profit and delivrance of his Church.

e God sheweth that he hath no neede of mans helpe for the delivrance of his, and though men refuse to doe their dutie through negligence and ingratitude, yet he himselfe will delivrer his Church, and punish the enemies; reade Chap. 59. 16.

f I will to astonish them, and make them fo giddie, that they shall not know which way to goe.

g The Prophet speaketh this to moue the people to remember Gods benefites in times past,

h For I did chuse them to be mine, that they should be holy and not deceiue mine expectation.

i He bare their afflictions and griefes as though they had bene his owne.

k Which was a witness of Gods presence: and this may be referred to Christ, to whom belongeth the office of saluation.

l That is, the people of Israel being afflicted, is called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses, that he might well gouerne the people: some referre this giuing of the Spirit to the people. o Peaceably and gently, as an hoise is led to his pasture. p Having declared Gods benefites shewed to their forefathers he turneth himselfe to God by prayer, desiring him to continue the same graces to ward them. q Thy great affliction which thou barest toward vs. r Meaning, from the whole body of the Church.

s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father.

I will tread them in mine anger, and tread them vnder foote in my wrath, and their blood shall be spunked vpon my garments, and I will staine all my rayment.

4 For the day of vengeance is in mine heart, and the day of reedem is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to vphold: therefore mine owne arme helped mee, and my wrath it selfe sustained mee.

6 Therefore I will tread downe the people in my wrath, and make them drunk in mine indignation, and will bring downe their strength to the earth.

7 I will remember the mercies of the Lord, and the prayes of the Lord according vnto all that the Lord hath giuen vs, and for the great goodnesse toward the house of Israel, which he hath giuen them according to his tender loue, & according to his great mercies.

8 For he sayd, Surely they are my people, children that wil not lie: so he was their sauiour.

9 In all their troubles he was troubled, and the Angel of his presence saued them: in his loue and in his mercie hee reedemed them, and he bare them and caried them alwayes continually.

10 But they rebelled, and vexed his holy Spirit: therefore was he wroth to be their enemy, and he fought against them.

11 Then hee remembered the old time of Moses and his people, saying, Where is hee that brought them vp out of the sea with the shepheard of his sheepe? where is hee that put his holy Spirit within him?

12 He led them by the right hand of Moses with his owne glorious arme, diuiding the water before them, to make himselfe an euertlasting Name.

13 He led them through the deepe, as an hoise in the wilderness, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory: Where is thy zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrained from mee.

16 Doubtes thou art our father: though Abraham bee ignorant of vs, and Israel know vs not, yet thou, O Lord, art our Father, and our reedemer: thy Name is

for euer.

17 O Lord, why hast thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy seruants sake, and for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it but a little while: for our aduersaries haue troden downe thy Sanctuarie.

19 Wee haue bene as they, ouer whom thou neuer barest rule, and vpon whom thy Name was not called.

u Meaning for the seruants sake made to Abraham, Izhak & Iacob his seruants. x That is, in respect of the promise which is perpetual: albeit they had now possessed the land of Canaan a thousand and foure hundred yeeres: and thus they lament, to meane God rather to remember his couenant, then to punish their finnes.

### CHAP. LXIIII.

1 The Prophet prayeth for the finnes of the people. 6 Mans righteousnesse vlike a filthy clob.

O Lord, that thou wouldest breake the heauens, and come downe, and that the mountaines might melt at thy presence!

2 As the melting fire burned, as the fire caused the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, and the mountaines melted at thy presence.

4 For since the beginning of the worlde they haue not heard no vnderhood with the eare, neither hath the eye seene another God beside thee, which doeth so to him that waiteth for him.

5 Thou diddest meeke him, that rejoiced in thee, and did iustly: they remembered thee in thy wayes: behold, thou art angry, for wee haue sinned: yet in them is continuance, and wee shall be saued.

6 But wee haue all bene as an uncleane thing, and all our righteousnesse is as filthy cloutes, and wee all doe fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there is none that calleth vpon thy Name, neither that sitteth by himselfe to take holde of thee: for thou hast hidde thy face from vs, and hast consumed vs because of our iniquities.

8 But now, O Lord, thou art our Father: we are the clay, and thou art our potter: and we all are the worke of thine hands.

9 Bee not angry, O Lord, about mensure, neither remember iniquitie for euill: for wee beseech thee, behold, we are all thy people.

g Thou wilt haue pitie vpon vs. h We are iustly punished and brought into captiuitie, because wee haue prouoked thee to anger, and though wee could excuse our selues, yet our righteousnesse and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of women. i Albeit, O Lord, by thy iust iudgement thou mayest vterely destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adoept vs to be thy children. k For so the flesh iudgeth when God doth not immediately send succour.

t By taking away thy holy Spirit from vs by whom wee were gouerned and so for our ingratitude diddest deliuer vs vp to our owne concupiscentie, & didst punish sin by sin according to thy iust iudgement.

u Meaning for the seruants sake made to Abraham, Izhak & Iacob his seruants. x That is, in respect of the promise which is perpetual: albeit they had now possessed the land of Canaan a thousand and foure hundred yeeres: and thus they lament, to meane God rather to remember his couenant, then to punish their finnes.

a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, and mighty power, as hee did in mount Sinai.

b Meaning, the raine, haile, fire, thunder, and lightnings.

c Saint Paul vseth the same kinde of admiration, 1 Cor. 2.6.

d Thou shewedst fauour toward our fathers when they trusted in thee, and walked after thy commandements.

e They considered thy great mercies.

f That is, in thy mercies, which hee calleth the wayes of the Lord.



1 Which were dedicated to thy  
service and to  
call vpon thy  
Name.  
m Wherein we  
reioyced and  
worshipped the  
n That is, at the  
contempt of  
thine owne glory  
? though our sinnes haue deserued this, yet thou  
wilt not suffer thy glory thus to be diminished.

10 <sup>1</sup> Thine holy cities lie waste: Zion is a  
wildernesse, and Ierusalem a desert.

11 The house of our Sanctuaries and of  
our glory, <sup>m</sup> where our fathers prayed thee,  
is burnt by that fire, and all our pleacant  
things are wasted.

12 <sup>o</sup> Altho thou hold thy selfe still <sup>o</sup> at these  
things, O Lord: <sup>o</sup> wilt thou hold thy peace  
and afflict vs aboue measure?

13 <sup>o</sup> though our sinnes haue deserued this, yet thou  
wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

<sup>1</sup> The vocation of the Gentiles and the reuelati-  
on of the Iewes. 13. The ioy of the elect, and the  
punishment of the wicked.

1 I haue beene sought of them that asked  
I not: I was found of them that sought  
mee not: I sayde, Behold mee, behold  
mee, vnto a nation that called not vpon my  
Name.

2 I haue <sup>b</sup> spread out mine hands all the  
day vnto a rebellious people, which waiked  
in a way that was not good, euen after their  
owne <sup>c</sup> imaginations:

3 A people that prouoked mee euer vnto  
my face: that sacrificy in <sup>d</sup> gardenis, and  
burnt incense vpon <sup>e</sup> buikes.

4 Which remaine among the <sup>f</sup> graues,  
and lodge in the deserts, which eate <sup>g</sup> swines  
flesh, and the bothe of things polluted are in  
their vessels.

5 Which say, <sup>h</sup> Stand apart, come not  
nere to me: for I am holier then thou: these  
are a smoke in my wrath, & a fire that <sup>i</sup> burneth  
all the day.

6 Behold, it is <sup>j</sup> written before me: I will  
not keepe silence, but will render it and re-  
compense it into their bosome.

7 Pour iniquities and the iniquities of  
your fathers shall be <sup>k</sup> together (saith <sup>l</sup> y Lord)  
which haue burnt incense vpon the moun-  
taines, and blasphemed me vpon the hilles:  
therefore will I measure their olde worke  
into their bosome.

8 Thus saith the Lord, As the wine is  
found in the cluster, and one saith, Destroy  
it not, for a <sup>m</sup> blessing is in it, so will I doe for  
my seruants sakes, that I may not destroy  
them whole.

9 But I will bring a seede out of Iaa-  
kub, and out of Iudah, that shall inherite  
my mountaine: and mine elect shall inherite  
it, and my seruants shall dwell there.

10 And <sup>n</sup> Sharon shall be a sheepefolde,  
and the valley of Achor shall be a resting  
place for the cattell of my people, that haue  
sought mee,

11 But yee are they that haue forsaken  
the Lord, and forgotten mine holy Dou-  
taine, and haue prepared a table for the  
<sup>o</sup> multitude, & turny the drinke offerings  
vnto the number.

12 Therefore will I <sup>p</sup> number you to the  
sword, and all you shall bowe downe to the  
flayghter, because I called, and yee did not  
answer: I <sup>q</sup> spake, and yee heard not, but  
did euil in my sight, and did chuse that thing  
which I would not.

13 Therefore thus saith the Lord God,  
Behold, my seruants shall <sup>r</sup> eate, and yee  
shall be hungry: behold, my seruants shall  
drinke, and yee shall be thirstie: behold, my  
seruants shall reioyce, and yee shall bee a-  
shamed.

14 Beholde, my seruants shall sing for  
ioy of heart, and ye shall crye for sorowe of  
heart, and shall howle for vexation of  
minde.

15 And yee shall leaue your name as a  
curse vnto my <sup>s</sup> chosen: for the Lord God  
shall slay you, and call his seruants by <sup>t</sup> an  
other name.

16 He that shall blesse in the <sup>u</sup> earth shall  
blesse himselfe in the true God, and hee that  
sweareth in the earth, shall swear by the  
true God: for the former <sup>v</sup> troubles are for-  
gotten, and shall surely hide themselves from  
mine eyes.

17 For loe, I will create <sup>w</sup> new heauens  
and a new earth: and the former shall not  
be remembered nor come into minde.

18 But bee you glad and reioyce for euer  
in the things that I shall create: for behold,  
I will create Ierusalem as a reioycing, and  
her people as a ioy,

19 And I will reioyce in Ierusalem, and  
ioy in my people, and the voyce of weeping  
shall be no more heard in her, nor the voyce  
of crying.

20 There shall be no more there a childe  
of yecetes, nor an olde man that hath <sup>x</sup> not  
filled his dayes: for ye that shall be an hun-  
dred yeres old, shall die as a yong man: but  
the sinner being an hundred yeres old shall  
be accursed.

21 And they shall build houses and inha-  
bite them, and they shall plant vineardes,  
and eate the fruit of them.

22 They shall not build, and another in-  
habite: they shall not plant, and another eat:  
for as the dayes of the tree are the dayes of  
my people, and mine elect shall inioy in olde  
age the worke of their hands.

23 They shall not labour in vaine, nor  
bring forth in feare, for they are the seede  
of the blessed of the Lord, and their budde

x I will no more suffer my Church to bee desolate as in times past.

y I will so alter and change the state of my Church, that it shall  
seeme to dwell in a newe world.

z Meaning, in this wonderfull  
restoration of the Church there should be no weakenesse of youth,  
nor infirmities of age, but all should bee fresh and flourishing: and  
this is accomplished in the heauenly Ierusalem when all sinnes shall  
cease, and the teares shall be wiped away. a Whereby he sheweth  
that the infidels and vnrepentant sinners haue no part in this benedi-  
ction. b He proposeth to the faithfull the blessings which are con-  
tained in the law, and so vnder temporall things comprehendeth  
the spirituall promises,

o By the multi-  
tude and num-  
ber he meaneth  
their innumera-  
ble idoles of  
whom they  
thought they  
could neuer  
haue ynough.  
p Seeing you  
cannot number  
your gods, I will  
number you with  
the sword.

q By my Pro-  
phets whom  
ye would not  
obey.

r By these words,  
Eate and drinke,  
he meaneth the  
blessed life of  
the faithfull,  
which haue al-  
wayes consolati-  
on and full co-  
ntentment of all  
things in their  
God, though  
sometimes they  
lacke these  
corporall  
things.

s Meaning, that  
he would call  
the Gentiles,  
who should ab-  
horre euen the  
very name of  
the Iewes for  
their infidelities  
sake.

t Then by the  
name of the  
Iewes.

u By blessing,  
and by swearing  
is meant the  
praying of god  
for his benefits,  
and the true  
worshipping of  
him, which shall  
not be onely in  
Iudea, but  
through all the  
world.

a Meaning, the  
Gentiles, which  
knew not God,  
should seeke af-  
ter him when he  
had moued their  
hearts, with his  
holy Spirit, Rom.  
10. 20.

b Hee sheweth  
the cause of the  
rejection of the  
Iewes, because  
they should not  
obey him for any  
admiration of  
his Prophets by  
whom hee cal-  
led them contin-  
ually, and  
stretcht out his  
hand to draw  
them.

c Hee sheweth  
that delight in  
our owne fanta-  
sies, is the decli-  
ning from God,  
and the begin-  
ning of all super-  
stition and idola-  
trie.

d Which were  
dedicate to  
idoles.

e Meaning,  
their altars,  
which be thus  
nameth by con-  
tempt.

f To consult  
with spirits and  
to coniure de-  
uils, which was forbidden, Deut. 18. 11.

g Which was contrary to  
Gods commandement, Leuit. 11. 7. deut. 14. 8

h He sheweth that  
hypocrite is euer ioyned with pride and contempt of others. i Their  
punishment shall neuer haue ende. k So that the remembrance  
thereof cannot be forgotten. l Shall bee both punished together:

and this declareth how the children are punished for their fathers  
faultes: to wit, when the same faultes or like are found in them.  
m That is, it is profitable: meaning, that God will not destroy the  
faithfull branches of his vinearde, when he destroyeth the rotten  
stockes, that is, the hypocrites. n Which was a plentiful place in  
Iudea, to seede theepe, as Achor was for cattell.



with them.

24 *Pea*, before they call, I will answer, and whiles they speake, I will heare.

25 The *wolfe* and the *lambe* shall feede together, and the *lion* shall eat straw like the bullocke: and the *serpent* dust shall be his meate. They shall no more hurt nor destroy in all mine holy mountaine, sayeth the Lord.

CHAP. LXXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercy and faith. 5 God comforteth them that are troubled for his sake. 19 The uocation of the Gentiles. 23 The perpetual Sabbath. 24 The punishment of the wicked & euersluing.

e Reade Chap. 1, 6.

Acts 7. 48. 49. a My maiestie is so great, that it filleth both heauen and earth, and therefore can not be included in a Temple like an idole: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. b Seeing that both the Temple and the things therein with the sacrifices, were made and done by his appointment, he sheweth that he hath no need thereof, and that he can be without them, Pal. 50. 10.

Thus saith the Lord, \* The *heauen* is my throne, and the earth is my footstool: where is that woulde that yee will build vnto mee? and where is that place of my rest?

2 For all these things hath mine hande made, and all these things haue bene, saith the Lord: and to him will I looke, even to him that is poore, and of a contrite spirite and trembleth at my words.

3 Hee that killeth a bullocke, is as if hee slew a man: he that sacrificeth a sheepe, as if hee cut off a dogs necke: he that offereth an oblation, as if he offered swines blood: hee that remembereth incense, as if he blessed an idole: yea, they haue chosen their owne wayes: and their soule delighteth in their abominations.

4 Therefore will I *chuse* out their delusions, and I will bring their feare vpon them, because I called, and none would answer: I spake and they would not heare: but they did enill in my sight, and chose the things, which I would not.

5 Heare the word of the Lord, all ye that tremble at his word, Your brethren that hated you, and cast you out for my names sake, said, Let the Lord be glorified: but he shall appeare to your ioy, and they shall be ashamed.

6 A voyce soundeth from the citie, euen a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before shee travelled, shee brought forth: and before her paine came, she was deliuered of a man child.

8 Who hath heard such a thing? who

c To him that is humble and pure in heart, which receiueh my doctrine with reverence and feare. d Because the Iewes thought themselves holy by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogs and swine to their idoles, which things were expressly forbidden in the Law. e I will discouer their wickednesse and hypocrisie, wherewith they thinke to blind mens eyes, to all the world. f Hee encourageth the faithful, by promising to destroy their enemies which pretended to be eas brethren, but were hypocrites and hated them that feared God. g The enemies shall shortly heare a more terrible voyce, euen fire & slaughter, seeing they would not heare the gentle voyce of the Prophets which called them to repentance. h Meaning, that the refection of the Church should be so fudden and contrary to all mens opinion, as when a woman is deliuered before shee looke for it, and that without paine in trauell.

hath seene such things? shall the earth be brought forth in one day? or shall a nation be borne at once? for asloone as Zion traueled, she brought forth her children.

9 Shall I *cause* to trauell, & not bring forth: shall I *came* to bring forth, and shall be barren, saith thy God?

10 Reioyce ye with Jerusalem, & be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke and bee satisfied with the breasts of her consolation: that ye may milke out and bee delighted with the brightnesse of her glory.

12 For thus saith the Lord, Beholde, I will create *peace* ouer her like a flood, and the glory of the Gentiles like a flowing stream: then shall ye sucke, ye shall be borne vpon her sides, and bee ioyfull vpon her knees.

13 As one whom his mother comforteth, so will I comfort you, and yee shall be comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your bones shall flourish like an herbe: and the hand of the Lord shall be known among his seruants, and his indignation against his enemies.

15 For behold, the Lord will come with fire, and his charers like a whirlewinde, that he may *recompence* his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with feare, & with his sword all flesh, and the slaine of the Lord shall be many.

17 They that sanctifie themselves, and purifie themselves in the gardens behinde one tree in the middes eating swines flesh, and such abomination, euen the moue, shall be consumed together, sayeth the Lord.

18 For I will visite their works, and their imaginations: for it shall come that I will gather all nations and tongues, and they shall come, and see my glory.

19 And I will see a signe among them, and will send those that escape of them, vnto the nations of *Carthage*, *Babylonia*, *Lydia*, and to them that dwel in the bowle, to *Tubal*, and to *Jaui*, Iles a farr off, that haue not heard my fame, neither haue seene my glory, and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering vnto the Lord out of all

complishment thereof. r Meaning, the hypocrites. s Wherby are meant them that did maliciously transgresse the Law, by eating things forbidden, euen to the moue which nature abhorreth. t The Gentiles shall be parakers of that glory which before I shewed to the Iewes. u I will marke these that I chuse, that they perish not with the rest of the Insidels, whereby hee alludeth to the marking of the postes of his people whom hee preferred, Exodus 12. 7. x I will scatter the rest of the Iewes which escape destruction into diuers nations. y That is, *Cilicia*. z Meaning *Africa*. a To wit, *Lydia*, or *Asia minor*. b Signifying, the *Parthians*. c *Italy*. d *Grecia*. e Meaning, the *Apostle*, *Disciples*, and others, which hee did first chuse of the Iewes to preach vnto the Gentiles. f That is, the *Gentiles*, which by faith shall be made the children of Abraham as you are.

i This shall passe the capacite of man to see such a multitude that shall come vp at once, meaning, vnder the preaching of the Gospel, wherof they that came vp out of *Babylon*, were a figure. k Declaring hereby, that as by his power and prouidence woman traueled, and is deliuered: so hath hee power to bring forth his Church at his time appointed. l That ye may reioyce for all the benefits that God bestoweth vpon his Church. m I will giue hee felicity and possession in great abundance. n Reade Chap. 60. 16. o Ye shall be cherished, as hee dearly beloued children. p Ye shall haue new strength and new beautie. q This vengeance God began to execute at the destruction of *Babylon*, and haue euer continued it against the enemies of his Church, and will doe it till the last day, which shall be the accomplishment thereof.



g Whereby he meaneth that no necessary names shall want when God shall call the Gentiles to the knowledge of the Gospel.

b To wit, of the Gentiles, as he did Luke, Timothy, and others first, and others after, to preach his word. i Hereby he signifyeth the kingdome of Christ, wherein his Church shall be renewed: and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

nations, vpon horses and in charrets, and in horse litters, and vpon mules, and swift beasts to Ierusalem mine holy mountaine, layeth the Lord, as the children of Israel offer in a cleane vessel in the house of the Lord.

21 And I will take of them for priests, and for Leuites, saith the Lord.

22 For as the new heauens, and the new earth which I will make, shall remaine before me, saith the Lord, so shall your seed and

your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.

24 And they shall goe forth and looke vpon the carcasses of the men that haue transgressed against mee: for their womne shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.

k As he hath declared the felicity that shall be within the Church for the comfort of the godly, so

doth he shew what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall euer gnaw them and neuer suffer them to be at rest, Marke 9.44. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgment abhorred of all his creatures.

## Jeremiah.

### THE ARGUMENT.

The Prophet Ieremiah borne in the citie of Anathoth in the countrey of Benjamin, was the sonne of Hilkiah, whome some thinke to be he that found out the booke of the Law, and gaue it to Iosiah. This Prophet had excellent gifts of God, and most euident reuelations of prophesie, so that by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yeere of Iosiah, and continued eighteene yeeres vnder the sayd King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caried away into Babylon. So that this time amounteth to aboue fourtie yeeres, beside the time that he prophesied after the captiuitie. In this booke he declareth with teares and lamentation, the destruction of Ierusalem, and the captiuitie of the people for their idolatrie, couetousnesse, subtiltie, crueltie, excessie, rebellion and contempt of Gods word: and for the consolation of the Church, reuealeth the iust time of their deliuerance. And here chiefly are to be considered three things. First the rebellion of the wicked, which waxe more stubburne and obstinate, when the Prophets doe admonish them most plainly of their destruction. Next how the Prophets and ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly though God shew his iust iudgement against the wicked, yet will he euer shew himselfe a preferuer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preferuing his.

### CHAP. I.

i In what time Ieremiah prophesied. 6 He acknowledged his imperfektion, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commaundeth him to preach his word without feare.

a That is, the sermons and prophesies.  
b Which is thought to be he that found the booke of y Law vnder king Iosiah. 2. King. 22.8  
c This was a citie about 3. miles distant from Ierusalem, and belonged to the priests the sonnes of Aaron, Ioh. 2. 1. 8.



**I**n the wordes of Ieremiah the sonne of Hilkiah one of the Priests that were at Anathoth in the land of Benjamin. 2 To whom y word of the Lord came in the dayes of Iosiah the sonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah King of Iudah, vnto the ende of the eleuenty yeere of Zedekiah, the sonne of Iosiah King of Iudah, euen vnto Ioh. 2. 1. 8.

d This is spoken to confirme his vocation and office: forasmuch as he did not presume of himselfe to preach and prophesie, but was called thereunto by God. e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Iochin that reigned no longer.

to the carrying away of Ierusalem captiue in the first moneth.

4 Then the word of the Lord came vnto me, saying,

5 Before I formed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to bee a Prophet vnto the nations.

6 Then said I, Oh, Lord God, behold, I cannot speake, for I am a child.

7 But the Lord said vnto me, Say not, I am a child: for thou shalt goe to all that I shall send thee, and whatsoever I commaund thee, shalt thou speake.

8 Be not afraid of their faces: for I am with thee to deliuer thee, saith the Lord.

9 Then the Lord stretched out his hand

as Iosiah 49. 1. Galatians 1. 15. h For Ieremiah did not onely prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites and other nations. i Considering the great iudgements of God, which according to his threatenings should come vpon the world, he was moued with a certaine compassion on the one side to pittie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how hard a thing it was to entrepise such a charge, as Iosiah 6. 11. Exod. 3. 11. and 4. 1.

and



k Which declareth, that God maketh them meet & assureth them, whom he calleth to see forth his glory, giuing them all meanes necessarye for the same, Exod. 4. 12. isa. 6. 7.

l He sheweth, what is the authoritie of Gods true ministers, which by his word haue power to beate downe whatsoever lieth against God: and to plant and assure the humble and such as giue themselves to the obedience of Gods word, 2. Cor. 10. 4. heb. 4. 12. and these are the keys which Christ hath left to loose and binde, Matt. 18. 18.

m Hee ioyneeth the see with the word for a more ample confirmation, signifying by the rod of the almond tree, which first buddeth, the hastie comming of the Babylonians against the Jewes.

n Signifying, that the Caldeans and Assyrians should be as a pot to seeth the Jewes which boyled in their pleasures and lustes. o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion, p I will giue them charge and power to execute my vengeance against the idolaters, which haue forsaken mee for their idoles. q Which declareth that Gods vengeance is prepared against them, which dare not execute their duety faithfully, either for feare of man, or for any other cause, 1. Cor. 9. 16. r Signifying on the one part, that the more that Satan and the world rage against Gods ministers, the more present will he be to helpe them, Ioh. 1. 4. heb. 1. 7. s. and on the other part, that they were vterly vnmeete to serue God and his Church which are afraid, and doe not resist wickednesse, whatsoever danger depend thereon, Isa. 50. 7. ez. ek. 3. 8.

## CHAP. II.

2 God rehearseth his benefites done vnto the Jewes. 8 Against the Priests and false prophets. 12 The Jewes are destroyed, because they forsake God.

**M**oreouer, the word of the Lord came vnto me, saying,

and he touched my mouth, and the Lord said vnto mee, Behold, I haue put my words in thy mouth.

10 Behold, this day haue I set thee ouer the nations and ouer the kingdomes, to plucke vp, and to root out, and to destroy and throw downe, to build, and to plant.

11 After this the word of the Lord came vnto me, saying, Jeremias, what seest thou? And I layde, I see a rod of an almond tree.

12 Then said the Lord vnto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came vnto mee the second time, saying, What seest thou? and I said, I see a seething pot looking out of the North.

14 Then said the Lord vnto mee, Out of the North shall a plague be spread vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, sayeth the Lord, and they shall come, and euerie one shall set his thymone in the entering of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

16 And I will declare vnto them my iudgements touching all the wickednesse of them that haue forsaken mee, and haue burnt incense vnto other gods, and worshipped the woodkes of their owne hands.

17 Thou therefore truste by thy loynes, and arise, and speake vnto them all that I command thee: be not afraid of their faces, lest I destroy thee before them.

18 For I, behold, I this day haue made thee a defended citie, and an vpon pillar, and walles of brass against the whoite land, against the kings of Iudah, and against the princes thereof, against the Priests thereof, and against the people of the land.

19 For they shall fight against thee: but they shall not preuaile against thee: for I am with thee to deliuer thee, sayeth the Lord.

2 Goe, and erie in the eares of Ierusalem, saying, Thus saith the Lord, I remember thee, with the kindnesse of thy youth, and the loue of thy marriage, when thou wentest after me in the wilderness in a land that was not sowed.

3 Israel was as a thing halloved vnto the Lord, and his first fruites: all they that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the word of the Lord, O house of Iakob, and all the families of the house of Israel.

5 Thus saith the Lord, What iniquitie haue your fathers found in me, that they are gone far from me, and haue walked after vanitie, and are become vaine?

6 For they said not, Where is the Lord that brought vs by out of the lande of Egypt: that led vs throug the wilderness, throug a desert and waite land, throug a thowe land, and by the shadow of death, by a land that no man passed throug, and where no man dwelt?

7 And I brought you into a plentifull country, to eate the fruite thereof, and the commodities of the same: but when ye entered, ye defiled my land, and made mine heritage an abomination.

8 The Priests said not, Where is the Lord? and they that should minister the Law, knew me not: the pastors also offended against mee, and the Prophets prophesied in Baal, and went after things that did not profit.

9 Therefore I will yet plead with you, saith the Lord, and I will plead with your childrens children.

10 For goe ye to the ples of O Chittim, and behold, and send vnto P Cedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their a glory, for that which doeth not profit.

12 Vp heauenus, be astonied at this: be afraide, and vterly confounded, saith the Lord.

13 For my people haue committed two euils: they haue forsaken me the fountaine

a According to that grace and fauour, which shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my selfe, Ezekiel. 16.

b When I did deliuer thee out of Egypt, c Chosen aboue all other to serue the Lord onely, and the first offered to the Lord of all other nations.

d Whosoeuer did challenge this people, or else did annoy them, was punished.

e That is, fallen to most vile idolatrie.

f Altogether giuen to vanitie, and are become blind and insensible as the idols that they serue.

g Where for lack of all things necessary for life, ye could looke for nothing euery hour but present death, h By your idolatrie and wicked manners, Psal. 78. 5. and. 1. 06.

i They taught

not the people to seeke after God. k As the Scribes, which would haue expounded the Law to the people. l Meaning, the princes and ministers: signifying, that all estates were corrupt. m That is, speake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant alldoles, n Signifying, that he would not as he might straightway condemne them, but sheweth them by eident examples their great ingratitude, that they might be ashamed & repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glory, and who maketh them glorious aboue all other people: reprouing the Jewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their destruction, Psal. 106. 36. l Hee sheweth that the insensible creatures abhorre this vile ingratitude, and as it were tremble for feare of Gods great iudgements against the same. t Signifying, that when men forsake Gods word, which is the fountaine of life, they reiect God himselfe, and so fall to their owne inuention, and vaine confidence, and procure to themselves destruction, 1. Ionah. 2. 8. zech. 10. 2.



u Have I orde- red the milke-ster- uans, and not like dearely be- loved children? Exo. 4. 21. there- fore it is their fault onely, if the enemy spoyle them.

x The Babylo- nians, Caldeans, and Assyrians, y Not one shall beleeve to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Have grie- vously exced- ded thee at sundrie times.

b Shewing that God would have kill led them aight, if they would have fol- lowed him.

c To seeke helpe of ma, as though God were not able enough to defend thee, which is to drink: of sy pud- dles, and to leaue the fountaine, reade Isa. 31. r.

d To wit, Eu- phrates.

e Meaning, that the wicked are insensible till the punishment for their sinne wa- ken them, as verse. 26. Iai.

f When I deliuered thee out of Egypt, Exo 1. 19. 8. deut. 5. 27. iosh. 24. 16. 22. 10. 12. nche. 8. 6. Ebr. sede was all true. g Though thou vie all the purification and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith and penitence. h Meaning, that hypocrites denie that they worshippe the idoles, but that they honour God in them, and therefore they call their doings Gods seruice. i He compareth the idolaters to these heastes, because they neuer cease running to and fro: for both val- leys and hills are full of their idolatrie. k Hee compareth the idolaters to a wilde asse: for thee can neuer be tamed, nor yet wearied: for as the runneth, shee can take her wilde at enery occasion. l That is, when thee is with soile, and therefore the hunters waite their time: so though thou canst not be turned backe nowe from thine idolatrie, yet when thine iniquitie shall be at the full, God will meete with thee. m Hereby he warneth them that they should not goe into strange countries to seeke helpe: for that they should but spend their labour, and hurt themselves, which is here meant by the bare foot and third, Iai. 57. 10.

of lining waters, to dig them pits, euen byo- ken pits, that can hold no water.

14 Is Israel a seruant, or is he bozne in the houle? why then is he spoiled?

15 The Lyons roared vpon him and yelld, and they haue made his laud waste: his cities are burnt without an inhabitant.

16 Also the children of 2 Noph and Ca- hypanes haue broken chine head.

17 Wand not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when hee b ledde thee by the way?

18 And what hast thou now to doe in the way of e Egypt: to drinke the water of Nilus? or what maketh thou in the way of Asshur: to drinke the water of the 4 Ri- uer?

19 Thine owne wickednesse shall c cor- rect thee, and thy turnings backe shall re- prooue thee: know therefore and beholde, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bonds, and thou saydest, I will no more tearyntelle, but like an har- lot: thou runnest about vpon all hie hills, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whose plants were all naturall: how then art thou turned vnto mee into the plants of a strange vine?

22 Though thou wash thee with nitre, and take thee much sope, yet thine in- quietie is marked before mee, saith the Lord God.

23 How canst thou say, I am not pollu- ted, neither haue I b followed Baalim: be- hold thy wayes in the valley, & know, what thou hast done: thou art like a swift i wom- darte, that runneth by his wayes:

24 And as a wilde asse, vnto the wil- dernesse, that smiffeth vp the winde by oc- casion at her pleasure: who can turne her backe? all they that seeke her, will not wearie themselves, but will find her in her mo- neth.

25 Keepe thou thy feete from barenesse, and thy throat from thirst: but thou saydest

desperately, No, for I haue loued strangers, and them will I follow.

26 As the chiefe is ashamed when he is found, so is y house of Israel ashamed, they, their kings, their princes, and their priestes, and their prophets,

27 Saying to a tree, Thou art my fa- ther, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arie, and helpe vs.

28 But where are thy gods, that thou hast made thee? Let them arise if they can helpe thee in the time of thy trouble: for ac- cording to the number of thy cities, are thy Gods D Iudah.

29 Therefore will I ye pleade with me: yee all haue rebelled against mee, sayeth the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your 2 ont sword hath deuoured your Prophets like a dectroying lion.

31 O generation, take heed to the word of the Lord: I haue I bene as a 1 wilder- nesse vnto Israel: or a land of darkenesse: therefore sayeth my people then, Wee are lordes, wee will come no more vnto thee?

32 Can a maide forget her ornament, or a brude her attire? yet my people haue forgot- ten me, dayes without number.

33 Why dost thou prepare thy way, to seeke amitie: enen therefore will I reach thee, that thy wayes are wickednesse

34 Also in thy wings is found the blood of the soales of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guilt- lesse, surely his wrath shall turne from mee: beholde, I will enter with thee into iudg- ment, because thou sayest, I haue not sinned.

36 Why runnest thou about to much to change thy wayes? for thou shalt bee con- founded of Egypt: as thou art confounded of Asshur.

37 For thou shalt goe forth from thence, and thine hands vpon 2 chine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

f Have I not given them abundance of all thing, in our own power & policie. u With strangers, x The Prophets and the faithfull areaine in euery corner of your country. y For the Assyrians had taken away the tenn. tribes out of Israel, and de- stroyed Iuda, euen vnto Ierusalem, and the Egyptians slew Iosif, and vexed the Iewes in sundrie sorts. z In signe of lamentation, as. 2. Sam. 1. 3. 9.

CHAP. III.

God calleth his people to repentance. 14 Hee prometh the restitution of his Church. 20 He re- prometh Iudah and Israel, comparing them to a woman d: sbedient to her husband.

T Heu s say, If a man put away his wife, and shee goe from him, and be- come another mans, shall hee returne a- gaiae

n As a chiefe will not acknowledge his fault, till hee bee taken with the deede, and readie to be pu- nished: so they will not confesse their idolatrie, till the plagues due to the same light vpon them. o Meaning, that idolaters spoyle God of his ho- nour: and where- as he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou though- test that thy gods of blockes and stones could haue holpen thee be- cause they were many in number and present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plagues Chap. 11. 13.

q As though I did you iniurie in punishing you seeing that your faults are so euident.

r That is, you haue killed your Prophets that exhorted you to repentance, as Zechariah. I. Iai. 4. &c.

t But will truſt x The Prophets and the faithfull areaine in euery corner of your country. y For the Assyrians had taken away the tenn. tribes out of Israel, and de- stroyed Iuda, euen vnto Ierusalem, and the Egyptians slew Iosif, and vexed the Iewes in sundrie sorts. z In signe of lamentation, as. 2. Sam. 1. 3. 9.



b If he take such one to wife againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not call thee off, but receive thee according to my mercy.

e Which dwelleth in tents, and waiteth for them that passe by to spoile them.

f As God threatened by his law, Deut. 32. 24.

g Thou wouldst neerer be ashamed of thine acts and repent: and this impudencie is common to idolaters, which will not give off, though they be cured so manifestly committed.

h He sheweth that the wicked in their miseries will cry vnto God & vse outward prayer, as the godly do, but because they turne not from their euill, they are not heard, Isa. 58. 3, 4.

i Meaning, the ten tribes.

k And gaue her vnto the hands of the Assyrians.

l The Hebrew word may either signifie lightnes and wantonnes, or noise & bruite.

m Iudah sained for a time that she did returne, as vnder Iosiah and other good Kings, but she was neuer truly touched or wholly reformed, as appeared, when occasion was offered by any wicked prince.

gainc vnto her? shall not this land be polluted; but thou hast played the harlot with many louers: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the hie places, and behold, where thou hast not played the harlot: thou hast lie waiting for them in the wayes, as the Arabians in the wilderness: and thou hast polluted the land with thy whoredomes, and with thy magicke.

3 Therefore the stormes haue bene returned, and the latter raine came not, and thou hadst a s whores forehead: thou wilt not be ashamed.

4 Didst thou not still cry vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for ever? will he reserve it to the end? thus hast thou spoken, but thou dost euill, euill more and more.

6 The Loide sayd also vnto mee, in the dayes of Iosiah the King, What thou seene what this rebell Israel hath done: for she hath gone vp vpon euery high mountaine, and vnder euery greene tree, & there played the harlot.

7 And I sayde, when shee had done all this, Turne thou vnto mee: but shee returned not, as her rebellious sister Iudah saw.

8 When I sawe, how that by all occasions rebellious Israel had played the harlot, I call her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but she went also, and played the harlot.

9 So that for the lightnes of her whoredome she hath euill defiled the land: for she hath committed fornication with stones and stockes.

10 Rememberest thou for all this, her rebellious sister Iudah hath not returned vnto me with her whole heart, but faintly, saith the Loide.

11 And the Loide said vnto me, The rebellious Israel hath unjustified her selfe more then the rebellious Iudah.

12 See and cry these words toward the North, and say, Thou disobedient Israel, returne, saith the Loide, and I will not let my wrath fall vpon you: for I am mercifull, saith the Loide, and I will not alway keepe mine anger.

13 But knowe thine iniquitie: for thou hast rebelled against the Loide thy God, and hast scattered thy wayes to the strange gods vnder euery greene tree, but yet would not obey my voyce, saith the Loide.

14 O ye disobedient children, turne againe, saith the Loide, for I am your Loide, and I will take you one of a city, and two of a tribe, and will bring you to Zion.

15 And I will giue you pastors according to mine heart, which shall feede you with

knowledge and vnderstanding.

16 He obserue, when ye be increased, and multiplied in the land, in those dayes, saith the Loide, they shall lay no more, The Covenent of the covenant of the Loide: for it shall come no more to mind, neither shall they remember it, neither shall they visit it, for that shall be no more done.

17 At that time they shall call Jerusalem, The Throne of the Loide, and all the nations shall be gathered vnto it, even to the Name of the Loide in Jerusalem: and thenceforth they shall follow no more the hauidnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the lande of the North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, howe did I take thee for children, and giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and sayd, Thou shalt call me, saying, My father, and shalt not turne from mee?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israel, saith the Loide.

21 A voyce was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruerced their way, and forgotten the Loide their God.

22 O ye disobedient children, returne and I will heale your rebellions: Beholde, we come vnto thee, for thou art the Loide our God.

23 Truly, the hope of the hills is but vaine, nor the multitude of mountaintes; but in the Loide our God is the heath of Israel.

24 For confusion hath denoured our fathers labour, from our youth, their sterpe and their bullockes, their sonnes and their daughters.

25 Lie downe in our confusion, and our shame couereth vs: for we haue sinned against the Loide our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Loide our God.

not themselves, or say that they would follow their fathers, but condemneth their wicked doings, and desire forgiveness of the same, as Ezra. 9. 7. Psal. 106. 6. Isa. 64. 6.

CHAP. IIII.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet Iam. entech it.

O Israel, if thou returne, returne vnto me, saith the Loide: and if thou put away thine abominations out of my sight, then shalt thou not remooue.

2 And thou shalt sweare, The Loide is truth, in trust, in iudgement, and in righte

serue him by halves, as Hecsa. 7. 16. b Thou shalt dect the name of idoles, Psal. 116. 4. and shalt with reuerence sweare by the liuing God, when thine othe may encrease Gods glory, and profit others: and here by swearing he meaneth the true religion of God.

q This is to be vnderstood of the coming of Christ: for then they shall not seeke the Loide by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Loide will be present to the worlds end, Mat. 28. 20.

s Where they are now in captivity.

t The Hebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hose.

3. 7.

u Signifying that God whom they had forsaken, would bring their enemies vpon them who should lead them captiue and take them to cry and lament.

x This is spoken in the person of Israel to the shame of Iudah, which stayed long to turne vnto God.

y For their idolsury, Gods vengeance hath light vpon them and theirs.

z They iustifie

a That is, wholly and without hypocrisy, Joel 2.

b. 2. not dissembling to turne and serue God as they doe which



trouffnelle, and the nations shall be blessed in him, and shall glory in him.

3 For thus saith the Lord to the men of Iudah, and to Jerusalem,

4 Breake vp e your fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Jerusalem, least my wrath come forth like fire, and burne, that none can quench it, because of the wickednesse of your inventions.

5 Declare in Iudah, and shew forth in Jerusalem, and say, Blowe the trumpet in the land: cry, and gather to gether, and say, Assemble your selues, and let vs goe into strong cities.

6 Set vp the standard in Zion: e prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, and thy cities shall be destroyed without inhabitant.

8 Therefore gird you with sackcloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, sayeth the Lord, the heart of the king shall perish, and the heart of the Princes, and the Priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast deceived this people, and Jerusalem, saying, Ye shall haue peace, and the sword pearcech vnto the heart.

11 At that time shall it be sayd to this people, and to Jerusalem, A drie winde in the high places of the wildecnesse cometh toward the daughter of my people, but neither to fanne, nor to cleanse.

12 A mightie winde shall come vnto mee from those places, and now will I also giue sentence vpon them.

13 Beholde, hee shall come vp as the cloudes, and his charrets shall be as a tempest: his hoiles are lighter then eagles. Wo vnto vs, for we are destroyed.

14 O Jerusalem, wash thine heart from wickednesse, that thou mayest be saued: how long shall thy wicked thoughts remaine within thee?

15 For a voyce declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention of the heathen, and publish in Jerusalem, Beholde, the kourtes come from a faire countrey, and cry out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the field, because it hath

provoked me to wrath, saith the Lord.

18 Thy wayes & thine inventions haue procured thee these things, such is thy wickednesse: therefore it shall be bitter, therefore it shall pearce vnto thine heart.

19 O my belly, & my belly, I am pained, euen at the very heart: my heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cried, for the whole land is wasted: suddenly are my tents destroyed, and my curtains in a moment.

21 How long shall I see the standard, and heare the found of the trumpet?

22 For my people is foolish: they haue not knowne me: they are foolish children, and haue noie vnderstanding: they are wise to doe euill, but to do well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without foyme and void: and to the heauens, and they had no light.

24 I beheld the mountaines, and lo, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the fruitfull place was a wildecnesse, and all the cities thereof were broken downe at the presence of the Lord, and by his fierce wrath.

27 For thus hath the Lord sayde, The whole land shall be desolate: yet will I not make a full end.

28 Therefore shal the earth mourne, and the heauens aboue shall be darkened, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole city shall flee, for the noise of the hostemen and bowemen: they shall go into thickets, and clime by vpon the rockes: eueny city shall be forsaken, and not a man dwell therein.

30 And when thou shalt bee destroyed, what wilt thou do? Though thou clovest thy selfe with skarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trunne thy selfe in vaine: for thy louers will abhorre thee, and seeke thy life.

31 For I haue heard a noyie as of a woman traunling, or as one labouring of her first child, euen the voyce of the daughter Zion that sigheth and stretcheth out her hands: y woe is me now: for my soule fainteth because of the murderers.

rich gifts shall deliuer thee. y As the Prophets were moued to pittie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap 9. 11.

e He willett them to plucke vp the impiety and wicked affection & worldly respects out of their heart, that the true seed of Gods word may be sown therein, Hos. 10. 12. and this is the true circumcision of the heart, Deut. 10. 16, rom. 2. 29 col. 2. 11. d He warneth them of the great dangers that shall come vpon them by the Caldeans, except they repent and turne to the Lord. e He speaketh this to admonish them of the great danger when eueny man shall prepare to saue himselfe, but it shall be too late, 2. King. 25. 1. f Meaning, Nebuchad nezzar king of Babylon, 2. King. 24. 1. g That is, the false prophets which still prophesied peace and securitie. h By the false prophets, which promised peace and tranquillity: and thus thou hast punished their rebellious stubbornnesse by causing them to hearken vnto lies which would not beleue thy truth, 1. King. 22. 23 ezeck 14. 9, 2. the North. i The North wind, whereby he meaneth Nebuchad nezzar. k But carry away both cotne and chaffe. l Meaning, that Nebuchad nezzar should come as a skleny, as a cloud that is carried with the wind. m This is spoken in the person of all the people, who in their affliction should cry thus. n Which was a citie in the vtmost border of Israel Northward toward Babylon. o Which was in the mid-way betwix Dan and Ierusalem. p Which keepe the fruits so straitly, that nothing can come in nor out, so should the Babylonians compass Iudah.

q He sheweth that the true ministers are liuely touched with the calamities of the Church, so that all the parts of their body feele the griefe of their heart, albeie with zeale to Gods glory they pronounce his iudgements against the people. r Meaning, the cities which were as easily cast downe as a tent. s Their wisdom and policie tend to their owne destruction, and pulleth them from God. t By these manner of speeches he sheweth the horrible destruction that should come vpon the land, & also condemneth the obliuiousness of the people, who repent not at the feare of these terrible tidings, seeing that the insensible creatures are moued therewith as if the order of nature should be changed, Ma 13. 10. and 14. 23. ezeck. 32. 7. ioc. 1. 3. 1. and 3. 15. u But for his mercies sake he will reuenge himselfe a residue to be his Church, and to praise him in earth, Ma 3. 9. x Neither thy ceremonies nor

CHAP. V.

1 In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

R Anne and fro by the streets of Jerusalem, and beholde now, and knowe and inquire in the open places thereof, if yet



a That is, the  
etic.  
b Though they  
pretend religion  
and h. lineſſe, yet  
all is but hypo-  
criſie: for vnder  
this kinde of  
ſweating is con-  
tained the true  
reigion.  
c Doeſt not thou  
loue vprightneſſe  
and faithfull deal-  
ing?  
d Thou haſt oft  
times puniſhed  
them, but all is in  
vaine, Iſa. 9. 13.  
e He ſpeaketh  
this to the re-  
proch of them  
which would  
gouerne and  
teach others, and  
yet are farther  
out of the way  
then the ſimple  
people.  
f Meaning, Ne-  
buchad-nezzar  
and his army.  
g He ſheweth,  
that to ſwear by  
anything then by  
God, is to forſake  
him.  
Ezek 22. 11.  
h He comman-  
deth the Baby-  
lonians and en-  
emies to deſtroy  
them.  
i Reade Chap.  
4. 27.  
k Becauſe they  
gaue no credite  
to the words of  
the Prophets, as  
Iſa 28. 15.  
l Their words  
ſhalbe of none  
effect but vaine.  
m They are not  
ſent of the Lord,  
and therefore  
that which they  
threaten to vs,  
ſhall come vpon  
them.  
n Meaning, Je-  
remiah.  
o To wit, the  
Babylonians and  
Caldeans.  
p Who ſhall kill  
many with their  
arrows.

ye can find a man, or if there be any that exe-  
cureth iudgement, and ſeeketh the truth, and  
I will ſpare it.  
2 For though they ſay, The <sup>b</sup> Lorde li-  
ueth, yet doe they ſwear faulſly.  
3 <sup>d</sup> Lorde, are not thine eyes vpon the  
e truth? thou haſt ſtricken them, but they  
haue not ſorrowed: thou haſt conſumed them,  
but they haue refuſed to receive correction:  
they haue made their faces harder then a  
ſtone, and haue refuſed to returne.  
4 Therefore I ſayde, Surely they are  
poore, they are fooliſh, for they know not the  
way of the Lord, nor the iudgement of their  
God.  
5 I will get mee vnto the <sup>e</sup> great men,  
and will ſpeake vnto them: for they haue  
knowne the way of the Lord, and the iudge-  
ment of their God, but theſe haue altoget-  
her broken the yoke, and burſt the bonds:  
6 Therefore <sup>f</sup> a Lion out of the foreſt ſhal  
ſlay them, and a Wolfe of the wildernes ſhal  
deſtroy them: a Leopard ſhall watch ouer  
their cities: euery one that goeth out thence  
ſhall be tome in pieces, becauſe their trespaſ-  
ſes are many, and their rebellions are increa-  
ſed.  
7 How ſhould I ſpare thee for this? thy  
children haue forſaken me, and ſworne by  
them that are no gods: though I fed them  
to the full, yet they committed adultery, and  
aſſembled themſelues by companies in the  
barbers houſes.  
8 They roſe vp in the morning like ſed  
horses: for euery man <sup>h</sup> neds after his neigh-  
bours wife.  
9 Shall I not viſit for theſe things, ſayth  
the Lord? Shall not my ſoule be enanged  
on ſuch a nation as this?  
10 <sup>i</sup> Climbe vp vpon their wals, and de-  
ſtroy them, but make not a full ende, i take  
away their bartlements, for they are not  
the Lords.  
11 For the houſe of Iſrael, and the houſe  
of Iudah haue greivouſly trespaſſed againſt  
me, ſayth the Lord.  
12 They haue <sup>k</sup> denied the Lorde, and  
ſayd, It is not he, neither ſhall the plague  
come vpon vs, neither ſhall we ſee ſword nor  
ſtainie.  
13 And the Prophets ſhall be as <sup>l</sup> winde,  
and the word is <sup>m</sup> not in them: thus ſhall it  
come vnto them.  
14 Therefore thus ſayeth the Lord God  
of hoſts, Becauſe ye ſpeake ſuch words, be-  
hold, I will put my words into <sup>n</sup> thy mouth,  
like a fire, and this people ſhall bee as wood,  
and it ſhall deuoure them.  
15 Lo, I will bring a nation vpon you  
o from the ſouth, a houſe of Iſrael, ſayeth the  
Lord, which is a mighty nation, and an an-  
cient nation, a nation whole language thou  
knoweſt not, neither vnderſtandeſt what  
they ſay.  
16 Whoſe quiner is as an <sup>p</sup> open ſepul-  
chre: they are all very ſtrong.  
17 And they ſhall eate thine harueſt and  
thy bread: they ſhall deuoure thy ſonnes,  
and thy daughters: they ſhall eate vp thy  
ſheepe and thy bullockes: they ſhall eate thy  
vines and thy figge trees: they ſhall deſtroy

with the ſword thy fenced cities, wherewith  
thou diddeſt truſt.  
18 <sup>q</sup> Neuertheleſſe at thoſe dayes, ſayth the  
Lord, I will not make a full ende of you.  
19 And when <sup>r</sup> ye ſhall ſay, Altherfore  
doth the Lord our God do theſe things vnto  
vs? then ſhalt <sup>s</sup> thou anſwere them, like as  
ye haue forſaken me & ſerued ſtrange gods  
in your land, ſo ſhall ye ſerue ſtrangers in a  
land that is not yours.  
20 Declare this in the houſe of Iſaakob,  
and publiſh it in Iudah, ſaying,  
21 Heare now this, <sup>t</sup> fooliſh people, and  
without vnderſtanding, which haue <sup>u</sup> eyes  
and ſee not, which haue eares and heare not.  
22 Feare ye not me, ſayth the Lord: <sup>v</sup> I  
will ye not be afraid at my preſence, which  
haue placed the land for the <sup>w</sup> bounds of the  
ſea by the perpetuall decree, that it cannot  
paſſe it, and though the waues thereof rage,  
yet can they not preuaile, though they roare,  
yet can they not paſſe ouer it?  
23 But this people hath an unfaithfull  
and rebellious heart: they are departed and  
gone.  
24 For they ſay not in their heart, Let vs  
now feare the Lord our God, that wntoth  
raine both early and late in due ſeaſon: hee  
reſeruetu vnto vs the appointed workes of  
the harueſt.  
25 Yet your <sup>x</sup> iniquities haue turned a-  
way theſe things, and your finnes haue hin-  
dred good things from you.  
26 For among my people are found wick-  
ed perſons, that ſay waite as he that ſet-  
teth ſnares: they haue made a pit to catch  
men.  
27 As a cage is full of birds, ſo are their  
houſes full of becette: thereby they are be-  
come great and wares rich.  
28 They are wares fat and ſhining: they  
do ouerpaſſe the deere of the wicked: <sup>y</sup> they  
reciue no iudgement, no not the iudge-  
ment of the fatherleſſe, yet they <sup>z</sup> proſper,  
though they execute no iudgement for the  
poore.  
29 Shall I not viſite for theſe things,  
ſayth the Lord? ſhall not my ſoule be anen-  
ged on ſuch a nation as this?  
30 An horrible and filthy thing is com-  
mitted in the land.  
31 The <sup>aa</sup> prophets prophetic lies, and the  
priests <sup>ab</sup> recieve gifts in their hands, and my  
people delight therein. What will ye then  
doe in the end thereof?

q Here the Lord  
declareth his vn-  
ſpeakable fa-  
uour toward his  
Church, as Chap.  
4. 27.  
Chap. 16. 10.  
r Meaning, the  
Prophet Jerem-  
iah.  
s Ebr. without  
heart.  
t Iſa 6. 9.  
u math. 13. 14.  
v acts 28. 27.  
w rom. 11. 8.  
x Job 26. 10.  
y If there be any  
ſtay, that were-  
cieve not Gods  
blessings in a-  
byndance, we  
muſt confidet  
that it is for our  
owne iniquities,  
Iſa. 59. 1, 2.  
z Iſa. 1. 23.  
aa ch. 7. 9.  
ab They feele not  
the plague of  
God for it.  
u Meaning, that  
there could be  
nothing but diſ-  
order, where the  
minifters were  
wicked perſons  
and corrupt.  
|| Or, beare rules.

CHAP. VI.

1 The coming of the Assyrians and Caldeans.  
16 He exhorteſh the Jewes to repentance.

**O**ve children of Benjamin, prepare to  
flee out of the middeſ of Ierusalem,  
and blow the trumpet in <sup>b</sup> Bethcoa: ſet up a  
ſtandard vpon Beth-haccerem: for a plague  
appeareth out of the North and great de-  
ſtruction.  
of their tribe, which were now carried away priſoners,  
which was a ciitie in Iudah ſix miles from Beth-lehem,  
2. Chron. 11. 6.  
c Reade Nehemiah 3. 14.

a He ſpeake h to  
them chiefly, be-  
cauſe they ſhould  
take heede by  
the example of  
their brethren,  
the other halfe  
of their tribe,  
b Which  
was a ciitie in Iudah  
ſix miles from Beth-  
lehem, 2. Chron. 11. 6.  
c Reade Nehemiah 3. 14.



d I haue increa-  
sed her gently,  
and giuen her  
abundance of all  
things.

e She it albe fo  
destroyed, that  
the sheepe may  
be fed in her.

f He speaketh  
this in the per-  
son of the Baby-  
lonians, which  
complaine that  
the time faileth  
them before they  
haue brought  
th. in enterprises  
to passe.

g He saith the  
cause why it  
should be de-  
stroyed, and how  
it commeth of  
themselves.

h He warneth  
them to amend  
by his correcti-  
ons, and to turne  
to him by repen-  
tance.

i He exhorteth  
the Babylonians  
to be diligent  
to search out all  
and to leaue none.

k They delight  
to heare vaine  
things, and to  
shut vp their  
eares to true  
doctrine.

l As the Lord  
had giuen him  
his word: so be  
as a fire of his  
indignation to  
burne the wick-  
ed, Chap. 5. 14.

so he kindleth it  
now when he  
seeth that all re-  
medies are past.

m None shall  
be spared.

n When the  
people began  
to feare Gods  
iudgements, the  
false prophets  
comforted them  
by flattering, &  
showing that  
God would send  
peace and not  
warre.

o Wherein the  
Patriarkes and  
Prophets wal-  
ked, directed by  
the word of God:  
signifying, that  
there is no true  
way, but that  
which God pre-  
scribeth.

2 I haue compared the daughter of Zion  
to a beautiful and dainty woman.

3 The palaces with their flockes shall  
come vnto her: they shall pitch their tents  
round about by her, and euery one shall feed  
in his place.

4 I prepare warre against her: arise, and  
let vs goe vp toward the South: woe vnto  
vs: for the day declineth, and the shadows of  
the euening are stretched out.

5 Arise, and let vs goe vp by night, and  
destroy her palaces.

6 For thus hath the Lord of hostes sayde,  
Behold I will lay a moult against  
Ierusalem: this citie must be vilited: all op-  
pression is in the mids of it.

7 As the fountaine casteth out her wa-  
ters, so shee casteth out her malice: & cruelty  
and hypocrisie is continually heard in her before  
me with howl and strokes.

8 Behold I instructed, O Ierusalem, lest  
my soule depart from thee, lest I make thee  
desolate as a land that none inhabiteth.

9 Thus sayth the Lord of hostes, They  
shall gather as a vine, the residue of Israel:  
turne & bake thine hand as the grape gather-  
er into the baskets.

10 Vnto whom shall I speake, and ad-  
monish, that they may heare? Beholde, their  
eares are vncircumcised, and they cannot  
hearken, beholde, the worde of the Lord is  
vnto them as a reproch: they haue no delite  
in it.

11 Therefore I am full of the wrath of  
the Lord: I am weary with holding it: I  
will poure it out vpon the children in the  
street, and like wildfire vpon the assembly of  
the yong men: for the bulband shall euen be  
taken with the wife, and the aged with him  
that is full of dayes.

12 And their houses with their landes,  
and wines all shall bee turned vnto stran-  
gers: for I will stretch out mine hande vpon  
the inhabitants of the lande, sayeth the  
Lord.

13 For from the least of them, euen vnto  
the greatest of them, euery one is giuen vnto  
conterfacion, and from the prophet euen vnto  
the priest, they all deale fallly.

14 They haue healed also the hurt of the  
daughter of my people with sweete wordes,  
saying, Peace, peace, when there is no  
peace.

15 Where they asked when they had  
committed abomination? nay, they were  
not ashamed, no neither could they haue any  
shame: therefore they shall fall among the  
flaine: when I shall visite them, they shall  
be cast down, sayth the Lord.

16 Thus sayth the Lord, Stand in the  
wayes and beholde, and aske for the olde  
way which is the good way, & walke there-  
in, and ye shall find rest for your soules: but  
they sayd, We will not walke therein.

17 Also I set watchmen ouer you, which  
said, Take heed to the sound of the trumpet:

but they said, We will not take heed.

18 Heare therefore, ye Gentiles, and  
thou Congregation know, what is among  
them.

19 Heare, O earth, behold, I will cause a  
plague to come vpon this people, euen the  
fruite of their owne imaginations: because  
they haue not taken heed vnto my wordes,  
nor to my law, but cast it off.

20 To what purpose bringest thou see-  
rifices from Sheba, and sweete calamus  
from a faire countrey? Pour burnt offerings  
are not pleasant, nor your sacrifices sweete  
vnto me.

21 Therefore thus sayth the Lord, Be-  
holde, I will lay stumbling blockes before  
this people, and the fathers and the sonnes  
together shall fall vpon them: the neighbour  
and his friend shall perishe.

22 Thus saith the Lord, Beholde, a peo-  
ple cometh from the North countrey, and  
a great nation shall arise from the sides of  
the earth.

23 With bowe and shilde shall they bee  
weaponed: they are cruell, and will haue no  
compassion: their voyce roareth like the sea,  
and they rde vpon horses, well appointed,  
like men of warre against thee, O daughter  
Zion.

24 We haue heard their fame, and our  
hands were feeble: for now is come vpon vs,  
as the sorow of a woman in trauaile.

25 Goe not forth into the field, nor walke  
by the way: for the sword of the enemy and  
fear is on euery side.

26 O daughter of my people, gird thee  
with sackcloth, and wallow thy selfe in the  
ashes: make lamentation, and bitter moun-  
ting as for thine oarly soune: for the destroyer  
shall suddenly come vpon vs.

27 I haue set thee for a defence and for-  
tresse among my people, that thou mayest  
know and try their wayes.

28 They are all rebellious traytors, wal-  
king craftily: they are blasphemous, and yron,  
they all are destroyers.

29 They are burnt: the lead is  
continued in the fire: the founder melteth in  
vaine: for the wicked are not taken away.

30 They shall call them reprobate silver,  
because the Lord hath rejected them.

CHAP. VII.

1 Ieremiah is commanded to shew vnto the peo-  
ple the word of God, which trusteth in the out-  
ward seruice of the Temple. 12 The evils that shall  
come to the Iewes for the despising of their Pro-  
phets. 21 Sacrifices doth not the Lord chiefly re-  
quire of the Iewes, but that they should obey his  
word.

The words that came to Ieremiah from  
the Lord, saying,

2 Stand in the gate of the Lords house  
and cry this word there, and say, Heare the  
word of the Lord, all ye of Iudah, that enter  
in at these gates to worship the Lord.

3 Thus saith the Lord of hostes, the God  
of Israel, Attend your wayes and your  
workes, and I will let you dwell in this  
place.

q God taketh  
all the world to  
witnesse, and the  
inensible crea-  
tures, of the in-  
gratitude of the  
Iewes.

r Reade Isa. 1.  
11. and Amos 5.  
21.

s From Babylon  
by Dan, which  
was North from  
Ierusalem.

t For feare of the  
enemy: he spea-  
keth this in the  
person of the  
Iewes.

u Meaning, Ie-  
remiah, whom  
God had appoin-  
ted to trie out  
the godly from  
the wicked, as a  
founder doth  
the pure metall  
from the drosse.

x All the pine  
and labour that  
hath bene taken  
with them, is  
lost.

Chap. 26. 13.



a Beleeue not the false prophets, wh ch say f for the Temples sake and the sacrifices there, the Lord will preferre you, and fo nourish you in your fin, and vaine confidence  
b God sheweth on what condition he make his promise to this Temple: that they should be an holy people vnto him, as he would be a faithfull God to them.  
c As sheeues hid in holes and denues, thinke themselves safe, so when you are in my Temple, you thinke to be couered with the holinesse thereof, and that I cannot see your wickednesse, Mat. 21. 13.  
d Because they depeded so much on the Temple, which was for his promise that he would be present, and defend them where the Arke was: hee sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres, and after was taken, the Priests slaine, and the people miserably discomfited, 1. Sam. 4. 11. chap. 26. 6.  
e That is, I neuer ceased to warne you, as Isa 65. 2. Pro. 1. 12. 3.  
f He sheweth what is the only remedy to redresse our faults: to suffer God to lead vs into the way, & to obey his calling, Isa. 66. 4. g I wil send you into captivity as I haue done Ephraim, that is, the ten tribes.  
h To assure them that God had determined with himselfe to punish their wickednes, he sheweth that the prayer of the godly can nothing auail them, while they remaine in their obduracy against God, and will not vse the meanes that he vseth to call them to repentance, Cha. 11. 14. & 14. 11. i That is, they sacrifice to the sunne, moone, and starres, which they called the Queens of heauen, Chap. 44. 17. 2. king. 23. 5.

4 Trust not in lying wordes, saying, The Temple of the Lord, the Temple of the Lord: this is the Temple of the Lord.  
5 For if you amende and redresse your wayes and your workes: if you execute iudgement betwene a man and his neighbour,  
6 And oppresse not the stranger, the fatherlesse and the widowe, and shed no innocent blood in this place, neither walke after other gods to your destruction,  
7 Then will I let you dwell in this place in the lande that I gaue vnto your fathers, for euer and euer.  
8 Behold, you trust in lying wordes, that cannot profit.  
9 Will you steale, murder, and commit adultery, and sinne falsely, and burne incense vnto Baal, and walke after other gods whom ye know not,  
10 And come and stand before me in this house, wherupon my Name is called, and say, We are deliuered, though we haue done all these abominations?  
11 Is this house become a denne of thieues, wherupon my Name is called before your eyes? Beholde, euen I see it, sayeth the Lord.  
12 But goe yee now vnto my place which was in Shilo, where I set my Name at the beginning, and beholde what I did to it for the wickednesse of my people Israel.  
13 Therefore now because yee haue done all these workes, saith the Lord (and I rose vp early and spake vnto you: but when I spake, yee would not heare me, neither when I called, would ye answer)  
14 Therefore will I doe vnto this house, wherupon my Name is called, wherein also yee trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.  
15 And I will call you out of my sight, as I haue callt out all your brethren, euen the whole seede of Ephraim.  
16 Therefore thou shalt not pray for this people, neither lift vp crye or prayer for them, neither intreat me, for I will not heare thee.  
17 Seest thou not what they doe in the cities of Iudah and in the streetes of Ierusalem?  
18 The children gather wood, and the fathers kinde the fire, and the women knead the dough to make cakes to the Queene of heauen, and to poure out drinke offerings vnto other gods, that they may prouoke mee vnto anger.  
19 Doe they prouoke me to anger, sayth

the Lord, and not themselves to the confusion of their owne faces?  
20 Therefore thus sayeth the Lord God, Beholde, mine anger and my wrath shall be poured vpon this place, vpon man and vpon beaist, and vpon the tree of the ficke, and vpon the fruit of the ground, & it shall burne and not be quenched.  
21 Thus saith the Lord of hostes the God of Israel, But your burnt offerings vnto your sacrifices, and eate the flesh.  
22 For I spake not vnto your fathers, nor commanded them, wher I brought them out of the land of Egypt, concerning burnt offerings and sacrifices.  
23 But this thing commanded I them, saying, Obey my voyce, and I will bee your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.  
24 But they would not obey, nor incline their eare, but went after the counsels and the stubburnnesse of their wicked heart, and went backwarde and not forward.  
25 Since the day that your fathers came vp out of the land of Egypt, vnto this day, I haue enuent vnto you all my seruants the Prophets, rising vp early euery day, and sending them.  
26 Yet would they not heare me, nor incline their eare, but hardened their neck, and did worke then their fathers.  
27 Therefore shalt thou speake all these wordes vnto them, but they will not heare thee: thou shalt also crye vnto them, but they will not answer thee.  
28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lord their God, nor receiueth discipline: truth is perished, and is cleane gone out of their mouth.  
29 Cut off thine hate, O Ierusalem, and cast it away, and take by a complaint on the high places: for the Lord hath reiected and forsaken the generation of his wrath.  
30 For the children of Iudah haue done euill in my sight, sayeth the Lord: they haue let their abominations in the house, wherupon my Name is called, to polluce it.  
31 And they haue built the high place of Topheth, which is in the valley of Benhinom, to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.  
32 Therefore behold, the daies come, saith the Lord, that it shall no more be called Topheth, nor the valley of Ben hinom, but the valley of slaughter: for they shall bury in Topheth, till there be no place.  
33 And the carkeles of this people shall be meate for the fowles of the heauen and for the bestes of the earth, and none shall fray them away.  
34 Then will I cause to cease from the Cities of Iudah and from the streetes of Ierusalem, the voyce of myrrh and the voyce of gladnesse, the voyce of the bride-

g Shewing that it was not his chief purpose and intent that they should offer sacrifices: but that they should regard, wherefore they were ordained: to wit, to beioyned to the word, as seales & confirmations of remission of sinnes in Christ: for without the word they were wayne and vprofitable. l Which was about foureene hundred yeeres. m Read vers. 13. n Whereby he sheweth that the Pastours ought not to leaue their flocks in their obduracy: for the Lord will vse the meanes of his seruants to make the wicked more faulty, and to prouue his. o In signe of mourning, as Iob 1. 20. mich. 1. 16. p Against whom he had iust occasion to poure out his wrath. q Of Topheth read 2. King. 23. 10. r But commanded the contrary, as Ieuit. 18. 21. and 20. 3. deut. 18. 10.

Ezek. 26. 13.

groine



grome and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

1 The destruction of the Jewes. 4 The Lord moveth the people to amendment. 10 He reprehendeth the lying doctrine and the couctousnesse of the Prophets and Priests.

That time, sayeth the Lorde, they shall bring out the bones of the Kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graves.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue leued, and whome they haue leued, and whome they haue followed, & whom they haue sought, and whome they haue worshipped: they shall not bee gathered nor be buried, but shall be as dung vpon the earth.

3 And death shall be desired rather then life, of all the residue that remaineth of this wicked family, which remaine in all the places where I haue scattered them, sayeth the Lord of hostes.

4 Thou shalt say vnto them also, Thus saith the Lord, Shall they be fal and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Jerusalem turned backe by a perpetuall rebellion? they gaue themselves to deceit, and would not returne.

6 I hearkened and heard, but none spake right: no man repented him of his wickednesse, saying, What haue I done? euerie one turned to their race, as the horse rusheth into the battell.

7 Euen the stouke in the alre knoweth her appointed times, and the Turtle, and the crane, & the swallow obserue the time of their coming, but my people knoweth not the iudgement of the Lord.

8 How doe ye say, Wee are wise, and the Law of the Lord is with vs? Lo, certainly in vaine made hee it, the pen of the Scribes is in vaine.

9 The s wise men are ashamed: they are afraid and taken: loe, they haue reiected the worde of the Lord, and what wisdom is in them?

10 Therefore wil I giue their wines vnto others, and their fieldes to them that shall possesse them: for euerie one from the least euen vnto the greatest is a liuen to couctousnesse, and from the Prophet euen vnto the Priest, euerie one dealeth falsely.

11 For they haue dealed the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they haue any shame: therefore shall they fall among the slayne: when I shall visite them, they shall bee cast downe, saith the Lord.

13 I wil surely consume them, saith the Lord: there shall bee no grapes on the vine, nor figges on the fig tree, and the lease shall

fade, and the things that I haue giuen them shall depart from them.

14 Why doe wee stay? assemble your selues, and let vs enter into the strong cities, and let vs bee quiet there: for the Lorde our God hath put vs to silence, and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 Wee looked for peace, but no good came, and for a time of health, and beholde, troubles.

16 The noyng of his horses was heard from Dan, the whole land trembled at the noyng of the noyng of his strong bowes: for they are come, and haue deuoured the lande with all that is in it, the citie and those that dwell therein.

17 For behold, I will send serpents, and cockatrices among you, which will not bee charmed: and they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorrow, but mine heart is heauy in me.

19 Beholde, the voyce of the cry of the daughter of my people for feare of them of a farre country, Is not the Lorde in Zion? is not her King in her? Why haue they provoked mee to anger with their grauen images, and with the vanities of a strange god?

20 The harvest is past, the summer is ended, and we are not holpen.

21 I am a sore vered for the hurt of the daughter of my people: I am heauy, and astonishment hath taken me.

22 Is there no balm in Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

q The Prophet speaketh this. r Meaning, that no mans helpe or means could saue them: for in Gilead was precious balm, Chap. 46. 11. or els deciding the vaine confidence of the people, who looked for helpe at their Priests, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hof. 6. 8.

CHAP. IX.

1 The complaint of the Prophet for the malice of the people. 24 In the knowledge of God ought we only to reioice 26 The uncircucision of the heare.

Oh that mine head were full of water, and mine eyes a fountain of teares, that I might weepe day and night for the slayne of the daughter of my people.

2 Why that I had in the wilderness a cottage of wayfaring men, that I might leaue my people and goe from them: for they be all adulterers and an assembly of rebels,

3 And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpon the earth: for they proceede from euill to worse, and they haue not knowne me, saith the Lord.

4 Let euerie one take heed of his neighbour, and trust you not in any brother: for euerie brother wil be deceit, and euerie friend wil deale deceitfully.

h That this were more quietnesse, and greater safety for him to dwell among the wilde beastes, then among this wicked people, saue that God hath enioyned him this charge. i Vicerly turned from God. d To belie and slander their neighbours. e Meaning, that all were corrupt, and none could find an honest man.

i He speaketh of the pestion of the people, who whilome the enemy commeth, will runne about to hide themselves, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement, Chap. 9. 15. and 23. 15.

l Read cha. 4. 15.

m God threateneth to send the Babylonians against them, who shall utterly destroy them in such sort as by no means they shall escape.

n Read cha. 4. 19.

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

a The Prophet sheweth the great compassion that he had toward this people, seeing that hee could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discern the true pastors from the hirelings: Reade Chap. 4. 19.

b He sheweth



f They haue so practised deceit, that they cannot forsake it.

g They had rather forsake God then leave their wicked trade.

h With the fire of affliction, *Psal. 28. 3. and 120. 4.*

i Signifying, y all the places about Jerusalem should be destroyed.

k Meaning, that they are all without sense and vnderstanding, and that God hath taken his spirit from them.

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.

m Reade Chap. 8. 14.

n Seeing you can not lament your owne sinnes, call for those foolish women, whom

of a superstition you haue to lament for the dead, that they by their fained teares may provoke you to some sorrow.

o As though they were weary of vs because of our iniquities, *Leuit. 11. 28. & 20. 22.*

p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.

q Signifying, that there is no means to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most safe off, then are they soonest taken.

5 And enery one will deceiue his felow, and will not speake the truth: for they haue taught their tongues to speake lies, and take great paines to doe wickedly.

6 Their habitation is in the mids of deceiturs: s because of their deceit they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Beholde, I will melt them, and try them: for what should I els doe for the daughter of my people?

8 Their tongue is as an arrow shot out, and speakech deceit: one speakech peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shal I not visit them for these things, saith the Lord: or shal not my soule be auenged on such a nation as this?

10 Upon the mountaynes will I take vp a weeping and a lamentation, and vpon the fayre places of the wildernesse a mourning, because they are burnt vp: so that none can passe through them: neyther can men heare the voyce of the flocke: both the foule of the ayre, and the beast are fled away, and gone.

11 And I will make Ierusalem an heape, and a den of dragons, & I will make the cities of Iudah waste, without an inhabitant.

12 Who is wile to vnderstand this? and to know the mouth of the Lord hath spoken euen he shall declare it. Why doeth the land perish, and is burnt vp like a wildernes, that none passerh through?

13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voyce, neither walked thereat.

14 But haue walked after the stubbornnesse of their own heart, and after Baalims, which their fathers taught them.

15 Therefore thus saith the Lord of hostes the God of Israel, Behold, I will feede this people with wormwood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen, whome neither they nor their fathers haue known, and I will send a sword after them, till I haue consumed them.

17 Thus saith the Lord of hostes, Take heed, & call for the mourning women, that they may come, and send for skillfull women, that they may come.

18 And let them make haist, and let them take vp a lamentation for vs, that our eyes may cast out teares, and our eye lids gilly out water.

19 For a lamentable noyse is heard out of Zion, how are we destroyed, and vterly countounded, for we haue forsaken the land, and our dwellings: haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the words of his mouth, and reach your daughters to moune, and enery one her neighbour to lament.

21 For death is come vp into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, Thus sayeth the Lord, The

carkises of men shall see euen as the dung vpon the ficke, and as the handfull after the mow, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength: neither the rich man glory in his riches.

24 But let him that gloryeth, glory in this, that he vnderstandeth, and knoweth me: for I am the Lord which shew merite, iudgement, and righteousnesse in the earth: for in these things I delight, saith the Lord.

25 Behold, the daies come, saith the Lord, that I will visit all them, which are circumcised, with the vncircumcised:

26 Egypt, and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmost corners of them that dwell in the wildernesse: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: & his iustice, whereby he defendeth and maintaineth the faithfull. *r* Meaning both Iewes & Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

CHAP. X.

1 The constellations of the starres are not to be feared. 5 The weaknes of idoles. 6 Of the power of God. 21 Their pastors are become brut beasts.

I Care yet the worde of the Lord that hee speakech unto you, O house of Israel.

2 Thus saith the Lord, Leane not the way of the heathen, and be not afraid for the Agnes of heauen, though the heathen be a frayd of such.

3 For the customes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

4 And another decketh it with silver, and with golde: they fasten it with nailes and hammers, that it fall not.

5 The idole stand vp as the palme tree, but speake not: they are borne because they cannot goe: feare then not, for they cannot doe euill, neither can they doe good.

6 There is none like vnto thee, O Lord: thou art great, and thy Name is great in power.

7 Who would not feare thee, O king of nations: for to thee appertaineth the dominion: for among all the wile men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dye, and are foolishly: for the stocke is a doctrine of vanitie.

use thus plainly and simply to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, whereunto their corrupt nature is most subiect, reade *Isa. 44. 12.* d He teacheth the people to lift vp their eyes to God, who hath all power, & therefore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschewe, but the good which they ought to follow, *Reuel. 15. 4.* e Because the people thought to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15 and Hab 2. 18. calleth them the teachers of officers: contrary to that wicked opinion that they are the books of the lay people.

r Forasmuch as none can faue himselfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who only can deliue vs, *1. Cor. 1. 31.*

2. Cor. 10. 17. f These three points are necessary to know aright: his mercy,

which he executeth continually against the wicked: & his iustice, whereby he defendeth and maintaineth the faithfull. *t* Meaning both Iewes & Gentiles, as in the next verse he sheweth the cause, reade Chap. 4. 4.

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c The Propiets

of the starres, but their Lawes and ceremonies, whereby they confirme their idolatry, which is forbidden, *Deut. 12. 30.*

e Because the people thought to haue images, was a meane to serue God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, verse 15 and Hab 2. 18. calleth them the teachers of officers: contrary to that wicked opinion that they are the books of the lay people.



f Whereas they found the best gold, shewing that they thought nothing too deere for their idoles: some read Ophir, as 1 King. 9. 28. g This declareth that all that hath bene in this Chapter spoken of idoles, was to arme the Jewes when they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answer them to their shame which should exhort them to idolatry, & therefore he writeth this sentence in the Caldeans tongue for a memoriall, whereas all the rest of his writing is Hebrew. h The more that man thinketh to doe any thing well by his owne wisdom, and not as God instructeth him, the more doeth he proove himselfe to be a vile beast. i By these words portion and rod, he significeth their inheritance: meaning that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpes and succours, as of idoles, &c. Deut. 32. 9. Psal. 16. 5. k The Prophet wilketh the Jewes to prepare themselves to this captiuitie, shewing that it is now at hand, that they should seele the things whereof he had told them. l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselves toward God. m Hee sheweth how Ierusalem shall lament. n The gouernours and ministers. o Reade Chap. 4. 15. p Hee speaketh this, because that Nebuchad-nezzar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem. Ezek. 21. 21. therefore the Prophet saith, that this was the Lords direction.

9 Silver plates are brought from Tyar, and gold from Cyprus, for the worke of the workman, and the hands of the sounder: the blue silk, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is the God of truth: he is the living God, and an everlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

11 Thus shall you say vnto them, The gods that haue not made the heauens and the earth shall perish from the earth, & from vnder these heauens)

12 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his direction.

13 Hee directeth by his voyce the multitude of waters in the heauen, and he causeth the clouds to ascend from the ends of the earth: he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

14 Every man is a beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

15 They are vanity, and the worke of error: in the time of their visitation they shall perish.

16 The portion of Iacob is not like them: for hee is the maker of all things, and Israel is the rod of his inheritance: the Lord of hosts is his name.

17 Gather vp the wares out of the lande, & thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throwe as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it so.

19 Who is me for my destruction, and my greivous plague: but I thought, Per it is my sorrow, and I will beare it.

20 My tabernacle is destroyed, and all my coards are broken: my children are gone from me, and are not: there is none to speeke out my tent any more, and to set vp my curtains.

21 For the Pastors are become beasts, and haue not sought the Lord: therefore haue they none vnderstanding: and all the flocks of their pastures are scattered.

22 Behold, the noyle of the bruite is come, and a great commotion out of the North country to make the cities of Iudah desolate, and a den of dragons.

23 O Lord, I knowe, that the way of in him alone, and therefore they ought to renounce all other helpes and succours, as of idoles, &c. Deut. 32. 9. Psal. 16. 5. k The Prophet wilketh the Jewes to prepare themselves to this captiuitie, shewing that it is now at hand, that they should seele the things whereof he had told them. l It is my iust plague, and therefore I will take it patiently: whereby he teacheth the people how to behaue themselves toward God. m Hee sheweth how Ierusalem shall lament. n The gouernours and ministers. o Reade Chap. 4. 15. p Hee speaketh this, because that Nebuchad-nezzar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to goe against Ierusalem. Ezek. 21. 21. therefore the Prophet saith, that this was the Lords direction.

man is not in himselfe, neither is it in man to walke and to direct his steps.

24 O Lord correct me, but with iudgement, not in thine anger, least thou bring me to nothing.

25 Drowe out thy wrath vpon the heathen that know thee not, and vpon the families that call not on thy Name: for they haue eaten vp Iacob, and denoued him & consumed him, and haue made his habitation desolate.

which Isaiah calleth in measure, Chap. 27. 8. measuring his rodde by their infinitities, 1 Cor. 10. 13. for here by iudgment is meant not onely the punishment, but also the mercifull moderation of the same, as Chap. 30. 11. Forasmuch as God cannot onely be known and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, hee prayeth that his glory may fully appeare both in the one and the other, Psal. 79. 6.

CHAP. XI.

3 A curse of them that obey not the worde of Gods covenant. 10 The people of Iudah following the Steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The worde that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this covenant, and speake vnto the men of Iudah, & to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, Turned bee the man that obeyeth not the wordes of this covenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yon soznace, saying, Obey my voice, and do according to all these things, which I commaund you: so shall ye be my people, and I will be your God.

5 That I may confirme the othe that I haue sworn vnto your fathers, to giue them a land which floweth with milke and hony, as appeareth this day. Then answered I and sayd, So be it, O Lord.

6 Then the Lord sayd vnto me, Cry all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this covenant and do them.

7 For I haue protested vnto your fathers, when I brought them by out of the land of Egypt vnto this day, crying early and protesting, saying, Obey my voyce.

8 Nevertheless they would not obey, nor incline their eare: but euery one walked in the stubbornesse of his wicked heart: therefore I will bring vpon them all the wordes of this covenant, which I commanded them to doe, but they did it not.

9 And the Lord sayd vnto me, A conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my covenant which I made with their fathers.

9 Considering that God had reuiled vnto him the certitude of their captiuitie, Chap. 7. 16. hee openly prayeth, that he would punish them with mercie,

a He calleth the Jewes to the consideration of Gods mercies who freely chose them, made a covenant of eternal felicitie with them and how hee euer performed it on his behalfe, & how they euer shewed themselves rebellious and ingrate toward him, and brake it on their part, and so are subiect to the curse of the Law, Deut. 27. 26. b This hee speakech in the person of the people which agreed to the covenant. c Read Chap. 7. 13.

d According to his owne fantasy, and not as my word appointed him.

e Meaning, the menaces & curses contained in the Law, Leuit. 26. 14. Deut. 28. 16.

f That is, a general consent to rebell against me.



g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Proueb. 1. 28.

h Reade Chap. 2. 28.

i Reade Chap. 7. 16. and 14. 11.

k My people of Israel whom I haue hitherto so greatly loued.

l Meaning, that they offer not in the Temple to God, but vpon the altars of Baal and the idoles, & so reioyced in their wickednes. m Of the Babylonians and Caldeans.

n Which went about priuily to conspire my death.

o Let vs destroy the Prophet and his doctrine.

Some reade, Let vs corrupt his meat with wood, meaning poison.

p Thus he spake not for hatred but being moued with y spirit of God, he desired the aduancement of Gods glory, and the verifying of his word which is by the destruction of his enemies.

q To wit, both the priests & the rest of y people: for this towne was the Priests, & they dwelt in it, read Chap. 1. 1.

r Not that they could not abide to heare God named: (for herein they would shew themselves most holy) but because they could not abide to be sharply repproued, and therefore desired to be flattered, Isa. 30. 10. and to be maintained in their pleasures, Micah 2. 11. and not to beare vice condemned, Amos 7. 12.

11 Therefore thus sauyeth the Lorde, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they cry vnto me, I will not heare them.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and cry vnto the gods vnto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, & according to the number of the streetes of Ierusalem haue ye set vp altars of confusion, euen altars burning incense vnto Baal.

14 Therefore thou shalt not pray for this people, neither list by a cry, or prayer to the: for when they cry vnto mee in their trouble, I will not heare them.

15 What should my beloved say in mine house, seeing they haue committed abomination with many? and the holy flesh goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lorde called thy name, A greene olive tree, sayre, and of goodly fruite: but with noyle and great tumult he hath set fire vpon it, and the branches of it are broken.

17 For the Lorde of hostes that plagued thee, hath pronounced a plague against thee for the wickednesse of the house of Israel, and of the house of Iudah, which they haue done against themselves to prouoke mee to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I know it, euen then thou shewdest me their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knew not that they had deuyled thus against mee, saying, Let vs destroy the tree with the fruite thereof, and cut him out of the land of the living, that his name may be no more in memory.

20 But O Lorde of hostes, that iudgest righteously, & triest the reins and the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lorde therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Wo vnto him that is in the name of the Lord, that thou die not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I will visit them: the yong men shall die by the sword: their sommes & their daughters shall die by famine.

23 And none of them shall remaine: for I will bring a plague vpo the men of Anathoth, euen the yeere of their visitation.

Speakeh against pastors and preachers, that seduce the people. 14 The Lord threareth destruction vnto them that troubled Iudah.

O Lorde, if I dispute with thee, thou art righteous: per let mee talke with thee of thy iudgements: wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously traugresse?

2 Thou hast planted them, and they haue taken roote: they growe, and bring forth fruit: thou art neere in their mouth, and farre from their reins.

3 But thou, Lord, knowest mee: thou hast seene mee, and tried mine heart toward thee: pull them out like sheepe from the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the heards of eueri field wither, for the wickednes of them that dwell therein: the beasts are consumed and the birdes, because they said, We will not see our last end.

5 If thou hast run with the footemen, and they haue wearied thee, then how canst thou march thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swelling of Jordan?

6 For enny brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, & they haue cryed out altogether vpon thee, but beleue them not, though they speake faire to thee.

7 I haue forsaken s mine house: I haue left mine heritage: I haue giuen the dearely beloved of my soule into the hands of her enemies.

8 Mine heritage is vnto mee, as a lion in the forest: it crieth out against mee, therefore haue I hated it.

9 Shall mine heritage bee vnto me as a bird of diuers colours: are not the birdes about her, saying, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours haue destroyed my vineyard, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderness.

11 They haue layd it waste, and it being waste, mourneth vnto mee: and the whole lande lyeth waste, because no man secretly

flattered themselves as though God would euer be mercifull, and not vterly destroy them: therefore they hardened themselves in sinne, till at length the beastes and insensible creatures felt the punishment of their sinne borne rebellion against God. f Some thinke that God reprooueth Ieremiah, in that that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the foote men, meane them of Anathoth, and by the housemen them of Ierusalem, which should trouble the Prophet worse then his owne country men did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and by tries labour to put him to silence. h Euer ramping & raging against mee, and my Prophets. i In stead of bearing my livery and wearing onely my colours, they haue change and diuersities of colours of their idols and superstitions: therefore their enemies, as thicke as the foules of the ayre, shall come about them to destroy them. k He prophesied of the destruction of Ierusalem by the captaynes of Nebuchad nezzar, whom he calleth pastors.

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his acts.

b This question hath been alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Tob 21. 7. psal. 37. 1. and 73. 3. Hab. 1. 3.

c They professe God in mouth, but denie him in heart, which is here meant by the reins, Isa. 29. 13. math. 15. 8.

d The Hebrew word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked, to whom God for a while giueth presenty that afterward they should the more feele his heavy iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods leuitie and his promises, they

### CHAP. XII.

1 The Prophet marvelleth at the prosperity of the wicked, although he confesseth God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He



1 Because no man regardeth my word, or I plaguees that I have sent vpon the land.

m To wit, the Prophets.

n They lamented the finnes of the people.

o For in stead of amendment, you grew worse, and worse, as Gods plaguees testified.

p Meaning, the wicked enemies of his Church, which blasphemed his name and whom hee would punish after that he had deliuered his people.

q After that I haue punished the Gentiles, I will haue mercy vpon them.

r The true doctrine and manner to serue God, ( Read Chap. 4. 2. )

s They shalbe of the number of the faithfull, and haue a place in my Church.

his mind on it.

12 The deitroyers are come vpon all the high places in the wilderness: for the sword of the Lord shall deuoure from the one end of the land, euen to the other end of the land: no flesh shall haue peace.

13 They haue sowed wheat, and reaped thornes: they were sickle, and had no profit: and they were ashamed of your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill neighbours, that touch the inheritance, which I haue caused my people Israel to inherit. Behold, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name ( The Lord liueth, as they taught my people to sweare by Baal) then shall they bee built in the mids of my people.

17 But if they will not obey, then will I bitterly plucke vpon, and destroy that nation, saith the Lord.

18 The true doctrine and manner to serue God, ( Read Chap. 4. 2. )

### CHAP. XIII.

1 The destruction of the Iewes is prefigured. 2 Why Israel was reuenced to be the people of God, and why they were forsaken. 15 Hee exhorted them to repentance.

Thus saith the Lord vnto mee, See, and buy thee a linnen girdle, and put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the worde of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought which is vpon thy loynes, and arise, goe toward Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayde vnto me, Arise, goe toward Perath and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, & beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the word of the Lord came vnto me, saying,

9 Thus saith the Lord, After this manner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my word, & walke after the stubbornnesse of their owne heart, and walke after other gods to serue them, & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tried to mee the whole house of Israel, and the whole house of Iudah, sayeth the Lord, that they might bee my people: that they might haue a name and prayle, and gloey, but they would not heare.

12 Therefore thou shalt say vnto them this worde, Thus saith the Lord God of Israel, Euery bottle shalbe filled with wine, & they shall say vnto thee, Doe wee not know, that euery bottle shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Beholde, I will fill all the inhabitants of this lande, euen the kings that sit vpon the throne of Damm, & the Priettes, and the Prophets, and all the inhabitants of Ierusalem with drunkenesse.

14 And I will dash them one against another, euen the fathers and the sonnes together, sayeth the Lord: I will not spare, I will not pity nor haue compassion, but destroy them.

15 Heare and giue care, be not proud: for the Lord hath spoken it.

16 Giue glory to the Lord our God before hee bring darkenesse, and ouer your feete stumble in the darke mountaines, and while yee looke for light, hee turne it into the shadow of death, and make it as darkenesse.

17 But if yee will not heare this, my soule shall weepe in secret for your pride, & mine eye shall weepe and droppe downe teares, because the Lords flocke is carried away captiue.

18 Say vnto the King & to the Queene, Humble your selues, sit downe, for the crown of your gloey shall come downe from your heads.

19 The cities of the South shall be smyt vpon, and no man shall open them: all Iudah shalbe carried away captiue: it shall be wholly carried away captiue.

20 Lift vp your eyes, and beholde them that come from the North: where is the flocke that was giuen thee, euen the beautiful flocke?

21 What wilt thou say, when hee shall visite thee? (for thou hast taught them to bee captaynes and as thiefe ouer thee) shall not sorrow take thee as a woman in traualle?

22 And if thou say in thine heart, Wherefore come these things vpon mee? For the multitude of thine iniquities are thy skirts discovered and thine heeles made bare.

23 Can the blacke Moore change his skin, or the leopard his spots? then maye also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy porton, and the part of thy measures from mee, sayeth the Lord, because thou hast forgotten mee, and trusted in lies.

26 Therefore I haue also discovered thy skirts vpon thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy neyings,

b Euery one of you shalbe filled with spiritual drunkenesse & be without all knowledge to seeke how to helpe your selues.

c It shalbe as easie for me to destroy the greatest & the strongest,

d That is, affliction and misery by the Babylonians, Isa 8. 22.

e Meaning, for helpe and support of the Egyptians.

f You shal surely be led away captiue, and I according to mine affection toward you, shall weepe and lament for your stubbornnesse.

g For Iehoiachim and his mother rendered themselves by Ieremiashs counsel to the King of Babylon, 2 Kings 24.

h That is, of Iudah, which lyeth Southward from Babylon.

i He asketh the King where his people is become.

k By seeking to strangers for helpe, thou hast made them skillfull to fight against thee.

l Thy cloke of hypocricie shalbe pulled off, and thy shame seene.

m As thine iniquities haue bene manifest to all the world: so shall thy shame and punishment.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten, although they were ioyned to the Lord before as a girdle about a man.



He compareth idolaters to horses inflamed after mares.  
There is no place for hie nor bow, whereas the marks and signes of thine idolatrie appeare not.

neycings, the filthineſſe of thy whooredome on the hilles in the fieldes, and thine abominations. Woe vnto thee, O Ierusalem: wilt thou not be made cleane? when ſhall it once bee?

them, neither ſpake I vnto them, but they propheticke vnto you a falſe viſion, and diſtinction and vanity, and deceitfulneſſe of their owne heart.

The falſe prophets promiſed peace and a ſubſtitution, but I remembred called to teares and repentance for their affliction, which is at hand, as Chap. 9. 1. Lam. 1. 16 and a 18. m Boethie and low ſhall be led captiues into Babylon.  
Though the Prophet knew that God had caſt off the multitude which were hypocrites and baſtard children, yet he was aſſured that for his promiſe ſake, he would ſil haue a Church, for the which he praieth, He teacheth the Church a forme of prayer, to humble themſelues to God by true repentance, which is the only meane to auoide this famine, which was the beginning of Gods plagues.  
Meaning their idols, reade Chap. 10. 15.

CHAP. XLIII.

Of the dearth that ſhould come. 7 The prayer of the people asking mercie of the Lord. 10 The unfaithfull people are not heard. 12 Of prayer, ſetting of falſe prophets that ſeducer the people

The word of the Lord that came vnto Ieremiah, concerning the dearth.  
2 Iudah hath mourned, and the gates thereof are deſolate, they haue bin brought to heauineſſe vnto the ground, and the crye of Ierusalem goeth vp.

3 And their mothers haue ſent their inferiours to the water, who came to the wells, and found no water: they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads.

4 For the ground was deſtroyed, becauſe there was no raine in the earth: the plowmen were aſhamed, and covered their heads.

5 Pea, the hinde alſo calued in the field, & ſooke it, becauſe their was no graſſe, & the wilde aſſes did ſtand in the high places, and dyewe in their winde like dragons: their eyes did falſe, becauſe there was no graſſe.

6 O Lord, though our iniquities teſtifie againſt vs, deale with vs according to thy name: for our rebellions are many, we ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in the time of trouble, why art thou as a ſtranger in the land, as one that paſſeth by to taſte for a night?

9 Why art thou as a man aſtonied, and as a ſtrong man that cannot helpe? yet thou O Lord, art in the mids of vs, and thy name is called vpon vs: forſake vs not.

10 Thus ſaith the Lord vnto his people, Thus haue they delighted to wander: they haue not refrained their feete, therefore the Lord hath no delight in them: but hee will now remember their iniquity, and viſit their finnes.

11 Then ſaid the Lord vnto me, Thou ſhalt not pray to doe this people good.

12 When they ſaſt, I will not heare their crye, and when they offer burnt offering, and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine and by the peſtilence.

13 Then answered I, Ah Lord God, behold, the Prophets ſay vnto them, De ſhall not ſee the ſword, neither ſhall famine come vpon you, but I will giue you aſſured peace in thi place.

14 Then the Lord ſaid vnto me, The prophets propheticallies in my name: I haue not ſent them, neither did I commande

that both the prophets that deceived, and the people which ſuffered the ſcues to be ſeducer, ſhal periſh, Chap. 23. 15. and 27. 8, 9, and 29. 8. Chap. 29. 21. and 27. 10, 15, and 29. 9.

15 Therefore thus ſaith the Lord, Concerning the prophets that propheticke in my name, whom I haue not ſent: yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom theſe prophets doe propheticke ſhall bee caſt out in the ſtreets of Ierusalem becauſe of the famine, and the ſword, and there ſhall be none to burye them, both they and their wiues, and their ſonnes, and their daughters: for I will powre their wickedneſſe vpon them.

17 Therefore thou ſhalt ſay this word vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgine daughter of my people is deſtroyed with a great deſtruction, and with a ſore grievous plague.

18 For if I goe into the field, behold the famine with the ſword: and if I enter into the cite, behold them that are licke for hunger alſo: moreover, the prophet alſo & the Prieſt goe a wandering into a land that they know not.

19 Haſt thou bitterly reiected Iudah, or hath thy ſoule abhorred Zion? why haſt thou ſmiten vs, that we cannot be healed: We looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lord, our wickedneſſe, and the iniquity of our fathers: for we haue ſinned againſt thee.

21 Doe not abhorre vs: for thy flames ſake caſt not downe the throne of thy glorie: remember and breake not thy covenant with vs.

22 Are there any among the banitiſes of the Gentiles, that can giue raine? or can the heauens giue ſhowres: is it not thou, O Lord our God: therefore we wil waite vpon thee: for thou haſt made all theſe things.

CHAP. XV.

The Lord would heare no prayer for the Iewes, but threateth to deſtroy the with ſoure plagues.

Then ſaid the Lord vnto me, Though Hoſes and Samuel ſtood before me, yet mine affectio could not be toward this people: caſt them out of my ſight, and let them depart.

2 And if they ſay vnto thee, Whither ſhall we depart: then tell them, Thus ſaith the Lord. Such as are appointed to death, vnto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them ſoure kindes, ſaith the Lord, the ſword to ſlay, and the boges to reare in bees, and the ſoules of the heauen, and the beetles of the earth to deuoure, and to deſtroy.

4 I will ſcatter them alſo in all kingdoms

ſlaue. The word ſignifieth to runne to and fro for feare and voquietneſſe of conſcience: as did Kain.

Which came for lack of raine, as verſe 4.  
Or, reſtrains.  
The word ſignifieth to bee made blacke, and ſo is here taken for extreme ſorrow.  
To wit, with aſhes in token of ſorrow.  
Meaning, that the bruit beaſts for drought were compelled to forſake their yong contrary to nature, and to goe ſecke water which they could not find.  
Which are ſo bene of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to reſreſh them.  
Hee ſheweth the onely way to remedie Gods plagues, which is by vnſained confeſſion of our finnes and returning to him by repentance.  
That raketh no care for vs.  
As one that hath ſtrength to helpe and yet is afraid to put to his hand.  
Reade Chap. 7. 16. 8. 11. 14.  
Hee pittieſh the people, and cenſureth the falſe prophets, which deceived them, but the Lord answered that both the prophets that deceived, and the people which ſuffered the ſcues to be ſeducer, ſhal periſh, Chap. 23. 15. and 27. 8, 9, and 29. 8. Chap. 29. 21. and 27. 10, 15, and 29. 9.

a Meaning that if there were any man liuing moued with ſo great zeale toward the people, as were theſe two, yet that he would not grant this requelt, for ſo much as he had determined the contrary, Ezek. 14. 14.  
Zach. 1. 9.  
b The dogges, birds, and beaſts ſhould deuoure them that were ſlaue.



d Not that the people was punished for the Kings sinne only, but for their owne sinnes also, because they consented to his wickednesse, 2 King. 21. 9. e That is, I will not call backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

h Or, mother.

i Or, fearefully. h She that had many lost all her children.

j Shee was destroyed in the middes of her prosperitie.

k These are the Prophets words, complaining of the obstinacie of the people, and that he was refused to so wicked a time; wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the world against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie the Lord comforted mee, and said that my last dayes should be quiet: and by the enimie hee meaneth here,

Nebuzar-adan the eapraine of Nebuchad-nessar, who gaue Ieremih the choyse either to remaine in his country, or to goe whither he would; or by the enimie he meaneth the Iewes, which should afterward know Ieremiabs fidelitie, and therefore fauour him. n As for the people though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiue.

o Or, ransom. o He speaketh not this for desire of reuengence, but wishing that God would deliuer his Church of them whom he knew to be hardened & incorrigible. p I receiued them with as great ioy, as he that is afflicted, eateth meat. q I had nothing to doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: shewing what the faithfull should doe when they see tokens of Gods anger.

of the earth, because of Hanasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 **U**ho shall then haue pittie vpon thee, O Ierusalem? or who shall be soke for thee? or who shall goe to pray for thy peace?

6 **T**hou hast forsaken me, saith the Lord, and gone backward: therefore will I stretch out mine hand against thee, & destroy thee: for I am weary with repenting.

7 **A**nd I will scatter them with the lance in the gates of the earth: I haue waited, and destroyed my people, yet they would not returne from their wayes.

8 **T**heir widowes are increased by me aboue the land of the sea: I haue brought vpon them, and against the assembly of the young men a destroyer at noone day: I haue caused him to fall vpon them, and the cite suddenly, and I speedily.

9 **S**he that hath borne seven, hath bene made weak: her heart hath failed: the sinne hath failed her, while it was day, she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto sword before their enemies, saith the Lord.

10 **W**ho is me, my mother, that thou hast borne me, a contentious man, & a man that strueth with the whole earth: I haue neither lent on vsury, nor men haue lent vnto me on vsury, yet euery one doth curse me.

11 **T**he Lord saith, Surely thy remnant shall haue weaith: surely I will make thine enemy to entreat thee in the time of trouble, and in the time of affliction.

12 **S**hall the yron breake the yron, and the brasse that cometh from the North?

13 **B**y substance and thy treasures will I giue to be spoyled without gain, & that for all thy sinnes, euen in all thy borders.

14 **A**nd I will make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shall burne vpon.

15 **O** Lord, thou knowest, remember me, and visit me, and reuenge me of my persecuters: take mee not away in the continuance of thine anger: know that for thy sake I haue suffered rebuke.

16 **T**hy wordes were found by me, and I did eate them, and thy word was vnto me the ioy and reioycing of mine heart: for thy name is called vpon mee, O Lord God of hostes.

17 **I** sate not in the assembly of the mockers, neither did I reioyce, but sate alone because of thy plague: for thou hast filled

me with indignation.

18 **W**hy is mine beautie continuall: and my plague desperate and cannot be healed? why art thou vnto me as a yzar, and as waters that faile?

19 **T**herefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before mee, and if thou take away the precious from the vtle, thou shalt be according to my word: let them returne vnto thee, but returne not thou vnto them.

20 **A**nd I will make thee vnto this people a strong braken wall, and they shall fight against thee, but they shall not prevaille against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 **A**nd I will deliuer thee out of the hand of the wicked, and I will reedme thee out of the hand of the tyrants.

from the bad. a To wit, as my mouth hath pronounced, Chap. 1. 18 and as here followeth vsrse. 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

CHAP. XVI.

1 **T**he Lord forbidding Ieremih to marrie, sheweth him what should be the afflictions vpon Iudah. 12 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

1 **T**he word of the Lord came also vnto me, saying,

2 **T**hou shalt not take a wife, nor haue sonnes nor daughters in this place.

3 **F**or thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land.

4 **T**hey shall die of deathes and diseases: they shall not be lamented, neither shall they be buried, but they shall be as dung vpon the earth, and they shall be consumed by the sword and by famine, and their carcases shall bee meate for the fowles of the heauen, and for the beasts of the earth.

5 **F**or thus saith the Lord, Enter not into the house of mourning, neither goe to lament, nor bee moued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

6 **B**oth the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 **T**hey shall not stretch out the hands for them in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 **T**hou shalt not also goe into the house of feasting to sit with them to ease and to drinke.

9 **F**or thus saith the Lord of hostes, the God of Israel, Behold, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome and the voyce of the bride.

10 **A**nd when thou shalt see this people all

r And hath not afflicted mee according to thy promise? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oftentimes assailed, as Chap. 20. 7. s If thou forget these carnal considerations, and faithfully execute thy charge. t That is, seeke to win the good

pronounced, Chap. 1. 18 and as here followeth vsrse. 20. x Conforme not thy selfe to their wickednesse, but let them follow thy godly example. y I will arme thee with an invincible strength and constancie, so that all the powers of the world shall not overcome thee.

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should bee increased his sorrow.

b Signifying, that the affliction should be so great, that one should not haue leisure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these great extremities all consolation & comfort shall be in vaine.



Chap. 5. 19.   
 e Because the wicked are alwayes rebellious and dissemble their owne finnes, and murmure against Gods iudgements as though he had no iust cause to punish them, he sheweth him what to answer, Chap. 7. 26.   
 Chap. 23. 7.   
 f Signifying the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt: but he hath here chiefly respect to the spirituall deliuerance vnder Christ.   
 g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort, that if they escaped the one, the other should take them.   
 h That is, their sonnes and daughters, which they offered to Molech.   
 i He wondereth at the great mercy of God, in this deliuerance, which shall not only extend to the Iewes, but also the Gentiles.   
 k Our fathers were most vile idolaters, therefore it cometh onely of Gods mercy, that he performeth his promise, and hath not vitally cast vs off.   
 l They shall once againe feele my power, and mercy for their deliuerance, that they may learne to worship me.

all these words, and they shall say vnto thee,   
 Therefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? what is our sinne that we haue committed against the Lord our God?   
 If Then saith thou say vnto them, Because your fathers haue forsaken mee, saith the Lord, and haue walked after other gods, and haue serued them, and worshipped them and haue forsaken me, and haue not kept my Lawe,   
 12 And yee haue done worse then your fathers: for behold, you walke euery one after the subuouelle of his wicked heart, and will not heare me.)   
 13 Therefore will I diuine you out of this land into a land that yee knowe not, neither you nor your fathers, and there shall ye serue other gods day and night: for I will shewe you no grace.   
 14 Beyond therefore, saith the Lord, the dayes come that it shall no more bee sayde, The Lord lieth, which brought vp the children of Israel out of the land of Egypt.   
 15 But, The Lord lieth, that brought vp the children of Israel from the lands of the North, and from all the lands where he had scattered them, & I will bring them againe into their land that I gaue vnto their fathers.   
 16 Behold, saith the Lord, I will send out many a fisher, & they shall fish them, & after will I send out many hunters, and they shall hunt them from euery mountaine, and from euery hill, and out of the caues of the rockes.   
 17 For mine eyes are vpon all their waies: they are not hid from my face, neither is their iniquitie hid from mine eyes.   
 18 And first I will recompense their iniquitie and their sinne double, because they haue defiled my lands, and haue filled mine inheritance with their filthy carions and their abominations.   
 19 O Lord, thou art my i force, and my strength, and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the world, and shall say, Surely our fathers haue inherited lyes, and vanity, wherein there was no profit.   
 20 Shall a man make gods vnto himselfe, and they are no gods?   
 21 Beholde, therefore I will this once teach thee: I will shew them mine hande and my power, and they shall know that my name is the Lord.

CHAPTER XVII.

1 The stouardnesse of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.   
 The sinne of Iudah is written with a pen of ypon, and with the point of a diamond,

and graven vpon the table of their heart, and vpon the hornes of your altars.   
 2 They remember their altars as their children, with their greoues by the greene trees vpon the high hills.   
 3 O my mountaine in the field, I will giue thy substance, and al thy treasures to be spoiled, for the sin of thy high places though out all thy borders.   
 4 And thou shalt rest, and in thee shall be areft from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.   
 5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.   
 6 For he shall be like the heath in the wilderness, & shall not see when any good cometh, but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited.   
 7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.   
 8 For he shall be as a tree that is planted by the water, which spreadeth out her roots by the riner, & shall not feele when the heate cometh; but her leafe shall be greene; and shall not care for the yeere of drought, neither shall cease from yielding fruit.   
 9 The heart is deceitfull and wicked above all things, who can know it?   
 10 I the Lord search the heart, and trie the reins, euen to giue euery man according to his wayes, and according to the fruite of his workes.   
 11 As the partrich gathereth the young, which hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his end shall be a foole.   
 12 As a glorious throne exalted from the beginning, so is the place of our Sanctuary.   
 13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall bee written in the earth, because they haue forsaken the Lord the fountaine of liuing waters.   
 14 Heale mee, O Lord, and I shall bee whole: saue me, and I shall be laud: for thou art my praye.   
 15 Behold, they say vnto me, Where is the word of the Lord: let it come now.

which is immortal, Isa. 1. 22. Chap. 48. 6.   
 h Redeem Psalr c 1. 3.   
 i Because the wicked haue cuer some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16. 7. 1. Chron. 28. 9. Pal. 7. 10. Chapter 11. 20 and 20. 12. Reue 2. 23.   
 k As the partrich by calling gathereth others, which forsake her, when they see that she is not their damme: so the couetous man is forsaken of his riches, because he commeth by them fally.   
 l Shewing that the godly ought to glory in nothing, but in God: who doth exalt his, and hath lesse a signe of his fauour in his Temple.   
 m Their names shall not be registered in the booke of life.   
 n He desired God to preserve him that hee fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.   
 o The wicked say, that my prophesie shall not come to passe, because thou deserrest the time of thy vengeance.



p I am assured of my vocation, & therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection.

q Howsoever the wicked deale rigorously with me, yet let me finde comfort in thee.

r Read Chap. 11. 20.

f Whereas thy doctrine may be best vnderstood both of hie and low.

e By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they should needs be culpable of the rest, read Exod. 20. 8. and by the breaking of this one commandment, he maketh them transgressors of the whole Law, forasmuch as the first and second Table are contained herein.

Chap. 23 4.

16 But I have not thought in my life for a p<sup>o</sup>ur after thee, neither have I desired the day of misery, thou knowest: that which came out of my lips, was right before thee.

17 Be not a terrible vnto mee; thou art mine hope in the day of aduersitie.

18 Let them be confounded that persecute me, but let me not be confounded: let them be afraid, but let me not be afraid: being vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord sayd vnto me, Go and itand in the gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither cary foorth burthens out of your houses in the Sabbath day: neither do ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not; neither inclined their eares, but made their Hicks stiffe, and would not heare, ne receiue correction.

24 Neuer theles, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the kings and the princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall rde vpon charers, and vpon horses, both they and their princes, the men of Iudah; and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings and sacrifices, and in eate offerings, and incense, and shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burthen, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

1 God sheweth by the example of a potter, that it is in his power to destroy the despiser of his word

18 The conspiracie of the Jews against Ieremiah. 19 His prayer against his aduersaries.

The word which came to Ieremiah from the Lord, saying,

2 Arise and goe downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a work on the wheel.

4 And he vesell that he made of clay, was broken in the hand of the potter: so hee returned and made it another vesell, as seemed good to the potter to make it.

5 Then the word of the Lord came vnto me, saying,

6 O house of Israel, cannot I doe with you as this pottir, saith the Lord; behold, as the clay is in the potters hand; so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation, or against a kingdome to plucke it vp, and to roote it out, and to destroy it.

8 But if this nation, against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it do euill in my sight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Behold, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they said desperately, Surely we will walke after our owne imaginacions, and doe euery man after the stubbomnesse of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which cometh from the rocke of the field? or shall the cold flowing waters, that come from another place, be forsaken?

15 Because my people hath forgotten me, and hath burnt incense to vanitie, & their prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the paths and way that is not troden,

16 To make their land desolate and a perpetual desision, so that euery one that passeth thereby, shall bee astonished and wagge his head,

17 I will scatter them with an East wind before the enemy: I will shew them the backe, and not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs unite

helpe and succour at strangers, and leaue God, which was present with them. e That is, the way of truth, which God had taught by his Law, read Chap. 6. 16. f I will shew mine anger, and not my fauour toward them. g This argument the wicked haue euer vsed against the seruants of God, The Church cannot erre: we are the Church, and therefore whosoeuer speaketh against vs, they ought to die. i King 22. 24. chapter 7. 4 and 20. 2 malachi. 2. 4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is known by the graces of the holy Ghost,

a As the potter hath power ouer the clay to make what pot he will, or to breake them when hee hath made them: so haue I power ouer you to doe with you as seemed good to me, 11. 4. 9. wisdom. 15. 7. rom. 9. 20. 21.

b When the Scripture attributeth repentance vnto God, it is not that he doth contrary to that which he hath ordained in his secret counsell: but when he threatneth it is a calling to repentance, and when he giueth man grace to repent, he threatneth, (which euer containeth a condition in it) taketh no place; and this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellion and to their owne selfe will.

d As no man that hath thirst, refuseth fresh conduit waters which he hath at home, to goe and seeke waters abroad to quench his thirst: so they ought not to seeke for



h Let vs stander him, and accuse him: for we shall be beleued.

him with the tongue, and let vs not giue heed to any of his words.

19 Hearken vnto me, O Lord, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stode before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore i deliuer vp their children to famine, and let them droppe away by the force of the sword, and let their wiues be robbed of their children, and bee widowes: and let their husbands bee put to death, and let their yong men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoke suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsel against me: render to death: I forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus with them in the time of thine anger.

CHAP. XIX.

He propheseth the destruction of Ierusalem for the contempt and despising of the word of God.

Thus said the Lord, God, and buy an earthen botell of a pottier, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preach there the words, that I shall tell thee,

3 And shalt say, Heare ye the word of the Lord, O Kings of Iudah, & inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Behold, I will bring a plague vpon this place, the which whosoer heareth, his eares shall tingle.

4 Because they haue forsaken mee, and prophaned this place, and haue burnt incense in it vnto other gods, whom neither they, nor their fathers haue knowne, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the high places of Baal, to burne their sonnes with fire for burnt offerings vnto Baal, which I commanded not, nor spake it, neither came it into my minde.)

6 Therefore behold, the dayes come, saith the Lord, that this place shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I will bring the counsel of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sword before their enemies, and by the hand of them that seeke their liues: and their karkelles will I giue to be meat for the fowles of the heauen, and to the beasts of the field.

8 And I will make this cite desolate, and an hissing, so that euery one that passeth thereby, shall be astonishd and hisse because of all the plagues thereof.

9 And I will feede them with the fleshy

of their sonnes, and with the fleshy of their Daughters, and euery one shall eate the fleshy of his friend in the sieg and straitnesse, wherewith their enemies, that seeke their liues, shall hold them strait.

10 Then shalt thou breake the bottell in the sight of the men that goe with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, When I will I breake this people and this cite, as one breaketh a potters vessell, that cannot bee made whole againe, and they shall burie them in Topheth, till there be no place to burie.

12 Thus will I doe vnto this place, saith the Lord, and to the inhabitants thereof, and I will make this cite like Topheth.

13 For the houses of Ierusalem, and the houses of the Kings of Iudah shall bee defiled as the place of Topheth, because of all the houses vpon whose rootes they haue burnt incense vnto all the hostes of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Jeremiah from Topheth, where the Lord had sent him to prophesie, and he stood in the court of the Lords house, and said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon this cite, and vpon all her towne, all the plagues that I haue pronounced against it, because they haue hardened their neckes, and would not heare my words.

CHAP. XX.

Jeremiah is smitten and cast into prison for preaching of the word of God. 3 He propheseth the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke for the word of God. 9 Hee is compelled by the spirit to preach the word.

When Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, heard that Jeremiah prophesied these things,

3 Then Pashur smote Jeremiah the Prophet, and put him in the stocks that were in the high gate of Benjamin which was by the house of the Lord.

3 And on the morning, Pashur brought Jeremiah out of the stocks. Then said Jeremiah vnto him, The Lord hath not called thy name Pashur, but Magog, mislabib.

4 For thus saith the Lord, Behold, I will make thee to bee a terror to thy selfe, and to all thy friends, and they shall fall by the sword of their enemies, and thine eyes shall behold it, and I will giue all Iudah into the hand of the King of Babel, and he shall carie them captiue into Babel, and shall slay them with the sword.

5 Moreover, I will deliuer all the substance of this cite, and all the labours thereof, and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of thine enemies, which shall spoyle them, and take them away and carie them to Babel.

6 And thou Pashur, and all that dwell in thine house, shall goe into captiuitie, and thou shalt come to Babel, and there thou shalt die, and shalt bee buried there, thou and all thy friends, to whom thou hast

e This visible signe was to confirme them, touching the assurance of this plague which the Lord threatened by his Prophet,

f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we see yet among the Papists. g Reade Deut. 22.8.

a Thus we see that the thing which neither the king, nor the princes nor the people durst enterprise against the Prophet of God, this Priest as a chiefe instrument of Satan first attempted, reade Chap. 18. 18. Or, feare round about.

b Which haue suffered themselves to be abused by thy false prophesies.

i Seeing the obstinate malice of the aduersaries, which grew dayly more and more, the Prophet being moued with Gods Spirit, without any carnall affection prayeth for their destruction, because hee knew that it should tend to Gods glory, and profit of his Church.

Or, gate of the sunne.

a By kings here and in other places are meant counsellors and gouernours of the people: which he called the ancients, vsrfe 1. b Reade of this phrase, 1. Sam. 3. 11.

c Whereby is declared, that whatsoever is not commanded by Gods word touching his seruice, is against his word. d Reade Chap. 7. 31 and 2. king. 23. 10. isa. 30. 33.

Chap. 18. 16. and 49. 13. & 50. 13.

Deut. 28. 53. lament. 4. 10.



pproffessed lies.

e Herein appeareth the impatiencie which oftentimes ouercometh the seruants of God, when they see not their labours to profit, and also feele their owne weakenesse, read Chap. 15. 18.

7 **Q** Lord, then hast deceiued me, and I am deceiued: thou art stronger then I, and hast prevailed: I am in derision daily: euery one mocketh me.

8 **F**or since I spake, I cried out of wrong, and proclaimed a desolation: therefore the word of the Lord was made a report vnto me, and in derision daily.

9 **W**hen I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 **F**or I had heard the rayling of many, and feare on euery side. I Declare, said they, and wee will declare it: all my familiars watched for my halting, saying, It may bee that hee is deceiued: so wee shall preuaile against him, and wee shall execute our vengeance vpon him.

11 **B**ut the Lord is with me like a mighty giant: therefore my persecuters shall bee ouerthrowen, and shall not preuaile, and shall bee greatly confounded: for they haue done vnwisely, and their everlasting shame shall neuer be forgotten.

12 **B**ut, O Lord of hostes, that triest the righteous, and seekest the reines and the heart, let mee see thy vengeance on them: for vnto thee haue I opened my cause.

13 **S**ing vnto the Lord, praise ye the Lord: for hee hath deliuered the soule of the poore from the hand of the wicked.

14 **C**ursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed.

15 **C**ursed be the man that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 **A**nd let that man bee as the cities, which the Lord hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noone tide,

17 **B**ecause hee hath not slaued mee, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 **H**ow is it, that I came forth of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?

d Thou diddest thrust me forth to this worke, a gainst my will. e He sheweth that he did his office, in that he reprooued the people of their vices, and threatened them with Gods iudgements: but because he was decided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him thereto. f Thus the enemies conferred together to know what they had heard him say, that they might accuse him thereof, read Isa. 29. 21. g Here he sheweth how his faith did strue against temptation, and sought to the Lord for strength 1. Sam. 26. 7. i chro 28. 9. psal. 7. 9. chap. 11. 20 and 17. 10. h How the children of God are ouercome in this battell of the flesh and the spirit, and into what inconueniences they fall till God raise them vp againe, read Iob 3. 1. & chap. 15. 10. i Alluding to the destruction of Sodom and Gomorrah, Gen. 19. 25. k Meaning, that the fruit thereof might neuer come to profit.

C H A P. XXII.

Hee prophesied that Zedekiah shall be taken, and the cite burned.

**T**he word which came vnto Jeremiah from the Lord, when king Zedekiah sent vnto him Pashur, the sonne of Balchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 **E**nquire, I pray thee, of the Lord for

vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderful workes, that hee may returne vpon vs.

3 **W**hen said Jeremiah, Thus shall you say to Zedekiah,

4 **T**hus saith the Lord God of Israel, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, and against the Caldeans, which besiege you without the walles, and I will assemble them into the mids of this cite.

5 **A**nd I my selfe will fight against you with an outstretched hand, & with a mighty arme, euen in anger and in wrath, and in great indignation.

6 **A**nd I will smite the inhabitants of this cite, both man and beast: they shall die of a great pestilence.

7 **A**nd after this, sayeth the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this city, from the pestilence, from the sword, and from the famine, into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seeke their liues, and hee shall smite them with the edge of the sword: he shall not spare them, neither haue pittie nor compassion.

8 **A**nd vnto this people thou shalt say, Thus saith the Lord, Beholde, I set before you the way of life, and the way of death.

9 **W**he that abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pay.

10 **F**or I haue set my face against this cite, for euill, and not for good, saith the Lord: it shall be giuen into the hand of the king of Babel, and hee shall burne it with fire.

11 **A**nd say vnto the house of the king of Iudah, Heare ye the word of the Lord.

12 **O** house of David, thus saith the Lord, Execute iudgement in the morning, and deliuer the oppressed out of the hand of the oppressor, lest my wrath goe out like fire and burne, that none can quench it, because of the wickednesse of your workes.

13 **B**ehold, I come against thee, & I inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, We shall come downe against vs: or who shall enter into our habitations?

14 **B**ut I will visite you according to the fruit of your workes, saith the Lord, and I will kindle a fire in the forest thereof, and it shall deuoure round about it.

C H A P. XXIII.

2 **H**ee exhorteth the king to iudgement and righteousness. 9 Why Ierusalem is brought into captivity. 11 The death of Shallum the sonne of Iesiah as prophesied.

**T**hus said the Lord, Goe downe to the house of the king of Iudah, and speake there this thing,

2 **A**nd say, Heare the word of the Lord,

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar. d By resisting him.

Chap. 38. 2. e As a thing recovered from extreme danger, Chap. 37. 2. and 39. 18. and 45. 5. Chap. 22. 3.

f Bediligent to doe iustice.

g Meaning, Ierusalem, which was builded part on the hill, and part in the valley, and was compassed about with mountaines. h That is, in the houses thereof, which stood as thicke as trees in the Forrest.

a Not that the King was touched with repentance of his finnes, and so sought to God as did Hezekiah when he sent to Isaiab, 2. King. 19. 1. Isa. 37. 2. but because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9. 28.



**D** King of Iudah, that sitteth vpon thy throne of Dauid, thou and thy seruants, & thy people that enter in by these gates.

**3** Thus sayth the Lord, \* Execute ye iudgement and \* righteousnesse, and deliuer the oppressed from the hand of the oppressor, and beere not the stranger, the fatherlesse, nor the widow: doe no violence, nor shed innocent blood in this place.

**4** For if ye doe this thing, then shall the Kings sitting vpon the throne of Dauid enter in by the gates of this house, \* and ride vpon chariots, and vpon horses, both hee and his seruants and his people.

**5** But if ye will not heare these wordes, I b sweare by my selfe, saith the Lord, that this house shall be waste.

**6** For thus hath the Lord spoken vpon the Kings house of Iudah, Thou art \* Gilead vnto me, & the head of Lebanon, yet surely I will make thee a wilderness, and as cities thou not inhabited.

**7** And I will \* prepare destroyers against thee, every one with his weapons, and they shall cut downe thy chiefe \* cedar trees, and call them in the fire.

**8** And many nations shall passe by this cite, and they shall say every man to his neighbour, Wherefore hath the Lord done this vnto this great cite?

**9** Then shall they answer, Because they haue forsaken the covenant of the Lord their God, and worshipped other gods, and serued them.

**10** \* Weepe not for the dead, and be not moued for them, but weepe for him \* that goeth out: for he shall returne no more, nor see his native country.

**11** For thus sayth the Lorde, as touching \* Shallum the sonne of Iosiah King of Iudah, which reigned for Iosiah his father, which went out of this place, He shall not returne thither.

**12** But hee shall die in the place, whither they haue led him captiue, and shall see this land no more.

**13** \* Come vnto him that buildeth his house by \* righteousnesse, and his chambers without equitie: hee vseth his neighbour without wages, and giueth him not for his worke.

**14** He saith, I will build me a wide house and large chambers: so hee wil make himselfe large windowes and sining with cedar, and paine them with vermilion.

**15** Shalt thou reigne, because thou closeth thy selfe in cedar? did not thy \* father eate and drinke and prosper when hee executed iudgement and iustice?

**16** When hee iudged the cause of the afflicted and the poore, he prospered: was not this because he knew me, saith the Lord?

**17** But thine eyes and thine heart are but onely for thy couetousnesse, and for to shed innocent blood, and for oppression, and for destruction, even to doe this.

**18** Therefore thus saith the Lord against Iehoiakin, the sonne of Iosiah King of Iu-

dah, They shall \* not lament him, saying, Ah, my brother, or Ah, sister: neither shall they mourne for him, saying, Ah, lord, or Ah, his glory.

**19** He shall be buried as an asse \* is buried, euen drawn and cast forth without the gates of Ierusalem.

**20** \* Go by to \* Lebanon, and cry: shout in \* Bashan and cry by the passages: for all thy loners are destroyed.

**21** I spake vnto thee when thou wast in prosperitie: but thou saydest, I will not heare, this hath bene thy maner from thy youth, that thou wouldest not obey my voice.

**22** The wound shall eede all thy pastours, and thy loners shall go into captiuitie: and then shall thou be ashamed and confounded of all thy wickednesse.

**23** Thou that dwellest in Lebanon, and makest thy nest in the \* cedars, how beautiful shalt thou be when sorowes come vpon thee, as the sorow of a woman in travel?

**24** As I live, saith the Lord, though \* Coenah the sonne of Iehoiakin king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

**25** And I will giue thee into the hand of them that seeke thy life, and into the hand of them, whose face thou fearest, euen into the hand of \* schuchad-rezzar King of Babel, and into the hand of the Caldeans.

**26** And I will cause them to carie thee away: and thy mother that bare thee into another countrey, where ye were not borne, and there shall ye die.

**27** But to the land, wherunto they desire to returne, they shall not returne thither.

**28** Is not this man Coenah as a despised and broken Idole? or as a vessel, wherein is no pleasure? wherefore are they caried away, hee & his seede, and cast out into a land that they know not?

**29** O \* earth, earth, earth, heare the word of the Lord.

**30** Thus sayth the Lorde, \* Write this \* man destitute of children, a man that shall not prosper in his dayes: for there shall no man of his seed that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingdome. f He sheweth that all posterities shall be witnesses of this iust plague, as thought it were registred for perpetuall memorie. t Nor that he had no children (for after hee begate Salathiel in the captiuitie, Math. i. 12.) but that none should reigne after him as King.

#### CHAP. XXIIJ.

**1** Against false pastours. **5** A prophesie of the great pastor Iesus Christ.

**W**e be vnto the \* pastours that destroy and scatter \* the sheepe of my pasture, sayth the Lord.

**2** Therefore thus sayth the Lord God of Israel vnto the pastours that \* feede my

1 For euery one that haue enough to lament for himselfe,

m Not honorably among his fathers, but as cations are cast in a hole because their sinke should not in-

fer, reade 2. kin. 24.9. Iosephus Antiqu. 10.8. writeth that the enemy slew him in the citie, & commanded him to bee cast before the walles vaburied, looke chap. 36.30.

n To call to the Assyrians for helpe.

o For this was the way out of Iudca to Assyria: wherby is meant that all helpe should faile: for the Caldeans haue subdued both them and the Egyptians,

p Both thy gouernours & they that should helpe thee, shall vanishe away as winde,

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Iehoiachin or Ieconah, whom hee calleth here Coniah, in contempt, who thought his

kingdome could neuer depart from him, because hee came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but he abused Gods promise, and therefore was iustly depriued of the kingdome. f He sheweth that all posterities shall be witnesses of this iust plague, as thought it were registred for perpetuall memorie. t Nor that he had no children (for after hee begate Salathiel in the captiuitie, Math. i. 12.) but that none should reigne after him as King.

a Meaning, the princes, gouernours, and false prophets, as Ezekiell 34.2.

b For the which Ezekiell 34.2.

c For the which Ezekiell 34.2.

d For the which Ezekiell 34.2.

e For the which Ezekiell 34.2.

f For the which Ezekiell 34.2.

g For the which Ezekiell 34.2.

h For the which Ezekiell 34.2.

i For the which Ezekiell 34.2.

#### Chap. 21. 12.

a This was his ordinary maner of preaching before the Kings from Iosiah vnto Zedekiah, which was about fourtie yeeres.

#### Chap. 17. 25.

b Shewing that there is none greater then he is, Heb. 6. 13. and that he will most certainly performe his othe.

c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beauty of Iudca to Lebanon.

d The Hebrew word signifieth to sanctifie, because the Lord doth dedicate to his vse and purpose, such as he prepareth to execute his worke, Isa. 1. 7. Chap. 6. 4. and 12. 3.

e The buildings made of Cedar trees.

f As they wonder at any thing which they thought would neuer haue come so to passe, Deut. 29. 24. 1. Kin. 9. 8.

g Signifying that they should lose their King: for Iehoiachin went south to meete Nebuchad-nezzar, and yielded himselfe and was caried into Babylon, 2. King. 24. 12.

h Whom some thinke to be Iehoiachin, & that Iosiah was his grandfather: but as seemeth, this was Iehoiakim, as verse 18.

i By bribes and extortion, k Meaning Iosiah, who was not giuen to ambition, and superstitie, but was content with mediocritie, and did onely delight in setting forth Gods glory, and to doe iustice to all.

I haue speciall care, and haue prepared good pastures for them, whose charge is to feede the stocke, but they eate the fruit thereof, Ezekiell 34.3.



d Thus the prophets euer vie to mixe the promises with f threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.

e This prophesie is of the restitution of the Church in the time of Iesus Christ, who is the true branch, reade Isa. 11. r. and 45. 3. chap. 33. 15. dan. 9. 24. Deut. 33. 28. Chap. 33. 16. f Reade Chap. 16. 14. g Meaning, the false prophets which deceiue the people: whercin appeareth his great loue toward his nation, reade Chap. 14. 13. h They runne headlong to wickednes, and seeke vaine helpe. || Or, are hypocrites, i My Temple is full of their idolatric and superstitions. k They which should haue profited by my rods against Samaria, are become worse then they. l Though to the world they seeme holy fathers, yet I detest them as I detest the abominable cities. m Reade Cnap. 8. 14. || Or, hypocrisie, n Which they haue invented of their owne braine. o Reade Chap. 6. 14. and 8. 11.

people, Ye haue scattered my flocke & thrust them out, and haue not visited them: behold, I will visite you for the wickednesse of your workes, saith the Lord.

3 And I wil gather the remnant of my sheepe out of all countreys. whither I had drinen them, and will bring them againe to their folds, and they shall grow and increafe.

4 And I will set by shepherds ouer them, which shall feede them, and they shall dead no more: nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the daies come, saith the Lord, that I will rayle vnto Dauid a righteous branch, & a king shall reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and \* Israel shall dwell safely, and this is the name wherby they shall call him, \* The Lord our righteoulnesse.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The Lord lieth, which brought vp the children of Israel out of the land of Egypt,

8 But, the Lord lieth, which brought vp and led the seed of the house of Israel out of the South countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the s prophets, all my bones shake I am like a drunken man (and like a man whom wine hath overcome) for the presence of the Lord, and for his holy words.

10 For the land is full of adulterers, and because of the land mourneth, the pleasant places of the wilderness are dryed vp, and their h court is euill, and their force is not right.

11 For both the prophet and the priest do wickedly: & their wickednesse haue I found in mine house, saith the Lord.

12 Wherefore their way shall be vnto them as slippery wayes in the darkness: they shall be drinen forth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the prophets of Samaria, that prophesied in Baal, and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem a filchinesse: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can reuerie from his wickednesse: they are all vnto me as Sodom, & the inhabitants thereof, as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is wickednesse gone forth into all the land.

16 Thus saith the Lord of hostes, Heare not the words of the prophets that prophesie vnto you and reach you wantie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Peace shall haue peace:

and they say vnto euery one that walketh after the stubbornnesse of his owne heart, No euill shall come vpon you.

18 For who hath stood in the counsel of the Lord that he hath perceived and heard his word? Who hath marked his word and heard it?

19 Behold, the tempest of the Lord goeth forth in his wrath, and a violent tempest wind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not reuerie vntil he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye shall vnderstand it plainly.

21 I haue not sent these Prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stood in my counsel, and had declared my words to my people, then they should haue turned them from their euill way, and from the wickednesse of their inventions.

23 Am I a God at hand, saith the Lord, and not a God farre off?

24 Can any hide himself in secret places, that I shall not see him, saith the Lord? Doe not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets sayd, that prophesie lies in my name, saying, I haue dreamed, I haue dreamed.

26 How long? Do the prophets delight to prophesie lies, euen prophesying the deceit of their owne heart?

27 Thinke they to cause my people to forget my name by their dreames, which they tell euery man to his neighbor, as their forefathers haue forgotten my name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, & he that hath my word, let him speake my word faithfully: what is the chaffe to the wheate, saith the Lord?

29 Is not my word euen like a fire, saith the Lord? and like a hammer that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lord, that steal my word euery one from his neighbor.

31 Behold, I will come against the prophets, saith the Lord, which haue sweete tongues, and say, he saith.

32 Behold, I wil come against them that prophesie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profit vnto this people, saith the Lord.

33 And when this people, or the prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then

it, and that it may appeare to be applied to the same purpose that it was spoken, Ezek. 3. 17. 1. Corinth. 2. 13. and 4. 2. 2. Tim. 2. 15. 1. Per. 4. 10. 11. 2 Which set forth in my Name that which I haue not commaunde. a To wit, the Lord. b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine, therefore u e wicked in deriding the word, would aske of the prophets, What was the burden? As though they would say, You seeke nothing else but to lay burdens on our shoulders: and thus they retained the word of God, as a grieuous burden.

p Thus they did deride Ieremiah as though the word of God were not reuealed vnto him: so also spake Zedekiah to Michah, 1. King. 22. 24. q Both that God hath sent me, and that my wordes shall be true, Chap. 14. 13. 14. and 27. 15. and 29. 8. 9. r He sheweth the difference betwene the true Prophets and the false, betwene the hireling and the true minister. s Doe not I see your falsehood, howsoeuer you cloke it, and whersoeuer you commit it? t I haue a prophetic reuealed, vnto me, as Num. 12. 6. 1. Chr. u it is the heart of the prophets? u He sheweth that Satan raiseth vp false prophets to bring the people from God. x Let the false prophet declare: that it is his owne fantasie, and not slander my word as though it were a cloke to couer his lies. y Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alle: ging







h Meaning, that bread & al things that should serue vnto their feasts, should be taken away.

i This reuelation was for the confirmation of his prophesie, because he tolde them of the time that they should enter and remaine in captiuitie, 2.Chron. 36.22. ezra.1.1. chap.29.10. dan 9.2.

k For seeing the iudgement began at his owne house the enemies mult needes bee punished most grieuously, Ezek.9.6.

l That is, of the Babylonians, as Chap.27.7.

m Signifying the extreme afflictions that God had appointed for euerie one, as Psal.75.8.

n This cup which the wicked drinke, is more bitter then that which he giueth to his children, for he measureth the one by mercie, and the other by iustice.

o For now it beginneth and shal so continue till it be accomplished.

p Reade Job 1.1. Which were cities of the Philistins.

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecis, Italy, and the rest of those countreys.

s These were people of Arabia, which came of Medan the sonne of Abraham and Keturah. t For there were two countreys so named, the one called plentifull, and the other barren, or desert. qOr, Persia. u That is, of Babylon, as Chap.5.1.41.

ness, the voyce of the bald egrome, and the voyce of the bride, the noyle of the milstones, and the light of the candle.

11 And this whole land shall be desolate, and an astonishment, and these nations shall serue the king of Babel seventy yeres.

12 And when the seventy yeres are accomplished. I will visite the king of Babel and that nation, sayeth the Loide, for their iniquities, euen the land of the Caldeans, and will make it a perpetuall desolation.

13 And I will bring vpon that lande all my wordes which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophesied against all nations.

14 For many nations and great Kings shall euen serue themselves of them: thus will I recompense them according to their deedes, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken vnto me, Take the cup of wine of this mine indignation at mine hand, and cause all the nations to whom I send thee, to drinke it.

16 And they shall drinke, and be maoued, and he mad, because of the word, that I will send among them.

17 Thenooke I the cup at the Lordes hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Jerusalem, and the cities of Judah, and the Kings thereof, and the Princes thereof, to make them desolate, an astonishment, an hissing, and a curse, as appeareth this day:

19 Pharaoh also king of Egypt, and his seruants, and his princes, and all his people:

20 And all sort of people, & all the kings of the land of Uz: and all the kings of the lande of the Philistins, and Phikelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 Edom, and Moab, and the Ammonites,

22 And all the kings of Egypt, & all the kings of Sidon, and the kings of the Ples, that are beyond the Sea,

23 And Dedan, and Tema, and Buz, and all that dwell in the uttermost corners,

24 And all the kings of Arabia, and all the kings of Arabia that dwell in the desert,

25 And all the kings of Timri, and all the kings of Haman, and all the kings of the Gides,

26 And all the kings of the North, farre and neere one to another, and all the kingdoms of the world, which are vpon earth, and the king of Shephach shall drinke after them.

27 Therefore say thou vnto them, Thus sayeth the Lord of hostes, the God of Israel,

Drinke and be drunken, and spew and fall and rise no more, because of the sword, which I will send among you.

28 But if they refuse to take the cup at thine hand to drinke, then tell them, Thus sayeth the Lord of hostes, Ye shall certainly drinke.

29 For loe, I begin to plague the cite, where my name is called vpon, and shoud you goe free: Ye shal not goe quite: for I will call for a sword vpon all the inhabitants of the earth, sayeth the Lord of hostes.

30 Therefore prophesie thou against them all these words, and say vnto them, The Lord shall roare from aboue, and thust out his voyce from his holy habitation: he shall roare vpon his habitation: and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sound shal come to the ends of the earth: for the Lords hath a controuersie with the nations, and will enter into iudgement with all flesh, and he will giue them that are wicked to the sword, sayeth the Lord.

32 Thus sayeth the Lord of hostes, Behold, a plague shall goe forth from nation to nation, and a great whirlewind shall be raised vpon from the coasts of the earth,

33 And the flaine of the Lord shall be at that day from one end of the earth, euen vnto the other end of the earth: they that shall be mourned, neither gathered nor buried, but shalbe as the dung vpon the ground.

34 Howle, ye shepheards, and crye, and wallow your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like precious vessels.

35 And the flight shall faile from the shepheards, and the escaping from the principal of the flocke.

36 A voyce of the crye of the shepheards, and an howling of the principall of the flock shall beheard: for the Lord hath destroyed their pasture.

37 And the best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his covert, as the lion: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah moueth the people to repentance, 7 Hee is taken of the false prophets and priests and brought to iudgement. 23 Fijah the Prophet is killed of Ichoiakim contrary to the will of God.

I In the beginning of the reigne of Ichoiakim the sonne of Ioshah King of Judah, came this word from the Lord, saying,

2 Thus sayeth the Lord, Stand in the court of the Lords house, and speake vnto all the cities of Judah, which come to worship in the Lords house, all the wordes that I command thee to speake vnto them: keepe not a word backe,

3 If so bee they will hearken, and turne euerie

x That is, Ierusalem, reade verse 12.

Isa. 3.16. amos 1.2.

Chap. 30.23.

y They which are slaine at the Lords appointment.

z Ye that are chiefe rulers, and Gouernours.

a Which are most easily broken, b It shall not helpe them to seeke to flee.

† Ebr. peaceable.

a That is, in that place of the Temple whereunto the people resort out of all Iudah to sacrifice b To the intent that they should pretend no ignorance, &c. 20.27.



c Reade Chap. 18.8.

every man from his euill way, that I may repent mee of the plague, which I haue determined to bring vpon them, because of the wickednesse of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If yee will not heare mee to walke in my lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising by early, and sending them, and will not obey them,

6 Then will I make this House like a Shiloh, and will make this citie a curle to all the nations of the earth.

7 So the Priests and the Prophets, and all the people heare Jeremiahs speaking these wordes in the house of the Lord.

8 Now when Jeremiahs had made an ende of speaking all that the Lord had commanded him to speake vnto all the people, then the Priests and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This house shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiahs in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came by from the kings house into the House of the Lord, and fate downe in the entrie of the new gate of the Lords House.

11 Then spake the Priests and the Prophets vnto the princes, and to all the people, saying, This man is worthe to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiahs vnto all the princes, and to all the people, saying, The Lord hath sent me to prophesie against this house and against this citie all the things that ye haue heard.

13 Therefore nowe amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that hee hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as yee thinke good and right.

15 But knowe yee for certaine, that if yee put mee to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a truely the Lord hath sent mee vnto you to speake all these wordes in your eares.

16 Then said the princes and all the people vnto the Priests, and to the Prophets, This man is not worthe to die: for he hath spoken to vs in the Name of the Lord our God.

17 Then rose by certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite \* prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall bee plowed like a field, and Ierusalem

shall bee an heape, and the mountaine of the House shall be as the high places of y forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did hee not feare the Lord, and prayed before the Lord, and the Lord repented him of the plague, that hee had pronounced against them? thus might wee procure great euill against our sones.

20 And there was also a man that prophesied in the Name of the Lord, one Elishah the sonne of Shematah, of Kiriat-sarem, who prophesied against this citie, and against this land, according to all the wordes of Jeremiahs.

21 Now when Jehoiakim the king with all his men of power, and all the Princes heard his wordes, the king sought to slay him. But when Elishah heard it, hee was afraid, and fled, and went into Egypt.

22 Then Jehoiakim the king sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Elishah out of Egypt, and brought him vnto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graues of the children of the people.

24 But the hand of Ahikam \* the sonne of Shaphan was with Jeremiahs that they should not giue him into the hand of the people to put him to death.

the more. m As in the first, Hezekiahs example is to be followed, fo in this other, Ichoiakims as it to be abhorred: for Gods plague did light on him, and his household. n Which declareth that nothing could haue appealed their fury, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

Jeremiahs in the commandment of the Lord sendeth bonds to the king of Iudah, and to the other kings that were neere, whereby they are moued to be subiects to Nebuchad-nezzar. 9 He warneth the people and the kings and rulers that they beleue not false prophets.

In the beginning of the reigne of Jehoiakim the sonne of Josiah King of Iudah came this worde vnto Jeremiahs of the Lord, saying,

2 Thus saith the Lord to me, Make thee bonds, and yokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyria, and to the king of Zidon by the hand of the messengers, which come to Ierusalem vnto Zedekiah the king of Iudah,

4 And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shall yee say vnto your masters,

5 I haue made the earth, the man, and the beast that are vpon the ground, by my

the Prophets vsed sometime to confirme their prophesies, which notwithstanding they could not do of themselves, but in as much as they had a reuelation for the same. n 20. 2. and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22. 11.

great

i That is, of the House of the Lord, so wit, Zion: and these examples the godly alledged to deliuer Ieremias out of the Priestes hands, whose rage else would not haue bene satisfied, but by his death.

k So that the citie was not destroyed, but by miracle was deliuered out of the hands of Sanecherib.

l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the ende they preuaile nothing, but pro- uoke Gods iudgments so much

As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke well, it shall auoyd many doubts & make the reading much more easie.

b By such signes which notwithstanding they could not do of themselves, but in as much as they had a reuelation for the same. n 20. 2. and therefore the false prophets to get more credit, did vse also such visible signes, but they had no reuelation, 1. King. 22. 11.

d Reade Chap. 7.12.

e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132. 4. that he would for euer remaine there, the hypocrites thought this Temple could neuer perish, & therefore thought it blasphemie to speake against it, Mart. 26. 61. Acts 6. 13. not considering that this was meant of the Church where God will remaine for euer.

g So called, because it was repaired by Iozabam, 2. King. 15. 35.

h Ebr. iudgement of death belongeth to this man.

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing auaille, though they should put him to death, but keepe greater vengeance vpon their heads.

Mich. 1. 1. and 3. 12.



great power, and by my outstretched arme, and have giuen it vnto whome it pleaseth mee.

6 But now I haue giuen all these lands into the hand of Nebuchad-nezzar the King of Babel my seruant, and the beasts of the field haue I also giuen him to serue him.

7 And all nations shall serue him, and his sonne, and his sonnes sonne, vntill the very tyme of his land come also: then many nations and great Kings shall serue themselves of him.

8 And the nation and kingdome which will not serue the same Nebuchad-nezzar King of Babel, and that will not put their necke vnder the yoke of the King of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your enchanters, nor your soothsayers, which say vnto you thus, It shall not serue the king of Babel.

10 For they prophesse a lie vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those will I let remaine still in their owne land, saith the Lord, and they shall occupie it, and dwell therein.

12 I spake also to Zedekiah king of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the King of Babel?

14 Therefore heare not the words of the prophets, that speake vnto you, saying, Wee shall not serue the King of Babel: for they prophesse a lie vnto you.

15 For I haue not sent them, saith the Lord, yet they prophesse a lie in my Name, that I might cast you out, and that ye might perish, both you, and the Prophets that prophesse vnto you.

16 Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your Prophets that prophesse vnto you, saying, Behold, the vessels of the House of the Lord shall now shortly bee brought againe from Babel, for they prophesse a lie vnto you.

17 Heare them not, but serue the King of Babel, that ye may liue: wherefore should this cite be desolate?

18 But if they bee Prophets, and if the word of the Lord be with them, let them entreate the Lord of hostes, that the vessels which are left in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem, goe not to Babel.

19 For thus saith the Lord of hostes, con-

cerning the pillars, and concerning the sea, and concerning the bales, and concerning the residue of the vessels that remaine in this cite,

20 Which Nebuchad-nezzar king of Babel tooke not, when hee caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

21 For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall bee brought to Babel, and there they shall be vntill the day that I visite them, saith the Lord: then will I bring them by, and restore them vnto this place.

CHAP. XXVIII.

1 The false prophesie of Hananiah. 2 Jeremiah reproveth Hananiah, and prophesieth.

AND that same yeere, in the beginning of the reigne of Zedekiah King of Iudah in the fourth yeere, and in the sixth moneth, Hananiah the sonne of Azur the Prophet, which was of Sibeon, spake to mee in the House of the Lord, in the presence of the priests, and of all the people, and said,

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Jeremiah said vnto the prophet Hananiah in the presence of the Priests, and in the presence of all the people that stood in the house of the Lord,

6 Euen the Prophet Jeremiah said, So bee it: the Lord so doe, the Lord confirme thy words which thou hast prophesied, to restore the vessels of the Lords house, and all that is caried captiue from Babel, into this place.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that haue deene before me and before thee in time past, prophesied against many countreyes, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet bee knownen that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs

which the false prophet speaketh, to trie the faith of his, Deut. 13. 31 necke,

2 King. 25. 13.

2 King. 24. 12, 13.

h That is, for the space of seventy yeeres, till I haue caused the Medes and Persians to ouercome the Caldeans.

a When Ieremiah beganne to beare these bonds and yokes.

b After that the land had rested, as Leuit. 25. 2.

c This was a citie in Benjamin, belonging to the sonnes of Aaron, Iosh. 21. 17. 18. 19. two yeeres of dayes.

d He was offended, though he was a false prophet.

e That is, I would with the same for Gods honour, and wealth of my people, but hee hath appointed the contrary.

f Meaning, that the Prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies.

g Albeit God made to come to passe sometime that

c Reade Chap. 25. 9.

d Meaning, Eulmerodach, and his sonne Belshazar.

e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.

Chap. 14. 14. and 23. 21. and 29. 9. Chap. 28. 3.

f Which were taken when Ieconiah was led captiue into Babel.

g For it was not onely the Prophets office to shew the word of God, but also to pray for the finnes of the people, Gene. 20. 7. Which these could not doe, because they had no expresse word: for God had pronounced the contrary.



g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might discredit them, but burst forth into rages, and contrary to their owne conscience passe not what lies they report, or how wickedly they doe, so that they may maintaine their estimation.

h That is, a hard and cruell seruitude.

i Signifying, that all should bee his, as Dan. 2: 38.

k Seeing this thing was euident in the eyes of the people, & yet they returned not to the Lorde, it is manifest, that miracles cannot moue vs, neither the word it selfe, except God touch the heart.

necke, and s brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus sayeth the Lord, When lo will I breake the yoke of Nebuchad-nezzar King of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Jeremiah went his way.

12 ¶ Then the worde of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 See, and tell Hananiah, saying, Thus sayth the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes, the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shall serue him, and I haue giuen him the realmes of the felde also.

15 Then said the Prophet Jeremiah vnto the prophet Hananiah, Heare now Hananiah, the Lorde hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the Lord, Behold, I will cast thee from off the earth: this yeeere thou shalt die, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the prophet died the same yeeere in the seuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babilon. 10 He propheseth their returne after seuentie yeeres. 16 He propheseth the destruction of the king and of the people that remaine in Ierusalem. 21 He threatneth the prophets that seduce the people. 32 The death of Shemash is prophesied.

Now these are the wordes of the booke that Jeremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were carryed away captiues, and to the Priestes, and to the Prophets, and to all the people whom Nebuchad-nezzar had carryed away captiue from Ierusalem to Babel.

2 (After that Ieconiah the king, and the Queene, and the Eunuches, the princes of Iudah, and of Ierusalem, and the workmen and cunning men were departed from Ierusalem)

3 By the hande of Elakah the sonne of Shaphan, and Gemariah the sonne of Nilkah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hostes, the God of Israel spoken vnto all that are carryed away captiues, whom I haue caused to be carryed away captiues from Ierusalem vnto Babel:

5 Build you houses to dwell in, and plant you gardens, and eat the fruits of them.

6 Take you wives, & beget sonnes and daughters: and take wives for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the city, whether I haue caused you to bee carryed away captiues, and pray vnto the Lorde for it: for in the peace thereof shall you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets & your soothsayers that be among you, deceiue you, neither giue care to your dreames; which you dreame.

9 For they prophesie you a lye in my Name: I haue not sent them, sayeth the Lord.

10 But thus sayth the Lord, That after seuentie yeeres be accomplished at Babel, I wil visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts that I haue thought towards you, sayeth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an end, and your hope.

12 Then shall you cry vnto mee, and yee shall goe and pray vnto me, and I will heare you.

13 And you shall seeke me, and finde me, because yee shall seeke mee with all your heart.

14 And I will be found of you, sayeth the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, saith the Lord, and wil bring you again vnto the place, whence I caused you to bee carryed away captiue.

15 ¶ Because yee haue said, The Lorde hath raised vs vp s prophets in Babel,

16 Therefore thus sayth the Lord of the king, that sitteth vpon the throne of Dauid, and of all the people that dwell in this city, your brethren that are not gone south with you into captiuitie:

17 Euen thus saith the Lord of hostes, Behold, I will send vpon them the sword, the famine, and the pestilence, and will make them like wilde figges, that cannot be eaten, they are so naughty.

18 And I will persecute them with the sword, with the famine, and with the pestilence: and I will make them a terror to all kingdomes of the earth, & a curse, and astonishment and an hissing, and a reproch among all the nations whither I haue cast them.

19 Because they haue not heard my wordes, sayth the Lorde, which I sent vnto them by my seruants the Prophets, rising vp early, and sending them, but ye would not heare, saith the Lord.

20 ¶ I care yee therefore the word of the Lord all ye of the captiuitie, whom I haue sent from Ierusalem to Babel.

e The Prophet speaketh thus for the affliction that he bare to the tyrant, but that they should pray for the common rest and quietnesse, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance which God had appointed most certaine: for else not onely the Israelites, but all the world, yea, and the insensible creatures should reioyce when these tyrants should be destroyed, as Isa. 14 4.

f When your oppression shall be great, and your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shall be expired, 2. Chron. 36. 22. Ezra. 1. 1. chap. 25. 12. dan. 9. 2.

g As Ahab, Zedekiah, and Shemariah.

h Whereby he assurth them that there shall be no hope of returning before the time appointed.

i According to 26. 6, l Reader.

For some died in the way.

b Meaning Ieconiah's mother. Chap. 24. 1.

c To entreat of some equal conditions.

d To wit, the Lord, whose worke this was.

the comparison. Chap. 24. 1, 2. k Reade Chap. 7. 13. and 25. 3. and 26. 5.



21 Thus saith the Lord of hosts, the God of Israel, of Ahub the sonne of Bosatah, and of Zedekiah the sonne of Maasiah, which propheticallies unto you in my name, Behold, I will deliver them into the hands of Nebuchad-nezzar king of Babel, and he shall lay them before your eyes.

22 And all they of the captivity of Judah, that are in Babel, shall take up this curse against them, & say, The Lord make thee like Zedekiah and like Ahub, whom the king of Babel burnt <sup>in</sup> the fire.

23 Because they have committed villeny in Israel, and have committed adultery with their neighbours wives, and have spoken lying wordes in my name, which I have not commanded them, even I know it, and will see it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Iudhelamite, saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people, that are at Jerusalem, and to Sephaniah the sonne of Maasiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that ye should be officers in the house of the Lord, for every man that raileth and maketh himselfe a Prophet, to put him in prison and in the stocks.

27 Now therefore why hast not thou reprooved Jeremiah of Anathoth, which propheticeth unto you?

28 For, for this cause hee sent unto vs in Babel, saying, This captivitie is long: build houses to dwell in, and plant gardens, and eat the fruits of them.

29 And Sephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the Lord of Shemaiah the Iudhelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Beholde, I will visite Shemaiah the Iudhelamite, and his seede: he shall not have a man to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

#### CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 and comforteth the Church.

The worde that came to Jeremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes that I have spoken unto thee, in a booke.

3 For loe, the dayes come, saith the Lord, that I will bring againe the captivitie of my people Israel and Judah, sayeth the Lord: for I will restore them unto the land that I gave to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the

Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, Wee have heard a terrible voyce, of feare, and not of peace.

6 Demaund now and beholde, if man traivaille with child. Wherefore doe I beholde every man with his handes on his loynes as a woman in traivaille, and all faces are turned into a palene?

7 Alas, for this day is great: none hath been like it: it is even the tyme of Iakobs trouble, yett shall he be delivered from it.

8 For in that day, saith the Lord of hosts, I will breake his yoke from off thy necke, and breake thy bonds, and strangers shall no more serue themselves of him.

9 But they shall serue the Lord their God, and Sadaid their King, whom I will raise up unto them.

10 Therefore feare not, O my servaunt Iakob, saith the Lord, neither bee afrayde, O Israel: for loe, I will deliver thee from a farre country, and thy seede from the land of their captivitie, and Iakob shall turne againe, and shall be in rest and prosperitie, and none shall make him afraid.

11 For I am with thee, saith the Lord, to save thee: though I utterly destroy all the nations where I have scattered thee, yett will I not utterly destroy thee, but I will correct thee by iudgement, and not utterly cut thee off.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy louers haue forgotten thee: they seeke thee not: for I have stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I have done these things unto thee.

16 Therefore all they that denoure thee, shall bee deuoured, and all thine enemies every one shall goe into captivitie: and they that spoile thee, shall bee spoyled, and all they that robbe thee, will I giue to bee robbed.

17 For I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.

18 Thus saith the Lord, Behold, I will bring againe the captivitie of Iakobs tents, and have compassio on his dwelling places: and the citie shall be builded upon her owne heape, and the palace shall remaine after the maner thereof.

19 And I will destroy them for their sinnes, but correct and chastise them, till he have purged and pardoned them, and so burneth the rodde by the which hee did punish them, Isa 33. 1. Meaning that the citie and the Temple should be restored to their former state.

b He sheweth that before that this deliverance shall come, the Caldeans should be extremely afflicted by their enemies, and that they should be in such perplexitie and sorrow as a woman in her traivaille, as Isa. 13. 8.

c Meaning, that the tyme of their captivitie should be grievous.

d When I shall visite Babylon.

e Of the king of Babylon.

f To wit, of Iakob.

g That is, Mes- siah, which

should come of the stocke of

Dauid, according to the flesh, and

should be the true pastour,

Ezekiel 34. 23.

who is set forth, and his king-

dom that should be cur-

lating in the person of Dauid,

Hosea 3. 5.

h Read Chap. 10. 24.

i Meaning, that no man is able

to finde out a meane to deliver

them, but that it must be the

worke of God.

k The Assyrians and Egyptians

whom thou didst entertaine with

gifts, who left thee in thine af-

fliction.

l Mercie is commended Gods

great mercie toward his who

doeth not de-

m Because they gave the people hope of speedy returning.

n Which was adultery, and falsifying the word of God.

Or, dreamer.

o Shemaiah the false prophet stretch Sephaniah the chiefe priest as though God had giuen him the spirit & zeale of Jehoiada to punish whosoever trespassed against the word of God, of the which hee would haue made Jeremiah one, calling him a rauer and a false prophet.

p Hee and his seede shall be destroyed, so that none of them should see the benefite of this deliverance.

Because they should be assured, & their posteritie confirmed in the hope of this deliverance promised.



n He sheweth how the people shall with praise & thanksgiuing acknowledge this benefite.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of Gods his Father.

q Left y wicked hypocrites should flatter themselves w these promises, the prophet sheweth what shall be their portion.

r When this Messiah and deliuerer is sent,

a When this noble gouernour shall come: meaning Christ, not onely Iudah and Israel, but the rest of the world shall be called.

b Which were deliuered from the cruelty of Pharaoh.

c To wit, God. d The people thus reason as though he were not so beneficiall to the now, as he had bene of old.

e Thus the Lord answereth, that his loue is not changeable.

f Thou shalt haue fill occasion to reioyce: which is meant by tabrets and dancing, as their custom was after notable victories, Exo. 15.

g Because the Israelites, which were the tenne tribes, neuer returned to Samaria, therefore this must be spiritually vnderstood vnder the kingdom of Christ, which was the restauration of the true Israel. h That is, shall eat the fruit thereof, as Leuir. 19. 23. deut. 20. 6. i The ministers of the word. k They shall exhort all to the embracing of the Gospel, as Isa. 2. 3. l He sheweth what shall be the concord and loue of all vnder the Gospel, where none shall be refused for their infirmities: and euery ong shall exhort one another to embrace it.

19 And out of them shall proceed thanksgiuing, and the voyce of them that are ioyous, and I will multiply them, and they shall not bee fewe: I will also glorifie them, and they shall not be diminished.

20 Their children also shall bee as aforetime, and their congregation shall bee established before mee: and I will visite all that were them.

21 And their noble ruler shall be of themselves, & their gouernour shall proceed from the middes of them, and I will cause him to draw neere, and approach vnto me: for who is this that directeth his heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, the tempest of the Lord goeth forth with wrath: the whirlwind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierer wrath of the Lord shall not returne vntill he haue done, and vntill hee haue performed the intents of his heart: in the latter daies ye shall vnderstand it.

CHAP. XXXI.

1 Hee rehearseth Gods benefis after their returne from Babylon, 23 and the spirituall ioy of the faithfull in the Church.

A Bee the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which escaped the sword, founde grace in the wilderness: he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me of old, say they: Pea, I haue loned thee with an cuerlasting loue, therefore with mercy I haue drawn thee.

4 Again, I will build thee, and thou shalt be builded, O virgin Israel: thou shalt fill be adorned with thy tymbels, and shalt go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaynes of Samaria, and the planters that plant them shall make them common.

6 For the dayes shall come that the watchmen vpon the mount of Ephraim shall cry, Arise, and let vs go vnto Zion, to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnesse for Iacob, & shout for ioy among the chiefe of the Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Beholde, I will bring them from the North countrey, and gather them from the coastes of the world, with the blinde and the

lame among them, with the woman with child, and her that is deliuered also: a great company shall returne hither.

9 They shall come w weeping, and with mercy will I bring them againe: I will leade them by the riuers of water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first borne.

10 I heare the words of the Lord O ye Gentiles, and declare in the yles afarre off, and say, he that scattered Israel, will gather him, and will keepe him as a shepheard doth his flocke.

11 For the Lorde hath redeemed Iacob, and ransomed him from the bande of his sin, that was stronger then he.

12 Therefore they shall come and reioyce in the height of Zion, & shall run to the beautifullnesse of the Lord, euen for the wheat, and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shall bee as a watered garden, and they shall haue no more sorrow.

13 Then shall the virgine reioyce in the dance, and the young men, and the old men together: for I will turne their mourning into ioy, and I will comfort them, and giue them ioy for their sorowes.

14 And I will replenish the soule of the Priests with fatnes, and my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning & bitter weeping: Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Restrayne thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy.

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders:

18 I haue heard O Ephraim lamenting thus, Thou hast corrected mee, and I was chastised as an vntamed calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely, after that I conuerted, I repented: and after that I was instructed, I sinned vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

20 Is Ephraim my deare sonne or pleasant child: yet since I spake vnto him, I still remembred him: therefore my bowels are troubled for him: I will surely haue compassion vpon him, saith the Lord.

21 Set thee vp signes, make thee heapes:

seeke for her childre, she should haue found none remaining. u That is, the people that were led captiue. x Which was wanted, & could not be substituted to the yoke. y Hee sheweth how the faithfull vie to pray: that is, desire God to turne them, in as much as they cannot turne of themselves. z In signe of repentance, and detestation of my sin. a As though hee would say, No: for by his iniquity, hee did what lay in him to cast me off. b To wit, in plying him for my promise. c Make by what way thou doest go into captiuitie, and thou shalt returne againe by the same.

m That is, lamenting their finnes, which had not giuen care to the Prophets, and therefore it followeth that God reeuiued them to mercy, Chap. 50. 4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearly beloved, as the first child is to the father.

p That is, fro the Babylonians and other enemies.

q By these temporal benefis hee meaneth the spiritual graces which are in the Church, & whereof there should be euery plenty, Isa. 58. 1, 2.

r In the company of the faithfull, which euery praise God for his benefis.

s Meaning, the spirit of wisdom, knowledge, and zeale.

t To declare the greatness of Gods mercie in deliuering the Iewes, hee sheweth that they were like to the Beniamites of Israelites: that is, vnto defiled, and carried away, in as much that if Rachel the mother of Benjamin could haue risen againe to



set thine heart toward the path & way, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astray, O thou rebellious daughter: for the Lord hath created a new thing in the earth: A WOMAN shall compass a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of Judah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord bleste thee, O habitation of iustice and holy mountaine.

24 And Judah shall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I haue satiate the weary soule, & I haue replenished every forowfull soule.

26 Therefore I waked, and beheld, and my sleepe was sweete vnto me.

27 Beholde, the dayes come, saith the Lord, that I will low the house of Israel, and the house of Judah with the seeds of man and with the seeds of beast.

28 And like as I haue watched vpon them, so to plucke up, and to roote out, and to throw downe, and to destroy, and to plague them, so will I watch ouer them, to build and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers eateh a sowe grape, and the childens teeth are set on edge.

30 But every one shall die for his owne iniquitie: every man that eateh the sowe grape, his teeth shall be set on edge.

31 Behold, the dayes come, saith y Lord, that I will make a new covenant with the house of Israel, & with the house of Judah,

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they brake, although I was an husbande vnto them, saith the Lord.

33 But this shall be the covenant that I will make with the house of Israel. After those dayes, sayth the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all knowe mee from the least of them vnto the greatest of them, sayeth the Lord: for I will

forgiue their iniquitie, and will remember their finnes no more.

35 Thus saith the Lord, which giueth the Sunne for a light to the day, and the coneyes of the Moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances depart out of my sight, sayeth the Lord, then shall the seed of Israel cease from being a nation before mee, for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of the earth bee searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith the Lord.

38 Beholde, the dayes come, sayeth the Lord, that the city shall be built to the Lord from the tower of Hamaneel, vnto the gate of the corner.

39 And the lynes of the measure shall goe forth in his presence vpon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, & all the fields vnto the brooke of Kidron, and vnto the corner of the boylegate toward the East, shall be holy vnto the Lord, neither shall it bee plucked vp nor destroyed any more for euer.

beautiful as euer it was: but hee alludeth to the whose beauty should be incomparable.

#### CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the city should be taken of the king of Babylon. 7 Hee sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

The word that came vnto Jeremiah from the Lord, in the tenth yeere of Zedekiah King of Judah, which was the eighteenth yeere of Nebuchad-nezzar.

1 For then the king of Babels hoste besieged Ierusalem: and Jeremiah the Prophet was shut vp in the court of the prison, which was in the king of Judahs house.

2 For Zedekiah king of Judah had shut him vp, saying, Whether doest thou prophesie, and say, Thus saith the Lord, Behold, I will giue this city into the hands of the king of Babel, and he shall take it?

3 And Zedekiah the king of Judah shall not escape out of the hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face.

4 And he shall leade Zedekiah to Babel, and there shall he be, vntill I visit him, saith the Lord: though yee fight with the Caldeans, ye shall not prosper.

5 And Jeremiah said, The word of the Lord came vnto me, saying,

6 Behold, Hamaneel, the some of Shalum thine vncle, shall come vnto thee and say, Behy vnto thee my felde, that is in Anathoth: for the title by kinned appertaineth vnto thee: to buy it.

7 So Hamaneel mine vncles some, came

m. If the Sunne, Moone and stars cannot but gve light according to mine ordi-

nance, so long as this world lasteth, so that my church neuer sayle, neither shall any thing hinder it, and as sure as I will haue a people, so certayne is it, that I will leaue them my weid for euer to gouerne them with.

n The one and the other is impossible.

o As it was performed, Nehem. 3:1. By this description hee sheweth that the cite should be as ample and

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a So that Ieremias had now prophesied from the thirtieth yeere of Iosiah, vnto y last yeere saue one of Zedekiahs reigne, which was almost forty yeres.

Chap 29. 16, 17, and 34. 2.

b Till I take Zedekiah away by death: for he shall not die by the sword, as Chap. 34. 4.

c Whereby was meant, that the people should returne againe out of captiuitie, and enjoy their possessions & vineyards, as verse 15 and 44.

|| Or, right to redeeme it.

d Because he was next of the kinde, as Ruth. 4. 4.

|| Or, right to redeeme it.

|| Or, right to redeeme it.

d Because their deliuerance from Babylon was a figure of their deliuerance from sin, he sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceiue and beare in her wombe. Which is a strange thing in earth, because hee should be borne of a virgin without man: or, he meaneth that Ierusalem which was like a barren woman in her captiuitie should be fruitful, as the that is ioyned in marriage, and whom God blesteth with children.

e Having vnderstood this vision of the Messiah to come, in whom the two houes of Israel and Iudah should be ioyned, I reioyce ed.

f I will multiply and enrich them with people and cattel.

g The wicked vnder stood this prouerbe, when they did murmur against Gods iudgements pronounced by the prophets, saying that their fathers had committed the fault, and that the children were punished, Eze. 18. 3.

h Though the covenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are all one, and grounded on Iesus Christ, saue y this is called newe, because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder the Gospel. i And so were the occasion of their owne quorcement through their infidelity, Isa. 50. 1. || Or, master. k In the time of Christ, my Law shall in stead of tables of stone be written in their hearts by mine holy spirit, Heb. 8. 8, 10. l Vnder the kingdome of Christ there shall none be blinded with ignorance, but I will giue them faith and knowledge of God for remission of their finnes, & daily increase the same, so that it shall not seeme to come so much by the preaching of my ministers, as by the infusion of my holy spirit, Isa. 54. 13. but the full accomplishing hereof is referred to the kingdome of Christ, when we shall be ioyned with our head.



e Of the possession of the Levites, reade Levitic. 25. 32.  
 f Which mounteth of our money about ten shillings sixe pence, if this shekel were the common shekel, reade Gen. 23. 15 for the shekel of the Temple was of double value, and ten pieces of silver were halfe a shekel: for twentie made the shekel.  
 g According to the custome, the instrument, or evidence was sealed vp with y<sup>e</sup> common scale, & a copie thereof remained, which contained the same in effect, but was not so authenticall as y<sup>e</sup> other, but was left open to be seene, if any thing should be altered ino double.  
 h And so to hide them in the ground, that they might be preferred as a token of their delivrance.  
 i Or, hid.  
 Exod. 34. 7. deut 5. 9.  
 i Because the wicked are cursed to the curse of God, he sheweth, that their posteritie, which by nature are vnder this malediction, sh. be punished both for their owne wickedness, and that the iniquitie of their fathers, which is likewise in them, shall be also revenge. l on their head.  
 k Meaning, that his miracles in delivring his people, should never be forgotten.

to me in the court of the prison, according to the worde of the Lord, and sayde vnto mee, Buy my<sup>e</sup> fildes, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: buy it for thee. Then I knew that this was the word of the Lord.  
 9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the silver, even tenen shekels, and ten pieces of silver.  
 10 And I wrote it in the booke, and signed it, and tooke witnesses, and weighed him the silver in the ballances.  
 11 So I rooke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open.  
 12 And I gaue the booke of the possession vnto Baruch the sone of Neriah, the sone of Nebuchadrezzar, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before all the Jewes that sat in the court of the prison.  
 13 And I charged Baruch before them, saying,  
 14 Thus sayeth the Lorde of hostes the God of Israel, Take the writings, even this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.  
 15 For the Lorde of hostes, the God of Israel saith thus, Houses and fields, and vineyards shall be possessed againe in this land.  
 16 Now when I had delivred the booke of the possessions vnto Baruch, the sone of Neriah, I prayed vnto the Lorde, saying,  
 17 Ah Lorde God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, and there is nothing I hard vnto thee.  
 18 \* Thou shewest mercie vnto thousands, and recompenseth the iniquitie of the fathers into the bosome of their children after them: O God the great and mightie, whose name is the Lord of hosts,  
 19 Great in counsell, & mighty in worke, (for thine eyes are open vpon all the wayes of the sonnes of men, to giue to everyone according to his wayes, and according to the fruit of his worke)  
 20 Which hast set signes and wonders in the land of Egypt vnto this day, and in Israel, and among all men, and hast made thee a Name, as appeareth this day,  
 21 And hast brought thy people Israel out of the land of Egypt with signes, and with wonders, and with a strong hand, with a stretched out arme, and with great terror,  
 22 And hast given them this land, which thou diddest sweare to their fathers to giue them, euen a lande that floweth with milke and hony,  
 23 And they came in, and possessed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandedst them to doe, they haue not done: therefore

thou hast caused this whole plague to come vpon them.  
 24 Behold, the mountes, they are come into the citie to take it, and the citie is giuen into the hand of the Caldeans, that fight against it, by means of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, & behold, thou seest it.  
 25 And thou hast sayd vnto me, O Lord God, Buy vnto thee the field for silver, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.  
 26 O Then came the worde of the Lord vnto Jeremias, saying,  
 27 Beholde, I am the LORD GOD of all flesh: is there any thing too hard for mee?  
 28 Therefore thus sayth the Lord, Behold, I will giue this citie into the hand of the Caldeans, and into the hand of Nebuchadrezzar king of Babel, & he shall take it.  
 29 And the Caldeans shall come and fight against this citie, and set fire on this citie, and burne it, with the houses, vpon whose roofes they haue offered incense vnto Baal, and powred drinke offerings vnto other gods, to prouoke me vnto anger.  
 30 For the children of Israel, and the children of Iudah haue surely done euill before me from their youth: for the children of Israel haue surely prouoked me to anger with the workes of their handes, sayeth the Lord.  
 31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day that they built it, euen vnto this day, that I should remooue it out of my sight,  
 32 Because of all the euill of the children of Israel, & of the children of Iudah, which they haue done to prouoke mee to anger, euen they, their Kings, their Princes, their Priestes, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.  
 33 And they haue turned vnto mee the backe & not the face: though I taught them rising vp early, and instructing them, yet they were not obedient to receive doctrine,  
 34 But they set their abominations in the house, wherupon my Name was called, to defile it,  
 35 And they built the high places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes and their daughters to passe through the fire vnto Molech, which I commanded them not, neither came it into my minde, that they should doe such abomination to cause Iudah to sinne.  
 36 And now therefore, thus hath the Lord God of Israel spoken concerning this citie, wherof I say, It shall be delivred into the hand of the king of Babel by y<sup>e</sup> sword, and by the famine, and by the pestilence,  
 37 \* Behold, I will gather them out of all countreys, whereto I haue scattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe vnto this place, and I will cause them to dwell safely.

l The word signifieth anything that is cast vp, as a mount or rampart, and is also vsed for engines of warre, which were layd on an high place to shoote into a citie, before that gunnes were in vse.  
 m That is, of cery creature: who as they are his worke, so doth he gouerne and guide them as pleaseth him, wherby he sheweth that as he is the author of this their captiuitie for their sinnes, so will he be their redeemer to restore them againe to libertie.  
 n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.  
 o Reade Prou. 1. 24. ia. 65. 2. chap. 7. 13. & 25. 3 & 26. 5 & 29. 19. & 35. 14. ind. 44. 4. 2. chr. 36. 15.  
 p That is, the altars which were made to offer sacrifice vpon to their idoles.  
 q Reade King. 7. 31. 2 King. 21. 46.  
 r Reade, 2 King 16. 3.  
 s Reade Chap. 30. 16. Deut. 30. 3.



Chap. 30. 22.

e One consent and one religion, as Ezek. 11. 19. and. 36. 27. u Reade Chap. 31. 32, 33.

38 And they shall be \* my people, and I will be their God.

39 And I will give them \* one heart and one way, that they may feare me for ever for the wealth of them, and of their children after them.

40 And I will make an \* everlasting covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delight in them to do them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I have brought all this great plague vpon this people, so will I bring vpo them all the good that I have promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall be given into the hand of the Caldeans.

44 Men shall buy \* fields for silver, and make writings, and seale them, & take witness in the land of Benjamin, and round about Jerusalem, and in the cities of Judah, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to tume, saith the Lord.

CHAP. XXXIII.

1 The Prophet is punished of the Lord to pray for the deliuerance of the people, which the Lord promised. 8 God forgiveth sinnes, for his owne glory 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shall neuer be ended.

Whereof, the word of the Lord came vnto Ieremiah the second time (while hee was yet shut vp in the \* court of the prison) saying,

2 Thus saith the Lord, the maker thereof, the Lord that formed it, and established it, the Lord is his Name.

3 Call vnto me, and I will answere thee, and shew thee great and mighty things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Judah, which are destroyed by the \* mounts, and by the sword,

5 They come to \* fight with the Caldeans, but it is to kill themselves with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my \* face from the citie, because of all their wickednesse.

6 Behold, I will give it health and amendment: for I will cure them, and will reuente vnto them the abundance of peace, and truth.

7 And I will cause the captiuitie of Judah, and the captiuitie of Israel to returne, and will build them as at the first.

8 And I will cleanse them from all their iniquities, whereby they haue sinned against mee: yea, I will pardon all their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against mee.

9 And it shall be to me a \* joy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I doe vnto them: and they shall feare, and tremble for all the goodnesse, and for all the wealth that I shew vnto this citie.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of the joy and the voyce of gladnesse, the voyce of the bugerome, and the voyce of the bride, the voyce of them that shall say, Praise the Lord of host, because the Lord is good: for his mercie endureth for ever, and of them that offer the sacrifice of praise in the house of the Lord: for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate without man, and without beast, and in all the cities thereof there shall be dwelling for shepherds to rest their flocks.

13 In the cities of the \* mountaines, in the cities in the plaine, & in the cities of the South, and in the land of Benjamin, and about Jerusalem, and in the cities of Judah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

14 Beholde, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Judah.

15 In those dayes and at that time will I cause \* the branch of righteousnesse to grow vp vnto Dauid, and hee shall execute iudgement, and righteousnesse in the land.

16 In those dayes shall Iudah be lauded, and Jerusalem shall dwell safely, and he that shall call \* her, is y Lord our \* righteousnesse.

17 For thus saith the Lord, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests and Leuites want a man before me to offer \* burnt offerings, and to offer meate offerings, and to doe sacrifice continually.

19 And the word of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my covenant of the \* day, and my covenant of the night, that there should not be day, and night in their season,

21 Then may my covenant be hidken with Dauid my seruant, that hee should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the armie of heauen cannot be numberd, neither the sand of the sea measured: so will I multiply the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 Moreover, the worde of the Lord came to Ieremiah, saying,

24 Considerest thou not what I this people hath spoken, saying, The two families,

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoever is enimie to it, laboureth to dishonour God. i Which was a song appointed for the Leuites to prayse God by, 1 Chro. 16. 8. psal 105. 1. isa 12. 4. psal 106. 1 & 107. 1. & 118. 1, and 136. 1. k Meaning, that all the cuntry of Iudah shall be inhabited againe l That is, I will send the Messiah which shall come of the house of Dauid, of whom this prophesie is meant, as testifie al the Iewes, and that which is written, Chap. 23. 5.

m To wit, Christ that shall call his Church,

n That is, Christ is our Lord God, our righteousnesse.

o This is chiefly meant of the sacrifice of thanksgiving, which is left to the Church in the time of Christ, who was the everlasting Priest, and the everlasting sacrifice, figured by the sacrifices of the Law.

p Reade Chap. 31. 35.

q Meaning, the Caldeans and other infidels, which thought God had vnterly cast off Iudah and Israel, or Benjamin, because hee did correct them for a time for their amendment.

x This is the declaration of that which was spoken, verse, 8.

a Which was in the kings house at Jerusalem, as Chap. 32. 1, 2.

b To wit, of Jerusalem, who as he made it, so will hee preserve it, reade isa. 37. 26.

c Reade Chap. 32. 24.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatenings, God remembereth his, and comforteth them.

g Declaring that there is no deliuerance nor joy, but whereas wee seeke remission of finnes,



lies, which the Lord hath chosen, hee hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my covenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Iaacob and Dauid my seruant, & not take of his seede to be rulers ouer the seede of Abraham, Izhak, and Iaacob: for I will cause these captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

2 Hee threatneth that the citie and the king Zedekiah shall be giuen into the hands of the king of Babylon. 11 He rebuketh their crueltie toward their seruants.

**T**HE word which came vnto Ieremias from the Lord (when Nebuchad-nezzar king of Babel, and all his hoste, and all the kingdomes of the earth, that were vnder the power of his hand and all people fought against Ierusalem, and against all the cities thereof) saying,

2 Thus sayeth the Lord God of Israel, God, and speake to Zedekiah king of Iudah, and tell him, Thus sayth the Lord, Behold, I will giue this citie into the hand of the king of Babel, and he shall burne it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered into his hand, and thine eyes shall behold the face of the king of Babel, and hee shall speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah: Thus saith the Lord of thees, thou shalt not die by the sword.

5 But thou shalt die in peace: and according to the burninge for thy fathers the former kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying, Oh Lord: for I haue pronounced the word, sayth the Lord.

6 Then Ieremias the Prophet spake all these words vnto Zedekiah king of Iudah in Ierusalem,

7 (When the king of Babels hoste fought against Ierusalem, and against all the cities of Iudah that were left, euen against Lachish, and against Azekah: for these strong cities remained of the cities of Iudah)

8 This is the word that came vnto Ieremias from the Lord, after that the King Zedekiah had made a covenant with all the people which were at Ierusalem, to proclaim libertie vnto them.

9 That euery man should let his seruant go free, and euery man his handmaid, which was an Hebrew, or an Hebrewesse, and that none should serue himselfe of them, or of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that euery one should let his seruant goe free, and euery one his handmaide, and that none should serue themselves of them any more, they obeyed and let them goe.

11 But afterward they repented, and caused the seruants and the handmaidens, whom they had let goe free, to returne, and held them in subiection as seruants & handmaidens.

& *4 Ebr. returned.*

12 Therefore the word of the Lord came vnto Ieremias from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a covenant with your fathers, when I brought them out of the land of Egypt, out of the house of seruants, saying,

*[Or, bondage. Deut. 15. 12.]*

14 At the terme of seuen yeeres let ye go euery man his brother an Hebrew which hath been sold vnto thee: and when he hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were now turned, & had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a covenant before me in the house, whereupon my Name is called.

*f Meaning, in the Temple, to declare that it was a most solemn and straight covenant made in the Name of the Lord.*

16 But ye repented, and polluted my Name: for ye haue caused euery man his seruant, & euery man his handmaid, whom ye had let at liberty at their pleasure, to returne and hold them in subiection to bee vnto you as seruants and handmaidens.

17 Therefore thus sayeth the Lord, Bee haue not obeyed me, in proclaiming freedom euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, sayeth the Lord, to she the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

*g That is, I giue the sword liberty to destroy you.*

18 And I will giue those men that haue broken my covenant, and haue not kept the wordes of the covenant, which they had made before me, when they cut the calse in twaine, and passed betwene the parts thereof.

*h As touching this maner of solemn covenant which the ancient vied by passing between the two parts of a beast, to signifye that the transgressor of the same covenant should be so diuided in pieces, read Gen. 15. 10.*

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of the land, which passed betwene the parts of the calse,

20 I will euen giue them into the hands of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meate vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, & into the hand of the king of Babels hoste, which are gone vp from you.

*i To fight against the Egyptians, as Chap. 37. 11.*

22 Beholde, I will commaund, sayth the Lord, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

*He prepareth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.*

**T**HE word which came vnto Ieremias from the Lord in the dayes of Ichoiakim the sonne of Iosiah king of Iudah, saying,

*a For the disposition and order of these prophetes, read cha. 27.*

*a Who commonly of Ieremias was called Nebuchad-nezzar, and of others Nebuchadnezzar.*

*2. Chro. 36. 19. chap. 29. 16, 17. and 32. 3.*

*b Not of any violent death.*

*c The Iewes shall lament for thee their Lord and King.*

*d When the enemy was at hand, and they saw themselves in danger, they would seem holy & so began some kind of reformation: but soone after they vitiated their hypocrisie. e According to the Law, Exo. 2. 12. Deut. 15. 12.*



b They came of Hobab Moses father in lawe, who was no Israélite, but after ioyned with them in the seruice of God. c That is, a Prophet. d Or, doore. e The Prophet saith nor, The Lord saith thus: for then they ought to haue obeyed: but hee tendeth to another end: that is, to declare their obedience to man, seeing the Jewes would not obey God himselfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. king. 10. 15.

f Teaching them hereby to see all occasion of intemperance, ambition, and avarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions. g Which was now for the space of three hundred yeeres from Iehu to Ichoiakim.

h Which declareth that they were not so bound to their vowe, that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandment of their father. k I haue most diligently exhorted and warned you both by my selfe, and my Prophets. Chap. 18. 1. and 25. 5.

2 Goe vnto the house of the Rechabites, and speake vnto them, and bring them into the house of the Lord, into one of the chambers, and giue them wine to drinke.

3 Then tooke I Raazaniah, the sonne of Jeremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord. Into the chamber of the sonnes of Hanan, the sonne of Igdaltah a man of God, which was by the chamber of the princes, which was aboue the chamber of Hasaia the sonne of Shallum, the keeper of the house.

5 And I set before the sonnes of the house of the Rechabites, pots full of wine, & cups, and I said vnto them, Drinke wine.

6 But they sayd, We wil drinke no wine: For Jonadab the sonne of Rechab our father commaunded vs, saying, Ye shall drinke no wine, neither you nor your sonnes for euer.

7 Neither shall you build house, nor sow seede, nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tents, that ye may liue a long time in the land where ye be strangers.

8 Thus haue we obeyed the voyce of Jonadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all all our dayes, neither we, our wives, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seede.

10 But we haue remained in tents, and haue obeyed, and done according to all that Jonadab our father commaunded vs.

11 But when Nebuchad-nezzar king of Babel came vnto the lande, we sayde, Come, and let vs goe to Ierusalem, from the hoste of the Caldeans, and from the host of Aram: so we dwelt at Ierusalem.

12 Then came the worde of the Lord vnto Jeremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will ye not receiue doctrine to obey my words, saith the Lord?

14 The commandment of Jonadab the sonne of Rechab that he commaunded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandment: notwithstanding I haue spoken vnto you, & rising early, & speaking, but yet would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vnto you early, and sending them, saying, Returne now euery man from his euill way, and amend your wayes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not incline your eare, nor obey me.

16 Surely, the sonnes of Jonadab the sonne of Rechab, haue kept the commandment of their father, which he gaue them, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answer.

18 And Jeremiah sayde vnto the house of the Rechabites, This saith the Lord of hostes the God of Israel, Because ye haue obeyed the commandment of Jonadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Jonadab the sonne of Rechab shall not want a man to stand before me for euer.

#### CHAP. XXXVI.

1 Baruch writeth, as Jeremiah enditeth, the booke of the curses against Iudah and Israel. 9 He is sent with the booke vnto the people, & readeth it before them all. 14 He is called before the rulers, and readeth it before them also. 23 The king casteth it in the fire. 28 There is another written at the commandment of the Lord.

A Add in the fourth yeere of Ichoiakim the sonne of Iosiah king of Iudah, came this worde vnto Jeremiah from the Lord, saying,

2 Take thee a roll or booke, and write therein all the words that I haue spoken to thee against Israel, and against Iudah, and against all the nations, from the day that I spake vnto thee, euē from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to do vnto them, that they may returne euery man from his euill way, that I may forgive their iniquitie and their sinnes.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Jeremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roll, or booke.

5 And Jeremiah commaunded Baruch, saying, I am shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and read the roll, wherein thou hast written at any month the wordes of the Lord, in the audience of the people in the Lords house vpon the fasting day: also then shalt read them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will pray before the Lord, and euery one returne from his euill way, for great is the anger, & the wrath that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commaunded him, reading in the booke the wordes of the Lord in the Lords

1 That is, by his Prophets & ministers: which sheweth that it is as much as though hee should speake to vs himselfe, when hee endeth his ministers to speake in his Name.

m His posteritie shall continue and be in my fauour for euer.

a Reade Chap. 25. 1.

b Which were twentie & three yeeres as cha. 25. 3. counting from the thirteenth yeere of Iosiahs reigne.

c As he did indite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Baby- lonians as their custome was when they feared war, or any great plague of God.

f Hee sheweth fasting without prayer & repentance as well nothing, but is meer hypocrisy.



The fast was then proclaimed, and Baruch read this rule, which was a litle before that Jerusalem was first taken, and then Iehoiakim and Daniel and his companions were led away captives, h Which is the East gate of the Temple.

Lords house. 9 And in the fifth yeere of Iehoiakim the sonne of Ioshiah King of Iudah, in the ninth month, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah unto Ierusalem.

10 Then read Baruch in the booke the wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the Secretarie, in the higher court at the entrie of the new gate of the Lords house, in the hearing of all the people.

11 When Michajah the sonne of Gemariah the sonne of Shaphan had heard out of the booke all the wordes of the Lord,

12 Then hee went downe to the kings house into the Chancellours chamber, and loe, all the Princes late there, euen Elishama the Chancellour, and Delaiah the sonne of Shematah, and Elnathan the sonne of Achboz, and Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michajah declared unto them all the wordes that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Meshaniah, the sonne of Shelemiah, the sonne of Chushi, unto Baruch, saying, Take in thine hand the rule, wherein thou hast read in the audience of the people, and come. So Baruch the sonne of Gemariah, tooke the rule in his hand, and came unto them.

15 And they said unto him, Sit downe now, and reade it, that wee may heare. So Baruch read it in their audience.

16 Now when they had heard all the wordes, they were affraide, both one and other, and said unto Baruch, Ecce will certifie the King of all these wordes.

17 And they examined Baruch, saying, Tell vs now, how diddest thou write all these wordes at his mouth?

18 Then Baruch answered them, Hee pronounced all these wordes unto mee with his mouth, and I wrote them with yuke in the booke.

19 Then said the Princes unto Baruch, See, hide thee, thou and Ieremiah, and let no man know where ye be.

20 And they went in to the King to the court, but they laide by the rule in the chamber of Elishama the Chancellour, and told the King all the wordes, that hee might heare.

21 So the King sent Iehudi to sette the rule, and heeooke it out of Elishama the Chancellours chamber, and Iehudi read it in the audience of the King, and in the audience of all the Princes, which stood beside the King.

22 Now the King sate in the winter-houise, in the ninth month, and there was a fire burning before him.

23 And when Iehudi had read thre or foure sides, he cut it with the pen knife, and cast it into the fire that was on the hearth,

untill all the rule was consumed in the fire, that was on the hearth.

24 Yet they were not affraide, nor rent their garments, neither the King, nor any of his seruants that heard all their wordes.

25 Neuertheless, Elnathan, and Delaiah, and Gemariah had belonged by the King, that hee would not burne the rule, but hee would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelech, and Seratah the sonne of Azriel, and Shelemiah the sonne of Adiel, to take Baruch the scribe, and Ieremiah the Prophet: but the Lord hid them.

27 Then the word of the Lord came to Ieremiah (after that the King had burnt the rule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take thee againe another rule, and write in it all the former wordes that were in the first rule which Iehoiakim the King of Iudah hath burnt,

29 And thou shalt say to Iehoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this rule, saying, I will not write upon this rule, saying, that the King of Babel shall certainly come & destroy this land, and shall take thence both man and beast?

30 Therefore thus saith the Lord of Iehoiakim King of Iudah, Hee shall haue a noie to sitte upon the throne of David, and his dead body shall be cast out in the day to the heate, and in the night to the frost.

31 And I will visit him and his seed, and his seruants for their iniquitie, and I will bring upon them, and upon the inhabitants of Ierusalem, and upon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

32 Then tooke Ieremiah another rule, and gaue it Baruch the scribe the sonne of Meriah, which wrote therein at the mouth of Ieremiah all the wordes of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succedeth Ieconiah. 3 He sendeth unto Ieremiah to pray for him. 12 Ieremiah going into the land of Benjamin, is taken. 15 He is beauen, and put in prison.

AND King Zedekiah the sonne of Ioshiah reigned for 11 moneths the sonne of Iehoiakim, whom Nebuchadrezzar King of Babel made King in the land of Iudah.

2 But neither hee, nor his seruants, nor the people of the land would obey the wordes of the Lord, which he spake by the Prophet Ieremiah.

3 And Zedekiah the King sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now unto the Lord our God for vs.

4 Now Ieremiah went in and out among the people: for they had not put him into the prison.

m Shewing that the wicked in stead of repenting when they heare Gods judgments, grow into further malice against him and his word.

n Thus we see the continual care that God hath euer ouer his to persecute them from the rage of the wicked.

o Though the wicked thinke to haue abolished the word of God, when they haue burnt the booke thereof: yet this declareth that God will not only raise it vp againe, but also increase it in greater abundance to their condemnation,

as verse 32. p These are Iehoiakims words, q Though Iehoiachin his sonne succeeded him, yet because he reigned but three months, it was esteemed as no reigne.

r Reade Chap. 22. 19.

i The godly were affraide, seeing God so offended, and the wicked were astonished for the horroir of the punishment.

k They that were godly among the princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knew the rage of the King and of the wicked to bee such, that they could not escape without danger of their liues. l Which contained part of Nouember and part of December,

2. King. 24. 17. 2. Chron. 36. 10. chap. 52. 1. a Who was called Iehoiachin, or Ieconiah. b And called him Zedekiah, whereas before his name was Mattaniah, 2. King. 24. 17. c Ebr. hand. c Because he was afraid of the Caldeans that came against him. d That is, was out of prison, and set at libtie.



e To helpe the  
Iewes.

f Ebr. went vp.

g Or, lift not vp  
your mindes.

f As some thinke  
to goe to Ana-  
thoth his owne  
towne.

g By the which  
men went into  
the country of  
Beniamin.

h Ebr. fallest.

h Because it was  
a vile and streit  
prison.

Chap. 28. 4.

i Ebr. fall.  
j That is, so long  
as there was any  
bread in the citie  
thus God proci-  
deth for his, that  
he will cause their  
enemies to pre-  
serue them, to  
that end, where-  
unto he hath ap-  
pointed them.

5 Then Pharaohs host came out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they departed from Ierusalem.

6 Then came the word of the Lord vnto the Prophet Ieremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall ye say to the King of Iudah, that sent you vnto me, to enquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it, and burne it with fire.

9 Thus saith the Lord, ¶ Deceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though yee had smitten the whole host of the Caldeans that fight against you, and there remained but wounded men among them, yet should euery man rise up in his tent, and burne this citie with fire.

11 ¶ When the host of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

12 Then Ieremiah went out of Ierusalem to goe into the land of Beniamin, separating himselfe thence from among the people.

13 And when hee was in the gate of Beniamin, there was a chiefe officer, whose name was Iriah, the sonne of Shelemiah, the sonne of Hananiah, and hee tooke Ieremiah the Prophet, saying, Thou fallest to the Caldeans.

14 Then said Ieremiah, That is false, I flee not to the Caldeans: but hee would not heare him: so Iriah tooke Ieremiah, and brought him to the princes.

15 Therefore the princes were angry with Ieremiah, and smote him, and laid him in prison in the house of Iehonathan the scribe: for they had made that the prison.

16 ¶ When Ieremiah was cycled into the dungeon, and into the pylons, and had remained there a long time,

17 Then Zedekiah the king sent, and tooke him out, and the king asked him secretly in his house, and said, Is there any word from the Lord? And Ieremiah said, Yea: for said he, thou shalt be deliuered into the hand of the king of Babel.

18 Whereouer, Ieremiah said vnto king Zedekiah, What haue I offended against thee, or against thy seruants, or against this people, that yee haue put me in prison?

19 ¶ Where are now your prophesies, which prophesied vnto you, saying, The king of Babel shall not come against you, nor against this land?

20 Therefore heare now, I pray thee, O my lord the king: let my prayer be accepted before thee, that thou cause me not to returne to the house of Iehonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should put Ieremiah in the court of the prison, and that they should giue him daily a piece of bread out of the Bakers Arce, vntill all the bread in the citie were

eaten vp. Thus Ieremiah remained in the court of the prison.

C H A P. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon, 10 At the request of Ebed melech the king commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the king how he might escape death.

¶ When Shephatiah the sonne of Mattan, and Gedaliah the sonne of Bahsur, and Iucal the sonne of Shelemiah, and Bahsur the sonne of Galchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

2 Thus saith the Lord, Hee that remaineth in this citie, shall die by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This citie shall surely bee giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the Princes said vnto the King, ¶ We beseech you, let this man be put to death: for thus he ll weakeneth the hands of the men of warre: that remaine in this citie, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealch of this people, but the hurt.

5 Then Zedekiah the king said, Behold, hee is in your hands, for the king can denie you nothing.

6 Then tooke they Ieremiah, and cast him into the dungeon of Galchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with cordes: and in the dungeon there was no water: but mire: so Ieremiah stacke salt in the mire.

7 Now when Ebed-melech the blacke Moore, one of the Eunuchs, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king late in the gate of Beniamin.)

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 O my lord the king, these men haue done euill in all that they haue done to Ieremiah the Prophet, whom they haue cast into the dungeon, and he dieth for hunger in the place where he is: for there is no noyse bread in the citie.

10 Then the King commanded Ebed-melech the blacke Moore, saying, Take from hence thirte men: with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the house of the king vnder the treasure, and tooke there old rotten ragges, and olde woone clewes, and let them downe by cordes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moore said vnto Ieremiah, Put nowe these olde rotten ragges and woone, vnder thine armes, betwene the cordes. And Ieremiah did so.

13 So they drew by Ieremiah with cordes, and tooke him vp out of the dungeon, and

a For Zedekiah had sent these to Ieremiah to enquire at the Lord for the state of the countrie now when Nebuchadnezzar came, as Chap. 21. 2. b Reade Chap. 21. 9. and 43. 5.

¶ Or, dis-couragetb.

c Thus wee see how the wicked when they can not abide to heare the truth of Gods word, seeke to put the ministers to death as transgressours of policies.

d Wherein hee grievously offended in that that not onely he would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked, to be cruelly increased.

¶ Ebr. Cushite, or Ethiopian.

e To heare matters, and giue sentence.

f Hereby is declared, that the Prophet found more fauour at this strangers hands, then hee did by all them of his country, which was to their great condemnation.

¶ Ebr. vnder thine hand.



g Where the king had set him before to be at more libertie, as Chap. 37. 21.

and Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent, and tooke Jeremiah the Prophet unto him, into the third entrie that is in the house of the Lords, and the king said unto Jeremiah, I will aske thee a thing: hide nothing from me.

15 Then Jeremiah sayd to Zedekiah, If I declare it unto thee, wilt not thou slay mee? and if I giue thee counsell, thou wilt not heare me.

16 So the king sware secretly unto Jeremiah, saying, As the Lord lieth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thylife.

17 Then sayd Jeremiah unto Zedekiah, Thus sayeth the Lord God of hostes, the God of Israel, If thou wilt goe fourth unto the king of Babels pynces, then thy soule shall liue, and this citie shall not be burnt by with fire, and thou shalt liue, and thine house.

18 But if thou wilt not goe fourth to the king of Babels pynces, then shall this citie be giuen into the hand of the Caldeans, and they shall burne it with fire, and thou shalt not escape out of their handes.

19 And Zedekiah the king sayd unto Jeremiah, I am carefull for the Jewes that are fled unto the Caldeans, lest they deliuer me into their handes, and they i mocke me.

20 But Jeremiah sayd, They shall not deliuer thee: hearken unto the voyce of the Lord, I beseech thee, which I speake unto thee: so shall it be well unto thee, and thy soule shall liue.

21 But if thou wilt refuse to goe fourth, this is the word that the Lord hath shewed me.

22 And behold, all the women that are left in the king of Judahs house, shall be brought forth to the king of Babels pynces: and those women shall say, Thy friends haue perswaded thee, and haue perswaded against thee, thy feete are fastened in the mire, and they are turned backe.

23 So they shall bring out all thy wines, and thy children to the Caldeans, and thou shalt not escape out of their handes, but shalt be taken by the hand of the king of Babel: and this citie shall tyeon cause to be burnt with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the pynces vnderstand that I haue talked with thee, and they come unto thee, and say unto thee, Declare unto vs now, what thou hast sayd unto the king, hide it not from vs, and we will not slay thee: also what the king said unto thee,

26 Then shalt thou say unto them, I humbly besought the king that hee would not cause me to returne to Ionathans house to die there.

27 Then came all the Princes unto Jeremiah and asked him. And hee tolde them according to all these wordes that the king had commaunded: so they left off speaking with him, for the matter was

not perceiued.

28 So Jeremiah abode still in the court of the prison, untill the day that Ierusalem was taken: and hee was there, when Ierusalem was taken.

C H A P. XXXIX.

1 Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeth, & is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is prouid. d for. 15 Ebed-melech is deliuered from captiuitie.

I N the ninth yeere of Zedekiah king of Iudah, in the tenth moneth, came Nebuchadnezzar king of Babel and all his hoste against Ierusalem, and they besieged it.

2 And in the eleuenth yeere of Zedekiah, in the fourth moneth, the ninth day of the moneth, the citie was broken vp.

3 And all the pynces of the king of Babel came in, and late in the middle gate, euen Nerregal, Sharezzer, Saingar-nebo, Sarlechim, Rab-faris, Nerregal, Sharezzer, Rabmag, with all the residue of the pynces of the king of Babel.

4 And when Zedekiah the king of Iudah sawe them, and all the men of waire, then they fled, and went out of the citie by night, through the kings garden, and by the gate betweene the two walles, and he went toward the wilder nesse.

5 But the Caldeans host pursued after them, and ouertooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babel vnto Riblah in the land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Iudah.

7 Whereouer he put out Zedekiahs eyes, and bound him in chaines, to cary him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fire, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the chiefe steward carped away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the 4 pozze that had nothing, in the land of Iudah, & gaue them vineyardes and fields at the same time.

11 Now Nebuchad-nezzar king of Babel gaue charge concerning Jeremiah & vnto Nebuzar-adan the chiefe steward, saying

12 Take him, and looke well to him, and doe him no harme, but doe vnto him euen as he shall say vnto thee.

13 So Nebuzar-adan the chiefe steward sent, and Nebuzasaban, Rab-faris, and Nerregal, Sharezzer, Rabmag, and all the king of Babels pynces:

2. King. 25. 1. chap. 52. 4.

a The gates and walles were broken downe.

b Which was a postere doore, reade 2. King. 25. 4.

c Which is called Antiochia in Syria.

Or, captaine of the guard. d For the rich and the mighty which put their trust in their riches, & meanes, were by Gods iust iudgements most rigorously handled. f Ebr. by the hand of. g Ebr. set thine eyes vpon him.

e Thus God persecuted his Prophet by his meanes, whom hee made the scourge to punish the king, and them that were his enemies.

h And yeelde thy selfe vnto them.

i Which declareth that he more feared the reproch of men, then the threatenings of God.

k When Ieremiah and his mother with others were caried away, these women of the kings house were left: which shal be taken, sayth the Prophet, and tell the king of Babel how Zedekiah hath been seduced by his familiar friends and false Prophets, which haue left him in the mire.

l Herein appeareth the infirmity of the Prophet, who did dissemble to saue his life, albeit it was not to the denial of his doctrine, or to the hurt of any.



f Whom the king of Babel had now appointed gouernour out the rest of the Iewes that he left behind.

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and committed him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carry him home: so he dwelt among the people.

15 Now the word of the Lord came vnto Jeremiah, while he was shut vp in the court of the prison, saying,

16 See and speake to Ebed melech the blacke Moze, saying, Thus sayth the Lord of hostes the God of Israel, Behold, I will bring my words vpon this city for euill, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, sayth the Lord, & thou shalt not be giuen into the hand of the men whom thou fearest.

18 For I will surely deliuer thee, and thou shalt not fall by the sword, but thy life shall bee for a pray vnto thee, because thou shalt put thy trust in me, sayth the Lord.

CHAPTER XL.

4 Jeremiah hath licence to goe whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

The word which came to Jeremiah from the Lord after that Nebuzar-adan the chiefe steward had let him goe from Ramath, when he had taken him being bound in chaines among all that were carried away captiue of Ierusalem and Iudah, which were carried away captiue vnto Babel.

2 And the chiefe steward tooke Jeremiah, and sayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lord hath brought it, and done according as he hath sayd: because yee haue sinned against the Lord, and haue not obeyed his voice, therefore this thing is come vpon you.

4 And nowe behold, I loose thee this day from the chaines which were on thine hands: if it please thee to come with me into Babel, come, and I will looke well vnto thee: but if it please thee not to come with mee into Babel, stay still: behold, all the lande is before thee: whither it seemeth good, and conuenient for thee to goe, thither goe.

5 For yet thee was not returned: therefore hee sayd, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe wheresoever it pleaseth thee to goe. So the chiefe steward gaue him vitualles and a reward, and let him goe.

6 Then went Jeremiah vnto Gedaliah the sonne of Ahikam, to Hizpah, & dwelt there with him among the people that were left in the land.

7 Nowe when all the captiues of the hoste, & which were in the fields, euen they and their men heard, that the king of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and

childzen, and of the poore of the lande, that were not carried away captiue to Babel.

8 Then they came to Gedaliah to Hizpah, euen Ishmael the sonne of Nethaniah, and Johanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Enechimeth, and the sonnes of Ephai, the Astrophachtite, and Jezaniah the sonne of Chazabhai, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan, swore vnto them, and to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the king of Babel, and it shall be well with you.

10 As for mee, beholde, I will dwell at Hizpah to serue the Caldeans, which will come vnto us: but you, gather you wine, and summer fruites, and oyle, and put them in your vessels, and dwell in your cities that ye haue taken.

11 Likewise when all the Iewes that were in Moab, & among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were diners, and came to the land of Iudah to Gedaliah vnto Hizpah, and gathered wine and summer fruites very much.

13 Honourer Johanan the sonne of Kareah, and all the captiues of the hoste, that were in the fields, came to Gedaliah to Hizpah,

14 And said vnto him, Knowest thou not, that Baalis the king of the Ammonites hath sent Ishmael the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikam beleued them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Hizpah secretly, saying, Let me goe, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore should he kill thee, that all the Iewes which are gathered vnto thee, should be scattered, and the remnant in Iudah perish?

16 But Gedaliah the sonne of Ahikam sayd vnto Johanan the sonne of Kareah, Thou shalt not doe tuis thing: for thou speakest falsly of Ishmael.

CHAPTER XLI.

2 Ishmael killeth Gedaliah fully, and many other with him. 11 Johanan followeth after Ishmael.

1) At in the seventh moneth came Ishmael the sonne of Nethaniah, the sonne of Elishama of the seede royal, and the princes of the king, and some men with him, vnto Gedaliah the sonne of Ahikam to Hizpah, and there they did eate bread together in Hizpah.

2) Then arose Ishmael the sonne of Nethaniah with thier sonne men that were as familiar friends,

e Who was of the kings blood, and after slew him, chap. 41. 2.

2. King. 25. 24.

f Or, to receive them, or to entreate them for you.

g Or, chosen to dwell in.

f Which were fled also for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael, he sought onely to make them to destroy one another.

h Thus the godly which thinke no harme to others, are sooneft deceived, and neuer lacke such as conspire their destruction.

g Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles,

a From this second verse, vnto chap. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vision is declared what it was.

b God moued this infidel to speake this, to declare the great blindness and obtuseness of the Iewes, which could not feele that which this hearthen man confessed. † Ebr ceff. † Or, at thy commandment.

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans,



with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sword, and slew him, whom the king of Babel had made the governour over the land.

3 Iſhmael also slew all the Jewes that were with Gedaliah at Mizpah, and all the Chaldeans that were found there, and the men of warre.

4 Now the second day that he had slaine Gedaliah, and no man knew it.

5 There came men from Shechem, from Shiloh, and from Samaria, even fourscore men, hauing their beards shauen, and their clothes rent and cut, with 4 shivings and incense in their hands to offer in the house of the Lord.

6 And Iſhmael the sonne of Bethaniah went forth from Mizpah to meete them, weeping as he went: & when he met them, he sayd vnto them, Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the cite, Iſhmael the sonne of Bethaniah slew them, and cast them into the middes of the pit, hee and the men that were with him.

8 But ten men were found among them, that sayd vnto Iſhmael, Stay vs not: for wee haue treasures in the field, of wheate, and of barley, and of oyle, and of hony: so hee slayed, and slew them nor among their brethren.

9 Now the pit wherein Iſhmael had cast the dead bodies of the men (whom hee had slaine because of Gedaliah) is it, which Aſa the king had made because of Baſha king of Israel, and Iſhmael the sonne of Bethaniah filled it with them that were illaine.

10 Then Iſhmael carried away captiue all the residue of the people that were in Mizpah, even the kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Iſhmael the sonne of Bethaniah carried them away captiue, and departed to go ouer to the Ammonites.

11 But when Johanan the sonne of Kareah, and all the captiues of the hoste that were with him, heard of all the euil that Iſhmael the sonne of Bethaniah had done,

12 Then they all tooke their men, & went to fight with Iſhmael the sonne of Bethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael carried away captiue, saw Johanan the sonne of Kareah, and all the captiues of the hoste, that were with him, they were glau.

14 So all the people, that Iſhmael had carried away captiue from Mizpah, returned, and came againe, and went vnto Johanan the sonne of Kareah.

15 But Iſhmael the sonne of Bethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then tooke Johanan the sonne of Kareah, and all the captiues of the hoste that were with him, all the remnant of the

people, whom Iſhmael the sonne of Bethaniah had carried away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) even the strong men of warre, and the women, and the children, and the eunuches, whom hee had brought againe from Gibeon:

17 And they departed and dwelt in Gethur: Chimijam: which is by Beth-lehem, to goe and to enter into Egypt,

18 Because of the Chaldeans: for they feared them, because Iſhmael the sonne of Bethaniah had slaine Gedaliah the sonne of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII.

1 The captiues aske counsell of Ieremias what they ought to doe. 7 He admonisheth the remnant of the people not to goe into Egypt.

Then all the captiues of the hoste, and Johanan the sonne of Kareah, and Jezaniah the sonne of Hoſhaiah, and all the people from the least vnto the most came,

2 And said vnto Ieremias the Prophet, & weare our prayer, wee beseech thee, and pray for vs vnto the Lord thy God, euen for all this remnant (for we are left but a few of many, as thine eyes doe behold)

3 That the Lord thy God may shew vs the way wherein wee may walke, and the thing that we may doe.

4 Then Ieremias the Prophet said vnto them, I haue heard vs: behold, I will pray vnto the Lord your God, according to your words, and whatsoever thing the Lord shall answer you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they sayd to Ieremias, b The Lord bee a witness of truth, and faith betwene vs, if we doe not, euen according to all things, for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom we send thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ And so after tenne dayes came the word of the Lord vnto Ieremias.

8 Then called hee Johanan the sonne of Kareah, and all captiues of the hoste, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus sayth the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If pee will dwell in this land, then I will build you, and not destroy you, and I will plant you, and not roote you out: for I repent me of the euil that I haue done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: hee is not afraid of him, sayeth the Lord: for I am with you to saue you, and to deliuer you from his hand,

12 And I will grant you mercie, that hee may haue compassion vpon you, and he shall cause you to dwell in your owne land.

13 But if ye say, Wee will not dwell in this land, neither heare the voyce of the Lord

i Which place David of old had giuen to Chimijam the sonne of Barzillai the Gileadite, 2 Sam. 19. 38.

1 Eeb. let our prayer be before thee, as Chap 36. 7.

a This declareth the nature of hypocrites, which would know of Gods word what they would doe, but they should follow it, but in as much as it agreeth with that thing which they haue purposed to doe.

b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshood, vse it without all reuerence, and make it a means for them to deceiue the simple and the godly.

c Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. 1. Read Chap. 18. 8.

e Because all king, hearts and wayes are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they need not to feare man, but onely obey God, Prou. 2. 1. 10 Or returne,

d For they thought that the Temple had not been destroyed, and therefore came up to the fraile of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorrow.

e For his death was kept secret, and hee fained that he lamented for the destruction of Ierusalem, and the Temple; but after slawe them w<sup>ch</sup> they seemed to sorrow Gedaliah.

f Aſa fortified Mizpah for feare of the enemy, and cast ditches and trenches, 1. King. 15. 22.

g Which had been captiues vnder Zedekiah.

h For Baalis the king of the Ammonites was the cause of this murder.



Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell.

15 (And now therefore heare the word of the Lord, ye remnant of Judah: thus sayth the Lord of hostes, the God of Israel, If yee set your faces to enter into Egypt, and go to dwell there.)

16 Then the sword that ye feared, shall take you there in the land of Egypt, and the famine, for the which yee care, shall there hang vpon you in Egypt, and there shall yee die.

17 And all the men that set their faces to enter into Egypt, to dwell there, shall die by the sword, by the famine, and by the pestilence, and none of them shall remaine nor escape from the plague that I will bring vpon them.

18 For thus sayeth the Lord of hostes, the God of Israel, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and yee shall be a desolation, and an astonishment, and a curse, and a reproch, and ye shall see this place no more.

19 O ye remnant of Judah, the Lord hath sayd concerning you, Goe not into Egypt: know certainly that I haue admonished you this day.

20 Surely ye haue dissembled in your hearts when yee sent mee vnto the Lord your God, saying, I pray vs vnto the Lord our God, and declare vnto vs euen according vnto all that the Lord our God shall say, and we will doe it.

21 Therefore I haue this day declared it vpon, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither yee desire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrary to the mounds of Jeremiah. & Jeremiah prophesieth the destruction of Egypt.

Now when Jeremiah had made an ende of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had sent him to them, euen all these wordes,

2 Then spake Azariah the sonne of Hozaiah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there,

2 Then spake Azariah the sonne of Hozaiah, and Iohanan the sonne of Kareah, and all the proud men, saying vnto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Goe not into Egypt to dwell there, they burst forth into open rage: for they can abide nothing but flatteries, reade Isa. 30. 10. d He sheweth what is the nature of hypocrites to wit, to feigne that they would obey God and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most farre from all obedience.

3 But Baruch the sonne of Neriah propheseth thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carie vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captiues of the host, and all the people obeyed not the voyce of the Lord, to dwell in the land of Judah.

5 But Iohanan the sonne of Kareah, and all the captiues of the hoste tooke all the remnant of Judah, that were returned from all nations, whither they had ben diuicid, to dwell in the land of Judah:

6 Euen men and women, and children, and the kings daughters, and euery person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam the sonne of Shaphan, and Jeremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to Tahpanhes.

8 Then came the word of the Lord vnto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the bricke kiln which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Judah,

10 And say vnto them. Thus sayth the Lord of hostes the God of Israel, Beholde, I will sende and bring Nebuchad-rezzar the King of Babel, my seruant, and will set his thone vpon these stones that I haue hid, and hee shall spread his pavilion ouer them.

11 And when he shall come, he shall smite the land of Egypt: such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the Gods of Egypt, and hee shall burne them, and carie their away captiues, and hee shall aray himselfe with the land of Egypt, as a shepheard putteth on his garment, and shall depart from thence in peace.

13 Yee shall also breake the images of Beth-schemesh that is in the land of Egypt, and the houses of the gods of the Egyptians shall be burne with fire.

CHAP. XLIIII.

He reprooueth the people for their idolatry. 15 They that set light by the threating of the Lord are chastened. 26 The destruction of Egypt, and of the Iewes therein prophesied.

The word that came to Jeremiah concerning all the Iewes, which dwell in the land of Egypt, and remained at Migdol and at Tahpanhes, and at Poph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hostes, the God of Israel, Yee haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Judah: and behold, this day they are desolate, and no man dwelleth therein,

f Thus God turneth the policie of the wicked to their owne destruction: for they thought themselves sure in Egypt, and there Nebuchad-rezzar destroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 26. 6. & 44. 12. shewing that this should come vpon them for their infidelitie and stubbornnesse. h For you were fully minded to goe into Egypt, whatsoever God spake to the contrary.

i To wit, in Egypt.

a Who was also called Iezaniah, Chap. 42. 1.

b This declareth that pride is the cause of rebellion, and contempt of Gods ministers.

c When the hypocrite of the wicked is discovered, they burst forth into open rage: for they can abide nothing but flatteries, reade Isa. 30. 10. d He sheweth what is the nature of hypocrites to wit, to feigne that they would obey God and embrace his word, if they were assured that his messengers spake the truth: though indeed they be most farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the messengers of God, but slander & speake wickedly of all them that support or fauour the the godly.

f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

g Whom these wicked led away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchad-rezzar should come euen to the gates of Pharaoh, where were his bricke works for his buildings. k Reade Chap. 25. 9.

l Euery one shall be slaine by that meanes that God hath appointed, Chap. 15. 2.

m Meaning, most easily, and suddenly shall he carie the Egyptians away. ||Or, the house of the furnace.

n These were all famous & strong cities in Egypt, where the leues were fled dwelt for their safetie: but the Prophet declareth y there is no hold so strong, y can pre-ferue them from Gods vengeance.



3 Because of their wickednes which they have committed, to prouoke mee to anger, in that they went to burne incense, and to seene other gods, whom they knewe not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets, rising early, and sending them, saying, Why do not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

6 Wherefore my wrath, and iuine anger was powred forth, and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, and wasted, as appeareth this day.

7 Therefore now thus sayth the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, child and suckling out of Iudah, and leaue you none to remaine?

8 In that yee prouoke mee vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither yee bee gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproch among all nations of the earth.

9 Haue yee forgotten the wickednesse of your fathers, and the wickednesse of the Kings of Iudah, and the wickednesse of their wiues, and your owne wickednes, and the wickednesse of your wiues, which they haue committed in the land of Iudah and in the streetes of Ierusalem?

10 They are not shumbled vnto this day, neither haue they feared nor walked in my Law nor in my Statutes, that I set before you, and before your fathers.

11 Therefore thus sayeth the Lord of hostes the God of Israel, Behold, I will set my face against you: to euill, and to destroy all Iudah,

12 And I will take the remnant of Iudah, that shall haue left their faces to goe into the land of Egypt there to dwell, and they shall all bee consumed and fall in the land of Egypt: they shall euen bee consumed by the sword, and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, and they shall bee a detestation, and an astonishment, and a curse and a reproch.

13 For I will visit them that dwell in the land of Egypt, as I haue visited Ierusalem, by the sword, by the famine, and by the pestilence.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there shall escape or remaine, that they should returne into the land of Iudah, to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, & all the women that stood by, a great multitude, euen all the people that dwell

in the land of Egypt in Pathros, answered Ieremias, saying,

16 The word that thou hast spoken vnto vs in the name of the Lord, we will not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, and to poure out drinke offerings vnto her, as we haue done, both we and our fathers, our Kings and our Princes in the cities of Iudah, and in the streetes of Ierusalem: for when I had wee plenty of vitayles, and were well and selfe none euill.

18 But since we left off to burne incense to the Queene of heauen, and to poure out drinke offerings vnto her, wee haue had scarcenesse of all things, & haue bene consumed by the sword and by the famine.

19 And when wee burnt incense to the Queene of heauen, and poured out drinke offerings vnto her, did we make her cakes & make her glad, and poure out drinke offerings vnto her without our husbands?

20 Then said Ieremias vnto all the people, to the men, and to the women, and to all the people which had giuen him that euillswere, saying,

21 Did not the Lord remember the ancient, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, and your fathers, your kings, & your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer forbear, because of the wickednesse of your intentions, and because of the abominations, which yee haue committed: therefore is your land desolate and an astonishment, and a curse, and without inhabitant, as appeareth this day.

23 Because yee haue burnt incense, and because yee haue sinned against the Lord, & haue not obeyed the voice of the Lord, nor walked in his Law, nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreover Ieremias sayde vnto all the people, and to all the women, heare the wordes of the Lord, all Iudah that are in the land of Egypt.

25 Thus spake the Lord of hostes the God of Israel, saying, Yee and your wiues haue both spoken with your mouthes, and fulfilled with your hands, saying, Wee will perforce our vowes that wee haue vowed to burne incense to the Queene of heauen, and to poure out drinke offerings to her: yee will perforce your vowes, and doe the things that yee haue vowed.

26 Therefore heare the wordes of the Lord, all Iudah that dwell in the land of Egypt. Beholde, I haue sware by my great Name, sayeth the Lord, that my Name

they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an account thereof before God, read I sa 3. 5. *† Ebr is it not come up into his heart? m* You haue committed double euill in making wicked vowes, and in performing the same.

*h* This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies: for Saule cuer solliciteth such, and doth not leaue them till he haue brought the to extreme impudency & madness, euen to iustifie their wickednesse against God and his Prophets. *i* Reade Chap. 7. 18. It seemeth that the Papists gathered of this place, their Saule Regina, & Regina calistare, calling the virgin Marie Queene of heauen, and so of the blessed virgin and mother of our Saviour Christ made an idole: for here the Prophet condemneth their idolatrie. *† Ebr. we were satiate with bread.* *k* This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and death, health, & sickness, they attribute it to their idoles, and so dishonour God. *† Or. saul.* *† Or. saul.* *† Or, to appease her.* *l* This teacheth vs how great danger it is for the husbands to permit their wiues any thing whereof

*b* Reade Chap. 7. 25. and 25. 3. and 26. 5. & 29. 19. and 32. 33. *c* He feareth before their eyes Gods iudgements against Iudah & Ierusalem for their idolatry, that they might beware by their example; and not with the like wickednesse prouoke the Lord: for then they should be double punished. *d* He sheweth that we ought to keepe in memorie Gods plagues from the beginning, that considering the same, we might liue in his feare, and know if he haue not spared our fathers, yea, kings, princes and rulers, and also whole countries, and nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours. *† Or, beaten downe.* *Amos 9. 4.* *e* Which haue fully fed their mindes, and are gone thither on purpose. Whereby he excepteth the innocents, as Ieremias & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them: that is purposely destroy them. *f* Reade Chap. 26. 6 & 42. 18. *† Ebr. lift up their skulls.* *g* Meaning, but a few.



n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.  
 o We see therefore, that God hath a perpetual care ouer his, wherefoer they are scattered: for though they be but two or three, yet he will deliuer them when he destroyeth his enemies.  
 p He sheweth the reasons where-by they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Ant. cap. 11. writeth, that sine yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing overcome the Moabites, the Ammonites, went against Egypt, and slew the king, and so brought these Iewes, and other into Babylon.

C H A P. XLV.

2 *Jeremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem*

**T**H E word that Jeremiah the Prophet spake vnto Baruch the sonne of Neriah, when hee had written these words in a booke at the mouth of Jeremiah, in the fourth yeere of Iehoiakin the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lord God of Israel vnto thee, O Baruch,

3 Thou diddest say, Woe is mee now: for the Lord hath layde his reue vnto my sorrow: I am fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I destroy, and that which I haue planted will I plucke vp, euen this whole land.

5 And seekest thou great things for thy selfe? seeke them not: for behold, I will bring a plague vpon all flesh, saith the Lord: but thy life will I giue thee for a pray in all places, whither thou goest.

c Thinkest thou to haue honour and credit? where-in he sheweth his infirmitie. f Reade Chap. 21. 9.

C H A P. XLVI.

2 *He prophesieth the destruction of Egypt, 27 Deliueraunce is promised to Iffrael.*

**T**H E words of the Lord, which came to Jeremiah the prophet against the Gentiles,

2 As against Egypt, against the army of Pharaoh Necho King of Egypt, which was by the riuier Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakin the

sonne of Iosiah king of Iudah.

3 Make ready buckler and shield, and goe forth to battell.

4 Make ready the hories, and let the horicemen get vp, and stand vp with your speares, furbish the speares, and put on the brigandines.

5 Wherefore haue I seene them afeard, and dumen backe? for their mightie men are smitten, & are fled away, & looke not backe: for feare was round about, saith the Lord.

6 The swift shall not flee away, nor the strong men escape: they shall stumble, and fall toward the North by the riuier Perath.

7 Who is this, that commeth vp as a flood, whose waters are mooued like the riuers?

8 Egypt riseth vp like the flood, and his waters are mooued like the riuers, and hee saith, I will goe vp, and will couer the earth: I will destroy the citie with them that dwel therein.

9 Come vp, yee hoises, and rage yee charrets, and let the valiant men come forth, & the blacke Doxes, and the Libyans that beare the shield, and the Lydians that handle and bend the bow.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that hee may avenge him of his enemies: for the twoid shall deuoure, and it shall be laiciate, and made dunke with their blood: for the Lord God of hostes hath a sacrifice in the North by the riuier Perath.

11 Goe vp vnto Gilead, and take balm, O virgin, the daughter of Egypt: in vaine shalt thou vse many medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, & thy crye hath filled the land: for the strong hath stumbled against the strong, and they are fallen both together.

13 The word that the Lord spake to Jeremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sword shall deuoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did digne them.

16 He made many to fall, & one fell vpon another: and they said, Arise, let vs goe againe to our own people, and to the land of our natinitie from the sword of the violent.

17 They did crye there, Pharaoh king of Egypt, and of a great multitude hath passed the time appointed.

18 As I live, saith the King, whose name is the Lord of hostes, Surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee care to goe into captiuitie: for Noph shall be waistes and desolate, without an inhabitant.

ment. p To wit, that the Egyptians shall bee destroyed.

a Which was Ieremiahs disciple, and wrote his prophesies vnder him.  
 b Whereof reade Chap. 36. 10.  
 c Baruch moued with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, and the Temple, maketh this lamentation, as Psal 6. 6.  
 d Meaning, that God might destroy this people because he had planted them.  
 e Thinkest thou to haue honour and credit? where-in he sheweth his infirmitie. f Reade Chap. 21. 9.

c He warneth the Egyptians to prepare themselves to waire.  
 d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.  
 e The Babylonians shall discomfit them at the riuier Euphrates.  
 f He derideth the boasting of the Egyptians, who thought by their riches and power to haue overcome all the world, alluding to the riuier Nilus, which at certaintimes ouerfloweth the countrey of Egypt.  
 g For these nations tooke part with y Egyptians.  
 h He calleth the slaughter of Gods enemies, a sacrifice, because it is a thing that doth please him, Ila. 34. 6.  
 i That is, at Carchemish.  
 k For at Gilead did growe most foueraigne balm for wounds.  
 l So called, because Egypt had not yet bene overcome by the enemy.  
 m He sheweth that no salue or medicine can preuail, where-as God giueth the wound.  
 n As they that should repent that they helped the Egyptians.  
 o He denideth them which thal inpute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing o time: not considering that it is Gods iudgement.



g They have abundance of all things, and therefore are disobedient and proud.  
 r As verse 9.  
 f They shall be scarce able to speake for feare of the Caldeans.  
 t Meaning, Egypt.  
 u That is, they shall slay the great and mighty men of power.  
 x To wit, Nebuchadnezzars armie.  
 y Some take the Hebrew word Amon for the Kings name of No, that is, of Alexandria.  
 z Meaning, that after the space of forty yeeres, Egypt should be restored, Isa. 19. 23. ezech. 29. 13.  
 a God comforteth all his that were in captiuitie, but especially the small Church of the Iewes whereof were Jeremia, and Baruch, which remayned among the Egyptians: for the Lord neuer forsakes his, Isa. 44. 2. chap. 30. 10.

20 Egypt is like a faire calfe, but destruction cometh: out of the North it cometh.  
 21 Also her hired men are in the mids of her like fat calves: they are also turned back and fledde away together: they coude not stand, because the day of their destruction was come upon them, and the time of their visitation.  
 22 The voyce thereof shall goe forth like a serpent: for they shall march with an armie, and come against her with axes, as hewers of wood.  
 23 They shall cut downe her forest, saith the Lord: for they cannot bee counted, because they are more then the grasshoppers, and are innumerable.  
 24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.  
 25 Thus saith the Lord of hostes, the God of Israel, Behold, I will visite the common people of No, and Pharaoh, & Egypt, with their gods and their kings, euen Pharaoh, and all them that trust in him.  
 26 And I will deliuer the into the hands of thoe that seeke their liues, and into the hand of Sarchad-nezzar king of Babel: and into the handes of his seruantes, and afterward she shall dwell as in the olde time, saith the Lord.  
 27 But feare not thou, O my seruant Jaakob, and be not thou afraid, O Israel: for behold, I will deliuer thee from a farre country, and thy seed from the land of their captiuitie, and Jaakob shall returne and be in rest and prosperitie, and none shall make him afraid.  
 28 Feare thou not, O Jaakob my seruant, saith the Lord: for I am with thee, & I will utterly destroy all the nations, whiche I haue diuised thee: but I will not utterly destroy thee, but correct thee by iudgement, and not utterly cut thee off.  
 b Reade Chap 10. 24.

CHAP. XLVII.

The word of the Lord against the Philistims.

a Which was also called Gaza, a cite of the Philistims.  
 b He meaneth the army of the Caldeans, Isa. 8 7, 8.  
 c The great care shall take away their naturall affection.  
 d Their heart shall so faile them.  
 e For the Caphortims, which are also called Capadocians, had destroyed in olde time the Philistims and dwelt in their land, euen to Gaza, Deut. 2. 23.

The words of the Lord that came to Jeremia the Prophet, against the Philistims, before that Pharaoh smote Azzah.  
 2 Thus saith the Lord, Behold, waters rise vp out of the North, and shall bee as a swelling flood, and shall ouerflow the land, and all that is therein, and the cities with them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howle.  
 3 At the noise and stamping of the hoofes of his strong hoies, at y noise of his charrets, and at the rumbering of his wheels: the fathers shall not: looke back to their children, for feeblesse of hands.  
 4 Because of the day that cometh to destroy all the Philistims, & to destroy Tyms and Zion, & all the rest that take their part: for the Lord will destroy the Philistims, the remnant of the isle of Caphro.

5 Baldnesse is come upon Azzah: Ashkelon is cut vp with the rest of their valleys. How long wilt thou cut the sette?  
 6 O thou sword of the Lords, how long wilt it be: or thou cease! turne againe into thy scabbard, rest and be still.  
 7 How can it cease, seeing the Lord hath giuen it a charge against Ashkelon, and against the sea banke? euen there hath he appointed it.  
 it is not possible that the wicked should by any means escape or slay the Lord, when he will take vengeance.

CHAP. XLVIII.

The word of the Lord against the Moabites, 26 Because of their pride and cruelty.

Concerning Moab, thus saith the Lord God of hostes, the God of Israel, Alas vnto Nebo: for it is wasted: Kiriatjaim is founded and taken: Misgab is confounded and afraid.  
 2 Moab shall boast no more of Heshbon: for they haue deuised evil against it. Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed. O Madmen, and the sword shall pursue thee.  
 3 A voice of crying shall come from Horonaim with desolation and great destruction.  
 4 Moab is destroyed: her little ones haue caused their cry to be heard.  
 5 For at the going vp of Luhith, the mourner shall goe vp with weeping: for in the going downe of Horonaim, the enemies haue heard a cry of destruction.  
 6 Flee, and saue your liues, and bee like vnto the heath in the wilderness.  
 7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his priestes, and his princes together.  
 8 And the destroyer shall come vpon all cities, & no city shall escape: the valley also shall perish, and the plaine shall be destroyed as the Lord hath spoken.  
 9 Shute wings vnto Moab, that it may flee & get away: for the cities thereof shall be desolate, without any to dwell therein.  
 10 Cursed be he that doth the worke of the Lord! negligently and cursed be he that keepeth backe his sword from blood.  
 11 O Moab hath bin at rest from his youth, and hee hath relied on his fees, and hath not bene powdered from vessel to vessel, neither hath he gone into captiuitie: therefore his taste remayned in him, and his sent is not changed.  
 12 Therefore beholde, the dayes come, saith the Lord, that I will lend vnto him such as shall cary him away, and shall empty his vessels, and breake their bottels.  
 13 He sheweth that God would punish the Caldeans, the Egyptians, and that with a courage, & calleth this executing his vengeance against his enemies, his worke: though the Caldeans sought an other end, Isa. 10. 2. O, deceitfully, Hath not bene remoued as the Iewes haue, but hath hued at ease, and as a winde that feedeth himselfe on his lees.

f They haue pulled off their haire for sorrow and heauinesse.  
 g As the heathen vsed in their mourning, which the Lord forbade his people to do, Deut 14. 1.  
 h Meaning, that  
 a There were cities of the Moabites which Nebuchadnezzar tooke before he went to fight against Necho king of Egypt.  
 b Thus shall the Babylonians encourage one another.  
 c Reade Isa. 25. 10.  
 d Horonaim & Luhith were two places, whereby the Moabites should flee, Isa. 15. 5.  
 e Hide your selues in barren places, where the enemy will not pursue after you, Chap. 17. 6.  
 f That is, the idoles which are the works of thine hands.  
 g Some read, in thy possessions: for so the word may signifie, as 1. Sam. 25. 2.  
 h Both thy great idole, and his maintainers shall be led away captiues, so that they shall then know that it is in vaine to looke for help at idoles, Isa. 15. 2



k As the calfe of Beth-el was not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites. *1 Ebr gone up, or destroyed.*

l How are they destroyed that put their trust in their strength and riches!

m Thus they that see shall answere.

n That is, his power & strength. o He willed the Caldeans to lay afflictions ynow upon them, till they be like drunken men that fall downe to their shame and are derided of all. *|| Or, shall be full, or clap his hands.* p Thou rejoicest to heare of his misery. *7 Ja. 1. 6. 6.* q He shall not execute his malice against his neighbours. *r Read Isa. 1. 6, 7.*

f Which city was in the vtmost border of Moab: and here by he significeth that the whole land should be destroyed, and the people caried away.

13 And Moab shall bee ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How thinke you thus, We are mighty and strong men of warre?

15 Moab is destroyed, & his cities // burnt vp, and his chosen yong men are gone downe to slaughter, sayth the King, whose name is, The Lord of hostes.

16 The destruction of Moab is ready to come, and his plague halleth fast.

17 All ye that are about him, mourne for him, and allpce that knowe his name, say, Howe is the strong staffe broken, and the beautifull roo!

18 Thou daughter that dost inhabit Dibon, come downe from thy glory, and sit in thirt: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holds.

19 Thou that dwellest in Aroer, stand by the way, & behold: aske him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle, and cry, tell yee it in Arnon, that Moab is made waste,

21 And iudgement is come vpon y plaine countrey, vpon Holoim & vpon Jahazab, and vpon Dephaath,

22 And vpon Dibon, and vpon Mebo, and vpon the house of Diblathaim,

23 And vpon Kiriaathaim, & vpon Beth-ganuil, and vpon Beth-meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab faire or neere.

25 The horn of Moab is cut off, and his arme is broken, sayth the Lord.

26 Make ye him drunk: for he magnified himselfe against the Lord: Moab shall // wallow in his vomite, and he also shall be in derision.

27 For didst not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art rimoined.

28 Vye that dwell in Moab, leaue the cities, and dwell in the rocks, and be like the done that maketh her nest in the side of the holes mouith.

29 Wee haue heard the pride of Moab (he is exceeding proud) his stoutnesse, and his arrogancie, and his pride, and the haughtinesse of his heart.

30 I know his wrath, sayth the Lord, & but it shall not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will crye out for all Moab: mine heart shall mourne for the men of Kir-heres.

32 O vine of Sibraim, I will weepe for thee, as I wept for Timnah: the plantes are gone ouer the sea, they are come to the sea of Iazer: the destroyer is fallen vpon the summer fruits, and vpon the vintage,

33 And ioy, and gladnes is taken from the plentifulle fields & from the land of Moab: and I haue caused vine to faile from the wine presse: none shall tread with shouting: their shouting shall be no shouting.

34 From the cry of Heshbon vnto Ela-

leh, and vnto Jahaz haue they made their noyse: from Saar vnto Heshonaim, the heifer of three yeere old shall goe lowing: for the waters are alid of Amrin: shall be waited. *Read Isa. 15. 5.*

35 Therefore, I will cause to cease in Moab, sayth the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sounde for Moab like a shawme, and mine heart shall sounde like a shawme for the men of Kir-heres, because the riches that hee hath gotten, is perished.

37 For euery head shall be // balde, and euery beard plucked: vpon all the handes shall bee cuttings, and vpon the loynes sackcloth.

38 And mourning shall bee vpon all the house tops of Moab and in all the streetes thereof: for I haue broken Moab like a vessel wherein is no pleasure, sayth the Lord.

39 They shall howle, saying, How is he destroyed? How hath Moab turned the backe with shame: so shall Moab be a derision and a feare to all them about him.

40 For thus sayth the Lord, Behold, he shall seee as an eagle, & shall spread his wings ouer Moab.

41 The cities are taken, and the strong holds are wonne, & the mighty mens hearts in Moab at that day shall be as the heart of a woman in trauell.

42 And Moab shall be destroyed from being a people, because he hath set vp himselfe agaimt the Lord.

43 Feare, and pit and snare shall be vpon thee, O inhabitant of Moab, sayth the Lord.

44 He that escapeth from the feare, shall fall in the pit, & he that getteth by out of the pit, shall be taken in the snare: for I will bring vpon it, euen vpon Moab, the yeece of their visitation, sayth the Lord.

45 They that fled, stode vnder the shadow of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sion, and deuoured the corner of Moab, and the toppes of the seditious children.

46 Moab is vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters led into captivity.

47 Yet will I bring againe the captiuitie of Moab in the latter daies, sayth the Lord. Thus saith the Lord of iudgement of Moab.

CHAP. XLIX.

1 The words of the Lord against the Ammonites, 7 Judaea, 23 Damascus, 28 Kedar, 34 and Elam.

Vnto the children of Ammon thus sayth the Loude, Hath Israel no sonnes? or hath he none heire? Why then hath thir king possessed Gad: and his people dwelt in his cities?

2 Therefore beholde, the dayes come, sayeth the Lord, that I will cause a people of deded the countrey of Gad, b To wit, of the Ammonites, c Meaning of the Israelites.

u Their custome was to play on flutes or instruments heauy and graue tunes at burials & in the time of mourning, as Mat. 9. 23. *1 Sa. 15. 2, 3. ezeck. 7. 18. || Or, shawme.*

x That is, Nebuchad-nezzar, as Chap. 49. 2. y He that escapeth one danger, shall be taken of another, Isa 24. 17.

z They fled thither, thinking to haue succour of the Amorites. a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vanted then selues of their idol, as though he could haue defended them. c That is, they shall be restored by the Messias.



d Which was one of the chief cities of the Ammonites as were Heshbon & Ai: there was also a city called Heshbon among the Moabites.

e In thy plentiful country.

f Signifying that power and riches cannot procure when as God will execute his judgement, g That is, without looking backe, & as every one can finde a way to escape.

h In the time of Christ, when the Gentiles shall be called.

i Which was a citie of Edom called by the name of Teman Eliphaz sonne, who came of Esau.

k The enemies that shall dissemble as though they fled away, shall turne backe, and invade your land, and possesse it.

l Meaning, that God would utterly destroy them, and not spare one, though the grape gatherers leaue some grapes, & theennes seeke but til they haue enough, Obad. i. 5.

m The destruction shall be so great that there shall be none left to take care ouer the widowes & fatherlesse.

n I haue not spared mine own people, and how should I pitie thee?

o Which was a chief citie of Edom.

p That is, Bozrah.

warre to bee heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shall be burnt with fire: than shall Israel possesse thoe that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cite ye daughters of Rabbah: giue you with sackcloth: mourne and vnnie to and fro by the hedges, for their king shall goe into captivity, and his Princes, and his Princes likewise.

4 Therefore gloriefit thou in the valleys: thy valley flower away, O rebellious daughter: the trusted in her treasures, saying, My house shall come vnto me?

5 Behold, I will bring a feare vpon thee, saith the Lord God of hoies, of all those that be about thee, and ye shall be scattered euery man s right forth, and none shall gather him that freely.

6 And afterward I will bring againe the captivity of the children of Ammon.

7 O To Edom thus saith the Lord of hoies, Is wisdom no more in Teman? Is his counsell perished from their children? Is their wisdom banished?

8 Flee, ye inhabitants of Dedan (for they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if theennes come by night, they wil destroy til they haue enough.

10 For I haue discovered Esau: I haue vncouered his secrets, and he shal not be able to hide himselfe: his seed is wasted, and his brethren and his neighbours, and there shall be none to say,

11 Leauethy fatherlesse children, and I will reuerue them alme, & let thy widowes trust in me.

12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cup, haue assuredly drunken, and art thou he that shalt escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue woone by my selfe, saith the Lord, that Bozrah shall be waste, and for a reproch, and a desolation, and a curie, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassador is sent vnto the heathen, saying, Gather you together, and come against her, and rife by to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 The feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepst the helght of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee down from thence, saith the Lord.

17 Also Edom shall be desolate: euery one that geeth by it, shall bee alighted, and shall hiss at all the plagues thereof.

18 As in the ouerthrow of Sodom, and of Gomorah, and the places thereof neere

about, saith the Lord: no man shall dwell there, neither shall the tonnes of men remaine in it.

19 Behold, he shall come by like a lion from the swelling of Jordan vnto the strong dwelling place: for I will make Israel to rest, euen I will make him to halte away from her, and who is a chosen man that I may appoynt against her? for who is like mee? and who will appoynt mee the time? and who is the shepheard that will stande before me?

20 Therefore heare the counsell of the Lord: that hee hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least of the stocke shall draw them out: surely hee shall make their habitations desolate with them.

21 The earth is moued at the noise of their fall: the cry of their voyce is heard in the red sea.

22 Behold, hee shall come by, and flee as the Eagle, and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom bee as the heart of a woman in trauell.

23 Unto Damascus he saith, Hamath is confounded, and Arpad, for they haue heard euill tidings, & they are saynt hearted as one on the fearefull sea that cannot rest.

24 Damascus is discouraged, and turneth herselfe to flight, and feare hath leasid her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious citie not reuerued, the city of my top!

26 Therefore her yong men shall fall in her streets, and all her men of warre shall be cut off in that day, saith the Lord of hoies.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben-hadad.

28 Unto Kedar and to the kingdoms of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus saith the Lord, Arise, and goe by vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: yea, they shall take to themselues their curtains, and all their vessels, and their camels, and they shall cry vnto them, feare is on euery side.

30 Flee, get you farre off (for they haue consulted to dwell) ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 Arise, and get you by vnto the weaklye nation, that dwalleth without care, saith the Lord, which haue neither gates nor battres, but dwell alone.

32 And their camels shall be a booty, & the multitude of their catel a spoyle, and I will scatter them into all windes, & to the most corners, and I will bring their destruction from all the sides thereof, saith the Lord.

will dwell in your places. f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auail them.

q To wit, Nebuchad-nezzar, after hee hath ouercome iudah which is meant by the swelling of Jordan, shall come against mount Seir and Edom.

r That is, the Israhelites, whom the Edomites kept as prisoners: to halte away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his perie captiues.

x As Chap. 48. 40. was said of Moab.

y Which was the chief citie of Syria, whereby he meaneth the whole country.

z When these heard the sudden comming of the enemy.

a He speaketh this in the person of the King and of them of the country, who shall wonder to see Damascus the chief citie destroyed.

b Who was King of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

c Meaning, the Arabians & their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

e The enemies



g That is, Persia,  
 o called of filam  
 the son of Schem.  
 h Because the Persi-  
 ans were good  
 archers, hee shew-  
 eth that the thing  
 wherein they put  
 their trust, should  
 not profit them,  
 i I will place Ne-  
 buchad nezzar  
 there, And in  
 these propheties  
 Jeremiah spea-  
 keth of these  
 counteyes, which  
 should be subdu-  
 ed vnder the fist  
 of those foure  
 monarchies wher-  
 of Daniel maketh  
 mention,  
 k This may be  
 referred to the  
 empire of the  
 Persians & Medes  
 after the Calde-  
 ans, or vnto the time of Christ, as Chap. 48. 47.

33 And Hazer shall be a dwelling for dragons, and desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.  
 34 The wordes of the Lord that came to Jeremiah the Prophet, concerning Elam in the beginning of the reigne of Zedekiah king of Iudah, saying,  
 35 Thus saith the Lord of hostes, Beholde, I will breake the bow of Elam, even the chiefe of their strength.  
 36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, & will scatter them towards all these windes, and there shall be no nation, whither the fugitives of Elam shall not come.  
 37 For I will cause Elam to be afraid before their enemies, & before them that seeke their liues, & will bring vpon them a plague, even the indignation of my wrath, saith the Lord, and I will send the sword after them till I haue consumed them.  
 38 And I will set my throne in Elam, and I will destroy both the king & the princes from thence, saith the Lord: but in the latter daies I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee propheseth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

The word that the Lord spake concerning Babel, and concerning the lande of the Caldeans by the ministrie of Jeremiah the Prophet.

2 Declare among the nations, and publish it, and let vp a standart, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in peeces.

3 For out of the North there cometh vp a nation against her, which shall make her land waste, & none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, saith the Lord, the children of Israel shall come, they, and the children of Iudah together, going, and weeping shall they goe, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, saying, Come, and let vs cleane to the Lord in a perpetuall covenant that shall not be forgotten.

6 My people hath bene as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaynes: they haue gone from mountayne to hill, and forgotten their resting place.

7 All that founde them, haue denioured them, & their enemies sayd, We offend not, because they haue sinned against the Worde, the habitation of iustice, even the Lord the hope of their fathers.

8 Flee from the midst of Babel, and

depart out of the land of the Caldeans, and be ye as the bee goates before the flocke.

9 For soe, I will raise, and cause to come vp against Babel a multitude of mighty nations from the North country, and they shall set themselves in aray against her, whereby she shall be taken: their arrows shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her, shall bee satisfied, saith the Lord.

11 Because ye were glad and reioyced in destroying mine heritage, and because ye are grown fat, as the calves in the grasse, and nyed like strong horses,

12 Therefore your mother shall bee sore confounded, and shee that bare you shall bee ashamed: beholde, the vttermost of the nations shall be a desert, a dry land and a wilderness.

13 Because of the wrath of the Lord, it shall not be inhabited, but shall be wholly desolate: eury one that goeth by Babel, shall astonish, and be hiffe at all her plagues.

14 Put your shies in aray against Babel round about: all ye that bend the bowe, shoot at her, there are no arrows: for she hath sinned against the Lord.

15 Cry against her round about: shee hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lord: take vengeance vpon her: as shee hath done, doe vnto her.

16 Destroy the tower from Babel, and him that handleth the sicke in the time of haruel: because of the worde of the oppressour they shall turne eury one to his people, and they shall see eury one to his owne land.

17 Israel is like scattered sheepe: the Lyons haue dispersed them: first the King of Asshur hath denoured him, and last this Nebuchad-nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I will visite the king of Babel, and his lande, as I haue visited the king of Asshur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel & Bashan, and his soule shall be satisfied vpon the mount Ephraim and Gilcad.

20 In those dayes, and at that time, saith the Lord, the inquiry of Israel shall bee sought for, and there shall bee none: and the sinnes of Iudah, and they shall not be found: for I will bee mercifull vnto them, whom I reuerse.

21 Goe vp against the lande of the rebeles, euen against it, and against the inhabitants of it: of Pekod: destroy, and lay it waste after them, saith the Lord, and doe according to all that I haue commaunded thee.

22 A cry of battell is in the lande, and of great destruction.

23 Howe is the hammer of the whole world destroyed and broken! howe is Babel become desolate among the nations!

24 I haue

k That is, moft forward, and without feare.

l Shall be made rich thereby.

m Forioy of the victory, that ye had against my people.

n In signe of conempt and disdain.

o Hespakeeth to the enemies the Medes and Persians,

p Though the Lord called the Babylonians his seruaunts, & their worke, his worke in punishing his people, yet because they did ic

not to glorifie God, but for their owne malice, and to profite themselves, it is heere called sione.

q Destroy her so that none be left to labour the ground, or to take the fruit thereof.

r Meaning, Tiglath-Pelezar, who carried away the ten tribes.

s Hee carried away the rest, to wit, Iudah, and Benjamin.

t That is, Babylon: thus the Lord raisech vp Cyrus.

Exek. 23. 23. Or, of them that should be visited.

u Nebuchad-nezzar, who had smitten downe all the princes and people of the world.

†Ebr. hand.

a After that God hath vsed y Babylonians seruice, to punish other nations, he sheweth that their turne shall come to be punished.  
 b These were two of their chiefe idoles.  
 c To wit, the Medes and the Persians.  
 d When Cyrus shall take Babel.  
 e Reade Chap. 31. 9.  
 f Their gouernours & ministers by their examples haue prouoked them to idolatry.  
 g They haue committed idolatry in eury place.  
 h For the Lord dwelt among the in his temple, and would haue maintained them by his iustice against their enemies.  
 i When God shall deliuer you by Cyrus.



24 I have snared thee, and thou art taken, O Babel, and thou wast not aware: thou art found, & also caught, because thou hast streuen against the Lord.

25 The Lord hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lord God of hostes in the lands of the Caldeans.

26 Come against her & from the utmost border: open her store houses: tread on her as on sheaves, and destroy her utterly: let nothing of her be left.

27 Destroy all her bullockes: let them go downe to the slaughter. Goe unto them, for their day is come, and the time of their visitation.

28 The voice of them that flee, and elcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, and the vengeance of his Temple.

29 Cal by the archers against Babel: all ye that bend y bowe, besiege it round about: let none thereof escape: \* recompense her according to her work, and according to al that she hath done, do vnto her: for she hath bene proud against the Lord, euen against the holy one of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shalbe destroyed in that day, sayth the Lord.

31 Beholde, I come vnto thee, O proude man, sayth the Lorde God of hostes: for thy day is come, euen the time that I will visite thee.

32 And the proud shall stumble and fall, and none shal raise him vp: and I will kinde a fire in his cities, and it shal deuoure all round about him.

33 Thus sayeth the Lord of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong Redeemer, whose name is the Lord of hostes, he shall maintayne their cause, that hee may giue rest to the land, \* and disquiet the inhabitants of Babel.

35 A sword is vpon the Caldeans, sayeth the Lord, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A sword is vpon the sword slayers, and they shall dote: a sword is vpon her strong men, and they shalbe afraid.

37 A sword is vpon their horses, and vpon their charots, and vpon all the multitude that are in the midds of her, and they shall be like women: a sword is vpon her treasures, and they shalbe spoyled.

38 A drought is vpon her waters, and they shall be dried vp: for it is the land of geauen images, \* and they dote vpon their idoles.

39 Therefore shall the Simes with the Simes, shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed \* Sodom and Gomorah with the places thereof neere about,

sayth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coastes of the earth.

42 They shall hold the bowe and the buckler: they are cruell and vnumercifull: their voice shall roare like the sea, and they shall ride vpon horses, and be put in aray like mento the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his handes were feeble: sorow came vpon him, euen sorow as of a woman in treuails.

44 Beholde, hee shall come vp like a lpon from the swelling of Jordan vnto the strong habitation: for I will make Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like mee, and who will appoint mee the time? and who is she that heheard that will stand before me?

45 Therefore heare the counsell of the Lord that hee hath deuised against Babel, and his purpose that hee hath conceived against the land of the Caldeans: surely the least of the flocke shall dray them out: surely hee shall make their habitation desolate with them.

46 At the noyle of the winning of Babel the earth is moued, and the cry is heard among the nations.

CHAP. LI.

Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Stheriaah.

Thus sayth the Lord, Beholde, I will raise T by against Babel, and against the inhabitants: that lift vp their heart against me, a destroying wind,

2 And will lend vnto Babel fanners that shall fanne her, and shall emptie her land: for in the day of trouble they shall be against her on euery side.

3 Alld to the bender that bendeth his bowe, and to him that listeth himselfe vp in his brigadine, will I say, Spare not her yong men, but destroy all her host.

4 Thus the flaine shall fall in the land of the Caldeans, and they that are thrust throught in her streetes.

5 For Israel hath bene no widow, nor Iudah from his God, from the Lorde of hostes, though their lane was filled with sinne against the Holy one of Israel.

6 Flee out of the midis of Babel, and deliuer every man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel hath bene as a golden cup in the Lords hand, that made alle the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but shee could

c Meaning, that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5. 6. Chap. 49. 19.

e Reads Chap. 49. 19.

||Or, of the land that riseth vp.

a The Medes & Persians that shal destroy them as the winde doeth the chaffe.

b Though they were forsake for a time, yet they were not vterly cast off as though their husband were dead.

c He sheweth y there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. and 48. 6

d By whom the Lord poured out the drinke of his vengeance to whom it pleased him.

e For the great afflictions y they haue felt by the Babylonians.

I sa. 21. 9. reucl. 14. 8.

2 Ebr. from the end.

x Her princes and mightie men.

y Of the Iewes which should be deliuered by Cyrus.

Reue. 18. 6.

z He sheweth that when God executeth his iudgements against his enemies, that his Church shal then haue rest.

† Ebr. hers.

a For Cyrus did cut the riuer Euphrates, and diuided the course thereof into many streames, so that it might be passed ouer as though there had bene no water: which thing he did by the counsel of two of Belshazzars captiues, who conspired against their king, because hee had gelded the one of them in despite, and slaine the sonne of the other.

b Reads Isa.

23. 21.

† Ebr. sonnes of the ostriches, or yong.

Gen. 19. 24.

† x. 1. 19.



f Thus the people of God exhort one another to goe to Zion and praise God.  
 g In approving our cause and punishing our enemies.  
 h For the wrong done to his people, and to his Temple, Chap. 50. 28.

i For the land of Caldea was full of rivers which ranne into Euphrates.  
 k Or, measure. l Ebr. his foyle. Amos 6. 8. 6 Chap. 10. 12

k Reade Chap. 10. 14.

l When God shall execute his vengeance.  
 m That is, the true God of Israel is not like to these idoles; for hee can helpe when all things are desperate.  
 n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

o Not that Babylon stood on a mountaine, but because it was strong, and few were it succible.

could not be healed: forsake her, and let vs goe every one into his owne country: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes; gather the shields: the Lord hath raised up the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, and the vengeance of his Temple.

12 Set vp the standerd vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skoutes: for the Lord hath both deuled, and done that which hee spake against the inhabitants of Babel.

13 O thou that dwellest vpon many waters, abundant in treasures, thine ende is come, such the ende of thy couetousnesse.

14 The Lord of hostes hath sworn by his name, saying, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 He hath made the earth by his power, and established the world by his wisdom, and hath stretched out the heauen by his discretion.

16 Hee curseth by his voyce the multitude of waters in the heauen, and hee canseth the cloudes to ascende from the endes of the earth: he turneth lightnings to raime, and bringeth forth the winde out of his treasures.

17 Every man is a brast by his owne knowledge: every foundre is confounded by the grauen image: for his melting is but falsehood, and there is no breath therein.

18 They are vanitie, and the worke of errorous: in the time of their visitation they shall perish.

19 The portion of Iacob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes.

21 And by thee will I breake horse and horseman, and by thee will I breake the charret and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the maide.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oren, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your sight, saith the Lord.

25 Behold, I come vnto thee, O destroying mountaine, saith the Lord, which destroyest all the earth: and I will stretch out mine hand vpon thee, and rolle thee downe

from the rocks, and will make thee a burnt mountayne.

26 They shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt bee destroyed for euer, sayeth the Lord.

27 Set by a standard in the lande: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of Ararat, Minni, and Achenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for the deuice of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight, they haue remained in their holdes: their strength hath failed, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post shall runne to meete the post, and a messenger to meete the messenger, to shew the king of Babel, that his citie is taken on a side thereof.

32 And that the passages are stopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus sayth the Lord of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a litle while, and the time of her harvest shall come.

34 Nebuchad-nezzar the king of Babel hath deuoured me, and destroyed mee: he hath made me an empty vessel: he swallowed me vp like a dragon, and filled his belly with my delicates, and hath cast me out.

35 The spoyle of me, and that which was left of mee, is brought vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.

36 Therefore thus sayeth the Lord, Behold, I will maintaine thy cause, and take vengeance for thee, and I will dye by the sea, and dye by her spings.

37 And Babel shall be as heapes, a dwelling place for Dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like Lyons, and yell as the Lyons whelpes.

39 In their hate I will make them feales, and I will make them drunken, that they may reioyce, and sleepe a perpetual sleepe, and not wake, saith the Lord.

40 I will bring them downe like lambs to the slaughter, and like rammes and goates.

41 How is Shelbach taken! and how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: shee is covered with the multitude of the waues thereof.

p From thy strong holdes and fortresses.

q By these three nations hee meaneth Armenia the hier, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of diuers nation

r By turning the course of the river, one side was made open, and the reedes that did grow in the water, were destroyed, which Cyrus did by the counsell of Gobria, & Gabbathus Belshazzars captaines.  
 s When the shall be cut vp and threshed.

t This is spoken in the person of the Iewes, bewailing their state and the crueltye of the Babylonians.

u Thus the Lord esteemeth the iniurie done to his Church as done to himselfe, because their cause is his.

x When they are inflamed with fursing and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning, Babel, as Chap. 2. 5. 26.

z The great army of the Medes and Persians.



43 Her cities are desolate: the land is dry and a wilderness, a land wherein no man dwelleth, neither doeth the sonne of man passe theryn.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which he hath swallowed vp, and the nations shall run no more vnto him, and the wall of Babel shall fall.

45 Why people, goe out of the mids of her and deliuer ye every man his soule from the fierce wrath of the Lord,

46 Lest your heart euen faint, & ye feare the rumoꝛ, that shall be heard in the land: the rumoꝛ shall come this yere, & after that in the other yere shall come a rumoꝛ, and cruelty in the land, and ruler against ruler.

47 Wherefoꝛe behold, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her staine shall fall in the mids of her.

48 When the heauen and the earth, and all that is therein, shall reioyce foꝛ Babel: foꝛ the destroyers shall come vnto her from the North, saith the Lord.

49 As Babel caused the staine of Israel to fall, so by Babel the staine of all the earth did fall.

50 Pe that haue escaped the sword, goe away, if and not till: remember the Lord a farre off, and let Ierusalem come into your mind.

51 We are confounded because we haue heard reproch: shame hath covered our faces, foꝛ strangers are come into the Sanctuaries of the Lords house.

52 Wherefoꝛe behold, the dayes come, saith the Lord, that I will visite her grauent images, and thꝛough all her land the wounded shall grone.

53 Though Babel should mount vp to a heauen, and though they should defend her strength on high, yet from mee shall her destroyers come, saith the Lord.

54 A loud of a cry cometh from Babel, and great destruction from the lande of the Caldeans,

55 Because the Lord hath layed Babel waste, & destroyed from her the great voice, and her waues shall roare like great waters, and a loud was made by their noise;

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: foꝛ the Lord God that recompenseth, shall surely recompense.

57 And I will make drunke her princes, and her wife men, her dukes and her nobles and her strong men: and they shall sleepe a perpetual sleepe, and not wake, saith the king, whose name is the Lord of hostes.

58 Thus saith the Lord of hostes, The thicke wall of Babel shall be broken, and her high gates shall be burnt with fire, and the people shall labour in vaine, and the folke in the fire, foꝛ they shall be weary.

59 The word which Ieremiah the Prophet commaunded Shereiah the son of Ne-

riah, the sonne of Shaafesah, when hee went with Zedekiah the king of Iudah into Babel, in the fourth yere of his reigne: and this Shereiah was a peaceable prince.

60 So Ieremiah wrote in a booke all the euill that should come vpon Babel: euen all these things that are written against Babel.

61 And Ieremiah sayde to Shereiah, When thou comest vnto Babel, and shalt see, and shalt read all these words,

62 Then shalt thou say, O Lord, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate foꝛ euer.

63 And when thou hast made an ende of reading this booke, thou shalt bind a stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill, that I will bring vpon her. & they shall be wearie. Thus saire are the wordes of Ieremiah.

18.21 m They shall not be able to resist but shall labour in vaine.

CHAP. LIJ.

4 Ierusalem is taken. 10 Zedekias sonnes are killed before his face, and his eyes put out. 13 The city is burned. 31 Iehosabab is brought forth of prison, and fed like a king.

Zedekiah was one and twentie yere old when he began to reigne, and he reigned euen yeres in Ierusalem, and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 Doubtlesse because the wrath of the Lord was against Ierusalem and Iudah, till hee had cast them out from his presence, thꝛough Zedekiah rebelled against the king of Babel.

4 But in the ninth yere of his reigne, in the tenth moneth, the tenth day of the moneth came Nebuchad-nezzar king of Babel, hee and all his hoste against Ierusalem, and pitched against it, and built tores against it round about.

5 So the city was besieged vnto the eleuenth yere of the king Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the cite, so that there was no more bread foꝛ the people of the land.

7 Then the cite was broken vp and all the men of warre fled, & went out of the cite by night, by the way of the gate betwene the two walls, which was by the kings garden: (now the Caldeans were by the cite round about) and they went by the way of the wilderness.

8 But the army of the Caldeans pushed after the king, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the king and caried him vp to the king of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the king of Babel slew the sonnes of Zedekiah, before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah,

k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gatluate Nebuchad-nezzar, or to intreat of some matters. 1 s. Iohn in his Reuelation alludeth to this place, when he saith that y Angel tooke a milstone and cast it into the sea, signifying thereby the destruction of Babylon, Reu. labour in vaine.

2. King. 24. 18.

2. Chron. 36. 17.

a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till he had brought the enimie vpon him to lead him away and his people.

2. King. 25. 1. Chap. 39. 1.

b Read Chap. 39. 4.

c Read 2. King. 25. 6. and Chap. 39. 5.

a That is, his gifts & presents which he had received as part of the spoyle of other nations, & which the idolaters brought vnto him from all countries, b Meaning that Babylon should not be destroyed all at once, but by little and little should be brought to nothing: foꝛ y first yere came the tidings, the next yere the sieg, and in the third yere it was taken. yet this is not that horrible destruction which the Prophets threatened in many places: foꝛ chat was after this, when they rebelled, and Darius ouercame them by the policy of Zopyrus & hanged three thousand gentlemen besides the common people. c All creatures in heau: n and earth shall reioyce and praise God foꝛ the destruction of Babylon the great enemy of his Church. d Babylon did not only destroy Israel, but many other nations. e Yee that are now captiues in Babylon. f He sheweth how they should remember Ierusalem by lamenting the miserable affliction thereof. g Foꝛ the wals were two hundred foote high. h I will so afflict them by afflictions that they shall not know which way to turne them. i The thickeesse of the wall was fifty foote thicke.



and the king of Babel bound him in chaines and caried him to Babel, and put him in prison till the day of his death.

12 Now in the first moneth in the 4<sup>th</sup> tenth day of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chiefe steward which stood before the king of Babel in Jerusalem,

13 And burnt the house of the Lord, & the kings house, and all the houses of Jerusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, & the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the land, to dress the vines, and to till the land.

17 Also the 4 pillars of brasie that were in the house of the Lord, and the bases, & the brazen sea that was in the house of the Lord, the Caldeans brake, and caried all the brasie of them to Babel.

18 The pots also and the scabsons, and the instruments of musicke, & the balins, and the incense dishes, and all the vessels of brasie wherewith they ministered,ooke they away.

19 And the bowles, and the aspans, and the balins, and the pots, & the candlestickes, and the incense dishes, and the cups, and all that was of gold, & that was of siluer,ooke the chiefe steward away,

20 With the two pillars, one Sea, and twelue brazen buls, that were vnder the bases, which king Salomon had made in the boule of the Lord: the brasie of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, and a thred of twelue cubites did compass it, and the thicknes thereof was foure fingers: it was hollow.

22 And a chapter of brasie was vpon it, and the height of one chapter was five cubites with networke, and pomegranates vpon the chapters round about, all of brasie: the second pillar also, and the pomegranates

were like vnto these.

23 And there were ninetie & six pomegranates on a sider and all the pomegranates vpon y<sup>e</sup> net worke were 1 an hundred forty about.

24 And y<sup>e</sup> chiefe steward tooke Seraiab the chiefe Priest, and Sephanias the chiefe Priest, and the three keepers of the doore.

25 He tooke also out of the city an eunich which had the oversight of the men of warre and 7 seuen men that were in the kings presence which were found in the citie, and Sopher captaine of the holle who ministered the people of the land, and threescore men of the people of the land, that were found in the mids of the citie.

26 Nebuzar-adan the chiefe steward took them, and brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.

28 This is the people, whome Nebuchad-nezzar caried away captiue, in the 7<sup>th</sup> seuenth yeere, euen three thousand Iewes and three and twenty.

29 In the 18<sup>th</sup> eighteenth yeere of Nebuchadnezzar he caried away captiue from Jerusalem eight hundred thirtie & two & persons.

30 In the three and twentieth yeere of Nebuchadnezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundred thortie and five persons: all the persons were foure thousand and six hundred.

31 And in the seuen and thirtieth yeere of the captiuitie of Jehoachin king of Iudah, in the twelth moneth, in the five and twentieth day of the moneth, Evil-merodach king of Babel, in the first yeere of his reigne, lifted vp the head of Jehoachin king of Iuda, and brought him out of prison,

32 And spake kindly vnto him, & set his throne aboue the throne of the kinges, that were with him on Babel.

33 And changed his prison garments, and he did continually eate bread before him all the dayes of his life.

34 His portion was a continuall portion giuen him of the king of Babel, euerie day a certaine, all the dayes of his life, until he died.

i But because of the roundnesse no more could be scene but ninetie and sixe.

k Which serued in the hie Priestes stead, if he had any necessary impement.

l In the 2. king. 25. 19. is read vnto of sixe, those were the most excellent & the

other two, which were not so noble, are not there mentioned with them.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

n In the latter end also of that yeere, and the beginning of the nineteenth.

1880. foules.

o That is, restored him to liberty and honour.

p And gaue him princely apparel.

q That is, he had allowance in the Court, and thus at length hee had rest and quietnesse, because he obeyed Ieremias the Prophet,

wher as the other were cruelly ordered, that would not obey him.

d In the 2. King. 25. 8. it is called the seuenth d. y. because the fire began then, and so continued to the tenth.

e That is, which was his seruant as 2. King. 25. 9.

f Of these pillars, read 1. king. 7. 15

g Which were also made of brasie, as 1. King. 7. 45.

h It was so much in quantitie.

## Lamentations.

### CHAP. I.

The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first & second chapter begin euerie verse according to the letters of the Hebrew Alphabet. The third hath three verses for euerie letter, and the fourth is as the first.

**H**ow doth<sup>a</sup> the city remaine solitary that was full of people! she is as a widow: shee that was great a

The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed & desolate.

mong the nations, and b princesse among the prouinces, is made tributary.

2 She weepeth continually in the night, and her teares run downe by her cheekes: among all her <sup>d</sup>lovers, shee hath none to comfort her: all her friends haue delt vnfaithfully with her, and are her enemies.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen and findeth no rest: all her persecutersooke her in the straits.

4 The wayes of Zion lament, because

b Which had chiefly rule ouer many prouinces and countreys.

c So that shee taketh no rest.

d Meaning the Egyptians and Assyrians which promised help.

e For her cruelty toward y<sup>e</sup> poore & oppression of seruants, ier. 34. 11.



f As they vsed to come vp with mirth and ioy, Psal. 41. 4.  
g Ebr. butternesse.  
h That is, haue rule ouer her, Deut. 28. 44.

h As men pined away with sorrow and that haue no courage.  
i In her miserie shee considered the great benefits and commodities that she had lost.

k At her religion and seruing of God, which was the greatest griefe to the godly.  
l Or, driven away.  
m She is not ashamed of her sinne, although it be manifest.  
n Ebr. hath magnified himselfe.  
o God forbid that the Ammonites and Moabites should enter into the congregation of the Lord, and vnder them comprehendeth all enemies, Deut. 23. 3.

p Thus Ierusalem lamenteth, mouing others to pite her and to learne by her example.  
q This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that wee might seeke to him for remedie.  
r Mine heauie finnes are continually before his eyes, as he that tieth a thing to his band for a remembrance.  
s He hath troden them vnder soot, as they that tread grapes in the winepresse.  
t Fere. 14. 17 chap. 2. 18.

no man commeth to the soleinne feasts: all her gates are desolate: her Iudictees sigh: her virgins are discomfited, and shee is in a heauinesse.

5 Her aduersaries are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, and her children are gone into captiuitie before the enemy.

6 And from the daughter of Zion all her beautie is departed: her princes are become like harts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembered the dayes of her affliction, and of her rebellion, and all her pleasant things, that shee had in times past, when her people fell into the hand of the enemy, and none did helpe her: the aduersaries saw her, and did mocke at her Sab-baths.

8 Ierusalem hath grievously sinned, therefore she is in derision: all that honour her, despise her, because they haue seene her filthinesse: yea, shee lighteth and tureth backward.

9 Her filthinesse is in her skirts: shee remembered not her last ende, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemy is proud.

10 The enemy hath stretched out his hand vpon all her pleasant things: for shee hath seene the Heathen enter into her Sanctuarie, whom thou diddest commaunde, that they should not enter into thy Church.

11 All her people sigh & seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way? behold, and see, if there be any sorrow like vnto my sorrow, which is done vnto me, where with the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath he sent fire into my bones, which preuaileth against them: hee hath spread a net for my feet, and turned me backe: he hath made mee desolate, and daily in heauinesse.

14 The yoke of my transgressions is bound vpon his necke: they are wrapped, and come by vpon my necke: he hath made my strength to fall: the Lord hath deliuered mee into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder soote all my valiant men in the mids of me: hee hath called an assembly against me to destroy my young men: the Lord hath troden the winepresse vpon the virgine the daughter of Iudah.

16 For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemy preuailed.

17 Zion stretched out her handes, and there is none to comfort her: the Lord hath appointed the enemies of Iacob round

about him: Ierusalem is as a menstruous woman in the mids of them.

18 The Lord is righteous: for I haue rebelled against his commandement: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued mee: my Iudictees and mine Elders perished in the city, while they sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within mee, for I am full of heauinesse: the sword spoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort mee: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.

22 Let all their wickednes come before thee: || Doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighs are many, and mine heart is heauie.

CHAP. II.

How hath the Lord darkened the daughter of Zion in his wrath? and hath cast downe from heauen vnto the earth the beautie of Israel, and remembered not his footstoolle in the day of his wrath?

2 The Lord hath destroyed all the habitations of Iacob, and not spared: he hath thowen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the hope of Israel: hee hath draynen backe his right hand from before the enemy, and there was kindled in Iacob like a flame of fire, which denoued round about.

4 Hee hath bent his bowe like an enemy: his right hand was stretched vp as an aduersarie, and slew al that was pleasant to the eye in the Tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemy: he hath denoued Israel, and consumed all his palaces: he hath destroyed his strong holds, and hath increased in the daughter of Iudah lamentation and mourning.

6 For hee hath destroyed his Tabernacle, as a garden, hee hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: hee hath giuen into the hand of the enemy the wallles of her palaces: they haue made a noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withhelden his hand from destroying: therefore hee made

r Which because of her pollution was separated from her husband, Leuit. 15. 19. and was abhorred for the time.  
s Ebr. mouth.  
t That is, they died for hunger.

e Of desiring vengeance against the enemy, reade Ier. 18. 20. and 18. 21.  
f Or, gather them like grapes.

a That is, brought her from prosperitie to aduersitie.  
b Hath giuen her a most sore fall.  
c Alluding to the Temple, or to the Arke of the couenant, which was called the footstoolle of the Lord, because they should not set their minds so lowe, but lift vp their hearts toward the heauens.  
d Meaning, the glory & strength, as 1. Sam. 2. 1.  
e That is, his succession which he was wont to end vs, when to enemies oppressed vs f Shewing that there is no remedie but destruction, where God is the enemy.  
g As the people were accustomed to praise God in the soleinne feasts with a loud voyce: fo now the enemies blaspheme him with showing and crying.



h This is a figurative speech, as that was, when he said the wayes did lament, Chap. 1. 4. meaning that this sorrow was so great, that the insensible things had their part thereof.

Or, fade.

the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunk to the ground: he hath destroyed and broken her barres: her King and her Princes are among the Gentiles: the lawe is no more, neither can her Prophets receive any vision from the Lord.

10 The Elders of the daughters of Zion sit upon the ground, and keepe silence: they haue cast vp dust upon their heads: they haue girded themselves with sackcloth: the virgins of Ierusalem hang downe their heads to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liver is powred upon the earth, for the destruction of the daughter of my people, because the children & sucklings haue swoone in the streets of the citie.

12 They haue sayde to their mothers, Where is he bread and drinke? when they swooned, as the wounded in the streets of the citie, and when they gaue up the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter Ierusalem, what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 The prophets haue looked out vaine and foolish things for thee, and they haue not discerned thine iniquitie, to come away thy captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clappe their handes at thee: they hisse and wagge their head upon the daughter Ierusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash their teeth, saying, Let vs deuoure it: certainly this is the day that we looked for: wee haue found and seene it.

17 The Lord hath done that which hee had purposed: he hath fulfilled his word that hee had determined of olde time: he hath shewen downe, and not spared: hee hath caused thine enemy to reioyce ouer thee, and set vp the home of thine aduersaries.

18 Their heart cried vnto the Lord, O wall of the daughter Zion, let teares runne downe like a riuier, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, crye in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift thy thinge hands toward him for the life of the young children, that saue for hunger in the corners of all the streets.

20 Behold, O Lord, & consider to whom thou hast done thus: shall the women care their fruit, and children of a Spanne long? shall the Priest and the Prophet be slaine in the Sanctuary of the Lord?

21 The young & the old lie on the ground in the streets: my virgins and my young

men are fallen by the sword: thou hast slaine them in the day of thy wrath: thou hast ruled and not spared.

22 Thou hast called as in a solemn day my teares round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished & brought vp, hath mine enemy consumed.

CHAP. III.

1 Am the man that hath seene affliction in the rod of his indignation.

2 He hath led me, and brought mee into darknesse, but not to light.

3 Surely hee is turned against mee: hee turneth his hand against me all the day.

4 My flesh and my skin hath bee caused to ware off, and he hath broken my bones.

5 Hee hath builded against mee, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 Hee hath hedged about mee, that I cannot get out: hee hath made my chaines heauie.

8 Also when I crye and shout, hee heareth not my prayer.

9 Hee hath stopped by my wayes with between stones, and turned away my paths.

10 Hee was vnto me as a beare lying in wait, and as a lion in secret places.

11 Hee hath stopped by my wayes, and pulled me in pieces: hee hath made me desolate.

12 Hee hath bent his bowe, and made me a marke for the arrow.

13 Hee caused the arrowes of his quiver to enter into my reins.

14 It was a detision to all my people, and their song all the day.

15 He hath filled me with bitterness, and made me drunken with wormewood.

16 Hee hath also broken my teeth with stones, and hath covered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie.

18 And I said: My strength and mine hope is perished from the Lord.

19 Remembering mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not consumed, because his compassions faile not.

23 They are renewed euery morning: great is thy faithfullnesse.

24 The Lord is my portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them, that trust in him.

26 Hee shall be a Father to the fatherlesse, and a Father to them that are forsaken.

27 Hee shall be a Father to the fatherlesse, and a Father to them that are forsaken.

28 Hee shall be a Father to the fatherlesse, and a Father to them that are forsaken.

29 Hee shall be a Father to the fatherlesse, and a Father to them that are forsaken.

30 Hee shall be a Father to the fatherlesse, and a Father to them that are forsaken.

Or, enemies, whom I feared.

a The Prophet complained of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as 1er. 20. 2  
b Hee speaketh this as one that felt Gods heauie iudgements, which hee greatly feared, and therefore fettereth them out with this diuersion of words.  
c This is a great reparation to the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God weth to doe, that they might pray more earnestly and the oftner  
d And keepeth me in hold, as a prisoner  
e He hath no pittie on me.  
f With great anguish and sorrow, he hath made me to lose my sense.  
g Thus with paine he was distressed and stro betweene hope and despair, as the godly use times are, yet in the end the Spirit getteth the victorie.  
h Hee teacheth that God thus weth to exercise his, to the intent, that hereby they may know themselves, and seele his mercies.  
i Considering the wickednesse of man, it is maruaile that any remaineth alie: but surely that God for his owne mercies sake, and for his promise will euer kee his Church to remaine, though they be neuer so fewe in number, 1sa. 12. 7.  
k We feele thy benefices daily.  
l The godly put their whole confidence in God, and therefore looke for none other inheritance, as 1sa. 16. 5.

Or, sines.  
Ebr. wheat and wine.  
Ebr. poured out the scale.

i Meaning, that her calamitie was so euident, that it neede no witness.

k Because the false prophet called themselves Seers, as the other were called, therefore hee sheweth, that they saw amisse, because they did not reprocus the peoples faults, but flattered them in their sinnes, which was the cause of their destruction.  
Or, burden.  
Leuit. 26. 15, 25.  
deut. 28. 15, 25.

1er. 4. 17. chap. 1. 16.

Or, brought vp in their owne hands.



in him, and to the soule that seeketh him.

26 It is good both to truit and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He stretcheth alone, and keepeth silence, because he hath borne it upon him.

29 Hee putteth his mouth in the dust, if there may be hope.

30 He stretcheth his cheeke to him that smiteth him: he is filled full with reproches.

31 For the Lord will not forsake for ever.

32 But though he send affliction yet will he have compassion according to the multitude of his mercies.

33 For hee doeth not punish willingly, nor afflict the children of men,

34 In stamping vnder his fecte all the pillars of the earth,

35 In overthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that sayth, and it cometh to passe, and the Lord commandeth it not?

38 Out of the mouth of the most high proceedeth not euill and good?

39 Wherefore then is the liuing man sorrowfull? man suffereth for his sinne.

40 Let vs search and trie our wayes, and tittne againe vnto the Lord.

41 Let vs liue by our hearts with our hands vnto God in the heauens.

42 We haue sinned, and haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs: thou hast flame and not spared.

44 Thou hast couered thy selfe with a cloude, that our prayer should not passe through.

45 Thou hast made vs as the offscouring and refuse in the mid of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lord looke downe, and behold from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chaled mee for like a hild without cause.

53 They haue shut by my life in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce: stay not thine eare from my sigh, and from my crie.

57 Thou dweldest nere in the day that I called vpon thee: thou hastd. feare not.

58 O Lord, thou hast maintained the cause of my soule, & hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vngance, and all their deuises against me.

61 Thou hast heard their reproch, O Lord, and all their imaginacions against mee:

62 The lips also of those that tole against me, and their whispering against mee continually.

63 Behold their sitting downe and their rising vp, how I am their song.

64 O God, giue me a recompense, O Lord, according to the worke of their hands.

65 Giue them sorrow of heart, euen thy eule to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

CHAP. IIII.

How is the golde become so dimme! the most fine golde is changed, and the stones of the Sanctuary are scattered in the corner of euery streete.

2 The noble men of Zion comparable to fine gold, how are they esteemed as earthen pitchers, euen the worke of the hands of the potter!

3 Euen the dragons drawe out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the ostriches in the wide rnesse.

4 The tongue of the sucking child cleaueth to the rooffe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perishe in the streets: they that were brought by in scarlet, embrace the dung.

6 For the iniquity of the daughter of my people is become greater then the sinne of Sodome, that was destroyed as in a moment, and none pitched campes against her.

7 Her Nazarites were purer then the snowe, and whiter then the milke: they were more ruddy in body, then the red precious stones: they were like polished saphire.

8 Nowe their visage is blacker then a cole: they cannot know them in the streets: their skinne cleaueth to their bones: it is withered like a stocke.

9 They that be flaine with the sword, are better then they that are killed with hunger: for they fade away as they were stricken through for the fruits of the field.

10 The hands of the pitifull women haue sodden their own children, which were their meate in the destruction of the daughter of my people.

11 The Lord hath accomplished his indignation: hee hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue believed that the aduersarye of the enemy should haue entered into the gates of Ierusalem:

13 For the times of her prophets, and the iniquities of her princes, that haue shed the blood of the iust in the midst of a her.

a By the golde he meaneth the Princes, as by the stones hee vnderstandeth the Priests.

¶ Or, bid.

¶ Or, finnes.

b Which are of small estimation, and haue none honour.

c Though the dragons be cruel, yet they pitie their yong and nourish them, which thing le- rusalem doeth not.

d The women, forsake their children as the Ostrich doth her eggs, Job 39. 17.

Gen. 19. 25.

¶ Or, no strength was against her.

Numb 6. 2.

e They that were before most in Gods fauour, are now in greatest abomination vnto him.

f For lacke of foode they pine away and consume.

g Hee meaneth that these things are come to passe therefore contrary to all mens expectation.

m He sheweth that we can neuer begin too timely to be exercised vnder the crosse. that when the afflictions growe greater, our patience also by experience may be stronger. n He murmureth not against God, but is patient. o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour. p He taketh no pleasure in it, but doth it for necessitie for our amendement, when he suffereth the wicked to oppresse the poore. q He doth not delight therein. r He sheweth that nothing is done without Gods prouidence. s That is, auersity, and prosperity. t When God afflicteth him. u That is, both hearts & hands: for esse to lift vp the hands is but hypocrisie. x I am ouercome with fire weeping for all my people. y Reade Ierem. 37. 16. how hee was in the myric dungeon. z Meaning, the cause wherefore his life was in danger.



h Some referre this to the blind men, which as they went, stumbled on ſ blood, whereof the citie was full.

i Meaning, the heathen which came to destroy them, which not abide them.

||Or, face. k That is, the enemies.

l He sheweth two principall causes of their destruction: their cruelty and their vaine confidence in man: for they trusted in the helpe of the Egyptians.

m Our king Ioshiah, in whome stood our hope of Gods fauour, and on whom depended our state and life, was slaine, whom hee calleth anointed, because he was a figure of Christ.

n This is spoken by derision.

||Or, shew thy nakednesse. o He comforteth the Church by that after seuentie yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

14 They haue wandered as blind men in the streets, and they were polluted with blood, so that they would not touch their garments.

15 But they cried vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The i anger of the Lord hath scattered them, hee will no more regard them: k they reuerenced not the face of the Priestes, nor had compassion of the Elders.

17 Whiles we waited for our vaine help, our eyes failed: for in our waiting wee looked for a nation that could not saue vs.

18 They hunt our steps that we cannot goe in our streets: our ende is nere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and said waite for vs in the wilderness.

20 The m breath of our nostrils, the Anointed of the Lord was taken in their nets, of whom wee sayde, Under his shadowe wee shall be preserved aliuie among the heathen.

21 Reioyce and be glad, D daughter Edom, that dwellest in the land of Uz, the cup also shall passe through vnto thee: thou shalt be drunke and vomit.

22 Thy punishment is accomplished, D daughter Zion: hee ° will no more cary thee away into captiuitie, but hee will visite thine iniquitie, D daughter Edom, hee will discover thy sinnes:

||Or, shew thy nakednesse. o He comforteth the Church by that after seuentie yeeres their sorowes shall haue an end, whereas the wicked should be tormented for euer.

#### C H A P. V.

The prayer of Jeremih.

R Emember, D Lord, what is come vpon vs: ° consider, and behold our reproch.

2 Our inheritance is turned to the stran-

gers, our houses to the aliens. 3 Wee are fatherlesse, euen without father, and our mothers are as widowes. 4 Wee haue drunke our b water for me-ney, and our wood is sold vnto vs. 5 Our necks are vnder persecution: we are weary, and haue no rest. 6 Wee haue given our hands to the Egyptians, and to Assur, to bee satished with bread. 7 Our fathers haue sinned, and are not, and we haue borne their iniquities. 8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands. 9 Wee gate our bread with the penill of our lines, because of the sword ° of the wilderness. 10 Our skin was blacke like as an ouen, because of the terrible fauine. 11 They desired the women in Zion, and the maides in the cities of Iudah. 12 The princes are hanged vpon their hand: the faces of the Elders were not had in honour. 13 They tooke the yong men to grinde, and the children fell vnder the wood. 14 The Elders haue ceased from y gate, and the yong men from their songs. 15 The ioy of our heart is gone, our dance is turned into mourning. 16 The crowne of our head is fallen: wo now vnto vs that we haue sinned. 17 Therefore our heart is heauy for these things, and our eyes are dimme. 18 Because of the mountaine of Zion which is desolate: the foxes run vpon it. 19 But thou, D Loyde, remainedst for euer: thy throne is from generation to generation. 20 Wherefore dost thou forget vs for euer, and forsake vs so long time? 21 Turne thou vs vnto thee, D Loyde, and we shall be turned: renew our dayes as of olde. 22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

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22 But thou hast vtterly reiected vs: thou art exceedingly angry against vs.

b Meaning, their extreme seruitude and bondage.

c Wee are ioyned in league and amity with them, or haue submitted our selues vnto them.

d As our fathers haue been punished for their sinnes, so we that are culpable of the same sinnes, are punished.

e Because of the enemy that came from the wilderness, and would not suffer vs to goe and seeke our necessary soode.

f That is, by the enemies hand.

g Their slavery was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i With weeping.

k And therefore thy clemency and mercies can neuer faile. l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs, before wee can turne to him, Ierem. 3. 18.

## Ezekiel.

### THE ARGUMENT.

AFTER that Ichoiachin by the counsell of Ieremih and Ezekiel had yeelde himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certayne began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should bee still miserable vnder the Caldeans. By reason whereof hee confirmeth his former prophesies, declaring by new visions and reuelations shewed vnto him, that the citie should most certainly be destroyed, and the people grieuouly tormented by Gods plagues, in so much that they that remained, should be brought into cruell bondage. And lest the godly should despaire in these great troubles, hee assureth them that God wil deliuer his Church at his time appointed, and also destroy their enemies which either assisted them, or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this Booke are many notable promises, and in whom the glory of the new Temple should perfectly be restored. He prophesied these things in Caldea, at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Ichoiachins captiuitie.



CHAP. I.

1 The time wherein Ezekiel prophesied, and in what place. 3 His kinred. 5 The vision of the four beasts. 26 The vision of the throne.

**E**CAME to passe in the thirtieth yeere in the fourth moneth, and in the sixt day of the moneth (as I was among the captiues by the riuer Chebar) that the heauens were opened, and I saw visions of God.

2 In the sixt day of the moneth (which was the sixt yeere of king Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the Sonne of Buzi, in the land of the Caldians, by the riuer Chebar, where the 4 hande of the Lorde was vpon him.

4 And I looked, and behold, a white-lynne came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the mids thereof, to wit, in the mids of the fire came out as the likenesse of amber.

5 Als out of the mids thereof came the likenesse of foure beastes, and this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were straight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were ioyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an eagle.

11 Thus were their faces: two wings of euery one were ioyned one to another, and two covered their bodies.

12 And euery one went straight forward: they went whither their spirit led them, and they returned not when they went forth.

13 The similitude also of the beasts, and their appearance was like burning coales of fire, and like the appearance of lampes: for the fire rane among the beastes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ranne, and returned like vnto lightning.

15 Now as I beheld the beastes, beholde, a wheele appeared vpon the earth by the beastes, hauing foure faces.

16 The fashion of the wheeles and their

worke was like vnto a chrysolite: and they foure had one forme, and their fashion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and height, and were fearefull to behold, and their rings were full of eyes, round about them foure.

19 And when the beastes went, the wheeles went with them: when the beastes were lifted vp from the earth, the wheeles were lifted vp.

20 Whither their spirit led them, they went, & whither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

21 When the beastes went, they went, and when they stood, they stood, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beastes was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderfull, like vnto chrystall, spread ouer their heads about.

23 And vnder the firmament were their wings straight, the one toward the other: euery one had two, which covered them, and euery one had two which covered their bodies.

24 And when they went forth, I heard the noise of their wings, like the noise of great waters, and as the voyce of the Almighty, euen the voyce of speech, as the noise of an hoste: and when they stood, they let downe their wings.

25 And there was a voyce from the firmament that was ouer their heads, when they stood, and had let downe their wings.

26 And about the firmament that was ouer their heads, was the fashion of a throne like vnto a sapphire stone, and vpon the similitude of the throne was by appearance, as the similitude of a man about vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I sawe as a likenesse of fire, and brightnesse round about it.

28 As the likenesse of the bowe, that is in the cloude in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lord: and when I saw it, I fell vpon my face, and I heard a voyce of one that spake.

CHAP. I. I.

The Prophet is sent to call the people from their error.

And he sayd vnto me, Sonne of man, stand vp vpon thy feet, and I will speake vnto thee.

The Ebrew word is Tarshish, meaning, that the colour was like the Cilician sea, or a precious stone so called. Or, the treat.

Which declared the swiftnesse, and the fearefulness of Gods iudgements.

Which signified that they had no power of the mecles, but onely waited to execute Gods commandemens.

Whereby was signified a terrible iudgement toward the earth.

Considering the Maiestie of God, and the weakness of flesh.

That is, the Lord. Meaning man, which is but

a After that the booke of the law was found, which was the eightenth yeere of the reigne of Iosiah, so that five and twenty yeeres after this booke was found, Ieoniah was led away captiue with Ezekiel (and many of the people) who the first yeere after saw these visions. b Which was a part of Euphrates, so called. c That is, notable and excellent visions, so that it might be knowne, it was no naturall dreame, but came of God. d That is, the Spirit of prophesie, as Chap. 3. 22. and 37. 1. e By this diuersitie of words he signifieth the fearefull iudgements: of God, and the great afflictions that should come vpon Ierusalem. Or, pale yellow. f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23. g The wing of the one touched the wing of the other. h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, and the face of a bullocke, and of an eagle on the left side. i Ebr. vbinher their burn, or will was to goe. i That is, when they had executed Gods will: for afore they returned not, till God had changed the state of things.

earth and ashes, which was to humble him, and cause him to consider his owne state and Gods grace.



c So that hee could not abide Gods presence till Gods spirit did enter into him.

¶ *Eb. hard of face.*  
d This declareth on the one part Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duty, though the people be neuer so obstinate: for the word of God shall be either to their salvation or greater condemnation.

e *Reade Jer. 1. 17.* he sheweth that for none afflictions they should cease to doe their duties. f Hee doeth not onely exhort him to his duty, but also giueth him the means wherewith he may be able to execute it. g Hee sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

2 And the spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For they are a impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.

5 But surely they will not heare, neither indeede will they cease: for they are a rebellious house: yet shall they know that there hath been a Prophet among them.

6 And thou sonne of man, cease them not, neither bee afraid of their wordes, although rebels, and thornes bee with thee, and thou remainest with scorpions: feare not their wordes, nor be afrayd at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither will they indeede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: bee not thou rebellious, like this rebellious house: open thy mouth, and I shall give thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

CHAP. III.

1 The Prophet being sed with the word of God, and with the constant boldness of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

Mouer he layd vnto mee, Sonne of man, eate that thou findest: eate this roule. and goe, and speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he sayd vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as hony.

4 And he sayd vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel:

6 Not to many people of an vnknown tongue, or of an hard language, whose words thou canst not vnderstand: verie I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey mee: yea, all

the house of Israel are impudent and stiffe hearted.

8 Behold, I haue made thy face strong against their faces, and thy forehead hard against their foreheades.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither bee afrayd at their lookes: for they are a rebellious house.

10 He sayd moreover vnto me, Sonne of man, receive in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And goe and enter to them that are led away captiues, vnto the children of thy people, and speake vnto them, I tell them, Thus saith the Lord God: but surely they will not heare, neither will they indeede cease.

12 When the spirit tooke me by, and I heard behind me a noyse of a great rushing, saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the rattling of the wheeles that were by them, euen a noyse of a great ruinting.

14 So the spirit lift me vp, and tooke me away, and I went in bitterness, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues, to Tel-abib, that dwelt by the river Chebar, and I sat where they sat, and remained there astonishd among them s seuen dayes.

16 And at the ende of seuen dayes, the wordes of the Lord came againe vnto mee, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquitie: but his blood will I requite at thine hand.

19 Yet if thou warne the wicked, and hee turne not from his wickednes, nor from his wicked way, he shall die in his iniquitie, but thou shalt haue delivered thy soule.

20 Likewise if a righteous man turne from his righteousnes, and commit iniquitie, I will lay a stumbling blocke before him, and hee shall die, because thou hast not giuen him warning: hee shall die in his sinne, and his righteous deedes, which hee hath done, shall not be remembered: but his blood will I requite at thine hand.

21 Reuerse these, if thou admonish that righteous man, that the righteous sinne not, and that hee doeth not sinne, he shall liue, because he is admonishd: also thou shalt haue delivered thy soule.

22 And the hand of the Lord was there vpon mee, and he sayd vnto me, Arise, and

bate minde, Rom. 1. 28. l Which seemed to haue bene done in faith, and were not. m That is, the spirit of prophesie,

b God promisseth his assistance to his ministers, and that he will giue them boldnesse and confidence in their vocation, Isa. 50. 7. Jerem. 1. 18. Mich. 3. 8.

c He sheweth what is meant by the eating of the booke, which is, that the ministers of God may speake nothing of themselves, but that onely which they haue receiued of the Lord.

d Wherby he signifieth, that Gods glory should not be diminished, although he departed out of his Temple: for this declared that the citie and Temple should be destroyed.

e This sheweth that there is euer an infirmite of the flesh which can neuer be ready to render full obedience to God, and also Gods grace, who euer assisteth his, and ouercometh their rebellious affections.

f Which was a place by Euphrates, where the Iewes were prisoners.

g Declaring hereby, that Gods ministers must with aduise-ment and deliberation vtter his iudgements.

h Of this reade Chis. 3. 3. 2.

i If hee that hath bene instructed in the right way turne backe.

k I will giue him vp into a repro-



Or, valley.

goe into the **h** fields, and I will there talke with thee.

n Meaning the vision of the Cherubims, and the wheeles.  
o Reade Chap. 2, 2.

23 **W**hen I had risen up, and gone forth into the field, behold, the **g** gloire of the Lord stood there, as the glorie which I saw by the river Chebar, and I fell downe upon my face.

p Signifying, that not onely he should not profit, but they should grievously trouble and afflict him.  
q Which declarerh the terrible plague of the Lord, when God **h** opened the mouthe of his ministers, and that all such are the rods of his vengeance that do it.  
Rohel. 2. 2, 11.

24 **T**hen the spirit entred into me, which **o** set mee up upon my feet, and spake unto me, and said to me, Come, and p **h**ur thy selfe within thine house.

25 **B**ut thou, **O** sonne of man, behold, they shall put bandes upon thee, and shall binde thee with them, and thou shalt not goe out among them.

26 **A**nd I will make thy tongue cleave to the roote of thy mouth, that thou shalt bee dumbe, and shalt not bee to them as a man that rebuketh: for they are a rebellious house.

27 **B**ut when I shall have spoken unto thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, He that heareth, let him hear, and hee that lea- neth off, let him leane: for they are a rebel- lious house.

CHAP. IIII.

1 *The besieging of the citie of Jerusalem is signifi- ed. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.*

a Which signified the stubbornnes and hardness of their heart.  
b Herby he represented the idolatrie and sinne of the ten tribes (for Samaria was on his left hand from Babylon) and how they had remained therein three hundred and ninetie yeeres  
c Which declared Iu-ah, who had now from the time of Iosiah slept in their finnes fourtie yeeres  
d In token of a speedie vengeance  
e The people should so straitly be besieged, that they should not be able to turne them.  
f Meaning, that the famine should be so great, that they should be glad to eat whatsoever they could get.

**T**hou also sonne of man, take thee a brick, and lay it before thee, and put tray upon it the citie, euen Jerusalem,

2 **A**nd lay siege against it, and builde a fort against it, and cast a mount against it: let the campe also against it, and lay engines of warre against it round about.

3 **H**owouer, take an yron paima, and set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shall bee besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 **S**leepe thou also upon thy left side, and lay the iniquitie of the house of Israel upon it: according to the number of the dayes that thou shalt sleepe upon it, thou shalt beate their iniquitie.

5 **F**or I haue laide upon thee the yeeres of their iniquity, according to the number of the dayes: euen three hundred and ninetie dayes: so shalt thou beate the iniquitie of the house of Israel.

6 **A**nd when thou hast accomplished them, sleepe againe upon thy right side, and thou shalt beate the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 **T**herefore thou shalt direct thy face toward the siege of Jerusalem, and thine **o** arme shall be unconquered, and thou shalt prophesie against it.

8 **A**nd behold, I will lay **o** bands upon thee, and thou shalt not turne thee from one side to another, til thou hast ended the dayes of thy siege.

9 **T**hou shalt also take vnto thee wheat, and barley, and beanes, and lentils, and rillet, and **o** fitches, and put them in one vessel,

and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen at three hundred and ninetie dayes shalt thou eate thereof.

10 **A**nd the meate, wherof thou shalt eate, shall bee by weight, euen **h** twenty shekels a day: and from time to time shalt thou eate thereof.

11 **T**hou shalt drinke also water by measure, euen the first part of an **h** ym from time to time shalt thou drinke.

12 **A**nd thou shalt eate it as barley cakes, and thou shalt bake it **o** in the tuing that cometh out of man, in their sight.

13 **A**nd the Lord said, **S**o shall the children of Israel eat that they desired bread among the Gentiles whither I will cast them.

14 **T**hen said I, **A**h, Lord God, behold, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or tome in pieces, neither came there any **o**uncleane flesh in my mouth.

15 **T**hen hee said vnto mee, **L**oe, I haue giuen thee bullocks **o** dung for mans dung, and thou shalt prepare thy bread therewith.

16 **H**owouer, hee said vnto mee, **S**onne of man, behold, I will breake **o** the staffe of bread in Jerusalem, that they shall eat bread by weight, and with care, and they shall drinke water by measure, and with astonishment.

17 **B**ecause that bread and water shall faile, they shall be asked one with another, and shall continue away for their iniquitie.

CHAP. V.

*The signe of the haire, whereby is signified the destruction of the people.*

**A**nd thou sonne of man, take thee a sharp knife, or take thee a barboura razour, and vpon thy beard: then take thee balances to weigh, and diuide the haire.

2 **T**hou shalt burne with fire the third part in the middes of **o** the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last third part thou shalt scatter in the winde, and I will drawe out a sword after them.

3 **T**hou shalt also take thereof a fewe in number, and binde them in thy **o** lap.

4 **T**hen take of them againe, and cast them into the middes of the fire, and burne them in the fire: **o** those thereof shall a fire come forth into all the house of Israel.

5 **T**hus saith the Lord God, **T**his is Jerusalem: I haue set it in the mids of the nations and countreies, that are round about her.

6 **A**nd she hath changed my iudgements

scattered into the winde, those that fled into Egypt, and into other parts after the citie was taken, **o** Meaning, that a very few should be left, which the Lord would preferre among all the heeimes, but not without troubles, and triall. **d** Out of that few which thou kindled, shall a fire come, which shall signifie the destruction of Israel. **e** My word and law in the idolatrie and superstitions.

**g** Which were foueteene moneths that the citie was besieged, and this was as many dayes as Israel sinned yeeres.  
**h** Which make a pound.  
**i** Reade Exod. 29. 40.  
**k** Signifying hereby the great scarcitie of iuel and matter to burne.  
**l** Much lesse such vile corruption.  
**m** To be as fire to bake thy bread with.  
**n** That is, the force and strength wherewith it should nourish.  
Isa. 3. 1. Chap. 5. 17. and 14. 13.

**a** To shauie thine head and thy beard.  
**b** To wit of that citie which hee had purraged vpon the bricke, Chap. 4. 1. By the fire and pestilence he meant the famine, wherewith one part perished, during the siege of Nebuchad nezar. By the sword those that were carried away captiue. And by the

into.



Chap. 36. 1.

into wickednesse more then the nations, and my statutes more then the countreyes that are round about her: for they haue refused my iudgements and my statutes, and they haue nor walked in them.

7 Therefore thus saith the Lord God, Because your multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, that are round about you,

8 Therefore thus saith the Lord God, Behold, I, euen I come against thee, and will execute iudgement in the mids of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the mids of thee, the fathers shall eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the winds.

11 Therefore, as I liue, saith the Lord God, Surely, because thou hast defiled my Sanctuarie with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare thee, neither will I haue any pittie.

12 The third part of thee shall die with the pestilence, and with famine which they be consumed in the mids of thee: and another third part shall fall by the sword round about thee: and I will scatter the last third part into all winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be comforted: and they shall know, that I the Lord haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreover, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproch and shame, a chastisement and an astonishment unto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the euill arrowes of famine, which shall bee for their destruction, and which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

17 So will I send vpon you famine, and euill beasts, and they shall spoyle thee, and pestilence, and blood shall passe thorow thee, and I will bring the sword vpon thee: I the Lord haue spoken it.

CHAP. VI.

1 He sheweth that Ierusalem shall be destroyed for their idolatrie. 8 He prophesith the repentance of the remnant of the people, and their deliverance.

Againe the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face towardes the \* mountaines of Israel, and prophesie against them,

3 And say, Dee mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the mountaines and to the hilles, to the riuers and to the valleys, Behold, I, euen I will bring a sword vpon you, and I will destroy your hit places:

4 And your altars shall be desolate, and your images of the <sup>b</sup> sinne shall bee broken: and I will cast downe your haine men before your idoles.

5 And I will lay the dead carkeises of the children of Israel before their <sup>c</sup> idoles, and I will scatter your bones round about your altars.

6 In all your dwelling places the cities shall be desolate, and the high places shall be laide waste, so that your altars shall be made waste and desolate, and your idoles shall bee broken, and cease, and your images of the sinne shall be cut in pieces, and your workes shall be abolished.

7 And the haine shall fall in the mids of you, and ye shall know that I am the Lord.

8 Yet will I leaue a remnant, <sup>d</sup> that you may haue some that shall escape the sword among the nations, when you shall be scattered thorow the countreyes.

9 And they that escape of you shall remember me among the nations, where they shall bee in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they shall be displeas'd in themselues for the euils which they haue committed in all their abominations.

10 And they shall know that I am the Lord, and that I haue not said in vaine, that I would doe this euill vnto them.

11 Thus saith the Lord God, <sup>e</sup> Smite with thine hand, and stretch forth with thy foot, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 Ye that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sword, and hee that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then shall ye know, that I am the Lord, when their haine men shall be among their idoles round about their altars, vpon every hit hill in all the toppes of the mountaines, and vnder every greene tree, and vnder every thicke oke, which is the place where they did offer sweet savour to all their idoles.

14 So will I stretch mine hand vpon them, and make the land waste, and desolate <sup>f</sup> from the wilderness vnto Diblath in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The ende of all the land of Ierusalem shall suddenly come.

Againe the word of the Lord came vnto me, saying,

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, the eating them destruction.

b Reade 2. King. 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselves. 2. King. 23. 20.

d Hee sheweth that in all dangers God will preserve a few, which shall be as the seede of his Church, and call vpon his Name.

e They shall be ashamed to see, that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that the Prophet should signifie the great destruction to come.

g That is, all nations, when ye shall see my iudgements.

h Some reade, more desolate then the wilderness of Diblath, which was in Syria, and bordered vpon Israel, or from the wilderness, which was South vnto Diblath, which was North: meaning the whole countrey.

f Because your idoles are in greater number, and your superstitions more then among the professed idolaters, reade I sai. 65. 11. or hee condemneth their ingratitude in respect of his benefits.

Leuit. 26. 29. deut. 28. 53. 2. king. 6. 29. lament. 4. 10. baruch. 2. 3.

g That is, I will not be pacified till I be reuenged, Ila. 1. 24.

h Or, dangerous. i Which were the grasshoppers, mildew, and whatsoever were occasions of famine.

Chap. 14. 13.



2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the four corners of the land.

3 Now is the end come vpon thee, and I will send my wrath vpon thee, and wil iudge thee according to thy wayes, and will lay vpon thee all thyne abominations.

4 Neither shall mine eye spare thee, neither will I haue pittie: but I will lay thy wayes vpon thee: and thine abomination shall be in the mids of thee, and ye shall know that I am the Lord.

5 Thus sayth the Lord God, Behold, one euill, euen one euill is come.

6 An end is come, the end is come, it is watched for thee: behold, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is nere, & not the sounding againe of the mountaines.

8 Now I will horribly powze out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pittie, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the mids of thee, and ye shall know that I am the Lord that visiteth.

10 Behold, the day, behold, it is come: the morning is gone forth, the rod flourisheth: spide hath budded.

11 Cruelty is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be lamentation for them.

12 The time is come, the day draweth nere, let not the buyer reioyce, nor let him that selleth, mourn: for the wrath is vpon all the multitude thereof.

13 For hee that selleth, shall not returne to that which is sold, although they were yet alive: for the vision was vnto all the multitude thereof, & they returned not, neither doeth any encourage himselfe in the punishment of his life.

14 They haue blown the trumpet, and prepared all, but none goeth to the battell: for my wrath is vpon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: hee that is in the field, shall die with the sword, and he that is in the cite, famine and pestilence shall deuoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doues of the valleys: all they shall mourne, euery one for his iniquitie.

17 All hands shall be weak, and all knees shall fall away as water.

18 They shall also gird themselves with sackcloth, and feare shall couer them, and heart to repent

for his euill life. Some read, for none shall be strengthened in his iniquitie of his life: meaning, that they should gaue nothing by flatterring themselves in euill. o The Israhelites made a bragge, but their hearts failed them. Isa. 13.7. ier. 6.24. Isa. 15.3. ier. 48.37.

same shall bee vpon all faces, and baldnesse vpon their heads.

19 They shall cast their silver in y streetes, and their gold shall bee cast farre off: their silver and their golde cannot deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for this ruine is for their iniquitie.

20 He had also set the beauty of his ornament in maiestic: but they made images of their abominations, and of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the strangers to be spoiled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my secret place: for the destroyers shall enter into it, & defile it.

23 Make a chaine: for the land is full of the iudgement of blood, and the cities full of cruelty.

24 Therefore I will bring the most wicked of the heathen, & they shall possesse their houses: I will also make the poyse of the mighty to cease, and their holy places shall be defiled.

25 When destruction cometh, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, & the hands of the people in the land shall be troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

1 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the Spirit. 6 The Lord sheweth the Prophet the idolatres of the house of Israel.

And in the sixth day of the month, as I sat in mine house, and the Elders of Iudah sat before me, the hand of the Lord God fell there vpon mee.

2 Then I beheld, and loe, there was a likeness, as the appearance of fire to looke to, from his loynes downward, and from his loynes vpyard, as the appearance of brightness, and like vnto amber.

3 And hee stretched out the likeness of an hand, & tooke mee by an haire Locke of mine head, and the Spirit lift mee vpbetweene the earth, and the heauen, and brought mee by a Diuine vision to Ierusalem, into the entrie of the inner gate that lieth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel was there according to the vision, that I saw in the field.

Prp. 11.4. zeph. 1.18. eccles. 5.8.

p Meaning the Sanctuary.

q That is, of the Babylonians.

r Which signifieth the most holy place, wherein none might enter but the high Priest, they should be bound and led away captiues.

t That is, of finnes that deserue death.

u Which was the Temple that was diuided into three parts, Psal. 68.35.

a Of the captiuitie of Ierusalem. b Which concerned part of August, and part of September.

c As Chap. 1. 27. d Meaning, that he was thus carried in spirit, and not in body.

e Which was the porch or court, where the people assembled.

f So called, because it prouoked Gods indignation, which was the idole of Baal.

g Read cha 3. 22.



5 Then said he unto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward at the gate of the h altar, this idole of indignation was in the entrie.

6 He sayd farthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuarie: but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court: and when I looked, behold, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wall. And when I had digged in the wall, behold, there was a doore,

9 And he sayd vnto mee, See in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and beholde, there was euery similitude of creeping things and abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stood before them seuentie men of the Ancients of the house of Israel, and in the mids of them stood Azaanah, the sonne of Shaphan, with euery man his cenfer in his hand, and the vapour of the incense went vp like a cloud.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel doe in the darke, euery one in the chamber of his imagery? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe hee said also vnto mee, Turne thee againe, & thou shalt see greater abominations that they doe.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for Tammuz.

15 Then said he vnto me, Vast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & behold, at the doore of the Temple of the Lord, betwene the porch and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne toward the East.

17 Then he said vnto me, Vast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they haue filled the land with cruelty, and haue returned to prouoke me: and lo, they haue cast out P stinke before their noses.

18 Therefore wil I also execute my wrath; mine eye shall not spare them, neither will I haue pittie, and though they cry in mine eares with a loud voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the city. 4 They that shall

be saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

He crept also with a loud voyce in mine eares, saying, The visitations of the citie draw neere, and euery man hath a weapon in his hand to destroy it.

2 And behold, fire men came by the way of the hie gate, which lieth toward the North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linnen, with a writers inkhorne by his side, and they went in and stood beside the brazen altar.

3 And the glory of the God of Israel was gone vp from the Cherub, whereupon hee was, and stood on the i doore of the house, and he called to the man clothed with linnen, which had the writers inkhorne by his side.

4 And the Lord sayd vnto him, Goe through the mids of the citie, euen through the mids of Ierusalem, and set a marke vpon the foreheads of them that mourne, and cry for all the abominations that be done in the mids thereof.

5 And to the other he sayd, that I might heare, So ye after him through the citie, and smite: let your eye spare none, neither haue pittie.

6 Destroy utterly the old, and the young, and the maids, and the children, and the women, but touch no man vpon whom is the s marke, and begin at my Sanctuarie. Then they began at the Ancient men, which were before the house.

7 And he said vnto them, Defile y house and fill the courts with the staine, then goe forth: and they went out, and slew them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and crept, saying, Oh Lord God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said hee vnto me, The iniquitie of the house of Israel, and Iudah is exceeding great, so that the land is full of blood, and the citie full of corruption iudgement: for they say, The Lord hath forsaken the earth, and the Lord seeth vs not.

10 As touching me also, mine eye shall not spare them, neither will I haue pittie, but will recompense their wayes vpon their heads.

11 And behold, the man clothed with linnen which had the inkhorne by his side, made report, and said, Lord, I haue done as thou hast commanded me.

h Which were the chiefe occasion of all these euils, as Chap. 8. 11. i This declareth, that the seruants of God haue a compassion, when they see his iudgements executed, k That is, with all kind of wickednesse, reade Isa. 1. 15.

CHAP. X.

1 Of the man that took hote burning coales out of the middle of the wheeles of the Cherubims. 3 A rebeare of all the wisdom of the wheeles, of the beasts, and of the Cherubims.

a The time to take vengeance.

b Which were Angels in the similitude of men.

c Signifying, that the Babylo-nians should come from the North to destroy the citie and the Temple. To marke the that should be saved.

e Which declared, that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes, and worship him aright.

h Or, thershold. i Or, sheweth with Thou.

f He sheweth I what is y manner of Gods childre, whom he marketh to saluation: to wit, to mourne & cry out against the wickednesse which they see committed against Gods glory.

g Thus in all his plagues the Lord preserve th his small number, which he marketh, as Exod. 12. 2. 2. reue. 7. 3. but the chiefe marke is the Spirit of adoption, where with the heart is sealed vp to life euerlasting.

And

h That is, in the court where the people had made an altar to Baal,

i For God will not be where idoles are.

k Which were forbidden in the Law, Leuit. 11. 4.

l Thus that they should haue kept all the rest in the feare & true seruice of God, were the ring leaders to al abomination, & by their example pulled others fro God. m It was in such abundance.

n For besides their common idolatry, they had patticular seruice, which they had in secret chambers.

o The Lewes write that this was a prophet of the idoles, who after his death was once a yere mourned for in the night.

p Declaring that the censings, and seruice of the idolaters are but infection & villany before God. Pro. 1. 28. isa. 46. 7. ier. 11. 12. zuch. 3. 4.



Chap. 1. 22.

a Which in the first chap. vers. 5. hee called the foure beasts.

b This signified that the city should be burnt.

c Meaning, that the glory of God should depart from the Temple.

d Reade Chap. 1. 24.

e Reade Chap. 3. 16.

f Vntil they had executed Gods iudgements, O yrents.

Chap. 1. 5.

As as I looked, beholde, in the firmament that was about the heade of the Cherubims, there appeared vpon them like vnto the similitude of a throne, as it were a Saphir stone.

2 And hee spake vnto the man clothed with linnen, and sayd, See in betwene the wheeles, euen vnder the Cherub, & fill thine hands with coales of fire from betwene the Cherubims, and scatter them ouer the city. And he went in in my sight.

3 Nowe the Cherubims stood vpon the right side of the house when the man went in, and the cloud filled the inner Court.

4 Then the glory of the Lord came vnto the Cherub, & stood ouer the doore of the house, and the house was filled with the cloud, & the court was filled with the brightness of the Lords glory.

5 And the sound of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God when he speaketh.

6 And when hee had commaunded the man clothed with linnen, saying, Take fire from betwene the wheeles, and from betwene the Cherubims, then he went in and stood beside the wheele.

7 And one Cherub stretched forth his hande from betwene the Cherubims vnto the fire, that was betwene the Cherubims, and tooke thereof, and put it into the handis of him that was clothed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hande vnder their wings.

9 And when I looked vp, beholde, foure wheeles were beside the Cherubims, one wheele by one Cherub, & another wheele by another Cherub, and the appearance of the wheeles was as the colour of a Chrysolite stone.

10 And their appearance (for they were all foure of one fashion) was as if one wheele had bene in another wheele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body, & their rings, and their handes and their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cried to these wheeles in mine hearing, laying, O wheele.

14 And euery beak had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, & the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted vp: this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stood: and when they were lifted vp, they lifted

themselves by also: for the spirit of the beast was in them.

18 Then the glory of the Lord departed from aboue the doore of the house, and stood vpon the Cherubims.

19 And the Cherubims lift by their wings, & mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and euery one stood at the entry of the gate of the Lodes house, at the East side, and the glory of the God of Israel was vpon them on high.

20 This is the beast that I sawe vnder the God of Israel by the riuer Chebar, and I knowe that they were the Cherubims.

21 Euery one had foure faces, and euery one foure wings, and the likenesse of mans handes was vnder their wings.

22 And the likenesse of their faces was the selfe same faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the selfe same, & they went euery one straight forward.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these he prophesieth, shewing the how they shall be dispersed abroad. 19 The renewing of the heart cometh of God. 21 He threatneth them that lease vnto their owne counsels.

M brought me vnto the East gate of the Lords house, which lyeth Eastward, and beholde, at the entry of the gate were fine and twenty men: among whome I sawe Jaasaniah the sonne of Azur, and Pelatiah the sonne of Wenath, the princes of the people.

2 Then sayd he vnto me, Sonne of man, these are the men that imagine mischief, and deuite wicked counsell in this city.

3 For they say, It is not necesse, let vs build houses: this cite is the caldron, and we be the flesh.

4 Therefore prophesie against them, son of man, prophesie.

5 And the Spirit of the Lorde fell vpon me, and sayd vnto me, Speake, Thus sayth the Lord, O ye house of Israel, this haue ye sayde, and I knowe that which riseth vp of your mindes.

6 Many haue ye murdered in this city, and ye haue filled the streetes thereof with the flaine.

7 Therefore thus sayth the Lorde God, They that ye haue slaine, and haue layed in the middes of it, they are the flesh, and this city is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, saith the Lord God, 9 And I will bring you out of the mids thereof, and deliuer you into the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, and I will indge you in the border of Israel, and ye shall know that I am the Lord.

11 This cite shall not be your caldron, neither shall ye be y flesh in the mids thereof, but I will iudge you in the border of Israel.

12. And.

g There was one consent betwene the Cherubims and the wheeles, h Reade Chap. 9. 3

Chap. 1. 5. i That is, the whole body of the foure beasts, or Cherubims.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themselves fill to their pleasures.

b We shall not be pulled out of Ierusalem, til the hour of our death come, as the flesh is not taken out of the caldron till it be fed.

c Contrary to their vaine confidence he sheweth in what sense this cite is the caldron: that is, because of the dead bodies that haue bene murdered therein, and so lie as flesh in the caldron.

d That is, of the Caldeans.

e That is, in Ri' lah, Reade 2. King. 25. 6.



12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my iudgements, but have done after the maners of the heathen, that are round about you.

13 ¶ And when I prophesied, Delattiah the sonne of Benaiiah died: then fell I downe vpon my face, and cryed with a loud voyce, and sayde, Ah Lord God, wilt thou then utterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Some of man, thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue sayde, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus sayeth the Lord God, Although I haue cast them farre off among the heathen, & although I haue scattered them among the countries, yet will I be to them as a little Sanctuary in the countreyes where they shall come.

17 Therefore say, Thus sayth the Lord God, I will gather you againe from the people, and assemblen you out of the countreyes where ye haue bin scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shall take away at the idoles thereof, and all the abominations thereof from thence.

19 ¶ And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stony heart out of their bodies, and I will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, & execute them: and they shall bee my people, and I will bee their God.

21 But vpon them whose heart is toward their idoles, & whose affection goeth after their abominations, I will lay their way vpon their owne heads, sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, and the glory of the God of Israel was vpon them on yve.

23 And the glory of the Lord went by from the mids of the citie, and stood vpon the mountayne which is toward the East side of the city.

24 Afterward the Spirit tooke mee by, and brought me in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went by from me.

25 Then I declared vnto them that were led away captiues, all the things that the Lord had shewed me.

#### CHAP. XII.

1 The parable of the captiuitie. 18 Another parable whereby the distress of hunger and thirst is signified.

The word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see,

and see: not: they haue eares to heare, & heare not: for they are a rebellious house.

3 Therefore thou sonne of man, prepare thy stuffe to go into captiuitie, & go fourth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go fourth at euen in their sight, as they that goe fourth into captiuitie.

5 Digge thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou beate it vpon thy shoulders, & carry it fourth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as y stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, & brought it fourth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Some of man, hath not the house of Israel, the rebellious house, layd vnto thee, What doest thou?

10 But say thou vnto them, Thus sayeth the Lord God, This burden concerneth the chiefe in Ierusalem, and all the house of Israel, that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them, they shall go into bondage and captiuitie.

12 And the chiefe that is among them, shall beate vpon his shoulder in the darke and shall go fourth: they shall dig through the wall, to carrie out thereby: hee shall couer his face, that he see not the ground with his eyes.

13 By net also will I spread vpon him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward enery wind all that are about him to helpe him, and all his garlions, and I will draw out the sword after them.

15 And they shall knowe that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreyes.

16 But I will leaue a little number of them from the sword, from the famine, and from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreover, the word of the Lord came vnto mee, saying,

18 Some of man, eate thy bread with trembling, and drinke thy water with trouble, and with carefullnesse,

19 And lay vnto the people of the land, Thus sayeth the Lord God of the inhabitants of Ierusalem, and of the land of Israel, They shall eate their bread with care.

a That is, they receiue not the fruite of that which they see and heare, & Ebr. make the vessels to goe into captiuitie.

b That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

c Doe not they deride thy doings? || Or, prophesie.

d When the king shall thinke to escape by fleeing, I will take him in my net, as Chap. 17. 20. and 32. 5.

e Which should beare his name and should be his Church, reade Chap. 11. 16.

k When Iecooniah was led away captiue.



carefulnesse, and drinke their water with desolation: for the land shall be desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left voyde, and the land shall be desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that thou haue in the land of Israel, saying, The dayes are prolonged, and all visions shall faile?

23 Tell them therefore, Thus sayeth the Lord God, I will make this prouerbe to cease, and they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand, and the effect of every vision.

24 For so vision shall bee any more in vaine, neither shall there be any flattering deuination within the house of Israel.

25 For I am the Lord: I will speake, and that thing that I shall speake, shall come to passe: it shall be no more prolonged: for in your dayes, O rebellious house, will I say the thing, & I will performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel say, The vision that he seeth is for many dayes to come, and he propheseth of the times that are farre off.

28 Therefore say vnto them, Thus sayeth the Lord God, All my words shall no longer bee delayed, but that thing which I haue spoken, shall be done, saith the Lord God.

CHAP. XIIII.

2 The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

¶ And the word of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the prophets of Israel, that prophesie, and say thou vnto them, that prophesie out of their owne hearts, heare the word of the Lord.

3 Thus sayeth the Lord God, Woe vnto the foolish prophets that follow their owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the foxes in the waste places.

5 ¶ Ye haue not risen vp in the gaps, neither made vp the hedge for the house of Israel, to stand in the battell in the day of the Lord.

6 They haue seene vanitie, and lying diuination, saying, The Lord saith it, and the Lord hath not sent them: and they haue made others to hope that they would confirme the word of their prophesie.

7 Haue ye not seene a vaine vision? and haue ye not spoken a lying diuination? yee say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because yee haue spoken vannie, and haue seene lies, therefore behold, I am against you, saith the Lord God.

9 And mine hand shall be vpon the pro-

phets that see vannie, and diuine lies: they shall not be in y assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel: & ye shall know that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, Peace, and there was no peace: and one built vp as wall, and behold, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shall fall: for there shall come a great showre, and I will send hailstones, which shall cause it to fall, and a stormie winde shall breake it.

12 Lo, when the wall is fallen, shall it not bee sayde vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus sayeth the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall bee in mine anger, and hailstones in mine indignation to consume it.

14 So I will destroy the wall that yee haue daubed with vntempered mortar, and bring it downe to the ground, so that y foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the middes thereof, & ye shall know that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, and vpon them that haue daubed it with vntempered mortar, and will say vnto you, The wall is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, Woe vnto y women that sew pillows vnder all arimeholes, and make vailles vpon the head of euery one that standeth vp, to hunt soules: will yee hunt the soules of my people, and will ye giue life to the soules that come vnto you?

19 And wil yee pollute mee among my people for handfulls of barley, and for pieces of bread to lay the soules of them that should not die, and to giue life to the soules that should not liue, in lying to my people, that heare your lies?

20 ¶ Therefore thus saith the Lord God, Beholde, I will haue to doe with your pillows, wherewith yee hunt the soules to make them to die, and I will reare them from your arimes, and will let the soules goe, euen the soules, that ye hunt to make them to die.

21 Your vailles also will I teare, and de-liuer my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your lies yee haue made the heart of the righteous sad, whome I

e That is, in the booke of life, wherein the true Israelites are written.

f Reade Ierem. 6. 14.

g Whereas the true Prophets prophesied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that what one false prophet said, (which is here called the building of the wall) another false prophet would as-firmeth, though he had neither occasion nor good ground to beare him.

h Whereby is meant whatsoever man of himselfe settech forth vnder the authority of Gods word.

i These superstitious women for lucre would prophesie and tell euery man his fortune, giuing them pillows to lean vpon, and kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

k Will ye make my word to serue your bellies?

l These forcerers made the people beleue that they could preserue life or destroy it, & that it should come to euery one according as they prophesied.

m That is, to cause them to perish, and that they should depart from the body.

n By threatening them that were godly, and vpholding the wicked.

¶ Because they did not immediately see the prophesied accomplished, they commended them, as though they should neuer be fulfilled. ¶ Or, take none effect.

¶ That is, it shall not com to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

Chap. 14. 9.

a After their owne fantasie, and not as ha-ving the reuelation of the Lord, Iere. 23. 16.

b Watching to destroy the vineyard.

c He speaketh to the gouernors and true ministers, that should haue refused them.

d Ye promised peace to this people, and now ye see their destruction, in that it is manifest that we are false prophets.



have not made sadde, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life.

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and yee shall know that I am the Lord.

CHAP. XIII.

4 The Lord sheweth false prophets for the ingratitude of the people. 22 He referreth a small portion for his Church.

When came certaine of the Elders of Israel vnto me, and saide before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set by their idoles in their heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them. Thus saith the Lord God, Every man of the house of Israel that setteth by his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will answer him that commeth, according to the multitude of his idoles,

5 That I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that commeth in Israel, which departeth from me, and setteth by his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to enquire of him for mee, I the Lord will answer him for my selfe.

8 And I will set my face against that man, and will make him an example & prouerbe, and I will cut him off from the mids of my people, and yee shall know that I am the Lord.

9 And if the prophet be deceiued, when he hath spoken a thing, I the Lord haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the mids of my people of Israel.

10 And they that heare their punishment: the punishment of the prophet shall bee euen as the punishment of him that speaketh.

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came againe

vnto me, saying,

13 Sonne of man, when the land sinneth against mee by committing a trespasse, then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these thee men, i. Noah, Daniel, and Job were among them, they should deliuer but their owne soules by their righteousnesse, saith the Lord God.

15 If I bring noylome beastes into the land, and they spoyle it, so that it be desolate, that no man may passe thoroowe, because of beastes,

16 Though these thee men were in the mids thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall bee deliuered, but the land shall bee waste.

17 What I bring a sword vpon this land, and say, Sword, goe thoroow the land, so that I destroy man and beast out of it,

18 Though these thee men were in the mids thereof, As I liue, saith the Lord God, they shall deliuer neither sonnes nor daughters, but they onely shall bee deliuered themselves.

19 What I send a pestilence into this land, and powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel and Job were in the mids of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall bee deliuer their owne soules by their righteousnesse.

21 For thus saith the Lord God, Howe much more when I sende my foure foze iudgements vpo Jerusalem, euen the sword, and famine, and the noylome beast, and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a remnant of them that shall be carryed away both sonnes and daughters: beholde, they shall come forth vnto you, and ye shall see their way, and their enterpryses: and yee shall bee comforted, concerning the euill that I haue brought vpon Jerusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you. when yee see their way and their enterpryses, and yee shall know, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnsprinkle wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

And the word of the Lord came vnto Aime, saying,

2 Sonne of man, what commeth of the vine tree aboue all other trees? and of the vine branch, which is among the trees of the foresse?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessel therein?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the mids of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete.

b Reade Chap. 4. 16. and 5. 17. Isa. 3. 1.

i Though Noah & Job were now aliu, which in their time were most godly men, (for at this time Daniel was in captiuitie with Ezekiel) and so these three together shall pray for this wicked people, yet would I not heare them reade Iere. 15. 1. k Meaning, y a very few (which hee calleth the remnant, ver. 22) should escape these plagues whom God hath sanctified and made righteous, so that this righteousnesse is a signe that they are the Church of God, whom he would preserve for his owne sake. Chap. 5. 17.

l Reade Chap. 5. 3.

a Which bringeth forth no fruit, no more then the other trees of the foresse doe: meaning, that if Ierusalem, which bare the name of this Church, did not bring forth fruit it should be venterly destroyed.

a Hee sheweth the hypocricie of the Idolaters, who will dissemble to heare the Prophets of God though in their heart they follow nothing lesse then their aduonitions, and also howe by one means or other, God doth discover them. b They are not onely Idolaters in heart, but also worship their filthie idoles openly, which leade them in blindness, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 30. 15.

c To inquire of things which the Lord hath appointed to come to passe. d As his abomination hath deserued: that is, he shalbe led with lies: according as he delighted therein, 2 Thess. 2. 10. e That is, convince them by their owne conscience. f Or, by my selfe.

g The Prophet declarcth that God for mans ingratitude raiseth vp false prophets to seduce them that delight in lies rather then in the truth of God, & that he punisheth sinne by sinne, 1 King. 22. 20, 22. and destroyeth as well those prophets as that people. g Thus Gods iudgements against the wicked are aduonitions to the goodly to cleaue vnto the Lord, and not to desie themselves with like abominations.



meete for no worke: how much lesse shall it be meet for any worke, when the fire hath consumed it, and it is laint?

6 Therefore thus saith the Lord God, As the vine tree that is among the trees of the forest, which I haue giuen to y<sup>e</sup> fire to be consumed, so will I giue the inhabitants of Ierusalem.

7 And I will set my face against them: they shall goe out from one<sup>e</sup> fire, and another fire shall consume them: and yee shall know, that I am the Lord, when I set my face against them,

8 And when I make the land waste, because they haue greatly offended, sayth the Lord God,

#### CHAP. XVI.

The Prophet declareth the benefits of God toward Ierusalem. 15 Their ynkindnes. 46 He iustifieth the wickednes of other people in comparisons of the finnes of Ierusalem. 49 The cause of the abominations into which the Sodomues fell. 60 Mercie is promis'd to the repentant.

Again the word of the Lord came vnto me, saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation & thy kindred is of the land<sup>e</sup> of Canaan; thy father was an Amoitie, and thy mother an Hittite.

4 And in thy natiuitie when thou wast borne, thy nauill was not cut: thou wast not washed in water to loose thee: thou wast not salted with salt, nor swaded in cloutes.

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out into the open field, to the contempt of thy person in the day that thou wast borne.

6 And when I passed by thee, I saue thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, Thou shalt liue.

7 I haue caused thee to multiplye, as the bud of the field, and thou hast increased and wazen great, and thou hast gotten excellent ornaments: thy breasts are fashioned, thine haine is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, beholde, thy time was as the time of loue, and I spread my skirts ouer thee, and covered<sup>d</sup> thy filthinesse: yea, I swore vnto thee, and entred into a couenant with<sup>e</sup> thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with<sup>e</sup> water: yea, I washed away thy blood from thee, and I s'ointed thee with oyle.

10 I clothed thee also with broydered worke, and shod thee with badgers skinne, and I girded thee about with fine linnen, and I covered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine handes, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earerings in thine eares, and a beautifull<sup>e</sup> crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy rayment was of fine linnen and silke and broyded worke: thou diddest eate fine floure, and hony and oyle, and thou wast very beautifull, and thou diddest grow vp into a kingdome.

14 And thy name was spread among the heathen for thy beauty: for it was peritce through my<sup>e</sup> beauty which I had set vpon thee, saith the Lord God.

15 Now thou didst<sup>e</sup> trust in thine owne beauty, and playdest the harlot, because of thy renowne, and hast powdered out<sup>e</sup> thy fornications on euery one that passed by, thy desire was to him.

16 And thou diddest take thy garments, and deckedst thine high places with diuers colours, and playdest the harlot thereupon: the like things shall not come, neither hath any done so.

17 Thou hast also taken thy faire jewels made of ray gold and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and diddest commit whoyedome with them,

18 And tookest thy broyded garments, and coveredst them: and thou hast set mine oyle and my perfume before thee.

19 Why meate also which I gaue thee, as fine floure, oyle and hony wherewith I fedde thee, thou hast euen let it before thee for a sweet savour: thus it was, saith y<sup>e</sup> Lord God.

20 Whoreouer, thou hast taken thy sonnes and thy daughters, whose thou hast borne vnto me, and these hast thou sacrificed vnto them, to<sup>e</sup> bee deuoured: is this thy whoyedome a small matter?

21 That thou hast slain my children, and delivered them to cause them to passe thorow fire for them,

22 And in all thine abominations and whoyedomes, thou hast not remembered the dayes of thy youth, when thou wast naked, and bare, and wast polluted in thy blood.

23 And beside all thy wickednesse, (woe, woe vnto thee, sayth the Lord God.)

24 Thou hast also built vnto thee an hie place, and hast made thee an hie place in euery street.

25 Thou hast built thine hie place at euery<sup>e</sup> corner of the way, & hast made thy beauty to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoyedome.

26 Thou hast also committed fornication with the Egyptians thy neighbours, which haue great members, and hast increased thy whoyedome to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the<sup>e</sup> daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whoye also with

h Hereby see the sweth how hee saued his church, enriched it, and gaue it power and dominion to reigne.

i He declarereth wherein the dignitie of Ierusalem stood, to wit, in that that the Lord gaue the of his beauty and excellency.

k In abusing my gifts, and in putting thine confidence in thine owne wisdom and dignitie,

l There was none idolatry so vile, wherewith thou didst not pollute thy selfe.

m This declarereth how the idolaters put their chief delight in those things, which please the eyes and outward senses.

n Thou hast conuerted my vessels and instruments, which I gaue thee, to serue me with, to the vse of thine idoles.

o Meaning, by fire, read Leuit. 18. 21. 2. King. 23. 10.

p Or, head.

q He noteth the great impiety of this people, who first falling from God to seeke helpe at strange nations, did also at length embrace their idolatry, thinking thereby to make their amity more strong.

r Or, cities.

s

t

u

v

b Though they escape one danger, yet another shall take them.

a Thou boastest to be of the feede of Abraham, but thou art degenerated & followest the abominations of the wicked Canaanites, as children doe the manners of their fathers, Isa. 1. 4. and 57. 3.

b When I first brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthinesse and forsaken of all men, I tooke thee and gaue thee life, whereby is meant that before God wash his Church, and giue life, there is nothing but filthinesse and death.

d These words as blood, pollution, nakednesse, and filthines, are oftentimes repeated, to beat downe their pride, and to cause them to consider what they were before God

received them to mercy, fauoured them, & covered their shame. e That thou shouldst be a chaste wife vnto mee, and that I should maintaine thee & endue thee with all graces. f I washed away thy finnes. g I sanctified thee with mine holy spirit.



the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them; and yet couldst not be satisfied.

29 Thou hast moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, sayth the Lord God, seeing thou doest all these things, even the worke of a presumptuous whoresish woman?

31 In that thou buildest thine hie place in the corner of every way, and makest thine hie place in every street, and hast not bene as an harlot that despiseth a reward,

32 But as a wife that playeth the harlot, and taketh others for her husband;

33 They give gifts to all other whores, but thou givest gifts unto all thy lovers, and rewardest them, that they may come unto thee on every side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shall be after thee: for in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus sayth the Lord God, Because thy shame was powred out, and thy filthinesse discovered through thy fornications with thy lovers, and with all the idoles of thine abominations, and by the blood of thy children, which thou diddest offer unto them,

37 Beholde, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated: I will even gather them round about against thee, and will discover thy filthinesse unto them, that they may see all thy filthinesse.

38 And I will iudge thee after the manner of them that are harlots, and of them that shed blood, and will give thee the blood of wrath and ielousie.

39 I will also give thee into their hands, and they shall destroy thine hie places: they shall breake downe thine hie places: they shall stripye thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring by a companie against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burne by thine houses with fire, and execute iudgements vpon thee in the sight of many women: & I will cause thee to cease from playing the harlot, and thou shalt give no reward any more.

42 So will I make my wrath toward thee to rest, and my ielousie shall depart from thee, and I will cease and bee no more angry.

43 Because thou hast not remembered the dayes of thy youth, but hast provoked mee with all these things, beholde, therefore I also have brought thy way vpon thine head, sayeth the Lord God: yet hast

not thou had consideration of all thine abominations.

44 Behold, all that use prouerbe, shall use this prouerbe against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mothers daughter, that hath cast off her husband and her children, and thou art the sister of thy sisters, which forlooke their husbands and their children: your mother is an hitite, and your father an Amouree,

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy younger sister, that dwelleth at thy right hand, is Sodom, & her daughters.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, sayth the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom: Pride, fulnesse of bread, and abundance of idleness was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

50 But they were haughty, and committed abomination before me: therefore I tooke them away, as I spake of them.

51 Neither hath Samaria committed halfe of thy finnes, but thou hast exceeded them in thine abominations, and hast iustified thy sisters in all thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy sins, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

53 Therefore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the mids of them,

54 That thou mayest beare thine owne shame, and mayest be confounded in all that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride,

57 Before thy wickednesse was discovered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of the Philistines round about her which despise thee on all sides.

dest not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements, brought vnder by the Syrians, or compassed about Jerusalem, ioyned with the Syrians, or compassed about Jerusalem,

x As were the Canaanites, and the Hitites, and others your predecessors, so are you their successours,  
y That is, of Samaria and Sodom.  
z That is, her cities.

† Ebr. thy sister younger than thou. a But done faire worke.

b He alleadgeth these foure vices, pride, excellence, idleness, and contempt of the poore, as foure principall causes of such abominacion, wherefore they were so horribly punished, Gen. 19. 24.

c Which worshipped the calves in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were iust.

e This he speakes in comparison, saying, that he would restore Jerusalem when Sodom should be restored, that is, neuer: and this is meant of the greatest part of the lewes.

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.  
† Ebr. was not a rumour in thy mouth.

h Thou wouldst not call her punishment to mind when thou wast aloft, to learne by her example to feare my iudgements, brought vnder by the Syrians, or compassed about Jerusalem,

Or, that will beare rule.

q Meaning, that some harlots contemne small rewards, but no louers gaue a reward to Israhel, but they gaue to all others: signifying that the idolaters bestow of their substance which they receive of God for his glory, to serue their vile abominations,  
Or, neither parts.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy lovers, shall come and destroy thee, Chap. 23. 9. f I will iudge thee to death, as the adulterers and murderers.

3. King. 25. 9.

z I will vterly destroy thee, and so my ielousie shall cease, v I haue punished thy faults, but thou wouldst not repent.



When thou brakest the covenant, which was made between thee and me, as verſe 8.

That is, of mercy and love I will pity thee, and ſo ſtand to my covenant, though thou haſt deſerted the contrary. m Whereby he ſheweth that among the moſt wicked he had cuer ſome ſeed of his church, which he would cauſe to fruſtrife in due time: and heere he declareth how he will call the Gentiles. o But of my free mercy. p This declareth what fruits Gods mercies worke in hiſ, to wit, ſorrow, and repentance for their former life.

8 Thou haſt borne therefore thy wickedneſſe, and thine abomination, ſaith the Lord. 9 For thus ſaith the Lord God, I might euen deale with thee, as thou haſt done, when thou diſt deſpiſe the oath, in breaking the covenant.

10 Neuertheleſſe, I will remember my covenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlaſting covenant.

11 Then thou ſhalt remember thy waies, and bee aſhamed, when thou ſhalt receiue thy liſters, both thy elder and thy younger, and I will giue them vnto thee for daughters, but not by thy covenant.

12 And I will eſtabliſh my covenant with thee, and thou ſhalt knowe that I am the Lord.

13 What thou mayeſt remember, and bee aſhamed, and neuer open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

CHAP. XVII. The parable of the two Eagles.

And the word of the Lord came vnto me, ſaying,

2 Sonne of man, put forth a parable, and ſpeake a prouerbe vnto the houſe of Iſrael.

3 And ſay, Thus ſaith the Lord God, The great Eagle with great wings, and long wings, and full of feathers, which had diuers colours, came vnto Lebanon, and tooke the highest branch of the cedar,

4 And brake off the top of his twigge, and carried it into the land of merchants, & ſet it in a city of merchants.

5 He tooke alſo of the ſeed of the land, and planted it in a fruitful ground: he placed it by great waters, and ſet it as a willow tree.

6 And it budded vp, & was like a ſpreading vine of a lowe ſtature, whole branches turned toward it, and the roots thereof were vnder it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo another great Eagle with great wings, and many feathers, & beheld, this vine did rime her roots toward it, and ſpread forth her branches toward it, that ſhee might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great waters, that it ſhould bring forth branches, and beare fruit, and be an excellent vine.

9 Say thou, Thus ſaith the Lord God, Shall it prosper? Shall he not pull by the roots thereof, and deſtroy the fruit thereof, and cauſe them to die? all the leaues of her bud ſhall wither without great power, or many people, to plucke it by by the rootes thereof.

10 Behold, it was planted: but ſhall it prosper? ſhall it not be moyſtened by the waters of Nilus, h Shall not Nebuchad-nezzar deſtroy it?

proſper: ſhall it not be droyed by, and wither? when the Eaſt winde ſhall touch it, it ſhall wither in the trenches where it grow.

11 Whereouer the worde of the Lord came vnto me, ſaying,

12 Say now to this rebellious houſe, Know ye not what theſe things meane? tell them, Behold, the king of Babel is come to Ieruſalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the kings ſeed, and made a covenant with him, and hath taken an oath of him: he hath alſo taken the princes of the land,

14 That the king dome might be in ſubjection, and not lit it ſelfe by, but keepe their covenant, and ſtand to it.

15 But he rebelled againſt him and ſent his Ambaſſadours into Egypt, that they might giue him hoſes, and much people: ſhall he prosper? ſhall he eſcape, that doth ſuch things? or ſhall hee breake the covenant, and be deliuered?

16 As I liue, ſaith the Lord God, he ſhall die in the mids of Babel, in the place of the King, that had made him King, whole oath he deſpised, and whole covenant made with him, he brake.

17 Neither ſhall Pharaoh with his mighty hoſts, & great multitude of people, maintaine him in the war, when they haue caſt vp mounts, and builded ramparts to deſtroy many perſons.

18 For he hath deſpised the oath and broken the covenant: (yet lo, he had giuen his hand) becauſe he hath done all theſe things, he ſhall not eſcape.

19 Therefore thus ſaith the Lord God, As I liue, I will ſurely bring mine oath that hee hath deſpised, and my covenant that hee hath broken, vpon his owne head.

20 And I will ſpread my net vpon him, and hee ſhall bee taken in my net, and I will bring him to Babel, & I will enter into iudgement with him there: for his treſpaſſe that he hath committed againſt me.

21 And all that ſee from him with all his hoſts, ſhall fall by the ſworde, and they that remaine, ſhall bee ſcattered toward all the windes: and yet ſhall knowe that I the Lord haue ſpoken it.

22 Thus ſaith the Lord God, I will alſo take off the top of this high cedar, and will let it, and cut off the top of the tender plant thereof, and I will plant it vpon a high mountaine and great.

23 Euen in the high mountaine of Iſrael will I plant it: and it ſhall bring forth boughs and beare fruit, and be an excellent cedar, and vnder it ſhall remaine all birdes, and euery foule ſhall dwell in the ſhadow of the branches thereof.

24 And all the trees of the ſiede ſhall knowe that I the Lord haue brought downe the hye tree, and exalted the low tree: that I haue droyed by the greene tree, and made the drie tree to flouriſh: I the Lord haue ſpoken it, and haue done it.

CHAP. XVIII.

h He ſheweth that euery man ſhal beare his owne ſinne.

i By this drie winde he meane the Babylo-nians.

k That is, Ierco-niah, 2. King 24. 15.

l For his ſubie-Gion and obedience.

m Becauſe he tooke the Name of God in vaine, and brake his oath which he had confirmed by giuing his hand, therefore the Prophet declarer that God would not ſuffer ſuch periury and infidelity to eſcape puniſhment.

Chap. 12. 13. and 32. 3. n This promiſe is made to the Church which ſhalbe as a ſmall remnant, and as the top of a tree. o I will trimme and dreſſe it.

p Both the Iewes and Gentiles ſhal be gathered into it. q All the world ſhall knowe that I haue plucked downe the proud enemies, and ſet vp my Church which was low and contemned.



stone. 21 To him that amendeth, his saluation promised. 24 Death is prophesied to the righteous, which turneth backe from the right way.

The word of the Lord came vnto mee againe, saying,

2 What meanee yee that yee speake this prouerbe, concerning the land of Israel saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall ble this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull and right,

6 And hath not eaten b vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath spoken with a meretricious woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoiled none by violence, \* but hath gotten his bread to the hungry, and hath covered the naked with a garment,

8 And hath not given forth \* vpon vsurie, neither hath taken any increase, but hath withhelden his hand from iniquitie, and hath executed true iudgement between man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 If he beget a sonne, that is a thiefe, or a shedder of blood, if he do any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen sooth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations. \* he shall die the death, and his blood shall be vpon him.

14 But if he beget a sonne, that seeth al his fathers sinnes, which he hath done, and feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idole of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungry, and hath covered the naked with a garment,

17 Neither hath withhelden his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgement, and hath walked in my statutes, he shall not die in the iniquitie of his father, but hee shall surely liue.

18 His father, because he cruelly oppres-

sed and spoiled his brother by violence, and hath not done good among his people, loe, euen he dieth in his iniquitie.

19 Yet say yee, & therefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgment and iustice, and hath kept all my statutes, and done them, he shall surely liue.

20 \* The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

22 All his transgressions that hee hath committed, they shall not be mentioned vnto him, but in his righteousness that he hath done, he shall liue.

23 \* Haue I any desire that the wicked should die, saith the Lord God? or shall hee not liue, if he returne from his wayes?

24 But if the righteous turne away from his righteousness, and commit iniquitie, and doe according to all the abominations, that the wicked man doeth, shall hee liue? all his righteousness that hee hath done, shall not be mentioned: but in his transgression that hee hath committed, and in his sinne that hee hath sinned, in them shall hee die.

25 Yet say yee, The way of the Lord is not equal: heare now, O house of Israel. Is not my way equal? or are not your wayes vnequall?

26 For when a righteous man turneth away from his righteousness, and committeth iniquitie, he shall euen die for the same, he shall euen die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednesse that he hath committed, and doeth that which is lawfull and right, he shall saue his soule aline.

28 Because hee considereth, and turneth away from all his transgressions that hee hath committed, he shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore & cause others to turne away from al your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you al your transgressions, whereby yee haue transgressed, and make y ou a new heart and a new spirit: for why will yee die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore one another to returne, and liue yee.

CHAP. XIX.

The captivity of the kings of Iudah signified by

Deut. 24. 16.

2 king. 14. 6.

2. chion. 25. 4.

d He ioyneeth

the obseruation

of the comman-

dements with re-

pentance: for

none can repent

in deede, except

he labour to

keepe the law.

|| Or, not lasde to

his charge.

e Doe is, in the

fruites of his

faith which de-

clare that God

doth accept him.

f He speakeeth

this to commend

Gods mercie to

poore sinners,

who rather is

ready to pardon

then to punish,

as his long suffer-

ing declareth,

Chap. 33. 11.

Albert God in his

eternall counsell

appointed the

death and dam-

nation of the re-

probate, yet the

end of his coun-

sell was not their

death onely, but

chiefly his owne

glory. And also

because he doth

not approoue

sinne, therefore is

is here said that

he would haue

them to turne a-

way from it, that

they might liue.

|| Or, rather than

he may returne

from his wayes

and liue.

g That is, the

false opinion that

the hypocrites

haue of their

righteousnesse.

h In punishing

the father with

the children,

i He sheweth

that man cannot

for sake his wicked-

nesse, till his

heart be changed,

which is only the

worke of God.

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning that their fathers had sinned, & their children were punished for their transgressions, read Iere. 31. 29.

b If he hath not eaten of the flesh that hath bene offered vp to idoles to honour them thereby, Leuit. 18. 20. f Eb. come neere. Leuit. 20. 18. Isa. 58. 7. mat. 23. 35. Exod. 22. 25. leuit. 25. 37. deut. 23. 19. psalm. 55.

|| Or, a cruell man

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked, as his father was, & doth not repent, he shall be punished as his father was, or else not.



*the lions whelps, and by the lion. 10 The prosperitie of the cure of Jerusalem that is past, and the miserie thereof that is present.*

**T**hou also, take up a lamentation for the princes of Israel,

2 And say, Wherefore say thy mother as a lioness among the lions? she nourished her young ones among the lions whelps.

3 And she brought up one of her whelps and it became a lion, and it learned to catch the pray, and it devoured men.

4 The nations also heard of him, and he was taken in their nettes, and they brought him in chains unto the land of Egypt.

5 Now when they saw that she had waited, and her hope was lost, she tooke another of her whelps, and made him a lion.

6 Which went among the lions, and became a lion, & learned to catch the pray, and he devoured men.

7 And he knew their widowes, and hee destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the nations set against him on every side of the countreys, and layd their nets for him, so hee was taken in their pit.

9 And they put him in prison, and in chains, and brought him to the king of Babel, and they put him in holdes, that his voyce should no more be heard upon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, planted by the waters: shee brought forth fruite and branches by the abundant waters.

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was pluckt up in wrath: shee was cast down to the ground, and the East winde dried by her fruit: her branches were broken and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drie and thirly ground.

14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that the hath no strong rod to be a scepter to rule: this is a lamentation, and shall be for a lamentation.

C H A P. XX.

*3 The Lord denieth that he will answer them when they pray, because of their unkindnesse. 33 Hee promisseth that his people shall returne from captivitie. 46 By the forest that should be burnt, is signified the burning of Jerusalem.*

**A**nd in the tenth day of the month, came certaine of the Elders of Israel to enquire of the Lord, and late before me.

2 Then came the word of the Lord unto me, saying,

3 Some of man, Speake unto the Elders of Israel, and say unto them, Thus sayth the Lord God, Are ye come to enquire of me? As I live, sayth the Lord God, when I am asked, I will not answer you.

4 And thou iudge them, sonne of man,

will thou iudge them? cause them to understand the abominations of their fathers,

5 And say unto them, Thus sayth the Lord God, In the day when I chose Israel, and lift up mine hand unto the seede of the house of Iacob, and made my selfe knowne unto them in the land of Egypt, when I lift by mine hand unto them, and sayd, I am the Lord your God,

6 In the day that I lift by mine hande unto them to bring them forth of the land of Egypt, into a land that I had provided for them, flowing with milke and hony, which is pleasant among all lands,

7 Then said I unto them, Let every man call away the abominations of his eyes, and defile not your selues with the tooles of Egypt: for I am the Lord your God,

8 But they rebelled against me, & would not heare me: for none cast away the abominations of their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowne unto them in bringing them forth of the land of Egypt.

10 Now I carried them out of the land of Egypt, and brought them into the wilderness,

11 And I gave them my statutes, and declared my iudgements unto them, which if a man doe, he shall live in them.

12 Moreover, I gave them also my Sabbaths to be a signe betwene mee and them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against mee in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man doe, hee shall live in them, and my Sabbaths have they greatly polluted: then I thought to powre out mine indignation upon them in the wilderness to consume them,

14 But I had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet neuertheless I lift by mine hand unto them in the wilderness, that I would not bring them into the land, which I had given them, flowing with milke and hony, which was pleasant above all lands,

16 Because they cast away my iudgements, and walked not in my statutes, but heare polluted my Sabbaths: for they have went after their idoles.

17 Nevertheless mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I sayd unto their children in the wilderness, Walke ye not in the ordinances

and 26. 65. thereby take an occasion to blaspheme my Name, and to cause mee of lacke of abilitie, or els that I had sought a meane to destroy them more commodiously. h That is, my true religion, which I had commanded them, and gave them helmes to serue mee according to their owne fantasies.

b This declareth the great lenity and patience of God, which calleth sinners to repentance before hee condemne them.

c I sweare that I would be their God, which manner of othe was observed from all antiquitie where they vsed to lift vp their hands toward the heauen, acknowledging God to be the author of truth, and the defender thereof, and also the iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be truth.

d God had forbidden them to make mention of the idoles, exod. 23. 13. psal. 1. 6. 4.

e Which thing declareth the wickednesse of mans heart, which iudge Gods seruice by their eyes and outward senses.

f God had euer this respect to his glory, that he would not have his name euill spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly ever prayed, as Exod. 32. 12. Num. 14. 13.

Leuit. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 20. 8. and 31. 13. deut. 5. 12. Num. 14. 28, 29. and 26. 65.

g Who might

a That is, Iehobaz, and Iehoia-kim Iosias sonnes, who for their pride and cruelty are compared vnto lions. b To wit, Iehozabaz mother, or Ierusalem. c By Pharaoh Necho, king of Egypt, a King. 23. 33. d Which was Iehoia-kim. e He slew of the Prophets, and them that feared God, & rauished their wiues. f Nehuchad nezar with his great army, which was gathered of diuers nations. g He speaketh this in respect of this wicked King in whose blood, that is in the race of his predecessors Ierusalem should have been blessed, according to Gods promise, & flourished as a fruitful vine. h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine. i Destruction is come by Zedekiah, who was the occasion of this rebellion.

a Of the captiuitie of Ierusalem.



Whereby the holy Ghost comforts them that say that they will follow the religion and example of their fathers, and not measure their doings by Gods word, whether they be approveable thereby or no.

of your fathers, neither observe their manners, nor desire your selves with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betwix me and you, that ye may know that I am the Lord your God.

21 Now withstanding the children rebelled against mee: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe he shall live in them, but they polluted my Sabbaths: then I thought to powze out mine indignation upon them, and to accomplish my wrath against them in the wilderness.

22 Nevertheless I withheld mine hand, and had respect to my Name, that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand unto them in the wilderness, that I would scatter them among the heathen, & disperse them thorow the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes, and had polluted my Sabbaths, and their eyes were after their fathers idols.

25 Wherefore I gave them also statutes, that were not good, and iudgements wherein they should not live.

26 And I polluted them in their owne gifts, in that they caused to passe by the fire all that first openeth the wound, that I might destroy them, to the ende that they might know that I am the Lord.

27 Therefore some of man speake unto the howle of Israel, and say unto them, Thus sayeth the Lord God, Yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me,

28 For when I had brought them into the land, for y<sup>e</sup> which I lifted vp mine hand to give it to them, then they saw every high hill, and all the thicke trees, and they offered there their sacrifices, and there they presented their offering of prostitution: there also they made their sweet santonie, and powzed out there their drinke offerings.

29 Then I sayd unto them, What is the high place wherunto ye goe? And the name thereof was called O Baniab unto this day.

30 Wherefore say unto the house of Israel, Thus sayeth the Lord God, Are ye not polluted after the maner of your fathers? and commit ye not whoredom after their abominations?

31 For when you offer your gifts, & make your santonies to passe through the fire, you pollute your selves with all your idoles unto this day: shall I answer you when I am asked, O house of Israel? As I live, sayeth the Lord God, I will not answer you when I am asked.

Which signifiesh an high place, declaring that they wanted themselves of their idolatry, and were not ashamed thereof, though God had commanded them expressly that they should haue no altar lifted vp on hie by staires, *Exod. 20. 26. Ibr. in the way.* p Hee sheweth that the ingratitude of the people deserueth that God should cut them off, and that they should not haue the comfort of his word.

Neither shall that be done that cometh into your minde: for ye say, We will be as the heathen, and as the families of the countreys, and serue wood and stone.

32 As I live, sayeth the Lord God, I will surely ruse you with a mighty hande, and with a stretched out arme, and in my wrath powzed out,

33 And will bring you from the people, and will gather you out of the countreys, wherein ye are scattered with a mighty hande and with a stretched out arme, and in my wrath powzed out.

34 And I will bring you into the wilderness of the people, & there will I plead with you face to face.

35 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, sayeth the Lord God.

36 And I will cause you to passe vnder the rod, and will bring you into the bond of the covenant.

37 And I will chuse out from among you the rebels, and them that transgress against me: I will bring them out of the land where they dwell, and they shall not enter into the land of Israel, and you shall know that I am the Lord.

38 As for you, O house of Israel, Thus sayeth the Lord God, Goe you, and serue euery one his idole, seeing that ye will not obey me, and pollute mine holy Name no more with your gifts and with your idoles.

39 For in mine holy mountaine, euen in the hie mountaine of Israel, sayeth the Lord God, there shall all the house of Israel, and all in the land, serue me: there will I accept them, and there will I require your offerings, and the first fruites of your oblations, with all your holy things.

40 I will accept your sweete sauour, when I bring you from the people, and gather you out of the countreys, wherein ye have been scattered, that I may be sanctified in you before the heathen.

41 And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the land, for the which I lifted vp mine hand to give it to your fathers.

42 And there shall ye remember your wayes, and all your works wherein ye haue been defiled, and ye shall iudge your selves worthy to be cut off, for all your evils, that ye haue committed.

43 And ye shall know that I am the Lord, when I haue respect unto you for my names sake, & not after your wicked wayes, nor according to your corrupt works, O ye house of Israel, sayeth the Lord God.

44 O Horonier, the worde of the Lord came unto me, saying,

45 Some of man, set thy face toward the way of Teman, & drop thy word toward the South, and prophesie toward the forest of the field of the South,

46 And say to the forest of the South, heare the word of the Lord: thus sayeth the Lord God, Behold, I will kinde a fire in thee, & it shall deuoure all the greene wood in thee, and all the drie wood: the continuall flame shall not be quenched, and euery face

He declareth that man of nature is wholly enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiving his rebellion and wickedness.

I will bring you among strange nations, as into a wilderness, and there will visite you, and so call you to repentance, and therein bring the godly home againe, *Isa. 65. 9.*

Signifying that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his. This is spoken to the hypocrites,

Your owne consciences shall conuict you after that you haue felt my mercies.

Your owne consciences shall conuict you after that you haue felt my mercies.

Your owne consciences shall conuict you after that you haue felt my mercies.

Your owne consciences shall conuict you after that you haue felt my mercies.

Your owne consciences shall conuict you after that you haue felt my mercies.

Your owne consciences shall conuict you after that you haue felt my mercies.

For Iulah flood South from Babylon.

Both strong and weak in Ierusalem.



z The people said that the Prophet spake darkly: therefore he desireth the Lord to giue them a plaine declaration hereof.

face from the South to the North shall be burnt therein.

48 And all flesh shall see that I the Lord haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Dost not he speake a parables?

CHAP. XXI.

3 He threateth the sword, and destruction to Ierusalem. 25 Hee sheweth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord threateth to destroy Nebuchad-nezzar.

The word of the Lord came to me againe, saying, 2 Sonne of man, let thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel.

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, and will draw my sword out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off from thee both the righteous and wicked, therefore shall my sword, goe out of his sheath against all flesh from the South to the North.

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Because therefore, thou sonne of man, as in the paine of thy reines, and as none bitterly before them.

7 And if they say vnto thee, Wherefore moueest thou? then answer, Because of the burnt: for it cometh, and euery heart shall melt, and all hands shall be weak, and all minds shall faint, and all knees shall fall away as water: behold, it cometh, and shall be done, saith the Lord God.

8 Againe, the word of the Lord came vnto me, saying,

9 Sonne of man, prophesie, & say, Thus saith the Lord God, say, A sword, a sword both sharpe and furbished.

10 It is sharpened to make a sore slaughter, and it is furbished that it may glitter: how shall we reioyce? for it containeth the rod of my sonne, as all other trees.

11 And he hath giuen it to be furbished, that he may handle it: this sword is sharpe, and is furbished, that he may giue it into the hand of the slayer.

12 Cry, and howle, sonne of man: for this shall come to my people, and it shall come vnto all the Princes of Israel: the terrores of the sword shall be vpon my people: smite therefore vpon thy thigh.

13 For it is a rell, and what shall this be, if the sword containe euen the rod? It shall be no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie, and smite with hand to hand, & let the sword be doubled: let the sword that hath killed, returne the third time: it is the sword of the great slaughter entering into their priuy chambers.

15 I haue brought the feare of the sword into all their gates to make their heart to faint; and to multiply their ruines. Ah it

is made bright, & it is dressed for the slaughter.

16 Get thee alone: go to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. If the Lord haue laid it.

18 The word of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes, and that the sword of the King of Babel may come: both wayne shall come out of one land, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong citie.

21 And the King of Babel stood at the parting of the way, at the head of the two wayes, consulting by diuination, and made his arrows bright: he consulted with idols, and looked in the iuer.

22 At his right hand was the diuination for Ierusalem to appoint captaiues, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to build a fortress.

23 And it shall be vnto them as a false diuination in their sight: for the ordes made vnto them: but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lord God, Because yet haue made your iniquity to be remembered, in discouering your rebellion; that in all yone works your innes might appeare: because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou Prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an end.

26 Thus saith the Lord God, I will take away the diademe, and take off the crowne: this shall be no more the same: I will erate the humble, and will abate him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more: until he come whose right it is, and I will giue it him.

28 And thou sonne of man, prophesie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemy: say thou, I say, The sword, the sword is drawn forth, and furbished to the slaughter to continue; because of the glittering:

29 Whiles they see vanitie vnto thee

make himselfe hie, and able to resist the Babylonians. x Some referre this to the Priestess attire: for Ichozadek the Priest went into captiuitie with the King. y That is, vnto the coming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greeks, and Romans, yet this restitution was not till Christs coming, and at length should be accomplished; as was promised, Genesis 49. 10.

z Though the Iewes and Ammonites would not beleue, that thou, to wit, the sword, shouldst come vpon them, and sayd that the Prophets, which threatned, spake lies, yet thou shalt as surely come, as though thou werest already vpon their neckes.

n Provide for thy selfe: for thou shalt see Gods plague on all parts of this country.

o This was spoken because that when Nebuchad-nezzar came against Iudah, his purpose was also to goe against the Ammonites: but

doubting in the way, which enterprise to undertake first, he consulted with his soothsayers, and so went against Iudah.

p That is, to the tribe of Iudah, that keepe themselves in Ierusalem.

q To know whether he should goe against the Ammonites, or them of Hierusalem.

r He vsed consulting and sorcery.

s Because there was a league betweene the Iewes and the Babylonians, they of Ierusalem shall thinke nothing lesse then that

this thing should come to passe.

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and so

come vpon them. u Meaning Zedekiah, who practised with the Egyptians.

x Some referre this to the Priestess attire: for Ichozadek the Priest went into captiuitie with the King.

y That is, vnto the coming of Messiah: for though the Iewes had some signe of gouernement afterward vnder the Persians, Greeks, and Romans, yet this restitution was not till Christs coming, and at length should be accomplished; as was promised, Genesis 49. 10.

a Speake sensibly, that all may vnderstand.

b That is, such which seeme to haue an outward shew of righteousness by obseruation of the ceremonies of the Law.

c Meaning, through all the land.

d As though thou wert in extreme anguish.

e Because of the great noyse of the armie of the Caldeans.

f And so cause a feare.

g Meaning, the scepter: shewing that it will not spare the king, who should be as the Sonne of God, and in his place.

h That is, the rest of the people.

i To wit, vnto the armie of the Caldeans.

k Reade Ier. 31. 19.

l Ezekiel moued with compassion, thus complaineth, fearing the destruction of Ierusalem, which God had confirmed to David, and his posterity by promise: which promise God performed, although here it seemeth to mans eye that it should vnto perishe.

m That is, incourage the sword.



and prophessed a lie vnto thee to bring thee vpon the necks of the wicked that are slaine, whose day is come when their iniquitie shall haue an end.

30 Shall I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, euen in the land of thine habitation.

31 And I will powze out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beauly men, and skillfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shall bee in the mids of the land, and thou shalt be no more remembered: for I the Lord haue spoken it.

CHAP. XXII.

1 Ierusalem is reprobud for crueltie. 25 Of the wicked doctrine of the falso prophets and priests, and of their vsuriable couetousnesse. 27 The tyranny of their rulers. 29 The wickednesse of the people.

**M**ourer the worde of the Lorde came vnto me, saying,

2 How thou sonne of man. wilt thou iudge, wilt thou indge this bloodye iudg: wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The cite sheaderth blood in the mids of it, that her b<sup>e</sup> time may come, and maketh idols <sup>a</sup> against her selfe to pollue her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therfore haue I made thee a reproch to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, which are vile in <sup>a</sup> name, and soze in affliction.

6 Beholde, the princes of Israel enery one in thee was ready to his power to shed blood.

7 In thee haue they despised father and mother: in the mids of thee <sup>a</sup> haue they oppressed the stranger: in thee haue they vered the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that eary tales to shed blood: in thee are they that eate vpon the mountaines: in the mids of thee they commit abomination.

10 <sup>a</sup> In thee haue they discovered their fathers shame: in thee haue they vered her that was polluted in her floures.

11 And enery one <sup>a</sup> hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in law, and in thee hath enery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken gifts to shed blood: thou hast taken vsury & the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lord God.

13 Beholde, therefore I haue <sup>a</sup> smitten mine hands vpon thy coteculnes, that thou

hast used, and vpon the blood, which hath been in the mids of thee.

14 Can thine heart endure, or can thine hands be strong in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy <sup>a</sup> Althimselfe to cease from thee.

16 And thou shalt take thine <sup>a</sup> inheritance in thy selfe in the sight of the heathen, & thou shalt know that I am the Lord.

17 And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto mee as <sup>a</sup> drosse: all they are brasse, and time, and yron, and lead in the mids of the fornaice: they are euen the drosse of siluer.

19 Therefore thus sayth the Lord God, Because yee are all as drosse, beholde, therfore I will gather you in the mids of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the mids of the fornaice, to blow the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there <sup>a</sup> and melt you.

21 I will gather you, I say, and blow the fire of my wrath vpon you, and you shall bee melted in the mids thereof.

22 As siluer is melted in the mids of the fornaice, so shall yee bee melted in the mids thereof, and yee shall know that I the Lord haue powzed out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land that is vncleane, <sup>a</sup> and not rained vpon in the day of wrath.

25 There is a conspiracie <sup>a</sup> of her prophets in the mids thereof like a roaring lion, rauening the pray: they haue denoured soules: they haue taken the riches and precious things: they haue made her many widowes in the mids thereof.

26 Her priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betwene the holy & profane, neither discerned betwene the vncleane, and the cleane, and haue hid their <sup>a</sup> eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the <sup>a</sup> mids thereof, are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her <sup>a</sup> prophets haue dawbed them with vncleane mortar, seeing vaulties, and diuining lies vnto them, saying, Thus sayth the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling and robbing, and haue vered the poore and the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them that should <sup>a</sup> make by the hedge, and stand

g That is, able to defend thy selfe:

h I will thus take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, & forsaken.

k Which before was most precious.

l Meaning hereby that the godly should be tryed, and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.

Micha 3. 11.

zeph. 3. 3.

q Which would they should haue reprooued them, flattered them in their vices, and covered their doings with lies.

Chap. 13. 10.

r Which would shew himselfe zealous in my cause by resisting vice. Isa 59. 16.

and 63. 5. and also pray vnto me to withhold my plagues, Psal. 106. 23.

a Art thou ready to execute thy charge, which I commit vnto thee against Ierusalem that murdereth the Prophets and them that are godly? b That is, the time of her destruction. c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby that there was no kind of wickednesse, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her. Leuit. 20. 11, 18. Ierc. 5. 8.

f Is taken of my wrath and vengeance.



in the gappe before mee for the land, that I should not destroy it, but I found none.

21 Therefore haue I powred out mine indignation upon them, and consumed them with the fire of my wrath: their owne wayes haue I reuoyced upon their heads, saith the Lord God.

## C H A P. XXIIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, there were two women, the daughters of one mother.

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they builded the teates of their virginities.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus were their names: Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah played the harlot when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blew silke, both captaynes and princes: they were all pleasant yong men, and horsemen riding vpon horses.

7 Thus she committed her whoredome with them, euen with all them that were the chosen men of Asshur, and with all on whom shee doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornication, learned of the Egyptians: for in her youth they lay with her, and they builded the breast of her virginity, and powred their whoredome vpon her.

9 Therefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whom shee doted.

10 These discovered her shame: they tooke away her sonnes and her daughters, and slew her with the sword, and shee had an euill name among women: for they had executed iudgement vpon her.

11 And when her sister Aholibah sawe this, shee married her selfe with inordinate loue, more then shee, and with her fornications, more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaynes and princes clothed with diuers lutes, horsemen riding vpon horses: they were all pleasant yong men.

13 Then I saw that shee was defiled, and that they were both after one sort.

14 And that shee increased her fornications: for when shee saw men painted vpon the wall, the images of the Caldeans painted with vermillion,

15 And girded with girdles vpon their loynes, and with died attire vpon their heads (looking all like princes after the manner of the Babylonians in Caldea, the land of their nativitye.)

16 Alsoone, I say, as shee saw them, shee doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them: and her lute departed from them.

18 So she discovered her fornication, and disclosed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet shee increased her whoredome more, and called to remembrance the dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For shee doted vpon their seruants, whose members are as the members of asses, and whose issue is like the issue of horses.

21 Thou calledst to remembrance the wickednesse of thy youth, when thy teates were builded by the Egyptians: therefore the pappes of thy youth are thus:

22 Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whom thine heart is departed, and I will bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, the Pehel, and Shoah, and Koa, and all the Assyrians with them: they were all pleasant yong men, captaynes and princes: all they were valiant and renouued, riding vpon horses.

24 When these shall come against thee with charres, wagons, and wheels, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and I will leane the punishment vnto them, and they shall iudge thee according to their iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shall cut off thy nose and thine eares, and thy remnant shall fall by the sword: they shall carie away thy sonnes and thy daughters, and thy residue shall be denoued by the fire.

26 They shall also stripp thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednesse to ecale from thee, and thy fornication out of the land of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, I will deliuer thee into the hand of them, whom thou hatest: euen into the hands of them from whom thine heart is departed.

29 And they shall handle thee despitefully, and shall take away all thy labour, and shall leave thee naked and bare, and the shame of thy fornications shall be discovered, both thy wickednesse and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whooring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her a cup into thine hand.

a Meaning Israel and Iudah, which came both out of one family.

b They became idolaters after the manner of the Egyptians.

c Aholah signifieth a mansion or dwelling in herselfe, meaning Samaria which was the royall citie of Israel: And Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.

d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust in the Assyrians.

e The holy Ghost vseth these termes which seeme strange to chaffe eares, to cause this wicked vice of idolatrie so to be abhorred, that vneth any should abide to heare the name thereof mentioned.

f Meaning the Assyrians.

g This declareth that no words are able sufficient to expresse the rage of idolaters,

and therefore the holy Ghost here compareth them to those which in their raging loue and filthy lustes dote vpon the images and paintings of them after whom they lust.

h These were the names of certaine princes and captaynes vnder Nebuchadnezar.

i Ebr. I will giue iudgements before them.

ii Or, lawes.

i They shall destroy the princes and priests with the rest of thy people.

k All thy treasures and riches which thou hast gotten by labor.

l All the world shall see thy shamefull forsaking of God to seruic idoles.

m I will execute the same iudgements and vengeance against thee, & that with greater severitye.



32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt bee laughed to scorn and had in derision, because it containeth much.

33 Thou shalt bee filled with drunkennesse and sorrowe, even with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and bring it out to the dregges, and thou shalt breake the sheardes thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lord God, Because thou hast forgotten mee, and cast mee behinde thy backe, therefore thou shalt also breake thy wickednesse and thy whoredome.

36 The Lord said moreover vnto mee, Sonne of man, wilt thou iudge Aholah, and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their meate.

38 Moreover, thus haue they done vnto me: they haue defiled my Sanctuary in the same day, and haue prophaned my Sab-baths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuary to defile it: and lo, thus haue they done in the middes of mine house.

40 And howe much more is it that they sent for men to come frome far, vnto whom a messenger was sent, and loe, they came: for whom thou diddest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And fastest vpon a costly beeb, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the company great, were brought men of Saba from the wilderness, which put bracelets vpon their hands, and beautifull crownes vpon their heads.

43 Then I said vnto her that was old in adulteries, How shall shee and her fornications come to an end.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the manner of harlots, and after the maner of murderers: for they are harlots, and blood is in their handes.

46 Therefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoile.

47 And the multitude shall stone them with stones, and cut them with their swords: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednes to cease out of the land, that all women may be taught, not to doe after their wickednesse.

49 And they shall lay your wickednesse

vpon you, and ye shall beare the sinnes of your idols, and ye shall know that I am the Lord God.

C H A P. XXIII.

1 Hee sheweth the destruction of Ierusalem by a parable of a seething pot. 2 The parable of Ezekiel's wife being dead.

A Saine in the ninth yeere, in the tenth moneth, in the tenth day of the moneth came the word of the Lord vnto mee saying,

2 Sonne of man, write thee the name of the day, even of this same day: for the king of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it.

4 Gather the pieces thereof into it, euen euery good piece, as the thigh and the shoulder, and fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and seeth the bones of it therein.

6 Because the Lord God saith thus, Mee to the bloody citie, euen to the pot, whose skumme is therein, and whose skumme is not gone out of it: bring it out a piece by piece: let no lot fall vpon it.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powred it not vpon the ground: so couer it with dust,

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it should not be couered.

9 Therefore thus saith the Lord God, \* Mee to the bloody citie, for I will make it the burning great.

10 Heape on much wood: I kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it empty vpon the coales thereof, that the braile of it may be hot, and may burne, and that the filthinesse of it may bee wroten in it, and that the skumme of it may be consumed.

12 She hath wearied her selfe with lies, and her great skumme went not out of her: therefore her skumme shall bee consumed with fire.

13 Thou remained in thy filthines and wickednesse: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, til I haue caused my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall they iudge thee, saith the Lord God.

be utterly destroyed, and that hee would giue the enemies an appetite therunt o. *For bottom.* 1 The citie hath sattered her selfe in vaine, in laboured by sending my Prophets to call thee to repentance, but thou wouldest not. *n* This is, the Babylonians.

n Meaning, that the afflictions should be so great, that they should cause them to lose their senses and reason.

o That is, to be sacrificed to their idoles, reade Chap. 16. 20.

p They sent into other countreys to haue such as should teach the seruice of their idoles, q He meaneth the altar, that was prepared for the idoles,

r Which should teach the maner of worshipping their gods.

s That is, worthy death, reade Chap. 16: 38.

t Meaning, all other cities, and countreys,

a Of Iecooniah; captiuitie, and of the reigne of Zedekiah, 2. King. 25. 11.

b Called Teberth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

c Whereby was meant Ierusalem. d That is, the citizens, and the chiefe men thereof.

f *Or, heape.* c Meaning, of the innocents, whom they had slaine, who were the cause of the kindling of Gods wrath against them.

f Whose iniuried citizens there yet remaine.

g signifying, that they should not be destroyed all at once, but by little and little.

h Sparrowe estate or condition.

i The citie shewed her cruelties all the world, and was not ashamed thereof, neither yet hid it.

*Nabum. 3. 1. habak. 2. 12.* *Or, as heape of wood.*

k Meaning, that the citie should:



15 Also the word of the Lord came unto me, saying,

16 Sonne of man, behold, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shalt thy teares run downe.

17 Cease from sighing: make no mourning for the dead, and bind the tyre of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

18 So I spake unto the people in the morning, and at even my wife died: and I did in the morning, as I was commaunded.

19 And the people sayd unto mee, Will thou not tell vs what these things meane toward vs, that thou doest so?

20 Then I answered them, The word of the Lord came unto me, saying,

21 Speake unto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuary, euen the pize of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.

22 And yee shall doe as I haue done: yee shall not cover your lips, neither shall ye eat the bread of men.

23 And your tire shall be upon your heads, and your shoes upon your feet: yee shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is unto you a signe: according to all that hee hath done, yee shall doe: and when this cometh, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from them their power, the top of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

26 That hee that escapeth in that day, shall come unto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, & thou shalt speake and be no more dumbe, and thou shalt be a signe unto them, and they shall know that I am the Lord.

CHAP. XXV.

The word of the Lord against Ammon, which reuoyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistines.

The word of the Lord came againe unto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say unto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saydest, Ha, ha, against my Sanctuary, when it was polluted, and against the land of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and

they shall see their palaces in thee, & make their dwellings in thee: they shall eat thy fruit, and they shall drinke thy milke.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepecoat, and ye shall know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feet, and reioyced in heart with all thy despite against the land of Israel,

7 Beholde, therefore I will stretch out mine hand upon thee, and will deliuer thee to be poyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreyes, and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, beholds, I will open the side of Moab, euen of the cities of his cities, I will say, in his frontiers with the pleasant countrey, Beth-teshmoth, Baal-meon, and Kirjathaim.

10 I will call the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shall no more be remembered among the nations,

11 And I will execute iudgements vpon Moab, and they shall know that I am the Lord.

12 Thus saith the Lord God, Because that Edom hath done euil by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolare from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistines haue executed vengeance, and reuenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, Behold, I will stretch out mine hand vpon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

He propheseth that Tyrus shall be overthrowen because it reuoyced at the destruction of Ierusalem. 15 The wondrous and astonishing of the merchants for the destruction of Tyrus.

c They shall chase the e away and take thy gorgeous boules to dwell in, d Called also Philadelphia, which was the chiefe cite of the Ammonites, and full of conduits, 2.Sam.12. 17.

e So that no power or strength should be able to resist the Babylonians.

f Which were certaine garnisons of Philistines, whereby they oft times molested the Iewes. Of the Cherethims Dauid also had a guard, 2.Sam. 8.18.

o Meaning, his wife in whom he delighted, as verse 18.

p For in mourning, they went bareheaded and barefooted, and also covered their lips.

q That is, which the night ours sent to them that mourned.

r Meaning, the morning following.

s By sending the Caldians to destroy it, as Chap. 7.22.

t Wherein you boast and delight.

Hebr. lifting up of their soules.

a Because ye reioyced when theemie destroyed my citie and Temple.

b That is, to the Babylonians.

And



a Either of the captivitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, whereunto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage,

d The townes that belonged vnto her.

e For Tyrus was much built by art, and by labour of men was won out of the sea. Some reſere this vnto the images of the noble men, which they had erected vp for their glory and renoume.

f I will make thee so bare, that thou shalt haue nothing to count thee.

g The gouernours and rulers of other countreys that dwell by the sea: whereby hee signifieth that her destruction should be so horrible, that all the world should heare thereof, and be afraid.

And in the eleuenth yere, in the sixth day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the gate of the people is broken: it is turned vnto me; for seeing thee is desolate, I shall be replenished,

3 Therefore thus saith the Lord God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus, and breake downe her towers: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall bee a spoyle to the nations.

6 And her daughters which are in the field, shall bee slaine by the sword, and they shall know that I am the Lord.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar king of Babel, a king of kings, from the North, with hoes and with charrets, and with horsemen, with a multitude and much people.

8 Hee shall slay with the sword the daughters in the field, and hee shall make a foxt against thee, and cast a mount against thee, and lift vp the becker against thee.

9 Ixe shall set engines of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his hoes shall couer thee, for the multitude: thy walles shall shake at the noise of the horsemen, and of the wheelles, and of the charrets, when hee shall enter into thy gates, as into the entry of a city that is broken downe.

11 With the hookes of his hoes shall hee tread downe all thy streets: he shall slay thy people by the sword, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches, and spoile thy merchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the middes of the water.

13 Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shall be no more heard.

14 I will lay thee like the top of a rocke: thou shalt be for a spreading of nets: thou shalt be built no more, for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall, and at the crye of the wounded, when they shall see slaine and murdered in the middes of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shall lay away their robes, and put off their

broyded garments, and shall cloth themselves with ashenismen: they shall sit vpon the ground, and bee astonished at every moment, and be amazed at thee.

17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, both thee and her inhabitants, which cause their feare to bee on all that haunt therein!

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 For thus saith the Lord God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shall cast thee downe with them that descend into the pit, with the people of old time, and shall sit thee in the low parts of the earth, like the olde ruines, with them, I say, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the liuing,

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer bee found againe, saith the Lord God.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and aubourne thereof in time past.

The word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And say vnto Tyrus, that is situate at the entry of the sea, which is the mart of the people of many yles, Thus saith the Lord God, O Tyrus, thou hast sayd, I am of perfect beauty.

4 Thy borders are in the mids of the sea, and thy builders haue made thee of perfect beauty.

5 They haue made all thy ship boards of fere trees of Shemar: they haue brought cedars from Lebanon, to make maistes for thee.

6 Of the ookes of Bashan haue they made thine oes: the company of the Assyrians haue made thy bankes of yuozite, brought out of the yles of Chittim.

7 Fine linnen with broyded worke, brought from Egypt, was spread ouer thee to be thy sayle, blue lilke and purple, brought from the yles of Citium, was thy couering.

8 The inhabitants of Sidon and Arad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy talkers: all the shippes of the sea with their mariners were in thee to occupie thy merchandise.

10 They of Persia, of Lud, and of Phut, were

h Meaning, merchants, which by their traffique did enrich her wonderfully and increase her power.

i Which were dead long agoe.

k Meaning in Iudea, when it shall be restored, Or, make thee a terrour.

a Which serueth all the world with thy merchandise.

l For hearts.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.

c Which is taken for Grecia and Italy.

f Or, shipmasters.

d Meaning, that they built the walles of the citie, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5. 18.



were in thine arme: thy men of warre they hanged the shield and helmet in thee: they set forth thy beaurt.

11 The men of Arad with thine army were upon thy walles round about, and the Saminadims were in thy towers: they hanged their shieldes vpon thy walles round about: they haue made thy beautie perfit.

12 They of Tarshish were thy merchants for the multitude of al riches, for siluer, iron, tinne, and lead, which they brought to thy faires.

13 They of Iauan, Tubal and Deseth were thy merchants, concerning the lynes of men, and they brought vessels of brasse for thy merchandise.

14 They of the house of Togarmah brought to thy fayres horses, and horsemen, and mules.

15 The men of Dedan were thy merchants: and the merchandise of many ples were in thine hands: they brought thee for a present, i homes, teeth, and peacocks.

16 They of Aram were thy merchants, for y multitude of thy wares: they occupied in thy fayres with y emeraudes, purple, and broyded worke, and y fine linnen, and coral, and pearls.

17 They of Iudah and of the lande of Israel were thy merchants: they brought for thy merchandise wheate of y Minnich, and y Pannag, and yonie, and oyle, and y balme.

18 They of Damascus were thy merchants: in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy fayres: yron, worke, cassia and calamus were among thy merchandise.

20 They of Dedan were thy merchants in precious clothes for the charcers.

21 They of Arabia, and at the princes of Kedar y occupied with thee in lambes, and rammes, and goates: in these were they thy merchants.

22 The merchants of Sheba, and Raamah were thy merchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold.

23 They of Haram and Camneh, and Eden, the merchants of Sheba, Affur and Chilmad were thy merchants.

24 These were thy merchants in all sorts of things, in rayment of blue silke, and of broyded worke, and in coffers for the rich apparail, which were bound with cordes: chaynes also were among thy merchandise.

25 The ships of Tarshish were thy chiefe in thy merchandise, and thou wast replenished, and made very glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy merchandise, thy martiners and pilots, thy calkers, and the occupiers of thy merchandise,

and all thy men of war that are in thee, and al the multitude which tein the mids of thee, shall fall in the mids of the sea, in the day of thy ruine.

28 The suburbs shall shake at the sound of the cry of thy pilots.

29 And al that handle the oze, the martiners and all the pilots of the sea shall come downe from their ships, and shall stand vpon the land;

30 And shall cause their voyce to be heard againt thee, and shall cry bitterly, and shall cast dust vpon their heads, & wallow themselves in the ashes.

31 They shall plucke off their haire for thee, & gite them with a sackcloth, and they shall weepe for thee, with sorow of heart and bitter mourning.

32 And in their mourning they shall take by a lamentation for thee, saying, What cite is like Tyrus, so destroyed in the mids of the sea!

33 When thy wares went forth of the seas, thou filledest many people, and thou diddest enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 When thou shalt be broken by the seas in the depthes of the waters, thy merchandise and all thy multitude, which was in the mids of thee, shall fall.

35 All the inhabitants of the ples shall be astonishd at thee, and al their kings shall be loze afrayde and troubled in their countenance.

36 The merchants among the people shall hiss at thee: thou shalt be a terror, and neuer shalt be any more.

CHAP. XXVIII.

2 The word of God againt the king of Tyrus in his pride. 2 The word of the Lord againt Zidon.

25 The Lord promiseth that he will gather together the children of Israel.

The word of the Lord came againt vnto True, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith the Lord God,

Because thine heart is exalted, and thou hast sayde, I am a god, I sit in the seate of God in the mids of the sea, yet thou art but a man and not God, and though thou didst think in thine heart that thou wast equall with God,

3 Behold, thou art wiser then Daniel: there is no secret, that they can hide from thee.

4 With thy wisdom and thine understanding thou hast gotten thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisdom and by thine occupying, hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Loide God, Because thou diddest thinke in thine heart, that thou wast equal with God,

7 Behold, therefore I will bring strangers vpon thee, even the terrible nations: and they shall drawe their swords againt

m That is, the cities were about thee, as was Zidon, Arad, and others.

n Whereby meant a long time: for it was prophesied to be destroyed but fewenty yeeres, as Isa. 23. 15.

a I am safe that none can come to hurt me, as God is in the heauen.

b Thus helpeth by Jerusalem for Daniel had declared notable signes of his wisdom in Babylon when Ezekiel wrote this.

e That is, they of Cappadocia, or Pigneyes, and dwarfs, which were so called, because that out of the hie towers they seemed litle.

f Of Grecia, Italy, and Cappadocia.

g By selling siluer. h Which are taken for a people of Asia minor.

i Meaning Vnicornes homes and Elephants teeth.

Or, works. Or, carbuncle. Or, silke.

k Where the best wheate growed.

Or, turpentine, or triacle.

Or, were merchants, whose merchandise passed thorow thine hands.

Or, came in company toward thee

Or, rowers. That is, Nebuchad-nezzar.



against the beauty of thy wisdom, and they shall desire thy brightness.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the midst of the sea.

9 Wilt thou say then before him that sanctify thee, I am a god? but thou shalt bee a man and no God, in the hands of him that slayeth thee.

10 Thou shalt die the death of the uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 Moreover the word of the Lord came unto me, saying,

12 Some of man, take by a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the summe, and art full of wisdom and perfit in beauty,

13 Thou hast bene in Eden the garden of God: every precious stone was in thy garment, the ruby, the topaze & the diamond, the chrysolite, the onix, and the talper, the saphire, lemeraud, and the carbuncle and gold: the workmanship of thy tymbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the appointed Cherub, that covereth, & I have set thee in honour: thou wast upon the holy mountayne of God: thou hast walked in the middes of the stones of fire.

15 Thou wast perfect in thy waies from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise, they have filled the nuds of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God, and I will destroy thee, O covering Cherub, from the middes of the stones of fire.

17 Thine heart was lifted up, because of thy beauty, and thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to y ground: I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by the iniquity of thy merchandise: therefore will I bring forth a fire from the middes of thee, which shall deuoure thee: & I will bring thee to ashes upon the earth, in the light of all them that behold thee.

19 All they that know thee among the people, shall be astonied at thee: thou shalt be as terrour, and neuer shalt thou be any more.

20 Againe, the word of the Lord came unto me, saying,

21 Some of man, let thy face against Zidon, and prophesie against it,

22 And say, Thus saith the Lord God, Beholde, I come against thee, O Zidon, and I will be glorified in the mids of thee: and they shall know that I am the Lord, when I shall have executed iudgements in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets, and the slaine shall fall in the mids of her: the enimie shall come a-

gainst her with the sword on euery side, and they shall know that I am the Lord.

24 And they shall be no more a picking thome vnto the house of Israel, nor any grieuous thorne of all that are round about thee, and despised them, and they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the land, that I haue giuen to my seruant Iacob.

26 And they shall dwell safely therein, and shall build houses and plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all round about them that despise them, and they shall know that I am the Lord their God.

## CHAP. XXIX.

He prophesieth against Pharaoh and Egypt. 13 The Lord promisseth that hee will restore Egypt after forty yeres. 18 Egypt is the reward of King Nebuchad-nazzar for the labour which hee tooke against Tyrus.

In the tenth yere, and in the tenth moneth, in the twelfth day of the moneth, the word of the Lord came unto me, saying,

2 Some of man, set thy face against Pharaoh the king of Egypt, and prophesie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I come against thee, Pharaoh king of Egypt, the great dragon, that lieth in the middes of his riuers, which hath said, The riuier is mine, and I haue made it for my selfe.

4 But I will put hookes in thy lawes, and I will cause the fish of thy riuers to strike vnto thy scales, and I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall strike vnto thy scales.

5 And I will leaue thee in the wilderness, both thee and all the fish of thy riuers: thou shalt fall vpon y open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meat to the beasts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lord, because they haue bene a staffe of reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest at their loines to stand vppright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword vpon thee, and destroy man and beat out of thee,

9 And the land of Egypt shall be desolate, and waste, and they shall knowe that I am the Lord: because he hath said, The riuier is mine, and I haue made it.

10 Beholde, therefore I come vpon thee, and vpon thy riuers, & I will make the land of Egypt utterly waste and desolate from

n He sheweth for what cause God will assemble his Church, and preferre it still though hee destroy his enemies, to wit, that they should praise him, and giue thanks for his great mercies.

a To wit, of the captiuitie of Ieconiah or of the reigne of Zedekiah. Of the order of these prophesies, and how the former sometime standeth after the latter, read Iere. 27. r.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuier Nilus, as Isa 51. 9.

c I will send enemies against thee which shall pluck thee, and thy people, which trust in thee, out of thy sure places.

d Read 2. King. 19. 21. Isa. 36. 6.

¶ Or, shake.

e When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others.

f Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing saue in him alone.

c Like the rest of the heathen and infidels, whiche are Gods enemies.

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength and pleasures.

¶ Or, lasper.

¶ Or, carbuncle.

e He meaneth the royall state of Tyrus, which for the excellencie and glory thereof he compareth to the Cherubims, which covered the Arke: and by this word Anointed, he signifieth the same.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

g To wit, among my people Israel, which thined as precious stones, h Which was when I first called thee to this dignitie.

i Thou shalt haue no part among my people.

k That is, the honour, whereunto I called them.

¶ Or, brought to nothing.

l By executing my iudgements against thy wickednesse.

m That is, Nebuchadnezar.



1 Ebr. Chush, or Ethiopie.

from the tower of Senech, enen vnto the borders of the blacke Doies.

11 No foote of man shall passe by it, nor foote of beest shall passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypte desolate in the middes of the countreys that are desolate, and her cities shall be desolate among the cities that are desolate, for fourty yeeres: and I will scatter the Egyptians among the nations, and will disperse them thozow the countreys.

13 Yet thus sayeth the Lord God, \* At the end of fourty yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt, and will cause them to retorne into the land of Pathros, into the land of their habitation, and they shall be there a small kingdome.

15 It shalbe the smallest of the kingdoms, neither shall it exalt it selfe any moze aboute the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 In the i seuen and twentieth yeere also in the first moneth, and in the first day of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his arme to serue a great seruice against Tyus: every head was made balde, and euery shoulder was made bare: yet had hee no wages, nor his arme for Tyus, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and he shall take her multitude, and spoyle her spoyle, and take her praye, and it shall be the wages of his arme.

20 I haue giuen him the land of Egypt for his labour, that he serued against it, because they wrought for me, sayeth the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt, and the cities thereof. The word of the Lord came againe vnto me, saying.

2 Sonne of man, prophesie, and say, Thus sayeth the Lord God, Woulc and crie, Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall bee in Ethiopia, when the flaine shall fall in Egypt, when they shall take away her multitude, & when her foundations shall be broken downe.

5 Ethiopia, and Ibut, and Lud, and all the common people, and Cub, and the men

of the land, that is in league, shall fall with them by the sword.

6 Thus sayeth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the the tower of Senueh shall they fall by the sword, sayth the Lord God.

7 And they shall be desolate in the middes of the countreys that are desolate, and her cities shall bee in the mids of the cities that are wasted.

8 And they shall knowe that I am the Lord, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shall their messengers goe footth from me in ships, to make the carelesse Doies afraid, and feare shall come vpon them as in the day of Egypt: for loe, it commerth.

10 Thus saith the Lorde God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations shall bee brought to destroy the land: and they shall draw their swordes against Egypt, and fill the land with the flaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, and I will make the land waste, and all that therein is, by the hands of strangers: I the Lord haue spoken it.

13 Thus sayth the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of Egypt, and there shall bee no moze a Prince of the land of Egypt, and I will send a feare in the land of Egypt,

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in Do.

15 And I will poyse my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of it.

16 And I will set fire in Egypt: Sin shall haue great sorow: and Do shall be destroyed, and Soph shall haue sorowes dayly.

17 The yong men of Auen, & of Dhibefeth shall fall by the sword, and these cities shall go into captiuitie.

18 At Tehaphnehes the day shall re- straine his light, when I shall breake there the barres of Egypt: and when the poynt of her power shall cease in her, the cloud shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall knowe, that I am the Lord.

20 And in the eleuenth yeere, in the first moneth, and in the seuenth day of the moneth, the word of the Lord came vnto mee, saying,

21 Sonne of man, I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound up to be healed, neither shall they put a rolle to bind it, and so make it strong, to hold the sword.

22 Therefore thus sayth the Lord God, Behold, I come against Pharaoh king of Egypt, and will breake his arme, that was

b Which was a strong cite of Egypt chap. 29. 10.

Or, Memphis, or, Akkara.

Or, Tanis.

Or, Pelusium. Or, Alexandria.

Or, Heliopolis. Or, Puzastum.

c Meaning, that there shall be great sorrow and affliction. d That is, the strength and force.

e Of the captiuitie of Ieoniah, or of Zedekiahs reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemith, Iere. 46. 26.

g His force and power,

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians, & Romanes, and the cause is, that the Israelites should no more put their trust in them, but learne to depend on God.

h Left I should by this meanes punish their sinnes.

i Counting from the captiuitie of Ieoniah.

k Hetooke great paines at the siege of Tyrus and his arme was sore handled.

l Signifying, that Nebuchad-nezzar had more paines then profie, by the taking of Tyrus.

Or, in it.

Or, euill against me.

a By Phut and Lud are meant Aphrica and Libya.

g



was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharaohs armes, and he shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babel, and hee shall stretch it out upon the land of Egypte.

26 And I will scatter the Egyptians among the nations, and dispersecyem among the countreys, and they shall knowe, that I am the Lord.

CHAP. XXXI.

2 A comparison of the prosperie of Pharaoh with the prosperie of the Assyrians. 10 He prophesieth a like destruction to them both.

AND in the eleventh yeere, in the thied month, & in the first day of the month, the word of the Lord came unto me, saying,

2 Sonne of man, speake unto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnesse?

3 Behold, Asshur was like a cedar in Lebanon with faire branches, and with thicke shadowing boughs, and shot by very hie, and his top was among the thicke boughs.

4 The waters nourished him, and the deepe exalted him on high with her riuers running round about his plants, and sent out her little riuers unto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the field, and his boughs were multiplied, and his branches were long, because of the multitude of y waters, which the deepe lent out.

6 All the foules of the heauen made their nests in his boughs, and vnder his branches did all the beasts of the field bring forth their young, and vnder his shadowe dwelt all mightie nations.

7 Thus was he faire in his greatnesse, and in the length of his branches: for his root was neree great waters.

8 The cedars in the garden of God could not hide him: no firre tree was like his branches, and the chessenut trees were not like his boughs: all the trees in the garden of God were not like unto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus sayeth the Lord God, Because he is lift vp on high, and hath shot by his top among the thicke boughs, and his heart is lift up in his height,

11 I haue therefore deliuered him into the handes of the mightiest among the heathen: he shall handle him, for I haue cast

him away for his wickednesse.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughs are broken by all the riuers of the land: and all the people of the earth are departed from his shadow, and haue forgotten him.

13 Upon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shall be vpon his branches.

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoue by their toppc among the thicke boughs, neither shall their leaues stand by in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the middes of the children of men, among them that goe downe to the pit.

15 Thus sayeth the Lord God, In the day when he went downe to hel, I caused them to mourne, and I covered the deepe for him, and I did restrain the floods thereof, & the great waters were stayed: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend to the pit, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall be comforted in the nether parts of the earth.

17 They also went downe to hell with him vnto them that be slaine with the sword, and his arme, and they that dwell vnder his shadow in the mids of the heathen.

18 To whom art thou thus like in glory and in greatnesse among the trees of Eden: yet thou shalt be cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the mids of the vnercumbered, with them that be slaine by the sword: this is Pharaoh and all his multitude, saith the Lord God.

CHAP. XXXII.

2 The Prophet is commaunded to bewaile Pharaoh King of Egypt. 12 He prophesieth that destruction shall come vnto Egypt through the King of Babylon.

AND in the twelfth yeere in the twelfth moneth, & in the first day of the month, the word of the Lord came vnto me, saying,

2 Sonne of man, take by a lamentation for Pharaoh king of Egypt, and say vnto him, Thou art like a lyon of the nations, and art as a dragon in the sea: thou caldest out thy riuers, and troubledst the waters with thy feet, and stampedst in their riuers.

3 Thus saith the Lorde God, I will therefore spread my nette ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, and I will fill

h Whereby we see that tyrants haue no power of themselves, neither can doe any more harme then God appointed, and when he will, they must cease.

a Of Zedekiah's reigne, or of Ierusalem's captiuitie.

b Meaning, that he was not like in strength to the king of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion. Or, countrey.

d Signifying, that there was no greater power in the world then his was.

Or, thou wast lift vp.

c That is, of Nebuchad nezzar, who afterward was the monarch, and onely ruler of the world.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so high (meaning his great abundance & pompe) shall now lament as though they were covered with sackcloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other kings and princes, which are dead, as though they reioyced at the fall of such a tyrant. i Meaning, that Pharaohs power was nothing so great as his was. k Reade Chap. 28. 10.

a Which was the first yeere of the general captiuitie vnder Zedekiah. b Thus the scriptures compare tyrants to cruell and huge beasts, which deuoure al that be weaker then they, and such as they may outcome. Or, whale. c Thou prepardest great armies. Chap. 12. 13. all and 17. 20.



all the brastes of the field with thee.  
 5 And I will lay thy flesh upon the moun-  
 taines, & fill the valleys <sup>d</sup> with thine height.  
 6 I will also water with thy blood the  
 land wherein thou <sup>e</sup> swimmest, even to the  
 mountains, and the rivers shall bee full of  
 thee.  
 7 And when I shall <sup>f</sup> put thee out, I will  
 cover the heauen, and make the starres  
 thereof darke: \* I will cover the sunne with  
 a cloude, and the moone shall not give her  
 light.  
 8 All the lights of heauen will I make  
 darke for thee, and bring a darkenelle vpon  
 thy land, sayeth the Lord God.

9 I will also trouble the hearts of many  
 people, when I shall bring thy destruction  
 among the nations, and vpon the countreyes  
 which thou hast not known.  
 10 Pca, I will make many people ama-  
 zed at thee, and their kings shall be astonied  
 with feare for thee, when I shall make my  
 sword to glitter against their faces, and they  
 shall be afraid at every moment: every man  
 for his owne life in the day of thy fall.

11 For thus saith the Lord God, The  
 sword of the king of Babel shall come vpon  
 thee.

12 By the swordes of the mightie will I  
 cause thy multitude to fall: they all shall bee  
 terrible nations, and they shall destroy the  
<sup>h</sup> pompe of Egypt, and all the multitude  
 thereof shall be consumed.

13 I will destroy also all the beasts there-  
 of from the great water sides, neither shall  
 the foot of man trouble them any more, nor  
 the hooues of beast trouble them.

14 Then will I make <sup>i</sup> their waters  
 deepe, and cause their rivers to run like oyle,  
 saith the Lord God.

15 When I shall make the land of Egypt  
 desolate, and the countrey with all that is  
 therein, shall be layed waste: when I shall  
 smite all them, which dwell therein, then shall  
 they know that I am the Lord.

16 This is the mourning wherewith they  
 shall lament her: the daughters of the nations  
 shall lament her: they shall lament for  
 Egypt, and for all her multitude, sayeth the  
 Lord God.

17 In the twelfth yeere also, in the fif-  
 teenth day of the month, came the word of  
 the Lord vnto me, saying,

18 Sonne of man, lament for the multi-  
 tude of Egypt, and <sup>k</sup> cast them downe, euen  
 them and the daughters of the mightie nati-  
 ons vnto the nether parts of the earth, with  
 them that goe downe into the pit.

19 Whom doest thou praise <sup>l</sup> in beauty? go  
 downe and sleepe with the vncircumcised.

20 They shall fall in the mids of them that  
 are slaine by the sword: <sup>m</sup> he is deliuered to  
 the sword: draw her downe, and all her mul-  
 titude.

21 The most mightie and strong shall  
 speake to <sup>n</sup> him out of the mids of hell with  
 them that helpe her: they are gone downe  
 and sleepe with the vncircumcised that bee  
 slaine by the sword.

22 Asshur is there and all his company:  
 their graues are aduut him: all they are

slaine and fallen by the sword.  
 23 Whose graues are made in the stee of  
 the pit, and his multitude are round about  
 his graue: all they are slaine and fallen by  
 the sword, which caused feare to be in the  
 land of the liuing.

24 There is <sup>o</sup> Gham and all his multitude  
 round about his graue: al they are slaine and  
 fallen by the sword, which are gone downe  
 with <sup>p</sup> vncircumcised into the nether parts  
 of the earth, which caused themselves to bee  
 feared in the land of the liuing, yet haue  
 they borne their shame with them that are  
 gone downe to the pit.

25 They haue made his bed in the mids  
 of chellame w al his multitude. their graues  
 are round about him: all they vncircumcised  
 are slaine by the sword: though they haue  
 caused their feare in the land of the liuing,  
 yet haue they borne their shame with them  
 that goe downe to the pit: they are layed in  
 the mids of them that be slaine.

26 There is <sup>q</sup> Hethsch, Tubal, and all  
 their multitude: their graues are round a-  
 bout them: all these vncircumcised were  
 slaine by the sword, though they caused their  
 feare to be in the land of the liuing.

27 And they shall not lie with the valiant  
<sup>r</sup> of the vncircumcised, that are fallen, which  
 are gone downe to the graue, with their wea-  
 pons of warre, and haue layd their swordes  
 vnder their heads, but their iniquitie shall  
 bee vpon their bones: because they were the  
 feare of the mighty in the land of the liuing.

28 Pca, thou shalt bee broken in the mids  
 of the vncircumcised: and lie with them that  
 are slaine by the sword.

29 There is <sup>s</sup> EDOM, his kings, and all his  
 princes, which with their strength are layed  
 by them that were slaine by the sword: they  
 shall sleepe with the vncircumcised, & with  
 them that goe downe to the pit.

30 There be al the princes of the North,  
 with al the Zidonians, which are gone downe  
 with the slaine, with their feare: they are a-  
 shamed of their strength, and the vncircum-  
 cised sleepe with them that bee slaine by the  
 sword, and beare their shame with them that  
 goe downe to the pit.

31 Pharaoh shall see them, and seee shall be  
<sup>t</sup> comforted ouer all his multitude: Pharaoh  
 and all his armie shall be slaine by the sword,  
 saith the Lord God.

32 For I haue caused my <sup>u</sup> feare to be in  
 the land of the liuing: & hee shall be laid in the  
 mids of the vncircumcised with them that  
 are slaine by the sword, euen Pharaoh and al  
 his multitude, saith the Lord God.

C H A P. XXXIII.

2 The office of the gouernours and ministers.  
 14 Hee strengtheneth them that despise, and  
 boldeneth them with the promise of mercie. 30  
 The word of the Lord against the mockers of the  
 Prophet.

A Gaine the word of the Lord came vnto  
 me, saying,

2 Sonne of man, speake to the children  
 of thy people, and say vnto them, When

d With heapes  
 of the carkeises  
 of thine armie.  
 e As Nilus ouer-  
 floweth Egypt,  
 so will I make  
 the blood of  
 thine hoste to  
 ouerflow it.  
 f The word sig-  
 nifieth to be put  
 out as a candle is  
 put out.

I sa. 13. 10. iuel 2.  
 31. & 31. 5.  
 math. 24. 29.  
 g By this manner  
 of speech is ment  
 the great sorrow  
 that shall be for  
 the slaughter of  
 the king and his  
 people.

h This came to  
 passe in lesse then  
 foure yeeres after  
 this prophesie.

i To wit, of the  
 Caldeans thine  
 enemies, which  
 shall quietly en-  
 ioy all thy com-  
 modities.

k That is, proph-  
 esie, that they  
 shall be cast  
 downe: thus the  
 Lord giueth his  
 Prophets power  
 both to plant &  
 to destroy by his  
 word, reade Iere.  
 1. 10.

l Haue not other  
 kingdomes more  
 beautiful then  
 thou, perished?  
 m That is,  
 Egypt.

n To make the  
 matter more sen-  
 sible, he bringeth  
 in Pharaoh, who  
 the dead shall  
 meeete & maruell  
 at him, reade I sa.  
 49.

o Meaning, the  
 Persians.

p Whom in this  
 life all the world  
 feared,

q Thacis, the  
 Cappadocians &  
 Italians, or Span-  
 niards, as Iose-  
 phus writeth.

r Which died  
 not by cruell  
 death, but by the  
 course of nature,  
 and are honor-  
 ably buried with  
 their coar at  
 monnt & signes  
 of honour.

s The Kings of  
 Babylon.

t As the wicked  
 reioyce when  
 they see others  
 partakers of  
 their miseries.  
 u I will make the  
 Egyptians afraid  
 of me, as they  
 caused others to  
 feare them.



**Or, of their covets.**  
 a He sheweth that the people ought to have continually governors and teachers which may have a care over them, and to warne them ever of the dangers which are at hand.

I bring the sword upon a land, if the people of the land take a man from among them, and make him their watchman,  
 3 If when he seeth the sword come upon the land, hee blow the trumpet, and warne the people,  
 4 Then he that heareth the sound of the trumpet, and wil not be warned, if the sword come, and take him away, his blood shall be upon his owne head.  
 5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be upon him: but he that receiveth warning, shall save his life.

6 But if the watchman see the sword come, and blowe not the trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his iniquitie, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I have made thee a watchman unto the house of Israel: therefore thou shalt heare the word at my mouth, and admonish them from me.

8 When I shall say unto the wicked, O wicked man, thou shalt die the death, if thou dost not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie: but his blood will I require at thine hand.

9 Nevertheless, if thou warne the wicked of his way, to turne from it, if hee doe not turne from his way, yee shall die for his iniquitie, but thou shalt deliver thy soule.

10 Therefore, O thou son of man, speake unto the house of Israel, Thus ye shall say, and say, If our transgressions & our sinnes be upon vs, and we are consumed because of them, how should we then live?

11 Say unto them, As I live, sayeth the Lord God, I desire not the death of the wicked, but that the wicked turne from his way & live: turne you, turne you from your evil wayes, for why will ye die, O yee house of Israel?

12 Therefore thou sonne of man, say unto the children of thy people, The righteousnesse of the righteous shall not deliver him in the day of his transgression, nor the wickednesse of the wicked shall cause him to fall therein, in the day that hee returneth from his wickednesse, neither shall the righteous live for his righteousnesse in the day that hee sinneth.

13 When I shall say unto the righteous, that he shall surely live, if hee trust to his owne righteousnesse, and commit iniquity, all his righteousnesse shall bee no more remembered, but for his iniquitie that he hath committed, he shall die for the same.

14 Again, when I shall say unto the wicked, Thou shalt die the death, if hee turne from his sinne, and do that which is lawfull and right,

15 To wit, if the wicked restore the pledge, and give againe that he had robbed, & walke in the statutes of life, without committing iniquitie, he shall surely live, and not die.

16 None of his sinnes that hee hath committed, shall be mentioned unto him, because

he hath done that which is lawfull & right, he shall surely live.

17 Yet the children of thy people say, The way of the Lord is not equal: but their owne way is unquall.

18 When the righteous turneth from his righteousnesse, and committeth iniquity, hee shall even die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall live thereby.

20 Yet ye say, the way of the Lord is not equal. O ye house of Israel, I will iudge you every one after his wayes.

21 Also in the twelfth yeere of our captivity, in the tenth month, and in the fift day of the month, one that had escaped out of Jerusalem, came unto me, and said, The citie is smitten.

22 Now the hand of the Lord had bene upon me in the evening afore hee that had escaped, came, and had opened my mouth, until he came to me in the morning: and when he had opened my mouth, I was no more dumbe.

23 Againe the word of the Lord came unto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, Abraham was but one, and he possessed the land: but we are many, therefore the land shall be given vs in possession.

25 Wherefore say unto them, Thus saith the Lord God, Yee eate with the blood, and lift up your eyes toward your idoles, and shed blood: should yee then possess the land?

26 Yee leane upon your swordes: yee worke abomination, and ye defile every one his neighbours wife: should ye then possess the land?

27 Say thus unto them, Thus saith the Lord God, As I live, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I give unto the beasts to be devoured: and they that be in the forts and in the caues, shall dye of the pestilence.

28 For I will lay the land desolate and waste, and the poyne of her strenght shall cease, and the mountaines of Israel shall be desolate, and none shall passe thowow.

29 Then shall they know that I am the Lord, when I have layd the land desolate and waste, because of all their abominacions that they have committed.

30 Also thou sonne of man, the children of thy people that talk of thee by the wals and in the doores of houses, & speake one to another, every one to his brother, saying, Come, I pray you, and heare what is the word that cometh from the Lord.

31 For they come unto thee, as the people vish to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make vnto thee, and their heart goeth after their covetousnesse.

32 And loe, thou art unto them, as a jesting song of one that hath a pleasant voice, and can sing well: for they heare thy wordes, but

i When the Prophet was led away captiue with Ieconiah.

k I was indued with the spirit of prophesie, Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake till God giue them courage & open their mouthes, Cha. 24. 27. & 29.

m Thus the wicked thinke themselves more worthy to inioy Gods promise then the Saints of God, to whom they were made: and would bind God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Leuit. 17. 14.

o As they that are ready still to shed blood, Chap. 7. 24 & 24. 21. & 30. 6. 7.

p In derision. q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all poynts obey it, els we abuse the word to our owne condemnation, and make of his ministers as though they were iestes to serve mens foolish fantasies.

r Or, pleasant, and lowe song.

b Signifying, that the wicked shall not escape punishment though the watchman be negligent: but if the watchman blow the trumpet, and then hee will not obey, hee shall deserue double punishment.

Chap. 3. 17. c Which teacheth that hee that receiveth not his charge at the Lords mouth, is a spy, and not a true watchman.

d The watchman must answer for the blood of all that perish through his negligence.

e Thus the wicked when they heare Gods iudgement for their sinnes, despayre of his mercies, and murmure.

f Read Chap. 18. 23.

g Read of this righteousnesse, Chap. 18. 21. 24.

h Hereby hee condemneth all them of hypocrisie, which pretend to forsake wickednesse, and yet declare not themselves such by their suites, that is, in obeying Gods commandments and by godly life.



but they doe them not.

33 And when this cometh to passe (for loe, it will come) then shall they know that a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepherdes that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 Hee promisseth the true shepheard Christ, and with him peace.

And the word of the Lord came vnto me, saying,

1 Sonne of man, prophesse against the shepherdes of Israel, prophesse and say vnto them, Thus saith the Lord God vnto the shepherdes, \* Come be vnto the shepherdes of Israel, that feede themselves: should not the shepherdes feede the flocke?

3 Ye eate the fat, and ye cloth you with the wool: ye kill them that are fed, but ye feede not the sheepe.

4 The weake haue yee not strengthened: the sick haue yee not healed, neither haue yee bound vp the broken, nor brought againe that which was diuen away, neither haue yee sought that which was sold, but with crueltye, and with rigour haue yee ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were deuoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaynes, and vpon euery high hill: yea, my flock was scattered thorow all the earth, and none did seeke or search after them.

7 Therefore yee shepherdes, heare the word of the Lord.

8 As I liue, saith the Lord God, surely because my flocke was spoiled, and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepherdes seeke my sheepe, but the shepherdes fed themselves, and fed not my sheepe,

9 Therefore heare yee the word of the Lord, O yee shepherdes.

10 Thus saith the Lord God, Behold, I come against the shepherdes, and will requite my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepherdes feede themselves any more: for I will deliuer my sheepe from their mouthes, and they shall no more deuoure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flock, when hee hath bene among his sheepe that are scattered, so will I seeke out my sheepe, and will deliuer them out of all places, where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their owne land, and feede them vpon the mountaynes of Israel, by the riuers, and all the inhabited places of the countrey.

14 I will feede them in a good pasture, and vpon the hic mountaynes of Israel shall their folde bee: there shall they lie in a good

folde, and in fat pasture shall they feede vpon the mountaynes of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was diuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with iudgement.

17 Also you my sheepe, Thus saith the Lord God, Behold, I iudge betweene sheepe and sheepe, betweene the raimes and the goates.

18 Seemeth it a small thing vnto you to haue eaten vp the good pasture, but ye must treade downe with your fete the residue of your pasture: and to haue drunk of the deepe waters, but ye must trouble the residue with your fete?

19 And my sheepe eat that which ye haue troden with your fete, & drinke that which ye haue troubled with your fete.

20 Therefore thus saith the Lord God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the lean sheepe.

21 Because yee haue thrust with side and with shoulder, and pushed all the weake with your hornes, till yee haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more bee spoiled, and I will iudge betweene sheepe and sheepe.

23 And I will see vp a shepheard ouer them, and he shall feede them, euen my seruant Dauid, hee shall feede them, and hee shall be their shepheard.

24 And I the Lord will be their God, and my seruant Dauid shall be the prince among them. I the Lord haue spoken it.

25 And I will make with them a covenant of peace, and will cause the euill beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euen round about my mountaine: and I will cause raine to come down in due season, and there shall bee raine of blessing.

27 And the tree of the field shall yeelde her fruite, and the earth shall giue her fruite, and they shall bee safe in their land, and shall know that I am the Lord, when I haue broken the coardes of their yoke, and deliuered them out of the hands of those that serued themselves of them.

28 And they shall no more bee spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And I will raise vp for them a plant of renowne, and they shall bee no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, euen the house of Israel, are my people, saith the Lord God.

31 And ye my sheepe, the sheepe of my pasture are men, and I am your God, saith the Lord God.

1. By the shepherds he meaneth the king, the Magistrates, Priests and Prophets.

2. Ye seeke to enrich your selues by their commodities, & so spoyle their riches and substance.

3. Hee describeth the office and duetie of a good Pastour, who ought to loue and succour his flocke and not to be cruell toward them.

4. For lacke of good gouernement & doctrine they perished.

5. By destroying the couetous hirelings, and restoring true shepherds: whereof we haue a signe, so oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheepe in the pleasant pastures of his word.

6. In the day of their affliction and miserie: and this promise is to comfort the Church in all dangers.

g Meaning, such as liue vp themselves above their brethren, and thinke they haue no neede to be gouerned by me.

h That is, by putting difference betweene the good and the bad, and so giue to eicher as they deserue.

i By good pasture and deepe waters, is meant the pure word of God, and the administration of Iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning Christ, of whom Dauid was a figure, Iere 30.9. hofe 3.5.

l This declareth that vnder Christ the flocke should be truly deliuered from sinne, and hell, and so bee safely preserved in the Church where they should neuer perish.

m The fruit of Gods graces shall appear in great abundance in his Church.

n That is, the rod that shall come out of the roote of Ithai, Isa 11.1.



CHAP. XXXV.

2 The destruction that shall come on moane Seir, because they troubled the people of the Lord. **M**oreover the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against mount Seir, and prophesie against it, 3 And say vnto it, Thus saith the Lord God, Behold, I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetual hatred and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when their iniquitie had an end,

6 Therefore as I live, saith the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate, and waste, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountaines with hye flaine men: in thine hils, and in thy valleys, and in all thy riuers shall they fall, that are flaine with the sword.

9 I will make thee perpetual desolations, and thy cities shall not returne, and ye shall know that I am the Lord.

10 Because thou hast said, These two nations, and these two countreys shall be mine, and wee will possesse them (seeing the Lord was not there.)

11 Therefore as I live, saith the Lord God, I will euen doe according to thy wrath, and according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowne among them when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against mee, and haue multiplied your wordes against mee: I haue heard them.

14 Thus saith the Lord God, So shall all the world reioyce, when I shall make thee desolate.

15 As thou diddest reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, I mount Seir, and all Iudnea wholly, and they shall know, that I am the Lord.

CHAP. XXXVI:

8 He promisseth to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, are to bee ascribed to the mercie of God, and not vnto their desertings. 26 God reneweth our hearts, that we may walke in his commandment.

**A**lso thou sonne of man, prophesie vnto the mountaines of Israel, and say vnto the mountaines of Israel, heare the word of the

Lord.

2 Thus sayeth the Lord God, Because the enimie hath said against you, A ha, euen the b hie places of the world are ours in possession,

3 Therefore prophesie, & say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on every side, that ye might bee a possession vnto the residue of the heathen, and ye are come vnto the lips and tongues of men, and vnto the reproch of the people,

4 Therefore see mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines and to the hils, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Iudnea which haue taken my land for their possession, with the top of all their heart, and with desighfull mundes to cast it out for a pray.

6 Prophesie therefore vpon the land of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus sayeth the Lord God, Behold, I haue spoken in mine indignation, & in my wrath, because ye haue suffered the shame of the heathen,

7 Therefore thus saith the Lord God, I haue lifted by mine hand, surely the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoote forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shall be filled and sowne.

10 And I will multiply the men vpon you, euen all the house of Israel wholly, and the cities shall be inhabited, and the desolate places shall be builded.

11 And I will multiply vpon you man and beast, and they shall increase and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites vpon you more then at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, euen my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth depriue them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou art deuoured by men, and hast bene a waste of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to beare in thee the shame of the heathen any more, neither shalt thou beare the reproch of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

a That is, the Idumean, b That is, Ierusalem, which for Gods promises was the chiefest of all the world,

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselves to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose,

e Because you haue bene a laughing stocke vnto them,

f By making a solemne oath, see Chap. 20

g God declareth his mercies and goodnesse toward his Church, who still preferreth his, euen when he destroyeth his enemies,

h Which was accomplished vnder Christ, to whom all these temporal deliuerances did direct them.

i The mountaines of Ierusalem, see the.

k This the enimies imputed as the reproch of the land, which God did for the finnes of the people according to his iust iudgements.

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie. c Except thou repent thy former crueltie,

d To wit, to their former estate.

e Meaning, Israel and Iudah,

f And so by fighting against Gods people, they should go about to put him out of his owne possession,

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enimies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

Chap. 6. 2.



16 **W**herfore, the worde of the Loide came vnto me, saying,

17 **S**omme of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 **W**herfore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it,

19 **A**nd I scattered them among the heathen, and they were disperled thorow the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 **A**nd when they entred vnto the heathen, whither they went, they polluted my holy Name, when they sayd of them, **T**hey are the people of the Lord, and are gone out of his land.

21 **B**ut I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went.

22 **T**herfore say vnto the house of Israel, **T**hus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which ye polluted among the heathen, whither ye went.

23 **A**nd I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before I their eyes.

24 **F**or I will take you from among the heathen, and gather you out of all countreys, and will bring you into your owne land.

25 **T**hen will I poure cleane water vpon you, and ye shall bee cleane: yea, from all your filthinesse, and from all your idoles will I cleanse you.

26 **A** new heart also will I giue you, and a new spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will giue you a heart of flesh.

27 **A**nd I will put my spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 **A**nd ye shall dwell in the land, that I gaue to your fathers, and ye shall be my people, and I will be your God.

29 **I** will also deliuer you from all your filthinesse, and I will call for coyne, and will increase it, and lay no famine vpon you.

30 **F**or I will multiply the fruit of the trees, and the increase of the field, that ye shall beare no more the reproch of famine among the heathen.

31 **T**hen shall ye remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthy to haue been destroyed for your iniquities, and for your abominations.

32 **B**e it known vnto you that I doe not this for your sakes, saith the Lord God: therefore, O ye house of Israel, bee ashamed and confounded for your owne wayes.

33 **T**hus saith the Lord God, **W**hat time as I shall haue clenied you from all your iniquities, I will cause you to dwell in the ci-

ties, and the desolate places shall be builded.

34 **A**nd the desolate land shall be tilled, whereas it lay waste in the sight of all that passed by.

35 **F**or they sayd, **T**his waste land was like the garden of Eden, and there waste and desolate and ruinous cities were strong, and were inhabited.

36 **T**hen the residue of the heathen that are left round about you, shall know that the Lord build the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will doe it.

37 **T**hus saith the Lord God, **I** will yet for this bee sought of the house of Israel, to performe it vnto them: I will increase them with men like a flocke.

38 **A**s the holy flocke, as the flocke of Ierusalem in their solemn feastes, so shall the desolate cities be filled with flockes of men, and they shall know, that I am the Lord.

CHAP. XXXVII.

1 *Hee propheseth the bringing againe of the people being in captiuitie.* 16 *Hee sheweth the vnion of the ten tribes with the two.*

**T**he hand of the Lord was vpon me, and carried mee out in the spirit of the Lord, and set me downe in the mids of the field, which was full of bones.

2 **A**nd he led mee round about by them, and beheld, there were very many in the open field, and loe, they were very drie.

3 **A**nd hee sayd vnto me, **S**omme of man, can these bones liue? **A**nd I answered, **O** Lord God, thou knowest.

4 **A**gain hee sayd vnto mee, **P**rophesie vpon these bones, and say vnto them, **O** drie bones, heare the word of the Lord.

5 **T**hus saith the Lord God vnto these bones, **B**ehold, I will cause breath to enter into you, and ye shall liue.

6 **A**nd I will lay liues vpon you, and make flesh grow vpon you, and couer you with skin, and put breath in you, that ye may liue, and ye shall know that I am the Lord.

7 **S**o I prophesied as I was commaunded: and as I prophesied, there was a noise, and behold, there was a shaking, & the bones came together, bone to his bone.

8 **A**nd when I beheld, loe, the liues were, and the flesh grew vpon them, and aboue the skin covered them, but there was no breath in them.

9 **T**hen sayd he vnto me, **P**rophesie vnto the winde: prophesie, Sonne of man, and say to the winde, **T**hus saith the Lord God, **C**ome from the four b windes, **O** breath, and breathe vpon these slaine, that they may liue.

10 **S**o I prophesied as he had commaunded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 **T**hen he sayd vnto me, **S**omme of man, these bones are the whole house of Israel, **B**ehold, they say, **O**ur bones are dried, and our hope is gone, and we are cleane cut off.

12 **T**herfore prophesie, I say vnto them, **T**hus saith the Loide God, **B**ehold, my people, I will open your graues, and cause

q **H**e declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any country is rich and abundant, but onely to Gods mercie, as his plagues and curses declare when hee maketh it barren.

ff **O**r, valley. a **H**e sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in as much as he is able to giue life to the dead bones and bodies, and raise them vp againe.

b **S**ignifying all parts, whereas the Israelites were scattered; that is, the faithful shall be brought to the same vinity of spirit, and doctrine, whersoever they are scattered thorow the world.

f/2 52. 5. 1001. 2. 24.

I And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish. In This excludeth from man all dignitie, and meane to deserue any thing by, seeing that God referreth the whole to himselfe, and that onely for the glory of his holy Name.

• **V**nder the abundance of temporall benefits, be concluded the spirittuall graces.

p **Y**e shall come to true penitance, and thinke your selues unworthy to be of the number of Gods creatures for your ingratitude against him.



you to come out of your sepulchres, and bring you into the land of Israel,

c That is, when I haue brought you out of those places & townes where you are captiues.

13 And ye shall know that I am the Lord, when I haue opened your graues, & my people, and brought you by out of your sepulchres.

14 And shall put my spirit in you, and ye shall liue, and I shall place you in your owne land: then shall ye know that I the Lord haue spoken it, and performed it, sayth the Lord.

15 ¶ The word of the Lord came againe to me, saying,

16 Moreover, thou sonne of man, take thee a peece of wood, and write vpon it, Unto Iudah, and to the children of Israel his companions: then take another peece of wood, and write vpon it, Unto Ioseph the tree of Ephyraim, and to all the house of Israel his companions.

d Which signifieth the ioyning together of the two houses of Israel and Iudah,

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, All thou hast said is what thou meanest by these?

19 Thou shalt answer them, Thus sayth the Lord God, Behold, I will take the tree of Ioseph, which is in the hand of Ephyraim, and the tribes of Israel his fellowes, and will put them with him, even with the tree of Iudah, and make them one tree, and they shall be one in mine hand.

e That is, the house of Israel.

20 And the peece of wood whereon thou writest, shall be in thine hand in their sight.

21 And say vnto them, Thus sayth the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the lande vpon the mountaines of Israel, & one king shall be king to them all: and they shall be no more two peoples, neither bee diuided any more henceforth into two kingdomes.

23 Neither shall they bee polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them: so shall they bee my people, and I will be their God.

24 And Dauid my seruant shall be king ouer them, and they shall all haue one shepheard: they shall also walke in my iudgements, and obserue my statutes, and doe them.

25 And they shall dwell in the land, that I haue giuen vnto Iacob my seruant, where your fathers haue dwelt, and they shall dwell therein, euen they and their sonnes, and their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

26 Moreover, I will make a covenent of peace with them: it shall be an euerlasting covenent with them, and I will place them, and multiply them, and will set my sanctuary among them for euermore.

27 My Tabernacle also shall bee with them: yea, I will bee their God, and they

shall be my people.

28 Thus the heathen shall know, that I the Lord do sanctifie Israel, when my Sanctuaty shall be among them for euermore.

CHAP. XXXVIII.

¶ See propheseth that Gog and Magog shall fight with great power against the people of God.

1 Their destruction. And the word of the Lord came vnto me, saying,

2 Sonne of man, let thy face against Gog, and against the land of Magog, the chiefe prince of Meshech and Tubal, and prophesie against them.

3 And say, Thus sayth the Lord God, Behold, I come against thee, O Gog the chiefe prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy iawes, and I will bring thee forth, and all thine hoste, both horses, and horsemen, all clothed with all sorts of armour, euen a great multitude with bucklers & shields, all handling swords.

5 They of Paras, of Cass, and Phit with them, euen all they that beare shield and helmet.

6 Gomer and all his bandes, and the house of Togarmah of the North quarters, and all his bandes, and much people with thee.

7 Prepare thy selfe, and make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and bee thou their safeguard.

8 After many dayes thou shalt bee visited: for in the latter yeeres thou shalt come into the land, that hath been destroyed with the sword, and is gathered out of many people vpon the mountaines of Israel, which haue long liew walke: yet they haue beene brought out of the people, and they shall dwell all safe.

9 Thou shalt ascend and come by like a tempest, and shalt be like a cloud to cover the land, both thou and all thy bands, and many people with thee.

10 Thus sayth the Lord God, Euen at the same time shall many things come into thy minde, and thou shalt thinke as euill thoughts,

11 And thou shalt say, I will goe by to the lande that hath no walled towres: for I will goe to them that are at rest, and dwell in safety, which dwell all without walles, and haue neither barres nor gates.

12 Thinking to spoyle the pray, & to take a booty, to treade thine hand vpon the desolate places that are now inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattell and goods, and dwell in the middes of the land.

13 Sheba and Dedan, and the merchants of Tarshish with all the Lyons thereof shall say vnto thee, Art thou come to

a Which was a people that came of Magog the sonne of Iapheth, Gen. 10. 2. Magog also here signifieth a certaine countrey, so that by these two countreys, which had the government of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20. 8.

b He sheweth that the enemies should bende themselves against the Church, but it should be to their owne destruction.

c The Persians, Ethiopians, and men of Africa.

d Gomer was Iaphets sonne, and Togarmah the sonne of Gomer, and are thought to bee they that inhabit Asia minor.

e Signifying, that all the people of the world should assemble themselves against the Church and Christ their head.

f Or, it meaning the land of Israel.

f That is, to molest and destroy the Church.

g Meaning, Israel, which had now bene destroyed, and was not yet built againe: declaring hereby the simplicity of the godly, who seeke not so much to fortifie themselves by outward force, as to depend on the providence and goodness of God.

h One enemy shall enue another, because every one shall thinke to haue the spoyle of the Church.

spoyle

John 10. 16.

Isa. 40. 11, v. 3. 5. chap. 34. 2. 3. dan. 9. 2.

f Meaning, that the elect by Christ shall dwell in the heavenly Ierusalem, which is meant by the land of Canaan. Psal. 109. 4. and 116. 3.



people the pray: hast thou gathered thy multitude to take a bootie? to carry away silver and gold, to take away cattell and goods, and to spoyle a great pray?

14 Therefore some of man, prophesie, and say vnto Gog, Thus sayth the Lorde God, In that day when my people of Israel dwell in safety, shalt thou not know it,

15 And come from thy place out of the North parts, thou and much people with thee: all shall ride vpon horses, euen a great multitude and a mighty army.

16 And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the latter dayes, and I will bring thee vpon my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus sayth the Lord God, Art not thou he, of whom I haue spoken in old time, by the hand of my seruants the Prophets of Israel, which prophesied in those dayes and yeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, sayth y<sup>e</sup> Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

20 So that the fishes of the sea, and the fowles of the heauen, and the beastes of the field, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth shall tremble at my presence, and the mountains shall be overthrowen, and the skaires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him: throughout all my mountaines, sayth the Lord God: euery mans sword shall be against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a sore raine, and haille stones, fire, and vntill stone.

23 Thus will I be magnified, and sanctified, and known in the eyes of many nations, and they shall knowe that I am the Lord.

#### CHAP. XXXIX.

1 Hee sheweth the destruction of Gog and Magog. 11 The graues of Gog and his host. 17 They shall bee deuoured of birds and beasts. 23 Wherefore the house of Israel is captiue. 24 Their bringing againe from captiuitie is promised.

Therefore thou some of man, prophesie against Gog, and say, Thus sayth the Lord God, behold, I come against thee, O Gog, the cheefe Prince of Meserch and Tubal.

2 And I will destroy thee, and leaue but the first part of thee, and will cause thee to come vp from the North parts, & will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all the bands, and the people, that is with thee: for I will giue thee vnto the birds, and to euery feathered soule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, sayth the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the Cities, and they shall know that I am the Lord.

7 So will I make mine holy Name known in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lorde, the holy One of Israel.

8 Behold, it is come, and it is done, sayth the Lord God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall goe forth, and shall burne and set fire vpon the weapons, on the shields, and bucklers, vpon the bowes, and vpon the arrows, and vpon the stauces in their hands, and vpon the speares, and they shall burne them with fire seuen yeres.

10 So that they shall bring no wood out of the field, neither cut downe any out of the forestes: for they shall burne the weapons with fire, and they shall robbe those that robbed them, and spoile those that spoiled them, sayth the Lord God.

11 And at the same time will I giue vnto Gog a place there for buriall in Israel, euen the valley whereby men go toward the East part of the sea: and it shall cause them that passe by, to stoppe their noses, and there shall they bury Gog with all his multitude: and they shall call it the valley of Hamon-gog.

12 And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury them, and they shall haue a name when I shall be glorified, sayth the Lord God.

14 And they shall chuse out men to go continually thowen the land: and them that trauaile, to bury those that remaine vpon the ground, to cleanse it: they shall search to the end of seuen moneths.

15 And the trauellers that passe thowen the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the Lorde God, Speake vnto euery feathered soule, and to all the beastes of the field, Assemble your selues, and come: gather your selues on euery side to my sacrifice, for I doe sacrifice a great sacrifice for you vpon the mountaynes of Israel, that ye may eat fleshy and drinke blood.

18 Yee shall eat the flesh of the baliart, and drinke the blood of the Princes of the earth, of the weathers, of the lambs, and of the goats, and of bullockes, euen of all fatte beastes of Bashan.

19 And ye shall eat fatte till yee be full, and

b Meaning, that by the vertue of Gods word the enemy shall be destroyed where- soeuer he assayeth this Church.

c That is, among all nations where the enemies of my people dwell, seeme they neuer so farre separate, d That is, this plague is fully determined in my counsell, and cannot bee changed.

e After this destruction the Church shall haue great peace and tranquility, and burne all their weapons, because they shall no more feare the enemy: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ all enemies shall be overcome.

f Which declareth that the enemies shall haue an horrible fall.

g For the sinke of the carkeises.

h Or, the multitude of Gog.

i Meaning, a long time.

1 Partly that the Holy land should not be polluted, and partly for the compassion that the children of God haue, euen on their enemies.

Or, multitude.

k Whereby he significeth the horrible destruction that should come vpon the enemies of his Church.

i Shalt not thou spee thine occasions to come against my Church when they suspect nothing?

k Meaning, in the last age, and from the coming of Christ vnto the ende of the world.

l Signifying, that God will be sanctified by maintaining his Church, and destroying his enemies, as Chap. 36, 23, and 37, 28.

m Hereby hee declareth that none affliction can come to the Church, whereof they haue not been advertised aforetime, to teach them to endure all things with more patience, when they know that God hath so ordained.

n All meanes whereby man should thinke to saue himselfe, shall faile, the affliction in those dayes shall be so great, and the enemies destruction shall be so terrible.

o Against the people of Gog and Magog. Chap. 36 23, and 37, 28.

a Or, destroy thee with sixe plagues, as Chap. 38, 22.



and drinke blood, till ye be drunken of my sacrifice, which I have sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with all men of warre, sayth the Lord God.

21 And I will set my glory among the heathen, and all the heathen shall see my judgement, that I have executed, and mine hand, which I have layd upon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquity, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleannes, and according to their transgressions haue I done unto them, and hid my face from them.

25 Therefore thus sayth the Lord God, Howe will I bring againe the captiuitie of Iacob, & haue compassion vpon the whole house of Israel, and will be zealous for mine holy Name.

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, & gathered them out of their enemies lands, and an<sup>a</sup> an<sup>a</sup> sanctified in them in the sight of many nations,

28 Then shall they knowe, that I am the Lord their God, which caused them to be ledde into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there.

29 Neither wil I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, sayth the Lord God.

#### C H A P. XL.

*The restoring of the Citie and the Temple.*

I <sup>a</sup>sd the sine and twentieth yeere of our being in captiuitie, in the<sup>a</sup> beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon mee, and brought mee thither.

2 Into the land of Israel brought he me by a diuine vision, and see me vpon a very hye mountayne, whereupon was as the building of a citie toward the South.

3 And he brought me thither, & behold, there was a<sup>b</sup> man, whose similitude was to looke to, like brasse, with a linnen thread in his hand, and a reed to measure with: and he stood at the gate.

4 And the man sayd vnto me, Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart vpon al that I shall shew thee: for to the intent that they might see shewed thee, art thou brought hither: Declare al that thou seest vnto the house of Israel.

5 And behold, I saw a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of six cubites long, by the cubite, and an hand breadth: so hee measured the breadth of the building with one reed, and the height with one reede.

6 Then came he vnto the gate, which looketh towards the East, and went by the skales thereof, and measured the<sup>a</sup> polle of the gate, which was one reede broad, and the other polle of the gate, which was one reede broad.

7 And every chamber was one reed long, and one reed broad, and betwene the chambers were six cubites: and the polle of the gate by the porch of the gate within was one reede.

8 He measured also the porch of the gate within with one reede.

9 Then measured hee the porch of the gate of eight cubites, and the polles thereof, of two cubites, and the porch of the gate was inward.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the polles had one measure on this side, and one on that side.

11 And hee measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirtene cubites.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were six cubites on this side, and six cubits on that side.

13 Hee measured then the gate from the rooffe of a chamber to the top of the gate: the breadth was sixe and twenty cubites, doore against doore.

14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure round about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porch of the gate within were sixtie cubites.

16 And there were narrowe windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes were round about within: and vpon the postes were palme trees.

17 Then brought he mee into the outward court, and loe, there were chambers, and a pavement made for the court round about, and thirtie chambers were vpon the pavement.

18 And the pavement was by the side of the gates ouer against the length of the gates, and the pavement was beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-  
of

<sup>a</sup> The heathen shall know that they ouercame not my people by their strength, neither yet by the weaknesse of mine arme, but that this was for my peoples finnes.

Chap. 36. 23.

<sup>a</sup> The Iewes counted the beginning of the yeere after two sorts: for their feasts they began to count in March, and for their other affaires in September: so that this is to be vnderstood of September.

<sup>b</sup> Or, visions of God.

<sup>c</sup> Which was an Angel in forme of a man that came to measure out this building.

<sup>a</sup> Or, strefhold.  
<sup>b</sup> Or, upper poste.

<sup>c</sup> Or, postes.



of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes and their arches with their palme trees, were after the measure of the gate that looketh toward y<sup>e</sup> East, and the going vp unto it had seven steps, and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundred cubites.

24 After that, he brought me toward the South, and loe, there was a gate toward the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about like those windowes: the height was fiftie cubites, and the breadth five and twentie cubites.

26 And there were seven steps to goe vp to it, & the arches thereof were before them: and it had palme trees, one on this side and another on that side vpon the post thereof.

27 And there was a gate in the inner court toward the South, and hee measured from gate to gate toward the South an hundred cubites.

28 And hee brought mee into the inner court by the South gate, & hee measured the South gate according to these measures,

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

30 And the arches round about were five and twentie cubites long, and five cubites broad.

31 And the arches thereof were toward the utter court, and palme trees were vpon the posts thereof, and the going vp to it had eight steps.

32 And againe hee brought me into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, & the postes thereof, and the arches thereof were according to these measures, and there were windowes therein, and the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the utter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 After, hee brought me to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, and there were windowes therera round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the utter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And euery chamber, and the entrie

thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porch of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sime offering, and the trespass offering.

40 And at the side beyond the steps, at the entrie of the North gate stood two cubites, & on the other side, which was at the porch of the gate, were two tables.

41 Foure tables were on this side, and foure tables on that side by the side of the gate, euen eight tables wherevpon they slew their sacrifice.

42 And the foure tables were of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and an halfe broad, and one cubit hie: wherevpon also they laide the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastned round about, and vpon the tables lay the fleshy of the offering.

44 And without the inner gate, were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

45 And hee said vnto me, This chamber whose prospect is toward the South, is for the Priests that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leuit, which may come nere to the Lord to minister vnto him.

47 So hee measured the court an hundred cubites long, and an hundred cubites broad, euen foure square: likewise the altar that was before the house.

48 And he brought me to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porch was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

#### C H A P . X L I .

1 The disposition and order of the building of the Temple and the other things thereto belonging.

Afterward, hee brought me to the Temple and measured the postes, five cubites broad on the one side, and five cubites broad on the other side, which was the breadth of the Tabernacle.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, and five cubites on the other side, and hee measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went hee in, and measured the postes



poſtes of the entrie two cubites, and the entrie ſixe cubites, and the breadth of the entrie ſeven cubites.

4 So hee measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And hee ſaid unto me, This is the moſt holy place.

5 After, hee measured the wall of the houſe, ſixe cubites, and the breadth of every chamber foure cubits round about the houſe on every ſide.

6 And the chambers were chamber upon chamber, thre and thirtie foote high, and they entred into the wal made for the chambers which was round about the houſe, that the poſts might be faſtned therein, and not be faſtned in the wall of the houſe.

7 And it was large, and went round mounting upward to the chambers: for the ſtaire of the houſe was mounting upward round about the houſe: therefore the houſe was larger upward: ſo they went by from the loweſt chamber to the higheſt by the mids.

8 I ſaw alſo the houſe hie round about: the foundations of the chambers were a full reede of ſixe great cubites.

9 The thickneſſe of the wall which was for the chamber without was ſixe cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the wideſſe of twentie cubits round about the houſe on every ſide.

11 And the doores of the chambers were toward the place that remained, one dooze toward the South, and another dooze toward the South, and the breadth of the place that remained, was ſixe cubites round about.

12 Now the building that was before the ſeparate place toward the Weſt corner, was ſeventie cubites broad, and the wall of the building was ſixe cubites thicke, round about, and the length ninetie cubites.

13 So he measured the houſe an hundred cubites long, and the ſeparate place, and the building with the wals thereof were an hundred cubites long.

14 Alſo the breadth of the forefront of the houſe, and of the ſeparate place toward the Eaſt, was an hundred cubites.

15 And hee measured the length of the building, over againſt the ſeparate place, which was behinde it, and the chambers on the one ſide, and on the other ſide an hundred cubites with the temple within, and the arches of the court.

16 The poſts and the narrow windowes, and the chambers round about, on three ſides over againſt the poſtes, ſieled with cedar wood round about, and from the ground up to the windowes, and the windowes were ſieled.

17 And from above the dooze unto the inner houſe and without, and by all the wall round about within and without it was ſieled according to the meaſure.

18 And it was made with Cherubims and palme trees, ſo that a palme tree was betwene a Cherub and a Cherub: and every Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one ſide, and the face of a lion toward the palme tree on the other ſide: thus was it made throughout all the houſe round about.

20 From the ground unto above the dooze were Cherubims and palme trees made as in the wall of the Temple.

21 The poſtes of the Temple were ſquare, and thus to looke unto was the ſimilitude and ſorme of the Sanctuarie.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof, and the length thereof, and the ſides thereof were of wood. And hee ſaid unto me, This is the table that ſhall be before the Lord.

23 And the Temple and the Sanctuarie had two doozes.

24 And the doozes had two wickets, even two turning wickets, two wickets for one dooze, and two wickets for another dooze.

25 And upon the doozes of the Temple there were made Cherubims, and palme trees, like as was made upon the wals, and there were thicke planks upon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one ſide, and on the other ſide, by the ſides of the porch, and upon the ſides of the houſe, and thicke planks.

## CHAP. XLII.

*Of the chambers of the Temple for the Priests, and the holy things.*

Then brought hee me to the utter court by the way toward the South, and hee brought me into the chamber that was over againſt the ſeparate place, and which was before the building toward the South.

2 Before the length of an hundred cubites, was the South dooze, and it was ſixtie cubites broad.

3 Over againſt the twentie cubits which were for the inner court, and over againſt the pavement, which was for the utter court, was chamber againſt chamber in three rowes.

4 And before the chambers was a gallerie of tenn cubites wide, and within was a way of one cubite, and their doozes toward the South.

5 Now the chambers above were narrower: for thoſe chambers ſeemed to eate by theſe, to wit, the lower, and thoſe that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemoſt, even from the ground.

7 And the wall that was without over againſt the chambers, toward the utter court on the forefront of the chambers, was ſixtie cubites long.

8 For the length of the chambers that were in the utter court, was ſixtie cubites: and loe, before the Temple were an hundred cubites.



9 And under these chambers was the entrie, on the West side, as one goeth into them from the outward court.

10 The chambers were in the thicknes of the wall of the court toward the East, one against the separate place, and one against the building.

11 And the way before them was after the maner of the chambers, which were toward the North, as long as they, and as broad as they: and all their entries were like, both according to their fashions, and according to their doozes.

12 And according to the doozes of the chambers that were toward the South, was a dooze in the corner of the way, even the way directly before the wall toward the East, as one entereth.

13 Then said hee vnto mee, The North chambers and the South chambers which are before the separate place, they bee holy chambers, wherein the Priests that appoach vnto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespass offering: for the place is holy.

14 When the Priests enter therein, they shall not goe out of the holy place into the utter court, but there they shall lay their garments wherein they minister: for they are holy, and shall put on other garments, and I shall appoach to those things which are for the people.

15 Now when they had made an end of measuring the inner house, hee brought mee forth toward the gate whose prospect is toward the East, & measured it round about.

16 Hee measured the East side with the measuring rod, five hundred reedes, even with the measuring reed round about.

17 Hee measured also the North side, five hundred reedes, even with the measuring reed round about.

18 And he measured the South side, five hundred reedes with the measuring reed.

19 He turned about also to the West side, and measured five hundred reedes with the measuring reed.

20 He measured it by the foure sides: it had a wall round about, five hundred reedes long, and five hundred broad to make a separation betwene the Sanctuary and the prophane place.

#### CHAP. XLIII.

2 Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 Hee mentioineth the idolatry of the children of Israel for the which they were consumed and brought to nothing. 9 He is commanded to call them againe to repentance.

Afterward hee brought mee to the gate, even the gate that turneth toward the East.

2 And behold, the glory of the God of Israel came from out of the East, whose voyce was like a noise of great waters, and the earth was made light with his glory.

3 And the vision which I saw was like the vision, even as the vision that I saw when I came to destroy the citie: and the

visions were like the vision that I saw by the river Chebar: and I fell vpon my face.

4 And the glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me by, & brought me into the inner court, and behold the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which sayd vnto me, Sonne of man, this place is my throne, and the place of the soles of my feet, whereas I wil dwell among the children of Israel for euer, and the house of Israel shall no more defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeles of their kings in their he places.

8 Albeit they let their thresholds by my thresholds, and their postes by my postes (for there was but a wall between me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Now therefore let them put away their fornication, and the carkeles of their kings farre from me, and I wil dwell among them for euer.

10 Thou sonne of man, shew this house to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their light, that they may keepe the whole fashion thereof, and all the ordinances thereof, and doe them.

12 This is the description of the house, It shall bee vpon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubits: the cubite is a cubite and an hand breadth, even the bottome shall be a cubite, and the breadth a cubit, and the border thereof by the edge thereof, round about shall be a span: and this shall be the height of the altar.

14 And from the bottome which toucheth the ground to the lower piece shall be two cubites, and the breadth one cubite, and from the little piece to the great piece shall be foure cubites, and the breadth one cubite.

15 So the altar shall be foure cubites, and from the altar vppward shall be foure hoines.

16 And the altar shall be twelue cubites long, and twelue broad, and foure square in the foure corners thereof.

17 And the frame shall be fourteene cubites long, and fourteene broad in the foure square corners thereof, and the border about it shall be halfe a cubite, and the bottome thereof shall be a cubite about, and the steps thereof shall be turned toward the East.

18 And

b Which was departed afore, Chap. 10. 4. and 1. 2. 2.

c By their idolatry.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

1 Or, winds.

1 Ebr. law.

Chap. 9. 3.

a When I prophesied the destruction of the citie by the Caldeans.



18 And he laid vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Priests, and to the Levites, that be of the seed of Zadok, which appoach vnto me, to minister vnto me sayth the Lord God, a young bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou cleanse it, and reconcle it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuary.

22 But the second day thou shalt offer an hee goat without blemish for a sinne offering, and they shall cleanse the altar, as they did cleanse it with the bullocke.

23 When thou hast made an end of cleansing it, thou shalt offer a young bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, & the Priests shall cast salt vpon them, and they shall offer them for a burnt offering vnto the Lord.

25 Seven dayes shalt thou prepare euey day an hee goat for a sinne offering: they shall also prepare a young bullocke and a ramme out of the flocke without blemish.

26 Thus shall they seuen dayes purifie the altar, and cleanse it, and consecrate it.

27 And when these dayes are expired, vpon the eighth day and so forth, the Priests shall make your burnt offerings vpon the altar, and your peace offerings, and I will accept you, sayth the Lord God.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The uncircumcised in heart and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

Then hee brought me toward the gate of the outward Sanctuary, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate shall be shut, & shall not be opened, & no man shall enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

3 It apperaineth to the prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 Then brought hee mee toward the North gate before the house: & when I looked, behold, the glory of the Lord filled the house of the Lord, and I fell vpon my face.

5 And the Lord sayd vnto me, Sonne of man, & marke well, and behold with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the House of the Lord, and all the lawes thereof, and marke well the entering in of the House with euey going forth of

the Sanctuary,

6 And thou shalt say to the rebellious, euen to the house of Israel: Thus sayeth the Lord God, O house of Israel, ye haue enough of all your abominations,

7 Seeing that ye haue brought into my Sanctuary strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuary, to pollute mine house, when ye offer my bread, euen fat, and blood: and they haue broken my couenant, because of all your abominations.

8 For ye haue not kept the ordinances of mine holy thinges: but you your selues haue set other to take the charge of my Sanctuary.

9 Thus sayth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuary, of any stranger that is among the children of Israel.

10 Neither yet the Levites that are gone backe from mee, when Israel went astray, which were astray from mee after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuary, and keepe the gates of the House, and minister in the House: they shall lay the burnt offering and the sacrifice for the people, and they shall stand before them to serue them.

12 Because they serued before their idols, and caused the house of Israel to fall into iniquitie: therefore haue I lift up mine hand against them, sayth the Lord God, and they shall beare their iniquitie.

13 And they shall not come nere vnto me to do the office of the Priest vnto mee, neither shall they come nere vnto any of mine holy thinges in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all the seruice thereof, and for all that shall be done therein.

15 But the Priests of the Levites, the sonnes of Zadok, that kept the charge of my Sanctuary, when the children of Israel went astray from mee, they shall come nere to me to serue me, and they shall stand before me to offer mee the fat and the blood, sayth the Lord God.

16 They shall enter into my Sanctuary and shall come nere to my table to serue me, and they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shall be clothed with linnen garments, and no wooll shall come vpon them while they steeue in y gates of the inner court, and within.

18 They shall haue linnen bonets vpon their heads, and shall haue linnen breeches vpon their loynes: they shall not gird themselves in the sweating places.

19 But when they goe forth into the vnter court, euen to the vnter court to the people, they shall put off their garments, wherein they ministered, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie

b For they had brought idolaters, which were of other countries, to teach them their idolatry, Chap. 2.3.40.  
c Ye haue not offered vnto mee according to my Law.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the Priests office, although they had been of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the doores, reade 1.King.13.9.

e Which obserued the Law of God, and fell not to idolatry.

\*Ebr. fill his hand.

a Meaning, from the comon people, but not from the Priests nor the Prince, reade Chap. 46.8,9.

†Ebr. set thine heart.



ttle the people with their garments.

20 They shal not also shane their heads, nor suffer their locks to grow long, but round their heads.

21 \* Neither shal any Priest drinke wine when they enter into the inner court.

22 Whether shall they take for their \* wives a widow, or her that is diuorced: but they shal take maidens of the seed of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betwene the holy and profane, and cause them to discern betwene the vncleane and the cleane.

24 And in controuersie they shall stande to iudge, and they shal iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 \* And they shall come at no dead person to defile themselves, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they be defiled.

26 And when he is clested, they shal reckon vnto him leuen dayes.

27 And when he goeth into the Sanctuary vnto the inner court to minister in the Sanctuary, he shall offer his sinne offering, sayth the Lord God.

28 \* And the Priesthood shall be their inheritance, for I am their inheritance: therefore shall ye give them no possession in Israel, for I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the shewbread offering, and every dedicate thing in Israel, shal be theirs.

30 \* And all the first of all the first borne, and every oblation, euen all of every sort of your oblations shall be the Priests. Ye shall also giue vnto the Priests the first of your dough, that he may caule the blessing to rest in thine house.

31 The Priests shal not eat of any thing, that is \* dead, or toise, whether it bee soue or beaſt.

CHAP. XLV.

1 Out of the land of promise are there separate foure parties, of which the first w<sup>g</sup>uē to the priests and to the Temple, the second to the Leuites, the third to the city, the fourth to the prince. 9 An exhortation vnto the heads of Israel. 10 Of iust weights and measures. 11 Of the first fruits, &c.

**M**oreouer when yee shall diuide the land for inheritance, ye shal offer an oblation vnto the Lord an holy portion of the land, sine and twenty thousand reeds long, & ten thousand broad: this shall be holy in all the borders thereof round about.

2 Of this there shall be for the Sanctuary sine hundredth in length, with sine hundredth in breadth, all square round about, and fifty cubites rounde about for the suburbs thereof.

3 And of this measure shalt thou measure the length of sine and twenty thousand, and the breadth of tenne thousand: and in it shall be the Sanctuary, and the most holy place.

4 The holy portion of the land shalbe the priests, which minister in the Sanctuary, which come neere to seene the Lord; and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And in the sine and twenty thousand of length, and the ten thousand of breadth, shal the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also yee shall appoynt the possession of the city sine thousand broad, & sine and twenty thousand long ouer against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side, & on that side of the oblation of the holy portion, and of the possession of the city, euen before the oblation of the holy portion, and before the possession of the city from the West corner Eastward, and from the East corner Eastward, and the length shall bee by one of the portions from the West border vnto the East border.

8 In this land shall bee his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus sayth the Lord God, Let it suffice you, O princes of Israel; leaue off cruelty & oppression, and execute iudgement and iustice: take away your exactions from my people, sayth the Lord God.

10 Ye shal haue iust balances, and a true Ephah, and a true Bath.

11 The Ephah and the Bath shall be equal: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equality thereof shall be after the Homer.

12 \* And the shekel shall be twenty gerahs, and twenty shekels, and sine and twentie shekels, and thirtene shekels shall be your Maneh.

13 This is the oblation that ye shal offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, yee shall offer the tenth part of a Bath out of the Cor. (ten Baths are an Homer: for ten Baths fill an Homer.)

15 And one lambe of two hundred sheepe out of the fat pastures of Israel for a meate offering, & for a burnt offering, and for peace offerings, to make reconciliation for them, sayth the Lord God.

16 All the people of the land shal giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offerings, and meate offerings, & Danke offerings in the solemne feasts, & in the new moones, and in the Sabbaths, and in all the high feasts of the house of Israel: he shal prepare the sinne offering, and the meate offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

18 Thus sayth the Lord God, In y<sup>e</sup> first month, in the first day of the month, thou shalt

b The Prophet sheweth that the head must be first reformed, afore any good order can be established among the people.

c Ephah and Bath were both of one quantitie, saue that Ephah contained in drye things that which Bath did in liquor, Leuit. 5. 1. 1. King 5. 11.

Exod. 30. 13. Leuit. 27. 25. num. 3. 47. d That is, thre-score shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

e Which was Nisan, containing part of March & part of April.

f As did the infidels and heathen. Leuit. 10. 9.

Leuit. 21. 13, 14.

Leuit. 21. 1, 2, 11

g They may be at their buriall, which was a defiling.

Deut. 18. 1. num. 18. 10.

Exod. 13. 2. and 22. 29. and 34. 19. num. 3. 13.

Exod. 22. 31. leuit. 22. 8.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the cite and for the Prince.



shall take a yong bullocke without blemish, and cleane the Sanctuary.

19 And the Priest shall take of the blood of the sinne offering, & put it upon the posts of the house, and upon the foure corners of the frame of the altar, and upon the posts of the gate of the inner court.

20 And so shalt thou doe the seventh day of the moneth, for euery one that hath erred, and for him that is deceiued: so shall you reconcile the house.

21 \* In the first moneth in the fourteenth day of the moneth, yee shall haue the Passeouer, a feast of seuen dayes, and yee shall eate vneleauened bread.

22 And upon that day, shall the Prince prepare for himselfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seuen dayes of the feast, he shall make a burnt offering to the Lord, euen of seuen bullockes, and seuen rammes without blemish, daily for seuen dates, and an hee goate daily for a sinne offering.

24 And he shall prepare a meate offering of an Ephah for a bullocke, an Ephah for a ramme, and an Hin of oyle for an Ephah.

25 In the seventh moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

#### CHAP. XLVI.

1 The sacrifices of the Sabbath and of the newe moones. 2 Thorow which doores they must goe in, or come out of the Temple, &c.

Thus saiyeth the Lord God, The gate of the inner court, that turneth toward the East, shall bee shut the sixe working dayes: but on the Sabbath it shall bee opened, and in the day of the newe moone it shall bee opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall make his burnt offering, and his peace offerings, and hee shall worship at the threshold of the gate: after he shall goe forth, but the gate shall not bee shut till the evening.

3 Likewise the people of the lande shall worship at the entry of this gate before the Lord on the Sabbathes, and in the newe moones.

4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath day shall bee sixe lambes without blemish, and a ramme without blemish.

5 And the meate offering shall be an Ephah for a ramme: and the meate offering for the lambes a gift of his hande, and an Hin of oyle to an Ephah.

6 And in the day of the newe moone it shall be a yong bullocke without blemish, and sixe lambes and a ramme: they shall be without blemish.

7 And he shall prepare a meate offering, euen an Ephah for a bullock, and an Ephah for a ramme, and for the lambes according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porch of that gate, and he shall goe forth by the way thereof.

9 But when the people of the land shall come before the Lord in the solemn feastes, hee that entred in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee that entred by the way of the South gate, shall goe forth by the way of the North gate: hee shall not returne by the way of the gate whereby hee came in, but they shall goe forth ouer against it.

10 And the prince shall be in the mids of them: he shall goe in when they goe in, and when they goe forth, they shall goe forth together.

11 And in the feasts, & in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes, the gift of his hande, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and hee shall make his burnt offering, & his peace offerings as he did on the Sabbath day: after he shall goe forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offering vnto the Lord of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offering for it euery morning, the sixe part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flour: this meate offering shall be continually by a perpetual ordinance vnto the Lord.

15 Thus shall they prepare the lambe, and the meate offering, and the oyle euery morning, for a continually burnt offering.

16 Thus saiyeth the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall bee his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the yeere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for euer.

18 Moreover, the prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherit of his owne possession, that my people be not scattered euery man from his possession.

19 After he brought me thorow the entry, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: and beholde, there was a place at the West side of this.

20 Then sayd he vnto mee, This is the place where the priests shall see the trespass offering, and the sinne offering, where they shall bake the meate offering, that they should not beare them into the viter court, to sacrifice the people.

21 Then he brought me forth into the viter court, and caused me to goe by the foure corners

Or, Court.

Exod. 12. 18.  
Leuit. 23. 5.

f Reade Exod.  
29. 40.

a That is, as  
much as he will.

b Meaning, as  
he shall thinke  
good.

c Which was at  
the Iubile, Leuit.  
25. 9.

d But be con-  
tent with that  
portion that God  
hath assigned  
him, as Chap.  
45. 8.

e That the peo-  
ple should not  
haue to doe with  
those things,  
which appertaine  
to the Lord, and  
thinke it lawfull  
for them to eate  
them.



corners of the court : and behold, in every corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned of fourtie cubits long, and thirtie broad : these foure corners were of one measure.

23 And there went a wal about them, even about those foure, and kitchins were made vnder the walles round about.

24 Then said he vnto mee, This is the kitchen where the ministers of the haufe shall see the sacrifice of the people,

CHAP. XLVII.

*1 The vision of the waters, that came out of the Temple. 23 The castles of the land of promise, & the diuision thereof by tribes.*

Afterward he brought me vnto the dooze of the house : and behold, waters issued out from vnder the threshold of the house Eastward : for the forefront of the house floode toward the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he mee out toward the North gate, and led mee about by the way without vnto the vetter gate, by the way that turneth Eastward : and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went southward Eastward, he measured a thousand cubits, and he brought me through the waters : the waters were to the ancles.

4 Again hee measured a thousand, and brought me through the waters : the waters were to y knees : againe hee measured a thousand, and brought me through : the waters were to the loynes.

5 Afterward hee measured a thousand, and it was a riuer that I could not passe ouer : for the waters were risen, and the waters did flow, as a riuer that could not be passed ouer.

6 And he said vnto me, Some of man, hast thou seene this ? Then he brought me, & caused me to retorne to the brinke of the riuer.

7 Now when I returned, behold, at the brinke of the riuer were very many trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall goe into the sea : they shall runne into another sea, and the waters shall be wholesome.

9 And every thing that liueth, which moueth, wheresoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither : for they shall be wholesome, and every thing shall liue whiche the riuer cometh.

10 And then the fishers shall stand vpon it, & from En gedi euen vnto the En-eglain, they shall fyed out their nets : for their fish shall be according to their kinde, as the fish of the maine sea, exceeding many.

11 But the mytie places thereof, and the marishes thereof shall not be wholesome : they shall be made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall growe all fruitefull trees, whose leafe shall not fade, neither shall the fruit thereof faide : it shall bring forth new fruit according to his months, because their waters run out of the Sanctuarie : and the fruite thereof shall be meate, and the leafe thereof shall be for medicine.

13 Thus saith y Lord God, This shall be the border, whereby yee shall inherit the land according to the twelue tribes of Israel : Joseph shall haue two portions.

14 And ye shall inherit it, one as well as another : concerning the which I lift by mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border of the land toward the Northside, from the maine sea toward Hethlon as men goe to Sedadah :

16 Hamath, Berothah, Sibzaim, which is betwene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall bee Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath : so shall bee the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, and from the border vnto the East sea : and so shall bee the East part.

19 And the Southside shall bee toward Teman from Camar to the waters of Beriboth in Kadeth, and the riuer to the maine sea : so shall be the South part toward Teman.

20 The West part also shall be the great sea from the border, till a man came ouer against Hamath : this shall be the West part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you as borne in the countrey among the children of Israel, they shall part inheritance with you in the midis of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

*1 The lots of the tribes. 9 The parts of the possession of the Priests, of the Temple, of the Levites, of the cite, and of the Prince are rehearsed.*

Now these are the names of the tribes : From the Northside, to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northward to the coast of Hamath, euen from the East side to the West shall bee a portion for Dan.

2 And by y border of Dan from the East side to the West side, a portion for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a portion for Naphtali.

*1 Or, tree for meate.*

*1 Or, for bruyfes and sores.*

*Gen. 48. 22.*

*Gen. 12. 7 & 13. 15. & 15. 18. and 26. 4. deut. 34. 4. k By the land of promise he signifieth the spiritual land, wherof this was a figure.*

*1 Or, strife.*

*1 Meaning, that in this spiritual kingdome there should be no difference betwene Jew nor Gentile, but that all should be partakers of this inheritance in their head Christ.*

*a The tribes, after that they entred into the land vnto the lost. u. diuided the land some what otherwise : then is here set forth by this vision.*

a Whereby are meant the spirituall graces that should be giuen to the Church vnder the Kingdome of Christ.  
b Signifying, that the graces of God should neuer decrease, but euer abound in his Church.  
c Meaning, the multitude of the that should be refreshed by the spirituall waters.  
d Shewing that the abundance of these graces should be so great, that all the world should be full therof, which is here meant by the Persian sea, or Genesareth, and the sea called Mediterraneum, Zech. 14. 8.  
e The waters which of nature are salt and vnholefome, shall be made sweete and comfortable.  
f Signifying that when God be-Roweth his mercies in such abundance the ministers shall by their preaching winne many.  
g Which were cities at the corners of the salt or dead sea.  
h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.  
i That is, the wicked & reprobate.



4 And by the border of Naphtali from the East quarter unto the West side, a portion for Danasseh.

5 And by the border of Danasseh from the East side unto the West side, a portion for Ephraim.

6 And by the border of Ephraim, from the East part even unto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter unto the West quarter, a portion for Judah.

8 And by the border of Judah, from the East part unto the West part shall bee the offering which they shall offer of fine and twentie thousand reeds broad, and of length as one of the other parts, from the East side unto the West side, and the Sanctuarie shall be in the mids of it.

9 The oblation that yee shall offer unto the Lord shall bee of fine and twentie thousand long, and of ten thousand the breadth.

10 And for them, even for the Priests, shall be this holy oblation, toward the North fine and twentie thousand long, and toward the West ten thousand broad, and toward the East ten thousand broad, and toward the South fine and twentie thousand long, and the Sanctuarie of the Lord shall bee in the mids thereof.

11 It shall bee for the Priests, that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Levites went astray.

12 Therefore this oblation of the land that is offered, shall be theirs, as a thing most holy by the border of the Levites.

13 And ouer against the border of the Priests, the Levites shall haue fine & twentie thousand long, and ten thousand broad: all the length shall be fine and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruits of the land: for it is holy unto the Lord.

15 And the five thousand that are left in the breadth ouer against the fine & twenty thousand, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part five hundredeth and foure thousand, and the South part five hundredeth and foure thousand, and the East part five hundredeth and foure thousand, and the West part five hundredeth and foure thousand.

17 And the suburbs of the citie shall bee toward the North two hundredeth and fiftie, and toward the South two hundredeth and fiftie, and toward the East two hundredeth and fiftie, and toward the West two hundredeth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion shall bee ten thousand Eastward, and tenne thousand Westward, and it shall be ouer against the oblation of the holy portion, and the increase thereof shall be for food unto them that serue in the citie.

19 And they that serue in the citie, shall bee of all the tribes of Israel that shall serue therein.

20 All the oblation that shall bee fine and twentie thousand with a fine and twentie thousand: you shall offer this oblation four square for the Sanctuarie, and for the possession of the citie.

21 And the residue shall bee for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fine and twenty thousand of the oblation toward the East border, and Westward ouer against the fine & twentie thousand toward the West border, ouer against shall be for the portion of the prince: this shall be the holy oblation, and the house of the Sanctuarie shall be in the mids thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shall be the princes: betweene the border of Judah, and betweene the border of Benjamin shall bee the princes.

23 And the rest of the tribes shall be thus: from the East part unto the West part, Benjamin shall bee a portion.

24 And by the border of Benjamin, from the East side unto the West side, Simeon a portion.

25 And by the border of Simeon from the East part unto the West part, Issachar a portion.

26 And by the border of Issachar from the East side unto the West, Zebulun a portion.

27 And by the border of Zebulun from the East part unto the West part, Gad a portion.

28 And by the border of Gad at the South side, toward Temath, the border shall bee even from Camar unto the waters of Beribath in Kadesh, & to the river, that runneth into the maine sea.

29 This is the land, which yee shall distribute unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

30 And these are the boundes of the citie, on the North side five hundredeth, and foure thousand measures.

31 And the gates of the citie shall be after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Judah, and one gate of Levi.

32 And at the East side five hundredeth and foure thousand, and three gates, one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundredeth and foure thousand measures, & three ports, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

34 At the West side five hundredeth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shall be, The Lord is there.

d Every way it shall be fine and twentie thousand.

e So that Judah was on the North side of the Princes and Levites portions, and Benjamin on the South side.

f Which is here taken for Idumie.  
g Which was Jericho, the citie of Palistines.  
h Meaning Nilus, that runneth into the sea called Mediterraneum.

b That is, the portion of the ground, which they shall separate and appoint to the Lord, which shall be divided into three parts: for the Priests, for the Prince, and for the citie.

Chap. 44. 15.

c Meaning, that it should bee square.

+Ebr. Iehouah Shanwah.  
Daniel.



# Daniel.

## THE ARGUMENT.

**T**He great prouidence of God, and his singular mercie toward his Church are most liuely here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel aboue all other had most special reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the generall resurrection, as of the foure monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians and Romans. Also of the certaine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christs office & the cause of his death, which was by his sacrifice to take away sins, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

### CHAP. I.

**1** The captiuitie of Iehoiakim king of Iudah. **4** The king chuseth certaine yong men of the Iewes to learne his law. **5** They haue the kings ordinance appointed, **8** But they absteme from it.

a Reade 2. King. 24. 1. and Iere. 25. 1.

b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.  
c Who was as master of the wards.  
d Hee calleth them eunuches whom the King nourished and brought vp to be rulers of other countreyes afterward.  
e His purpose was to keepe them as hostages, and that he might shew himselfe victorious, and also by their good intreacie and learning of his religion, they might fauour rather him then the Iewes, and so to be able to serue him as gouernours in their land: moreover by this meane the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.  
f The King required three things, that they should be of noble birth, that they should be witty and learned, & that they should be of a strong and comely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthy of praise, that he esteemed learning, and knewe that it was a necessarie meane to gouerne by.  
g That they might forget their owne religion and country fashions, to serue him the better to his purpose: yet it is not to bee thought that Daniel did learne any knowledge that was not godly: in all points he refused the abuse of things and superstition, inso much that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.  
h Thence by their good entertainment, they might learne to forget the mediocritie of their owne people.

**I**n the third yere of the raigne of Iehoiakim king of Iudah, came Nebuchad-nezzar king of Babel vnto Ierusalem, and besieged it.

**2** And the Lord gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the house of God, which he caried into the land of **S**hinar, to the house of his god, and he brought the vessels into his gods treasure.

**3** And the king spake vnto **A**shpenaz the master of his **E**unuches, that hee should bring certaine of the children of **I**srael, of the **K**ings seede, and of the princes:

**4** Children in whom was no blemish, but wel **f**auoured, and instructed in all wisdom, and well scene in knowledge, and able to better knowledge, and such as were able to stand in the kings palace, and whom they might teach the **s** learning, and the tongue of the **C**aldeans.

**5** And the king appointed them prouision euery day of a **p**ortion of the kings meate, and of the wine which he dranke, to nourish

ing them **i** three yere, that at the end thereof, they might stand **b**efore the king.

**6** Now among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

**7** Vnto whom the chiefe of the eunuches gaue other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

**8** But Daniel had determined in his heart, that hee would not **d**esile himselfe with the portion of the kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that hee might not desile himselfe.

**9** (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

**10** And the chiefe of the Eunuches sayd vnto Daniel, **I** feare my lord the king, who hath appointed your meate and your drinke: therefore if hee see your faces worse liking then the other children, which are of your sort, then shall yee make mee lose mine head vnto the king.

**11** Then said Daniel to **M**elzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah,

**12** Proue thy seruants, **I** beseech thee, **t**en dayes, and let them giue vs **p** pulse to eate, and water to drinke.

**13** Then let our countenances be looked vpon before thee: and the countenances of the children that eate of the portion of

**i** To the intent that in this time they might both learne the manners of the Caldeans, & also their tongue.  
**k** As well to serue at the table, as in other offices.

**l** That they might altogether forget their religion: for the Iewes giue their children names, which might euer put them in remembrance of some point of religion, therefore this was a great temptation and a signe of sciuitude which they were not able to resist.

**m** Not that he thought any religion to be in the meate or drinke (for afterward he did eate) but because the King should not enuie him by this sweete poyson, to forget his religion and accustomed sobrietie, and that in his meate and drinke he might dayly remember of what people hee was: and Daniel bringeth this in to shewe how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet. **n** He supposed they did this for their religion, which was contrary to the Babylonians: and therefore herein he presenteth them which are of no religion: for neither hee would condemne theirs, nor mainaine his owne.

**o** Meaning, that within this space hee might haue the triall, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God.  
**p** Not that it was a thing abominable to eat daintie meates and to drinke wine, as both before and after they did, but if they should haue hereby bene wonne to the King, and haue refused their owne religion, that meat and drinke had bene accused.

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the kings meate and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and procured them ten dayes.

15 And at the end of tenne dayes, their countenances appeared fairer, and in better liking then all the chylidrens, which did eate the portion of the kings meate.

16 Thus Belzar took away the portion of their meate, and the wine that they should drinke, and giue them pisse.

17 As for these foure chylidren, God gaue them knowledge, and vnderstanding in all learning, and wisdom: also hee gaue Daniel vnderstanding of all r'illions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom, and vnderstanding that the king enquired of them, hee found them ten times better then all the incanters & astrologians, that were in all his realme.

21 And Daniel was vnto the first yere of King Cyrus.

shall shew the interpretation.

5 And the King answered, and said to the Caldeans: The thing is gone from mee. If ye will not make me vnderstand the dreame with the interpretation thereof, ye shall be drawn in pieces, & your houses shall be made a take.

6 But if yee declare the dreame, and the interpretation thereof, ye shall receiue of mee gifts and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the king shew his seruants the dreame, and we wil declare the interpretation thereof.

8 Then the King answered and sayd, I know certainly that yee would game the time, because yee see the thing is gone from me.

9 But if yee will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying & corrupt words, to speake before me till the time be changed: therefore tell mee the dreame, that I may know, if yee can declare mee the interpretation thereof.

10 Then the Caldeans answered before the king, and sayde, There is no man vpon earth, that can declare the kings matters: yea, there is neither king nor prince nor lord that asked such things at an uchanter or astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 And when sentence was giuen, the wise men were slaine, and they sought Daniel and his fellows to be put to death.

14 Then Daniel answered with counsell and wisdom to Arioeh the kings chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioeh the Kings captaine, Why is the sentence so hastie for the king? Then Arioeh declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leaseure, and that hee would shew the king the interpretation thereof.

17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseech the God of heauen for grace in this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, The Name of God be praised for euer and euer: for wisdom and strength are his.

21 And hee changed the times and seasons: hee taketh away kings: hee setteth vp kings: hee giueth wisdom vnto the wise, and

This is a iust reward of their arrogancy (which wanted of themselves that they had the knowledge of all things) that they should be proud foolles, and that to their perpetual shame and confusion, h. Hercin appeared their ignorance, that notwithstanding their rags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance, & so as deluders of the people, they were worthy to die. *¶ Ebr. redeeme the time.*

i Which declarereth, that God would not haue his seruant joyned in the company of these forcerers and astrologers, whose arts were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale. *¶ Or, the captaine of the guard.*

This bare feeding, & that also of Moses, when he fled from the court of Egypt, declareth that we must liue in such sobriety as God doth cal vs vnto, seeing hee will make it more profitable vnto vs, then all dainties: for his blessing onely sufficeth. *¶ Ebr. father in flesh.* Meaning, in the liberal sciences, and naturall knowledge, and not in the magical arts which are forbidden, Deut. 18. 11. So that he only was a Prophet, and none of the other: for by dreames and visions God appeared to his Prophets, Numb. 12. 6. Of the three yeres aboue mentioned vsf 5. u. That is, he was esteemed in Babylon as a Prophet for long as that common wealth stood.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king commaundeth all the wise men of Babylon to bee slaine because they could not interpret his dreame. 16 Daniel requireth time to solute the quest: on 24 Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

AND in the second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherwith his spirit was troubled, and his sleepe was vpon him.

2 Then the king commaunded to call the incanters, and the astrologians & the forcerers, and the Caldeans for to shew the king his dreames: so they came and stood before the king.

3 And the king sayd vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the Aramites language, O king liue for euer: shew thy seruants thy dreame, and we

will shew thee the interpretation thereof. *a* The father and the sonne were both called by this name, so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father. *b* Not y he had many dreames, but because many matters were contained in this dreame. *c* Because it was so rare and strange a dreame that he had not had the like. *d* He was so heavy with sleepe, that he began to sleepe againe. Some read, and his sleepe was broken from him. *e* For all these astrologers and forcerers called themselves by this name of honour as though all the wisdom and knowledge of the countrey depended vpon them, and that all other countreys were void of the same. *f* That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsf to speake it: as the Jewish writers doe to this day.

Psal. 113. 2. and 115. 18.



**k** He sheweth that man hath neither wisdom nor knowledge, but very darke blindness and ignorance of himselfe: for it cometh onely of God, that man vnderstandeth any thing.

**l** To whom thou madest thy promise, and who liued in thy feare: whereby he concluded all other gods.

**m** Meaning, power to interpret it.

**n** Whereby appeareth that many were slaine, as verse. 13. and the rest at Daniels offer were preferred on condition: not that Daniel fauoured their wicked profession, but that he had respect to equitie, because the king proceeded according to his wicked affection, and not considering if their science were lawfull or no.

**o** He affirmeth that man by reason & arte is not able to attain to the cause of Gods secrets, but the vnderstanding onely thereof: of must come of God: whereby hee smiteth the king with a certaine feare and reuerence of God, that hee might be the more apt to receiue the high mysteries that should be reueiled.

**p** Because he had said that God onely must reueile the significations of his dreame, the king might haue asked, why Daniel did enterprise to interpret it, and therefore he sheweth that he was Gods minister, and had no gifts, but such as God had giuen him to see forth his glorie.

**q** By gold, siluer, brasse, and yron, are meant, the Caldeans, Persians, Macedonian and Romane kindome, which should successiue rule all the world till Christ (which heere is called the stone) come himselfe and destroy the last: and this was to assure the

reueles, that their afflictions should not end with the Empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth Monarchie.

and vnderstanding to those th at vnderstand. **22** Hee discouereth the deepe and secret things: he knoweth what is in the darknes, and the light dwelleth with him.

**23** I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed mee now the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

**24** Therefore Daniel went vnto Arioch, whom the king had ordained to destroy the wise men of Babel: hee went and sayd thus vnto him. Destroy not the wise men of Babel, but bring me before the king, and I will declare vnto the king the interpretation.

**25** Then Arioch brought Daniel before the king in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

**26** Then answered the king and said vnto Daniel, whose name was Belteshazzar, Art thou able to shew me the dreame which I haue seene, and the interpretation thereof?

**27** Daniel answered in the presence of the king, and sayd, The secret which the king hath demanded, can neither the wise, the astrologians, the enchanters, nor the soothsayers declare vnto the king.

**28** But there is a God in heauen that reuileth secrets, and sheweth the king Nebuchadnezzar what shall bee in the latter dayes. Thy dreame, and the things which thou hast seene in thine head upon thy bed, is this.

**29** O king, when thou wast in thy bed, thoughts came into thy minde, what should come to passe hereafter, and hee that reuileth secrets, telleth thee what shall come.

**30** As for me, this secret is not shewed mee for any wisdom that I haue, more then any other thing, but onely to heeme the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

**31** O king, thou sawest, and behold, there was a great Image: this great Image whose glorie was to excellen, stood before thee, and the forme thereof was terrible.

**32** This Images head was of fine gold, his breest and his armes of siluer, his belly and his thighes of brasse,

**33** His legs of yron, and his feete were part of yron, and part of clay.

**34** Thou beheldest it till a stone was cut

without hands, which smote the Image upon his feete, that were of yron and clay, and brake them to peeces.

**35** Then was the yron, the clay, the brasse, the siluer and the gold broken altogether, and became like the chaffe of the Summer flowers, and the wind carried them away, that no place was found for them: and the stone that smote the Image, became a great mountaine, and filled the whole earth.

**36** This is the dreame, and wee will declare before the king the interpretation thereof.

**37** O king, thou art a king of kings: for the God of heauen hath giuen thee a kingdome, power, strength, and glorie.

**38** And in all places where the children of men dwell, the brasse of the fildes, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler over them all: thou art this head of gold.

**39** And after thee shall rise another kingdome, inferior to thee, of siluer, and another third kingdome shall be of brasse, which shall beare rule ouer all the earth.

**40** And the fourth kingdome shall be strong as yron: for as yron breaketh in peeces, and lubbeth all things, and as yron bruteth all these things, so shall it breake in peeces, and buist all.

**41** Whereas thou sawest the feete and toes, part of potters clay, and part of yron: the kingdome shall be diuided: but there shall be in it the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

**42** And as the toes of the feete were part of yron, and part of clay, so shall the kingdome be partly strong, and partly broken.

**43** And whereas thou sawest yron mixt with clay and earth, they shall mingle themselves with yron: yete of men: but they shall not toyne one with another, as yron cannot be mixt with clay.

**44** And in the dayes of these kings, shall the God of heauen set by a kingdome, which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake and destroy all these kingdomes, and it shall stand for euer.

**45** Whereas thou sawest that the stone was cut off the mountaine without hands, and that it breake in peeces the yron, the brasse, the clay, the siluer and the gold: so

the hardnesse thereof, but the vilenesse in respect of siluer, u That is, the Romane empire shall subdue the se other aforesaiden, which after Alexander were diuided into the Macedonians, Grecians, Syrians, and Egyptians. x They shall haue ciuil warres, and continuall discords among themselves, y They shall by marriages and affinities, thinke to make themselves strong, yet shall they neuer be ioyned in hearts. z His purpose is to shew that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer. a Meaning Christ, who was sent of God, and not set up by man, whose kingdome at the beginning should be small and without beautie to mans iudgement, but should at length growe and fill the whole earth which he called a great mountaine, as verse. 35. And this kingdome which is not onely referred to the person of Christ, but also to the whole body of his Church, and to euery member thereof, shall be eternall: for the spirit that is in them is life eternal, Rom. 8. 10.

**r** Daniel leaueth out the kingdom of the Assyrians, which was before the Babylonian, both because it was not a Monarchie and general Empire, and also because he would declare the things that were to come, to the coming of Christ, for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of it selfe wickned and cruel.

**s** Meaning, the Persians, which were not inferior in dignitie, power, and riches, but were worse, touching ambition, cruelty, and all kind of vice: shewing, that the world should grow worse and worse, till it was restored by Christ. t That is, of the Macedonians shall be of brasse, not alluding to

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the great God hath shewed the King what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell upon his face, and bowed himselfe unto Daniel, and commanded that they should offer meat offerings, and sweet odours unto him.

47 Also the king answered vnto Daniel, and sayd, I know of a truery that your God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldst open this secret.

48 So the king made Daniel a great man, and gave him many and great gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboute all the wise men of Babel.

49 Then Daniel made request to the king, and hee let Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel saue in the gate of the King.

b Though this humbling of the king seemed to deserue commendation, yet because he ioynd Gods honour with the Prophets, it is to be reprobued, and Daniel herein erred if hee suffered it: but it is credible that Daniel admonished him of his fault, and did not suffer it. c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, and also he receiued them, lest he should offend this cruel king, which willingly gaue them. e Hee did not do this for their priuar profit, but that the whole Church which was then there in affliction, might haue some reliefe and ease by this benefite. f Meaning, that either hee was a Iudge, or that hee had the whole authoritie, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 The king setteth up a golden image. 2 Certaine are accused because they despised the kings commandment, and are put into a burning oven.

25 By helpe in God they are deliuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

Nebuchad-nezzar the king made a image of golde, whose height was threescore cubites, and the breadth thereof six cubites: hee let it up in the plaine of Dura, in the prouince of Babel.

2 ¶ Then Nebuchad-nezzar the king sent forth to gather together the Nobles, the Princes and the Dukes, the Iudges, the receiuers, the counsellers, the Officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the king had set vp.

3 So the nobles, princes and dukes, the wicked, when they are ouercome with the grearfulness of his workes. The Greeke interpreters write that this was done eightene yeeres after the dreame, and as may appeare, the king feared least the Iewes by their religion should haue altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glory. b Shewing that the idoles is not knowne for an idole so long as he is with the workeman: but when the ceremonies and customes are reiected and vsed, and the consent of the people is there, then of a blocke they thinke they haue made a god. c This was sufficient with the wicked at all times to approve their religion, if the kings authoritie were alledged for the establishment thereof, not considering in the same reason what Gods word did permit.

judges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stood before the image, which Nebuchad-nezzar had set vp.

4 ¶ Then an herald cried aloude, Bee it knownen to you, O people, nations, and languages,

5 That when ye heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, dulcimer, and all instruments of musike, ye fall downe and worship the golden image that Nebuchad-nezzar the king hath set vp.

6 And whosoever falleth not downe and worshippeth, shall the same houre be cast into the mids of an hote fierie fornace.

7 Therefore as soon as all the people heard the sound of the cornet, trumpet, harp, sackbut, psalterie, and all instruments of musike, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 ¶ Thou, O king, hast made a decree, that euery man that shall heare the sound of the cornet, trumpet, harpe, sackbut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,

11 And whosoever falleth not downe, and worshippeth, that hee should be cast into the mids of an hote fierie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, e Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandment, neither will they serue thy gods, nor worship the golden image that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: for the men were brought before the king.

14 And Nebuchad-nezzar, spake and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 ¶ Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harp, sackbut, psalterie, and dulcimer, and all instruments of musike, to fall downe and worship the image, which I haue made: for if ye worship it not, ye shall be cast immediately into the mids of an hote fierie fornace. for who is that God that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered, and sayde to the king, Nebuchad-nezzar, Wee are not carefull to answer thee in this matter.

17 Beholde, our God whom we serue, is

d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude, and the cruelty of the punishment: for though some feared God yet the multitude which consented to the wickednesse, stoned them: and here the king required not an inward consent, but an outward gesture, that the Iewes might by little and little came to forget their true religion.

c It seemeth that they named not Daniel, because he was greatly in the kings favour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this

declareth that this policie of erecting this image, was inuened by the malicious flatterers, which sought nothing, but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying, that he would receive them to grace, if they would now obey his decrees. g For they should haue done iniury to

God if they should haue doubted in this holy cause, and therefore they say, that they are resolu'd to die for Gods cause,

able



h They ground on two points, first on the power and providence of God over them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, & so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that more than tyrants rage, and the more wittie they shew themselves in unchanging strange and cruel punishments, the more is God glorified by his servants to whom he giueth patience & constancie to abide the equality of their punishment: for either hee delivereth them from death, or els for this life giueth them a better.

k For the Angels were called the sonnes of God because of their excellency: therefore the King called this Angell, whom God sent to comfort his in these great torments, the sonne of God.

l This commendeth their obedience vnto God, that they would not for any feare depart out of this furnace, till the time appointed, as Noe remained in the Arke till the Lord called him forth.

m He was moued by the greatness of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to convert men to God, but that doctrine must chiefly be aduoyced, without the which there can be no faith.

able to deliuer vs from the hote fierre furnace, and he will deliuer vs out of thine hand, D King.

18 But it not, be it knowne to thee, O King, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the foume of his ire was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heare the sentence at once ten times more then it was wont to be heate.

20 And he charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fierre furnace.

21 So these men were bound in their coats, their hosen, and their clothes, with their other garments, and cast into the mids of the hote fierre furnace.

22 Therefore, because the kings commandment was tyrante, that his innocencie should be exceeding hote, the flame of the fire flewe thowen man that broughte forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fierre furnace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haste, and spake, and sayd vnto his counselliers, Did not wee cast these men bound into the midses of the fire? And they answered, and said vnto the king, It is true, O King.

25 And hee answered, and sayd, For, I see foure men looke, walking in the midses of the fire, and they haue no hurt, and the foume of the fourth is like the Sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fierre furnace, and spake and sayd, Shadrach, Meshach, and Abednego, the seruants of the High God, goe forth and come hither: for Shadrach, Meshach, and Abednego came forth of the midses of the fire.

27 Then the nobles, princes, and dukes, and the kings counselliers came together to see these men, because the fire had no power over their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and sayd, Blessed bee the God of Shadrach, Meshach, and Abednego, who hath sent his Angell, and deliuerd his seruants, that put their trust in him, and haue changed the Kings commandement, and rescued their bodies rather then they would serue of worship any God, save their owne God.

29 Therefore I make a decree, that every people, nation, and language, which speake

any blasphemie against the God of Shadrach, Meshach, and Abednego, shall be drawn in pieces, and their houses shall be made a take, because there is no God that can deliuer after this sort.

30 ¶ Then the king promoted Shadrach, Meshach, and Abednego, in the prouince of Babel.

31 Nebuchad-nezzar King vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you: 32 I therefore it good to declare the signes and wonders, that the high God hath wrought towards me.

33 How great are his signes, and howe mightie are his wonders: for his kingdom is an euertlasting kingdom, and his dominion is from generation to generation.

ter, so they suffer double punishment. ¶ Meaning, so fare as his dominion extended. p Re-de Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Danie: declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of Gods, and is restored to his former dignitie.

1 Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Sawe a dreame, which made me afraid, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the enchanters, the astrologians, the Chaldeans and the soothsayers, to whom I told the dreame, but they could not shew me the interpretation thereof.

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my God which hath the spirit of the holy gods in him) and before him I told the dreame, saying,

6 O Belteshazzar, chiefe of the enchanters, because I knowe that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I sawe a tree in the midses of the earth, and the height thereof was great.

8 A great tree and strong, and the height thereof reached vnto heaven, and the sight thereof to the ends of all the earth.

9 The branches thereof were faire, and the fruit thereof much, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, and the

n If this heathen king moued by Gods spirit would not see blasphemie vponified, but made a law, and set a punishment to such transgressours, much more ought all they that profess religion, to take order that such impietie reigne not, lest according to their knowledge and charges greater, so fare as his dominion extended. p Re-de Chap. 2. 44.

CHAP. IIII.

2 Another dreame of Nebuchad-nezzar, which Danie: declareth. 29 The Prophet declareth how of a proud king he should become as a beast. 31 After he confesseth the power of Gods, and is restored to his former dignitie.

a There was no trouble that might cause me to dreame, and therefore it came onely of God.

b This was another dreame besides that which hee saw of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he onely expoundeth the dreame.

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for verie necessity, and then they spare no flatterings.

d This no doubt was a great grieke to Daniel, not onely to haue his name charged, but to be called by the name of a vaine idol, which thing Nebuchad-nezzar did, to make him forget the true religion of God. ¶ Which also was a great grieke to the Prophet, to be numbered among the foreracers, and men whose practises were wicked and contrary to Gods word. ¶ By the tree, is signified the dignitie of a king, whom God ordaineth to be a defence for all kind of men, and whose state is profitable for mankind.



g Meaning, the Angel of God, which neither eateth nor sleepeth, but is ever ready to do Gods will, and is not infected with mans corruption, but is ever holy: & in that that he commandeth to cut downe this tree, he knew yit should nor be cut downe by man, but by God. h Hereby hee meaneth that Nebuchad-nezzar should not onely for a time lose his kingdom, but be like a beast. i God hath decreed this judgement, and the whole army of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp themselves against God. k He was troubled for the great iudgement of God which hee saw ordained against the King: and so the Prophets vied on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion vpon him, and also to consider that they should be subject to Gods iudgements, if he did not regard them with pittie. l Whereby hee meaneth a long yeere, as seven yeeres. Some interpret: seven moneths, and others seuen weekes: but it seemeth he meant of yeeres.

foules of the heauen dwell in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head, vpon my bed, and behold, a watchman, and an holy one came downe from heauen,

11 And cried aloud, and sayd thus, Hew downe the tree, and breake off his branches: shake off his leaues, and scatter his fruit, that the beasts may feed from vnder it, and the foules from his branches.

12 Wherehele he leaue the stumpe of his rootes in the earth, and with a band of iron and brasle binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts among the grasse of the field.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that liuing men may know, that the most high hath power ouer the kingdom of men, and giueth it to whomsoever he wil, and appointeth ouer it the most abiet among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdom are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 Then Daniel (whose name was Belteshazzar) held his peace by the space of one houre, and his thoughts troubled him, and the king spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the light thereof shyned all the world,

18 Whose leaues were faire and the fruit thereof much, and in it was meate for all, vnder the which the beasts of the field dwell, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mighty: for thy greatness is grown, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one that came downe from heauen, and said, Hewe downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of iron and brasle binde it among the grasse of the field, and let it be wet with the dew of heauen, and let his portion be with the beasts of the field, till seuen times passe ouer him,

21 This is the interpretation, O king, and it is the decree of the most high, which is come vpon my lord the king,

22 That they shall drie thee from men, and thy dwelling shall be with the beasts of

the field: they shall make thee to eate grasse as the oxen, and they shall wet thee with the dew of heauen: and seuen times shall passe ouer thee, till thou know, that the most high beareth rule ouer the kingdom of men, and giueth it to whomsoever he wil.

23 Whereas they said, that one should leaue the stumpe of the tree rootes, the kingdom shall remaine vnto thee: after that, thou shalt know that the heauens haue the rule.

24 Wherefore, O king, let my counsell be acceptable vnto thee, and breake off thy sinnes by righteousness, and thine iniquities by mercie toward the poore: loe, let there be an healing of thine error.

25 All these things shall come vpon the king Nebuchad-nezzar.

26 At the end of twelue moneths, he walked in the royall palace of Babel.

27 And the king spake and sayd, Is not this great Babel, that I haue built for the houle of the kingdom by the might of my power, and for the honour of my maiestie?

28 While the worde was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad-nezzar, to thee be it spoken, thy kingdom is departed from thee,

29 And they shall drie thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eate grasse, as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most high beareth rule ouer the kingdom of men, and giueth it vnto whomsoever he wil.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was diuyn from men, and did eate grasse as the oxen, and his bodie was wet with the dew of heauen, till his haire was grownen as Eagles feathers, and his nayles like birds claws.

31 And at the end of these dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine understanding was restored vnto me, and I gaue thanks vnto the most high, and I praised and honoured him that liueth for ever, whose power is an cuerlasting power, and his kingdom is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: & according to his will he worketh in the army of heauen, and in the inhabitants of the earth: & none can stay his hand, nor say vnto him, What dost thou?

33 At the same time was mine understanding restored vnto me, and I returned to the honour of my kingdom: my glory and my beauty was restored vnto mee, and my counsellers, and my princes, sought vnto me, and I was established in my kingdom, and my glorie was augmented toward me.

34 Nowe therefore, I Nebuchad-nezzar

to stand content therewith, and giue him the glory, seemeth that he had bene put from his kingdom.

m Not that his shape or forme was changed into a beast, but that he was made like a striken mad, and so auoided mans company, or was cast our for his tyranny, and so wandered among y beasts, and ate herbes, and grasse.

n Daniel liueth the cause why God thus punished him. o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith and repentance.

p Suffer the errors of thy former life to be redressed.

q After that Daniel had declared this vision: & this his pride declareth that it is not in man to consent to God except his Spirit moue him, seeing that these terrible threatenings could not moue him to repent.

r When the terme of these seuen yeeres was accomplished.

Chap. 7. 14. micah 4. 7. luke 1. 33. s He confesseth Gods will to be the rule of all iustice, and a most perfect law wherby he gouerneth both man and Angels, and deuils, so that none ought to murmur or aske a reason of his doings, but onely

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u He doeth not onely praise God for his deliuerance, but also confesseth his fault, that God may only haue the glory and man the shame, and that he may be exalted and man cast downe.

a praye and extoll and magnifie the king of heauen, whose workes are all truth, and his wayes iudgement, and those that walke in pride, he is able to abate.

thoughtes trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whom the king Nebuchad nezzar thy father the king, I say, thy father, made chiefe of the<sup>1</sup> Enchanters, Astrologians, Caldeans, and Sooth sayers,

i Reade Chap. 4. 6. and this declareth that both this name was odious vnto him, and also that he did not vie these vile praifes, because he was not among them when all were called.

CHAP. V.

5 *Belshazzar King of Babylon seeth an hand writing on the wall.* 8 *The sooth sayers called of the king cannot expound the writing.* 25 *Daniel readeth it, and interpreteth it also.* 30 *The king is slaine.* 31 *Darius inuoyeth the kingdome.*

King Belshazzar made a great feast to the thousand of his princes, and dranke wine before the thousand.

2 And Belshazzar whyles hee tasted the wine, commaunded to bring him the golden and siluer vessels, which his father Nebuchad nezzar had brought from the Temple in Jerusalem, that the king and his princes, his wives, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Jerusalem, and the king and his princes, his wives, and his concubines dranke in them.

4 They dranke wine and played the gods of gold and of siluer, of brasse, of yron, of wood and of stone.

5 At the fauise house appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the playster of the wall of the kings palace, & the king sawe the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the topics of his loynes were loosed, and his knees smote one against another.

7 Wherefore the King cryed aloud, that they shoulde bring the Astrologians, the Caldeans and the sooth sayers. And the king spake and sayde to the wise men of Babel, Whosoever can reade this writing, and declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.

8 Then came all the kings wise men, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonished.

10 Now the Queene by reason of the talke of the King and his princes, came into the banquet house, and the Queene spake, and sayd, O king, lue to euer: let not thy

12 Because a more excellent spirit, and knowledge, and vnderstanding (for hee did expound dreames, and declare hard sentences, and dissolved doubts) were found in him, euen in Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 Then was Daniel brought before the king, and the king spake, and sayd vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iurie?

14 Now I haue heard of thee that the spirit of the holy gods is in thee, and that light and vnderstanding and excellent wisdom is found in thee.

15 Now therefore, wise men, and Astrologians haue bene brought before me, that they shoulde reade this writing, and shewe mee the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldest shewe interpretations, and dissolve doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of gold about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayd before the king, Keepe thy rewardes to thy selfe, and giue thy gifts to another: yet I will reade the writing vnto the king, and shew him the interpretation.

18 O King, heare thou, the most High God gaue vnto Nebuchad nezzar thy father a kingdome, and maieste, and honour and glory.

19 And for the maiesty that he gaue him, all people, nations, and languages trembled, and feared before him: hee put to death whom he would: he smote whom he would: whom he would hee let vp, and whom hee would hee put downe.

20 But when his heart was pufft vp, and his mind hardened in pride, he was depouled from his kingly throne, and they tooke his honour from him.

21 And he was diuinen from the sonnes of men, his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grasse, like oren, and his body was wet with the dew of the heauen, till hee knewe that the most High God had reuerenour the kingdome of men, and that he appointed ouer it, whomsoeuer hee pleased.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

a Daniel reciteth this history of king Balshazzar Euilmredachas sonne, to shew Gods iudgements against the wicked, for the deliuerance of his Church, and how the prophesie of Jeremias was erue, that they should be deliuered after seuen yeeres.

b The kings of the East partes when vied to sit alone commonly, and disdained that any should sit in their company: and now to shew his power, and how little hee set by his enemy, which then besieged Babylon, he made a solemne banquet, and vied excessiue in their company, which is meant here by drinking wine: thus the wicked are most dissolute and negligent when their destruction is at hand.

c Or, overcome with wine.

d In contempt of the true God they praised their idoles, not that they thought that the gold or siluer were gods, but that there was a certaine vertue and power in them to do them good, which is also the opinion of all idolaters.

e That it might the better be seene. f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles seeke many means, who draw them from God, because they seeke not to him who is the onely comfort in all afflictions.

h To wit, his grandmother Nebuchad nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had God, thinking that the spirit of prophecie, and vnderstanding came of them.

l Before hee read the writing, hee declareth to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderful worke toward his grandfather, and so sheweth that he doth not finne of signorance, but of malice.



23. But hast lift thy selfe by against the Lord of heauen, & they haue brought the vessels of his house before thee, and thou and thy princes, thy wines and thy concubines haue drunke wine in them, and thou hast praised the gods of silver and golde, of brasse, yron, wood, and stone, which neither see, neither heare, nor vnderstand; and the God in whose hande thy breath is, and all thy wayes, him hast thou not glorified.

24. Then was the palace of the hande sent from him, & hath written this writing.

25. And this is the writing that hee hath written, **MENE, MENE, TEKEL VPHARSIN.**

26. This is the interpretation of the thing, **MENE**, God hath numbered thy kingdome, and hath finished it.

27. **TEKEL**, thou art weighed in the ballance, and art found **too lighte.**

28. **PARES**, thy kingdome is diuided, and giuen to the Medes and Persians.

29. Then at the commandment of Belshazzar, they clothed Daniel with purple, and put a chayne of golde about his necke, and made a proclamation concerning him, that he should be the third ruler in the kingdome.

30. The same night was Belshazzar the king of the Caldeans slaine.

31. And Darius of the Medes tooke the kingdome, being therscore & two yeere old.

Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

CHAPTER VI.

1. Daniel is made ruler over the gouernours. 5. An act against Daniel. 16. He is put into a den of lions by the commandment of the King. 23. He is deliuered by faith in God. 24. Daniels accusers are put into the lions. 25. Darius by a decree magnifieth the God of Daniel.

¶ The pleased Darius to set ouer the kingdome an hundred and twentie gouernours, which should be ouer the whole kingdome.

¶ And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accounts vnto them, and the King should haue no damage.

¶ Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

¶ Therefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome: but they could finde none occasion nor fault: for he was so faultlesse that there was no blame nor fault found in him.

¶ Then said these men, We shall not finde an occasion against this Daniel, except we finde it against him concerning the Law of his God.

¶ Therefore the rulers and these gouernours went together to the King, and desired that they might haue a good conscience.

layd thus vnto him, King Darius, lue for euer.

¶ All the rulers of thy kingdome, the officers and gouernours, the counsellors, and dukes haue conuerted together to make a decree for the king, and to establish a statute, that whosoever shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shall be cast into the den of lions.

¶ Now King, confirme the decree, and seale the writing, that it be not changed, according to the lawe of the Medes and Persians, which altereth not.

¶ Therefore king Darius sealed the writing and the decree.

¶ Now when Daniel vnderstoode that he had sealed the writing, he went into his house, and his window being open in his chamber toward Jerusalem, he kneeled vpon his knees thre times a day, and prayed, and praised his God, as he did aforesaid time.

¶ Then these men assembled, and found Daniel praying, and making supplication vnto his God.

¶ So they came, and spake vnto the king concerning the kings decree, that thou hadst sealed the decree, that every man that shall make request to any God or man within thirtie dayes, saue to thee, O King, shall be cast into the denne of lions? The king answered, and sayd, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

¶ Then answered they, and layde vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition thre times a day.

¶ When the king heard these wordes, he was sore displeas'd with himselfe, and set his heart on Daniel, to deliuer him: and he laboured till the Sunne went downe to deliuer him.

¶ Then these men assembled vnto the king, and layd vnto the king, vnderstand, O king, that the Lawe of the Medes and Persians is, that no decree nor statute which the king confirmeth, may be altered.

¶ Then the king commanded, and they brought Daniel, and cast him into the denne of lions: now the king spake, and said vnto Daniel, Thy God, whom thou alwayst thinkest, euen he will deliuer thee.

¶ And a stone was brought, and layd vpon the mouth of the denne, and the King sealed it with his owne siget, and with the siget of his princes, that the purpose might not be changed, concerning Daniel.

¶ Then the king went vnto his palace, and remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

¶ Then the king awoke early in the morning, and went in all haste vnto the den of lions.

¶ And when he came to the denne, hee cryed with a lamentable voice vnto Daniel,

Here is condemned the wickedness of the king, who would be set vp as a god, and perished not what wicked lawes he approved for the maintenance of the same. He became hee would not by his silence shew that hee consented to this wicked decree, he set open his windowes toward Jerusalem, when hee prayed: both to stirre vp himselfe with the remembrance of Gods promises to his people, which they should pray toward that Temple, and also that other might see, that he would neither consent in heart nor deed for these few dayes to any thing that was contrary to Gods glory. Thus the wicked maintain euill lawes by constancy and authority, which is of times either lightnesse, or stubbornnesse, when as the innocents thereby perish, and therefore gouernours neither ought to see nor be ashamed to breake such.

m After that God had for long time deferred his anger, and patiently waited for thine amendment. n This word is twice written for the certainty of the thing: shewing that God had most surely counted, signifying also that God hath appointed a terme for all kingdomes, and that a miserable end shall come on all that raise themselves against him.

Or warning. o Cyrus his sonne in lawe gaue him this title of honour, although Cyrus in effect had the dominion.

s Reade Esthor Chap. i. i. Or, hee be troubled. b This heathen King preferred Daniel, a stranger to all his nobles and familiar, because the graces of God were more excellent in him then in others. c Thus the wicked cannot abide the graces of God in others, but seeke by all occasions to deface them: therefore against such faults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.



and the king spake, and said to Daniel, O Daniel, the servant of the living God, is not thy God (whom thou alway seruest) able to deliuer thee from the lions?

21 Then sayd Daniel vnto the king, O king, sine for euer.

22 My God hath sent his Angell, and hath shut the lions mouthes, that they haue not hurt me: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the King exceeding glad for him, and commaunded that they should take Daniel out of the den: so Daniel was brought out of the den, and no manner of hurt was found vpon him, because hee beleued in his God.

24 And by the commaundement of the king, these men which had accused Daniel, were brought, and were cast into the den of lions, euen they, their children, & their wiues: and the lions had the mastery of them, and brake all their bones in peeces, soe as they came at the ground of the den.

25 Afterward king Darius wrote, vnto all people, nations and languages, that dwell in all the world: Peace be multiplied vnto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble & feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shall be euerslasting.

27 He rescuerth & deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus of Persia,

wrote the dreame, & declared the summe of the matter.

2 Daniel spake, and sayde, I sawe in my vision by night, and beholde, the foure windes of the heauen stroue vpon the great sea:

3 And foure great beasts came vpon the sea, one diuers from another.

4 The first was as a lion, and had eyles wings: I beheld, til the wings thereof were plucked off, & it was lifted vp from the earth, and set vpon his fette as a man, and a mans heart was giuen him.

5 And beholde, another beast which was the second, was like a beare, and stood vpon the one side: and hee had three ribbes in his mouth betweene his teeth, & and they sayd thus vnto him, Arise, and deuoure much flesh.

6 After this, I beheld, and loe, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heades, and dominion was giuen him.

7 After this, I sawe in the visions by night, and beholde, the fourth beast was fearefull, and terrible, and very strong. It had great vpon teeth: it denoured, and brake in peeces, and stamped the residue vnder his fette: and it was vnlke to the brasse that were before it: for it had tenne hornes.

8 As I considered the hornes, beholde, there came vp among them another little horn, before whom there were three of

and cruel. e They were small in the beginning, and were shut vp in their mountaines and had no fruit. f That is, destroyed many kingdomes: & was insatiabie. g To wit, the Angels by Gods commaundment, who by this meanes punished the ingratitude of the world. h Meaning, Alexander the king of Macedonia. i That is, his foure chief captaines, which had the empire among the after his death Seleucus had Asia the great, Antigonus yeste, Cassander, and after him Antipater was king of Macedonia, and Ptolemeus had egypt. k It was not of himle fe, nor of his owne power, that hee gate of these countries: for his army contained but thirty thousand men, and he ouercame in one battel Darius, which had tenne hundred thousand, when he was so heauy with sleepe, that his eyes were scarce open, as the stories report: therefore this power was giuen him of God. l That is, the Romane Empire, which was as a monster, and could not be compared to any beast, because the nature of none was able to expresse it. m Signifying the tyranny and greedinesse of the Romanes. n That which the Romanes could not quietly inioyn other countries, they would giue it to other kings and rulers: that all times when they would, they might take it againe: which liberality is here called the stamping of the rest vnder the fette. o That is, sundry & diuers provinces, which were gouerned by the Deputies and Proconsuls, wherof euery one might be compared to a King. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula Claudius and Nero: &c who were as Kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little home. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of government: therefore this cannot be applied vnto them. And also in this prophesie the Prophets purpose is chiefly to comfort the Jewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. q Meaning, a certaine portion of the renne hornes: that is, a part from the whole estate was plucked away. For Augustus tooke from the Senate the libertie of choosing the Deputies to send into the prouinces, and tooke the gouernment of certaine countreys to himselfe.

b Which signified that there should be horrible troubles and afflictions in all corners of the world, in all times of the world, and at sundry times.

c Meaning, the Assyrian and Caldean Empire, which was most strong and fierce in power and most soone come to their authority, as though they had had wings to fly: yet their wings were pulled by the Persians, and they went on their fette, and were made like other men, which is here meant by manshere.

d Meaning the Persians, which were barbarous

g This declarerth that Darius was not toucht with the true knowledge of God, because he doubted of his power. h My iust cause and vprightnesse in this thing, wherein I was charged, is approved of God. i For he did disobey the kings wicked commaundement, to obey God, and to do no iniury to the king, who ought to command nothing, whereby God should be dishonoured. k Because he committed himselfe wholly vnto God, whose cause he did defend, he was assured that nothing vnto good could come vnto him: wherein we see the power of faith, as Heb. 11. 33.

l This is a terrible example against all the wicked, which do against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes how to punish such, when their wickednesse is come to light: though not in euery poynt, or with like circumstances, yet to execute true iustice vpon them. m This proueth not that Darius did worship God aright, or els was conuerted: for then he would haue destroyed all superstition and idolatry, & not only giuen God the chief place, but also haue st. thin vp, and caused him to be honoured according to his word: but this was a certayne confession of Gods power, wherunto he was compelled by this wonderful miracle. n Which hath not onely life in himselfe, but is the only fountayne of life, and quickeneth all things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerslasting kingdome of Christ.

In the first yere of Belshazzar king of Babel Daniel saw a dreame, and there were visions in his head, vpon his bed: then he

a Whereas the people of Israel looked for a continuall quietnesse after these seventy yeres, as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles, but a beginning, and therefore encourageth them to look for a continuall affliction till the Messias be vttered and reuealed, by whome they should haue a spirituall deliuerance, and all the promises fulfilled: wherof they should haue a certayne token in the destruction of the Babylonical kingdome.



r These Romane Emperours at the first vied a certaine humanity,

and gentleness, and were content that others, as the Consuls and Senate should

bear the name of dignity, so that they might haue the profit, and therefore in elections and counsels would be-

haue themselves according as did other Senators: yet against their enemies; & those that would resist them, they were

fiere and cruell, which is here meant by the proud mouth.

f Meaning, the places where God and his Angels should

come to iudge these Monarchies, which iudgment should

beginne at the first coming of Christ.

t That is, God which was before all times, and is here describ-

ed as mans nature is able to comprehend some portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commaundment.

x This is meant of the first coming of Christ, when as the will of God was plainly reuealed by his Gospell.

y Meaning, that hee was asloned when hee saw these Emperours in such dignity and pride, and so iudicidly destroyed at the coming of Christ, when this fourth Monarchy was subiect to men of other nations.

z As the three former Monarchies had an ende, at the time that God appointed, although they flourished for a time, so shall this fourth haue, and they that patiently be Gods appoyntment, shall enioy the promises.

a Which is meant of Christ, who had not yet taken vpon the humans nature, neither was the sonne of Dauid according to the flesh, as hee was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinity.

b To wit, when he ascended into the heauens, and his diuine Maiesty appeared, that all power was giuen vnto him in respect of that that hee was our Mediatour.

c This is meant of the beginning of Christis kingdome, when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that hee should gouerne here his Church in earth continually, till the time that hee brought them to eternall life.

d Through the straungesse of the vision.

e Meaning, of the Angels, as verse 10.

the first hornes plucked away: and beholde, in this horn were eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheld, till the thrones were set by, and the Ancient of dayes did sit, whose garment was white as snow, and the haire of his head like the pure wooll: his throne was like the fiery flame, and his wheeles as burning fire.

10 A fiery stream issued, and came forth from before him: thousande thousande thousande stood before him: the iudgement was set, and the bookes opened.

11 Then I behelde, because of the voyce of the presumptuous words, which the horne spake: I behelde, euen till the beast was slayne, and his body destroyed, and giuen to the burning fire.

12 As concerning the other beasts, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

13 As I beheld in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approached vnto the Ancient of dayes, and they brought him before him,

14 And he gaue him dominion, and honour, & a kingdome, that all people, nations, and languages should serue him: his dominion is an euerlasting dominion, which shall neuer be taken away: and his kingdome shall neuer be destroyed.

15 I Daniel was troubled in my spirite in the middes of my body, and the visions of mine heade made mee astray.

16 Therefore I came vnto one of them that stood by, and asked him the truth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth.

18 And they shall take the kingdome of the Saints of the most high, which shall possesse the kingdome for euer, euen for euer and euer.

19 After this I would know the truth of the fourth beast, which was so unlike to all y orders, very fearefull, whose teeth were of iron, and his nailes of brasse, which deuoured, brake in peeces, and stamped the residue vnder his feete.

20 Also to know of the tenne hornes that were in his head, & of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more stout then his fellowes.

21 I behelde, and the same horne made battel against the Saints, yea, and preyed against them.

22 Until the Ancient of dayes came, and iudgement was giuen to the Saints of the most high: and the time approached, that the Saints possessed the kingdome.

23 Then he sayd, The fourth beast shall be the fourth kingdome in the earth, which shall be unlike to all the kingdomes, and shall deuoure the whole earth, & shall tread it downe and breake it in peeces.

24 And the ten hornes out of this kingdome are ten kings that shall rise: & another shall rise after them, and he shall be unlike to the first, and he shall subdue three kings,

25 And shall speake words against the most high, and shall consume the Saints of the most high, & thinke that he may change times and lawes, and they shall be giuen into his hand, vntill a time, and times, and the diuiding of time.

26 But the iudgement shall sit, and they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion,

retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among themselves. i Reade verse 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperours, who were most cruell against the Church of God both of the Iewes and of the Gentiles. m Till God shewed his power in the person of Christ, & by the preaching of the Gospell gaue vnto his some rest, and so obtained a famous name in the world, and were called the Church of God, or the kingdome of God. n Reade the exposition here of verse 8.

o That is, shall make wicked decrees and proclamations against Gods word, and send thorowout all their dominion, to destroy all that did profess it. p These Emperours shall not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and maners, and as it were the order of nature, as appeareth by Octavius, Tiberius, Caligula, Nero, Domitianus, &c. q God shall suffer them thus to rage against his Saints for a long time, which is meant by the time and times, but at length hee will asswage these troubles, and shorten the times for his elects sake, Math. 24. 22.

r which is here meant by the diuiding of time. s God by his power shall restore things that were out of order, and s destroy this little horne that it shall neuer rise vp againe. t Hee shewed wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnesse, which although they doe not fully enioy here, yet they haue it in hope, and by the preaching of the Gospell enioy the beginning thereof, which is meant by these words, vnder the heauens: and therefore hee here speaketh of the beginning of Christis kingdome in this world, which kingdome the faithfull haue by the participation that they haue with Christ their head.

f Because Abraham was appoynted heire of all the world, Rom. 4. 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which these foure beasts or tyrants should inuade, and vsurpe vntill the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most high things, because God hath chosen them out of this world that they should looke vp to the heauens, where on all their hope dependeth. h For the other three monarchies were gouerned by a king, and the Romane Empire by consuls: the Romans changed their gouernours yeerely, and the other monarchies



t That is, some of every sort that beare rule.  
u Though hee had many motions in his heart which moued him to and fro to seeke out this matter curiously:

yet hee was content with that which God reuealed, and kept it in memory, and wrote it for the vse of the church.

#### CHAP VIII.

1 A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

**I**n the third yere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, after that which appeared vnto me at the first.

2 And I saw in a vision, and when I saw it, I was in the palace of Shushan, which is in the pounice of Elam, and in a vision me thought I was by the riuier of Uai.

3 Then I looked vp and saw, and beheld there stood before the riuier a ramme, which had two hornes: and these two hornes were hie: but one was higher then another, and the highest came vp last.

4 I saw the ramme pushing against the West, and against the North, and against the South: so that no beastes might stand before him, nor coulde deliuer one of his hand, but he did what hee listed, and became great.

5 And as I considered, behold, a goate came from the West ouer the whole earth, and touched not the ground: and this goate had an s horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had seene standing by the riuier, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ramme, and being incued against him, he smote the ramme, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him downe to the ground, and stamped vpon him, and there was none that coulde deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the strongest, his great horn was broken: and for it came vp foure that appeared towards the foure winds of the heauen.

9 And out of one of them came forth a little horn, which is meant by this horne. h Alexander ouercame Darius two sundry battels, & so had the two kingdomes of the Medes and Persians. i Alexander's great power was broken: for when he had ouercome at the East, he thought to returne toward Grecia, to subdue them that there had rebelled, and so dyed by the way. k That is, which were famous: for almost in the space of fiftene yere, there were fiftene diuers successors before this monarchy was diuided to these foure, wherof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolemus Egypt. l Which was Antiochus Epiphanes, who was of a seuell and flustering nature, and also there were other betweene him and the kingdomes, and therefore is here called a little horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdomes.

the horne, which waxed very great towards the South, and toward the East, and toward the pleasant land.

10 Pea, it grew vp vnto the hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them.

11 And extolled himselfe against the spines of the hoste from whom the daily sacrifice was taken away, & the place of his sanctuaty was cast downe.

12 And a time shall bee giuen him ouer the daily sacrifice for the iniquity: and it shall cast downe the truth to the ground, & thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saints spake vnto a certaine one, saying, How long it all endure the vision of the daily sacrifice, & the iniquity of the desolation to tread both the Sanctuaty and the army vnder foote?

14 And he answered me, Vnto the evening, and the morning, two thousand & three hundred: then shall the Sanctuaty bee cleansed.

15 Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me like the similitude of a man.

16 And I heard a mans voyce betweene the banks of Uai, which called and sayd, Gabriel, make this man to vnderstand the vision.

17 So he came where I stood: and when he came, I was afraid, & fell vpon my face: but he said vnto me, vnderstand, & sonne of man: for in the last time shall be the vision.

18 Now as he was speaking vnto me, I being asleepe fell on my face to the ground: but he touched me, & set me vp in my place.

19 And he sayd, Behold, I will shew thee what shall be in the last tyme: for in the end of the time appointed it shall come.

20 The ramme which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broken, and foure stood vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the ende of their kingdomes, when the rebellious shall be consumed, a king of fierce countenance, and vnderstanding

one, or a secret one, or a marueilous one, x That is, the Iewes finnes, which were cause of this destruction. y That is, which suppreth Gods religion, and his people. z Christ answered me for the comfort of the Church. a That is, vntill fo many natural dayes be past, which make fixe yeres, three monthes and an halfe: for so long vnder Antiochus was the Temple profaned. b Which was Christ, who in this maner declared himselfe to the olde fathers how he would be God manifested in flesh. c This power to command the Angel declared that he was God. d The effect of this vision shall not yet appeare, but a long time after. e Meaning that great rage, which Antiochus should then against the Church. f That is, out of Grecia. g They shall not haue like power as had Alexander. h Noting that this Antiochus was impudent, and euell, and a craftie, that he could not be decieued.

m That is, toward Egypt.

n Whereby he meaneth Ptolemus;

o That is, Iudca.

p Antiochus ragged against the elect of God, and trode his precious starres vnder feet, which are so called because they are separated from the world.

q That is, God who gouerneth and maintaineth his Church.

r He laboured to abolish all religion, and therefore cast Gods seruice out of his Temple, which God had chosen as a little corner from all the rest of the world to haue his Name there truly called vpon.

s He sheweth that their finnes are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vterly to abolish his religion.

t This horne shall abolish for a time the true doctrine, and so corrupt Gods seruice.

u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine

v That is, the Iewes finnes, which were cause of this destruction.

w That is, which suppreth Gods religion, and his people.

x Christ answered me for the comfort of the Church.

y That is, vntill fo many natural dayes be past, which make fixe yeres, three monthes and an halfe: for so long vnder Antiochus was the Temple profaned.

z Which was Christ, who in this maner declared himselfe to the olde fathers how he would be God manifested in flesh.

a This power to command the Angel declared that he was God.

b Meaning that great rage, which Antiochus should then against the Church.

c That is, out of Grecia.

d They shall not haue like power as had Alexander.

e Noting that this Antiochus was impudent, and euell, and a craftie, that he could not be decieued.



i That is, not like Alexanders strength.  
 k Both the Gentiles that dwell about him, and also the Iewes.  
 l Whatsoever he goeth about by his craft, he shall bring it to passe.  
 m That is, vnder pretence of peace, or as it were in sport.  
 n Meaning, against God.  
 o For God would destroy him with a notable plague, and so comfort his Church, 1. Mac. 9. 9. p Reade verse 14. q For feare and astonishment.

darke sentences shall stand by.  
 24 And his power shall bee mighty, but not in his strength: and hee shall wonderfullly, and shall prosper and practise, and shall destroy the k mighty, and the holy people.

25 And though his policie also, he shall cause craft to prosper in his hand, & hee shall extoll himselfe in his heart, & by a peace shall destroy many: he shall also stand by against the a Prince of princes, but he shall be broken downe without hand.

26 And the vision of the evening and the morning, which is declared, is true: therefore feare thou by the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke 9 certain dayes: but when I rose up, I did the kings business, and I was astonished at the vision, but none understood it.

CHAP. IX.

3 Daniel desireth to haue that performed of God, which he had promised concerning the return of the people from their banishment in Babylon.  
 5 A true confession. 20 Daniels prayer is heard.  
 21 Gabriel the Angel expoundereth vnto him the vision of the seventy weekes. 24 The anointing of Christ 25 The building againe of Ierusalem. 26 The death of Christ.

I<sup>a</sup> The first yeere of Darius the sonne of I<sup>b</sup> Achasuerus, of the seede of the Medes, which was made King ouer the realme of the Chaldeans,

2 Euen in the first yeere of his reigne, I Daniel vnderstood by bookes the number of the yeeres, whereof the Lorde had spoken vnto Ieremiah the Prophet, that hee would accomplish seventy yeeres in the desolation of Ierusalem.

3 And I turned my face vnto the Lorde God, & I sought by prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed vnto the Lord my God, and made my confession, saying, O Lorde God, which art e great & fearful, and keepst covenant & mercie toward them which loue thee, and toward them that keepe thy commandments,

5 Wee haue sinned, and haue committed iniquity and haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of this land.

7 O Lorde, righteousnesse belongeth vnto thee, and vnto vs & open shame, as appeareth

this day vnto every man of Iudah, & to the inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, though all the countreyes whither thou hast driven them because of their offences, that they haue committed against thee.

8 O Lorde, vnto vs appertyneth open shame, to our e Kings, to our Princes, and to our fathers, because we haue sinned against thee.

9 Yet compassion and forgiveness is in the Lorde our God, albeit wee haue rebelled against him.

10 For wee haue not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee had layd before vs by the ministry of his seruants the Prophets.

11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voyces: therefore the curse is pouerred vpon vs, & the othe that is written in the Lawe of Moses the seruant of God, because we haue sinned against him.

12 And hee hath continued his wordes, which hee spake against vs, and against our iudges that I iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Lawe of Moses: yet made we not our prayer before the Lord our God, that we might turne from our iniquities, and vnderstand thy cruety.

14 Therefore hath the Lord & made reade the plague, and brought it vpon vs: for the Lorde our God is righteous in all his workes which hee doeth: for we would not heare his voyce.

15 \* And now, O Lord our God, that hast brought thy people out of the lande of Egypt with a mighty hand, and hast gotten thee renowne, as appeareth this day, we haue sinned, we haue done wickedly.

16 O Lorde, according to all thy k righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy cite Ierusalem thine holy mountaine: for because of our finnes, and for the iniquities of our fathers, Ierusalem & thy people are a reproch to all that are about vs.

17 Now therefore, O our God, heare the prayer of thy seruant, and his supplications, and cause thy face to shine vpon thy Sanctuary, that lieth waste for the m Lords sake.

18 O my God, incline thine eare, and heare: open thine eyes, and behold our desolations, and the cite whereupon thy Name is called: for wee doe not present our supplications before thee for our owne n righteousness, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord consider, and doe it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy city, and vpon thy people.

20 And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for

g Hee doeth not excuse the kings because of their authority, but prayeth chiefly for them as the chief occasions of these great plagues.  
 h He sheweth that they rebel against God, which serue him not according to his commandment and word.  
 i As Deut. 27. 15. or the curse confirmed by an othe.  
 k Or, governed vs.

l Str. watched vpon the euill. Exod. 14. 28. baruc. 2. 11.

m That is, according to all thy mercifull promises and the performance thereof.

n Shew thy selfe fauourable, m That is, for thy Christs sake in whom thou wilt accept all our prayers.

o Declaring, that the godly flee only vnto Gods mercies, and renounce their owne workes when they seeke for remission of their finnes.

p Thus he could not content himselfe with any vehemencie of wordes: for he was so led with a seruent zeale

considering Gods promise, made to the cite in respect of his Church, and for the aduancement of Gods glory.

a Who was also called Atiabages.  
 b For Cyrus led with ambition, went about wars in other countries, and therefore Darius had title of the kingdome, though Cyrus was king in effect.  
 c For though he was an excellent Prophet, yet hee daily increased in knowledge by reading of the Scriptures.  
 d Hee speaketh not of that ordinary prayer, which hee used in his house thrise a day, but of a rare and whoment prayer, least their finnes should cause God to delay the time of their deliuerance prophesied by Ieremiah. e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art rich in mercy to comfort them which obey thy word and loue thee. f He sheweth that whensoever God punisheth, hee doeth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in themselves there is iust cause why he should so intreat them. f Str. confession of face.



Chap. 8. 16. p rie alludeth to Ieremiahs prophesie, who prophesied that their captiuitie should be seventy yeres: but now Gods mercie should feruice full exceede his iudgement which should be foure hundred & ninety yeres, euen to the coming of Christ, and to then it should continue for euer. q Meaning, Daniels nation, ouer whom hee was carefull. r To shew mercy, & to put sin out of remembrance. s That is, from the time of Cyrus gaue them leaue to depart. t These weekes make 49. yeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation. u Counting from the sixt yere of Darius who gaue the second commandement for the building of the Temple, are 61. weekes, which make 434. yeres, which comprehend the time from the building of the Temple, vnto the baptisme of Christ. † Ebr. in fraights of time. x In this last weeke of the seventy, shall Christ come and preach and suffer death. y He shall come to haue no beauty, nor robe of any estimation, as Isa. 53. 2. z Meaning, Titus, Vespasians sonne, who should come and destroy both the Temple and the people without all hope of recovery. a By the preaching of the Gospell he confirmed his promise, first to the Iewes, & after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning that Ierusalem and the sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or as some read, that the plagues shall be so great, that they shall all be astonied at them.

the holy mountaine of my God, 21 And while I was speaking in prayer, euen the man Gabriel whom I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed me, and talked with mee, and sayde, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew thee, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

24 Seventy weekes are determined vpon thy people, and vpon thine holy citie to finish the wickednes, & to seale vnder the sinnes, and to reconcile the iniquity, and to bring in everlasting righteousnes, and to seale vnder the vision and prophesie, and to anoynt the most holy.

25 Know therefore and vnderstand, that from the going forth of the commandement to bring againe the people, and to build Ierusalem, vnto Messiah the prince, shall be seuen weekes, and thre score and two weekes, and the streete shall be built againe, and the wall euen in a troublous time.

26 And after thre score and two weekes, shall Messiah bee slaine, and shall haue nothing, & the people of the prince that shall come, shall despoile the citie and the sanctuary, & the end thereof shall be with a flood: and vnto the end of the battell it shall be destroyed by desolations.

27 And he shall confirm the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to cease, & for the overspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniell a man clothed in linen, which sheweth him wherefore he is sent. In the third yere of Cyrus king of Persia, a thing was revealed vnto Daniel (whose name was called Belsesazzar) and the moude was true, but the reue appoynted was long, and he vnderstood the thing, and had vnderstanding of the vision.

a He noteth this third yere because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made war in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel. b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

2 At the same time, I Daniel was in heauenslie for thre weekes of dayes.

3 I ate no pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoynt my selfe at all, till thre weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the first month, as I was by the side of that great river, euen Tigris,

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linen, whose loynes were girded with linc gold of Cyprus,

6 His body also was like the Chybolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feet were like in colour to polished brasse, and the voyce of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, & saw this great vision, and there remained no strength in mee: for my strength was turned in mee into corruption, and I retained no power.

9 Yet heard I the voyce of his words, and when I heard the voyce of his words, I slept on my face: and my face was toward the ground.

10 And behold, an hand touched mee which set mee vpon my knees and vpon the palmes of my hands,

11 And he said vnto me, O Daniel, a man greatly beloved, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when hee had said this word vnto mee, I stood trembling.

12 Then said he vnto mee, Feare not Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty dayes: but toe, Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.

14 Nowe I am come to shew thee what shall come to thy people in the latter dayes: for yet the vision is for many dayes.

15 And when hee spake these words vnto mee, I set my face toward the ground, and held my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said vnto him that stood before mee, O my Lord, by the vision my sorowes are returned vpon me, and I haue retained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such a one? for as for mee, straightway there remained no strength in mee, neither is there breath left in me.

for the comfort of his church. I This was the same Angel that spake with him before in the similitude of a man, m I was overcome with feare and sorrow, when I saw the vision.

c Called Abib which cometh part of March, & part of April. d Being called by the spirit of prophesie to haue the sight of this river Tygris. e This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth. Iere. 10. 9. f The word also signifieth comeliness or beauty, so that for feare he was like a dead man for deformity. g Which declareth that when we are stricken downe with the maiesty of God, we cannot rise, excepte the also lift vs vp with his hand, which is his power. h Meaning, Cambyses, who rebelled in his fathers absence, and did not only for this space hinder the building of the Temple, but would haue further ragged, if God had not sent me to reghist him, and therefore haue I stayed for the profite of the Church. i Though God could by one Angel destroy all the world, yet to assure his children of his loue, hee sendeth forth double power, euen Michael, that is, Christ Iesus the head of Angels. k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ



<sup>n</sup> He declareth hereby that God would be merciful vnto the people of Israel. <sup>o</sup> Which declareth when God smiteth down his children, he doth not immediately lift the vp at once (for now the Angel had touched him twice) but by little and little. <sup>p</sup> Meaning, hee would not onely himselfe bridle the rage of Cam-

13 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And sayde, O man, greatly beloved, feare not: peace be vnto thee: bee strong and of good courage. And when hee had spoken vnto me, I was strengthened, and saide, Let my Lorde speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherfoze I am come vnto thee? but now wil I returne to fight with the prince of Persia: and when I am gone forth, loe, the prince of Grecia shall come.

21 But I will shewe thee that which is decreed in the Scripture of truth: and there is none that holdeth with mee in these things, but Michael your prince.

byes, but also the other kings of Persia by Alexander the king of Macedonia, <sup>q</sup> For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

#### CHAP. XI.

<sup>1</sup> A prophesie of the kingdome which should be enemies to the Church of God, as of Persia, <sup>3</sup> Of Greece, <sup>5</sup> Of Egypt, <sup>28</sup> Of Syria, <sup>36</sup> And of the Romanes.

<sup>a</sup> The Angel affirmeth Daniel that God hath giuen him power to performe these things, seeing hee appointed him to assist Darius when hee ouercame the Caldeans.

**A** Lo I, in the first yere of Darins of the Medes, euen I stood to encourage and to strengthen him.

2 And now wil I shewe thee the truth. Behold, there shall stand vp yet thre kinges in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches he shall stir vp all against the realme of Grecia.

3 But a mighty king shall stande vp, that shall rule with great dominion, and doe according to his pleasure.

4 And when hee shall stand vp, his kingdome shall be broken, and shall be diuided toward the foure windes of heauen: & not to his posterity, nor according to his dominion, which hee ruled: for his kingdome shall be plucked vp, eue to be for others besides those.

5 And the King of the South shall be mighty, & one of his princes, and shall preuaile against him, and beare rule: his dominion shall be a great dominion.

6 And in the end of yeres they shall be ioyned together: for the kings daughter of the

South shall come to the king of the North to make an agreement, but she shall not retaine the power of the arme, neither shall she continue, nor his arme: but she shall be deliuered to death, & they that brought her, and they that begate her, and he that comforted by these times.

7 But out of the budde of her roots shall one stande vp in his stead, which shall come with an arme, and shall enter into the fortreffe of the king of the North, and doe with them as hee list, and shall preuaile,

8 And shall also cary captiues into Egypt their gods with their moulten images, and with their precious vessels of silver and of golde, and hee shall continue moe yeres then the king of the North.

9 So the king of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherfoze his sonnes shall be stirred vp, and shall assembe a mighty great army: and one shall come and ouerflow, and passe thow: then shall he returne, and be stirred vp at his fortreffe.

11 And the King of the South shall be angry, and shall come forth, and fight with him, euen with the King of the North: for hee shall set forth a great multitude, and the multitude shall be giuen into his hand.

12 Then the multitude shall be proude, and their heart shall be lifted vp: for hee shall cast downe thousands: but hee shall not still preuaile.

13 For the king of the North shall returne, & shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mighty arme, and great riches.

14 And at the same time there shall many stand vp against the king of the South: also the rebellious children of thy people shall exalt themselves to stablsh the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall not resist, neither his chosen people, neither shall there be any strength to withstand.

16 But hee that shall come, shall doe vnto him as hee list, and none shall stand a

<sup>o</sup> That force and strength shall not continue: for soone after, Berenice and her yong sonne alter her husbands death, was slaine of her stepson Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

<sup>p</sup> Neither Ptolemeus, nor Antiochus.

<sup>q</sup> Some reade secede, meaning the child begotten of Berenice.

<sup>r</sup> Some reade, shee that begate her, and thereby vnderstand her nurse, which brought her vp: so that all they that were occasion of this marriage, were destroyed.

<sup>t</sup> Meaning, that Ptolemeus Euergetes after the death of his father Philadelphus, should succede in the kingdome, being of the same

stocke that Berenice was.

<sup>u</sup> To reuenge his sisters death

against Antiochus Calinicus king of Syria.

<sup>v</sup> For this Ptolemeus reigned

six and fourtie yeres. <sup>x</sup> Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolemeus Philopater the sonne of Philadelphus. <sup>y</sup> For his elder brother Seleucus died, or was slaine while the warres were preparing. <sup>z</sup> That is, Philopater when hee shall see Antiochus to take great dominions from him in Syria, and also ready to invade Egypt. <sup>a</sup> For Antiochus had sixe thousand horsemen, and therefore thousand footemen. <sup>b</sup> After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. <sup>c</sup> For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. <sup>d</sup> For vnder Onias which falsly alledged that place of Icliah 19. 19. certayne of the Jewes retired with him into Egypt to fulfill this prophesie: also the Angel sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. <sup>e</sup> The Egyptians were not able to resist Stopas Antiochus captaine.



f Hee sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemes Epiphanes.

h To wit, a beautiful woman which was Cleopara Antiochus daughter.

i For he regarded not the life of his daughter, in respect of the kingdom of Egypt.

k She shall not agree to his wicked counsell, but shall loue her husband, as her dutie requireth, and not seeke his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterranean: for y Iewes

called all countreys yles, which were diuided from them by sea. m For whereas Antiochus was wont to conteme the Romanes, & put their embassadours to shame in all places, Atilius the Consul, or Lucius Scipio put him to flight, & caused his shame to turne on his owne head.

n By his wicked lite, and obeying of foolish counsel. o For feare of the Romanes he shall flee to his holdes.

p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodonous, the countrey men slew him.

q That is, Seleucus shall succeed his father Antiochus. r Not by foireine enemies, or battell, but by treason. s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death, and was of a vile, cruell, and flattering nature, & defrauded his brothers sonne of the kingdom, and vsurped the kingdom without the consent of the people. t Hee sheweth that great foraine powers shall come to helpe the yong sonne of Seleucus against his vnckle Antiochus, and yet shall be ouerthrowen.

u Meaning Ptolemes Philometor Philopatens sonne, who was this childes cousin germane, and is here called the prince of the couenant, because hee was the chiefe, and all other followed his conduyt. x For after the battell, Philometor and his vnckle Antiochus made a league. y For he came vpon him at vnawares, and when he suspected his vnckle Antiochus nothing. z Meaning, in Egypt. a Hee will content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefest. b Hee shall be ouercome with treason.

against him; and he shall stand in the plea-sure land, which by his hand shall be con-sumed.

17 Again he shall set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, and he shall giue him the daughter of wo-men, to destroy her: but she shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto the yles, and shall take many: but a prince shall cause his shame to light vpon him, beside that he shall cause his owne shame to turne vpon himselfe.

19 For he shall turne his face toward the forces of his owne land: but he shall be ouerthrowen and fall, and be no more found.

20 Then shall stand vpon his place in the glory of the kingdom, one that shall raise rayes: but after few dayes hee shall be destroyed, neither in wrath, nor in battell.

21 And in his place shall stand by a vile person, to whom they shall not giue the hono-ur of the kingdom: but he shall come in peaceably, & obtaine the kingdom by flatter-ies.

22 And the armes shall be ouerthrowen with a flood before him, and shall be broken; and also the prince of the couenant.

23 And after the league made with him, he shall worke deceitfully: for he shall come by, and ouercome with a small people.

24 He shall enter into the quiet and plen-tifull pounce, and hee shall doe that which his fathers haue not done, nor his fathers fathers: he shall diuide among them the pray and the ipeople, and the substance, yea, and he shall forecast his deuites against the strong holdes, euen for a tunc.

25 Also he shall stir vp his power and his courage against the king of the South with a great army, and y king of the South shall be stirred vp to battell with a very great and mightie armie: but he shall not stand:

for they shall forecast and practise against him.

26 Yea, they that feede of the portion of his meate, shall destroy him: and his armie shall ouerflow: and many shall fall, and be slaine.

27 And both these kings hearts shall bee to deceitfull, and they shall talke of deccet at one table: but it shall not auail: for yet the ende shall be at the time appointed.

28 Then shall hee returne into his lande with great substance: for his heart shall be against the holy couenant: so shall hee do and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the ships of Chittim shall come against him: therefore hee shall be voy and re-turue, and fret against the holy couenant: so shall hee doe, hee shall euen returne: and haue intelligence with them that forsake the holy couenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuarie of strength, and shall take away the Dayly sacrifice, and they shall see the abominable delolation.

32 And such as wickedly breake the cou-enant, shall be cause to sinne by flatterie: but the people that do know their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captiuitie and by ipeople, many dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & faimed.

35 And some of them of vnderstanding shall fall to trie them, and to purge, and to make them white, till the tunc bee out: for there is a time appointed.

ing y all things are done by Gods prouidence. h That is, the Ro-mane power shall come against him: for P. Popilius the embassador appointed him to depart in the R. mans name: to which thing hee obeyed, although with griefe, and to reuenge his rage, hee came against the people of God the second time. i With the Iewes which shall forsake the couenant of the Lord: for first he was called against the Iewes by Iason the hie Priest, and this second time by Menelaus. k A great faction of the wicked Iewes shall holde with Antiochus. l So called because the power of God was no-thing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympus, & so began to corrupt the pure seruice of God. m Meaning, such as bare the name of Iewes, but in deede were no-thing lesse: for they sold their soules and betrayed their brethren for gaine. n They that remaine constant among the people, & shall teach others by their example, and edifie many in the true religion. o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leaue his Church destitute, yet will hee not deliuer it all at once, but so helpe as they may fill seeme to fight vnder the crosse, as hee did in the time of the Maccabees, wherof hee here prophesieth. q That is, there shall be euen of this small number, many hypocrites. r To wit, of them that feare God, and will lose their life for the defence of true religion, signi-fying also, that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore we must obey.

c Signifying his princes and the chiefe about him.

d Declaring that his soulders shall burk out and venture their liues to slay and to be slaine for the sake of the father of their prince.

e The vnckle and the nephew shall take truce, and banke together, yet in their hearts they shall imagine mischief one against another.

f Signifying that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot doe what they list them-selues.

g Which hee shall take of the Iewes in spoy-ling Ierusalem and the Temple, and this is tolde them before, to moue them to patience, know-ing y all things are done by Gods prouidence.



Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the coming of Christ, he now speaketh of the Monarchie of the Romans, which he noteth by the name of a king, who were without all religion, and condemned the true God.

So long the tyrants shall preuaile as God hath appointed to punish his people: but hee sheweth that it is but for a time.

The Romans shall ofterue no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them, & preferre themselves to their gods.

Signifying that they should be without all humaneitie: for the loue of women is taken for singular or great loue, as 2 Sam. 1. 26

That is, the god of power and riches: they shall esteeme their owne power a-

bove all their gods, and worship it. z Vnder pretence of worshipping the gods, they shall enrich their cite with the most precious iewels of all the world, because that hereby all men should haue them in admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, lest they should haue bene despised as Atheists: but this was to increase their fame and riches: and when they gate any country, they so made others the rulers thereof, that the profite euer came to the Romans. b That is, both the Egyptians and the Syrians shall length fight against the Ronanes, but they shall overcome. c The Angel forewarneth the Iewes, that when they should see the Romans inuade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, forasmuch as he warned them of it so long afore, & therefore would it stil preferre them. d Hearing that Crassus was slaine, and Antonius discomfited. e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f the Romanes after this reigned quietly through all countreys, and from sea to sea, and in Iudea: but at length for their enuety God shall destroy them.

#### CHAP. XII.

Of the deliuerance of the Church by Christ.

36 And the king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, that is God, and shall speake maruolous things against the God of gods, and shall prosper till the wrath be accomplished: for the determination is made.

37 Neither shall hee regard the God of his fathers, nor the desires of women, nor care for any god: for he shall magnifie himselfe aboue all.

38 But in his place shall hee honour the god of Babilon, and the god whom his father's knew not shall hee honour with gold and with silver, and with precious stones, and with pleasant things.

39 Thus shall hee doe in the holdes of Babilon with a strange god whom he hath acknowledged: he shall increase his glory, and shall cause them to rule one man, and shall diuide the land for gaue.

40 And at the ende of time shall the king of the South push at him, and the king of the North shall come against him like a whirlewinde, with charcers, and with horsemen, and with many hippes, and hee shall enter into the countreys, and shall overflow and passe thoru.

41 Hee shall enter also into the pleasant land, and many countreys shall be overthrowen: but these shall escape out of his hande, euen Edom and Hoab, and the childre of Ammon.

42 He shall stretch forth his hands also vpon the countreys, and the land of Egypte shall not escape.

43 But he shall haue power over the treasures of golde and of silver, and over all the precious things of Egypt, and of the Librans, and of the blacke Hores where hee shall passe.

44 But the tidings out of the East and the North shall trouble him: therefore hee shall goe forth with great wrath to destroy and rouse out many.

45 And he shall plant the tabernacles of his palace betwene the seas in the glorious and holy mountaine, yet he shall come to his ende, and none shall helpe him.

At that time shall Michael stand by, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there beganne to be a nation vnto that same time: and at that time thy people shall be deliuered, every one that shall be found written in the booke.

2 And many of them y sleepe in the dust of the earth, shall awake, some to everlasting life, & some to shame & perpetual contempt. 3 And they that be wise, shall shine, as the brightnesse of the firmament: and they that turne many to righteousness, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, be shut up the wordes, and seale the booke till the ende of the time: many shall runne to and fro, and knowledge shall be increased.

5 When I Daniel looked, and beheld, there stood other two, the one on this side of the banks of the riuer, & the other on that side of the brink of the riuer.

6 And one said vnto the man clothed in linen, which was vpon the waters of the riuer, When shall be the ende of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when hee held vp his right hand & his left hand vnto heauen, & sware by him that lieth for euer, that it shall tary for a time, two times and an halfe: and when hee shall haue accomplished, to scatter the power of the holy people, all these things shall be finished.

8 Then I heard it, but I understood it not: then sayd I, O my Lord, what shall be the ende of these things?

9 And he said, See thy way, Daniel: for the wordes are closed vp, and sealed, till the ende of the time.

10 Many shall be purified, made wytte and tried: but the wicked shall doe wickedly, and none of the wicked shall haue understanding: but the wise shall vnderstand.

11 And from the time that the daily sacrifice shall be taken away, and the abominable desolation set vp, there shall be a thousand two hundredth and ninetie dayes.

12 Blessed is hee that waiteth and cometh to the thousand thre hundredth and fine and thirtie dayes.

13 But goe: thus thy way till the ende be: for thou shalt rest and stand vp in thy lot, at the ende of the dayes.

mysteries, which things they obtaine now by the light of the Gospel, g Which was Tigris. h Which was as it were a double otke, and did the more confirme the thing i Meaning, a long tyme, a longee time, and at length a short time: signifying that their troubles should haue an end. k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power. l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the law. m Signifying that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged, though it be deferred. n In this number he addeth a month and an halfe to the former number, signifying that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, till the tyme appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christs coming & next that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by preaching of the Gospel. b Meaning, all shall rise at the general resurrection, which thing he here nameth, because the faithfull should haue euer their respect to that: for in the earth there shall be no sure comfort. c Who haue kept the true feare of God and his religion. d Hee chiefly meaneth the ministers of Gods word & next all faithful which instruct ignorant and bring them to the true knowledge of God. e Though the most part despise this prophetic, yet keepe thou it sure and esteeme it as a treasure. f Till the time that God hath appointed for the full reuelation of these things, and then many shall run to and fro to search the knowledge of these



# Hosea.

## THE ARGUMENT.

**A**fter that the ten tribes had fallen away from God by the wicked and subtil counsell of Ieroboam the sonne of Nebat, and in stead of his true service commaunded by his word, worshipped him according to their owne fantasies and traditions of men, giuing themselves to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew euer worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israclites (as he did at the same time Isaiah and Michaiah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away the kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednesse, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetenesse of Gods promises, he setteth before them the two principall parts of the Law, which are the promise of saluation, and the doctrine of life: for the first part hee directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, he vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two poynts, yet the Prophet moreover note peculiarly, both the time of Gods iudgements and the maner.

### CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatry of the people. 10 The calling of the Gentiles. 11 Christ vnder the head of all people.

**H**osea the sonne of Beeri, in the dayes of azziah, iotham, abaz, and hizekiah kings of Iudah, and in the dayes of Ieroboam the son of ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord sayd vnto Hosea, Goe, take vnto thee a wife of fornications, and children of fornications: for the lande hath committed great whoredome, departing from the Lord.

3 So he went, and tooke a Gomer the daughter of Diblaim, which conceived and bare him a sonne.

4 And the Lord sayd vnto him, Call his name Israel: for yet a litle, and I will visite the blood of Israel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that day will I also breake the bow of Israel, in the valley of Jezreel.

6 Shee conceived yet againe, and bare a daughter, and God sayd vnto him, Call her

vnder this parable or figure the idolatry of the Synagogue, and of the people her children. **d** Gomer signifieth a consumption or corruption, and Diblaim cluets of figges, declaring that they were all corrupt like rotten figges. **c** Meaning, that they should be no more called Israelites, of the which name they boasted, because Israel did preuaile with God: but that they were as bastards, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe cite of the ten tribes vnder Ahab, where Iehu shed so much blood, 2 Kings 10 8, 11. **f** I will be reuenged vpon Iehu for the blood that hee shed in Izreel: for albeit God stirred him vp to execute his iudgements, yet hee did them for his owne ambition, and not for the glory of God, as the end declared: for hee built vp that idolatry, which he had destroyed. **g** When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

name <sup>b</sup> Lo-ruhamah: for I will no more haue pittie vpon the house of Israel: but I will utterly take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will saue them by the Lord their God, and will not saue them by bowe, nor by sword, nor by battell, by horses, nor by horsemen.

8 Now when shee had weined Lo-ruhama, shee conceived and bare a sonne.

9 Then sayd God, Call his name Iouani: for ye are not my people: therefore will I not be yours.

10 Yet the number of the <sup>m</sup> children of Israel shall be as the sand of the sea, which cannot bee measured nor tolde: I and in the place where it was layd vnto them, Ye are not my people, it shall be said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint themselves one head, and they shall come by out of the land: for great is the <sup>o</sup> day of Jezreel.

cept he had preserved them, hee declareth that though they were destroyed, yet the true Israelites, which are the sonnes of the promise, should be without number, which stand both of the Iewes, and the Gentiles, Rom 9. 26. **n** To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. **o** The calamitie and destruction of Izreel shall be so great, that to restore them shall be a miracle.

### CHAP. II.

1 The people is called to repentance. 5 He sheweth their idolatrie and threatneth them except they repent.

1 **S**ay vnto your <sup>a</sup> brethren, Ammi, and to your sisters, Ruhamah,

2 **P**leade with your <sup>b</sup> mother: pleade

you encourage one another to embrace the same, considering that ye are my people on whom I will haue mercie. **b** God sheweth that the fault was not in him but in their Synagogue, and their idolatries, that hee forsooke them, Isa 50. 1.

**l** That is, not obtaining mercy: whereby he signifieth, that Gods fauor was departed from them. **i** For the Israclites neuer returned, after that they were taken captiues by the Assyrians. **k** For after their captiuitie he restored them miraculously by the means of Cyrus, Ezra. 1. 1. **l** That is, not my people. **m** Because they thought that God could not haue bene true in his promise ex-

**a** Called also Azariah, who being a leper, was deposed from his kingdome.

**b** So that it may be gathered by the reigne of these foure kings, that he preached about three score yeeres.

**c** That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but hee law this in a vision, or els was commaunded by God to set forth



with her : for she is not my wife, neither am I her husband : but let her take away her fornications out of her sight, and her adulteries : for she hath broken her breads,

3 <sup>a</sup> Let I strip her naked, and let her as in the day that she was borne, and make her as a wilderness, and leave her like a waste land, and slay her for thirst.

4 And I will have no pittie upon her children : for they be the children of fornications.

5 For their mother hath playd the harlot : shee that conceived them, hath done shamefully : for shee said, I will goe after my lovers that give me my bread and my water, my wooll and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will stoppe thy way with thornes, and make an hedge, that she shall not find her paths.

7 Though shee follow after her lovers, yet shall shee not come at them : though shee seeke them, yet shall shee not find them : then shall shee say, I will goe and returne to my first husband : for at that time was I better then now.

8 Now shee did not know that I gaue her coyne, and wine, and oyle, and multiplied her siluer and gold, which they bestowed vpon Baal.

9 Therefore I will returne, & take away my coyne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flaxe lene to couer her shame.

10 And now will I discouer her lewdnesse in the sight of her lovers, and no man shall deliuer her out of mine hand.

11 I will alid cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines, and her fig trees, whereof shee hath sayd, These are my rewards that my lovers haue giuen me : and I will make them as a forest, and the wilde beasts shall eate them.

13 And I will visit vpon her the dayes of Baalim, wherein shee burnt incense to them : and shee decked herselfe with her earetings and her riewels, and shee followed her louers, and forgate me, saith the Lord.

14 Therefore, behold, I will allure her, and bring her into the wilderness, & I speake friendly vnto her,

15 And I will giue her of her vineyardes from thence, and the valley of Achor for the doore of hope, and she shall sing there as in

the dayes of her youth, & as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me <sup>a</sup> Jhu, and shalt call me no more <sup>b</sup> Baal.

17 For I will take away the names of Baalim out of her mouth, and they shall haue no more remembered by their names.

18 And in that day will I make a covenant for them, with the wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth, & I will breake the bow and the sword, and the battell out of the earth, and will make them to sleepe safely.

19 And I will marry thee vnto mee for euer : yea, I will marry thee vnto mee in righteousness, and in iudgement, and in mercie and in compassion.

20 I will euen marry thee vnto mee in yfaithfulness, and thou shalt know the Lord,

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare the coyme, and the wine, and the oyle, and they shall heare Izeel.

23 And I will sowe her vnto mee in the earth, and I will haue mercie vpon her, that was not pitied, & I will say vnto them which were not my people, Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Jewes shall be cast off for their idolatry. 5 Afterward they shall returne to the Lord.

Then said the Lord to me, <sup>a</sup> See yet, and I loue a woman (beloued of her husband, and was an harlot) according to the loue of the Lord toward the children of Israel : yet they looked to other gods, and <sup>b</sup> leued the wine botrels.

2 So I bought her to mee for fifteene pieces of siluer, & for an homer of barley and an halfe homer of barley.

3 And I said vnto her, Thou shalt abide with me many dayes : thou shalt not play the harlot, and thou shalt bee to none other man, and I will be to vnto thee.

4 For the children of Israel shall remaine many dayes without a king, and without a prince, and without an offering, and without an image, and without an Ephod, and without Uraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, and s Dauid their King, and shall feare the Lord, and his goodnesse in the latter dayes.

perceiving the greatnesse of my loue, it would haue not been vnder duetie : for fifteene pieces of siluer were but halfe the price of a slave, Exod. 21. 32. d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ, f That is, they should neither haue policie nor Religion, and their idoles also wherein they put their confidence, should be destroyed, g This is meant of Christs kingdome, which was promised vnto Dauid to be eternall, Psalme 72. 17.

CHAP. IIIII.

A complaint against the people, and the priests of Israel.

<sup>e</sup> Meaning that their idolatrie was so great that they were not ashamed, but boasted of it, Ezek. 16 25.

<sup>d</sup> For though this people were as an harlot for their idolatries, yet he hath left them with their apparel & dowry & certaine signes of his fauour, but if they continued still, hee would utterly destroy them.

<sup>e</sup> When I brought her out of Egypt, Ezek. 16. 4.

<sup>f</sup> That is, bastards, & begotten in adultery. <sup>g</sup> Meaning, the idoles which they serued and by whom they thought they had wealth and abundance.

<sup>h</sup> I will punish thee, that then thou mayest try whether thine idoles can helpe thee, and bring thee into such stricnesse, that thou shalt haue no lust to play the wanton. <sup>i</sup> This hee speake of the faithfull which are truly conuerted, and also the worth the vse and profit of Gods tods.

<sup>k</sup> This declareth that idolaters defraud God of his honour, when they attribute his benefites to their idoles. <sup>l</sup> Signifying that God will take away his benefites from man by his ingratitude doeth abuse them. <sup>m</sup> That is, all her seruice, ceremonies, and inuentions, whereby the worshipped her idoles. <sup>n</sup> I will punish her for her idolatry. <sup>o</sup> By shewing how harlot striue themselves to please others, hee declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy dayes. <sup>p</sup> By my benefites in offering her grace & mercie, euen in that place where she shall thinke herselfe deliuiued of all helpe and comfort. <sup>q</sup> Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderness, as Ioth 7. 26. and is called the doore of hope, because it was a departing fro death, and an entry into life. <sup>r</sup> She shall then praise God as she did when she was deliuiued out of Egypt.

<sup>f</sup> That is, mine husband, knowing that I am ioyned to thee by an inuoluble coucnant.

<sup>t</sup> That is, my master : which name was applied to their idoles.

<sup>u</sup> No idolatry shall once come into their mouth but : they shall serue me purely according to my word.

<sup>x</sup> Meaning, that he will so blisse them, that all creatures shall fauour them.

<sup>y</sup> With a coucnant that neuer shall be broken.

<sup>z</sup> Then shall the heauen desire raine for earth which it al bring forth for the vse of man.

Rom. 9. 25. 1. pet. 2. 10.

<sup>a</sup> Herein the Prophet representeth the perion of God, which loued his Church before hee called her, and did not withdraw the same when she gaue herselfe to idoles.

<sup>b</sup> That is, gaue themselves wholly to pleasures, and could not take vp, as they that are giuent drunkennesse.

<sup>c</sup> Yet I loued her, and payed a small portion for her, lest she

abuse mee and not



a Because the people would not obey the admonitions of the prophet, he rebuked them before the judgement seat of God against whom they chiefly offended, Isa. 7. 13. Micah. 6. 1. 2. Zech. 12. 10.

b In every place appeareth a liberie to most heinous vices, so that one followeth in the necke of another.

c As though he would say, that it were in vaine to rebuke them: for no man can abide it: yea, they will speake against the Prophets and Priests whose office it is chiefly to rebuke them.

d Ye shall perish all together: the one, because he would not obey, and the other because he would not admonish.

e That is, the Synagogue wherein thou boatest. f That is, the Priests shall be cast off, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut. 33. 3. Mal. 2. 7.

g Meaning the whole body of the people which were weary with hearing the word of God. h The more I was beneficiall vnto them. i To wit, the Priests seeke to eate the peoples offerings, and flatter them in their sinnes. k Signifying that if they haue sinned together, so shall they be punished together. l Shewing that their wickednesse shall be punished on all sorts: for though they thinke by the multitude of wines to haue many children, yet they shall be decieued of their hope. m In giuing themselves to pleasures, they become like brut beasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stockes and stiekes. o They are caried away with a rage. p Because they take away Gods honour, and giue it to idoles, therefore he will giue them vp to their lustes, that they shall dishonour their owne bodies, Rom. 1. 28. q I will not correct your shame to bring you to amendment, but let you run headlong to your owne damnation.

Hear the word of the Lord, yee children of Israel: for the Lord hath a controuersie with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whooring, they breake out, and blood toucheth blood.

3 Therefore shall the land mourne, and euery one that dwelleth therein, shall be cut off, with the beasts of the field, and with the foules of the heauen, and also the fishes of the sea shall be taken away.

4 Yet let none rebuke, nor reprove another: for thy people see as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to mee: and seeing thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They eate vp the sinnes of my people, and life vp their minds in their iniquitie.

9 And there shall bee like people, like Priest: for I will visite their wayes vpon them, and reward them their deeds.

10 For they shall eate, and not haue enough: they shall commit adulterie, & shall not increase, because they haue left off to take heed to the Lord.

11 Whoredome, and wine, and newe wines, take away their heart.

12 My people alke counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whooring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hills vnder the oaks, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be harlots, and your spouses shall be whores.

14 I will not visite your daughters when they are harlots, nor your spouses when they are whores: for they themselves are separated with harlots, and sacrifice with whores: therefore the people that

doth not vnderstand, shall fall.

15 Though thou, Israel, play the harlot, yet let not Judah sinne: come not ye vnto Gilgal, neither goe ye vp to Beth-auen, nor swear, by the Lord's name.

16 For Israel is rebellious as an vnruely heifer. Now the Lord will feede them as a lambe in a large place.

17 Ephraim is toynd to idoles: let him alone.

18 Their drunkennesse stincketh: they haue committed whoredome: their rulers loue to say with shame, y King ye.

19 The wilde hath bound them by their wings, and they shall bee ashamed of their sacrifices.

ple should resort thither. t Hee calleth Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie, because of their abominations set vp there, signifying that ro place is holy, where God is not purely worshipped. u God will so dispense them, that they shall not remaine in any certaine place. x They are so impudent in receiving tributes, that they will command men to bring them vnto them. y To cary them suddenly away.

#### CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

O Be Priests, heare this, and hearken ye, O house of Israel, and giue yee eare, O house of the King: for iudgement is toward you, because ye haue bene a snare on Sephah, and a net spread vpon Tabor.

2 Yet they were profound, to decline to slaughter, though I haue bene a rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, Ephraim, thou art become an harlot, and Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the mids of them, and they haue not known the Lord.

5 And the pride of Israel doth resist to his face: therefore shall Israel & Ephraim fall into their iniquitie: Judah also shall fall with them.

6 They shall goe with their sheepe, and with their bullockes to seeke the Lord: but they shall not find him: for hee hath withdrawn himselfe from them.

7 They haue transgressed against the Lord: for they haue begotten strange children: now shall a moueth deuoure them with their portions.

8 Blow ye the trumpet in Ebreah, and the shawme in Ramah: crye out at Beth-auen, after thee, Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the truth.

10 The princes of Judah were like the moly: to remove the board: therefore will I pour out my wrath vpon them like water.

11 Ephraim is oppressed, and broken in

hope in them. g Their destruction is not farre off. h That is, all Israel comprehended vnder this part, signifying that the Lordes plague should pursue them from place to place, till they were destroyed. i By the success they shall know that I haue surely determined this. k They haue turned vs side downe all political order, and all manner of religion.



1 To wit, after king Ieroboams commandement, and did not rather follow God.

m In stead of seeking for remedy at Gods hand.  
n Who was king of the Assyrians.

judgement, because he willingly walked after the<sup>1</sup> commandement.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as a rottennelle.

13 When Ephraim saw his sicknesse, and Judah his wound, then went Ephraim vnto Aſhur, and sent vnto king Iareb: yet could hee not heale you, nor cure you of your wounds.

14 For I will be vnto Ephraim as a lyon, and as a Lyons whelp to the house of Judah: I, euen I will spoyle, and goe away: I will take away, and none shall rescue it.

15 I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.

#### CHAP. VI.

1 Affliction causeth a man to turne to God. 2 The wickednesse of the Priests.

Come, and let vs: returne to the Lord: for hee hath spoyle<sup>d</sup> vs, and hee will heale vs: he hath wounded vs, and hee will binde vs vp.

2 After two dayes will<sup>b</sup> hee reuine vs, and in the third day hee will raise vs vp, and we shall liue in his sight.

3 When shall wee haue knowledge, and indenour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vnto the earth.

4 O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee: for your godnesse is as a morning cloud, and as the morning dew it goeth away.

5 Therefore haue I<sup>d</sup> cut downe by the Prophets: I haue flaine them by the words of my mouth, and<sup>e</sup> thy iudgements were as the light that goeth forth.

6 For I desired<sup>f</sup> mercie, and not sacrifice, and the knowledge of God more then burnt offerings.

7 But they like<sup>g</sup> men haue transgressed the covenant: there haue they trespassed against me.

8<sup>h</sup> Gilcad is a citie of them that worke iniquitie, and is polluted with blood.

9 And as theeues wait for a man, so the companie of Priests murder in the way by consent: for they worke mischiefe.

10 I haue seene villanie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Pea, Iudah hath set a<sup>i</sup> plant for thee, whiles I would returne the captiuitie of my people.

that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice. g That is, like light and weak persons. h Which was the place where the Priests dwelt, and which should haue bene best instructed in my word. i That is, doth imitate thine idolatry, and hath taken graifes of thy trees.

#### CHAP. VII.

1 Of the vices and wantonnesse of the people. 2 Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discouered, and the wickednesse of Sa-

maria: for they haue dealt falsly: and the<sup>2</sup> chief commeth in, and the robber spoyleth without.

2 And they consider not in their hearts, that I remember all their wickednesse: now their owne intentions haue beset them about: they are in my sight.

3 They make the<sup>3</sup> king glad with their wickednesse, and the princes with their lies.

4 They are all adulterers, and as a beery<sup>4</sup> ouen heated by the baker, which ceaseth from raising vp, & from kneading the dough vntill it be leauened.

5 This is the<sup>5</sup> day of our king: the princes haue made hun sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made ready their heart like an ouen whyles they lie in wait: their baker sleeperth all the night: in the morning it burneth as a flame of fire.

7 They are all hore as an ouen, and haue<sup>6</sup> deuoured their Iudges: all their kings are fallen: there is none among them that calteth vnto me.

8 Ephraim hath<sup>7</sup> met himselfe among the people. Ephraim is as a cake on the hearth not turned.

9 Strangers haue deuoured his strength, and hee knoweth it not: yea, & gray hairez are here and there vpon him, yet hee knoweth not.

10 And the pride of Israel testifieth to his face, and they doe not returne to the Lord their God, nor seeke him for all this.

11 Ephraim also is like a donec deceived, without heart: they call to Egypt: they goe to Aſhur.

12 But when they shall goe, I will spread my net vpon them, and draw them downe as the fowles of the heauen: I will chastise them as their congregation hath heard.

13 Woe vnto them: for they haue fled away from me: destruction shall be vnto them, because they haue transgressed against mee: though I haue<sup>8</sup> redeemed them, yet they haue spoken lies against me.

14 And they haue not cried vnto me with their hearts, when they howled vpon their beds: they assemble themselves for wine and wine, and they rebel against me.

15 Though I haue bound, and strengthened their arms, yet doe they imagine mischief against me.

16 They returne, but not to the most high: they are like a deceitfull bow: their princes shall fall by the sword, for the rage<sup>9</sup> of their tongues: this shall bee their vertilion in the land of Egypt.

ther it is better to cleane pnyly to God, or to seeke the helpe of man. i According to my curses made to the whole congregation of Israel. k That is, diuers times redeemed them, and deliuered them from death. l When they were in affliction, and cried out for paine, they fought not vnto me for helpe. m They only seeke their owne commoditie and wealth, and passe not for mee their God. n Because they boast of their owne strength, and passe not what they speake against me and my seruants, Pal. 73. 9.

#### CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatry.

a Meaning, that there was not one kinde of vice among them, but that they were subiect to all wickednesse, both secret and open. b They esteeme their wicked king Ieroboam about God, and seeke but how to flatter and please him.

c He compareth the rage of the people to a burning ouen which the baker heareth fill till his dough be leauened and raised.

d They vsed all ryot and excess in their feasts and solemnities, wherby their king was overcome with surfeit, and brought into diseases, and delighted in flatteries.

e By their occasion God hath deprived them of all good rulers.

f That is, he counterfeited the religion of the Gentiles, yet is but as a cake bakel on the one side, and raw on the other: that is, neither through hot nor through cokle, but partly a Iew, and partly a Gentile.

g Which are a token of his manifold afflictions.

h That is, without all iudgment, as they that cannot tell whe-



a God encourage the Prophet to signifie the speely coming of the enemie against Israel, which was once the people of God.

b They shall crie like hypocrites, but not from the heart, as their deeds declare.

c That is, Ieroboam by whom they sought their owne liberty, and not to obey my will.

d That is, vpright iudgement and godly life, e Meaning the calfe was inuenced by them.

f Selus, and of their fathers in the wilderness. f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease, but run to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay upon them: which means the Lord vseth to bring them to repentance.

i Thus the idolaters count the word of God is strange in respect of their owne inuentions. k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

a For although all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatry in hope of reward, and to haue thy barnes filled, *ter 43. 17.*

as an harlot that had rather liue by playing the whore, then to be contented of her owne husband. c The outward things that thou seekest, shall be taken from thee. d Although thy doings both touching policie and religion, shall be reiected as things polluted,

SEt the trumpet to thy mouth: the shall come vnto thee. As an Eagle against the house of the Lord, because they haue transgressed my covenant, and trespassed against my Law.

2 Israel shall cry vnto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They haue set vp a king, but not by me: they haue made princes, and I knew it not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 They calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long wilt they be without innocencie!

6 For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue sowne the wind, & they shall reape the whirlwind: it hath no stalk: the bud shall bring forth no sheele: if so bee it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone by to Asshur: they are as a wild asse alone by himselfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, now will I gather them, and they shall sorrow a little, for the burthen of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shall be to sinne.

12 I haue written to them the great things of my Law: but they were counted as a strange thing.

13 They sacrifice fleshy for the sacrifices of linnie offerings, and eate it: but the Lord accepteth them not: now will he remember their iniquity, and visite their finnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

### CHAP. IX.

*Of the hunger and captiuitie of Israel.*

REioyce not, O Israel, for ioy, as other people: for thou hast gone a whozing from thy God: thou hast loned a reward vpon euery come flooze.

2 The flooze, & the winepresse shall not feed them, & the new wine shall faile in her.

3 They wil not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate vnicane things in Asshur.

4 They shall not offer wine to the Lord,

neither shall their sacrifices be pleasant vnto him: but they shall bee vnto them as the breade of mourners: all that eate thereof, shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What wil ye doe then in the soleinne day, and in the day of the feast of the Lord?

6 For loe, they are gone from s destruction: but Egypt shall gather them by, & Demphis shall bury them: the nettle that possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: the prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim shall be with my God: but the prophet is the snare of a fouler in all his wayes, and harred in the house of his God.

9 They are deeply set: they are corrupt as in the dayes of Gibeah: therefore hee will remember their iniquitie, he will visite their finnes.

10 I found Israel like grapes in the wilderness: I saw your fathers as the first ripe in the figtree at her first time: but they went to Baal-peor, and separated themselves vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shall flee away like a bird: from the birth and from the wombe, and from the conception.

12 Though they bring vp their children, yet will I depulce them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in Cyprus planted in a cottage: but Ephraim shall bring forth his children to the murderer.

14 O Lorde, giue them: what wilt thou giue them? giue them a Pabren wombe and drie breasts.

15 All their wickednesse is in Gilgal: for there doe I hate them: for the wickednesse of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vnto they can bring no fruit: yea, though they bring forth, yet will I lay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations,

lours the idols. n Signifying, that God would destroy their children by these sundry meanes, and so consume them by little & little. o As they kept tender plants in their houses in Tyrus, to preserve them from the cold aere of the sea, so was Ephraim at the first vnto me, but now will I giue him to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children. q The chiefe cause of their destruction is, that they committed idolatry, and corrupt my religion in Gilgal.

### CHAP. X.

1 Against Israel and his idoles. 14 His destruction for the same.

Ab 4

Israel

e The meate offering which they offered for themselves.

f When the Lord shall take away all the occasions of seruing him, which shall be the most grievous punishment of your captiuitie, when you shall see your felus cut off from God.

g Though they thinke to escape by flying the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by them who challenged to themselves to be their Prophets & spirituall men.

i The Prophets dutie is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednesse, that Gibeah which was like to Sodome, was neuer more corrupt, *iudg. 19. 22.*

l Meaning, that he so esteemed them and delided in them.

m They were as abominable vnto me, as their



a Whereof though the grapes were gathered, yet cuer as it gathered newe strength, it encreased new wickednesse, so that the correction which should haue brought them to obedience, did but vtter their stubbornnes.

b As they were rich and had abundance.

c To sit, from God.

d The day shall come that God shall take away their king, and then they shall seele the fruit of their finnes and how they trusted in him in vaine, 2. King, 17. 6, 7.

e In promising to be faithful toward God.

f Thus their integrity and fidelity which they pretended, was nothing but bitterness and griefe.

g When the calfe shall be caried away.

h Chemarims were certain idolatrous priests which did weate blacke apparell in their sacrifices and cried with a loue voyce: which superstition Eliah derided, 1. King, 18. 27. reade 2. Kin, 23 5.

i This he speaketh in contempt of Beth-el, reade Chap. 4. 15. Isa 2. 19. Iud. 23. 30. reuel 6. 16. and 9. 6. k In those dayes wilt thou as wicked as the Gibeonites, as God there partly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deeds were as wicked as theirs.

Israel is an empty vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruit thereof hee hath recreated the altars: according to the goodnesse of their land they haue made faire images.

2 Their heart is diuided: now shall they be found faulty: he shall breake downe their altars: he shall destroy their images.

3 For now they shall say, Wee haue no king because we feared not the Lord: and what should a king do vs?

4 They haue spoken wordes, swearing falsely in making a covenant: thus indgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth auen: for the people thereof shall moune ouer it, and the Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Ashur, for a present vnto king Iareb: Ephraim shall receive shame, & Israel shall be ashamed of his owne confell.

7 Of Samaria, the king thereof is destroyed as the place vpon the water.

8 The hye places also of Auen shall be destroyed, euen the turre of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Come vs, and to the hills, fall vpon vs.

9 O Israel, thou hast sinned from the daues of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touch them.

10 It is my desire that I should chastise them, and the people shall bee gathered against them, when they shall gather themselves in their two furrowes.

11 And Ephraim is as an heifer vnto delight in the thing: but I will passe by her g faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall beake his cloue.

12 Sow to your selues in righteousness: reape after the measure of mercy: breake vp your fallow ground: for it is time to seeke the Lord, till he come and raine righteousness vpon you.

13 But you haue plowed wickednesse: ye haue reaped iniquity: you haue eaten y fruit of lies: because thow didst trust in thine own wates, & in the multitude of thy strong men.

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as Shalman destroyed Beth-

arbel in the day of battell. the mother with the children was dashed in peeces.

15 So shall Beth el do vnto you, because of your malicious wickednes: in a morning shall the king of Israel be destroyed.

CHAP. XI.

The benefits of the Lords toward Israel. 5 Their ingratitude against him.

When Israel was a childe, then I loved him, and called my sonne out of Egypt.

2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led Ephraim also, as one should beare them in his armes: but they knew not that I healed them.

4 I led them with cords of a man, euen with bands of stone, and I was to them, as he that taketh off the yoke from their lawes, and I layd the meat vnto them.

5 He shall no more returne into the land of Egypt: but Ashur shall be his king, because they refused to conuert.

6 And the sword shall fall on his cities, and shall consume his barres, and denoure them because of their owne counsels.

7 And my people are bent to rebellion against me: though they called them to the most high, yet none at all would eate him.

8 How shall I give thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as a Admah? how shall I set thee as Sodom: mine heart is turned within me: my repentings are rolled together.

9 I will not reuerie the fiercenes of my wrath: I will not returne to destroy Ephraim, for I am God, and not man, the holie one in the mids of thee, and I will not enter into the city.

10 They shall walke after the Lord: hee shall roare like a lyon: when he shall roare, then the children of the eldest shall feare.

11 They shall feare as a Sparrow out of Egypt, and as a dove out of the land of Ashur, and I will place them in their houses, saith the Lord.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth with God, and is faithful with the Samirs.

fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse. i To consume thee, but will cause thee to yeeld and so receive thee to mercy: and this is meant of the final member who shall walke after the Lord & The Egyptians and Assyrians shall be a fraide when the Lord maintaineth his people. l Gorneth their eite according to Gods word, and doth not degenerate.

CHAP. XII.

He admonisheth by Iacobes example to trust in God and not in man.

Ephraim is fed with the wind, and soloweth after the East wind: he increaseth dayly lies and destruction, and they doe make a covenant with Ashur, and ople is caried into Egypt.

2 The Lorde hath also a controuersie with Iudah, and will visit Iacob, according to his wayes: according to his workes will he recompense him.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.

b They rebelled and went a contrary way when the Prophets called them to repentance.

c That is, friendly and not as beasts or slaves.

d Seeing they conuente all this kinnesse, they shall be led captiue into Assiria.

e To wit, the Prophets.

f God considereth with himselfe, and that with a certaine griefe, how to punish them.

g Which were two of the cities that were destroyed with Sodom, Dent, 29. 23.

h Meaning, that his loue which he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his

fatherly affection, that his mercy toward his shall ouercome his iudgements, as he declareth in the next verse. i To consume thee, but will cause thee to yeeld and so receive thee to mercy: and this is meant of the final member who shall walke after the Lord & The Egyptians and Assyrians shall be a fraide when the Lord maintaineth his people. l Gorneth their eite according to Gods word, and doth not degenerate.

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d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be a'horred.

e Reade Gen. 32. 31.

f God found Iaakob as he lay sleeping in Beth-el, Gen. 28. 12. and so spake with him there, that the fruit of that speech appertained to the whole bodie of the people, whereof we are.

g As for Ephraim, he is more like the wicked Canaanites, then godly Abraham or Iaakob.

h Thus the wicked measure Gods fauour by outward profperitie, and like hypocrites cannot abide that any should reprove their doings.

i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest nowe contemne. k The people thought that no man euillt haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie. l If you boast of your riches and nobilitie, yee seeme to reproch your father who was a poore fugitiue and seruant. m Meaning Moses, whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnesse.

3 Hee tooke his brother by the heele in the wombe, and by his strength hee had 4 power with God,

4 And had e power ouer the Angel, and prevailed: he wept and prayed vnto him: he found him in Beth-el, and there he spake with vs.

5 Ya, the Lord God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 He is g Canaan: the balances of deceit are in his hand, he loneth to oppresse.

8 And Ephraim saith, Forwithstanding I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, h that were wickednesse.

9 Though I am the Lord thy God from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in i the dayes of the solemne feast.

10 I haue spoken also by the Prophets, and I haue multiplied visions, & vied similitudes by the ministrerie of the Prophets.

11 Is there k iniquitie in Gilead: surely they are vanitie: they sacrifice bullockes in Gilgal, and their altars are as heapes in the firrowes of the field.

12 And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

13 And by a m Prophet the Lord brought Israel out of Egypt, and by a Prophet was hee released.

14 But Ephraim provoked him with hie places: therefore shall his blood be poured vpon him, and his reproch shall his Lord reward him.

4. Yet I am the Lord thy God: from the lande of Egypt, and thou shalt know no God but mee: for there is no Saviour beside mee.

5 I did know thee in the wilderness, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten mee.

7 And I will be vnto them as a very lyon, and as a leopard in the way of Ashur.

8 I will meete them as a Bear that is robbed of her whelps, and I will breake the kalle of their heart, and there will I deuoure them like a lyon: the wilde beaust shall teare them.

9 O Israel, one hath destroyed thee, but in mee is thy helpe.

10 I am: where is thy king, that should helpe thee in all thy cities? and thy Iudges of whom thou saydest, Giue me a king, and princes?

11 I gaue thee a king in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is b bound vp: his sinne is hid.

13 The sorrowes of a traunelling woman shall come vpon him: he is an vnwile sonne, else would hee not stand still at the time, euen at the breaking forth of the children.

14 I will redeeme them from the power of the graue: I will deliuer them from death: O k death, I will bee thy death: O graue, I will be thy destruction: l repentance is hid from mine eyes.

15 Though hee grow vp among his brethren, an East wind shall come, euen the winde of the Lord shall come vp from the wilderness, and die by his veine, and his fountaine shall bee dried vp: he shall spoyle the treasure of all pleasant beetsels.

CHAP. XIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requesth prayse and thanks.

S Amaria shall be desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall bee dashed in pieces, and their women with childe shall be ript.

2 O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquitie.

3 Take vnto you wordes, and turne to the Lord, and say vnto him, b Take away all iniquitie, and receive vs graciously: so will we render the calues of our lips.

4 Ashur shall c not saue vs: neither will wee ride vpon horses: neither will wee say any more to the worke of our hands, Yee are our Gods: for in thee the fatherlesse findeth mercie.

5 I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will bee as the deaw vnto Israel: hee shall growe as the lillie, and fasten his

e He calleth them to repentance, and reproveth their ingratitude.

f Thy destruction is certaine, & my benefites toward thee declare that it cometh not of me: therefore thine owne malice, idolatrie and vaine confidence in men must needs be the cause thereof.

g I am all one, James 1. 17.

h It is surely laid vp to be punished, as Iere. 17. 1.

i But would come out of the wombe, that is, out of this danger, wherein he is, and not tarie to be lifed.

k Meaning, that no power shall resist God when he will deliuer his, but euill in death will he giue them life.

l Because they will not turne to me, I will not change my purpose.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

W hen Ephraim spake, there was trembling: hee berailed himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftsmen: they say one to another whiles they sacrifice a d man, Let them kisse the calues.

3 Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driven with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 The idolaters to offer their children after the example of Abrahams, and hee sheweth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.

a He sheweth the excellencie and authoritie th his tribe had aboute all the rest.

b Hee made a king of his tribe

c The Ephraimites are not farr from destruction, and haue lost their authoritie.

d The false prophets perswaded

a He exhorteth them to repentance, to auoide all these plagues, willing them to declare by wordes their obedience and repentance.

b He sheweth them, how they ought to confesse their sinnes,

c Declaring, that this is the true sacrifice, that the faithful can offer, euen thanks and praise Heb.

13. 15. d We will leaue off all vaine confidence and pride. e Hee declareth how ready God is to receive them that doe repent.



rootes as the trees of Lebanon.  
 7 His branches shall spread, and his  
 beautie shall be as the olive tree, and his smell  
 as Lebanon.

Whosoever  
 joyne themselves  
 to this people,  
 shall be blessed.

8 They that dwell under his shadow  
 shall returne: they shall renuee as the corne,  
 and flourish as the vine: the sent thereof  
 shall be as the wine of Lebanon.  
 9 Ephraim shall say, What haue I to doe

any more with idoles? I haue heard  
 him, and looked vpon him: I am like a  
 greene firre tree: vpon mee is thy fruite  
 found.

g God sheweth  
 how prompt he  
 is to heare his,  
 whē they repent,  
 and to offer him-  
 self as a protecti-  
 on and safegard  
 vnto them, as a  
 most sufficient  
 fruit and profit.  
 h Signifying,  
 that the true wis-  
 dom and know-  
 ledge consisteth  
 in this, euen to  
 rest vpon God.

10 Who is wise, & he shall vnderstand  
 these things? and prudent, and hee shall  
 knowe them? for the wayes of the Lord are  
 righteous, and the iust shall walke in them:  
 but the wicked shall fall therein.

**Joel.**

THE ARGUMENT.

The Prophet Joel first rebuketh them of Iudah, that being now punished with a great plague of  
 famine remaine still obstinate. Secondly, he threatneth greater plagues, because they grew dayly  
 to a more hardnesse of heart, and rebellion against God, notwithstanding his punishments. Thirdly,  
 he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart, be-  
 cause they had grieuouly offended God. And so doing, he promisseth that God will be mercifull, and  
 not forget his couenant that he made with their fathers: but will send his Christ, who shall gather the  
 scattered sheepe, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 A prophesie against the Iewes. 2 He exhorte  
 the people to prayer and fasting, for the mi-  
 serie that was at hand.



He worde of the Lorde that  
 came to Joel the sonne of Pe-  
 thuel.

Signifying,  
 the Princes, the  
 Priests, and the  
 gouernours.

He calleth the  
 Iewes to the con-  
 sideration of  
 Gods iudgements  
 who had now  
 plagued the  
 fruites of the  
 ground for the  
 space of foure  
 yeeres, which was  
 for their sinnes,  
 and to call them  
 to repentance.

Meaning, that  
 the occasion of  
 their excesse and  
 drunkenesse,  
 was taken away.  
 d This was an  
 other plague  
 wherewith God  
 had punished  
 them, when he  
 stirred vp the As-  
 syrians againt  
 them.

Mourne grie-  
 uously as a wo-  
 man which hath  
 lost her husband,  
 to whom shee  
 hath bene mari-  
 ed in her youth.

The tokens  
 of Gods wrath  
 did appeare in his  
 Temple, in so much as Gods seruice was left off.

2 Heare yee this, O Eld-  
 ders, and hearken, all yee in-  
 habitants of the land, whe-  
 ther such a thing hath bene in your dayes,  
 or yet in the dayes of your fathers.

3 Tell you your children of it, and let  
 your children tewe to their children, and  
 their children to another generation.

4 That which is left of the palmer  
 worme, hath the grasshopper eaten, and the  
 residue of the grasshopper hath the canker  
 worme eaten, and the residue of the canker  
 worme hath the caterpillar eaten.

5 Awake yee drunkardes, and weepe,  
 and howle all ye drinkers of wine, because  
 of the new wine: for it shall be pulled from  
 your mouth.

6 Yea, a nation commeth vpon my  
 land, mightie, and without number, whose  
 teeth are like the teeth of a lion, and he hath  
 the talues of a great lyon.

7 He maketh my vine wast, and pillet  
 off the barke of my figge tree: he maketh it  
 bare, and casteth it downe: the branches  
 thereof are made white

8 Mourne like a virgine grieved with  
 sackcloth for the husband of her youth.

9 The meate offering, and the drinke of-  
 fering is cutt off from the house of the Lord:  
 the Priests the Lords ministers mourne.

10 The field is wasted: the land mon-  
 neth: for the corne is destroyed, & the newe  
 wine is dried vp, and the oyle is decayed.

11 See yee ashamed, O husbandmen:  
 howle, O ye vine dressers for the wheat, and  
 for the barley, because the harvest of the field  
 is perished.

12 The vine is dried vp, and the fig tree  
 is decayed: the pomegranate tree, and the

palme tree, and the apple tree, euen all the  
 trees of the field are withered: surely the ioy  
 is withered away from the sonnes of men.

13 Gird your selues and lament, yee  
 Priests, howle yee ministers of the altar:  
 come, and sit all night in sackcloth, yee mi-  
 nisters of my God: for the meate offering,  
 and the drinke offering is taken away from  
 the house of your God.

14 Sanctifie you a fast: call a solemne  
 assembly: gather the Elders, and all the in-  
 habitants of the land into the house of the  
 Lord your God, and crye vnto the Lord,

15 Alas for the day, for the day of the  
 Lord is at hand, & it commeth as a destru-  
 ction from the Almighty.

16 Is not the meate cutt off before our  
 eyes? and ioy, and gladnesse from the house  
 of our God?

17 The seed is rotten vnder their clods:  
 the garners are destroyed: the barnes are  
 broken downe, for the corne is withered.

18 Howe did the bestes mourne?  
 the heards of cattell pine away, because they  
 haue no pasture, and the flocks of sheepe are  
 destroyed.

19 O Lord, to thee will I cry: for the fire  
 hath deuoured the pastures of the wilder-  
 nesse, and the flame hath burnt vp all the  
 trees of the field.

20 The bestes of the field crye also vnto  
 thee: for the riuers of waters are dried vp,  
 and the fire hath deuoured the pastures of  
 the wilderness.

CHAP. II.

He propheseth of the coming and cruelty of  
 their enemies. 13 An exhortation to misse them  
 to conuert. 18 The loue of God toward his people.

1 Howe the trumpet in Zion, and shoute  
 Dia mine holy mountaine: let all the inha-  
 bitants of the land tremble: for the day of  
 the Lord is come: for it is at hand.

2 A day of darknesse, and of blacke-  
 nesse, a day of cloudes, and obscuritie, as the  
 morning spread vpon the mountaines, so is  
 there a great people, and a mightie: there  
 was none like it from the beginning, nei-  
 ther shall be any more after it, vnto the yeeres  
 of many generations,

h He sheweth  
 that the onely  
 meanes to auoid  
 Gods wrath, and  
 to haue all things  
 restored, is vnfe-  
 ined repentance.

i We see by these  
 great plagues  
 that vnto destru-  
 ction is at hand.

k That is,  
 drought.

a He sheweth  
 the great iudge-  
 ments of God  
 which are at  
 hand, except  
 they repent.  
 b Of affliction  
 and trouble.  
 c Meaning, the  
 Assyrians.



d The enemy  
deſroyeth our  
plentiful coun-  
treij, whereſocuer  
he cometh.

3 A fire deuoureth before him, and behind him a flame burneth vp: the lande is as the garden of Eden before him, & behind him a deſolate wilderneſſe, ſo that nothing ſhall eſcape him.

4 The beholding of him is like the ſight of hoſtes, & like the hoſtmen, ſo ſhal they run.

5 Like the noile of charcets in the toppes of the mountaynes ſhall they leape, like the noyle of a flame of fire that deuoureth the ſtubble, and as a mighty people prepared to the battell.

6 Before his face ſhal the people tremble: all faces ſhall gather blackneſſe.

7 They ſhal run like ſtrong men, and goe vp to the wall like men of warre, and euery man ſhall go forward in his waies, and they ſhall not ſtay in their paths.

8 Neither ſhall one thruſt another, but euery one ſhal walke in his path: and when they fall vpon the ſwoorde, they ſhall not be wounded.

9 They ſhall runne to and fro in the city: they ſhall runne vpon the wall: they ſhall cline vp vpon the houſes, and enter in at the windowes like the cheefe.

10 The earth ſhall tremble before him, the heauens ſhall ſhake, the ſunne and the moone ſhall be darke, and the ſtarrs ſhall withdrow their ſhining.

11 And the Lord ſhall utter his voice before his hoſte: for his hoſte is very great: for he is ſtrong that doth his word: \*for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefoe alſo now the Lorde ſayeth, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning.

13 And rent your heart, and not your clothes: and turne vnto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the cuill.

14 Who knoweth, if he will returne and repent and leaue a bleſſing behind him, euen a meate offering, and a drinke offering vnto the Lord your God?

15 Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſembly.

16 Gather the people: ſanctifie the Congregation, gather the Elders: aſſemble the children: & thoſe that ſicke the breaſtes: lee the hydegaine goe forth of his chambers, and the wide out of her wide chamber.

17 Let the Prieſtes, the miniſters of the Lord weep betweene the porch and the altar, and let them ſay, Spare thy people, O Lorde, and giue not thine heritage into reproch that the heathen ſhould rule ouer them. \*Wherefoe ſhould they ſay among the people, Where is their God?

18 Then will the Lord be iſealous ouer his land, and ſpare his people.

19 Wea, the Lord will anſwere, & ſay vnto his people, Behold, I will ſend you come and win, and eyle, and you ſhal be deſiſſed therewith: and I will no more make you a reproch among the heathen.

20 But I will remoue farre off from you the Northen armie, and I will diſtroy him

into a lande, barren and deſolate, with his face toward the e. Caſt ſea, and his ende to the vtmoſt ſea, and his ſtinke ſhall come vp, and his corruption ſhall aſcend, becauſe hee hath exalted himſelfe to doe this.

21 Feare not, O land, but be glad and reioyce: for the Lord will doe great things.

22 Bee not afraid, pee beaſts of the field; for the paſtures of the wildernes are greene: for the tree beareth her fruit: the figge tree and the vine doe giue their force.

23 We glad then ye children of Zion, and reioyce in the Lord your God: for hee hath giuen you the raine of P righteouſnes, \* and hee will cauſe to come downe for you the raine, euen the firſt raine, and the latter raine in the firſt moneth.

24 And the barnes ſhall be full of wheate, and the preſſes ſhall abound with wine & oyle.

25 And I will render you the yeeres that the graſshopper hath eaten, the canker worm and the caterpillar, and the palmer worme, my great hoſte which I ſent among you.

26 So you ſhall eat and be ſatiſſed, and praile the name of the Lord your God, that hath dealt maruelouſly with you: and my people ſhall neuer be aſhamed.

27 Pee ſhall alſo knowe that I am in the mids of Iſrael, and that I am the Lord your God, and none other, and my people ſhall neuer be aſhamed.

28 And afterward wil I powre out my Spirit vpon all fleſh: and your ionnes and your daughters ſhal prophelie: your old men ſhal dreame & dreames, and your yong men ſhal lee viſions.

29 And alſo vpon the ſeruants, and vpon the maydes in thoſe dayes wil I powre my Spirit.

30 And I wil ſhew wonders in the heauens and in the earth: blood and fire, and pillars of ſmoke.

31 The ſunne ſhalbe turned into darkneſſe, and the moone into blood, before the great and terrible day of the Lord come.

32 But whoſoener ſhal call on the name of the Lord, ſhalbe ſaued: for in mount Zion and in Ieruſalem, ſhalbe deliuerance, as the Lord hath ſayd, and in the remnant, whom the Lord ſhall call.

troubles he would preſerue them. t The order of nature that ſeeme to be changed for the horrible aſſidions that ſhall bee in the world, Iſa 13.10, ezeck.32.7, chap.3.15, math.24.29. u Gods iudgements are for the deſtruction of the iniſtice, and to moue the godly to call vpon the Name of God, who will giue them ſaluation. x Meaning hereby the Gentiles, Rom.10.13.

C H A P. III.

Of the iudgement of God againſt the enemies of his people.

Behold, in thine dayes, and in that time, when I ſhall bring againe the captiuitie of Iudah and Ieruſalem,

I will alſo gather all nations, and will bring them downe into the valley of

b It appeareth that hee alludeth to that great viciorie of Iehoſaphat, when as God without mans helpe deſtroyed the enemies, 2 Chron.20.26. alſo hee hath reſpect to this word Iehoſaphat, which ſignifieth pleading, or iudgement, becauſe God would iudge the enemies of his Church as hee did there.

o Called the ſalt ſea, or Perſian ſea: meaning, that though his armie were fo great, that it filled all from this ſea to the ſea called Mediterraeneum, yet he would ſcatter them.

p That is, ſuch as ſhould come by ſiult meaſure, and as was woont to be ſent when God was reconciled with them. Leuit. 36 4. deut. 11.14.

q That is, in greater abundance, & more generally then in time paſt: & this was fulfilled vnder Chriſt, when as Gods graces, and his Spirit vnder the Goſpel was abundantly giuen to the Church, Iſa. 44.3, act. 2.17. iohn 7.38, 39.

r As they had viſions & dreames in olde time, ſo ſhall they now haue clearer reuelations.

s He warneth the faithfull what terrible things ſhould come, to the iuſt that they ſhould not looke for continual quietneſſe in this world, and yet in all theſe

a When I ſhall deliuer my Church, which ſtandeth of the Iewes and of the Gentiles.



e That which the enemy gate for the sale of my people, he bestowed upon harlots and drinke. d He taketh the cause of his Church in hand against the enemy, as though the iniurie were done to himself. e Haue I done you wrong that yee will render me the like? f For afterward God sold them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs. g When I shall execute my iudgements against mine enemies, I will cause euery one to be ready, and to prepare their weapons to destroy one another for my Church sake.

Jehoshaphat, and will please with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, and parted my land.

3 And they haue cast lots for my people, & haue giuen the child: for the harlot, & sold the girls for wine, that they might drinke.

4 Vea, and what haue you to doe with me, O Tyris and Sidon, and all the coasts of Palestina? will yee render me a recompense? and if yee recompense me, twisly and speedily will I render your recompense vpon your head:

5 For yee haue taken my silver and my golde, and haue caried into your temples my goodly and pleasant things.

6 The children also of Judah and the children of Ierusalem haue you sold vnto the Grecians, that yee might send them farre from their border.

7 Behold, I will raise them out of the place where yee haue sold them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people farre off: for the Lord hath spoken it.

9 Inblis this among the Gentiles: prepare warre, waite by the mighty men: let all the men of warre draw neede and come vp.

10 Break your plowshares into swords, and your lutes into speares: let the weak say, I am strong.

11 Assemble your selues, and come all yee heathen, and gather your selues together round about: there shall the Lord cast downe thy mightie men.

12 Let the heathen bee wakened, and come by to the valley of Jehoshaphat: for

there will I sit to iudge all the heathen round about.

13 But in your fishes, for the harvest is ripe: come, get you downe, for the wine-press is full: yea, the wine-presses runne ouer, for their wickednesse is great.

14 Multitude, multitude, come into the valley of threshing: for the day of the Lord is nere in the valley of threshing.

15 The sunne & moone shall be darkened, and the starres shall withdraw their light.

16 The Lord also shall roare out of Zion, and utter his voyce from Ierusalem, and the heauens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17 So shall yee know that I am the Lord your God dwelling in Zion, mine holy mountaine: then shall Ierusalem bee holy, and there shall no strangers go thow her any more.

18 And in that day shall the mountaines drop downe new wine, and the hills shall flow with milke, and all the riuers of Judah shall run with waters, and a fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim.

19 Egypt shall bee waste, and Edom shall be a desolate wilderness, for the iniuries of the children of Judah, because they haue shed innocent blood in their land.

20 But Judah shall dwell for euer, and Ierusalem from generation to generation.

21 For I will cleanse their blood, that I haue not cleansed, and the Lord will dwell in Zion.

m The malicious enemies shall haue no part of this grace. n He had suffered his Church hitherto to lie in their filthinesse, but now promiseth to cleanse them and to make them pure vnto him,

h Thus he shall encourage the enemies, when their wickednesse is full ripe, to destroy one another, which he calleth the valley of Gods iudgement. i God shall reth his against all troubles, that when he destroyeth his enemies, his children shall be deliuered. k The strangers shall no more destroy his Church: which if they doe, it is the people which by their finnes make the breach for the enemy. l He promiseth to his Church abundance of graces, read Ezekiel 47. 1. which should water and comfort the most barren places, Amos 9. 13.

## Amos.

### THE ARGUMENT.

Among many other Prophets that God raised vp to admonish the Israelites of his plagues for their wickednesse and idolatrie, he stired vp Amos, who was an herdsman or shepherd of a poore towne, and gaue him both knowledge and constancie to reprocual of ages & degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them that if God spare not the other nations about them, who had lued as it were in ignorance of God in respect of them, but for their finnes will punish them, that they could looke for nothing, but his horrible destruction, except they turned to the Lord by vnfeigned repentance. And finally he comforteth the godly with hope of the coming of the Messiah, by whom they should haue perfect deliuerance and saluation.

### CHAPTER I.

1 The time of the prophesie of Amos. 3 The word of the Lord against Damascus, 6 The Philistines, Tyrus, Iudicia and Ammon.



Behold the wordes of Amos, who was among the herdsmen at Tecoa, which he saw vpon Israel, in the dayes of Uzziah King of Iudah, and in the dayes of Jeroboam the sonne of Ioas king of Israel, two yere before the earthquake.

2 And he said, The Lord shall roare from Zion, and utter his voyce from Ierusalem, and the dwelling places of the shepherdes flourish.

c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.

shall perish, and the toppe of Carmel shall wither.

3 Thus saith the Lord, For three transgressions of Damascus, and for foure, I will not turne to it, because they haue threshed Silead with threshing instruments of yon.

4 Therefore will I send a fire into the house of Hazael, and it shall deuoure the palaces of Ben-hadan.

meant by three and foure which make seuen, because the Israelites should the more deeply consider Gods iudgements toward them.

f If the Syrians shall not bee spared for committing this crueltie against one citie, it is not possible that Israel should escape punishment, which hath committed so many and grievous finnes against God and man. g The antiquitie of their buildings shall not avoid my iudgements, read Ierem. 49. 27.

d Whatsoeuer is fruitful and pleasant in Israel shall shortly perish. e He sheweth first that all the people round about should be destroyed for their manifold finnes: which are

a Which was a bowne fixe miles from Ierusalem in Iudea, but he prophesied in Israel.

b In his dayes the kingdome of Israel did most flourish.

c Which, as Iosephus writeth, was when Vzziah would haue vsurped the Priests office, and therefore was smitten with the leprosie.



5 I will breake also the battes of Damascus, and cut off the inhabitant of Bithach-anon: and him that holdeth the scepter out of Beth eden, and the people of Aram shall goe into captiuitie vnto Kir, saith the Lord.

6 Thus saith the Lord, For three transgressions of Azzah, and for foure, I will not turne to it, because they carried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore I will send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ahdod, and him that holdeth the scepter from Ahtkelon, and turne mine hand to Ekron, and the remnant of the Philistins shall perish, saith the Lord God.

9 Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the brotherly covenant.

10 Therefore will I send a fire vpon the walles of Tyrus, and it shall deuoure the palaces thereof.

11 Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sword: and did cast off all pittie, and his anger spoiled him rather more, and his wrath watched him alway.

12 Therefore will I send a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they haue ript vp the women with child of Silead, that they might enlarge their border.

14 Therefore will I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlwind.

15 And their King shall goe into captiuitie, hee and his princes together, saith the Lord.

CHAP. II.

Against Moab, Judah, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the bones of the king of Edom into linc.

2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kirior, and Moab shall die with tumult, with shouting, and with the sound of a trumpet.

3 And I will cut off the Judge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 Thus saith the Lord, For three transgressions of Judah, and for foure, I will not turne to it, because they haue cast away the Law of the Lord, and haue not kept his commandements, and their lies caused them

to erre after the which their fathers haue walked.

5 Therefore I will send a fire vpon Iuday, and it shall deuoure the palaces of Ierusalem.

6 Thus saith the Lord, For three transgressions of Israel, and for foure, I will not turne to it, because they sold the righteous for siluer, & the poore for shoes.

7 They gaue out the head of the poore in the dust of the earth, and peruert the wapes of the meeke: and a man and his father will goe in to a maid to dissonour mine holy Name.

8 And they lie downe vpon clothes layd to pledge: by every altar: and they drinke the wine of the condemned in the house of their God.

9 Yet destroyed I the Amorite before them, whole height was like the height of the cedars, and he was strong as the oke: notwithstanding I destroyed his fruit from above, and his roote from beneath.

10 Also I brought you vp from the land of Egypt, and led you fourtie yeeres thro' the wilderness, to possesse the land of the Amorite.

11 And I raised vp of your sonnes for Prophets, and of your young men for Hazarites. Is it not euen thus, O ye children of Israel, saith the Lord?

12 But ye gaue the Hazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.

13 Behold, I am pressed vnder you, as a cart is pressed that is full of sheaves.

14 Therefore the swift shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty saue his life.

15 For hee that handleth the bowe, shall stand, and hee that is swift of foore, shall not escape, neither shall he that rideith the horse, saue his life.

16 And he that is of a mighty courage among the strong men, shall see away naked in that day, saith the Lord.

17 Yeecontemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. k You haue wearied me with your sinnes, Isa. i. 14. I None shall be deliuered by any means.

CHAP. III.

He reproveth the house of Israel of ingratitude, for the which God will punish them.

Heereby against you, O children of Israel, even against the whole familie which I brought vp from the land of Egypt, saying, 2 You haue onely haue I knowne of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lion roare in the forest, when he hath no pray? or will a Lyons whelp cry out of his den if he haue taken nothing?

5 Will a man take his selfe, but as God guideth and moueth him, which is called the agreement betwene God and his Prophets. c Will God threaten by his Prophets, except there be some great occasion?

5. Can

h Tiglah Pileser led the Syrians captiue, and brought them to Cyrène, which he calleth here Kir. i They ioyned themselves with the Edomites their enemies, which carried them away captiues.

k For Esau (of whom came the Edomites) and Iaakob were brethren: therefore they ought to haue admonished the of their brotherly friendship, and not to haue prouoked them to hatred. l Ebr. corrupt his compassions.

1 He was a continuall enimie vnto him. m Hee noteth the great crueltie of the Ammonites, that spared not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

a For the Moabites were so cruel against the King of Edom, that they burnt his bones after that he was dead, which declared their barbarous rage, seeing they would reuenge themselves of the dead. b Seeing the Gentiles that had not so farre knowledge, were thus punished, Iudah, which was so fully instructed of the Lords will, might not thinke to escape.

c If he spare not Iudah vnto whom his promises were made much more he will not spare this degenerate kingdom. d They esteemed most vile bribes more then mens liues. e When they haue spoiled him and thrown him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being neere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer thereof vnto God, thinking that hee will dispense with them, when hee is made partaker of their iniquitie.

h The destruction of their enemies, & his mercie toward them, should haue eased their hearts to melt for loue toward him.

i Yeecontemned my benefits, and abused my graces, and craftily went about to stoppe the mouthes of my Prophets. k You haue wearied me with your sinnes, Isa. i. 14. I None shall be deliuered by any means.



d Can any thing come without Gods providence?  
 e Shall his threatenings be in vaine?  
 f Shall the Prophets threaten Gods judgments, and the people not be afraid?  
 g Doeth any aduercitie come without Gods appointment? Isa. 45. 7.  
 h God dealeth not with the Israelites as hee doeth with other people: for he euer warneth them before of his plagues, by his Prophets.  
 i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moued them to speak as they did.  
 k He calleth the strangers, as the Phillitims and Egyptians to be witnesses of Gods judgments against the Israelites for their crueltye and oppression.

5 Can a bird fall in a snare vpon the earth, where no fouler is? or will he take vpon the snare from the earth, and haue taken nothing at all?  
 6 Or shall a trumpet bee blown in the citie, and the people be not afraid? or shall there bee euill in a citie, and the Lord hath not done it?  
 7 Surely the Lorde God will doe nothing, but he reuellet his secret vnto his seruants the Prophets.  
 8 The Lyon hath roared: who will not be afraid? The Lord God hath spoken: who can but prophesie?  
 9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumults in the mids thereof, and the oppressed in the mids thereof.  
 10 For they knowe not to do right, saith the Lord: they store vp violence, and robbet in their palaces.  
 11 Therefore thus saith the Lord God, An aduercitie shall come euen round about the country, and shall bring downe thy strength from thee, and thy palaces shall be spoiled.  
 12 Thus saith the Lorde, As the shepheard taketh out of the mouth of the Lyon two legges, or a peece of an eare: so shall the children of Israel bee taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couch.  
 13 Heare and testifie in the house of Iacob, saith the Lord God, the God of hostes.  
 14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Beth-el, and the houses of the altar shall be broken off, and fall to the ground.  
 15 And I will smite the winter house with the summer house, and the houses of yronie shall perishe, and the great houses shall be consumed, saith the Lord.

1 The fruit of their crueltye & these appeareth by their great riches, which they haue in their houses. m When the Lion hath satiate his hunger, the shepheard findeth a legge, or a tip of an eare, so shewe that the sheepe haue bene worried. n Where they thought to haue had a sure hold, and to haue bene in safety.

CHAP. IIII.  
 Against the gouernours of Samaria.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefits, forgare God, and therefore he calleth them by the name of beasts and not of men.  
 b They encourage such as haue authoritie ouer the people, to powle them so that they may haue profite by it. c Hee alludeth to fishers which catch fish by bookes and thornes.

1 Heare this worde yee king of Basban, that are in the mountaine of Samaria, which oppresse the poore, & destroy the uerde, and they lay to their masters, b Spring, and let vs drinke.  
 2 The Lord God hath sworne by his holinesse, that loe the dayes shall come vpon you, that hee will take you away with thornes and your posteritie with fishbooks.  
 3 And yee shall goe out at the breaches, crieri kowe forward: and yee shall cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiple transgression, and bring your sacrifices in the morning, & your rites after thre e yeeres.  
 5 And offer a thanksgiving of leauen, publish and proclaime the free offerings: for this liketh you, O yee children of Israel, saith the Lord God.  
 6 And therefore haue I giuen you cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lord.  
 7 And also I haue withholden the raine from you, when there were yet thre moneths to the harvest, and I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one peece was rained vpon, and the peece wherevpon it rained nor, withered.  
 8 So two or thre cities wandered vnto one citie, to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.  
 9 I haue smitten you with blasting, and mildew: your great gardens and your vineyardes, and your figge trees, and your olive trees did the palmer worme denoure: yet haue ye not returned vnto me, saith the Lord.  
 10 Pestilence haue I sent among you, after the manner of Egypt: your yong men haue I slaine with the sword, and haue taken away your hostes: and haue made the stinke of your tents to come by euen into your nostrils: yet haue ye not returned vnto me, saith the Lord.  
 11 I haue overthowen you, as God overthrew Sodome and Gomozab: and yee were as a firebrand pluckt out of the burning, yet haue ye not returned vnto me, saith the Lord.  
 12 Therefore thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to meet thy God, O Israel.  
 13 For so, he that foureth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the high places of the earth, the Lorde God of hostes is his name.

14 He speaketh this in contempt of them which resorted to these places, thinking that their great deuotio & good intention had bene sufficient to haue bound God vnto them. e Reade Deut. 14. 28.  
 f As Leuit. 7. 13. g You onely delite in these outward ceremonies and haue none other respect.  
 h That is, lacke of bread and meate.  
 i I stayed y raine til the fruits of the earth were destroyed with drouth, and yet you would not consider it to returne to me by repentance.  
 k They could not finde water ynough where they had heard say it had rained. l As I plagued the Egyptians, Exod. 9. 10.  
 m You were almost all consumed, and a few of you wonderfull preferred. 2. King. 14. 26.  
 n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

1 Heare ye this word, which I lift vp vpon you, euen a lamentation of the house of Israel.  
 2 The virgin Israel is fallen, and shall no more rise: she is left vpon her hand, and there is none to raise her vp.  
 3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an hundred: and that which went forth by an hundred, shall leaue ten to the house of Israel.  
 4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.  
 5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.  
 6 Seeke the Lord, and ye shall liue, lest he pour out of God: therefore he saith that these shall not be sake

a He so calleth them, because they so boasted of their felues, or because they were giuen to wantonnesse and daintinesse.  
 b Meaning, that the tenth part should scarcely be saved.  
 c In these places they worshipped new idoles which sometime serued for the true house of God.



d In stead of iudgement and equity, they execute cruelty and oppression. e He describeth the power of God, Ioh. 9. 9. f They hate the Prophets, which reprove them in the open assemblies. g Ye take both his money and also his goodes where with he should live. h God will so plague them, that they shall not suffer the godly once to open their mouths to admonish them of their faults. i So that all degrees shall have matter of lamentation for the great plagues. k Thus he speaketh because the wicked & hypocrites sayd they were content to abide Gods iudgements, whereas the godly tremble and feare. Iere. 30. 7. ioc. 2. 2. 1. zeph. 1. 15. l Because ye have corrupted my true seruice and remaine obstinate in your vices, Isa. 1. 11. ierem. 6. 10. m Doe your dutie to God and to your neighbour, and so ye shall feele his grace plentifully, if you shew your abundant affections according to Gods word. n Hatidole which you esteemed as your King, and carried about as you did Chiu, in the which images you taught that there was a certaine diuinity.

broke out like fire in the house of Ioseph, and deuoured it, and there be none to quench it in Beth-el.  
7 They turne iudgement to wormewood, & leaue off righteousnes in the earth.  
8 We makeh Hetaides, and Orion, and he turneth the shadow of death into the morning, and he maketh the day dark as night: he calleth the waters of the sea, and poureth them out vpon the open earth: the Lord is his name.  
9 He strengtheneth the destroyer against the mighty: and the destroyer shall come against the fortresse.  
10 They haue hated him, that rebuked in the gate: and they abhorred him that speaketh brightly.  
11 Iohnanah then as your treading is vpon the poore, and ye take from him burthen of wheat, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasaunt vineyards, but ye shall not drinke wine of them.  
12 For I knowe your manifold transgressions, and your mighty finnes: they afflict the iust, they take rewards, and they oppress the poore in the gate.  
13 Therefore the prudent shall keepe silence in that time, for it is an euill time.  
14 Seeke good and not euil, that ye may live: and the Lord God of hosts shall be with you, as you haue spoken.  
15 Hate the euil & loue the good, and establish iudgement in the gate: it may be that the Lord God of hosts will be mercifull vnto the remnant of Ioseph.  
16 Therefore the Lord God of hostes, the Lord sayeth thus: Mourning shall be in all streets: and they shall say in all the high wayes, Alas, alas: & they shall call the husbandman to lamentation, and such as can mourne, to mourning.  
17 And in all the vines shall lamentation: for I will passe thowr them, sayeth the Lord.  
18 Woe vnto you, that desire the day of the Lord: what haue you to doe with it? the day of the Lord is darknesse and not light.  
19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.  
20 Shall not the day of the Lord be darknesse and not light: euen darknes and no light in it.  
21 I hate & abhorre your feast daies, and I will not smell in your solemn assemblies.  
22 Though you offer me burnt offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your feast daies.  
23 Take thou away from me the multitude of thy songs: for I will not heare the melody of thy viols.  
24 And let iudgement raine downe as waters, & righteousnes as a mighty riuer.  
25 Haue ye offered vnto me sacrifices and offerings in the wilderness fortie yeeres, I house of Israel?  
26 But you haue borne Siccuth your King, & Chiu your images, and the statue of

your gods, which ye made to your selues.  
27 Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose Name is the God of hosts.  
C H A P. V I.  
Against the princes of Israel living inplacure.  
Woe to them that are at ease in Zion, and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.  
2 Goe you vnto Caluch, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistines: see: they better then their kingdomes? or the border of their lands greater then your border?  
3 See that put farre away the euill day, and appoach to the least of iniquity?  
4 They lye vpon beds of puorie, & stretch themselves vpon their beddes, and eate the lambs of the flocke, and the calves out of the stall.  
5 They sing to the sound of the viol: they inuent themselves instruments of munnike like Dauid.  
6 They drinke wine in bowles, & anoint themselves with the chiefe oymments, but no man is for the affliction of Ioseph.  
7 Therefore now shall they goe captive with the first that goe captiue, and the sorrow of them that stretched themselves, is at hand.  
8 The Lord God hath sware by himselfe, saith the Lord God of hostes, I abhorre the excellencie of Iacob, and hate his palaces: therefore will I deliuer by the edge with all that is therein.  
9 And if there remaine ten men in one house, they shall die.  
10 And his vncle shall take him by and burke him to carry out the bones out of the house, and shall lay vnto him that is by the sides of the house, Is there yet any with thee? And he shall say, None. Then shall he say, Hold thy tongue: for wee may not remember the Name of the Lord.  
11 For behold, the Lord commaundeth, and he will smite the great house with breaches, and the little house with cleftes.  
12 Shall heires runne vpon the rocke, or will one plow there with oren? for ye haue turned iudgement into gall, and the sweetnesse and yoc.  
e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wretched fictions, and lustes. f They pitied not their brethren, wher eoe now many were slayne, and caried away captiue. g Some reade, the ioy of them that stretch themselves shall depart. h Reade Ierem. 51. 14. i That is, riches and pompe. k The distress on shall be so great, that none almost shall be left to bury the dead. and therefore they shall turne them at home, to cary out the burnt almes with more ease. l That is, to some neighbour that dwelleth round about. m They shall be so astonied at this destruction, that they shall no more bold of the name of Col, and that they are his people: for they shall be dumbe when they heare Gods Name and abhorre it, as they that are desperate or reprobate. h Hee compareth them to barren tockes wher upon it is in vayne to bestow labour: shewing that Gods benefits can haue no place among

a The Prophet threateth the wealthy, which regarded not Gods plagues nor menaces by his Prophets.  
b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing auare them that were their borne, why should you looke that they should see you which were brought in to dwell in other mens possessions?  
c If God haue destroyed these excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philistins, and hath brought their wide borders into a greater straitnesse, then yours are yet, thinke you to be better, or to escape?  
d Ye that continue still in your wickednesse, and thinke that Gods plagues are not at hand, beginne your selues to all idleness, wantonnesse and yoc.  
e As he caused diuers kindes of instruments to be made to serue Gods glory, so these did contend to inuent as many to serue their wretched fictions, and lustes. f They pitied not their brethren, wher eoe now many were slayne, and caried away captiue. g Some reade, the ioy of them that stretch themselves shall depart. h Reade Ierem. 51. 14. i That is, riches and pompe. k The distress on shall be so great, that none almost shall be left to bury the dead. and therefore they shall turne them at home, to cary out the burnt almes with more ease. l That is, to some neighbour that dwelleth round about. m They shall be so astonied at this destruction, that they shall no more bold of the name of Col, and that they are his people: for they shall be dumbe when they heare Gods Name and abhorre it, as they that are desperate or reprobate. h Hee compareth them to barren tockes wher upon it is in vayne to bestow labour: shewing that Gods benefits can haue no place among



o Reade Chap. 5. 7. p That is, power and glory.

q From one corner of the country to another.

fruit of righteousnes into wormewood.

13 We reioyce in a thing of nought: yee say, yhaue we not gotten vs y hornes by our owne strength?

14 But beholde, I will raise vp against you a nation, & house of Israel, sayeth the Lord God of hosts: and they shal afflicte you, from the entering in of y Hamath vnto the ruer of the wilder nesse.

CHAP. VII.

God sheweth certayne visions, whereby hee signifieth the destruction of the people of Israel. 10 The false accusation of Amazah. 12 His crafty counsell.

Thus hath the Lorde God shewed vnto me, and behold, hee formed a grasshoppers in the beginning of the shooting vp of the latter growth: and loe, it was in the latter growth after the kings mowing.

2 And when they had made an ende of eating the grasse of the land, then I sayd, O Lord God, spare, I beseech thee: who shall raise vp Iakob? for he is small.

3 So the Lord repented for this. It shal not be, saith the Lord.

4 Thus also hath the Lord God shewed vnto me, and behold, the Lord God called to iudgement by fire: and it denoued the great deeps, and did eate vp a part.

5 Then sayd I, O Lorde God, cease, I beseech thee: who shall raise vp Iakob? for he is small.

6 So the Lord repented for this. This also shal not be, saith the Lord God.

7 Thus againe hee shewed me, and behold, the Lord stood vpon a wall made by line: with a line in his hand.

8 And the Lord saide vnto mee, Amos, what seest thou? And I sayd, A line. Then sayde the Lord, Beholde, I will set a line in the mids of my people Israel, and will passe by them no more.

9 And the hie places of Ithak shalbe desolate, & the temples of Israel shalbe destroyed: and I wil rite against the house of Ieroboam with the sword.

10 Then Amazah y Priest of Bethel, sent to Ieroboam king of Israel, laying, Amos hath conspired against thee in the mids of the house of Israel: the laude is not able to beare all his words.

11 For thus Amos saith, Ieroboam shal die by the sword, and Israel shalbe led away captiue out of their owne land.

12 Also Amazah sayd vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the kings chappel, and it is the kings court.

14 Then answered Amos, and said to Amazah, I was no Prophet, neither was I a Prophets sonne, but I was an heard-man, and a gatherer of wild figs.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophesie vnto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou saist, Prophesie not against Israel, and speake nothing against the house of Ithak.

17 Therefore thus sayth the Lord, Thy wife shall be an harlot in the cite, and thy sonnes and thy daughters shall fall by the sword, and thou shalt dye in a polluted lande, and Israel shall surely goe into captiuitie forth of his land.

CHAP. VIII.

Against the rulers of Israel. 7 The Lorde sweareth. 11 The famine of the word of God.

Thus hath the Lorde God shewed vnto me, & behold, a basket of summer fruit.

2 And hee sayd, Amos, what seest thou? And I sayde, A basket of summer fruit. Then sayd the Lorde vnto me, The ende is come vpon my people of Israel, I will passe by them no more.

3 And the songs of the Temple shal be howlings in that day, sayeth the Lord God: many dead bodies shal be in every piacc: they shal cast them forth with silence.

4 Heare this, O ye that swallow by the poore, that yee may make the needy of the land to sayle,

5 Saying, When will the new moneth be gone, that wee may sell cozne? and the Sabbath, that we may sell forth wheat, and make the Ephah small, and the shekel great, and falsifie the weights by deceit?

6 That we may buy the poore for siluer, and the needy for shooes: yea, and sell the refuse of the wheat?

7 The Lord hath sworne by the excellencie of Iakob, Surely I will neuer forget any of their works.

8 Shal not the land tremble for this? and everyone mourne, that dwelleth therein? and it shall rise vp wholly as a flood, and it shalbe cast out, and downed as by the flood of Egypt.

9 And in that day, sayeth the Lord God, I wil euen cause the sunne to goe downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, & all your songs into lamentation: and I will bring sackcloth vpon all your s, and baldnesse vpon every head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Behold, the daies come, saith the Lord God, that I will send a famine in the lande, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shal wander from sea to sea, and from the North euen vnto the East shal they run to and fro to seeke the word of the Lord, and shall not find it.

13 In that day shal the faire virgins and

i Thus God vsed to approve the authority of his Prophets by his plagues & iudgements against the which were malicious enemies, Ier. 2. 12. & 29. 21, 22, 23. as this day he doeth against them that persecute the ministers of his Gospel.

a Which signified the ripenesse of their finnes, & the readinesse of Gods iudgments. b There shalbe none left to mourne for them.

c By staying the sale of food and necessary things which you haue gotten into your owne hands, & so cause the poore to spend quickly that liue that they haue, and at length tot necessitie to become your slaves.

d When the death was once come, they were lo greedy of gaine, that they thought the holy day to be an hindrance vnto them.

e That is, the measure small, and the price great. f That is, the inhabitants of the land shall be drowned, as Nilus downe when it overfloweth.

g In the mids of their prosperitie I will send great affliction.

h Whereby he sheweth that

they that not only perlish in body, but also in soule for lacke of Gods word, which is the food thereof.

a To deuoure the land: and he alledeth to the inuading of the enemies.

b After the publicke commandment for mowing was giuen: or as some reade, when the Kings sheepe were thorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignatio was inflamed against the stubbornnesse of this people.

e Signifying, that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophesied that the King should be destroyed: for this wicked priest more for hated he bare to the Prophet, then for loue toward the king thought this accusation sufficient to condemn him, whereas none other could take place.

g When this instrument of Satan was not able to compasse his purpose by the king, he assayed by another practiser that was, to loue

the Prophet, that hee might depart, and not reprocue their idolatrie there openly, and so hinder his profic. h Thus he sheweth by his extrao dinarie vocation, that God hath giuen him a charge which hee must needs execute.



For the idolaters did use to swear by their idoles, which here he calleth their sinne, as the Papiſts yet do by theirs.

the yong men perish for thirt. 14 They that swear by the sinne of Sarmaria, and that say, Thy God, O Dan, is worth, and the manner of Beertheba iuery, euen they shal fall, and neuer rise vp againe.

Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. Both the chiefe of them and also the common people.

He sheweth God will declare himselfe enemy vnto them in all places, and that his elements and all creatures shall be enemies to destroy them.

He declarerh by the wonderfull power of God, by the making of the hea- uens, and the elements, that it is not possible for man to escape his iudgements when he punisheth.

Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefites,

That is, the common manner of worshipping, and the seruice or religion there vsed.

CHAP. IX.

1 Threatnings against the Temple, 2 and against Israel, 11 The restoring of the Church.

I saw the Lord standing vpon the altar, and he said, Smite the lintell of the doore, that the postes may shake: and cut them in pieces, euen the heads of them all, and I will slay the last of them with the sword: he that fleeth of them, shall not flee away: & he that escapeth of them, shall not be deliuered.

2 Though they dig into the hell, thence shall mine hande take them: though they climb vp to heauen, thence will I bring them downe.

3 And though they hide themselves in the toppes of Carmel, I will search and take them out thence: and though they bee hid from my light in the bottome of the Sea, thence will I commaund the serpent, and he shall bite them.

4 And though they goe into captiuitie before their enemies, thence will I commaund the sword, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lord God of hosts shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholly like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his spheres in the heauen, & hath layd the foundation of his globe of elements in the earth: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians: vnto

mee, O children of Israel, sayeth the Lord: haue not I brought vp Israel out of the land of Egypt? and the Philistines from Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinful kingdome, and I will destroy it cleane out of the earth. Neuertheless I will not utterly destroy the house of Iacob, sayth the Lord.

9 For loe, I will commaund, and I will sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

10 But all the sinners of my people shall die by the sword, which say, The euill shall not come, nor halten for vs.

11 In that day will I raise by the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of old,

12 That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, sayth the Lord, that doeth this.

13 Beholde, the dayes come, sayeth the Lord, that the plowman shall touch the mowen, and the reeder of grapes him that sowerh seede: and the mountaines shall droppe sweet wine, and all the hilles shall melt.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabit them, and they shall plant vineyardes, and drinke the wine thereof, they shall also make gardens, and eate the fruites of them.

15 And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giuen them, sayth the Lord thy God.

euery one in course, Leuit. 26. 5. m Read Ioe 3, 18. n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

f Read Ierem. 47. 4.

g Though he destroy the rebellious multitude, yet he will euer seruice the remnant his Church to call vpon his Name.

h Meaning, that none of his should perish in his wrath. i I will send the Messiah promised, and restore

by him the spiritual Israel, Actes 15. 16.

k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie & body, whereof Christ should be the head.

l Signifying, that there shall be great plentie of all things, so that when one kind of fruit is ripe, another, should follow, &

n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once graffed therein.

Obadiah.

THE ARGUMENT.

The Idumeans which came of Esau, were mortall enemies alwayes to the Israelites, which came of Iacob: and therefore did not onely vexe them continually with sundry kinds of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did most triu-umph against Israel, which was in great affliction and misery, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so fore vexe them, and to send them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.



He vision of Obadiah. Thus sayeth the Lord God against Edom, Wee haue heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and let vs rise vp against her to battell.

2 Beholde, I haue made thee small among the heathen: thou art utterly despised.

Thus the heathen encourage themselves to rise against Edom.

3 The pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hid, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starnes, thence will I bring thee downe, sayth the Lord.

5 Came theeest to thee O robbers by

the world. d God will so destroy them that he will leaue none, though theeuers when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ierem. 49. 9.

e Which despiseth all other in respect of thy selfe, & yet are but an handful in comparison of others, and art shut vp among the hills as separate from the rest of the

world. d God will so destroy them that he will leaue none, though theeuers when they come, take but till they haue enough, and they that gather grapes, euer leaue some behinde them, Ierem. 49. 9.



night? how wast thou brought to silence? would they not haue stollen, till they had enough? if the grape gatherers came to thee, would they not leaue some grapes?

6 Howe are the things of Eſau sought by, and his treasures searched?

7 All the men of thy confederacie haue diuinen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preiudail against thee: they that eate thy bread, haue laid a wound vnder thee: there is noire vnderstanding in him.

8 Shal not I in that day, saith the Lord, euen destroy the wise men out of Edom, and vnderstanding from the mount of Eſau?

9 And thy strong men, O Teman, shall be afraid, because eueny one of the mount of Eſau shall be cut off by slaughter.

10 For thy crueltie against thy brother Jaakob, shame shall couer thee, and thou shalt be cut off for euer.

11 When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entered into his gates, and cast lots vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldst not haue beholden the day of thy brother, in the day that he was made a stranger, neither shouldst thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldst not haue spoken proudly in the day of affliction.

13 Thou shouldst not haue entered into the gate of my people in the day of their destruction, neither shouldst thou haue once looked on their affliction in the day of their destruction, nor haue layde handes on their substance in the day of their destruction.

14 Neither shouldst thou haue stood in thy brother, whereas thou shouldst haue pitied & holpen thy brother.

15 When the Lorde depriued them of their former dignitie, & gaue them to be caried into captiuitie.

the crosse wayes to cut off them, that should escape, neither shouldst thou haue smitte by the remnant thereof in the day of affliction.

15 For the day of the Lord is neere vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall reurne vpon thine head.

16 For as ye haue drunke vpon mine holy mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swallow vpon, and they shall be as though they had not bene.

17 But vpon mount Zion shall be deliuerance, and it shall bee hoie, and the house of Jaakob shall possess their possessions.

18 And the house of Jaakob shall bee a fire, and the house of Ioseph a flame, and the house of Eſau as stubble, and they shall kinde in them and deuoure them: and there shall be no remnant of the house of Eſau: for the Lord hath spoken it.

19 And they shall possess the South side of the mount of Eſau, and the plaine of the Philistims: and they shall possess the fields of Ephyraim, and the fields of Samaria, and Benjamin shall haue Eſend.

20 And the captiuitie of this hoste of the children of Israel, which were among the Canaanites, shall possess vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possess the cities of the South.

21 And they that shall saue, shall come vpon mount Zion to iudge the mount of Eſau, and the kingdome shall be the Lords.

vnder Christ, when as the faithfull are made heires and lordes of all things by him which is their head. p By the Canaanites, the Iewes meane the Dutch men, and by Zarephath, France, and by Sepharad, Spaine. q Meaning that God will raise vp in his Church such as shall rule and gouerne for the defence of the same, and destruction of his enemies vnder Messiah, whom the Prophet calleth here the Lord and head of this kingdome.

k When hee will summon all the heathen, & send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be viterly destroyed, and yet in despite of all the enemies, I will reſerue my Church, and restore it.

n God attributeth this power to consume his enemies to his Church, which power is onely proper to himselfe, as Isa. 10.

17. deuc. 4. 24.

hebr. 12. 29.

o He describeth how the Church shall be enlarged and haue great possessions, but this chiefly is accomplished

## Jonah.

### THE ARGUMENT.

When Jonah had long prophesied in Israel, & had little profited, God gaue him expresse charge to goe & denounce his iudgements against Nineueh the chiefe cite of the Assyrians, because hee had appointed, that they which were of the heathen, should conuert by the mighty power of his word, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres, had not conuerted to the Lord for so many Prophets, and so diligenr preaching. He prophesied vnder Ioash & Ieroboam, as 2. Kings 14 25.

### CHAP. I.

3 Jonah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.



And the word of the Lorde came also vnto Jonah the sonne of Amittai, saying,

1 Arise, and goe to Nineueh

that great cite, and cry against it: for their wickednesse is come vpon before me.

3 But Jonah rose vp to flee into Tarshish from the presence of the Lorde, and went downe to Eſapho: and hee found a shippe going to Tarshish: so hee payed the

e For as authors write, it contained in circuit about eight and foure mile, and had a thousand and five hundred

towers, and at this time there were an hundred and twentie thousand children therein, Chap. 4. 1. d Whereby he declared his weaknesse, that would not properly follow the Lordes calling, but gaue place to his owne reason, which perswaded him that hee should nothing at all profit there, seeing he had done so small good among his owne people, Chap. 4. 2. e Which was the hauen and port to take shipping thither, called also Ioppe.

e They in whom thou didst trust, for to haue helpe and friendship of them, shall be thine enemies and destroy thee. f That is, thy familiar friendes & ghests haue by secret practises destroyed thee. g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now hee comforteth by punishing their enemies. h When Nabuchad-nezzar came against Ierusalem, thou ioyneſt with him, and hadst part of the spoile; and so diddest reioyce, when my people, that is, thy brother, were afflicted, whereas thou shouldst haue pitied & holpen thy brother. i When the Lorde depriued them of their former dignitie, & gaue them to be caried into captiuitie.

a After that hee had preached a long time in Israel: and so Ezekiel, after that for a time he had prophesied in Iudah, he had visions in Babylon, Ezek. 1. 3. b For seeing the great obſtination of the Israelites, hee sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at the least make them inexcusable: for Nineueh was the chiefe cite of the Assyrians.



f From that vocation wherein to God had called him, and wherein he would haue assisted him.

g As one that would haue cast off this care and solicitude by seeking rest and quietnesse.

h As they had called on their idols: which declareth that idolaters haue no stay nor certaintie, but in their troubles seeke they cannot tell to whom.

i Which declareth that the matter was in great extremitie and doubt, which thing was Gods motion in them for the triall of the cause: and this may not be done but in matters of great importance.

k This declareth that verry wicked in their necessities flee vnto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.

l They were touched with a certaine repentance of their life past, and began to worship the true God by whom they saw themselves so wonderfully deliuered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word.

m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was enioyned him.

fare thereof, and went downe into it, that he might goe with them vnto Tarshish, from the presence of the Lord.

4 But the Lord sent out a great winde into the Sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship, into the sea to lighten it of them: but Ionah was gone downe into the sides of the ship, and he lay downe, and was fast asleepe.

6 So the Shipmaster came to him, and said vnto him, What meanest thou, O Sleeper? Arise, call vpon thy God, if so be that God wil thinke vpon vs, that we perish not.

7 And they said euery one to his fellow, Come, and let vs cast lots, that we may knowe, for whose cause this euill is vpon vs. So they cast lots, and the lot fell vpon Ionah.

8 Then sayd they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? & whence comest thou? which is thy country? and of what people art thou?

9 And hee answered them, I am an Hebrew, and I feare the Lord God of heauen, which hath made the sea, and the Dry land.

10 Then were the men exceedingly afraid, and sayd vnto him, Why hast thou done this? (for the men knewe, that he fled from the presence of the Lord, because hee had told them)

11 Then said they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? (for the Sea wrought and was troublous)

12 And he said vnto them, Take me, and call me into the sea: so shall the sea be calme vnto you: for I know, that for my sake this great tempest is vpon you.

13 Wheretheforse, the men rowed to bring it to the land, but they could not: for the sea wrought and was troublous against them.

14 Wherefore they cryed vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, & the sea ceased from her raging.

16 Then the men feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Nowe the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the belly of the fish three daies and thre nights,

Then Ionah prayed vnto the Lorde his God out of the fishes belly,

2 And saide, I cryed in mine affliction vnto the Lord, and he heard me: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou hadst cast me into the bottome in the mids of the sea, and the floods compassed me about: all thy fluges, and all thy waues passed ouer me.

4 Then I sayd, I am cast away out of thy sight: yet will I looke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weeds were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit, O Lorde my God.

7 When my soule fainted within mee, I remembered the Lord, and my prayer came vnto thee, into thine holy Temple.

8 They that wait vpon lying & vanities forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiving, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the dry land.

a Being now swallowed vp of death, and seeing no remedy to escape, his faith braut out vnto the Lord, knowing that out of the very hell he was able to deliuer him. b For he was now in the fishes belly, as in a graue or place of darkenesse. c This declared what his prayer was, and how he laboured betweene hope and despair, considering the neglect of his vocation, and Gods iudgements for the same; but yet in the end faith gate the victory. d Thou hast deliuered me from the belly of the fish, and all these dangers, as it were raising mee from death to life. e They that depend vpon any thing saue on God alone. f They refuse their owne felicitie, and that goodnesse which they should else receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the King of Nineueh.

And the word of the Lord came vnto Ionah the second time, saying,

2 Arise, goe vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a great and excellent citie of thre dayes iourney.

4 And Ionah began to enter into the citie a dayes iourney, and he cryed, and said, Yet fourtie dayes, and Nineueh shall be overthrowen.

5 So the people of Nineueh beleued God, and proclaimed a fast, and put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he arose from his throne, and hee layed his robe from him, and covered him with sackcloth, and sate in ashes.

7 And hee proclaimed and said through Nineueh, (by the counsel of the king and his nobles) saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither seee nor drinke water.

8 But let man and beast put on sack-

a This is a great declaration of Gods mercy, that hee receiueh him againe & sendeth him forth as his Prophet, which had before shewed so great infirmitie. b Reade Chap. 1. 2. c He went forward one day in the citie, and preached, and so he continued till the citie was conuerted. d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them, e Not that the dumbe beasts

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer, to He is deliuered.

had sinned or could repent, but that by their example man might be astonished, considering that for his sinne the anger of God hangd ouer all creatures.



f He willed, that the men should earnestly call vnto God for mercie, g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience he doubted whether God would shew them mercy. h That is, the fruits of their repentance, which did proceed of faith, which God had planted by the ministry of his Prophet. i Reade Iere. 18. 3.

cloth, and cry mightily vnto God: yea, let every man turne from his euill way, and from the wickednesse that is in their hands. 9 s Alho can tell if God will turne, and repent & turne away from his fierce wrath, that we perish not? 10 And God saue their h workes that they turned from their euill wayes: & i God repented of the euill that he had said, that he would doe vnto them, and he did it not.

5 So Jonah went out of the citie, & late on the East side of the city, and there made him a boorhe, and late vnder it in the shadow: till he might see what should be done in the citie.

6 And the Lord God prepared a gourd, and made it to come by ouer Jonah, that it might be a shadowe ouer his head, and deliuer him from his griefe. So Jonah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day: and it smote the gourd that it withered.

8 And when the Sunne did arise, God prepared also a feruent East wind: and the Sunne beat vpon the head of Jonah, that hee fainted, and wished in his heart to die, and said, It is better for mee to die, then to liue.

9 And God said vnto Jonah, Doest thou well to be angry for the gourd? And he said, I doe well to be angry vnto the death.

10 Then said the Lord, Thou hast had pittie on the gourd for the which thou hast not laboured, neither madest it growe, which came vp in a night, and perished in a night.

11 And shoulde h not I spare Ninuech that great citie, wherein are five score thousand persons, that i cannot discern betwene their right hand and their left hand, and also much cattell?

C H A P. IIII.  
The great goodnesse of God toward his creatures.

T Herefore it displeas'd a Jonah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I yecuted it to flee vnto b Tarshish: for I knew that thou art a gracious God, and mercifull, slowe to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life: from me: for it is better for me to die then to liue.

4 Then said the Lord, Doest thou well to be d angry?

5 And God said vnto Jonah, I will not doe as thou sayest: for I will spare Ninuech: because I am gracious vnto the citie. And God destroyed Ninuech the next day.

slues to God, h Thus God mercifully reproveth him which would punit himselfe and this gourd, and yet would restraime God to shew his compassion to so many thousand people. i Meaning, that they were children and infants.

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourtie dayes he departed out of the city, looking what issue God would send. f Which was a further meanes, to couer him from the heat of the Sunne, as he remained in his boothe. g This declareth the great inconueniences whereinto Gods seruants doe fall when they giue place to their owne affections, and doe not in all things willingly submit them-

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached should be blasphemed. b Reade Chap. 1. 3. c Thus he prayed of griefe, fearing lest Gods Name by this forgueneesse might bee blasphemed, as though hee sent his Prophets sooth to denounce his iudgements in vaine. d Wilt thou be iudge when I do things for my glory, and when I doe not?

Micah.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah, serued in the worke of the Lord, concerning Iudah and Israel, at the least thirtie yeeres, at what time Isaiah prophesied. He declareth the destruction, first of the one kingdome and then of the other, because of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednesse of the people, the cruelty of the princes and gouernours, and the permission of the false prophets, and the delighting in them. Then he setteth soorth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which resisted Ahab, and all his false prophets, as 1. King, 22. 8. but another of the same name.

C H A P. I.

1 The destruction of Iudah and Israel because of their idolatry.

**T**he word of the Lord, that came vnto Micah the b Borathite in the dayes of Iotham, Ahas, and Hezekiah Kings of Iudah, which hee saue concerning Samaria and Ierusalem.

2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witness against you, euen the Lord from his holy Temple.

3 For beholde, the Lozde commeth out of his place, and wil come c down, and tread vpon the hie places of the earth.

4 And the mountaines shall melt vnder him (so shall the valleys cleaue) as water before the fire, and as the waters that are powdered downward.

5 For the wickednesse of Iacob is all this, and for the finnes of the house of Israel: what is the wickednesse of Iacob? Is not d Samaria: and which are the hie c places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the stieles, and for the planting of a vineyard, and I will cause the stoues thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the f gifts thereof shall be

their father Iacob. c That is, the idolatry & infection. f Which they gathered by euill practises, and thought that their idoles had enuised them therewith for their seruite vnto them,

d Samaria which should haue bene an example to all Israel of true religion, was the puddle and stoues of all idolatry and corruption, and boasted themselves of

a Borne in Marathah a citie of Iudah. b Because of the malice and obstinacie of the people whom he had so oft exhorted to repentance, he summoned them to Gods Iudgements, taking all creatures and God himselfe to witness, that at the preaching of his Prophets, which they haue abused shall be reuenged. c Meaning hereby, that God will come to iudgement against the strong cities and holds,



**g** The gaine that came by their idols, shall be counted as a thing of nought: for as the wages of harlots are wickedly gotten, so are they vilely and speedily spent.

**h** Lett the Philistims our enemies reioyce at our destruction.

**i** Which was a citie neere to Ierusalem, Iosh. 18. 23. there called Ophrah, & signifieth dust: therefore he willlert them to mourne, and roule themselves in the dust, for their dustie citie.

**k** These were cities whereby the enemy should passe as he came to Iudah.

**l** He shall not depart before he hath ouercome you, and so you shall pay for his taryng.

**m** For Rabshakeh had shut vp Ierusalem, that they could not send to succour them.

**n** To flee away: from Saneherib laide siege first to that citie, and remained therein when he sent his captaines and armie against Ierusalem.

**o** Thou first receivdest the idolatrie of Ieroboam and so diddest infect Ierusalem.

**p** Thou shalt be the Philistims thy neighbours, but they shall deceiue thee, as well as they of Ierusalem.

**q** He prophesieth against his owne citie, and because it signified an heritage, hee saith that God would send an heire to possesse it.

**r** For so they thought themselves for the strength of their citie.

**1** Threatning against the wanton and daintie people.

**6** They would teach the Prophetes to preach.

**W**De vnto them that imagine iniquity, and worke wickednesse vpon their beddes: when the morning is light they practise it, because their hand hath power.

**2** And they coner bedes, and take them by violence, & houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

**3** Therefore thus sauyeth the Lord, Behold, against this familie base I denised a plague, whereunto yee shall not plucke your necks, and ye shall not goe so proudly, for this time is euill.

**4** In that day shall they take by a parable against you, and lament with a dolefull lamentation, and say: Woe bee vnto vs because he hath changed the portion of my people: how hath hee taken it away to restore it vnto mee? he hath dunded our fields,

**a** As soone as they rise, they execute their wicked deuices of the night and according to their power hurt other.

**3** *Str. is in power.*

**b** Thus the Iewes lament, and say, that there is no hope of restitution, seeing their possessions are diuided among the enemies.

burnt with the fire, and all the idols thereof will I destroy: for he gathered it of the hire of an harlot, and they shall returne to the wages of an harlot.

**8** Therefore will I mourne and howle: I will goe without clothes, and naked: I will make lamentation like the dragons, and mourning as the sistriches.

**9** For her plagues are grievous: for it is come into Iudah: the enemy is come vnto the gate of my people, vnto Ierusalem.

**10** Declare yee it not at Gath, neither weep ye: for the house of Aphyrah roule thy selfe in the dust.

**11** Thou that dwellest at Shaphir, goe together naked with shame: the that dwelleth at Zaanan, shall not come forth in the mourning of Beth-zel: the enemy shall receiue of you for his standing.

**12** For the inhabitant of Baroth watted for good, but euill came from the Lord vnto the gate of Ierusalem.

**13** Thou inhabitant of Lachish, binde the chariot to the beastes of price: the beginning of the summe to the daughter of Zion: for the transgressions of Israel were found in thee.

**14** Therefore shalt thou giue presents to Hozaieth & Gath: the houses of Achizib shall be as a lie to the kings of Israel.

**15** Yet will I bring an heire vnto thee, O inhabitant of Beersheba, hee shall come vnto Adullam, the glory of Israel.

**16** Make thee baides: and shau thee for thy delicate children: enlarge thy baldnesse as the egle: for they are gone into captiuitie from thee.

**1** substance and liuing, which is Gods blessing, and as it were part of his glorie.

**1** Ierusalem shall not be your iategard, but the cause of your destruction.

**m** That is, shew himselfe to bee a Prophet.

**n** Hee sheweth what Prophetes they delight in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

**o** To destroy thee.

**p** The enemy shall breake their gates and walles, and leade them into Caldea.

**q** To driue them forward, and to helpe their enemies.

CHAP. III.

**5** Therefore thou shalt haue none that shall cast a cord by lot, in the congregation of the Lord.

**6** They that prophesied, Prophecie ye not. They shall not prophesie to them, neither shall they take shame.

**7** Thou that art named the house of Iacob, is the Spirit of the Lord hoyned? are these his workes? are not my workes good vnto him: & that walketh uprightly?

**8** But hee that was yesterday my people, is risen vp on the other side, as against an enemy: they speele the beautiful garment from them that passe by peaceably, as though they returned from the warre.

**9** The women of my people haue ye cast out from their pleasant houses, and from their children haue ye taken away my glory continually.

**10** Arise and depart, for this is not your rest: because it is polluted, it shall destroy you, euen with a sore destruction.

**11** If a man walke in the Spirit, and would lie falsely, saying, I will prophesie vnto thee of wine, and of strong drinke, hee shall euen be the Prophet of this people.

**12** I will surely gather thee wholly, O Iacob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the stocke in the middes of their folde: the cities shall bee full of brut of the men.

**13** The breaker vp shall come before them: they shall breake out and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord shall be vpon their heads.

**1** Against the tyrannie of princes and false prophetes.

**A**nd I said, Heare, I pray you, O heads of Iacob, and yee princes of the house of Israel: Should not yee knowe iudgement?

**2** But they hate the good, and loue the euill: they plucke off their skins from them, and their flesh from their bones.

**3** And they rate also the flesh of my people, and flayoff their skinne from them, and they breake their bones, and choppe them in peeces, as for the pot, and as flesh within the caldron.

**4** Then shall they cry vnto the Lord, but hee will not heare them: hee will euen hide his face from them: at that time, because they haue done wickedly in their workes.

pareth them to wolves, lions, and most cruell beastes.

**c** That is, when I shall visite their wickednesse: for though I heare the godly before they crye, Iosh. 24. yet I will not heare these though they crye, Isa. 1. 15. c. 26. 8. 18. iij. 2. 13. 1. pet. 3. 11. 12.

**e** Ye shall haue no more lands to diuide, as you had in times past, and as you vsed to measure them in the Iubile.

**d** Thus the people wante y<sup>e</sup> Prophetes that they speake to them no more: for they cannot abide their threatenings.

**e** God saith that they shall not prophesie, nor receiue no more of their retukes nor dunts.

**f** Are these your workes according to his law?

**g** Doe not the godly finde my words comfortable?

**h** That is, as foretold.

**i** The poore can haue no commodity by them, but they spoyle them as though they were enemies.

**k** That is, their

**a** That thing which is iust and lawful, both to gouerne my people aright, and also to discharge your owne conscience?

**b** The Prophet condemneth the wicked gouernours not onely of couerousnesse, theft and murder, but com-

**c** That is, when I shall visite their wickednesse: for though I heare the godly before they crye, Iosh. 24. yet I will not heare these though they crye, Isa. 1. 15. c. 26. 8. 18. iij. 2. 13. 1. pet. 3. 11. 12.



d They deuoure all their substance, and then flatter them, promising that all shall goe well-but if one restraine from their bellies, then they inuent all wayes to mischief.

e As you haue loued to walke in darknesse and to prophesie lies, so God shall reward you with grosse blindness and ignorance, fo that when all others shall see the bright beams of Gods graces, ye shall as blinde men grope as in the night.

f When God shall discouer them to the world, they shall be afraid to speake: for all shall know that they were but false prophets and did helieth the word of God.

5 Thus saith the Lord, Concerning the prophets that deceiue my people, and bare them with their teeth, and crye Peace, but if a man put not into their monthes, they prepare warre against him.

6 Therefore a night shall be vnto you for a vision, and darknesse shall be vnto you for a diuination, and the sunne shall goe downe ouer the Prophets, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all coner their lippes, for they haue none answer of God.

8 Per notwithstanding, I am full of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build by Zion with blood, and Jerusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they beauen upon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall be an heape, and the mountaine of the house, as the hie places of the forest.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God both gaue him giftes, ability, and knowledge to discern betweene good and euill, and also constancie to reprove the sinnes of the people, and not to flatter them. h They build them houses by bribes, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his name, as a pretence to cloke their hypocrisie. k Reade Iere. 26. 18.

C H A P. I I I I.

1 Of the kingdom of Christ and felicitie of his Church.

But in the last dayes it shall come to passe, that the mountaine of the house of the Lord shall be prepared in the toppe of the mountaines, and it shall be exalted aboue the hills, and people shall flow vnto it.

2 Yea, many nations shall come and say, Come, and let vs goe vnto the mountaine of the Lord, and to the house of the God of Iakob, and hee will teach vs his wayes, and wee will walke in his paths: for the Law shall goe forth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and rebuke mighty nations afarre off, and they shall breake their words into mattocks, and their speares into scythes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

4 But they shall sit every man vnder his vine, and vnder his figge tree, and none shall doe, and exercise themselves in godly life and in well doing to others. a Reade Isa. 2. 4.

a When Christ shall come, and the Temple shall be destroyed. b Reade Isa.

2. 2. c He sheweth that there is no true Church, but whereas the people are taught by Gods pure word. d) By his corrections & threatenings, he will bring the people into subiection, which are in the ymost corners of the world. e They shall abstaine from all euill doing,

make them afraid: for the month of the Lord of holtes hath spoken it.

5 For all people will walke in the name of his god, and we will walke in the name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, a remnant, and her that was cast farre off, a mighty nation: and the Lord shall raigne ouer them in mount Zion, from henceforth euen for euer.

8 And thou, O tower of the flocke, the strong hold of the daughter Zion, vnto thee shall it come, enen the first dominion, and kingdome shall come to the daughter Jerusalem.

9 Now why doest thou crye out with lamentation? is there no king in thee? is thy counsell perished? for sorrow hath taken thee, as a woman in trauaile.

10 Sorrow I mene, O daughter Zion, like a woman in trauaile: for now shalt thou goe forth of the citie, and dwell in the field, and shalt goe into Babel, but there shalt thou be deliuered: there the Lord shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, laying, Zion shall be condemned, and our eye shall looke vpon Zion.

12 But they knowe not the thoughts of the Lord: they vnderstand not his counsell, for he shall gather them as the sheaues in the barn.

13 Arise, and thresh, O daughter Zion: for I will make thee horne iron, and I will make thee thine hoines brass, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole world.

m He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. n God giueth his Church victorie, so oft as hee ouercometh their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

C H A P. V.

1 The destruction of Ierusalem. 2 The excellencie of Beth-lehem.

Now assemble thy garisons, O daughter of garisons: he hath layd siege against vs: they shall smite the Iudge of Israel with a rod vpon the cheek.

2 And thou Beth-lehem Ephrathah, art little to bee among the thousand of Iudah, yet out of thee shall hee come forth vnto mee, that shall bee the ruler in

her garisons to trouble others, the Lord would now cause other garisons to vex her, and that her ruers should be smitten on the face most contemptuously. b For to the Iewes diuided their countrey, that for every thousand there was a chiefe captaine: and because Beth-lehem was not able to make a thousand, he called it little, but yet God will raise vp his captaine and gouernour therein: and thus is not the least by reason of this benefite, as Maith 2. 6.

g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue them felues to their temptation and idolatrie. h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall liue againe, and grow into a great people. i Meaning Ierusalem, where the Lords flocke was gathered. k The flourishing state of the kingdome, as it was vnder David and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw themselves neither to haue king nor counsell.

m He sheweth that the faithfull ought not to measure Gods iudgements by the brags and threatenings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. n God giueth his Church victorie, so oft as hee ouercometh their enemies: but the accomplishment hereof shall bee at the last comming of Christ.

a He forewarneth them of the dangers that shall come, before they enjoy these comforts, shewing that Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vex her, and that her ruers should be smitten on the face most contemptuously. b For to the Iewes diuided their countrey, that for every thousand there was a chiefe captaine: and because Beth-lehem was not able to make a thousand, he called it little, but yet God will raise vp his captaine and gouernour therein: and thus is not the least by reason of this benefite, as Maith 2. 6.



c He sheweth that the coming of Christ and all his wayes were appointed of God from all eternitie. d He compareth the Iewes to women with child, who for a time should haue great sorrows, but at length they should haue a comfortable deliverance, Iohn 16. 21.

e That is, Christs Kingdome shall be stable and euerlasting, and his people, as all the Gentiles, as the Iewes shall dwell in safety.

f This Messiah shall be a sufficient safeguard for vs, & though the enemy invade vs for a time, yet shall God sit vp many which shall be able to deliuer vs. g These whom God shall raise vp for vs deliverance of his Church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chiefe at that time.

h By these governors wil God deliuer vs when the enemy cometh into our land. i This remnant of Church which God shall deliuer, shall only depend on Gods power and defence, as doth the grasse of the field, and not on the hope of man. k I will destroy all things wherein thou puttest thy confidence, as thy vaine confidence and idolatry, and so will helpe thee.

l It shall be so terrible, that the like hath nor bene heard of.

J Israel: whose goings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them by, vntill the time that the which shall heare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall stand, and feede in the strength of the Lord, and in the maiestie of the name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the world.

5 And he shall obteine peace when Asshur shall come into our land: when he shall tread in our palaces, then shall wee raise against him ten thousand shepherds, and eight principall men.

6 And they shall destroy Asshur with the sword, and the land of Nimrod with their swords: thus shall he deliuer vs from Asshur, when hee cometh into our land, and when hee shall tread within our borders.

7 And the remnant of Jaakob shall be among the people, as a dewe from the Lord, as a as the flowers vpon the grasse, that waiteth not for man, nor hopeth in the soules of Adam.

8 And the remnant of Jaakob shall be among the Gentiles, in the middes of many people, as the lyon among the beasts of the forest, and as the Lyons whelp among the flocks of sheepe, who when he is gored thowow, treadeth downe and teareth in peeces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, saith the Lord, that I will cut off thine hopes out of the middes of thee, and I will destroy thy charites.

11 And I will cut off the cities of thy land, and ouerthrow all thy strong holds.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke by the groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignation vpon the heathen, which they haue not heard.

of the second table, to know if they will obey God aright or no, saying, that God hath prescribed them to do this. h Meaning, that when God speaketh to any city or nation, the godly wil acknowledge his Maiestie, & consider not the mortal man that bringeth the threatening, but God that sendeth it. i That is, of Ierusalem. k Thou shalt be consumed with inward griefe and euils. l Meaning, that the citie should goe about to saue her men, as they that lay hold on that which they would preserve. m You haue recieued all the corruption and idolatry, wherewith the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge the kings vnicritie by his statutes, and also wisdom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luk. 12. 47.

CHAP. VI.

An exhortation to the dum creatures to heare the iudgement against Israel being vniuersall. 6 What manner of sacrifices do please God

Hearken ye now what the Lord saith. Write thou, and contend for the innocents, and let the hills heare thy voyce.

a He taketh the high mountaines, and hard rocks to witness against the obstinacie of his people.

2 Heate ye, O mountaines, the Lords quarrell, and ye mightie foundations of the earth: for the Lord hath a quarrell against his people, and he will plead with Israel.

3 O my people, what haue I done vnto thee: or wherein haue I grieued thee? testify against me.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee Moses, Aaron, and Huriam.

5 O my people, remember now what Balak king of Moab had denied, and what Balaam the sonne of Beor answered him, from Spirit vnto Gilgal, that ye may know the righteousnesse of the Lord.

6 Wherewith shall I come before the Lord, and bow my selfe before the hie God? Shall I come before him with burnt offerings, and with calves of a yeere old?

7 Will the Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, euen the fruite of my body for the sinne of my soule?

8 He hath shewed thee, O man, what is good, and what the Lord requireth of thee: surely to doe iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce crieth vnto the citie, and the man of wisdom shall see thy name: heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable?

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men: i thereof are full of crueltye, and the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in limiting thee, and in making thee desolate, because of thy finnes.

14 Thou shalt eat and not be satisfied, and thou shalt cast downe shall be in the middes of thee, and thou shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue by the sword.

15 Thou shalt sowe, but not reape: thou shalt tread the olives, but thou shalt not annoint: thee with oyle: and make sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept,

b I haue not lured thee, but bellowed: I desire benefits vpon thee.

c That is, remember thy benefits from the beginning, how I deliuered you from Balams curse, and also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promise, and his manifold benefits toward you.

e Thus the people by hypocritic aske how to please God, and are content to offer sacrifices, but will not change their liues.

f There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke thereby to auoid his anger: but they will neuer be brought to mortifie their owne affections, and to giue themselves willingly to serue God as he commandeth.

g The Prophet in fewe words calleth them to the obseruation



and all the manner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitant thereof: of an hill: therefore ye shall beare the reproch of my people.

## C H A P. VII.

1 *A complaint for the small number of the righteous.* 4 *The wickedness of those times.* 14 *The prosperitie of the Church.*

**W**De is me, for I am as the Summer gathering; and as the grapes of the vine; there is no cluster to eat: my soule desired the first ripe fruits.

2 The good man is perished out of the earth, and there is none righteous among men: they all lie in waite for blood: every man hunteth his brother with a net.

3 To make good for the evil of their hands, the prince asked, and the Judge iudgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so they wrap it up.

4 The best of them is as a bribe, and the most righteous of them is sharper then a thorne hedge: the day of thy wrathme and thy visitation cometh: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the soune revileth the father: the daughter riseth up against her mother: the daughter in law against her mother in law, and a mans enemies are the men of his owne house.

7 Therefore I will looke vnto the Lord: I will wait for God my Saviour: my God will heare me.

8 Reioyce not against me, mine enemy: though I fall, I shall arise: when I shall sit in darkness, the Lord shall a light vnto me.

9 I will beare the wrath of the Lord, because I have sinned against him, vntill he plead my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnesse.

10 Then shee that is mine enemy, shall vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past. o God promisseth to be fauourable to his people, as he had bene afore time. p They shall be as dumme men, and dare brag no more, q They shall be astonished, and afraid to heare men speake, lest they should heare of their destruction. r They shall fall flat on the ground for feare, f Although he would not see it, but winke at it. t Meaning of his elect. u The Church is assured, that God will declare in effect the truth of his mercifull promise, which hee had made of old to Abraham, and to all that should apprehend the promise by faith.

looke vpon te, and shame shall couer her, which said vnto me, Where is the Lord thy God: mine eyes shall beholde her: now shall shee be troden downe as the mire of the streets.

11 This is the day that thy walles shall be built: this day shall drine farre away the decree.

12 In this day also they shall come vnto thee from Aihur, and from the strong cities and from the strong holds euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, and for the fruits of their taunitions.

14 Feed thy people with thy rodde, the flocke of thine heritage (which dwell solitary in the wood) as in the mids of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 According to the dayes of thy coming out of the land of Egypt will I shewe vnto him marvellous things.

16 The nations shall see, and be confounded for all their power: they shall lay their hand vpon their mouth: their eares shall be deafe.

17 They shall like the dust like a serpent: they shall moue out of their holes like womnes: they shall be afraid of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage: he retaineth not his wrath for euer, because mercy pleaseh him.

19 He will turne, againe, and haue compassion vpon vs: he will luddue our iniquities, and cast all their innes into the bottom of the sea.

20 Thou wilt performe thy trusty to Jaakob, and mercie to Abraham, as thou hast twoyne vnto our fathers in old time.

vnto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall vnto them, as in time past.

o God promisseth to be fauourable to his people, as he had bene afore time.

p They shall be as dumme men, and dare brag no more,

q They shall be astonished, and afraid to heare men speake, lest they should heare of their destruction.

r They shall fall flat on the ground for feare,

f Although he would not see it, but winke at it.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the truth of his mercifull promise, which hee had made of old to Abraham, and to all that should apprehend the promise by faith.

i To wit, when God shall shew himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shall be restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holds, riuer,

seas, nor mountaine shall be able to let them,

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselves shall be punished, seeing that the earth it selfe, which cannot sinne, shall be made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull

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## Nahum.

### THE ARGVMENT.

**A**S they of Nineueh shewed themselves prompt and ready to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giving themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of Religion, & so returned to their vomite, and prouoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineueh was destroyed, and Mercho-baladan King of Babel (or as some thinke Nebuehad nezzar) enioyed the Empire of the Assyrians, But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth he prophesied about the time of Hezekiah, and not in the time of Manasse his sonne, as the Iewes write,



CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.



**U**pon the burden of Nineueh. The booke of the vision of Nahum the Elkeshite.

**L**ord God is jealous, and the Lord reuengeth: the Lord reuengeth: euen the Lord of anger, the Lord will take vengeance on his aduerfaries, and he reſerueti wrath for his enemies.

**3** The Lord is slow to anger, but he is great in power, and will not ſurely cleare the wicked: the Lord hath his way in the whirlwind, and in the ſtorme, and the cloudes are the duſt of his feete.

**4** He rebuketh the ſea, and drieth it, and he drieth vp all the riuers: Baſhan is waſted and Carmel, and the floure of Lebanon is waſted.

**5** The mountaines tremble for him, and the hilles melt, and the earth is burnt at his light, yea, the world and all that dwell therein.

**6** Who can ſtand before his wrath? or who can abide in the ſtrength of his wrath? his wrath is poured out like fire, and the rockes are broken by him.

**7** The Lord is good, and as a ſtrong hold in the day of trouble, and hee knoweth them that truſt in him.

**8** But paſſing oner as with a flood, hee will utterly deſtroy the place thereof, and darkeneſſe ſhall purſue his enemies.

**9** What do ye imagine againſt the Lord? hee will make an utter deſtruction: affliction ſhall not riſe vp the ſecond time.

**10** For hee ſhall come as unto thornes ſoldene in anothe, and as unto drunkards in their drunkenneſſe: they ſhalbe deuoured as ſtrubble fully dried.

**11** There cometh one out of thee that imagineth euil againſt the Lord, euen a wicked counſellour.

**12** Thus ſayth the Lord, Though they be quiet, and alſo many, yet thus ſhall they be cut off when hee ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

**13** For now I will breake his yoke from thee, and will burſt thy bonds in ſunder.

**14** And the Lord hath giuen a commandement concerning thee, that no more of

a Reade Iſa. 13. 1.  
b The viſion or reuelation which God commanded Nahum to write concerning the Nineuities.  
c That is, borne in a poore vil- lage in the tribe of Simeon.  
d Meaning, of his gloiy.  
e With his he is but angry for a time, but his anger neuer af- ſwageth toward the reprobate, though for a time he deſerre it.  
f Thus the wicked would make Gods mercy an occaſion to ſinne, but the Prophet willecth them to conſider his force and iuſtice.  
g If all creatures be as Gods commandement, and none is able to reſiſt his wrath, ſhall man flatter himſelfe and thinke by any means to eſcape when hee prouo- keeth his God to anger?  
h Left the ſairh- full ſhould be discouraged by hearing the power of God, hee ſheweth them that his mercies appertaine vnto them, and that he hath care ouer them. i Signifying, that God will ſuddenly deſtroy Nineueh, and the Assyrians, in ſuch ſort, as they ſhall lie in perpetuall darke- neſſe, and neuer recouer their ſtrength againe. k He ſheweth that the enterprises of the Assyrians againſt Iudah and the Church, were againſt God, and therefore hee would ſo deſtroy them at once, that he ſhould not neede to returne the ſecond time. l Though the Assyrians thinke themſelues like thornes that pricke on all ſides, yet the Lord will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing able to reſiſt him. m Which may be vnderſtood either of Saneherib, or of the whole body of the people of Nineueh. n. Though they thinke them- ſelues in moſt ſaſetie, and of greateſt ſtrength, yet when God ſhall paſſe by, hee will deſtroy them: notwithstanding hee comforteth his Church, and promiſeth to make an end of puniſhing them by the Assyrians.

thy name be ſtoven: out of the houſe of thy gods will I cut off the grauen and the molten image: I will make it thy graue for thee, for thou art vile.  
o Meaning, Sa- neherib, who ſhould haue no more children, but be ſtaine in the houſe of his gods, 2. King. 19. 36, 37. Iſa. 52. 7. rom. 10. 15.

**15** Behold, vpon the mountaines the ſceer of him that declarcth and publiſheth peace: O Iudah, keepe thy ſolemne feaſts, performe thy voyces: for the wicked ſhall no more paſſe through thee: he is utterly cut off.

p Which peace the Iewes ſhould enioy by the death of Saneherib.

CHAP. II.

He deſcribeth the victories of the Caldians againſt the Assyrians.

**1** The deſtroyer is come before thy face: I keepe the munition: looke to the way: make thy loines ſtragg: increaſe thy ſtrength in might.

**2** For the Lord hath turned away the glory of Iaakob, as the glory of Iſrael: for the emptiers haue emptied them out, and marred their vine branches.

**3** The ſhield of his mightier men is made red: the valiant men are in ſcarlet: the charers ſhall be as in the fire and flames in the day of his preparation, and the ſtre trees ſhall tremble.

**4** The charers ſhall rage in the ſtreetes: they ſhall runne to and fro in the hie wayes: they ſhall ſeine like lampes: they ſhal ſhoot like the lightning.

**5** He ſhall remember his ſtrong men: they ſhall ſtumble as they goe: they ſhall make haſte to the walles thereof, and the defence ſhall be prepared.

**6** The gates of the riuers ſhalbe opened, and the palace ſhall incl.

**7** And Huzab the Queene ſhall be led away captiue, and her maides ſhal lead her as with the voyce of doves ſuniting vpon their breasts.

**8** But Nineueh is ſo olde like a poole of water: yet they ſhall ſlee away. Stand, ſtand, ſhall they crie: but none ſhall looke backe.

**9** Spoyle ye the ſilver, ſpoyle the golde: for there is none end of the ſtoze, and glory of all the pleaſant veſſels.

**10** She is emptye and void, and waſte, and the heart melteth, and the knees ſhake together, and ſorrow is in all loynes, and the faces of them all gather blackeneſſe.

**11** Where is the dwelling of the Lyons, and the paſture of the Lyons whelpes? where the Lyons and the lyonelle walked, and the Lyons whelp, and none made them afraid.

**12** The Lyon did teare in pieces ynough for his whelpes, and worried for his lyonelle, and filled his holes with praye, and his dennes with ſpoyle.

that Nineueh is ſo ancient that it can neuer periſh, and is as a fiſh- poole, whoſe waters they that walke on the banks cannot touch: but they ſhall be ſcattered, and ſhall not looke backe though men would call them. h God commandeth the enemies to ſpoile Ni- ueueh, and promiſeth them infinite riches and treasures. i That is, Nineueh and the men thereof ſhall be after this ſort. k Reade Ioe 1. 6. l Meaning Nineueh, whoſe inhabitants were cruell like lions, and giuen to all oppreſſion, and ſpared no violence or tyranny to prouide for their wiues and children.



m That is, as  
soone as my  
wrath beginneth  
to kindle.  
n Signifying the  
heralds, which  
were accustomed  
to proclaim warre.

13 Behold, I come vnto thee, saith the  
Lord of hosts, and I will burne her charcois  
in the smoke, and the sword shall deuoure  
the yong spous, and I will cut off thy spoile  
from the earth, and the voice of thy messen-  
gers shall no more be heard.

CHAP. III.

1 Of the fall of Nineueh. & No power can escape  
the hand of God.

O Bloode curte, it is all full of lies, and  
robberie: the pray departeth not;

2 The noise of the wheeles, and the hearing  
of the hoies and the leaping of the charces.

3 The horseman lieth by both the bright  
sword, and the glittering spere, and a mil-  
litude is slaine, and the dead bodies are ma-  
ny: there is none end of their corpses: they  
stumble vpon their corpses,

4 Because of the multitude of the forni-  
cations of the harlot that is beautifull, and  
is a mistress of witchcraft, and seller the  
people through her whoredome, and the na-  
tions through her witchcrafts.

5 Beholde, I come vpon thee, saith the  
Lord of hostes, and will ouersee thy skirts  
vpon thy face, and will shew the nations thy  
fittinesse, and the kingdomes thy shame.

6 And I will cast filth vpon thee, & make  
thee vile, and wil set thee as a galing stocke.

7 And it shall come to passe, that all they  
that looke vpon thee, shall flee from thee, and  
say, Nineueh is destroyed, who will haue pi-  
ty vpon her: where shall I seeke comforters  
for thee?

8 Art thou better then? No, which was  
full of people, that lay in the ciues, and had  
the waters round about it, whose ditch was  
the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength,

and there was none end: But and Lubim  
were her helpers.

10 Per was shee caried away, and went  
into captiuitie: her yong children also were  
dallied in pieces at the head of all y streets:  
and they cast lots for her noble men, and all  
her mightie men were bound in chaines.

11 Althou shalt be drunken: thou shalt  
hide thy selfe, and shalt seeke helpe, because  
of the enemy.

12 All thy strong cities shall be like figge  
trees with the first ripe figges: for if they be  
shaken, they fall into the mouth of the eater.

13 Beholde, thy people within thee are  
women: the gates of thy land shall be opened  
vnto thine enemies, and the fire shall deuoure  
thy barres.

14 Draw thee waters for the siege: for-  
tifie thy strong holds: go into the clay, and  
temper the mortar: make strong bricke.

15 There shall the fire deuoure thee: the  
sword shall cut thee off: it shall eate thee vp  
like the locusts, though thou be multiplied  
like the locusts, and multiplied like the grass-  
hopper.

16 Thou hast multiplied thy merchants  
about the starres of heauen: the locust spoileth  
and flieth away.

17 Thy princes are as the grasshoppers,  
and thy captiues as the great grasshoppers,  
which remaine in the hedges in the colde  
day: but when the sunne ariseth, they flee a-  
way, and their place is not knowne where  
they are.

18 Thy shepheards do sleepe, O king  
of Asshur: thy strong men lie downe: thy  
people is scattered vpon the mountains, and  
no man gathereth them.

19 There is no healing of thy wound:  
thy plague is greuous: all that heare the  
bruit of thee shall clap the hands ouer thee:  
for vpon e whom hath not thy malice passed  
continually?

|| Or, thine.

e Signifying that  
Gods iudgements  
should suddenly  
destry the Assy-  
rians, as these  
vermine are with  
raife or change  
of weather.

f Thy princes  
and counsellors.

g Meaning, that  
there was no  
people to whom  
the Assyrians  
had not done  
hurt.

a It neuer cea-  
seth to spoile  
and foboe.

b He sheweth  
how the Calde-  
ans shall haue,  
and how coura-  
geous their horses  
shalbe in beating  
the ground, when  
they come a-  
gainst the Assy-  
rians.

c He comparcth  
Nineueh to an  
harlot, which by  
her beautie and  
subtiltie enriseth  
young men and  
bringeth them  
to destruction.

d Meaning, A  
lexandria, which  
was in league  
with so many  
nations, and yet  
was now de-  
stroyed.

Habakkuk.

THE ARGUMENT.

The Prophet complaineth vnto God, considering the great felicitie of the wicked, and the misera-  
ble oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none  
end. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take  
them away captiues, so that they could looke for none end of their trouble, as yet, because of their  
stubbornesse and rebellion aginst the Lord, And lest the godly should despair, seeing this horrible  
confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their  
pride and cruelty shall abate in height: wherefore he exhorte the faithfull to patience by his owne exam-  
ple, and sheweth them a forme of prayer, where with they should comfort themselves.

CHAP. I.

2 A complaint against the wicked that perse-  
cute the iust.

The burden which Habakkuk  
the Prophet did see.

2 O Lord, how long shall I  
cry, and thou wilt not heare:  
I encry out vnto thee: for vio-  
lence, and thou wilt not helpe!

3 Why dost thou shew me iniquity, and  
cause me to behold sorow? for spoiling, and  
violence are before me: and there are that  
raffe by strife and contention.

4 Therefore the Lawe is dissolved, and

iudgement doth neuer go forth: for the wic-  
ked doeth compassie about the righteous:  
therefore wrong iudgement proceedeth.

5 Beholde among the heathen, and re-  
gard, and wonder, and maruile: for I will  
worke a worke in your dayes: yete will not  
believe it, though it be told you.

6 For loe, I raise vp the Caldeans, that  
bitter and furious nation, which shall go  
vpon the breadth of the land to possesse the  
dwelling places, that are not theirs.

past you would not beleue Gods word, so shall ye not now beleue  
the strange plagues which are at hand.

b To suppress  
him if any should  
shew him selfe  
zealous of Gods  
cause.

c Because the  
iustices which  
should redresse  
this excess, are as  
tull as the rest.  
d As in times

a The Prophet  
complaineth vn-  
to God, and be-  
waileth that a-  
mong the Iewes  
is left none qui-  
tie nor brotherly  
loue: but in stead  
hereof foreign  
cruelty, theft, con-  
tention & strife.



e They themselves shall be your Judges in this cause and none shall have authority over them, to controll them.

Zeph. 3. 3. f For the Iewes most feared this wine, because it destroyed their fruites.

g They shall be so many in number, b They shall cast vp mounts against it.

i The Prophet comforteth the faithful that God will also destroy the Babylonians, because they shall abuse this victory & become proud and insolent, attributing the praise hereof to their idoles.

k He assureth the godly of Gods protection, shewing that the enemy can doe no more then God hath appointed, & also that their finnes required such a punishment.

l So that the great deuourer the smal, and the Caldians destroy all the world. n Meaning, that y enemies flatter themselves, & glorie in their own force, power, & wit. n Meaning, that they should not.

CHAP. II.

2 A vision 5 against pride, couetousnesse, drunkennesse, and idolatry.

a I will renounce mine owne judgement, and onely depend on God to be instructed what I shall answer them that abuse my preaching, and to be armed against all tentations.

b Write it in great letters, that he that runneth, may reade it. c Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hastie affections, yet the iudic of both is certaine at his time appointed. d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the onely rest is to stay vpon God by faith, Rom 1. 17. gal. 3. 11. heb. 10. 38. e He comparerh the proud and conetous man to a drunkard which is without reason and sense, whom God will punish, and make him a laughing stocke to all the world, and this he speaketh for the comfort of the godly, and against the Caldians.

Will stand vpon my watch, and let mee vpon the towne, and will looke & see what hee would say vnto me, and what I shall answer to him that rebuketh me.

2 And the Lord answered mee, and said, Write the vision, and make it plaine vpon tables, that hee may runne: & that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not faile.

4 Behold, I see that lieth by himselfe, his mind is not vpright in him, but the iust shall liue by his faith.

5 Yea, in dedde the yppond man is as hee

7 They are terrible and fearefull: their iudgement and their dignitie shall proceede of themselves.

8 Their hories also are swifter then the leopards, & are more deece then the wolues in the catching: and their horsemen are many: and their horsemen shall come from far: they shall lie as the eagle halting to meate.

9 They come all to spoyle: before their faces shall be an East winde, and they shall gather the captiuitie as the land.

10 And they shall mocke the kings, and the Princes shall be a scoime vnto them: they shall deride euery strong hold: for they shall gather dust, and take it.

11 Then shall they take a courage, and reanresse and doe wickedly, impuing this their power vnto their god.

12 Art not thou of oldes, O Lord my God, mine holy one? we shall not die: O Lord, thou hast ordeined them for iudgement, & O God, thou hast established the for correction.

13 Thou art of pure eyes, & canst not see evil: thou canst not behold wickednesse: wherefore doest thou looke vpon the transgressors, and holdest thy tongue, when the wicked denouret the man that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping things that haue no ruler over them?

15 They take up all with the angle: they catch it in their net, and gather it in their yarne, wherof they reioyce and are glad.

16 Therefore they sacrifice vnto their net, and burne incense vnto their yarne, because by them their portion is fatte, and their meate plenteous.

17 Shall they therefore stretch out their net? & not spare continually to slay the nations?

that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and it is as death, and cannot be satisfied, but gathereth vnto him all nations, and heapevnto him all people.

6 Shall not all these take up a parable against him, & a railing proverbe against him, and say, Wo, hee that increaseth that which is not his: how long? and he that laboureth himselfe with sticke clay?

7 Shall s they not rise by suddenly, that shall bite thee? and awake, that shall stur thee? and thou shalt be their pray?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Wo, he that conceiteth an euill couetousnesse to his house, that he may let his nest on high, to escape from the power of euill.

10 Thou hast considered shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall cry out of the wall, and the beamc out of the timber shall answer it.

12 Crie vnto him that buildeth a towne with blood, and erecteth a citie by iniquitie.

13 Behold, is it not of the Lord of hosts, that the people shall labour in the very fire: the people shall euen weare themselves for very wante.

14 For the earth shall bee filled with the knowledge of the glory of the Lord, as the waters couer the sea.

15 Crie vnto him that giueth his neighbour drinke: thou shalt turne thine heart, and makest him drunken also, that thou mayest see their punishments.

16 Thou art filled with shame for glorie: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned vnto thee, and shamefull spilling shall bee for thy glory.

17 For the crueltye of Lebanon shall couer thee: so shall the spoyle of the beaues, which made them afraid, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein when he maketh dumbe idoles.

19 Awake vnto him that saith to the wood, Awake, and to the dumbe stone, Rise vp, it shall teach thee: & beholde, it is layde

eth it us the king of Babylon, who as hee was drunken with couetousnesse and crueltye, so hee prouoked others to the same, and inflamed them by his rage, & so in the end brought them to shame. n Where as thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beaues therein, he sheweth that the like crueltye shall hee executed against them. p Hee sheweth that the Babylonians gods could nothing auaille them: for they were but blocks and stoncs, read Iere. to. 8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.

f Signifying, that all the world shall with the destruction of tyrants, and that by their oppression & couetousnesse, they heape but vpon themselves more heauie burdens: for the more they get, the more are they troubled. g That is, the Medes and Persians, that should destroy the Babylonians? h Signifying, that the couetous man is the ruine of his owne house, when as hee thinketh to enrich it by crueltye and oppression. i The stones of the house shall crie, and say that they are built of blood, and the wood shall answer and say that the same of it selfe. k Meaning, that God will not deferre his vengeance long, but will come and destroy all their labors, as though they were consumed with fire. l In the destruction of the Babylonians his glory shall appear thorow all the world. m He reprocheth it us the king of Babylon, who as hee was drunken with couetousnesse and crueltye, so hee prouoked others to the same, and inflamed them by his rage, & so in the end brought them to shame. n Where as thou thoughtest to haue glory of these thy doings, they shall turne to thy shame: for thou shalt drinke of the same cup with others in thy turne. o Because the Babylonians were cruell, not onely against other nations, but also against the people of God, which is meant by Lebanon, and the beaues therein, he sheweth that the like crueltye shall hee executed against them. p Hee sheweth that the Babylonians gods could nothing auaille them: for they were but blocks and stoncs, read Iere. to. 8. q If thou wilt consider what it is, and how that it hath neither breath nor life, but is a dead thing.



ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the ignorantnes.

2 O Lord, I haue heard thy voyce, and was afraide: O Lord, reuie thy worke in the middes of the peoplc, in the middes of the yeeres make it known: in wra<sup>th</sup> remember mercie.

3 God commeth from Teman, and the holy one from mount Paran, Selah his glory couereth the heauens, and the earth is full of his prate,

4 And his brightnesse was as the light: hee had hornes coming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feete.

6 He stood and measured the earth: hee beheld and dissolved the nations, and the eu<sup>er</sup>lasting mountaines were broken, and the ancient hilles did bow: his wayes are eu<sup>er</sup>lasting.

7 For his iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the riuers? or was thine anger against the floods? or was thy wra<sup>th</sup> against the sea, that thou diddest ride vpon thine hornes? thy charets brought saluation.

9 Thy bowe was manifestly reuieled, and the hornes of the tribes were a sure word,

Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world: but was reuieled in mount Sinai to his people, Plal. 3. 1. 6. f Signifying that God hath wonderfull means, and eu<sup>er</sup> had a maruiculous power when hee would deliuer his Church. g The iniquitie of this king of Syria in vexing the people, was made manifest by thy iudgement, fo the comfort of thy Church, Iudg. 3. 10. and also of the Midianites, which destroyed themselves, Iudg. 7. 23. h Meaning, that God was not angry with the waters, but that by this meanes hee would destroy his enemies, and deliuer his Church. i And so didest vse all the elements as instruments for the destruction of thine enemies. k That is, thy power. l For hee had not onely made a covenant with Abraham, but reuied it with his posteritie.

Selah, thou diddest cleane the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water passed by: the deepe made a noyse, and lift vp his hand on high.

11 The Sunne and Moone stood still in their habitation: for at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and diddest thyrtly the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, eu<sup>er</sup> for saluation with thine arrowes: thou hast wounded the head of the house of the wicked, and discoveredst the foundations vnto the necke. Selah.

14 Thou diddest strike thowse with his owne staues the heads of his villages: they came out as a whylewinde to scatter mee: their reioycing was as to denounce the poore secretly.

15 Thou diddest walke in the sea with thine hornes vpon the heape of great waters.

16 When I heard, my bellie trembled: my lippes shooke at the voyce: rottenesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble: for when he commeth vnto the people, he shall destroy them.

17 For the figge tree shall not flourish, neither shall fruit be in the vines: the labour of the Olive shall faile, and the fields shall yeeld no meate: the sheepe shalbe cut off from the fold, and there shall be no bullocke in the stables.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strenght: he will make my feete like hinds feete, and hee will make mee to walke vpon mine high places. 2 To the chiefe finger on Against that.

was afraide of Gods iudgements. u Hee sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements. x That is, the enemy: but the godly shall bee quiet, knowing that all things shall turne to good vnto them. y Hee declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared. z The chiefe finger vpon the instruments of musicke shall haue occasion to praise God for this great deliuerance of his Church.

m Reade Num. 20. 11.

n Hee alludeth to the red sea and Iorden, which gaue passage to Gods people, and shewed signes of their obedience, as it were by lifting vp of their bands.

o As appeareth, Ioth. 10. 12.

p According to thy commandement the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward.

q Signifying that there is no saluation but by Christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t Hee returneth to that which he spake in the second verse, and sheweth how he

Zephaniah.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God which was at hand, shewing that their country should be utterly destroyed, and they cailed away captiues by the Babylonians. Yet for the comfort of the faithfull, hee prophesied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continually care ouer them. And as the wicked should bee punished for their sinnes and transgressions: so hee exhorteth the godly to patience, and to trust to finde mercie by reason of the free promises of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the ende they should bee gathered vnto him, and counted as his people and children.







shall be as Sodom, and the children of Ammon as Gomorrah, euen the breeding of nettles and salt pits, and a perpetuall desolation: the religious of my folke shall spoile them, and the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched, and magnified themselves against the Lord of hosts people.

11 The Lord will be terrible vnto them, for he wil consume at the gods of the earth, and euery man shall worship him from his place, euen all the yles of the heathen.

12 The Boians also shall be slaine by my sword with them.

13 And hee will stretch out his hand against the North, and destroy Assyrie, and will make Mesuech desolate, and waste like a wilderness.

14 And flockes shall lie in the middes of her, and all the beastes of the nations, and the pellicane, and the owle shall abide in the upper postes of it: the voyce of birdes shall sing in the windows, and desolations shall be vpon the postes: for the cedars are vnconquered.

15 This is the retoyting citie that dwelt carelessse, that sayd in her heart, I am, and there is none besides me: how is shee made waste, and the lodging of the beastes! euery one that passeth by her, shall hitte and wagge his hand.

### CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

W He to her that is filthy and polluted, to the robbing a city.

2 She heard not the voyce: shee receiued not correction: shee trusted not in the Lord; shee drew not neere to her God.

3 Her princes within her are as roaring lions: her Judges are as wolues in the evening, which leaue not the bones till the morrow.

4 Her prophets are light, & wicked persons: her priests haue polluted the sanctuarie: they haue wrested the Law.

5 The iust Lord is in the middes thereof: hee will doe none iniquitie: euery morning doeth hee bring his iudgement to light, hee faileth not: but the wicked will not learne to be ashamed.

6 I haue cut off the nations: their towers are desolate: I haue made their streets waste, that none shall passe by: their cities are destroyed without man and without inhabitant.

7 I said, Surely thou wilt feare me: thou wilt receiue instruction: so that dwelling should not be destroyed, howsoeuer I visited

them, but they rose early and corrupted all their works.

8 Therefore I wait ye vpon me, saith the Lord, vntill the day that I rise vp to the praye: for I am determined to gather the nations, and that I will assemble the kingdoms to powze vpon them mine indignation, euen all my fierce wrath: for all the earth shall be deuoured with the fire of my ielousie.

9 Surely s then will I tunc to the people a pure language, that they may all call vpon the Name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my dispersed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the mids of thee them that retoyce of thy pride, and thou shalt no more be proud of mine holy mountaine.

12 Then will I leaue in the mids of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall doe none iniquitie, nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shall be fed, and lie downe, and none shall make them afraid.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: hee hath cast out thine enemye: the King of Israel, euen the Lord is in the mids of thee: thou shalt see no more euill.

16 In that day it shall be sayd to Ierusalem, feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: hee will saue, hee will reioyce ouer thee with ioy: hee will quiet himselfe in his loue: hee will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproch for thee.

19 Behold, at that time I will visite all that afflict thee, and I will saue her that halteth, and gather her that was cast out, and I will get them praye and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and praye among all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

loue and great affection toward his Church. o That is, them that were had in hatred and reuiled for the Church, and because of their religion. p I will deliuer the Church which is now afflicted, as Micah. 4. 6. q As among the Assyrians and Caldeans which did mocke them, and put them to shame.

e They were most earnest and ready to do wickedly. f Seeing ye will not repent, you shall looke for my vengeance as well as other nations. g Left any should thinke then that Gods glory should haue perished when Iudah was destroyed, he sheweth that he will publish his grace through all the world.

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstood vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shall be taken from thee.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations. m To defend thee, as by thy sinnes thou hast put him away and left thy selfe naked, as Exod. 32. 25.

n Signifying, that God delighteth to shew his

o That is, them that were had in hatred and reuiled for the Church, and because of their religion.

p I will deliuer the Church which is now afflicted, as Micah. 4. 6.

q As among the Assyrians and Caldeans which did mocke them, and put them to shame.

g When he shall deliuer his people and destroy their enemies and idoles, his glory shall shine throughout all the world.

h Reade Isay 34. 11. *Or, hedgehogge.* i Meaning, Nicotuch, which reioycing so much of her strength and prosperitie should be thus made waste, and Gods people deliuered.

a That is, Ierusalem. *Exek. 22 25, 27. Micah 3. 11. Habak. 1. 8.* b They are so greedy that they eate vp bones and all. c The wicked thus boasted that God was euer among them, but the Prophet answered that that cannot excuse their wickednes: for God will not beare with their sinnes: yet that hee did patiently abide and sent his Prophets continually to call them to repentance, but hee profited nothing. d By the destruction of other nations, he sheweth that the Iewes should haue learned to feare God.



Haggai.

THE ARGUMENT.

When the time of the leuentic yeres captiuitie, prophesied by Ieremiah, was expired, God raised vp Haggai, Zechariah, and Malachi to comfort the Iewes, and to exhort them to the building of the Temple, which was figure of the spirituall Temple and Church of God, whose perfection and excellencie stood in Christ, And because that all were giuen to their owne pleasures and commodities, hee declareth that that plague of famine, which God sent among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promise of greater felicitie, forasmuch as the Lorde will finish the worke that hee hath begun, and send Christ whom hee had promised, and by whome they should attaine to perfect ioy and glory.

CHAP. I.

The time of the Propheste of Haggai. 8 An exhortation to build the Temple againe.



In the seconde yere of King Darius, in the first moneth, the first day of the moneth, came the word of the Lord (by the ministrie of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehoshua the sonne of Iehozadak, the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, This people say, The time is not yet come, that the Lordes house should be builded.

3 Then came the word of the Lord by the ministrie of the Prophet Haggai, saying,

4 Is it time for your selues to dwell in your siled houses, & this house lie waste?

5 Now therefore thus saith the Lord of hostes, Consider your owne wayes in your hearts.

6 Pee haue sown much, and bring in little: yee eate, but yee haue not enough: yee drinke, but yee are not warme: and yee eat earnest wayes, putteth the wages into a broken bag.

7 Thus saith the Lord of hostes, Consider your owne wayes in your hearts.

8 Goe vp to the mountaine, and bring wood, and build this house, and I will bee fauourable in it, and I will bee glorified, saith the Lord.

9 Yee looked for much, and loe, it came to little: and when yee brought it home, I did blowe vpon it. And why, saith the Lord of hostes? because of mine house that is waste, and yee runne euery man vnto his owne house.

10 Therefore the heauen ouer you stayed it selfe from deaw, and the earth it ayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the

oile, vpon all that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with all the remnant of the people, heard the voyce of the Lorde their God, and the wordes of the Prophet Haggai (as y<sup>e</sup> Lord their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lords messenger, saying, I am with you, saith the Lord.

14 And the Lord stirred vp the spirit of Zerubbabel, the sonne of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the house of the Lorde of hosts their God.

CHAP. II.

He sheweth that the glory of the second Temple shall exceede the first.

In the foure and twentieth day of the first moneth, in the second yere of king Darius,

2 In the leuentic moneth, in the one and twentieth day of the moneth, came the word of the Lord by the ministrie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that saw this house in her first glory, and how doe you seee it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now here of good courage, O Zerubbabel, sayeth the Lorde, and he of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong all ye people of the land, saith the Lord, and doe it: for I am with you, saith the Lord of hostes.

6 According to the word that I cōmmanded with you, when yee came out of Egypt: so my spirit shall remaine among you, feare ye not.

7 For thus sayeth the Lorde of hostes, Yet a litle while, and I will shake the heauens, and the earth, and the sea, and the dry land:

them to patience, though they seee not as yet this Temple so glorious as the Prophet had declared: for this should bee accomplished in Christ, by whom all things should be renewed.

k This declared that God was the author of the doctrine, and that he was but the minister, as Exod. 14. 31. Iud. 7. 20. Acts 15. 28. l Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his word or his messengers before God reforme their hearts, and giue them new spirits, Iohn 6. 44.

a Who was the sonne of Hystaspis, and the third king of the Persians, as some thinke, b Because the building of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had need to be stirred vp and admonished of their duties, what shall we thinke of other gouernours, whose doings are either against God, or very cold in his cause? c Not that they condemned the building thereof, but they preferred policie, and private profit to religion, being content with small beginnings, d Shewing that they sought not onely their necessities, but their very pleasures before Gods honour, e Consider the plagues of God vpon you for preferring your policie to his religion, and because yee seeke not him first, f Meaning, that they should leaue off their owne commodities, and goe forward in the building of Gods Temple, and in the setting forth of his religion, g That is, I will heare your prayers according to my promise, 1. King. 8. 21. 29, h That is, my glory shall be set forth by you, i And so bring it to nothing.

a For the people according as Isa. 32. 11. and Ezek. 41. 3. had prophesied, thought: this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets meant the spirituall Temple the Church of Christ, b That is, go forward in building the Temple, c He exhorted



d Meaning Christ, whom all ought to looke for and desire or by desire, hee may signifie all precious things, as riches and such like.

e Therefore when his time cometh, he can make all the treasures of the world to serue his purpose: but the glory of this second Temple doeth not stand in material things, neither can be built.

f Meaning, all spirituall blessings and felicitie purchased by Christ, Phil. 4. 7. g That is, the flesh of the sacrifices: whereby he signifieth that that thing, which of it self is good, cannot make an other thing so: and therefore they ought not to iustifie themselves by their sacrifices and ceremonies: but contrary, hee that is vnclene and not pure of heart, doeth corrupt those things, and make them detestable vnto God, which else are good and godly. h Consider how God did plague you with famine afore you began to build the Temple.

8 And I will moue all nations, and<sup>d</sup> the desire of all nations shall come, and I will fill this house with glory, sayeth the Lord of hostes.

9 The silver is mine, and the golde is mine, sayeth the Lord of hostes.

10 The glory of this last house shall be greater then the first, sayeth the Lord of hostes: and in this place will I giue peace, sayeth the Lord of hostes.

11 In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the word of the Lord vnto the Prophet Haggai, saying,

12 Thus sayeth the Lord of hostes, Aske now the priests concerning the Law, and say,

13 If one beare a holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the portraie, or the wine, or oyle, or any meat, shall it be holy? and the Priests answered, and sayd, No.

14 Then said Haggai, If a polluted person touch any of these, shall it bee vnclene? And the Priests answered, and said, It shall bee vnclene.

15 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so are all the workes of their hands, and that which they offer here is vnclene.

16 And now, I pray you, consider in your mindes: from this day, and afore, euen afore a stone was layed vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of twentie measures, there were but tenne: when one came to the wine presse for to draw out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mitew, and with haile, in all the labours of your hands: yet you turned not to mee, saith the Lord.

19 Consider I pray you, in your mindes, from this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the foundation of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the barne? as yet the vine, and the fig tree, and the pomegranate, and the olive tree hath not brought forth: from this day will I blesse you.

21 And againe the word of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I will shake the heauens and the earth,

23 And I will overthrowe the throne of kingdomes, and I will destroy the strength of the kingdoms of the heathen, and I will overthrowe the charers, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

24 In that day, saith the Lord of hostes, will I take thee, O Zerubbabel my seruant the sonne of Shealtiel, saith the Lord, and will make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

his his dignity should be most excellent, which is fulfilled in Christ.

i That is, before the building was begun, k From the time they began to build the Temple, he promisseth that God would blesse them: and albeit as yet the fruit was noe come forth, yet in the gathering they should haue plentie.

l He exhorteth them to patience and to abide till the harvest came, and then they should see Gods blessings.

m I will make a change, and renew all things in Christ of whom Zerubbabel here is a figure.

n Hereby hee sheweth that there shall be no let or hinderance when God will make this wonderful restitution of his Church.

o Signifying, this thing was accom-

## Zechariah.

### THE ARGUMENT.

Two moneths after that Haggai had begun to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance for what cause God had so fore punished their fathers; and yet comforteth them, if they will repent vnfaiedly, and not abuse this great benefite of God in their deluerance, which was a figure of that true deliuerance, that all the faithfull should haue, from death and sinne, by Christ. But because they still remained in their wickednesse and coldnesse: to set forth Gods glory and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he cuer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

### CHAP. I.

1 Hee exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

In the eight moneth of the second yeere of Darius came the woide of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

a Who was the sonne of Hysaspis.

b This was not that Zechariah, whereof is mention, 2. Chro. 24. 10. but had the same name, and is called the sonne of Berechiah, as hee was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo.

2 The Lord hath bene sore displeas'd with your fathers.

3 Therefore say thou vnto them, Thus sayeth the Lord of hostes, Turne ye vnto mee, sayeth the Lord of hostes, and I will turne vnto you, sayeth the Lord of hostes.

4 Be ye not as your fathers, vnto whom

punished. d Let your fruites declare, that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for els man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18. Lament. 5. 21. Isaiah 21. 8. and 31. 6. and 45. 21.

the



Iere. 3. 12. 27. 28. 30. hose. 14. 2. 2uel. 2. 12.

c Though your fathers be dead, yet Gods iudgements in punish-

ing them ought still to be before your eyes: and

though the prophets be dead, yet their doctine remaineth for euer, 2 Pet. 1. 19.

f Seeing ye saw the force of my doctine in punish-

ing your fathers, why doe not ye feare the threatenings con-

tained in y same, and declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repen-

tance. h Which contenech part of Ianuarie and part of Februarie.

i This vision signifieth the restauration of the Church, but as

yet it should not appeare to mans eyes, which is

here ment by the night, by the botome and by the myrre trees,

which are blacke and giue a darke shadow: yet he

compareth God to a king, who hath his postes and messengers abroad, by

whom he still woorketh his purpose, and bringeth his matters to passe.

k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods

Angels, by whom God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sorts. m That is,

Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest.

the \* former Prophets haue cryed, saying, Thus sayeth the Lord of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, sayeth the Lord.

5 Your fathers, where are they? and do the Prophets liue for euer?

6 But did not my wordes and my seruants, which I commanded by my seruants the Prophets, take holde of your fathers? And as they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath hee dealt with vs.

7 Upon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I saw by night, and beholde a man riding vpon a red horse, and he stood among the myrre trees that were in a bottoine, and behinde him were three red horses speckled and white.

9 Then said I, O my Lord, What are these? And the Angel that talked with mee, said vnto mee, I will shew thee what these be.

10 And the man that stood among the myrre trees, answered and said, These are they whom the Lord hath sent to go thorow the world.

11 And he answered the Angel of the Lord, that stood among the myrre trees, and said, Alce haue gone thorow the world: and behold, all the world sitteth still, and is at rest.

12 Then the Angel of the Lord answered, and said, O Lord of hostes, how long wilt thou be vnnmercifull to Jerusalem, and to the cities of Iudah, with whom thou hast bene displeas'd now theise threecore and ten yeeres?

13 And the Lord answered the Angel that talked with me, with good words and comfortable words.

14 So the Angel that communed with mee, said vnto mee, Crie thou, and speake, Thus saith the Lord of hostes, I am a teiour ouer Jerusalem and Zion with a great zeale.

15 And I was greatly angry against the careless heathen: for I was angry but a little, and they helped forward the affliction.

k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods

Angels, by whom God sometime punisheth and sometime comforteth, and bringeth forth his workes in diuers sorts. m That is,

Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest.

n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that hee loneth them still most dearly, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate, I shewed my selfe but a little angry toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisements.

16 Therefore thus saith the Lord, I will returne vnto Jerusalem with tender mercy: mine house shall be builded in it, sayeth the Lord of hostes, and a line shall be stretched vpon Jerusalem.

17 Crie yet, and speake, Thus saith the Lord of hostes, By cities shall yet a bee broken with plentie: the Lord shall yet comfozt Zion, and shall yet chuse Jerusalem.

18 Then lift I by mine eyes, and sawe, and beholde, foure hornes.

19 And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Isteat, and Jerusalem.

20 And the Lord shewed mee foure carpenters.

21 Then said I, What come these to doe? And hee answered, and sayd, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to scatter it.

are Gods instruments, which with their mallets and hammers break these hard and strong hornes, which would overthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

## CHAP. II.

The restoring of Jerusalem and Iudah.

1 Lift by mine eyes againe and looked, and beholde, a man with a measuring line in his hand.

2 Then said I, Whither goest thou? And hee said vnto mee, To measure Jerusalem, that I may see what is the bredth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with mee, went fourth: and another Angel went out to meet him,

4 And said vnto him, Runne, speake to this young man, and say, Jerusalem shall be inhabited without walles, for the multitude of men and cattell therein.

5 For I, saith the Lord, will be vnto her a wall of fire round about, and will be the glory in the mids of her.

6 Ho, ho, come fourth, and see from the land of the North, saith the Lord: for I haue scattered you into the foure windes of the heauen, saith the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus saith the Lord of hostes, After this a glory hath he sent me vnto the nations, which spoiled you: for hee that toucheth

among all their enemies. d To defend my Church, to feare the enemies, and to destroy them if they approach neere. e In me they shall haue their full felicitie and glory. f Hee calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefis of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By fleeing from Babylon, and coming to the Church. i Seeing that God hath begun to shew his grace among you by deliuering you, hee continueth the same still toward you, and therefore sendeth mee his Angel and his

Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

W y P O U,

p To measure out the build-

ings. q The abundance shall be so great, that the places of store shall not be able

to containe these blessings, that God will send, but shall euen breake for full-

nesse. r Which signified all the enemies of the Church, East, West, North,

South. s These carpenters or smithes

breake it in pieces.

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternall essence is God, and so called.

b Meaning, himselfe Zechariah. c Signifying the spirituall Jerusalem and Church vnder Christ,

which should be extended by the Gospel thorow all the world, and should neede no materiall walles,

nor trust in any worldly strength, but should be safely preferred, and dwell in peace

among all their enemies.

d To defend my Church, to feare the enemies, and to destroy them if they approach neere.

e In me they shall haue their full felicitie and glory.

f Hee calleth to them, which partly for feare, and partly for their owne ease remained still in captiuitie, and so preferred their owne priuate commodities to the benefis of God promised in his Church.

g As it was I that scattered you, so haue I power to restore you.

h By fleeing from Babylon, and coming to the Church.

i Seeing that God hath begun to shew his grace among you by deliuering you, hee continueth the same still toward you, and therefore sendeth mee his Angel and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.



k Yee are so deere vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Psal 17.8.  
 l Vpon the heathen your enemies.  
 m They shall be your seruants, as you haue bene theirs.  
 n This must necessarily be vnderstood of

yon, toucheth the <sup>k</sup> apple of his eye.  
 9 For behold, I will lift vp mine hand I vpon them: and they shall be a people to those that serued them, and yee shall know, that the Lord of hostes hath sent me.  
 10 Reioyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the mids of thee, saith the Lord.  
 11 And many nations shall bee ioyned to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee.  
 12 And the Lord shall inherit Iudah his position in the holy land, and shall chuse Ierusalem againe.
 13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

gine thee place among <sup>k</sup> these that stand by.  
 8 Heare now, O Iehoshua the high Priest, thou and thy fellows that sit before thee: for they are monstrous perlon: but behold, I will bring forth the <sup>m</sup> Branch my seruant.  
 9 For loe, the <sup>o</sup> stone that I haue layde before Iehoshua: vpon one stone shall be seuen eyes: behold, I will cut out the <sup>o</sup> grauen thereof, saith the Lord of hostes, and I will take away the iniquity of this land in one day.  
 10 In that day, saith the Lord of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the figge treee.

k That is, the Angels who represented the whole number of the faithful: signifying, that all the godly should willingly receiue him.  
 l Because they follow my word, they are contented in the world, and esteemed as monsters, Isa. 8. 18.

Christ, who being God equall with his Father, was sent as he was Mediatour to dwell in his Church, and to gouerne the n.

CHAP. III.

A prophetic of Christ, and of his kingdom.

a He prayed to Christ the Mediator for the state of the Church.  
 b Which declareth that the faithful haue not onely warre with flesh and blood, but with Satan himselfe and spiritual wickedneses, Ephel. 6. 12.  
 c That is, Christ speaketh to God as the Mediator of his Church, that he would rebuke Satan: and here he sheweth himselfe to be the continual preferer of his Church.  
 d Meaning, that Iehoshua was wonderfully preserved in the captiuitie, and now Satan sought to afflict and trouble him, when hee was doing his office.  
 e In respect of the glorious garments, and the precious stones that the Priests did weare before the captiuitie: and by this contempible state the Prophet signifieth that these smal beginnings should be made excellent when Christ shall make the full restitution of his Church.  
 f He sheweth of what appaerance he speaketh, which is, when our filthie sinnes are taken away, and we are clad with Gods mercies, which is meant of the spiritual restitution.  
 g The Prophet prayeth, that besides the raiment, the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any meane reformation in religion, seeing the Prophet desireth the perfection, and obtaineth it.  
 h That is, haue rule and gouernment in my Church, as thy predecessours haue had.  
 i Whereby hee meaneth, to haue the whole charge and ministry of the Church.

AND hee shewed mee Iehoshua the high Priest, standing before the Angel of the Lord, and <sup>b</sup> Satan stood at his right hand to resist him.  
 2 And the <sup>c</sup> Lord said vnto Satan, The Lord reproboue thee, O Satan: euen the Lord that hath chosen Ierusalem, reproboue thee. Is not this a <sup>d</sup> brand taken out of the fire?  
 3 Now Iehoshua was clothed with filthie garments, and stood before the Angel.  
 4 And he answered and spake vnto those that stood before him, saying, Take away the <sup>e</sup> filthie garments from him. And vnto him hee said, Behold, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of raiment.  
 5 And I said, Let them see a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by.  
 6 And the Angel of the Lord testified vnto Iehoshua, saying,  
 7 Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also <sup>g</sup> iudge mine house, and shalt also keepe my courts, and I will

m That is, Christ, who did so humble himselfe, that not onely hee became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Ma. 11. 1. iere. 2. 3. 5. and. 33. 14, 15.  
 n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth sight vnto all others, and that all ought to seeke light at him, Chap. 4. 10.  
 o That is, I will make it perfect in all points, as a thing wrought by the hand of God.  
 p Though I haue punished this land for a time, yet I will euen now be pacified, and visite their sinnes no more.  
 q Yee shall then liue in peace and quietnesse, that is, in the kingdom of Christ, Isa. 2. micah 4. 4. hag. 2. 10.

CHAP. IIII.

The vision of the golden candlestick, and the exposition thereof.

AND the Angel that talked with mee, A came againe and waked mee, as a man that is raised out of his sleepe,  
 2 And said vnto mee, What seest thou? and I said, I haue looked, and beholde, a <sup>a</sup> candlesticke all of gold, with a bowle vpon the top of it, and his seuen lampes therein, and seuen <sup>b</sup> pipes to the lampes, which were vpon the top thereof.  
 3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.  
 4 So I answered, and spake to the Angel that talked with mee, saying, What are these, my Lord?  
 5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not what these bee? And I sayd, No, my Lord.  
 6 Then he answered and spake vnto me, saying. This is the word of the Lord vnto <sup>c</sup> Zerubbabel, saying, Neither by <sup>d</sup> an armie nor strength, but by my Spirit, sayth the Lord of hostes.  
 7 Who art thou, O <sup>e</sup> great mountaine, before Zerubbabel? though thou be a plaine, and <sup>f</sup> hee shall bring forth the head stone

a Which was euen in the mids of the Temple, signifying that the grace of Gods spirit should shine there in most abundance, and in all perfection.  
 b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithful, y God had sufficient power in himselfe to continue his graces, and to bring his promise to passe, though hee had no helpe of man.

c Who was a figure of Christ, and therefore this doctrine was directed to all the Church who are his body and members.  
 d Hee sheweth that Gods power onely is sufficient to preserve his Church, though hee see not mans helpe thereunto.  
 e Hee compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies dayly labour to let in the building of his spiritual Temple, but all in vaine.  
 f Though the enemies thinke to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that hee would continue his grace and fauour toward the Temple,

thereof,



thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreover the word of the Lord came vnto me, saying,

9 The handes of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, and s thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shall reioyce, and shall see the stone of <sup>1</sup> time in the hand of Zerubbabel: <sup>2</sup> these seuen are the eyes of the Lord, which goe thow the whole world.

11 Then answered I, and sayd vnto him, What are these two olive trees vpon the right and vpon the left side thereof?

12 And I spake moreover, and sayd vnto him, What bee these two olive branches, which thow the two golden pypes empty themselves into the golde?

13 And he answered me, and said, Knowest thou not what these be? and I said, No my Lord.

14 Then said hee, These are the two olive branches, that stand with the ruler of the whole earth.

g Meaning, the Prophet, that I am Christ, sent of my Father for the building and preferuauon of my spirituall Temple.  
h Signifying, that all were discouraged at the small and poore beginnings, of the Temple.  
i Whereby he signifieth the plummet & line, that is, that Zerubbabel which represented Christ, should go forward with his building to the ioy and comfort of the godly, though <sup>1</sup> world be againt him, and though his for a while bee discouraged, because they see not things pleasant to the eye. k That is, God hath seuen eyes: meaning a continual providence, so that neither Satan nor any power in the world can goe about or bring any thing to passe to hinder his worke, Chap. 3. 9. l Which were cur Greene and full of oyle, so that fill they pow red forth oyle into the lampes: Signifying, that God will continually maintaine and preferue his Church, and endue it full with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of the eues, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

Then I turned mee, and lifted vp mine eyes, and looked, and beholds, a flying booke.

2 And he sayd vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said hee vnto mee, This is the curse that goeth south ouer the whole earth: for euery one that <sup>1</sup> stealeth, shall be cut off a well on this side, as on that: and euery one that <sup>2</sup> sweareth shall be cut off, as well on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the theeft, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went south and said vnto mee, Lift vp now thine eyes, and see what is this that goeth south.

6 And I said, What is it? And hee said, This is an Ephah that goeth south. Hee

a Because the Iewes had provoked Gods plagues by contemning his word, & casting off all iudgement and equitie, he sheweth Gods curses written in this booke had iustly light both on them, & their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.  
b That is, vnto any injury toward his neighbour.  
c Meaning, wherefoerer hee be in the world. d Hee that transgresseth the first table, and scruteh not God aright, but abuseh Gods name. e Which was a measure in dry things, containing about ten pottels.

And moreover, This is the sight of them, thow the earth.

7 And beholds, there was lift vp a talent of lead: and this is a woman that lieth in the mids of the Ephah.

8 And he sayd, This is wickednes, and he cast it into the mids of the Ephah, and hee call the waight of lead vpon the month thereof.

9 Then lift I vp mine eyes, and looked: and behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a hoake) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with mee, Whither doe these beare the Ephah?

11 And hee said vnto mee, To build it an house in the land of Shinar, and it shall bee established and set there vpon her owne place.

vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgements by the meanes of weake and infirme meanes. l To remouie the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

Gainc, I turned and lift vp mine eyes, and looked: & beholds, there came foure charets out from betweene two mountaines, & the mountaines were mountaines of brass.

2 In the first charret were red horses, and in the second charret blacke horses,

3 And in the third charret white horses, and in the fourth charret, horses of diuers colours, and reddith.

4 Then I answered, and said vnto the Angel that talked with me, What are these my Lord?

5 And the Angel answered, and said vnto mee, These are the foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth toward the South countrey.

7 And the reddith went out, and requiered to goe, and passe thow the world. And he said, So passe thow the world. So they went thow our world.

8 Then cryed he vpon me, and spake vnto mee, saying, Behold, these that goe toward

dured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to libertie. f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies. g Meaning, all the actions & motions of Gods spirit, which according to his vnchangeable counsell hee causeth to appeare thow all the world. h That is, toward Egypt, and other countreys thereabout. i That is, they of diuers colours, which aske leaue, to signifye that Satan hath no power to hurt or afflict till God giue it him, Job. 1. 12.

f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, and can shut it, or open it at his pleasure.  
g To couer the measure.  
h Which representeth iniquitie, as in the next verse.  
i Signifying that Satan should not haue such power againt the Iewes to tempt them, as he had in time past, but that God would shut



k By punishing the Caldeans, mine anger ceased, & you were delivered.

h To receive of him and the other three, money to make the two crownes, which were men of great authority among the Jewes & doubted of his restitution of the kingdom and of the priesthood, and hurt others by their example, m Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.

n Meaning, Christ, of whose Iehoshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe, without the helpe of man. p Which declareth that none could build this Temple, whereof Haggai speaketh but onely Christ; and therefore it was spiritual, and not materiall, Haggai. 2. 10. q Whereof Iehoshua had but a shadow. r The two offices of the kingdom and priesthood shall be so ioyned together, that they shall be no more disieured. s Who was also called Haldai. t Hee was also called Ioshiah, u That they may acknowledge their infirmities, which looked that all things should have bene restored incontinently: and of this their infidelity these two crownes shall remaine as tokens. Actes 1. 6. x That is, the Gentiles by the preaching of the Gospel shall help toward the building of this spiritual temple. y If yee will beleue and remaine in the obedience of faith.

#### CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

A In the fourth yeere of King Darius, At the word of the Lord came unto Zechariah in the fourth day of the ninth moneth, even in a Chiffen.

2 For they had sent unto the house of God Shazarzer, and Regem-melech, and their men to pray before the Lord,

3 And to speake unto the Priests, which were in the house of the Lord of hostes, and to the Prophets, saying, Should I weep in the fit moneth, and separate my selfe as I have done these so many yeeres?

4 Then came the word of the Lord of

the North countrey, have pacified my spirit in the North countrey.

9 And the word of the Lord came unto me, saying,

10 Take of them of the captivitie, even of Hetaid, and of Tobiah, and Sedaiab, which are come from Babel, and come thou the same day, and go unto the house of Ioshtab, the sonne of Zephaniah.

11 Take euen silver and golde, and make crownes, and set them vpon the head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and sayth, Behold the man whose name is the Branch, and hee shall grow vpon our of his place, and he shall build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the glory, and shall sit and rule vpon his throne, and hee shall be a Priest vpon his throne, and the counsell of peace shall be betwene them both.

14 And the crowne shall bee to Hetaim, and to Tobiah, and to Sedaiab, & to Ben the sonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are farre off, shall come and build in the Temple of the Lord, and yee shall know that the Lord of hostes hath sent mee vnto you. And this shall come to passe, if yee will obey the voyce of the Lord your God.

hostes vnto me, saying,

5 Speake vnto all the people of the land, and to the Priests, & say, When yee fasted, and mourned in the first and seventh moneth, euen these seuentie yeeres, did ye fast vnto me? s Doe I approve it?

6 And when ye did eat, and when ye did drinke, did ye not eat for your selues, and drinke for your felicitie?

7 Should yee not heare the words which the Lord hath cryed by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shew mercie and compassion, eueny man to his brother,

10 And appeale not the widow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped therr eares, that they should not heare.

12 Yea, they made their hearts as an Adamant stone, lest they should heare the law, and the words which the Lord of hostes sent in his spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as hee cryed, and they would not heare, so they cryed, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whome they knew not: thus the land was desolate: after them, that no man passed thowou nor returned: for they layed the pleasant land waste.

hypocrite, which thought by their fasting to please God, and by such things as they inuented, and in the meane season would not serue him as he had commanded. k He sheweth that they did not fast with a sincere heart, but for hypocricie, and that it was not done of a pure religion, because they lacked these offices of charitie, which should haue declared that they were godly, Maith 23. 23. l And wuld not eare the Lordes burden, which was sweet and easie: but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which thinke at the yoke, Nehem. 9. 29. m Which declareth that they rebelled not only against the Prophets, but against the Spirit of God that spake in them. n That is, after they were cailed captiue. o By their sinnes whereby they prouoked Gods anger.

#### CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good works. 20 The calling of the Gentiles.

A Gaine the word of the Lord of hostes A came to me, saying,

2 Thus sayth the Lord of hostes, I was zealous for Zion with great ielouise, and I was zealous for her with great wrath.

3 Thus sayth the Lord, I will returne vnto Zion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a citie of trueti, and the Mountaine of the Lord

f For there were both of the people, and of the Priests, which doubted as touching this conuention, besides them which as yet remained in Caldea, and reasoned of iras of one of the chief points of their religion.

g For they thought they had detruded toward God, because of this fast, which they inuented of themselves: and though fasting of it felte bee good, yet because they thought it a seruice toward God, and trusted therein, it is here reprobred.

h Did you not eate and drinke for your owne commoditie and necessitie? and so likewise ye did abstaine according to your own fantasies, & not after the prescript of my law, i Hereby he condemneth their

a I loued my citie with a singular loue, so that I could not abide that any should do her any iniury, b Because she shall bee faithfull & loyal toward me her husband.



Lord of hostes, the holy mountaine.

4 Thus saith the Lord of hostes, There shall yer olde men and old women dwell in the strettes of Jerusalem, and euery man with his staffe in his hand for very age.

5 And the strettes of the cite shall be full of boyes and girles, playing in the strettes thereof.

6 Thus saith the Lord of hostes, Though it be impossible in the eyes of the remnant of this people in these dayes, should it therefore be impossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I will deliuer my people from the East countrey, and from the West countrey.

8 And I will bring them, and they shall dwell in the mids of Jerusalem, and they shall be my people, and I will be their God in truthy and in righteuousnesse.

9 Thus saith the Lord of hostes, Let your hands be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of hostes was laide, that the Temple might be builded.

10 For before these dayes there was no htre for a man, nor any htre for beast, neither was there any peace to him that went out, or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now I will not increase the residue of this people as aforesayd, saith the Lord of hostes.

12 For the seede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue her dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as yee were a curse among the heathen, so house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing; feare not, but let your hands be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers prouoked mee vnto wrath, saith the Lord of hostes, and repented not.

15 So againe haue I determined in these dayes to doe well vnto Jerusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall doe. Speake yee euery man the truthy vnto his neighbour: execute iudgement truly and vprightly in your gates.

17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oath: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hostes came vnto me, sayng,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fift, and the fast of the seuenthy, and the fast

of the tenth shall bee to the house of Iudah & Which shall toy and gladnes, and prosperous high feasts: therefore loue the truthy and peace.

20 Thus saith the Lord of hostes, That there shall yet come 1 people, and the inhabitants of great cities.

21 And they that dwell in one cite, shall goe to another, sayng, Up, let vs goe and pray before the Lord, and seeke the Lord of hostes: I will goe also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hostes in Jerusalem, and to pray before the Lord.

23 Thus saith the Lord of hostes, In those dayes shall ten men take hold out of all languages of the nations, euen take hold of the skirt of him that is a Jew, and say, We will goe with you: for wee haue heard that God is with you.

was appointed when the cite was besieged, and was the first fast of these four: and here the Prophet sheweth that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauynesse: for God will send them ioy and gladnesse.

The great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. Isa. 2.2. Micah. 4.1.

CHAP. IX.

8 The threatening of the Gentiles. 9 The coming of Christ.

The burden of the word of the Lord in the land of Iudah: and Damascus shall bee his rest; when the eyes of man, euen of all the tribes of Israel shall be toward the Lord.

2 And Hamath also shall border there by: Tyrus also and Sidon, though they be very wise.

3 For Tyrus did build her selfe a strong hold, and heaped by siluer as the dust, and gold as the mire of the strettes.

4 Behold, the Lord will spoyle her, and he will smite her: power in the Sea, and she shall be deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the king shall perish from Azzah, and Ashkelon shall not be inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from betwene his teeth: but hee that remaineth, euen he shall be for our God, and hee shall be as a pounce in Iudah, but Ekron shall be as a Jebulite.

8 And I will campe about mine house against the arme, against him that passeth by, and against him that returneth,

done. f Though they of Tyrus thinke themselves invincible by reason of the Sea that compasseth them round about, yet they shall not escape Gods iudgements. g Meaning, that all should be destroyed, save a very few, that should remaine as strangers. h Hee prometh to deliuer the Iewes when he shall take vengeance on their enemies for their crueltie, and wrongs done to them. i As the Iebulites had beene destroyed, so should Ekron and all the Philistines, k He sheweth that Gods power onely shall be sufficient to defend his Church against all aduersaries, bee they neuer so cunning, or assemblable their power neuer so often.

a Whereby he meant Syria. b Gods anger shall abide vpon their chiefe cities, and not spare so much as that. c When the Iewes shall conuert and repent, then God will destroy their enemies. d That is, by Damascus meaning that Hamath or Antiochia should be vnder the same rod and plague. e He secretly sheweth the cause of their destruction, because they decciued all other by their craft and subtiltie, which they cloaked with this name of Wisedone.

e Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserve them so long as nature would suffer them to liue, and increase their children in great abundance. d He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18. 14. Rom. 4. 20. e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shall be sure and stable. f Let neither respect of your private commodities, neither countell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you therunto. g For God cursed your worke, so that neither man nor beast had profit of their labours. h Reade Ezek. 18. 20. i Which declareth that man cannot turne to God till hee change mans heart by his Spirit, and so begin to doe well, which is to pardon his sinnes, and to giue him his graces.



## CHAP. X.

2 The vanitie of idolatrie. 3 The Lord promiſeth to viſit and comfort the houſe of Iſrael.

A SKE you of the Lord name in the time of the latter raine: ſo ſhall the Lord make white clouds, and give you ſhowers of raine, and to every one graſſe in the field.

2 Surely the <sup>b</sup> idoles have ſpoken vanitie, and the ſoothſayers have ſene a lye, and the dreamers have told a vaine thing: they comfort in vaine: therefore they went away as ſheepe: they were troubled, becauſe there was no ſhepherd.

3 My wrath was kindled againſt the ſhepherds, and I did vitie <sup>d</sup> goates: but the Lord of hoſtes will write his ſlocke the houſe of Iudah, and will make them as his beautifull baſe in the battell.

4 Out of him ſhall the corner come forth: out of him the naile, out of him the bow of battell, and out of him eury ſappoſiter of tribute alſo.

5 And they ſhall be as the mightie men, which tread downe their enemies in the mire of the ſtreets in the battell, and they ſhall fight, becauſe the Lord is with them, and the riders and hoſtes ſhall be confounded.

6 And I will ſtrengthen the houſe of Iudah, and I will preſerve the houſe <sup>b</sup> of Joſeph, and I will bring them againe, to I pitie them, and they ſhalbe as though I had not caſt them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim ſhall be as a gyant, and their heart ſhall reioyce as though wine: yea, their children ſhall ſee it, and bee glad: and their heart ſhall reioyce in the Lord.

8 I will <sup>i</sup> hiſſe for them, and gather them: for I have redeemed them: and they ſhall increaſe, as they have increaſed.

9 And I will <sup>i</sup> ſove them among the people, and they ſhall remember me in ſarre countreyes: and they ſhall live with their children, and <sup>i</sup> turne againe.

10 I will bring them againe alſo out of the land of Egypt, and gather them out of Aſſhur: and I will bring them into the land of Gilead and Lebanon, and place ſhall not be found for them.

11 And hee <sup>m</sup> ſhall goe into the Sea with affliction, and ſhall linte the wanes in the ſea, and all the depths of the river ſhall drie up: and the pride of Aſſhur ſhall be caſt downe, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the Lord, and they ſhall walke in his Name, ſaith the Lord.

enemies. <sup>b</sup> That is, the ten tribes, which ſhould be gathered vnder Chriſt to the reſt of the Church. <sup>i</sup> Whereby he declareth the power of God, who needeth no great preparation when hee will deliuer his for with a becke or hiſſe he can call them from all places ſuddenly. <sup>k</sup> Though they ſhall yet be ſcattered, and ſeeme to be loſt, yet it ſhal be profitable vnto them: for there they ſhall come to the knowledge of my Name, which was accompliſhed vnder the Goſpel, among whom it was firſt preached. <sup>l</sup> Not that they ſhould returne into their country, but be gathered and ioyned in one faith by the doctrine of the Goſpel. <sup>m</sup> Healludeth to the deliuerance of the people out of Egypt, whereas the Angel ſmote the floods and riuers,

and no oppreſſour ſhall come vpon them any more: for now I haue I ſene with mine eyes.

9 Reioyce greatly, O daughter Zion: ſhout for ioy, O daughter Ieruſalem: behold, thy king cometh vnto thee: <sup>m</sup> hec is iuſt, and ſaued himſelfe, poore, and riding vpon an <sup>n</sup> aſſe, and vpon a colt the foale of an aſſe.

10 And I will cut off the <sup>o</sup> charrets from Ephraim, and the horſe from Ieruſalem: the bowe of the battell ſhall bee broken, and hee ſhall ſpeake peace vnto the heathen, and his dominion ſhall be from ſea vnto ſea, and from the riuer to the ende of the land.

11 Thou alſo ſhalt be ſaued through the blood of the Couenant, I haue looſed thy ſpouſers out of the pit wherein is no water for ſuch a king as ſhould be glorious in the eyes of man, but ſhould bee poore, and yet in himſelfe haue all power to deliuer his: and this is meant of Chriſt, as Matt. 21.5.

12 Turne you to the <sup>r</sup> ſtrong holde, yee <sup>r</sup> priſoners of hope: euen to day doe I declare, that I will render the <sup>r</sup> double vnto thee.

13 For Iudah haue I y bent as a bow for me: Ephraims hand haue I filled, and I haue raiſed vp thy ionnes, O Zion, againſt thy ionnes, O Grecia, and haue made thee as a gyant ſword.

14 And the Lord ſhal be ſene over them, and his arrow ſhall goe forth as the lightning: and the Lord God ſhal blow the trumpet, and ſhall come forth with the whirlewind of the South.

15 The Lord of hoſtes ſhall defend them, and they ſhall denouce them, <sup>z</sup> and ſubdue them with ſting ſones, and they ſhall drinke, and make a noiſe as though wine, and they ſhall be filled like bowles, and as the voyces of the altar.

16 And the Lord their God ſhall deliuer them in that day as the flocke of his people: for they ſhall be as the <sup>z</sup> ſtones of the crowne liſted by vpon his land.

17 For how great is his goodneſſe! and how great is his beautie! come ſhall make the yong men cheerefull, and new wine the maides.

q That is, from Euphrates. <sup>r</sup> Meaning, Ieruſalem, or the Church which is ſaued by the blood of Chriſt, whereof the blood of the ſacriſices was a figure, and is heere called the couenant of the Church, becauſe God made it with his Church, and left it with them, for the loue that hee bare vnto them. <sup>s</sup> God ſheweth that he will deliuer his Church out of all dangers, ſeeme they neuer ſo great. <sup>t</sup> That is, into the holy land, where the citie and the Temple are, where God will defend you. <sup>u</sup> Meaning, the faithfull, which ſeem'd to bee in danger of their enemies on euery ſide, and yet liued in hope that God would reſtore them to libertie. <sup>x</sup> This is, double benefites and proſperitie, in reſpect of that, which your fathers enjoyed from Dauids time to the captiuitie. <sup>y</sup> I will make Iudah and Ephraim, that is, my whole Church, victorious againſt all enemies, which hee heere meaneth by the Grecians. <sup>z</sup> Hee promiſeth that the Iewes ſhall deſtroy their enemies, and haue abundance and exceſſe of all things, as here is abundance on the altar when the ſacriſice is offered: which things are not to moue them to intemperancie, but to ſobrietie, and a thankfull remembrance of Gods great liberaltie. <sup>a</sup> The faithfull ſhalbe preſerued, and reuencured of all, that the vaine enemies ſhall be compelled to eſteeme them: for Gods glory ſhall thine in them, as Iofephus declarcth of Alexander the great, when he met Iadi the high Prieſt.



CHAP. XI.

1 The destruction of the Temple. 4 The care of the fast full u committed to Christ, 7 A grievous vision against Jerusalem and Iudah.

Open the doores, O Lebanon, and the citie shall denounce the cedars.

2 Howle, b sicce trees: for the cedar is fallen, because all the mighty are destroyed: y howle ye, O oaks of Basan, for the defended forest is cut downe.

3 There is the voice of the howling of the shepheards: for their glory is destroyed: the voice of the roaring of lions whelpa: for the pride of Jordan is destroyed.

4 Thus sayth the Lord my God, Feede the sheepe of the slaughterer.

5 They that possesse them, slay them, and sinne not: and they that sell them, say, Blessed bee the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I wil no more spare those that dwell in the land, sayth the Lord: but see, I will deliue the men euery one into his neighbours hand, and into the hand of his king: and they shall misse the land, and out of their hands I will not deliue them.

7 For I fed the sheepe of slaughter, euen the poore of the flocke, and I tooke vnto mee two staves: the one I called Beauty, and the other I called Bands, and I fed the sheepe.

8 Three shepheards also I cut off in one month, and my soule loathed e them, and their soule abhorred me.

9 Then said I, I wil not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, euen Beauty, and brake it, that I might disannull my covenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I sayd vnto them, If ye thinke it good, giue mee y my wages: and if no, leaue off: so they weighed for my wages thierie piece of siluer.

13 And the Lord said vnto mee, Cast it vnto the potter: a goodly price, that I was valued at of them. And I tooke: he thurte

name of God in their mouths, though in their life and doings they deny God, attributing their gaie to Gods blessing, which cometh of the poyle of their brethren. h I will cause one to destroy another. i Their gouernours shall execute cruely ouer them. k That is, the small remnant, whom he thought worthy to shew mercy vnto. l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bands of brotherly vnty, and therefore hee breaketh both the one and the other. Some reade, for Bands destroyers, but in the 14. verse the first reading is confirmed. m Whereby, he sheweth his care and diligence that hee would suffer them to haue no euill rulers, because they should consider his great loue. n Meaning the people, because they would not acknowledge the great benefite of God. o He sheweth that the least part euer profite by Gods iudgements. p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefites, but esteemed them as things of naught. q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to cover the Temple.

pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euen the Bands, that I might dissolue the brotherhood betwene Iudah and Israel.

14 And the Lord said vnto mee, Take to thee yet the instruments of a foolish shepheard:

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambe, nor heale that which is hurt, nor feede that that standeth vpp: but he shall eate the flesh of the fat, and reare their clawes in pierces.

17 O idle shepheard that leaureth the flocke: the sword shall bee vnto thy arme, and vpon his right eye. His arme shall bee cleane dried vp, and his right eye shall be utterly darkened.

and sound. t By the arme he signifieth strength, dome and iudgement by the eye, that is, the plague of God shall take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

The burden of the word of the Lord vpon Ierusalem, sayth the Lord, which spread the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a b cup of poison vnto all the people round about: and all who with Iudah will bee be, in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauy stone for all people: all that lift it vp, shall be come, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will smite euery holse with blindness, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and wil smite euery holse of the people with blindness.

5 And the princes of Iudah shall say in their hearts, The inhabitants of Ierusalem shall be my strength in the Lord of hosts their God.

6 In that day will I make the princes of Iudah like coles of fire among the wood, and like a firebrand in the sheafe, and they shall denoure all the people round about on the right hand and on the left: and Ierusalem shall bee inhabited againe in her owne place, euen in Ierusalem.

7 The Lord also shall preserue the tents of Iudah, as a fortress: therefore the glory of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem and be that is feeble among them, in that day shall be as Dauid: and the house of Dauid shall be as Gods house, euen as the Angel of the Lord be fore them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid,

r Signifying, that they should haue a certaine kinde of regimēt, and outward shew of gouernement: but in effect it should be nothing: for they should be wolues, and deuouring beasts in stead of shepheards. s And is in health as he doeth wisely, the plague of God shall take

a That is, the ten tribes which neglected Gods benefite in deliueing their brethren, & had rather remaine in captiuitie, then to returne home, when God called them. b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies c Eury captaine that had many vnder him afore shall now thinke that the small power of Ierusalem shall be sufficient to defend them against all enemies b cause the Lord is among them. d The people which are now as it were dispersed vnto the fields, and lie open to their enemies, shall hence forth be preserued by my power, then if they were vnder their kirgs, (which is meant by the house of Dauid) in their defended cities.



e They shall have the feeling of my grace by faith, and know that I have compassion on them.

f That is, whom they have continually vexed w<sup>th</sup> their obstinacie, and grieved my spirit, Iohn 19. 37, where it is referred to Christs body, which here is referred to the Spirit of God.

g They shall turne to God by true repentance, whom before

they had so grievously offended by their ingratitude. h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chron. 35. 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremony: but every one touched with his owne griefe shall lament. m Vnder these certaine families he containeth all the tribes, and sheweth that both the Kings and the Priests had by their finnes pierced Christ. n Called also Simeon. o To wit, which were clea<sup>d</sup> by grace, and preserved from the common destruction.

### CHAP. XIII.

1 Of the fountaine of grace. 2 Of the cleane riddance of idolatry. 3 The zeale of the godly against false prophets.

a He sheweth what shall be the fruite of their repentance, to wit, remission of finnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleanness.

b He promiseth that God will also purge them from all superstition, and that their religion shall be pure.

c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom

the Prophet here calleth vncleane spirits. d That is, when they shall prophesie lies, and make God, which is the author of truth, a cloke thereunto. e He sheweth what zeale the godly shall have vnder the kingdom of Christ, Deut. 13. 6, 9. f God shall make them ashamed of their errors and lies, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their living.

David, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shall looke vpon me, whom they haue pierced, and they shall lament for him, as one mourneth for his onely sonne, and be so<sup>r</sup>ry for him as one is so<sup>r</sup>ry for his first borne.

11 In that day shall there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Berithdon.

12 And the land shall be waile every family apart, and the family of the house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart and their wiues apart: the family of Shemet apart, and their wiues apart.

14 All the families that remaine, every family apart, and their wiues apart.

these wounds in thine hands? Then hee shall answer, Thus was I wounded in the house of my friends.

7 Arise. O sword, vpon my shepheard, and vpon the man that is my fellow, saith the Lord of hosts: smite the shepheard, and the sheepe shall be scattered, and I will turne mine hand vpon the little ones.

8 And in all the lande, sayth the Lord, two parts therein shall be cut off, and die, but the third shall be left therein.

9 And I will bring that third part thorow the fire, and will sive them as the siluer is sined, and will try them as gold is tryed: they shall call on my name, and I will heare them: I will say, It is my people, and they shall say, The Lord is my God.

fore this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applyeth this to Christ, because he was the head of all pastours, Matth. 26. 31. k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shall be tried with great afflictions, so that it shall be known that onely Gods power and his mercies doe preserve them.

### CHAP. XIII.

8 Of the doctrine that shall proceede out of the Church, and of the restauration thereof.

9 Hold, the day of the Lord cometh, and they spoyle shall be diuided in the midst of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoiled, and the women defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shall the Lord goe forth, and fight against thole nations, as when he fought in the day of battell.

4 And his feete shall stande in that day vpon the mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleane in the middes thereof: toward the East and toward the West there shall be a very great valley, and halfe of the mountaine shall remooue toward the North, and halfe of the mountaine toward the South.

5 And ye shall see vnto the valley of the mountaines: for the valley of the mountaines shall reach vnto Asal: yea, ye shall see like as ye did from the earthquake in the dayes of Uzziab King of Iudah: and the Lord my God shall come, and all the saines with thee.

6 And in that day shall there be no cleere light, but darke.

7 And there shall be a day (it is knowne to

h Hereby hee sheweth that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the marks and signes should remaine for euer. i The Prophet warneth the Iewes, that be-

a He armeth the godly against the great terrors that should come before they enioyed this prosperous state promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore. b As your fathers and you haue had experience both at the red sea and at all other times. c By this manner of speech the Prophet sheweth Gods power and care ouer his Church, and how he will by miracle saue it.

d So that out of all the parts of the world they shall see Ierusalem, which was before hid with this mountaine: and this hee meaneth of the spirituall Ierusalem the Church. e Hee speaketh of the hypocrites, which could not abide Gods presence, but should see into all places, where they might hide them among the mountains. f Reade Amos 1. 1. g Because they did not credite the Prophets words, he turneth to God, and comforteth himselfe in that that hee knowd that these things should come, and sayth, Thou, O God, with thine Angels wilt come to performe this great thing.



b Signifying, that there should be great troubles in the Church, and that y<sup>e</sup> time hereof is in the Lords handes, yet at length (which is here meant by the evening) God would send comfort.

i That is, the spiritual graces of God, which should ever continue in most abundance.

k All idolatry & superstition shall be abolished, and there shall be one God, one faith, and one religion.

l This new Jerusalem shall be seene through all the world, and shall excell the first in excellence, wealth and graineesse.

m God will not onely rayse vp war without, but sedition at home to trie them.

n To hurt and oppresse him.

the Lord) neither day nor night, but about the evening time it shall be light.

8 And in that day shall there be waters of life goe out from Jerusalem, halfe of them toward the East sea, and halfe of them toward the uttermost sea, and shall be both in summer and winter.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name shall be one.

10 All the land shall be turned as a plaine from Geba to Rimmon, toward the South of Jerusalem, and it shall be lifted up, and inhabited in her place: from Beniamins gate unto the place of the first gate, unto the corner gate, and from the tower of Hananiel, unto the kings winepresses.

11 And men shall dwell in it, and there shall be no more destruction, but Jerusalem shall be safely inhabited.

12 And this shall be the plague where with the Lord shall smite all people, that have fought against Jerusalem: their flesh shall consume away, though they stand upon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day shall a great tumult of the Lord shall be among them, and every one shall take the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah shall fight also against Jerusalem, and the arme of all the heathen that

bee gathered round about, with golde and silver, and great abundance of apparail.

15 Yet this shall be the plague of the horse, of the mule, of the camel, and of the asse, and of all the beasts that be in their tents as this plague.

16 But it shall come to passe that every one that is left of all the nations, which came against Jerusalem, shall goe by from yeere to yeere to worship the King the Lord of hosts, and to keepe the feast of Tabernacles.

17 And who so will not come by of all the families of the earth unto Jerusalem to worship the king the Lord of hosts, even upon them shall come no raine.

18 And if the family of Egypt goe not by, and come not, it shall not raine upon them. This shall be the plague where with the Lord will smite all the heathen, that come not by to keepe the feast of Tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all the nations, that come not by to keepe the feast of Tabernacles.

20 In that day shall there be written upon the shields of the horses, The holinesse unto the Lord, and the spurs in the Lords house shall be like the bowles before the altar.

21 Peace, every pot in Jerusalem and Judah shall be holy unto the Lord of hosts, and all they that sacrifice, shall come and take of them, and seeke therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

o The enemies are rich, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, ver. 13.

q By the Egyptians, which were greatest enemies to true religion, he meant all the Gentiles.

r Signifying, that to what service they were put now (whether to labour, or to serve in warre) they were now holy, because the Lord had sanctified them.

s Aspicuous the one as the other, because they shall be sanctified.

t But all shall be pure and cleane, and there shall neither be hypocrite, nor any that shall corrupt the true service of God.

## Malachi.

### THE ARGUMENT.

This Prophet was one of the three, which God raised up for the comfort of his Church after the captivitie, and after him there was no more until John Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires looke for the coming of Messiah. He confirmeth the same doctrine that the two former doe, but chiefly he reproveth the Priests for their covetousnesse, and for that they served God after their owne fantasies, and not according to the prescript of his word. He also noteth certaine peculiar finnes, which were then among them, as marrying of idolatrous and many wives, murmuring against God, impatience and such like. Notwithstanding, for the comfort of the godly, hee declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the Couenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

### CHAP. I.

A complaint against Israel & chiefly the Priests.

He burden of the worde of the Lord to Israel by the ministry of Malachi.

2 I have loved you, sayth the Lord: yet ye say, Wherein hast thou loved vs? Was not Esau Jaakobs hyother, sayth the Lord? yet I loved Jaakob,

3 And I hated Esau, and made his

mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impoverished, but wee will returne, and build the desolate places, yet sayth the Lord of hosts, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people with whom the Lord is angry for ever.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

6 A sonne honoureth his father, & a servant his master. If then I be a father, where is mine honour? And if I be a master, where is my feare, sayth the Lord of hosts unto you, O Priests that despise my name? and ye say, Wherein have we despised thy name?

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7 He noteth their grosse hypocrisie, which would not see their fault, but most impudently couered them, and so were blinde guides,

7. P

a Reade Ma.

13. 1.

b Which declarereth their great ingratitude: that did not acknowledge this love, which was so evident in that he chose Abraham

from out of all the world, and next chose Jaakob the younger brother of whom they came, and lest Esau the elder. c For besides that the signes of mine hatred appeared even when hee was made servant unto his younger brother, beinge in his mothers belly, and also afterward in that he was put from his birthright, y<sup>e</sup> even now before your eyes the signes hereof are evident, in that that his country lieth waste, and hee shall never returne to inhabit it, whereas ye my people, whom the enemye hated more then them, are by my grace and love toward you delivered, reade Rom. 9. 13.

d Besides the rest of the people he condemneth the Priests chiefly, because they should have reprov'd others for their hypocrisie, and obstinacie against God, and not have hardened them by their example to greater evils.



f Ye receive all manner offerings for your owne greedinesse, and doe not examine whether they be according to my Law or no.

g Nor that they say thus, but by their doings they declared no lesse.

h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly as he hath commaunded, and partly after mans fantasie,

and so come not to that parentesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortal man wuld not be content to be so serued.

i He derideth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion, that these euils came vpon the people.

k Will God consider your

office and state, seeing ye are so couetous and wicked? l Because the Leuites who kept the doores, did not trie whether the sacrifices that came in, were according to the Lawe, God witheth that they would rather sit at the doores, then to receive such as were not perfect. m God sheweth that their ingratitude, and neglect of his true seruice, shalbe the cause of the calling of the Gentiles: and here the Prophet that was vnder the Lawe, framed his wordes to the capacitie of the people, and by the altar and sacrifice he meaneth the spirittuall seruice of God, which should be vnder the Gospell, when an ende should be made to all these legall ceremonies by Christs onely sacrifice. n Both the Priests, and the people were infected with this error, that they passed not what was offered: for they thought that God was as well content with the leane as with the fatte: but in the meane season they shewed not that obedience to God which hee required, and so committed both impietie, and also shewed their contempt of God, and conuincesse. o The Priests and people were both weary, with seruing God, and passed not what manner of sacrifice and seruice they gaue to God: for that which was least profitable, was thought good enough for the Lord. p That is, hath ability to serue the Lord according to his word, and yet will I use him according to his couetous minde.

7 Pee offer vncleane bread vpon mine altar, and you say, Wherein haue we polluted thee? In that ye say, The table of the Lord is not to be regarded.

8 And if yee offer the blinde for sacrifice, it is not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy Prince: will hee be content with thee, or accept thy person, sayth the Lord of hostes?

9 And now, I pray you, I pray before God, that hee may haue mercie vpon vs: this hath bene by your meanes: will ye regard your persons, sayth the Lorde of hostes?

10 Who is there enim among you, that would shut the doores, and kinde not fire on mine altar in vaine? I haue no pleasure in you, sayeth the Lorde of hostes, neither will I accept an offering at your hand.

11 For from the rising of the Sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place incense shall bee offered vnto my Name, and a pure offering: for my Name is great among the heathen, sayeth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is polluted, and the fruit thereof, euen his meate is not to be regarded.

13 Pee sayd also, Behold, it is a wearines, and ye haue snuffed at it, sayth the Lord of hostes, and yee offered that which was to me, and the lame, and the sicke: thus ye offered an offering: should I accept this of your hand, sayth the Lord?

14 But curst bee the delinuer, which hath in his flocke a male, and voweth, and sacrificeth vnto the Lorde a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

And now, I pray you, I pray before God, that hee may haue mercie vpon vs: this hath bene by your meanes: will ye regard your persons, sayth the Lorde of hostes?

2 If ye wil not heare it, nor consider it in your heart, to giue glory vnto my Name, sayth the Lord of hostes, I will euen send a curse vpon you, & will curse your blessings: yea, I haue curst them already, because yee doe not consider it in your heart.

2 Behold, I will corrupt your seed, and cast dung vpon your faces, euen the dung of your solenne feasts, and you shall bee like vnto it.

4 And ye shall know, that I haue sent this commandment vnto you, that my couenant which I made with Leui, might stand, sayth the Lord of hostes.

5 My couenant was with him of life and peace, and I gaue him feare, and hee feared mee, and was afraid before my Name.

6 The law of kernetz was in his mouth, and there was no iniquitie found in his lippes: hee walked with mee in peace and equitie, and did turne many away from iniquitie.

7 For the Priests lips should preserve knowledge, and they should seeke the Lawe at his mouth: for hee is the messenger of the Lord of hostes.

8 But yee are gone out of the way: yee haue caused many to fall by the Lawe: yee haue broken the couenant of Leui, sayth the Lord of hostes.

9 Therefore haue I also made you to be despised, and vile before all the people, because yee kept not my wayes, but haue been partiall in the Law.

10 Haue we not all one father? hath not one God made vs? why doe wee transgreesse euery one against his brother, and breake the couenant of our fathers?

11 Iudah hath transgressed, and an abomination is committed in Ierusalem: for Iudah hath defiled the holiness of the Lord, which hee loued, and hath married the daughter of a strange god.

12 The Lord will cut off the man that doeth this: both the master and the seruant out of the Tabernacle of Dauid, and him that offereth an offering vnto the Lord of hostes.

13 And this haue yee done againe, and covered the altar of the Lord with teares, with weeping, and with mourning: because

him according to his worde. h I prescribed Leui a certaine Lawe to serue me. i He serued me and set forth my glory with all humilitie and submission. k He sheweth that the Priest ought to haue knowledge to instruct othen in the word of the Lord. l He is as the treasure house of Gods word, and ought to giue euery one according to their needesse, and not to reserue it for himselfe. m Shewing, that whosoever doeth not declare Gods will is not his messenger and Priest. n The Prophet accuseth the impietie of the Iewes toward God, and man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought not to offend God, nor their brethren.

o Whereby they had bound themselves to God to be an holy people. p They haue ioyned themselves in marriage with them that are of another religion. q That is, the Priests. r Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

## CHAP. II.

Threatnings against the Priests, being seducers of the people.



f This is another fault, whereof hee accuseth them, that is, that they brake the lawes of marriage.

e As the one halfe of thy selfe.

u She that was ioyned to thee by a solemne covenant, and by the iuocation of Gods Name.

x Did not God make man and woman as one flesh and not many?

y By his power & vertue he could haue made many women for one man.

the offering is no more regarded, neither receiued acceptably at your hands.

14 Per yee say, *Wherem?* Because the Lord hath bene with vs betwene thee and the wife of thy youth, against whome thou hast transgressed: yet the is thy companion, and the wife of thy covenant.

15 And did not he make one? yet had he y abundance of spirit: and wherefore one? because hee sought a godly seede: therefore keepe your selues in your spirit, and let none trespass against the wife of his youth.

16 If thou hatest her, put her away: saith the Lord God of Israel, yet hee conereth: the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgress not.

17 Ye haue wearied the Lord with your words: yet ye say, *Wherem?* haue we wearied him? When ye say, Every one that doth euill, is good in the sight of the Lord, and hee delighteth in them. Where is the God of iudgement?

z Such as should be borne in lawfull and moderate marriage wherein is no exesse of lusts. a Containe your selues within your bounds, and be sober in mind, & bridle your affections. b Not that hee doth allow diuorcement, but of the two suits, hee theueth which is the lesse. c Hee thinketh it sufficient to keepe his wife still, albeit hee take others, and so as it were conereth his fault. d Ye murmured against God, because hee heard you not as soone as yee called. e In thinking that God fauoured the wicked, and hath no respect to them that serue him. f Thus they blasphem'd God in condemning his power and iustice, because hee iudged not according to their fantasies.

CHAP. IIII.

1 Of the messenger of the Lord John Baptist, and of Christs office.

Behold, I will send my messenger, and hee shall prepare the way before mee: and the Lord whom ye seeke, shall suddenly come to his Temple: euen the messenger of the covenant whom yee desire: behold, hee shall come, saith the Lord of hostes.

2 But who may abide the day of his coming? and who shall endure, when hee appeareth? for hee is like a purging fire, and like fullers lode.

3 And hee shall sit downe to tric and fine the siluer: hee shall euen fine the sonnes of Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousness.

4 Then shall the offerings of Iudah and Ierusalem bee acceptable vnto the Lord, as in old time, and in the yeeres afore.

5 And I will come neere to you to iudgement, and I will be a swift witness against the loothslayers, and against the adulterers, and against false swearers, and against thole that wrongfully keepe backe the hirelings wages, and vexe the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hostes.

6 For I am the Lord: I change not, and yee sonnes of Iacob are not consumed.

e Hee beginneth at the Priests, that they might be lightes & shine vnto others. f They murmured against God, because they saw not his help euer present to defend them: and therefore hee accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that hee doth still defend them, and so his mercy toward them neuer changeth.

7 From the dayes of your fathers, yee are gone away from mine ordinances, and haue not kept them: returne vnto mee, and I will returne vnto you, saith the Lord of hostes: but yee said, *Wherem?* shall wee returne?

8 Will a man spoyle his gods? yet haue yee spoiled me: but ye say, *Wherem?* haue we spoiled thee? In: riches and offerings.

9 Ye are cursed with a curse: for ye haue spoiled me, euen this whole nation.

10 Bring yee all the riches into the storehouse, that there may be meat in mine house, and psume me now herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and poure you out a blessing without measure.

11 And I will rebuke the denouncer for your sakes, and hee shall not destroy the fruit of your ground, neither shall your vine be barren in the field: saith the Lord of hostes.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hostes.

13 Your words haue bene stout against me, saith the Lord: yet ye say, *What haue we spoken against thee?*

14 Yee haue said, It is in vaine to serue God: and what profit is it that we haue kept his commandments, and that wee walked humbly before the Lord of hostes?

15 Therefore we count the proud blessed: euen they that worke wickednesse, are set vp, and they that tempt God, yea, they are deliuered.

16 Then spake they that feared the Lord, euen one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that day that I shall doe this, for a flocke, and I will spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discern betwene the righteous and wicked: betweene him that serueth God, and him that serueth him not.

onely preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might bee an example of Gods mercies, to all penitent sinners. q When I shall restore my Church according to my promise, they thalbe as mine owne proper goods. r That is, forgive their sinnes, and gouerne them with my spirit.

CHAP. IIIII.

The day of the Lord, before the which Elias should come.

Behold, the day cometh, that shall burne as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burne them vp, saith the Lord of hostes, and shall leaue them neither roote nor branch.

2 But vnto you that feare my Name, shall as God should send him for the restauration of his Church,

g Reade Zech. 1. 3.

h There athen so of the hea that barbarous, their will defaund lo-gours, or deale decifullly with them.

i Wherby the seruice of God should haue bene maintayned, and the Priests, and the poore relieued.

k Not having respect how much yee neede, but I will giue you in all abundance, so that yee shall lacke place to put my blessings in.

l Meaning, the caterpillar, and whatsoever destroyeth corne and fruits.

m The Prophet condemneth them of double blasphemie against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godly.

n They are not o After these admonitions of the Prophet some were liuely touched, and encouraged others to feare God. p Both because the thing was strange that some turned to God in that great and vniuersall corruption, and also that this might bee an example of Gods mercies, to all penitent sinners. q When I shall restore my Church according to my promise, they thalbe as mine owne proper goods. r That is, forgive their sinnes, and gouerne them with my spirit.

a This is meant of Iohn Baptist, as Christ expoundeth it, Luke 7. 37. b Meaning, Melchis as Plal 40. 1. 7. dan. 9. 17. 25. c That is, Christ by whome the covenant was made & ratified, who is called the Angel or messenger of the covenant, because hee reconciled vs to his Father: and is Lord or King, because hee hath the gouernment of this Church. d He sheweth that the hypocrits which wish so much for Lords comming, will not abide when hee draweth neere: for hee will consume them, and purge his, and make them cleane. e Hee beginneth at the Priests, that they might be lightes & shine vnto others. f They murmured against God, because they saw not his help euer present to defend them: and therefore hee accuseth them of ingratitude, and sheweth that in that they are not daily consumed, it is a token that hee doth still defend them, and so his mercy toward them neuer changeth.



b Meaning  
Christ, who with  
his wings or  
beames of his  
grace should  
lighten and  
comfort his  
Church, Ephes.  
5. 14. and he is

the sunne of righteousnesse arise, and heath  
shall be under his wings, and yee shall goe  
forth, and grow up as fat calves.

3 And yee shall tread downe the wicked:  
for they shall bee dust under the soles of your  
feete in the day that I shall doe this, saith the  
Lord of hosts.

4 Remember the Lawe of Moses my

because in himselfe hee hath all  
perfection, and also the iustice of the Father dwelleth in him: where-  
by hee regenerateth vs into righteousnesse, cleanseth vs from the filth  
of this world, and reformeth vs to the image of God. c Ye shall be  
set at libertie and increase in the ioy of the Spirit, 2. Cor. 3. 17. d Be-  
cause the time was come, that the Iewes should be destitute of Pro-  
phets vntill the time of Christ, because they should with more seruent  
minde desire his comming, the Prophet exhorteth them to exercise  
themselues diligently in studying the Lawe of Moses in the meane  
season, whereby they might continue in the true religion, and also be  
armed against all tentations.

seruant, which I commaunded vnto him in  
Doreb for all Israel with the statutes and  
iudgements.

5 Behold, I will send you e Elijah the  
Prophet before the comming of the great  
and fearefull day of the Lord.

6 And hee shall turne the heart of the  
fathers to the children, and the heart of the  
children to their fathers, lest I come and  
smite the earth with cursing.

compared to Elijah. f Which as it is true for the wicked, so doeth  
it waken the goodly, and call them to repentance. g Hee sheweth  
wherein Johns office should stand: in the turning of men to God,  
and ioyning the father and children in one vnitie of faith: so that  
the father shall turne to the religion of his sonne which is converted  
to Christ, and the sonne shall embrace the faith of the true fathers  
Abraham, Izhak and Iacob. h The second point of his office,  
was to denounce Gods iudgements against them that would not re-  
ceiue Christ.

e This Christ  
expoundeth of  
John Baptist,  
Mat. 11. 13, 14.  
who both for  
his zeale, and  
restoring of re-  
ligion is aptly

## The end of the Prophets.







# APOCRYPHA.

## THE ARGUMENT.

These bookes that follow in order after the Prophets vnto the new Testament, are called APOCRYPHA, that is, bookes which were not received by a common consent to be read and expounded publickely in the Church, neither yet setued to proue any point of Christian religion, save in as much as they had the consent of the other scriptures called Canonically to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were received to be read for the advancement and furtherance of the knowledge of the historie, and for the instruction of godly manners: which bookes declare that at all times God had an especiall care of his Church, and left them not vnto the destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesseth that those calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, & so brought it to passe for the destruction of their enemies, and for the triall of his children.

## I. ESDRAS.

### CHAP. I.

2 Josias appointeth Priests, and keepeth the Passouer. 7 Offerings for the Priests & the people. 11 The order of the Levites. 23 The upright life of Josias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Jerusalem.

AD Josias kept the Passouer to his Lord in Jerusalem, and offered the Passouer in the fourteenth day of the first moneth,

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the Temple of the Lord.

3 And hee spake to the Levites the holy ministers of Israel, that they should sanctifie themselves to the Lord, to see the holy Arke of the Lord in the house, which Salomon the sonne of king David had built,

4 And sayd, Pee shall no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of David king of Israel, and according to the manerly of Salomon his sonne, and stand in the Temple according to the order of the dignitie of your fathers the Levites, which were appointed before your bretheren the children of Israel.

6 Offer in order the Passouer, & make ready the sacrifices for your bretheren, and keepe the Passouer after the Levites commandement given to Moses.

7 And Josias gaue to the people that was present, thirtie thousand lambes and kids with three thousand calves.

8 These were given of the kings possessions according to the promise, to the people, and to the Priests, and to the Levites. Then gaue Helkias and Zacharias and Serus the gouernours of the Temple, to the priests for the Passouer two thousand six hundred sheepe, and three hundred calves.

9 Further more, Iechonias, & Samatas and Nathanael his bretheren, and Sabias, and Chielus, and Joiam captaines gaue

to the Levites for the Passouer five thousand sheepe, and seven hundred calves.

10 And when these things were done, the Priests & the Levites stood in order, hauing unleaued bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moyse: and thus they did in the morning.

12 And they rolled the Passouer with fire as appertained, and they sod their offerings with perfumes in caldrons and pots.

13 And set it before all them that were of the people, and afterward they prepared for themselves, and for the Priests their bretheren the sonnes of Aaron.

14 For the Priests offered the fatte vnto the evening, and the Levites did make ready for themselves, and for the Priests their bretheren the sonnes of Aaron.

15 And the holy singers the sonnes of Asaph, were in their orders, according to the appointed ordnances of David, to wit, Asaph, and Azarias, and Eddinus, which was of the kings appointment.

16 And the porters were at every gate so that it was not lawfull that any should passe his ordinary watch: for their bretheren the Levites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Passouer.

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of king Josias.

19 So the children of Israel, which were present at that time, kept the Passouer, and the feast of unleaued bread seven dayes.

20 And there was no such a Passouer kept in Israel since the time of Samuel the Prophet.

21 And all the kinges of Israel did not offer such a Passouer, as did Josias, and the Priests and the Levites, and the Jewes, and all Israel, which were found to remaine in Jerusalem.

22 In the eighteenth yere of the reigne of Josias was this Passouer kept.

23 The workes of Josias were wrought before

2. King. 23. 21.  
2. Chron. 35. 1.



Exod. 12. 8.

1. Cor. 1. 2. 8.

1. Or, Jehiel.

1. Or, Hasabias.  
1. Or, Fehel.  
1. Or, Chorraha.



before his Lord with a heart full of godlines.

24 And concerning the things which came to passe in his time, they are written before, to wit, of those that sinned and did wickedly against the Lord, about every nation and kingdome, and grieved him with insensible things, so that the wordes of the Lord stood by against Israel.

25 ¶ Now after all these acts of Iosias, it came to passe that when Pharaoh king of Egypt came to make war at Carchamis upon Euphrates, Iosias went out against him

26 But the king of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is upon Euphrates, and now the Lord is with mee, and the Lord hasteneth me forward: depart from me, and be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet, by the mouth of the Lord.

29 But hee set himselfe in battell aray against him in the field of Megiddo, and the Princes came downe to king Iosias.

30 And the king said to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his second chariot, & being come againe to Ierusalem hee changed his life, & was buried in his fathers graue.

32 And in all Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours, and their wiues did lament him vnto this day: and this was ordeined in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the kings of Iudea, & every one of the acts that Iosias did, and his glozy, and his knowledge in the law of the Lord, and the things which hee did before, and the things now rehearsed are registered in the booke of the kings of Israel & Iudea.

34 Then they of the nation tooke \* Iozabaz the soune of Iosias, and made him king in stead of his father Iosias, when hee was thre and twenty yeere old.

35 And he reigned in Iudea and in Ierusalem thre moneths: for the king of Egypt deposed him from reigning in Ierusalem.

36 Hee taxed also the people of an hundredth talents of silver, & one talent of gold.

37 And the king of Egypt made Iocim his brother king of Iudea and Ierusalem.

38 And hee bound Iozabaz and his gouernours: but when hee had taken Zaraces his brother, he led him away into Egypt.

39 Twenty and five yeere old was Iocim, when he reigned in Iudea and Ierusalem, and hee did euill in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor king of Babylon, who when he had bound him with a chaine of brasse, led him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lorde, and caried them

away, & set them in his temple at Babylon.

42 But all his actes, and his prophanation, and his reproch, are written in the booke of the Chronicles of the kings.

43 And Iocim his soune reigned for him: and when he was made king, hee was eghtene yeere old.

44 And hee reigned thre moneths and ten dayes in Ierusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And hee made Sedecias king of Iudea and Ierusalem, when he was one and twenty yeere old, and hee reigned eleuen yeeres.

47 And hee did euill in the sight of the Lord, neither did he feare the wordes spoken \* by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworn to king Nabuchodonosor, hee swore himselfe by the name of the Lord, and set away, and hardened his necke and his heart, & transgressed the lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests committed many things against the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lord, which was sanctified in Ierusalem.

50 Nevertheless the God of their fathers sent his messengers to call him backe, because hee spared them, and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets,

52 So that hee, being moued to anger against his people for their great wickednes, commanded the kings of the Chaldeans to invade them.

53 These killed their young men with the sword round about their holy Temple, neither did they spare young man, nor maiden, neither old man nor child among them.

54 But hee deliuered them all into their handes, and all the holy vessels of the Lord, both great and small, with the vessels of the Arke of God: and they tooke, and caried away the kings treasures into Babylon.

55 And they let fire in the house of the Lord, and brake downe the walles of Ierusalem, and burnt their towres with fire.

56 They consumed also all the precious things thereof, and brought them to nought, and choie that were left by the sword, hee caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of \* Ieremias,

58 And that the land might enioy her Sabbaths all the time, that it was desolate, till seventy yeeres were accomplished.

CHAP. II.

¶ Cyrus gave leave to the Fowes to returne. 10 Hee sent the holy vessels. 13 The names of them that returned. 16 Their aduersaries did let their buildings, and the Kings letters for the same.

¶ In \* the first yeere of the reigne of Cyrus king of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,

¶ Or, by worshipping sensible creatures. : 2.Chron. 35. 20.

2.King. 23 30. 2.Chron. 36. 1.

Iere. 38. 21.

Iere. 25. 11. ANA 29. 10.

2.Chron 36. 22. CYR 1. 1.



2 The Lord raised by the spirit of Cyrus King of the Persians, and he made proclamation throughout all his kingdom, euen by expresse letters,

3 Saying, Thus sayeth Cyrus King of the Persians, The Lord of Israel, euen the most hie Lord, hath made me King ouer the whole world,

4 And he hath commanded me to build him an house in Jerusalem which is in Iudea.

5 If there be any therefore of you of his people, let the Lord, euen his Lord bee with him, and let him goe by to Jerusalem, which is in Iudea, and build the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with golde and siluer,

7 With giftes, with horses and cartell, and of other things, which shall be brought, according to the vowes, into the temple of the Lord, which is in Jerusalem.

8 Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and the Priests and Levites, and all whose mind the Lord had moued to go by, and build an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses, and cartell, and with diuers vowes of many whose minds were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, he deliuered the to Mithridates his treasurer.

12 By whom they were given to || Abasfar the gouernour of Iudea.

13 Whereof this was the number: a thousand golden cups, & a thousand siluer cups, basins of siluer for the sacrifices, nine and twenty, viols of gold thirty, & of siluer two thousand foure hundred and tenne, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were nine thousand foure hundred, threecore and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.

16 But in the time of Artaxerxes King of the Persians, || Belemus, & Mithridates, and Cabellius, and Rathumus, and Beelcthemus, and Semellius the secretary, and others which were ioynd to these, dwelling in Samaria and in other places, wrote vnto him this Epistle here following against them that dwell in Iudea and Jerusalem, TO THE KING ARTAXERXES OVR LORD,

17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretary, and the rest of their counsell, and the Iudges which are in Coelospria and Phenice.

18 Bee it now therefore knowen to our Lord the King, that the Jewes which came by from you, are come to vs into Jerusa-

lem, that rebellious and wicked citie, and build the market places, and make up the wals thereof, and lay the foundations of the Temple.

19 Therefore if this citie bee built, and the walles be finished, they will not onely not endure to pay tribute, but also will resist kings.

20 And because the things pertaining to the Temple goe forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the King, that if it bee thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt find in the Chronicles the writings concerning these things, and shalt know that this city did alwayes rebel, and did trouble both kings and cities,

23 And that the Jewes are rebellious, raising alwayes warres therein: for the which cause also this city was made desolate.

24 Now therefore, O Lord the King, wee declare it, that if this citie bee built, and the wals thereof repaired, you shall haue no more passage into Coelospria, nor Phenice.

25 Then the king wrote againe to Rathumus, that wrote the things that came to passe, and to Beelcthemus, and to Semellius the secretary, and to the rest of those that were ioynd with them, and to the dwellers of Samaria, Syria, & Phenice, these things that follow.

26 I haue read the Epistle, which ye sent to me: therefore I commanded, that it should be sought out, & it was found, that this city hath alwayes practised against kings,

27 And that the men thereof were giuen to rebellion and wars, and how that mighty kings and sterce haue reigned in Jerusalem, which tooke tribute of Coelospria, and Phenice.

28 Now therefore I haue commanded to forbid these men to build by the city, & that it be taken heed that no more be done,

29 And that those wicked things which should molest the king, goe not forward.

30 Then when Rathumus, and Semellius the secretary, & the rest, which were ioynd with them, had read the things, which King Artaxerxes had written, they moued their tents with speede to Jerusalem with horses and men in aray,

31 And began to let them which build, so that the building of the Temple in Jerusalem ceased vnto the second yere of the reigne of Darius King of the Persians.

#### CHAP. III.

1 The feast of Darius. 16 The three wise sentences. Now when Darius reigned, he made a great feast to all his subiects, and to all those of his owne house, and to all the Princes of Media and Persia.

2 And to all the gouernours & captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundred and seuen and twenty prouinces.

3 And when they had eaten and drunke, and were lathised, they departed, and King Darius went into his chamber, and slepe th he wakened againe.

4 In the meane time thre yong men of the

|| Or, Shalsh-basar,  
or, Sanabassar.

Exra 4. 6.  
|| Or, Bischemus.

|| Or, Shimshi.



the guard, keepers of the kings body, sayde one to another,

5 Let every one of vs speake a sentence, and he that shal ouercome, & whose sentence shall appeare wiser then the others, Darius the king shall giue him great gifts, & great things in token of victory,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a charrlot with budles of gold, an head tirc of fine linnen, and a chaine about his necke.

7 And he that sit next to Darius for his wisdome, and shalbe called Darius cousin.

8 Then every man wrote his sentence, and sealed it, and put it vnder the pillow of king Darius,

9 And sayde, when the King rose, they would giue him the writing, & whose sentence the king and the thre princes of Persia should iudge to be wisest, to him should the victory be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The king is strongest.

12 The other wrote, Women are strongest, but truely ouercommeth all things.

13 And when the king rose, they tooke the writings and gaue them to him, and he read them,

14 And sent and called all the noble men of Persia and of Media, and the gouernors and the captaynes, and lieutenants, and the Counsellors,

15 And saue him downe in the Councell, and the writing was read before them.

16 Then he said, Call the yong men that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the writings. So the first bega, which had spoken of the strength of wine,

18 And sayd on this maner, O ye men, howe strong is wine! it deceueth all men that drinke it.

19 It maketh the minde of the king and of the fatherlesse both one, of the bonde man and of the free man, of the poore man and of the rich man.

20 It turneth also every thought into ioy and gladnesse, so that one remembreth no maner of sorrow nor debt.

21 It maketh every heart rich, so that one remembreth neither king nor gouer nor, and causeth to speake all things by salents.

22 When men haue drunke, they haue no minde to loue either friends or brethern, and a little after they draw out swords.

23 But when they are from the wine, they do not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such things? and he held his peace when he had thus spoken.

#### C H A P. IIII.

*Of the strength of a king. 13 Of the strength of women. 34 Of the strength of tructh, which sentence is approued, 47 and his petition graued.*

Then the second which had spoken of the strength of the king began to say,

2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?

3 But the king is yet greater: for he ruleth

all things, and is Lord of them, so that they doe all things which he commaundeth them.

4 If he bid them make war one against another, they doe it: if he lend them out against the enemies, they go & breake downe mountaines, and walles, and towers.

5 They kill & are killed, and do not passe the commandement of the king: if they ouercome, they bring all to the king, as well the spoiles as all other things,

6 And those also which go not to warre and battell, but till the earth: for when they haue lowen it againe, they reape it, & bring it to the king, and compell one another to pay tribute to the king.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if hee bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people, and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drunke, and sleepeth.

11 For these keepe him round about: neither can any one go & do his owne businesse, neither are they disobedient vnto him.

12 O ye men, how should not the king be strongest, seeing he is thus obeyed? So hee held his tongue.

13 When the third which had spoken of women & of the truth (this was Zorobabel) began to speake,

14 O ye men, neither the mighty King, nor many men, nor wine is strongest: who then ruleth them? or hath dominion ouer them? are they not women?

15 Women haue borne the king, & all the people which beare rule by sea and by land.

16 Euen of them were they borne, and they nourished them which planted y vines of which the wine is made.

17 They also make mens garments and make men honourable, neither can men bee without women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman?

19 Do they not leaue all those things and giue themselves wholly vnto her, and gape, and gaze vpon her, & all men desire her more then gold or siluer, or any precious thing?

20 A man leaueh his owne father which hath nourished him, and his owne countrey, and is ioyned with his wife.

21 And for the woman he teopardeth his life, and neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe ye not labour and crauel, and giue and bring all to the women?

23 Yea, a man takeh his sword and goeth forth to kil and to steale, and to slay vpon the sea, and vpon riuers,

24 And hee seeh a Lion & goeth in darkness, and when he hath stoln, rauished and spoiled, hee bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.



26 **Pea,** many haue run mad for women, and haue bene seruants for them.

27 **Many** also haue perished and haue erred and sinned for women.

28 **Howe** therefore doe you not belceue mee? is not the King great in his power? doe not all regions feare to touch him?

29 **Yee** I saw him and Apame, the Kings concubine, the daughter of the famous Bactacus, sitting on the right hand of the King.

30 **And** shee tooke the crowne of the Kings head, and put it vpon her owne, and strooke the King with her left hand.

31 **Yet** in the meane season the King gaped and gazed on her: and if she laughed at him, hee laughed; and if shee were angrie with him, hee did flatter her: that hee might be reconciled with her.

32 **How** then, O ye men, are not women more strong, seeing they doe this?

33 **¶** Then the King and the Princes looked one vpon another, and he began to speake of the truthe.

34 **O ye** men, are not women stronger? great is the earth, and the heauen is high, and the Sun is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.

35 **Is** not he great that maketh these things? therefore the truthe is greater and stronger then all.

36 **All** the earth calleth for truthe, and the heauen blessed it: and all things are shaken and tremble, neither is there any vnjust thing with it.

37 **The** wtne is wicked, the King is wicked, women are wicked, and all the children of men are wicked, and all their wicked works are such, and there is no reuety in them, and they perish in their iniquitie.

38 **But** truthe doeth abide, and is strong for euer, and lieth and reigneth for euer and euer.

39 **Wich** her there is no receiving of persons nor difference: but the doeth the things which are iust, & absteineth from vnjust and wicked things, and all men fauour her workes.

40 **Neither** is there any vnjust thing in her iudgement, and she is the strength and the kingdome and the power, and maiestie of all ages. Blessed be the God of truthe.

41 **So** hee ceased to speake, and then all the people cried and said, Truthe is great and strong.

42 **Then** the King said vnto him, Alke what thou wilt besides that which is appointed, and wee will giue it thee, because thou art found the wisest, and thou shalt haue libertie to sit by mee, and shalt be called my counsell.

43 **¶** Then he layd to the King, Remember the vowe that thou hast bowed to builde Ierusalem, in the day that thou tookest the kingdome.

44 **And** to send againe all the vessels that were taken out of Ierusalem, which Cyrus let apart when hee made a vow to cut off Babylon, and vowed to send them thither.

45 **Thou** also hast bowed to build the Temple, which the Iudmeans burnt when Iudea was destroyed by the Chaldeans.

46 **And** now, O Iode the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I re-

quire therfore that thou wouldest accomplish the vowe which thou hast bowed with thine owne mouth to do to the King of heauen.

47 **¶** Then King Darius riling vp, kissed him, and wrote him letters to all the stewards, and lieutenantes, and captains, & gouernours, that they should bring on the way both him, and all that were with him, which went vp to builde Ierusalem.

48 **And** hee wrote letters to all the Lieutenantes in Coelosyria, and Phenice, and to them that were in Libanus, that they should bring cedar wood from Libanus to Ierusalem, and build the cite with him.

49 **And** hee wrote for all the Jewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no prince nor Lieutenant, nor gouernor, nor steward should enter into their doores,

50 **And** that all the region which they kept, should pay no tribute, and that the Iudmeans should let goe the villages of the Jewes which they held,

51 **And** that euery yeere there should be giuen for the building of the Temple twentie talents, vntill it were built,

52 **And** to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuenteeue) other ten talents euery yeere:

53 **And** that all they which went from Babylon to build the cite, should haue libertie, as well they as their posteritie, and all the Priests that went away.

54 **¶** Hee wrote also touching the charges, and the Priestes garment, wherein they should minister.

55 **And** hee wrote that they should giue the Leuites their charges, vntill the house were finished, and Ierusalem built.

56 **Also** hee wrote that they should giue penstons and wages to them that kept the cite.

57 **And** he sent away all the vessels which Cyrus had let apart out of Babylon, and what soeuer Cyrus had commanded to doe, hee also commanded to doe it, and to send to Ierusalem.

58 **And** when the young man was gone forth, hee liet vp his face to heauen towardes Ierusalem, and gaue thanks to the King of heauen,

[Or, Zoro-  
babel.

59 **Saying,** Of thee is the victoye, and of thee is wisdome, and of thee is gloyy, and I am thy seruant.

60 **Blessed** be thou which hast giuen me wisdome: for vnto thee I acknowledge it, O Loyde of our fathers.

61 **¶** So hee tooke the letters, and went out and came to Babylon, and told all his brethren.

62 **And** they blessed the God of their fathers, because hee had giuen them freedome and libertie.

63 **To** goe vp and to builde Ierusalem, and the Temple, where his Name is renoued, and they reioyced with instruments of mulicke and toy seuen dayes.

#### CHAP V.

1 The number of them that returne from the captiuitie. 2 Their vowes and sacrifices. 3 The Temple is begunne to be built. 66 Their enemies would craftily rayne with them.



Exa. 2. 1.

After these things, the chief of the houses of their fathers, were chosen after their tribes, and their wives, and their sonnes, & their daughters, and their seruants, and their maydes, and their cattell.

2 And Darius sent with them a thousand horsemen, till they were restored to Jerusalem in safety, and with musickall instruments, with tabrets and flutes.

3 And all the brethren played: thus he caused them to goe by together with them.

4 And these are the names of the men that went by after their families, by their tribes, and after the order of their dignitie.

5 The Priestes. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Iosedece, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of David, of the kindred of Phares, of the tribe of Iuda,

6 Who spake wise wordes to Darius the King of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 And these are they of Iudea, which came out of the captivity, where they dwelt, whome Nabuchodonosor King of Babylon had carted away into Babylon,

8 And returned unto Jerusalem, and to the rest of Iudea, euerie one into his own city: which came with Zorobabel, and Iesus, Neeraias, Zacharias, Reelias, Encenius, Harodocheus, Beelarius, Alpharatus, Reeluz, Romms, and Baana their guides.

9 The number of them of the nation and their gouernours: The sonnes of Phares two thousand an hundredeth, seuentie and two, the sonnes of Saphat, foure hundredeth, seuentie and two.

10 The sonnes of Ares, seuen hundredeth, fiftie and sixe.

11 The sonnes of Phathah Boab, two thousand, eight hundredeth and twelue.

12 The sonnes of Cham, a thousand, two hundredeth, fiftie and foure: the sonnes of Sabub, nine hundredeth foure and fise: the sonnes of Corbe, seuen hundredeth and fise: the sonnes of Bani, sixe hundredeth foure and eight.

13 The sonnes of Hibe, sixe hundredeth, twentie and three: the sonnes of Sadas, three thousand, two hundredeth twenty and two.

14 The sonnes of Adonikam, sixe hundredeth, fiftie and seuen: the sonnes of Bagoi, two thousand, fiftie and sixe: the sonnes of Adinu, foure hundredeth fiftie and foure.

15 The sonnes of Aterliias, ninetie and two: the sonnes of Cellan and Azotus, fiftie and seuen: the sonnes of Azucan, foure hundredeth, thirtie and two.

16 The sonnes of Ananias, an hundredeth and one: the sonnes of Aron, & the sonnes of Batta, three hundredeth twentie and three: the sonnes of Arispharich, an hundredeth and two.

17 The sonnes of Heterus, three thousand and fise: the sonnes of Bertholomon, an hundredeth twenty and three.

18 They of Aetophas, fiftie and fise: they of Anoboth, an hundredeth fiftie and eight: they of Bethsamos foure and two.

19 They of Caratharius, twentie and fise: they of Caphiras and Beroth, seuen hundredeth, forty and three: they of Miras, seuen hundredeth,

20 They of Chadfas and Ammidiof, sixe hundredeth, twentie and two: they of Cirama and Sabdes, sixe hundredeth, twentie and one

21 They of Bacalom, an hundredeth twentie and two: they of Berolus, fiftie and two: the sonnes of Dephis, an hundredeth, fiftie and sixe.

22 The sonnes of Calamolalus and Orins, seuen hundredeth, twentie and fise: the sonnes of Arechus three hundredeth, foure and fise.

23 The sonnes of Annaas, three thousand, three hundredeth and thirtie.

24 The Priestes, the sonnes of Jeddu, the sonnes of Ielus, which are counted among the sonnes of Sarathib, nine hundredeth, seuenie and two: the sonnes of Veruth, a thousand, fiftie and two.

25 The sonnes of Phassaron, a thousand, forty and seuen: the sonnes of Carime, a thousand and seuenetie.

26 The Levites. The sonnes of Iesue, Cadmitel, Bannu, and Snu, seuentie and foure.

27 The sonnes which were holy fingers. The sonnes of Iasiaph, an hundredeth fourtie and eight.

28 The writers. The sonnes of Salmi, the sonnes of Jatal, the sonnes of Tolman, the sonnes of Iacobi, the sonnes of Tera, the sonnes of Sami: all were an hundredeth, thirtie and nine.

29 The ministers of the Temple. The sonnes of Chan, the sonnes of Aispha, the sonnes of Cabaroth, the sonnes of Ceras, the sonnes of Sid, the sonnes of Ibalen, the sonnes of Labana, the sonnes of Agraba,

30 The sonnes of Acrua, the sonnes of Quta, the sonnes of Cetab, the sonnes of Agaba, the sonnes of Subat, the sonnes of Anan, the sonnes of Cathua, the sonnes of Gedduc,

31 The sonnes of Aerus, the sonnes of Daitan, the sonnes of Doeba, the sonnes of Chalaba, the sonnes of Gazera, the sonnes of Azias, the sonnes of Phines, the sonnes of Alara, the sonnes of Balthai, the sonnes of Alana, the sonnes of Heani, the sonnes of Daphis, the sonnes of Acub, the sonnes of Alpha, the sonnes of Aius, the sonnes of Pharactin, the sonnes of Bafaloth.

32 The sonnes of Weeda, the sonnes of Coutha, the sonnes of Coeca, the sonnes of Charcus, the sonnes of Aterar, the sonnes of Thamoit, the sonnes of Balth, the sonnes of Atiypa.

33 The sonnes of the seruants of Salomon. The sonnes of Aisphion, the sonnes of Pharrira, the sonnes of Ieeth, the sonnes of Lozon, the sonnes of Istacl, the sonnes of Sapheth,

34 The sonnes of Agia, the sonnes of Phathareth, the sonnes of Sabie, the sonnes of Sarothie, the sonnes of Phallas, the sonnes of Gar, the sonnes of Addus, the sonnes of Sabas, the sonnes of Apherza, the sonnes of Baredie, the sonnes of Sabat, the sonnes of Alon.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon, were three hundredeth, seuentie and two.

36 These came up from Themelech, and Theleras: Carathalat and Salar leading them.

Or, Aramah.  
Or, Macam.  
Or, Bethel.  
Or, Nebus.

Or, Sanaab.

Or, Phasbur.  
Or, Charus.

Or, Talmas.  
Or, Ceros.  
Or, Suia.

Or, Hagaba.  
Or, Acub.  
Or, Via.  
Or, Agab.  
Or, Sibe.  
Or, Cedur.  
Or, Rais.  
Or, Neroda.  
Or, Gazema.  
Or, Bafie.

Or, Meunim.  
Or, Nabis.  
Or, Bacubab.  
Or, Acupha.  
Or, Assur.  
Or, Sparolob.  
Or, Melida.  
Or, Charefcha.

Or, Barcus.  
Or, Thimoth.  
Or, Nasib.

Or, Hazophoreth.  
Or, Pharada.  
Or, Ieclab.  
Or, Saphelia.

Or, Phacareth.  
Or, Sabin.  
Or, Sparia.  
Or, Addu.

Or, Subah.  
Or, Thelmalab.  
Or, Thelmalas.  
Or, Carathalar, and Alar.

Or, Zorobabel.

Or, Sarais.

Or, Ares.

Or, Bibai.  
Or, Azgad.  
Or, Aier.  
Or, the sonnes of Anania an hundredeth, the sonnes of Aron oz e, the sons of Besai three hundredeth twentie and thre.

Or, Bethelben.  
Or, Netophah.  
Or, Anathoth.  
Or, Kariathiarim.  
Or, Pirah.



37 Neither could they shew their families nor their stocke how they were of Israel, the sonnes of **L**adan the sonne of **B**an, the sonnes of **N**ecodan, sixe hundred sixtie and two.

38 And of the Priests those which exercised the office of the Priests, and were not found the sonnes of **D**odia, the sonnes of **A**ccos, the sons of **A**ddis, \* which had taken for wife Augia, one of the daughters of **B**erzelaius,

39 And was called after his name: and when the description of the kindred of these men had bene sought in the register, and could not bee found, they were set apart from the office of Priests.

40 For **A**ecmias and **A**tharias sayd to them, that they should not bee partakers of the holy things, till there arose an hie Priest clothed with doctrine and truth.

41 So all they of Israel, from them of twelve peere olde, and little children, were **f**ortie thousand, besides men servants and women servants, two thousand three hundred and sixtie.

42 Their servants and handmaides were **s**even thousand, three hundred **f**ortie and **s**even: the singing men and women, two hundred, **f**ortie and **s**ix:

43 Camels, **f**oure hundred **t**hirty and **s**ix: and hoxles, **s**even hundred **f**ortie and **s**ix: mules, two hundred **f**ortie and **s**ix: **b**easts that bare the yoke, **s**ix thousand, **s**ix hundred, **t**wentie and **s**ix.

44 And there were of the governours after their families, which when they were come to the Temple in Jerusalem, vowed to build the house in his owne place according to their power,

45 And to give to the treasure of the works, a **t**housand pound in gold, a **t**wentie thousand pound in silver, and an hundred **p**ricely garments.

46 And the Priests and the Levites and the people dwelt in Jerusalem, and in the country, and the holy singers and the porters, and all Israel in their **v**illages.

47 **E**xit \* when the seventh moneth was neere, and when the children of Israel were euerie one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then **J**esus the sonne of **J**osedec and his brethren the Priests, with **S**orobabel the sonne of **S**alathiel and his brethren, rising up, made ready the altar of the God of Israel,

49 To offer burnt offerings upon it according as it is written in the booke of **M**oses the man of God.

50 **W**hither also there were gathered against them of all nations of the land: but they dressed the altar in his owne place, although all the nations of the land were their enemies and vexed them, and they offered sacrifices according to the season, and burnt offerings to the Lord, morning and evening.

51 They kept also the feast of tabernacles, as it is \* ordained in the Law, and offered sacrifices every day, as was requisite,

52 And afterward, the continuall oblations and offerings of the Sabbaths, and of the new moneths and of all holy feasts.

53 **A**nd al \* they which had made any vow to God, began to offer sacrifice unto God in the first day of the seventh moneth, although the temple of God was not yet built.

54 They gave also money to the masons and to the workemen, and meate and drinke with gladnesse,

55 And charerts to the Sidonians, & to those of **C**ypus to bring Cedar wood one of **L**ibanus, which should bee brought by flotes to the haven of **J**oppe, according to the commandement giuen unto them by **C**ypus king of **P**ersia.

56 And in the second peere and second moneth came into the Temple of God in Jerusalem, **S**orobabel the sonne of **S**alathiel, and **J**esus the sonne of **J**osedec, and their brethren, and the Priests and Levites, and all they that came out of captiuitie into Jerusalem,

57 And \* layd the foundation of the house of God in the first day of the second moneth of the second peere, after their returne into **J**udea and Jerusalem.

58 And they appointed the Levites from twenty peere old ouer the workes of the Lord, and **J**esus and his sonne and his brethren, and his brother **E**admiel, and the sonnes of **H**adiabon with the sonnes of **J**oda, the sonne of **H**eltadun, with their sonnes and brethren, even all the Levites with one accord did follow after the work, calling vpon the workes in the house of God: thus the workemen built the Temple of the Lord.

59 And the Priests stood clothed with their long garments with musick instruments, and trumpets, and the Levites the sonnes of **A**shaph with cymbals,

60 Singing and blessing the Lord, according to the ordinance of **D**avid king of Israel.

61 And they sing with loud voyce songs to the praye of the Lord, because his mercie and glory is for euer in all Israel.

62 Then all the people blew trumpets, and cryed with loud voyce, praying the Lord for the rasing vp of the house of the Lord.

63 Also some of the Priests and Levites, and chiefe men, to wit, the Ancients which had seene the former house,

64 Came to see the building of this with weeping & great crying, and many with trumpets and ioyced with loud voyce,

65 So that the people could not heare the trumpets, because of the weeping of the people: yet there was a great multitude y blew trumpets, so that they were heard farre off.

66 **W**herfore when the enemies of the tribes of **J**uda and **B**eniamin heard it, they came to know what noise of trumpets it was,

67 And they knew that they of the captiuitie built the Temple to the Lord God of Israel.

68 **W**herfore they coming to **S**orobabel, and **J**esus, and the chiefe of the families, sayd unto them, Let vs build also with you.

69 For wee obey your Lord as you doe, and sacrifice vnto him since the dayes of **A**bsatharath king of the **A**ssyrians, which brought vs hither.

70 Then **S**orobabel, and **J**esus, and the chiefe of the families of Israel sayd to them, It doeth not appertaine to vs, and to you to builde an house to the Lord our God.

71 For we alone will build it to the Lord God

Or, Dalaias  
Or, Tubia  
Or, Necoda.

Or, Hobias  
Or, Hacoz  
Ezra 2, 61.  
Or, Barzelaius.

Or, Nebemias and Atharias.

Or, fourtie and two thousand, three hundred and sixtie.

Or, asses.

Or, of 2, 11  
2, 2 thousand  
pound, and  
of silver, sixe  
&c.

Or, quarters.  
Ezra 3, 1.

Leui. 23, 34.

Ezra 3, 6.

Eccles 47, 12.

Or, Asatharath, or Asathador.



Ezra. 4. 3

of Israel, as it becometh vs, and as \*Cyrus the king of the Persians had vs.

72 Howbeit the people of the land made them sluggish that were in Iudaea, and letted them to build the worke, and by their ambushments and seditions and conspiracies hindered the finishing of the building,

73 All the time of king Cyrus life: so that they were let from the building two yeere, untill the reigne of Darius.

## CHAP. VI.

1 Of Aggeus and Zacharias. 2 The building of the Temple, 3 Sissanes would let them. 7 His Epistle to Darius. 23 The Kings answer to the contrary.

¶ At \* in the second yeere of the reigne of Darius, Aggeus and Zacharias the sonne of Ado do the Prophets prophesied to the Jewes, euen vnto them that were in Iudaea and Jerusalem, in the Name of the Lord God of Israel, which they called † vpon.

2 When Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stood vp, and began to build the house of the Lord, which is in Jerusalem, the Prophets of the Lord being with them, and helping them.

3 In that time Sissanes the gouernour of Syria and Phenice, and Sathabouzanes with his companions came vnto them,

4 And sayd vnto them, By whose commandement build you this house and this building, and enterpise all these other things? and who are the builders that enterpise such things?

5 But the ancients of the Jewes had grace of the Lord, after that hee had vtilled the captiuitie,

6 That they were not letted to build, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 The copie of the Epistle, which hee did write and sent to Darius: SISANNES gouernour of Syria and of Phenice, and Sathabouzanes, and their companions, presidents in Syria and Phenice, salute king Darius.

8 It may please the king our master plainely to vnderstand, that when wee came to the countrey of Iudaea, and entred into the citie of Jerusalem, wee found in the citie of Jerusalem the ancients of the Jewes that were of the captiuitie,

9 Building an house to the Lord great and new, of hewen stones, and of great price, and the timber already layd vpon the walles.

10 And these workes are done with great speed, yea, and the worke hath good successe in their handes, so that it will be finished with all glory and diligence.

11 When we asked their ancients, saying, By whose commandement build you this house, and lay the foundation of these workes?

12 Wee asked them these things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore wee demanded the names of the gouernours in writing.

13 But they answered saying, Wee are the seruants of the Lord, which hath created the heauen and the earth.

14 And \* this house was built by many yeeres agoe by a king of Israel great and strong, and was finished.

15 But when our fathers, prouoking GOD

to wrath, sinned against the Lord of Israel, which is in heauen, \* hee deliuered them into the hands of Nabuchodonosor king of Babylon of the Chaldeans, 2. King. 24. 1

16 Who brake downe the house, and burnt it, and caried the people captiue to Babylon.

17 But in the first yeere of the reigne of Cyrus ouer the countrey of Babylon, king Cyrus wrote that this house should be built vp.

18 And the holy vessels of gold and of siluer, which Nabuchodonosor had caried out of the house of Jerusalem, and had dedicated them in his owne Temple, Cyrus the king tooke out of the Temple at Babylon, and they were given to Zorobabel, and to † Sanabassar the ruler. || Or, Shafsbazar.

19 And a commandement was giuen vnto him, that he should carry away those vessels, and put them in the Temple at Jerusalem, and that this Temple of the Lord should bee built in this place.

20 Then the same Sanabassar, being come hither, layde the foundations of the house of the Lord at Jerusalem, and since that time till now, it is in building, and is not finished.

21 Now therefore if it please the king, let it bee sought vp in the kings librarie concerning Cyrus.

22 And if it be found that the building of the house of the Lord at Jerusalem hath bene done by the consent of king Cyrus, and if it seeme good to the lord our king, let him make vs answer concerning these things.

23 Then king Darius commaunded to search in the kings librarie that were in Babylon, and there was found in Ecbarane, which is a towne in the region of Media, a place where such things were laid vp for memorie.

24 In the first yeere of the reigne of Cyrus, king Cyrus commaunded the house of the Lord at Jerusalem to be builded, where they did sacrifice with the continuall fire.

25 Of the which the height should be of threescore cubites, the breadth of threescore cubites, with three rowes of hewen stones, and one row of new wood of that countrey, and that the costes should bee payed out of the house of king Cyrus,

26 And that the holy vessels of the house of the Lord, as wel those of gold as of siluer, which Nabuchodonosor had caried out of the house in Jerusalem, and brought into Babylon, should bee restored to the house which is in Jerusalem, and set in the place where they were afore.

27 Also hee commaunded that Sissanes gouernour of Syria and Phenice, and Sathabouzanes, and their companions, & those which were constitute captaines in Syria & Phenice, should take heed to restraime from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudaea, and the Elders of the Jewes to build that house of the Lord in that place.

28 And I also haue commaunded to build it cleane vp againe, and that they bee diligent to helpe them of the captiuitie of the Jewes, till the house of the Lord be finished.

29 And that some part of the tribute of Coel Syria

† Greeke vpon them.

Ezra. 5. 1.  
ne he. 1. 1.

n. King. 6. 2.



Iolytia and Phenice should be diligently given to these men for sacrifice unto the Lord, and to Zorobabel the gouernour, for bulles, rammes, and lambes:

30 Also coyne, and salt, and wine, and oile continually every yeere without fail, as the Priests which are in Ierusalem shall testifie to bee spent every day.

31 That offerings may be made to the hie God for the king and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and hee be hanged thereon, and that his goods should be the kings.

33 And therefore let the Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hand to hinder or doe euill to that house of the Lord which is in Ierusalem.

34 \* If Darius the King haue ordeined that it should be diligently executed according to these things.

CHAP. VII.

1 *Sisinnus and his companions follow the Kings commandement, and helpe the Jewes to build the Temple. 5 The time that it was built. 10 They keepe the Pascheouer.*

**T**hen Sisinnus the \* gouernour of Coelolytia and Phenice, and Sathrabouzanes, and their companions obeying King Darius commandements,

2 Assisted diligently the holy workes, working with the ancientes & gouernours of the Sanctuary  
3 And the holy workes prospered by Aggeus and Zacharias the Prophets which propheticed.

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes kings of the Persians.

5 Thus the holy house was finished in the thire and twentieth day of the moneth Abar in the first yeere of Darius king of the Persians.

6 And the children of Israel, and the Priestes and the Leuites, and the rest, which were of the captiuitie, and had any charge, did according to the things written in the booke of Moyles.

7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rammes, foure hundred lambes.

8 And twelue gates for the linne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priestes and the Leuites stood according to their kindreds, clothed with long robes in the workes of the Lord God of Israel, according to the booke of Moyles, and also the porters in euery gate.

10 And the children of Israel offered the Pascheouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priestes and Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Pascheouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselves.

13 Then all the children of Israel which were of the captiuitie did eate, euen all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seuen dayes, reioycing before the Lord,

15 Because hee had turned the counsell of the King of the Assyrians towards them to strengthen their hands in tge workes of the Lord God of Israel.

CHAP. VIII.

1 *Esdras cometh from Babylon to Ierusalem, 10 The copie of the commission given by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.*

**A**ND after these things when Artaxerxes King of the Persians reigned, Esdras the sonne of Saraias, the sonne of Serias, the sonne of Helcias, the sonne of Salum,

Or, Ararias

2 The sonne of Sadoc, the sonne of Achitob, the sonne of Ananias, the sonne of Serias, the sonne of Demetoth, the sonne of Saraias, the sonne of Saulas, the sonne of Borcias, the sonne of Abitum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the hie Priest.

Or, Ararias

Or, Mera-

ioth.

Or, Sama.

Or, Az.

3 This Esdras went out of Babylon, and was a scribe well taught in the Law of Moyles, given by the Lord God of Israel.

4 Also the King gaue him great honour, and hee found grace in his sight in all his requests.

5 Call him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the Porters, and of the ministers of the Temple vnto Ierusalem,

6 In the seventh yeere of the reigne of Artaxerxes, and in the first moneth: this was the seventh yeere of the King (for they went out of Babylon in the first day of the first moneth,

7 And came to Ierusalem according as the Lord gaue them speede in their iourney.)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Law of the Lord, and in the commandements. and hee taught all Israel all the ordinances and iudgements.

9 So the Commission written by King Artaxerxes was given Esdras the Priest, and reader of the Law of the Lord: the copie thereof followeth.

10 King Artaxerxes to Esdras the Priest, and reader of the Law of the Lord, Salutation.

11 For as much as I consider things with pfecte, I haue commaunded that they that will and desire of the nation of the Jewes, & of the Priestes and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as be willing, let them depart together; as it hath seemed good to mee and my seuen friends the counsellers,

13 That they may visite the things that are

Exra. 6. 12.

Exra. 6. 13.



in Iudca and Ierusalem diligently, as it is contained in the Law of the Lord.

14 And carie the gifts to the Lord of Israel in Ierusalem, which I and my friends haue vowed: also all the gold and siluer, which shall be found in the countrey of Babylon appertaining to the Lord in Ierusalem.

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ierusalem, as well siluer as golde, for bulles and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpon the altar of the Lord their God, which is in Ierusalem.

17 And whatsoeuer thou and thy brethren will doe with the golde or siluer, accomplish it according to the will of thy God.

18 And the holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Ierusalem, thou shalt set before thy God in Ierusalem.

19 And what other things soeuer thou shalt remember for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also King Artaxerres haue commanded the treasures of Syria and Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the highest God, shall send for, they should giue it him with all speede, euen to the summe of an hundredth talents of siluer,

21 And likewise vnto an hundredth coxes of corne, and an hundredth pieces of wine and other things in abundance.

22 Let all things be done to the highest God, according to the Lawe of God with diligence, that wrath come not vpon the kingdome of the king and of his sonnes.

23 Also to you it is commanded, that of none of the Priests, or Leuites, or holy singers, or Doctors, or ministers of the Temple, or of the workmen of this Temple, no tribute nor taxe be taken, nor that any haue power to take them in any thing.

24 Thou also, Esdras, according to the wisdom of God, ordaine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Lawe of thy God, and reach those, which are not instructed.

25 And let all those which shall transgresse the Lawe of God and the King, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ When Esdras the Scribe, said, Blessed be thou only Lord God of my fathers, which hath put this in the heart of the King to glorifie his house which is in Ierusalem,

27 And hath honoured mee before the King, and the counsailers, and all his friends and gouernours.

28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to goe vpon with me.

29 These are the guides after their families and order of dignities, which came vpon with me out of Babylon in the reigne of Artaxerres the King.

30 Of the sonnes of Phinees, Serfom, of the

sonnes of Ithamar, Samael, of the sonnes of Daid, ¶ Leuites.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.

32 Of the sonnes of ¶ Salomon, Abellacnias the sonne of Zacharias, and with him two hundredth men.

33 Of the sonnes of Zathoc, Sechenias the sonne of ¶ Iezelus, and with him three hundredth men: of the sonnes of Adin, ¶ Dorch sonne of Ionathas, and with him two hundredth and fiftie men.

34 Of the sonnes of Elam ¶ Iestias sonne of Gorhoias, and with him centurie men.

35 Of the sonnes of Sapharias, Zarias, sonne of ¶ Bachel, and with him centurie men.

36 Of the sonnes of Joab, ¶ Badrias sonne of Iezelus, and with him two hundredth and twelue men.

37 Of the sonnes of ¶ Banid, Amalinoth sonne of Iosaphias, and with him an hundredth and threescore men.

38 Of the sonnes of Babi, Zacharias sonne of Bebi, and with him twentie and eight men.

39 Of the sonnes of ¶ Astath, Iohannes sonne of Acatan, and with him an hundredth and tenne.

40 Of the sonnes of Adonteam the last: and these are the names of them, Eliphatac, ¶ Icouel and Batas, and with them centurie men: of the sonnes of ¶ Bagouthi sonne of Isaacourus, and with him centurie men.

41 ¶ And I gathered them together to the flood called ¶ Theras, and pitched out tents there three dayes, and numbered them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and behold, there came ¶ Baalman, and Amahan, and Samatan, and ¶ Foribon, and Nathan, Ennatan, Zacharian, and ¶ Bofollamon the chiefe, and best learned.

44 And I bade them to goe to Daddens the captaine which was in the place of the treatie,

45 With charge to bid Daddens and his brethren, and the treasures that were there, to send ro vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hand of our Lord leuitie men of the sonnes of ¶ Goli, the sonne of Leui, the sonne of Israel, to wit, ¶ Siebribhan and his sonnes, and his brethren being eighteen.

47 And Aebia, and ¶ Annon, and Datan his brethren of the sonnes of ¶ Canaans, with their sonnes, thentie persons.

48 And of the ministers of the temple, which Daid gaue, and those which were rulers ouer the worke of the Leuites, to wit, ministers of the Temple, two hundredth and twentie, of whom all the names were registred.

49 ¶ And there I proclaimed a fast for the young men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the King footmen or horsemen, or conduct for safe-gard

¶ Or, Hattus.

¶ Or, Pahash Moab, Elsonas.

¶ Or, Ieziel. ¶ Or, Obed.

¶ Or, Jofaias.

¶ Or, Michael. ¶ Or, Obadiab sonne of Lechiel.

¶ Or, Baniab, Efelomuth.

¶ Or, Asgad, Iohanan, sonne of Eccehan.

¶ Or, Jehel.

¶ Or, Semias.

¶ Or, Bagos, Fiti sonne of Ifaacurs.

Exra. 8. 15.

¶ Or, Masma, Aluathau. ¶ Or, Forib, Elnathan, Zacharie, & Masollam.

¶ Or, Serdia.

¶ Or, Anom, Ifoas. ¶ Or, Canaans.

Exra. 8. 21.

Exra. 8. 1.



gard against our enemies,

51 Because we had said to the king, that the power of our Lord should bee with them that sought him, to direct them in all things.

52 Wherefore we prayed our Lord againe according to these things, whom we found favourable.

53 Then I chose from among the chiefe of the tribes, and of the Priests, twelue men, to wit, Tobias and Ananias, and with them tenne of their brethren.

54 And I weighed them the silver and the golde, and the holy vessels of the house of our Lords, which the king and his counsellers, and his princes, and all Israel had giuen.

55 And I weighed them, five hundred and thirtie talents of silver, and silver vessels of an hundred talents, and an hundred and thirtie talents of golde,

56 And twenty golden basins, and twelue vessels of brass, of fine brass shining like gold.

57 And I sayd to them, you are also holy to the Lord, and the vessels are holy, and the golde, and the silver is a bowe to the Lorde of our fathers.

58 Take, and keepe them, till that you giue them to the heads of the families of the Priests, and Leuites, and captaines of the families of Israel in Jerusalem in the chambers of the house of our God.

59 So the Priests and Leuites tooke the silver and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And we departed from the flood Tera, in the twelth day of the first month, and came to Jerusalem, according to the mighty power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Jerusalem.

61 And three dayes being past there, in the fourth day the silver that was weighed, and the golde was deliuered in the house of our Lord to Harmoth the Priest, the sonne of Jouri,

62 And with him to Eleazar the sonne of Phinices: and there were with them, Josabab the sonne of Ithia, and Boeth sonne of Sabbannus, Leuites: all was deliuered them by number and weight.

63 And all the weight of them was written that same hour.

64 Afterwards those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, euen twelue bulles for all Israel, rams foure score and thirtie,

65 Lambes threescore and twelue, twelue goats for situation, all in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phoenice, who honoured the people, and the Temple of God.

67 When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priests, and the Leuites have not separated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, to wit, of the Canaanites, and Chetites, and Phereites, and Jebusites and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seed is mixed with the strange people of the land, and the gouernours and rulers haue been partakers of this wickednesse from the beginning of the thing.

70 And as soone as I had heard these things, I rent my clothes, and the holy garment, and I pulled the hair off mine head, and off my beard, and late me downe sorrowfull, and very sad.

71 Then also all they that were moued with the word of the Lord God of Israel came to mee whiles I wept for the iniquitie, but I late very sad till the evening sacrifice.

72 Then I rose from the fast with my clothes soene, and the holy garment, and bowed my knees, and stretched forth mine hands to the Lord,

73 And sayd, O Lord, I am ashamed, and contounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Peace, enen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers, we with our brethren, with our Kings & Priests haue been giuen by to the Kings of the earth, to the sword and to captiuitie, and for a pray with all shame vnto this day.

77 And now how great hath thy mercy been, O Lord, that there should be left vs a roote and name in the place of thy holinesse!

78 And that thou shouldst reueale to vs a light in the house of the Lord our God, and giue vs meate in the time of our seruitude!

79 For when we were in bondage, we were not left of our God, but he gaue vs sauaour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour the Temple of our Lord, and raise vp a stone that is desolate, and giue vs assurance in Iudea and Jerusalem.

81 And now, O Lord, what shall wee say, hauing these things? for we haue transgressed thy Commandements, which thou hast giuen by the handes of thy seruants the Prophets, saying,

82 Because the land which yee goe to inherit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthinesse,

83 Therefore now ye shall not loyue their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that yee may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forgiven our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgressed by Law, and to mixe vs with the uncleannesse of the people of the land.

87 Mightest thou not bee angrie with vs to destroy vs, so that thou shouldst neither

Ezra 9.1.

Deu. 7. 21

Or, Serbias

Or, Mari-  
moth the  
sonne of Iou-  
rie of Orie.  
Or, Noedia,  
sonnes sonne  
of Benrus.

Ezra 9.1.



leave vs roote, nor seede, nor maine?

88 But, O Lord of Israel, thou art true: for there is a roote left, even vnto this day.

89 Behold, we are now before thee with our iniquities, neither can we endure before thee for these things.

90 And as Esdras prayed and confessed and wept, and lay vpon the ground before the Temple, a very great multitude was gathered vnto him out of Ierusalem, of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Iechonias the sonne of Ieiel of the sonnes of Israel, crying out, sayd, O Esdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 If it seeme good to thee, and to all them that obey the law of the Lord, rise vp and put it in execution.

94 For to thee doth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, and made all the chiefe of the families of the Priests and Leuites of all Israel to sweare, that they would doe thus: and they sware.

CHAP. IX.

7 After Esdras had read the lawe for the strange wiues, to they promised to put them away.

Then Esdras rose from the court of the Temple, and went to the chamber of Ioanman the sonne of Elisib,

2 And being lodged there, hee did eate no bread, nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Iudea and Ierusalem, to all them that were of the captiuitie, that they should be gathered to Ierusalem,

4 And that all they which should not meete there within twos or thre dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and be cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Iuda, & Benjamin came together within thre dayes into Ierusalem: this was the ninth moneth, and twentieth day of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and sayd to them, Wee haue sinned: for ye haue married strange wiues, so that ye haue augmented the finnes of Israel.

8 Nowe we therefore confesse and glozifie the Lord God of our fathers,

9 And doe his will, and separate your selves from the people of the land, & from the strange wiues.

10 Then all the multitude cried out and sayd with a loud voice, Wee will doe as thou hast sayd.

11 But because the multitude is great, and the time is winter, so that wee cannot stande without, and the worke is not of one day nor

of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitudes, and al they which haue strange wiues of our families, tarric:

13 And let the Priest and Iudges come out of all places at the day appointed, till they haue appealed the wrath of the Lord against vs for this matter.

14 Then Ionathas Aiaels sonne, and Ezeclas sonne of Thecan were appointed concerning these things, and Hotholai and Sabbatus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married strange wiues in the first day of the first moneth.

18 And there were found of the Priests which had married strange wiues,

19 Of the sonnes of Iesus, the sonne of Ioseph, and of his brethren, Ithabehel, and Eleazar, and Iozibus, and Ionadan.

20 Who also gaue their hands to cast out their wiues, and offered a ranime for their reconciliation in their purgation.

21 And of the sonnes of Emmer, Ananias, and Zabden, and Canes, and Samcius, and Hircel, and Azarias.

22 And of the sonnes of Ithaius, Ellionas, Haffias, Emaelus, and Nathanael, and Obedelus, and Callas,

23 And of the Leuites, Iozababud, and Semis, and Colius, who was called Callas, and Parhas, and Doubas, and Ionas.

24 Of the holy fingers, Elzurus, Bachurus.

25 Of the porters, Sallumus, & Tolbanes.

26 Of them of Israel, of the sonnes of Phorus, Hierimas, & Eddias, and Melchias, and Daclus, and Eleazar, & Isibias, and Banatas.

27 Of the sonnes of Ela, Parthanas, Zacharias, and Hierielas, and Hieremoth, and Aedias.

28 And of the sonnes of Jamoth, Eliadas, Elimus, Echonias, Ieremoth, and Sabatus, and Sarebus.

29 Of the sonnes of Webai, Ioannes, and Ananias, and Iosabab, and Enathanes.

30 Of the sonnes of Bant, Iamius, Hamuchus, Iedatas, Iasubus, Iasael, and Ieremoth.

31 And of the sonnes of Addi, Maathus, Hoolias, Lacimus, and Balbus, & Hathanias, and Selchel, and Balmus, and Hanyassas.

32 And of the sonnes of Annas, Elionas, and Aelas, and Melchias, & Sabbus, and Simon a Cholaimit.

33 And of the sonnes of Aton, Altaneus, and Parthias, and Banaias, Eliphalat, and Banalles, and Semei.

34 And of the sonnes of Maani, Teremias, Houdis, Omaleus, Inel, Hamai, and Paclias, and Amos, Carabaior, and Enathbus and Hamminataneus, Elthais, Amis, Elthi, Samis, Selermias, Parthanas, and of the sonnes of Dyoas, Helis, Esrl, Asalus, Samaras,

|| Or, Iahazias.

|| Or, Thecua.

|| Or, Maassias || Or, Iedaliah || Or, Anani, and Zabib.

|| Or, Piasbur, Elionas, Maassias, Jemael.

|| Or, Obridel, and Alasa.

|| Or, Iosabab, Semei.

|| Or, Galias, Pathias, Jobudus.

|| Or, Eliafib, and Bacur.

|| Or, Sallans.

|| Or, Remias || Or, Banadias || Or, Elam.

|| Or, Iehiel || Or, Ieremoth and Helias.

|| Or, Zathob, Eladas, Elfib.

|| Or, Sabad, and Sardas || Or, Bebe.

|| Or, Iosabat, and Emah.

|| Or, Bani, Olam, Maluch, Idada, Jafub.

|| Or, Addir, Naarus, Laccum, Banaias.

|| Or, Bezelel, Balbus, Manasses.

|| Or, Hafam || Or, Mathmas, Matasias.

|| Or, Ban, Teremias, Moadi, Eniram.

Exa 10. 1.

|| Or, Feiel.

Exa 10. 6.



Samaras, Sambis, Josphus.  
 35 And of the sonnes of Ethua, Pazitias, Zabadias, Ethes, Inel, Banatas.  
 36 All these married strange wivnes, and put them away with their children.  
 37 And the Priestes and the Levites dwelt in Jerusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houles.

Neb. 3. 1.

38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,  
 39 And spake to Edras the Priest, and reader, that he should bring the Lawe of Moyses, which had bin given by the Lord God of Israel.  
 40 Then brought Edras the chiefe Priest the Law to all the multitude, both man and woman, & to all the Priestes, that they might heare the Law the first day of the seuenth moneth.  
 41 And he read in the first broad place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.  
 42 So Edras the Priest and reader of the Law, stood vpon a Pulpit of wood that was prepared.  
 43 And there stood by him Matgathias, Sammus, Ananias, Azarias, Durias, Ezeccias, Balalamus at his right hand,  
 44 And at his left hand, Phaldaius, and Sall, Helchias, Arthasaphus, Nabarias.  
 45 Then Edrasooke the booke of the Law before the multitude ( for he saie honourably be-

Or, Matgathias.

Or, Pedaias.

fore them all )  
 46 And they all stood vpright when he expounded the Law, and Edras blessed the Lord the most high God, the most mightie God of hostes.

Or, Banis.

47 And the whole multitude cryed, Amen.  
 48 Then Jesus, and Anus, and Sarabias, and Adimus, and Iacobus, Sabataias, Autanias, Baianias, and Caltas, Azarias, and Joazabbus and Ananias, & Viatas the Levites lift up their hands, and fell downe on the ground, and worshipped the Lord,  
 49 And taught the Lawe of the Lord, and Rood also earnestly vpon the reading.

Or, Nche-mias.

50 Then sayd Atharabates to Edras the chiefe Priest and Reader, and to the Levites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.  
 51 See therefore and eate the fatts meates and drinke the sweete drinckes, and send presents to them that haue not.  
 52 For this day is holy to the Lord, and be not soyr: for the Lord God will glorifie you.  
 53 So the Levites commaunded all these things to the people, saying, This day is holy to the Lord: be not sad.  
 54 Then they departed all to eat and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.  
 55 For they were yet filled with the wordes wher with they were instructed, when they were assembled together.

## II. Esdras.

### CHAP. I.

The people is reprooved for their unfaithfulness.  
 3 God will haue another people, if these will not be reformed.

Eza 7. 1.

The second booke of the Prophet Edras, the son of Saraias, the sonne of Azarias, the son of Helcias, the sonne of Sadantas, the son of Sadoc, the son of Achitob,  
 2 The sonne of Achaias, the son of Phinees, the son of Heli, the son of Amarias, the sonne of Alie, the sonne of Hartmoth, the sonne of Arua, the sonne of Ozias, the sonne of Borith, the sonne of Abiset, the sonne of Phinees, the sonne of Cleazar.

Isa. 58. 1.

3 The sonne of Aaron (of the tribe of Lem) which Edras was pitioner in the land of Hedes, in the reigne of Artaxerxes king of Persia.  
 4 \* And the word of the Lord came vnto me, saying,  
 5 See, and shew my people their sinnes, and their children their wickednes, which they haue committed against mee, that they may tell their childrens children.  
 6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offered vnto strange gods.  
 7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue psonoked me vnto wrath, and despised my counsels.  
 8 Pull thou off then the haire of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a

rebellious people.  
 9 How long shall I forbear them, vnto whom I haue done so much good?

Exod. 14. 28.

10 \* Many kings haue I destroyed for their sakes: Pharaon with his seruants and all his armie haue I smitten downe.  
 11 All the nations haue I destroyed before them: \* I haue destroyed the East, the people of the two countreys Tyrus and Sidon, and haue slaine all their enemies.  
 12 Spoke thou therefore vnto them, saying, Thus sayth the Lord,  
 13 \* I haue led you thorow the Sea, and haue giuen you a fire way, since the beginning: \* I gaue you Moyses for a guide, and Aaron for a Priest.  
 14 \* I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, sayth the Lord.  
 15 Thus sayth the Almighty Lorde, The quailles \* were a token vnto you: I gaue you tents for safegard, wherethin ye murmured:  
 16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmur still.  
 17 Where are the benefits that I haue done for you? when ye were hungry in the wilderness, \* did ye not crie vnto me,  
 18 Saying, Why hast thou brought vs into this wilderness, to kill vs? It had been better for vs to haue serued the Egyptians, then to die in this wilderness.  
 19 I had pitie vpon your mourning, and gaue you Hanna to eate: \* so ye did eate

Nom. 21. 24. ish. 8. 12.

Exod. 14. 29 Or, streete. Exod 3. 10. and 4. 14.

Exo. 13. 21.

Exod. 16. 13. psal. 104. 40.

Nom. 14. 3.

Wisd. 16. 20. Angels



Angels foode.

Nhm. 20. 11.  
w/2. 11. 4.

20 \* When ye were thirte, did not I cleave the flone, and waters did flowe out to fanctifie you? from the heate I couered you with the leaues of the trees,

I/2. 5. 4.

21 And I gaue you fat countreys: I cast out the Canaanites, the Pherefites, and Philiftines before you: \* What fhall I doe more for you, laith the Lord?

Esa. 15. 23.

22 Thus fayth the Almighty Lord, \* When ye were in the wilderness at the bitter waters, being athirft, and blaspheyming my name,

23 I gaue you not fire for the blaspheemies, but caft a tree into the water, and made the riuier fweete.

Esa. 7. 2. 8.

24 What fhall I doe vnto thee, O Iacob? thou? Iuda wouldst not obey: I will turne me to other nations, and vnto thofe will I giue my name, that they may keepe my lawes.

I/2. 1. 15.

25 Seeing ye haue forfaken me, I will alfo forfake you: when ye alke mercie of mee, I will not haue pittie vpon you.

26 \* When yee call vpon mee, I will not heare you: for ye haue defiled your handes with blood, and your feete are swift to commit murther,

27 Although yee haue not forfaken mee, but your owne felnes, saith the Lord.

28 Thus fayth the Almighty Lord, Haue I not prayed you, as a father his ionnes, and as a motter her daughters, and as a nurfe her yong babes,

29 That yee would bee my people, as I am your God, and that ye would be my children, as I am your father?

I/2. 23. 37

30 \* I gathered you together as an henne gathereth her chickens vnder her wings: but now what fhall I doe vnto you? I will cast you out from my fight.

I/2. 1. 13.

31 \* When you bring gifts vnto mee, I will turne my face from you: for your tolemme feaft dayes, your new moones, and your circumfifions haue I forfaken.

32 I sent vnto you my feruants the Prophets whom ye haue raken and flaine, and tome their bodies in peeces, whose blood I will reuenge, sayth the Lord.

33 Thus fayth the Almighty Lorde, Pour house shall be defolate: I will call you out as the winde dooth the stubble.

34 Pour children shall not haue generation: for they haue despifed my commaundement, and done the thing that I hate, before me.

35 Pour houfes will I giue vnto a people to come, who shall beleue mee though they heare mee not, and they vnto whom I neuer shewed miracle, shall doe the things that I commaund them.

36 Though they see no Prophets, yet shall they hate their iniquities.

37 I will declare the grace that I will doe for the people to come, whose children reioyce in gladnesse, and though they haue not feene mee with bodily eyes, yet in heart they beleue the things that I say.

38 Asw theretofore brother, behold what great glory, & fe the people that come from the East.

39 Vnto whom I will giue for leaders, Abraham, Isaac, Iacob, Ofeas, Amos, Otheas, Joel, Abdias, Jonas,

40 Aauin, Abacuc, Sophonias, Aggeus,

Zacharias, and Malachias (which is called also the \* messenger of the Lord.)

C H A P. II.

Malac. 3. 18

The Synagogue fidelesh fault with her owne children. 18 For Gentiles are called.

Thus saith the Lord, I brought this people out of bondage: I gaue them also my commaundements by my feruants the Prophets, whose they would not heare, but despifed my counfels.

2 The mother that bare them, sayth vnto them, Goe you away, O children: for I am a widow and forfaken.

3 I brought you vp with gladnesse, but with sorow and heauinesse haue I lost you: for ye haue sinned against the Lord your God, and done the thing that displeaseth him.

4 But what fhall I nowe doe vnto you? I am a widow and forfaken: goe ye, O my children, and alke mercie of the Lord.

5 And thee, O Father I call for a witness for the mother of these children, which would not keepe my covenant,

6 That thou bring them to confusion, and their motter to a people, that their kindred be not continued.

7 Let their names bee scattered among the heathen: let them be put out of the earth, for they haue despifed my covenant,

8 Woe vnto thee, Aflur: for thou hidest the vnrightrous in thee: O wicked people, remember \* what I did vnto Sodome and Gomorah,

Gen. 19. 24.

9 Whose faith is mixed with clouds of pitch and heapes of athes: so will I doe vnto them, that heare me not, saith the Almighty Lord.

10 Thus sayth the Lord vnto Esdras, Tel my people, that I will giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get me glory by them, and giue them the enclasting tabernacles, which I had prepared for thofe.

12 They that haue at will the tree of life smelling of ointment: they that neither labour nor be weary.

13 Goe ye, and ye shall receiue it: pray that the time which is long, may be thortned: the kingdome is already prepared for you: watch.

14 Take heauen and earth to witness: for I haue abolished the euill, and created the good: for I lue, sayth the Lord.

15 Mother, embrace thy children, and bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chofen thee, sayth the Lord.

16 And thofe that be dead will I raise vp from their places, and bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not thou motter of the children: for I haue chofen thee, sayth the Lord.

18 I will send thee my feruants Esaf and Teremie to helpe thee, by whose counfel I haue sanctified and prepared for thee twelue trees laden with diuers fruits,

19 And as many fountaines, flowing with milke and hony, and feuen mighty mountaines, whereupon there grow roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widow: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.



21 Heale the wounded, and keke: laugh not a lame man to icome: defend the creeple, and let the blind come into the light of my clearenesse.

22 Keepe the old and the yong that are within thy wals.

23 \* Wherefoerer thou findest the dead, take them and burie them, and I wil giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnesse shall come.

25 Nourish thy children, O thou good nurse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among the number.

27 Be not wearie: for when the day of trouble and heauenly commeth, ether shall weepe and be sorrowfull, but thou shalt be marrie, and haue abundance.

28 The heathen shall emnie thee, and shall doe nothing against thee, saith the Lord.

29 Mine hands shall couer thee, so that thy children shall not see hell.

30 Bee ioyfull, O thou mother, with thy children: for I wil deliuer thee, saith the Lord.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shew mercie vnto them: for I am mercifull, saith the Lord Almightye.

32 Embrace thy children, vntill I come and shew mercie vnto them: for my fountaines runne ouer, and my grace shall not faile.

33 I Elias receiued a charge of the Lord vpon the mount Horeb, that I should goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandment of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand. Waite for your shepheard, who shall giue you enclasting rest: for he is neere at hand, that shall come in the ende of the world.

35 Bee ready to the reward of the kingdom: for the enclasting light shall shine vpon you for euermore.

36 Flee the shadowe of this world: receiue the top of your glorie: I testifie my Sautour openly.

37 Receiue the gift that is giuen you, and bee glad, giuing thanks vnto him that hath called you to the heauenly kingdom.

38 Arise and stand vp, and behold the number of those that are sealed for the feait of the Lord,

39 Which are departed from the shadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shew vnto them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: belecth the power of the Lord, that the people which haue bene called from the beginning may be sanctified.

42 \* I Elias saw vpon mount Sion a great people whom I count not number, and they all praised the Lord with songs.

43 And in the mids of them there was a yong man higher in stature then them all, and vpon every one of their heads hee set crownes, and was higher then the others, which I much maruailed at.

44 So I asked the Angel, and said, Who are these my Lord?

45 Who answered and said vnto mee, These be they that haue put off the exortall clothing, and haue put on the innerstall, and haue confessed the Name of God: now are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, What yong man is it that settech crownes on them, and giueth them the palmes in their hands?

47 And he answered, and said vnto me, It is the Sonne of God, whom they haue confessed in the world. Then began I greatly to commend them, that had stood so strongly for the Name of the Lord.

48 Then the Angel said vnto mee, Goe thy way, and tell my people, what, and how great wonders of the Lord God thou hast seene.

CHAP. III.

*The wonderful works, which God did for the people, are recited. 31 Esdras marvelleth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.*

1 And the thirtiech yeere after the fall of the citie, as I was at Babylon, I lay troubled vpon my bed, and my thoughts came vnto mine heart,

2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 So my spirit was sore mooued, so that I began to speake fearefull words to the most high, and said,

4 O Lord, Lord, thou speakest at the beginning when thou alone plantest the earth, and gapest commandment vnto the people,

5 \* And a booy vnto Adam without soule, who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

6 And testif him into Paradse, which thy right hand haue planted, or euer the earth brought forth,

7 Euen then thou gapest him commandment to lone thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whom came nations, tribes, people, and kindes out of number.

8 \* And euery people walked after their owne will, and did wonderfull things before thee, and despised thy commandments.

9 \* But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood, that came to euery one of them, which came by death vnto Adam.

11 Yet thou testest one, euen \* Noe, with his household of whose came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people, and many nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, \* thou didst chuse thee a man from among them, whose name was \* Abraham

14 Whom thou lovedst, and vnto whom onely thou shewedst thy will;

15 And madest an euerslasting covenant with him, promising him that thou wouldst neuer forsake his seede.

16 \* And vnto him thou gapest Isaac, \* vnto Isaac also thou gapest Jacob and Esau, \* and

Tobit. 1. 17.

Esue. 7. 9.

Gen. 2. 9.

1 Or. went forward.

Gen. 6. 12.

Gen. 7. 16.

1 Pet. 3. 20.

Gen. 12. 1.

Gen. 17. 5.

Gen. 21. 2.

Gen. 25. 2.

Mal. 1. 2.

Mal. 9. 13.

and ff.



didst chuse Jacob, and cast off Esau, and so Jacob became a great multitude.

17 And when thou ledst his seed out of Egypt, \* thou broughtest them vp to mount Sina,

18 And inclinedst the heauens, and bowedst downe the earth, and didst moue the ground, and cause the depths to shake, and didst astonish the world.

19 And the glorie went thorow foure gates of fire, with earthquakes, wind and cold, that thou mightest giue the Law vnto the seede of Jacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy Law might bring forth fruit in them.

21 For \* Adam first hauing a wicked heart, was overcome and vanquished, and all they that are borne of him.

22 Thus remained weaknesse ioyned with the Law in the hearts of the people, with the wickednesse of the roote: so that the good departed away, and the euill abode still.

23 So the times passed away, and the yeeres were brought to an end, \* til thou didst raise thee by a seruant called Dauid,

24 \* Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yeeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they had also a wicked heart.

27 Therefore thou gauest the citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Zion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, whereas thou hast destroyed thine owne people, and preferred thine enemies, and thou hast not shewed it.

31 I cannot perceiue howe this cometh to passe. Are the deedes of Babylon better then they of Zion?

32 Or is there any other people that knoweth thee besides Israel: or what generation hath so beleueed thy Testimonies as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I haue gone here & there thorowout the heathen: I see them flourish, and thinke not vpon the commandemens.

34 Weigh thou therefore our wickednes now in the ballance, and theirs also that dwell in the world, and no mention of thee shall be found but in Israel.

35 Or when is it that they that dwell on the earth haue not sinned in thy sight: or what people haue I kept thy commandemens?

36 Thou shalt surely find that Israel by name hath kept thy precepts, but not the heathen.

#### CHAP. IIII.

1 The Angel reproueth Esdras, because hee seemed to enter into the profound iudgements of God.

And the Angel that was sent vnto me, whose name was Uriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehend the wayes of the highest.

3 Then said I, Pear, my Lord. And he answered mee, and said, I am sent to shewe thee three wayes, and to set fourth three similitudes before thee,

4 Whereof if thou canst declare mee one, I will shewe thee also the way that thou desirest to see, and I will shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my Lord. Then said he vnto me, See thy way, weigh mee the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can do that which thou requirest me, concerning these things?

7 And he said vnto me, If I should aske thee how deepe dwellings are in the mids of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Paradiuer thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer come vp to heauen.

9 But now haue I asked thee but of fire and winde, and of the day, where by thou hast passed, and from the which things thou canst not bee separated, and yet canst thou giue mee none answer of them.

10 Yet said inioiueuer vnto me, Thine owne things, and such as are growen by with thee, canst thou not knowe?

11 How should thy vessell then bee able to comprehend the wayes of the highest, and now outwardly in the corrupt world, to vnderstand the corruption, that is euident in my sight?

12 Then said I vnto him, It were better that wee were not at all, then that wee should liue in wickednes, and to suffer, and not to know wherefore.

13 And hee answered mee, and said, \* I came to a forest in the plaine where the trees helv a council, Iudg 9. 8.  
2. chr. 25. 18

14 And said, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woods.

15 Likewise the floods of the sea tooke counsell, and said, Come, let vs goe vp and fight against the trees of the wood, that we may get another countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the land stood vp and stopped them.

18 If thou wert iudge betwene these two, whom wouldest thou iustifie: or whom wouldest thou condemne?

19 I answered, and said, Verily it is a foolish purpose, that at they both haue denied: for the ground is appointed for the wood, and the Sea hath his place to beare his floods.

20 Then answered hee me, and said, Thou hast giuen right iurgement: but why iudgest thou not thyselfe also?

21 For like as the ground is appointed for the



*Jsa.* 55. 8, 9.  
*Job* 3. 31,  
*1. cor.* 2. 13.  
14.

the wood, and the sea for the floods, so \* they that dwell vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue y height of the heauenis.

22 Then answered I, and sayd, I beseech thee, O Lord, let vnderstanding be giuen me.

23 For I did not purpose to enquire of thine high things, but of such as wee daily meddle withall, namely, wherefore Israel is made a reproch to the heathen, and for what cause the people whom thou hast loued, is giuen ouer to wicked nations, and why the law of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to and fro through the world as the grasshoppers, and our life is a very feare, and we are not thought worthy to obtaine mercy.

25 But what will hee bee to his Name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, & said, The more thou searchest, the more thou shalt maruaile: for the world hasteth fast to passe away,

27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of vnrightheadnesse and weaknesse.

28 But to declare thee the things whereof thou askest, the euill is sown, but the destruction thereof is not yet come.

29 If the euill now that is sown, be not turned vpside downe, & if the place where the euill is sown, passe not away, then cannot the thing come, that is sown with good.

30 For the corne of euill seed hath bin sown in the heart of Adam from the beginning, and how much vngodlines hath he brought vpon this time? And how much shall hee bring forth vntill the harvest come?

31 Ponder with thy selfe, how much fruite of wickednesse the corne of euill seed bringeth forth,

32 And when the stalkes shall be cut downe which are without number, how great an harvest must be prepared.

33 Then I answered, and sayd, How, and when shall these things come to passe? wherefore are our yerres few and euill?

34 And he answered me, saying, Hast not to bee aboue the most high: for thou labourst in vaine to bee aboue him, though thou endeavour neuer to much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shall I thus hope? and when cometh the suite of my barne and our wages?

36 And vpon this Jeremiel the Archangel answered, and sayd, When the number of the seed is filled in you: for hee hath weighed the world in the ballance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be mooued of Ithacen, till the measure thereof be fulfilled.

38 Then answered I and said, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peraduenture the harvest of the righteous is not fulfilled, because of the

sinne of them that dwell vpon earth.

40 So he answered mee and sayd, Goe and aske a woman with child, when shee hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as shee that is with childe, hasteth to escape the necessitie of the trauell, so doe these places hast to deliuer those things that are committed vnto them.

43 That which thou desirest to see, shall bee shewed thee from the beginning.

44 Then answered I, and sayd, If I haue found grace in thy sight, and if it be possible, and if I be met therefore,

45 Shew me whether there be more to come then is past, or more things past, then are to come.

46 What is past, I know, but what is to come, I know not.

47 And he said vnto me, Stand on the right side, and I will expound thee this by example.

48 So I stood, and beheld, a hote burning ouen passed before me: and when the flame was gone by, I looked, and behold, the smoke had the vpper hand.

49 After this there passed before me a watery cloud, & sent downe much raine with a storme: and when the stormy raine was past, the drops came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then the drops, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the drops and the smoke were much.

51 Then I prayed, and sayd, May I liue, thinkest thou, vntill that time? Or what shall come to passe in those dayes?

52 He answered me and said, Of the tokens whereof thou askest mee, I can tell thee a part: but I am not sent to shew thee of thy life: for I doe not know it.

#### CHAP. V.

*1* In the latter times trueth shall be hid, *10* Vnrightheadnes and all wickednesse shall reigne in the world, *23* Israel is reuelled, and God deliuereth them, *35* God doeth all things in season.

**N**Euertheless concerning the tokens, behold, the times shall come, that they which dwell vpon earth, shall bee taken in a great number, and the way of the trueth shall bee hid, and the land shall be barren from faith,

2 And \* iniquitie shall be increased more then thou hast seene now, or hast heard in time past: Mat. 24. 12.

3 And it shall come to passe that one shall set in foote, and thou shalt see the land desolate, which now reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, & the moone three times a day.

5 Woodd shall drop out of the wood, and the stone shall giue his voyce, and the people shall be mooued.

6 And he shall rule, of whome they hope not that dwell vpon earth, & the soules shall change place.



7 And the sea of Sodom shall cast out fish, and make a noise in the night, which many shall not know, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall out breake forth, and the wild beastes shall change their places, and menstruous women shall beare monsters.

9 And salt waters shall be found in the sweet, and all friends shall fight one against another: then shall wit hide it selfe, and understanding depart into his secret chamber.

10 It shall be brought of many, and yet not be found: then shall vnrighthouse and voluptuousnesse haue the vpper hand vpon earth.

11 One land also shall alke another, and say, Is righteous iustice gone thorow thee? And it shall say, No.

12 At the same time shall men hope, but not obtaine: they shall labour, but their enterprises shall not prosper.

13 To shew thee such tokens I haue leaue, and if thou wilt pray againe, and weep as now, and fast seuen dayes, thou shalt heare yet greater things then these.

14 ¶ Then I awaked, and a fearefulnesse went thorow all my body, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, yeld me, comforted me, and set mee vp vpon my feet.

16 And in the second night, Salathiel the captaine of the people came vnto mee, saying, Where hast thou been? and why is thy countenance so heauy?

17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?

18 ¶ Then and leaue, and forsake vs not, as the shepherd that leaueh his flock in the hands of the cruell wolues.

19 Then sayd I vnto him, See thy wayes from me, and come not nere me: and when hee heard it, he went from me.

20 And I fasted seuen dayes, mourning, and weeping, as Ariel the Angel had commaunded me.

21 And after seuen dayes the thoughts of mine heart were verie grieuous vnto mee againe,

22 And I had a desire to reason againe, and I began to talke with the most High againe,

23 And said, O Lord, Lord: of enery forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all landes of the world thou hast chosen thee one pit, and of all the flowers of the ground thou hast chosen thee one lillie,

25 And of all the depths of the sea thou hast filled thee one river, and of all builded cities thou hast sanctified Zion vnto thy selfe.

26 And of all the fowles that are created, thou hast named thee one doue, and of all the cattell that are made, thou hast appointed thee one sheepe.

27 And among all the multitude of people, thou hast gotten thee one people, and vnto this people whome thou louedst, thou gaucst a law, that is proued of all.

28 And now, O Lord, why hast thou giuen

this one people ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onely people among many.

29 They treade them downe, which haue withstood thy promises, and beleue not thy testimonies.

30 And if thou diddest so much hate thy people, they should haue bene punished with thine owne hands.

31 ¶ Now when I had spoken these wordes, the Angel that came to me the night aloze, was sent vnto me,

32 And said vnto me, Heare mee, and I will teach thee, and hearken that I may instruct thee further.

33 And I sayd, Speake on, my Lord. Then sayd he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better then he doth that made them?

34 And I sayd, No, Lord: but of very sorrow haue I spoken: for my reines paine mee euery houre, while I labour to comprehend the way of the most High, & to seeke out part of his iudgement.

35 And hee sayd vnto mee, Thou canst not. And I sayd, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my grave? so had I not seene the trouble of Iacob, and the griefe of the flocke of Israel.

36 And he sayd vnto me, Dumber vnto mee the things that are not yet come, or gather mee the broys that are scattered, or make me the withered flowers greene againe.

37 ¶ Dyrme the places that are closed, and bring mee forth the windes that are shut vp therein: shew mee the image of a voyce, and then will I declare thee the thing, that thou askest and labourst to know.

38 And I said, O Lord, Lord, who can know these things, but hee that hath not his dwelling with men?

39 But I that am ignorant, how can I speake of these things, wherof thou askest mee?

40 Then said he vnto me, Like as thou canst doe none of these things, that I haue spoken of, so canst thou not finde out my iudgement, nor the least benefite, that I haue promised vnto my people.

41 Then I sayd, Behold, O Lord, the last things are present vnto thee, and what shal they doe that haue bin before mee, or we that be now, or they that shall come after vs?

42 And hee sayd vnto mee, I will compare my iudgement vnto a ring: as there is no slacknesse of the last, so there is no swiftnesse of the first.

43 Then I answered, and sayd, Candest thou not make at once those that haue bene, those that are now, and those that shall come, that thou mightest shew thy iudgement the sooner?

44 Then answered hee mee, The creature, said he, cannot preuent the Creator, neither can the world hold them at once, that shall be created therein.

45 And I sayde, As thou hast taught thy seruant, that thou which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast sustained it, so might it  
now



now also containe all men at once.

46 And hee sayd vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue rime before thou bringest forth? require her to bring forth ten at once.

47 And I sayd, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I diuided the number of the earth by times when seedes is sown vpon it.

49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeyned the time which I haue created.

50 ¶ I asked againe, and sayd, Seeing thou hast now shewed meen he way, I will proceed to speake before thee: for one mother, whom thou hast tolde mee is yong, beaweth the neere vnto age?

51 He answered me, and said, Aske a woman that traueleth, and she will tell thee.

52 Say vnto her, Wherefore are not they whom thou hast now brought forth, like those that were before thee, but lesse of stature?

53 And shee shall answer thee, Some were boine in the flour of youth, others were boine in the tyme of age, when the wombe failed.

54 Consider now thy selfe, how that ye are lesse of stature then those that were before you.

55 And so are they that come after you, lesse then ye, as the creatures which now begun to bee olde, and haue passed ouer the strength of youth.

56 Then sayd I, Lord, I beseech thee, if I haue found fauour in thy light, shewe thy seruant, by whom doest thou gouerne thy worke-manship?

#### C H A P. VI.

*God hath foreseene all things in his secret counsell, and is author thereof, and hath created them for his children. 25 The felicity of the age to come.*

**A**ND hee sayd vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blew one against another:

2 Before the noise of thunders sounded, before the bright lightning did shine forth, before the foundations of Paradise were layd:

3 Before the faire flowers did appeare, before the muscable powers were established, before the innumerable armies of Angels were gathered:

4 Before the heightes of the ayre were lifted vp, before the measures of the heaucns were named; before the chunnies in Sion were hore:

5 Before the present yeeres were sought out, and before the affections of them that nowe linne, were turned away, and they that haue layed vp the treasure of fayth, were sealed,

6 Then did I purpose these things, and they were made by mee alone, and by none other: by mee also they shall bee ended, and by none other.

7 Then answered I, and sayd, What shall be the duration of times? or when shall bee the end of the first, and the beginning of it that fo-

loweth?

8 And hee sayde vnto mee, From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hand held first the heele of Esau.

9 For Esau is the end of this world, and Jacob is the beginning of it that followeth.

10 The hande of man is betweene the heele and the hand. Other thing, Eldras, aske thou not.

11 ¶ I answered then, & said, O Lord, Lord, if I haue found fauour in thy light,

12 I beseech thee, make an end to shewe thy seruant thy tokens, wherof thou shewest me part the last night.

13 So he answered me, and said, Stand by vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest shall not bee mooued.

15 And therefore when he speaketh, bee not afraide: for of the end shall bee the worde, and of the foundation of the earth shall it bee vnderstood.

16 Therefore while one speaketh of them, it trembleth and is mooued: for it knoweth that it must be changed at the end.

17 And when I had heard it, I stood by vpon my feete, and hearkened, & beholde there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it sayd, Behold, the dayes come, that I will come and inquire of them that dwell vpon the earth,

19 And when I beginne to enquire of them, who by their vnrightheousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world that shall vanish away, shall be sealed, then will I shew these signes: the books shall be opened before the heauen, and they shall see all it together.

21 And the children of a yeere old shall speake with their voyces: the women with child shall bring forth vnto us children of three or foure moneths olde, and they shall liue that are rapst vp.

22 Then suddenly shall the towne places appeare as the vntowen, and the full storehouses shall suddenly be found empty.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afraid.

24 At that time shall friendes fight with friendes, as with enemies: and the earth shall feare with them: the springes of the wellles shall stand still, and in thre houres they shall see runne.

25 Whosoeuer remaineth from all these things that I haue told thee, shall bee saued and see my saluation, and the end of your wo.

26 And the men that are receiued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall be changed, and turned to another meaning.

27 For euill shall be put out, and deceit shall be quenched.

28 But faith shall flourish: corruption shall be ouercome, and the truth which hath bene so long without fruit, shall come forth.

29 ¶ And:



29 And when hee talked with me, behold, I looked a litle vpon him befoze whome I stood.

30 And these words sayd he vnto mee, I am come to shew thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tel thee more things, & greater then these, which I haue heard in the day.

32 For thy voyce is heard befoze the highest: surely the Highest hath seene thy righteous dealing: he hath seene also thy chastity, which thou hast kept since thy youth.

33 Therefore hath he sent me to shew thee all these things, and to say vnto thee, See of good comfort, and feare not.

34 And haste not in the vaine consideration of the best times, nor make haste to the latter times.

35 And after this I wept againe, and fasted seuen daies in like maner, that I might fulfil the three weekes which he had appointed me.

36 And in the eight night was mine heart bereed within me againe, and I began to speake befoze the most High.

37 For my spirit was greatly set on fire, and my soule was in distresse.

38 And I sayd, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst that the heauen & the earth should be made, and the worke followed thy word.

39 And then was there the spirit, and the darknesse was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly aire, and commandedst it, that going betwene, it should make a diuision between the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou commandedst, that the waters should be gathered together in the seventh part of the earth: lixe parts diddest thou drye, & kept them to the intent that of these there should be that should serue thee, being sowne of God and tilled.

43 As soone as thy word went forth, the worke was incontinently made.

44 For immediately great and innumerable fruit did spring vp, & many diuers pleasures for the taste, & floures of vchangeable colour, and odours of a most wonderfull smell, & these things were created the third day.

45 Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres.

46 And gauest them a charge, to do seruice euen vnto man that was for to be made.

47 And vpon the fifth day thou saidst vnto the seventh part where the waters were gathered, that it should bring forth beasts, as foules and fishes: and it was so.

48 For the dumbe waters, and without life, brought forth liuing things at the commandement of God, that the nations might praise thy wonderous works.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, and the other thou calledst Leniathan.

50 And didst separate the one from the other:

for the seventh part where the water was gathered, could not hold them.

51 Vnto Behemoth thou gauest one part, which was dyled by the third day, that he should dwell in the same part, wherein are a thousand hilles.

52 Vnto Leniathan thou gauest the seventh part, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the first day thou gauest commandement vnto the earth, that befoze thee it should bring forth beasts, cattell, and creeping things.

54 And besides this Adam, whome thou madest lord ouer all the works which thou hast created, of him come we all, & the people also, whom thou hast cholen.

55 All this haue I spoken befoze thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing befoze thee, but be like vnto spetle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen which haue bene reputed as nothing, haue begun to be lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the only begotten, and thy seruent louer) are giuen into their hands.

59 If the world then be created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall we suffer these things?

#### CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God aduersifeth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 43 after the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnesse of God.

AND when I had made an ende of these wordes, there was sent vnto mee an Angel, which had bene sent downe to mee the nights afore.

2 And he said vnto me, He, Eldras, & heare the words that I am come to tell thee.

3 And I sayde, Speake on, my God. Then sayd he vnto me, The sea is set in a wide place, that it might be deepe and great.

4 But presuppose that the entrance thereof were narrow, and like the riuers.

5 Who could go into the sea to looke vpon it, and to rule it? if he went not thorow the narrow, how could he come into the broad?

6 There is also another thing: a citie is builded, and set vpon a broad field, and is full of all good things:

7 The entrance thereof is narrow, & in a dangerous place to fall, that there is fire at the right hand, and a deepe water at the left.

8 And there is but one path betwixt them, euen betwixt the fire and the water, so that there could go but one man there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorow the perill befoze it, how could he receiue his inheritance?

Gen. 1. 1.

Gen. 1. 14.

Gen. 1. 14.  
25. deut. 4.  
19.

Gen. 1. 20.

Or, Enoch.



10 And I sayd, It is so, Lord. Then said hee, so is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorrow and trouble: they are but few and euill, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wide and lurre, and brought immortall fruit.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not considered in thy minde the things to come, rather then them that are present?

17 Then sayd I, O Lord, Lord, \* seeing thou hast ordained in the Lawe, that the righteous should inherit these things, and that the vngodly should perish,

18 Should the righteous suffer straitnesse in hoping for large things? yet they that haue liued vngodly and suffered straitnesse, shal not see the large things.

19 Then he sayd vnto mee, There is no iudge more iust then God, and there is none more wise then the most High.

20 For many perish in this life, because they deuiyse the Law of God that is appointed.

21 For God hath diligently admonished such as came, to oft as they came, what they should doe to haue life, and what they should obserue to auoyd punishment.

22 Neuertheless, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselves by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue unfaithfully broken his ordinances, and haue not performed his works.

25 And therefore, Elias, vnto the emptye are emptye things, and to the full, full things.

26 Behold, the tyme shall come, that these tokens which I haue tolde thee, shall come to passe, and the bride shall appeare, and shee shall come fourth, and be seene that now is vnder the earth.

27 And whosoer shall escape these euils, hee shall see my wonders.

28 For my sonne Iesus shall appeare with those that be with him, and they that remaine, shall reioyce within foure hundred yeeres.

29 After these same yeeres shall my sonne Christ die, and all men that haue life.

30 And the worlde shall be turned into the old silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the worlde that is yet asleepe, shall be rayled vp: and that shall die, that is corrupt.

32 Then the earth shall restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most High shall appeare vpon the seate of iudgement, and miseries shall vanishe away, and long suffering shall haue an ende.

34 Justice onely shall continue: the truely shall remaine, and faith shall be strong.

35 The worke shall follow, and the rewarde shall be shewed: the good deedes shall be of force, and vnrightheousnesse shall beare no more rule.

36 Then sayd I, \* Abraham prayed first for the Sodomites, and \* Moyses for the fathers that sinned in the wilderness:

37 And they that came after him, for Israel in the time of Ahas and Samuel,

38 And \* Dauid for the destruction, \* and Salomon for them that came into the Sanctu-  
aric,

39 \* And Elias for those that receiued raine, and for the dead that he might liue,

40 And \* Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednesse aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow alio now?

42 Then he answered mee, and sayd, This present life is not the end, oft times honour is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shall be the end of this worlde, and the beginning of the immortalitie to come, wherein all corruption shall cease.

44 Intemperancie shall passe away: incontinencie shall be cut off: righteousnesse shall grow vp; and the veritie shall liue vp.

45 Then shall no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and sayd, This is my selfe and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that hee should not haue sinned.

47 For what profit is it for men in this present life to be in heauinesse, and after death to feare punishment?

48 O Adam, what hast thou done? \* for in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profit is it vnto vs, if there be promised an immortal life, when wee doe the works that bring death?

50 And that an euertlasting hope should be promised vs, seeing that wee beid our selues to deadly nauitie?

51 And that there should be appointed vs dwellings of health and safete, if wee haue liued wickedly?

52 And that the glory of the most High should be kept to defend them which haue led a patient life, if wee haue walked in the wicked wayes?

53 And that an eternal Paradise should be shewed, whose fruit remaineth incorruptible, wherein is safete and health, if wee will not enter into it?

54 (For we haue bene conuertant in vnclean places.)

55 And that the faces of them, which haue abstained

Gene. 18. 23

Exod. 32. 33

11.

2 Sam. 24.

17.

2 Chro. 6. 14

1 King 17

21 and 18

42, 45.

2 King 19.

15.

Deut. 8. 1.

Rom 5. 18.



abstained, should shine more then *Carres*, if our faces be blacker then *Darkenesse*?

56 For while we lived, we did not remember when we did unrighteously, that we should suffer after death.

57 Then answered he me, and sayd, This is the maner of the battell, which man, that is bozne in the earth shall fight.

58 That if he be overcome, he should suffer as thou hast sayd, but if he get the victoey, he should receive the thing that I sayd.

59 For this is the life whereof *Moses* spake unto the people, while he lived, saying, \* Thus thee life that thou mayst live.

60 Neither the lesse they beleened him not, neither the *Prophets* after him, nor me also which have sayd unto them,

61 That heavynesse should not so bee to their destruction, as toy should come unto them, to whome saluation is perswaded.

62 I answered then and said, I know, *Lord*, that the most high is called mercifull, in that he hath mercy vpon them, which are not yet come to that world,

63 And that he hath pittie on those that walke in his Law,

64 And that \* hee is patient: for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he overcometh in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse, that they which haue done euill might be releued from their wickednesse, the ten thousand part of men should not remaine alive.

69 And if he, being iudge, forgaueth not those that he healed with his worde, and tooke away the multitude of sinnes,

70 There should peradventure bee very fewe left in an vnnumerable multitude.

C H A P. VIII.

1 The number of the godly is small. 6 The workes of God are excellent. 20 *Esdras* prayer for him and for his people. 30 The promise of saluation to the iust. 35 The destruction of the uniuers.

And he answered me, saying, The most high A made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O *Esdras*. As when thou askest the earth, it shall say vnto thee that it giueth much earthy matter to make pots, but litle dust that gold cometh of, so is it with the worke of this world.

3 \* There be many created, but fewe shall bee saved.

4 Then answered I, and sayd; Then swallowed by the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O *Lord*, if thou sufferest not thy seruant, that we may entreat thee, that thou mayest giue seed vnto our heart, and prepare our vnderstanding, that there may come fruit of it, whereby euery one which is corrupt, may liue, who sawest him

selve for man?

7 For thou art alone, & we all are one workmanship of thy handes as thou hast sayd.

8 For when the body is fashioned now in the wombe, as thou hast giuen it members, thy creature is preserved by fire & water, and the worke created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that containeth, and that which is contained, shall both be preserved, and when time is come, the wombe, being preserved, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruit appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteoussnesse, nurrest it in thy lawe, and repossess it with thy iudgement.

13 Thou layest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroyest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserved.

15 Haue therefore, O *Lord*, I will speake (as touching men in general) thou shalt rather prouide) but concerning thy people, for whose sake I am soey,

16 And for thine inheritance, for whose cause I mourne: for *Israel*, for whome I am wofull, and for *Jacob*, for whose sake I am grieved.

17 For them will I pray before thee, as well for my selfe as for them: for I see our faults that dwell in the land.

18 \* But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voice, and vnderstand my words which I will speake before thee. The beginning of the words of *Esdras*, before he was taken by:

20 O *Loide*, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose thronne is inestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fire, whose worde is true, and sayings stedfast, whose commandement is strong, and gouernement terrible,

23 Whose looke dyeth by the depths, and reach maketh the mountains to melt away as the thing beareth witnesse,

24 Heare the prayer of thy seruant, and recelue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answer.

26 Look not vpon the finnes of thy people, rather then thy faithfull seruantes.

27 Haue not respect vnto the wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked faintly before thee, but remember them that reuerence thy will,



29 Let it not bee thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Law.

30 Take not displeasure with them, which appeare worke then beasts, but loue them, that alway put their trust in thy righteousnesse and gloze.

31 For we and our fathers haue all the same sicknesses, but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousnesse.

33 For the righteous, which haue laud by many good workes, let them receive the reward of their owne deeds.

34 But what is man, that thou shouldst take displeasure at him? or what is this mortall generation, that thou shouldst bee so grieued towards it?

35 \*For verely there is no man among them that be borne, but hee hath done wickedly, nor any that both confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousnesse and thy goodnesse shalbe praised, if thou be mercifull vnto them, which haue not the substance of good workes.

37 Then answered he me, and said, Some things hast thou spoken aright, and according to thy words it shall be.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before the destruction:

39 But \* I will reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation, & the rewards that they shall haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth much seed vpon the ground, and planteth many trees, and yet alway the thing that is sowed, commeth not by in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world, be saved.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perissheth, if it come not vp, and receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perissheth man which is created with thine hands, and thou art called his paterne, because he is created to thine image, for whose sake thou hast made al things, and likened him vnto the husbandmans seed.

45 Bee not wroth with vs, O Lord, but spare thy people, and haue mercy vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered he me, & said, The things present are for the present, & the things to come for such as be to come.

47 For thou art farre off, that thou shouldst loue my creature aboue me: but I haue oft times drawn neere vnto thee and vnto it, but neuer to the vnrightheous.

48 In this also art thou marueilous before the Wisest.

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe

worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them, that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, and seeke out the gloze for such as be like vnto thee.

52 For vnto you is paradise opened: the tree of life is planted: the tune to come is prepared, plenteousnesse made ready: the citie is builded: and rest is prepared, perfect goodnesse and absolute wisdom.

53 The root of euil is sealed by from you: the weaknesse and moth is destroyed from you, and into hell fleeth corruption to be forgotten.

54 Sorowes are banished away, and in the end is shewed the treasure of immortallitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish:

56 For when they had libertie, they despised the most High: they contemned his Law, and forsooke his wayes.

57 Whereouer, they haue troden downe his righteousnesse,

58 \*Saying in their heart, that there was no God, though they knew that they should die.

59 For as the thing that I haue spoken of, is made ready for you: so is christ & paine prepared for the: for God would not that man should perish.

60 But they, after that they were created, haue defiled the name of him that made them, and are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a few like thee: then I answered, and sayd,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to doe in the last time, but in what time, thou hast not shewed me.

#### CHAP. IX.

5 All things in this world haue a beginning and an end. 10 Torments for the wicked after this life.

15 The number of the wicked is more then of the good.

29 The Lewes ingratitude, 36 Therefore they perish.

38 The vision of a woman lamenting.

He answered me then, and said, Measure the time with it selfe, and when thou seest that one part of the tokens come to passe, which I haue told thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to vltimate the world which he made.

3 Therefore when there shall bee seene an earthquake in the world, and an vproze of the people,

4 Then shalt thou vnderstand that the most High spake of those things, from the dayes that were before thee, euen from the beginning.

5 For as all that is made in the world, hath a beginning and an end, & the end is manifest:

6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.

7 And every one that shal escape safe, & shall bee deliuered by his workes, and by the faith wherein ye haue beleued,

2. King. 8.  
45. 2. Chron.  
6. 36.

Gen. 4. 4.

Psal. 14. 1.  
and 53. 11.

Mat. 24. 7.



8 Shalbe preserved from the said perils, and shall see my saluation in my land, and within my borders: for I haue kept mee holy from the world.

9 Then shall they haue pittie of themselves, which now haue abused my wayes: and they that haue cast them out despitely, shall dwell in paines.

10 For such as in their life haue receiued benefites, and haue not knowen me,

11 But haue abhorred my law, while they were yet in libertie, and when they had yet pleasure of amendment, and would not vnderstand but despised it,

12 They must be taught it after death by paine.

13 And therefore be thou no more carefull, to know how the wicked shall be punished, but inquire how the righteous shall be saved, & whole the world is, and for whom it is, and when.

14 Then answered I, and sayd,

15 I haue afoze sayd that which I say now and will speake it hereafter, that there be many moe of them which perish, then of them that shal be saved,

16 As the flood is greater then a drop.

17 And he answered me, saying, As the field is, so is also the seed: as the flowers be, so are the colours also: such as the workeman is, such is his worke: and as the husbandman is, so is his husbandry: for it was the tunc of the world.

18 Surely when I prepared the world, which was not yet made for them to dwell in that now tunc, no man spake against me.

19 For then every one obeyed, but now the maners of them that are created in this world, that is made, are corrupted by a perpetuall seed, and by a law, whereout they cannot rid themselves.

20 So I considered the world, and behold, there was perill, because of the deuises, that were sprung vp into it.

21 Per when I saw it, I spared it greatly, and haue kept me one graps of the cluster, and a plant out of a great people.

22 Let therefore the multitude perish, which are bozne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.

23 Remember theesse, if thou wilt cease seuen dayes moe (but thou shalt not fast in them,

24 But shalt goe into a faire field, where no house is builded, and shalt eat onely of the flowers of the field, and eat no flesh, nor drinke wine, but the flowers onely,

25 And pray vnto the most High continually) then will I come, and talke with thee.

26 So I went my way, as he had commanded me, into the field, which is called Ardath, and there I late among the floures, and did eat of the herbes of the field, and the meate of the same satisfied me.

27 And after seuen dayes, as I late vpon the grasse, and my heart was vexed with him mee, as afoze,

28 I opened my mouth, and began to talke before the most High, and to say,

29 O Lord, when thou wouldest shew thy selfe vnto vs, \* thou declaredst thy selfe vnto our fathers in the wildernesse, in a place where

no man dwelleth, in a barren place, when they came out of Egypt,

30 And expressly spake vnto them, saying, Heare me, O Israel, and marke my words, thou seed of Jacob.

31 For behold, I sowe my law in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers which received the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Law appeare, neither could it, for it was thine.

33 \* For they that received it, perished because they kept not the thing that was sown in them.

34 And loe, it is a custome when the ground receiueh seed, of the sea a ship, or a vessel meate and drinke, if that perish wherein a thing is sown, or where in any thing is put,

35 Likewise the thing that is sown, or is put therein, and the things that are receiued, inuit perish: so the things that are receiued, doe not remaine with vs: but in vs it commeth not so to passe.

36 For wee that haue received the Law, perish in unne, & our heart also which received it:

37 But the Law perisheth not, but remaineth in his force.

38 And when I spake these things in mine heart, I looked about mee, and vpon the right side \* I saw a woman, which mourned loue, and lamented with a loud voyce, and was grieved in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And sayd vnto her, Wherefore weepest thou? why art thou so sory in mind?

41 And she said vnto me, Sir, let me alone, that I may bewaile my selfe, and increase sorrow: for I am sore vexed in my mind, & brought very low.

42 Then I sayd vnto her, What aileth thee? tell me.

43 And she sayd to mee, I thy seruant haue bene barren, and haue had no child, hauing an husband thirtie yeres.

44 And every houre, & every day these thirtie yeres I pray to the most High day and night.

45 And after thirtie yeres God heard mee thine handmayd, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband ails, and all they of my countrey, and we gaue great honour vnto the Almighty.

46 And I nourished him with great trouble.

47 So when hee grew vp, and came to take a wife, I made a feast.

#### C H A P. X.

*Esdras and the woman that appeareth vnto him, commune together.*

**B**Ut when my sonne went into his chamber, he fell downe, and died.

2 Then we all ouerthrew the lights, and all my neighbours rose vp to comfort mee: so I rested vntill the second day at night.

3 And when they had all left off to comfort mee, that I should be quiet, then I rose vp by night, and fledde, and am come into this field

*Exod. 3. 2. 28*

*Chap. 10. 44*

*Chap. 8. 3. math. 20. 16.*

*Exod. 19. 9. and 24. 3. dent. 4. 12.*



field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne and fast, untill I die.

5 Then left I my purpose wherein I was, and spake to her angrily, and said,

6 Thou foolish woman above all other, seest thou not our heavinesse, and what cometh vnto vs?

7 For Zion our mother is all woefull, and is sore afflicted, and mourneth extremely.

8 Seeing wee be all now in heavinesse, and make our moene (for we be all sorrowfull) art thou soire for our lonne?

9 Demand the earth, and shee shall tell thee that it is shee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning, all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shall be destroyed.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art soire but for one?

12 But if thou wouldest say vnto mee, My mourning is not like the mourning of the earth (for I haue lost the fruite of my wombe, which I brought forth with heavinesse, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)

14 Then say I vnto thee. As thou hast borne with trauell, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which cometh vnto thee.

16 For if thou allowest Gods purpose, and receivest his counsell in time, thou shalt be commended therein.

17 Goe thy way then into the citie to thine husband.

18 Then she said vnto me, I will not, I will not goe into the citie, but here will I die.

19 So I continued to speake more with her, and said,

20 Doe not so, but be counsell'd: for how many fall'es hath Zion? Be of good comfort, because of the sorow of Jerusalem.

21 For thou seest that our Sanctuarie is laide waste: our altar is broken downe: our Temple is destroyed.

22 Our Altarion is fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candlesticke is quenched, and the Arke of our Covenant is taken away, and our holy things are defiled, and the flame that is called vpon ouer vs, is almost dishonoured, and our children are put to shame, and our Priestes are burnt, and our Leuites are called into captiuitie, and our virgins are defiled, and our wines vanishes, and our righteous men spoyled, and our children destroyed, and our young men are brought in bondage, and our strong men are become weak.

23 And, which is the greatest of all, Zion the scale hath lost her worship: for shee is deliuered into the hands of them that hate vs.

24 And therfore shake off thy great heavinesse, and put away the multitude of sorowes, that the Almighty may be mercifull vnto thee and that the most high may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, and her countenance was bright, so that I was afraid of her, and mused what it might be.

26 And behold, immediately she cast out a great voice, very fearefull, so that the earth shooke at the noyse of the woman.

27 And I looked, and behold, the woman appeared vnto mee no more: but there was a citie builded, and a place was shewed from the ground and foundation. Then was I afraid, and cried with a loud voice, and said,

28 Where is Ariel the Angel \* which came to me at the first? for he hath caused mee to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came vnto me, and looked vpon me.

30 And for, I lay as one dead, and mine vnderstanding was altered, and he took me by the right hand and comforted mee, and set mee vpon my feete, and said vnto me.

31 What aileth thee? and why is thine vnderstanding yeerd? and the vnderstanding of thine heart? and wherefore art thou soire?

32 And I said, Because thou hast forsaken mee, and I haue done \* according vnto thy wordes: I went into the fieldes, and there haue I seene things, and see that I am not able to expresse.

33 Then said hee vnto me, Stand by manly, and I will giue thee exhortation.

34 Then said I, Speake vnto mee, my Lord, and forsake me not, lest I die through rashnesse.

35 For I haue seene that I knew not, and heare that I doe not know.

36 D<sup>r</sup> is mine vnderstanding deceued, or doeth my minde being haule, erre?

37 Now therefore, I beseech thee, that thou wilt shew thy seruant of this wonder.

38 Then he answered me, and said, Heare me, and I will enforme thee, and tell thee wherefore thou art afraid: for the most high hath cruciell many secret things vnto thee.

39 Hee hath seene thy good purpose, that thou art soire continually for thy people, and makest great lamentation for Zion.

40 This therfore is the vnderstanding of the vision, which appeared vnto thee a litle while agoe.

41 Thou sawest a woman mourning, and thou beganest to comfort her.

42 But now seest thou the likenesse of the woman no more, but there appeared vnto thee a citie builded.

43 And whereas shee told thee of the death of her sonne, this is the solution,

44 This woman, which thou sawest, shee is Zion: and where as she told thee (euen she which thou seest now a citie builded)

45 And as teaching that shee said vnto thee, that she was barren thirtie yeeres, this was concerning that there was euen thirtie yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon built

Chap. 4. c.

Chap. 5. 30.



the titie, and offered offerings: then bare the barren a sonne.

47 And whereas shee told thee, that the nourished him with labour, that was the inhabiting of Ierusalem.

48 But whereas shee told thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Ierusalem.

49 And when thou sawest her like one that mourned for her sonne, thou beganest to comfort her: of these things whych haue chanced, these are to be opened vnto thee.

50 For nowe the most High seeth, that thou art soyle in thy mind, & because thou sufferest with all thine heart for her, hee shewed thee the cleaue-ness of her glory, and the fairenesse of her beautie.

51 And therefore I bade thee remaine in the field where no house was built.

52 For I knew that the most High would shew these things vnto thee.

53 Wherefore I comanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans building cannot stand in that place where the Witte of the most High should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie and greatnesse of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare as much as thine eares may comprehend.

57 For thou art blessed aboue many, and art called with the most High among the few.

58 But to morow at night thou shalt remaine here.

59 And the most High shall shew thee visions of high things, which the most High will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and another, as he had commanded me.

#### CHAP. XI.

*1 The vision of an Eagle coming forth of the sea, and of her feathers. 37 Of a Lion coming out of the Forrest.*

When saw I a dreame, and behold, there came vp from the sea an Eagle, which had twelue feathered wings, and three heads.

2 And I saw, and behold, she spread her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered themselves.

3 And I beheld, and out of her feathers grew out other contrarie feathers, and they became little feathers and small.

4 But her heads remained still, and the head in the mids was greater then the other heads, yet rested it with them.

5 Moreover, I saw that the eagle flew with his feathers, and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, nor not one creature vpon earth.

7 I saw also that the eagle stood vp vpon her clawes, and spake to her feathers, saying,

8 March not all together: sleepe euery one in his owne place, and watch by course.

9 But let the heads be preferred for the last.

10 Nevertheless, I saw that the boye went not out of her heads, but from the middes of her body.

11 Then I numbered her contrarie feathers, and behold, there were eight of them.

12 And I looked, and behold, vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the ende of it came, and the place thereof appeared no more. So the next stood vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voice vnto it, and said,

16 Heare thou that shalt keep the earth so long: this I say vnto thee, before thou beganest to appeare no more.

17 There that none after thee attaine vnto thy time, neither to the halfe thereof.

18 Then arose the third, and reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, and behold, in processe of time the feathers that followed, stood vp on the right side, that they might rule also, and some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked, and behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the eagles body, but two heads that rested, and sixe wings.

24 Then saw I also, that two wings diuided themselves from the fire, and remained vnder the head that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set by themselves, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and so, the two that remained, thought also in themselves to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And then I sawe that the two heads were loyned therewith.

31 And behold, the head was turned with them, that were with it, and did eat by the two vnderwings that would haue reigned.

32 But this head put the whole earth in feare, and bare rule in it, ouer all those that dwell vpon earth, with much labour, and it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, and behold, the head that was in the mids, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and loe, the head vpon the right



right side denoured it that was vpon the left side.

36 ¶ Then I heard a voyce which sayd vnto mee, Looke before thee, and consider the thing that thou seest.

37 So I saw, and beholde, as it were a lyon that roareth, running hastily out of the wood: and I saw that hee sent out a mans voyce vnto the Eagle, and spake, and sayd,

38 Heare thou, I will talke with thee, and the most High shall say vnto thee,

39 Art not thou that, that of the foure beasts remainest, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beasts that were past, and hath power over the world with great fearefulness, and ouer the whole compasse of the earth with most wicketed oppression, and that dwelleth so long time in all the world with deceit?

41 For thou hast not iudged the world with truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyers, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walls of such as did thee no harme,

43 Therefore is thy wrongfull dealing come by vnto the most High, and thy pride vnto the Highest.

44 The most High also hath looked vpon the proud times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vaine body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that thee may hope for the iudgement and mercie of him that made her.

## CHAP. XII.

*The declaration of the former visions.*

**A**D when the Lion spake these words to the Eagle, I saw,

2 And beholde, the head that had the vpper hand appeared no more, neither did the foure wings appeare any more, that came to it, and set by themselves to reigne, whole kingdome was small and full of vprozes.

3 And I sawe, and beholde, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and sayd vnto my spirit,

4 Loe, this hast thou done vnto me in that thou searchest out the wayes of the most High.

5 Loe, yet am I weary in my mind, and very weak in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now, will I beseech the most High, that he will comfort me vnto the end.

7 And I sayd, O Lord, Lord, if I haue found grace before thy sight, and if I am iustified with thee before many other, and if my prayer in dedde be come by before thy face,

8 Comfort me, and shewe me thy seruant the interpretation and difference of this horrible sight, that thou mayest perfectly comfort my

soule,

9 Seeing thou hast iudged mee worthy to shewe me the last times.

10 ¶ Then he sayd vnto me, This is the interpretation of this vision,

11 The Eagle whom thou sawest come by from the sea, is the \*kingdome which was seene in the vision of thy brother Dauid. Dan. 7. 3.

12 Now it was not expounded vnto him: therefore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vpon a kingdome vpon the earth, and it shall be feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Whereof the second shall begin to reigne, and shall haue more time then the twelue.

16 And this doe the twelue wings signifie, which thou sawest.

17 As for the voyce that thou hearest speake, and that thou sawest not go out from the heads, but from the mids of the body thereof, this is the interpretation,

18 That after the time of that kingdome, there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shall be restored againe to his beginning.

19 Concerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,

20 In him shall arise eight kings, whose time shall be but small, and their yeeres swift, and two of them shall perish.

21 But when the mid time commeth, there shall be loure kept a time, whyles his time beginneth to come, that it may be ended, but two shall be kept vnto the end.

22 And whereas thou sawest three heads rising, this is the interpretation.

23 In his last dayes shall the most High raise by three kingdomes, and shall call againe many things into them, and they shall haue the dominion of earth,

24 And of those that dwell therein, with much griefe about all those that were before them: therefore are they called the heads of the Eagle:

25 For they shall accomplish his wickednesse and shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bedde, and yet with paine.

27 For the two that remaine, the sword shall deuoure them.

28 For the sword of the one shall deuoure the other: but at the last shall hee fall by the sworde himselfe.

29 And wheras thou sawest two vnderwings, that went off toward the head, which was on the right side, this is the interpretation,

30 These are they whom the most High hath preserved for that ende, whose kingdome is little, and full of trouble as thou sawest.

31 And the Lion whom thou sawest rising by out of the wood and roaring, and speaking vnto the Eagle, and rebuking her for her vnrigheteousnesse with all the wordes that thou hast heard,

32 This is the winde which the most High



bath kept for them, and for their wickedneſſe vnto the ende, and he ſhall reprove them, and caſt beſore them their ſpoules.

33 For hee ſhall ſet them aloue in the iudgement, and ſhall rebuke them and correct them.

34 For he will deliuer the reſidue of my people by affliction, which are preferred vpon my borders, and he ſhall make them toſupfull, vntill the coming of the day of iudgement, whereof I haue ſpoken vnto thee from the beginning.

35 This is the dreame that thou ſaweſt, and theſe are the interpretations.

36 Thou onely haſt bene meete to know this ſecret of the moſt High.

37 Therefore write all theſe things that thou haſt ſeene in a booke, and hide them.

38 And teach them the wiſe of the people, whoſe hearts thou knoweſt may comprehend and keepe theſe ſecrets.

39 But waite thou here yet ſeuen dayes moe, that it may bee ſhewed thee whatſoener it pleaſeth the moſt High to declare vnto thee: & with that he went his way.

40 And when all the people perceiued, that the ſeuen dayes were paſt, and I not come againe into the citie, they gathered them altogether, from the leaſt vnto the moſt, and came vnto me, and ſpake vnto me, ſaying,

41 What haue we offended thee? or what euil haue we done againſt thee, that thou forſakeſt vs, and ſitteſt in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as a hauen of ſhip preferred from the tempeſt.

43 Are not the euils which are come vnto vs, ſufficient?

44 If thou then forſake vs, how much better had it been for vs, that we had been burnt alſo as Sion was burnt?

45 For we are no better then they that dyed there: and they wept vnto a loude voyce. Then answered I them, and ſayd,

46 Be of good comfort, O Iſrael, and be not heary thou houſe of Iacob.

47 For the moſt High hath you in remembrance, and the Almighty hath not forgotten you in temptation.

48 As for me I haue not forſaken you, neither am I departed from you, but am come into this place to pray for the deſolation of Sion, that I might ſeeke mercie for the lowe eſtate of your ſanctuary.

49 And now goe your way home euery man, and after theſe dayes will I come vnto you.

50 So the people went their way into the citie as I commanded them:

41 But I remained ſtill in the ſeldes ſeuen dayes, as he had commanded mee, and did eaſe onely of the flowers of the ſeldes, and had my meate of the hearbes in thoſe dayes.

#### CHAP. XIII.

1 The viſion of a winde coming forth of the ſea,  
3 Which became a man, 5 His propertie and power againſt his enemies. 21 The declaration of his viſion.

**A**fter the ſeuen dayes I dreamed a dreame by night.

2 And behold, there aroſe a wind from the ſea, and it moued all the waues thereof.

3 And I looked, and beholde, there was a mighty man with the thouſands of heauen: and when he turned his countenance to looke, all the things trembled that were ſeene vnder him.

4 And when the voyce went out of his mouth, all they burned that heard his voyce, as the earth ſaileth when it ſeeth the fire.

5 After theſe things I ſaw, and behold, there was gathered together a multitude of men out of number, fro the ſoure windeſ of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, and behold, he graued himſelfe a great mountaine, and ſlew vpon it.

7 But I would haue ſeene the countrey or place whereout the hill was grauen, and I could not.

8 I ſawe after theſe things, and behold, all they which came to fight againſt him were ſore afraid, and yet they durſt fight.

9 Nevertheless, when he ſaw the fierceneſſe of the multitude that came, he liſted not by his hand: for he held no ſwoorde nor any ſtrument of warre.

10 But onely, as I ſawe, hee ſent out of his mouth, as it had been a blaſt of fire, and out of his lips the winde of the flame, and out of his tongue he caſt out ſparkes and ſtormes.

11 And they were all mixt together, euen this blaſt of fire, the winde of the flame, and the great ſtorme, & fell with violence vpon the multitude which was prepared to fight, and burnt them vp all, ſo that of the innumerable multitude there was nothing ſeene, but onely duſt and ſmell of ſmoke, when I ſaw this, I was afraid.

12 Afterward ſawe I the ſame man come downe from the mountaine, and calling vnto him another peaceable multitude.

13 And there came many vnto him, ſome with ſoyfull countenance, and ſome with ſad: ſome of them were bound, and ſome brought of them that were offered: and I was ſicke through great feare, and awaked, and ſayd,

14 Thou haſt ſhewed thy ſeruant theſe wonders from the beginning, and haſt counted mee worthy to receive my prayer.

15 Shew me now theretoe the interpretations of this dreame.

16 For thus I conſider in mine vnderſtanding, Woe vnto them that ſhal be left in thoſe dayes, and much moze woe vnto them that are not left behind.

17 For they that were not left, were in beautieſſe.

18 Howe vnderſtand I the things that are layd by in the latter daies, which ſhall come both vnto them, and to thoſe that are left behind.

19 Therefore are they come into great perils, and many neceſſities, as theſe dreames declare.

20 Yet is it eaſier, that he that is in danger ſhould fall into theſe, and forſeke the things to come hereafter, then to paſſe away as a cloude out of the world.

21 When answered he me, and ſayd, The interpretation of the viſion will I ſhewe thee, and I will open to thee the thing that thou haſt required.

22 Whereas thou haſt ſpoken of them that are left behind, this is the interpretation.

23 He that ſhal beate the danger in that time, hee ſhall keepe himſelfe. They that bee fallen into danger, are ſuch as haue woked and  
ſaith



faith toward the most mighty.

24 Know therefore, that they which bee left behind, are more blessed then they that be dead.

25 These are the meanings of the vision, whereas thou sawest a man coming vp from the mids of the sea,

26 The same is he whom the most High hath kept a great season, who by his owne lesse shall deliuer his creature, and he shall order them that are left behinde.

27 And whereas thou sawest, that out of his mouth there came as a blast with fire and storme,

28 And that hee neither held sword nor weapon, but that by his fiercenesse he destroyed the whole multitude that came to fight against him, this is the interpretation,

29 Beholde, the dayes come that the most High will begin to deliuer them that are vpon the earth:

30 And hee shall astonish the hearts of them that dwell vpon the earth:

31 And one shall prepare to fight against another, citie against citie, and place against place, \* and nation against nation, and realme against realme.

32 When this commeth to passe, then shall the tokens come, that I shewed thee before, and then shall my sonne be reuealed, whom thou sawest goe vp as a man.

33 And when all the people heare his voyce, every man shall in their owne land leane the battell that they haue one against another.

34 And an innumerable multitude shall be gathered as one, as they that be willing to come, & to fight against him.

35 But he shall stand vpon the top of mount Sion.

36 And Sion shall come, and shall be shewed to all, being prepared and builded, as thou sawest the hill grauen sooth without any hands.

37 And this my sonne shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest,

38 And into tormentes like to flame, whereby they shall be tormented: and without any labour will he destroy them euen by the Law, which is compared vnto the fire.

39 And whereas thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were carried away captiues out of their owne land \* in the time of Deas the king, whom Salmanasar the king of the Assyrians tooke captiue, and carried them beyond the riuer: so were they brought into another land.

41 But they tooke this counsel to themselves, that they would leane the multitude of the heathen, and goe sooth into a further countrey, where neuer mankind dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne land.

43 And they entred in at the narrow passages of the riuer Euphrates.

44 For the most High then shewed them signes, \* and stayed the springs of the flood till they were passed ouer

45 For thow the countrey there was a great iourney, euen of a peece and a halfe, and the same region is called || Ariaraty.

46 Then dwelt they there vntill the latter time: and when they come sooth againe,

47 The most High shall hold still the springs of the riuer againe, that they may goe thow: therefore sawest thou the multitude peaceable.

48 But they that be left behinde of thy people, are those that be found within my borders.

49 Now when hee destroyed the multitude of the nations that are gathered together, he shall defend the people that remaine.

50 And then shall he shew great wonders vnto them.

51 Then sayd I, O Lord, Lord, shew me this, wherefore haue I seene the man coming vp from the mids of the sea?

52 And hee sayd vnto me, As thou canst neither seeke out, nor know these things, that are in the deepe of the sea, so can no man vpon earth see my sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of the dreame which thou sawest, and whereby thou onely art lightened.

54 For thou hast forsaken thine owne lawe, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordered in wisdome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewards with the most High: and after these other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderful things.

57 Then went I forth vnto the field, glorifying and praysing the most High for the wonders which hee did in time.

58 Which hee gouerneth, & such things as come in their seasons: and there I sate three dayes.

#### CHAP. XIII.

3 How God appeared to Moses in the bush. 10 All things decline to age. 15 The latter times worsten the former. 29 The ingratitude of Israell. 35 The resurrection and iudgement.

Vpon the third day I sate vnder an oke, and behold, there came sooth a voyce vnto mee out of the bush, and sayd, Eldias, Eldias.

2 And I sayd, Here am I, Lord, and stood vp vpon my feete.

3 Then sayd he vnto me, \* In the bush I reuealed my selfe, and spake vnto Peoples, when my people serued in Egypt.

4 And I sent him, and led my people out of Egypt, and brought him vpon the nouent Sinai, and I held him with me a long season,

5 And I told him many wonders, & shewed him the secrets of the times and the ende, and commanded him, sayng,

6 These wordes shalt thou declare, and these shalt thou doe.

7 And now I lay vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretation: which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times be ended,

9 For the world hath lost his youth, and the times.

Mat. 24.7.

2. King. 17.3

Exod. 14. 21.  
Ish. 3. 15, 16

1 Or, Ara-  
rab.

Exod. 3. 2. 8.



times begin to wake old.

10 For the world is diuided into twelue parts, and ten parts of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore let thine house in order, and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption.

13 Let goe from thee the mortall thoughts: cast away from thee the burdens of men, and put off now the weake nature,

14 And let alide thy most greivous thoughts, and haste thee to depart from these times.

15 For greater evils then these, which thou hast seene now, shall they commit.

16 For the weaker that the world is by reason of age, the more shall the evils bee increased vpon them that dwell therein.

17 For the truth is fled farre away, and lies at hand: for now haltereth the vision to come, that thou hast seene.

18 ¶ Then answered I, and sayd before thee,

19 Behold, O Lord, I will goe as thou hast commanded me, and reforme the people, which are present: but they that shall bee boyne afterward, who shall admonish them?

20 Thus the world is let in darkenesse, and they that dwell therein, are without light.

21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shalbe done.

22 But if I haue found grace before thee, send the holy Ghost into mee, and I will write all that hath been done in the world since the beginning, which was written in thy Law, that men may find the path, and that they which will liue in the latter dayes, may liue.

23 And he answered me, saying, Goe and gather the people, and say vnto them, that they seeke thee not for forty dayes.

24 But prepare thee many booke tables, and take with thee these five, Sarta, Dabria, Selemtia, Ceanus, and Ahiel, which are ready to write swiftly,

25 And come hither, and I will light a candle of vnderstanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And then shalt thou declare some things openly vnto the perfect men, and some things shall thou shew secretly vnto the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as be commanded me, and gathered all the people together, and said,

28 Heare these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were deliuered,

30 And receiued the Law of life, which they kept not, which yee also haue transgressed after them.

31 Then was the land, euen the land of Sion parted among you by lot: but your fathers and yee also haue done vnrightrously, and haue not kept the wayes, which the most high commanded you.

32 And for so much as he is a righteous iudge, he tooke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren

among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliué, and after death ye shall obtaine inherite.

35 For after death shall the iudgement come, when wee shall liue againe: and then shall the names of the righteous bee manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come now vnto mee, nor seeke me these forty dayes.

37 So I tooke the five men, as be commanded me; and we went into the field, and remained there.

38 The next day, behold, a voyce called me, saying, Esdras, open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached mee a full cup, which was full as it were with water: but the colour of it was like fire.

40 And I tooke it, and dranke, and when I had drunke it, mine heart had vnderstanding, and wisdome grew in my breast: for my spirit was strengthened in memory.

41 And my mouth was opened, and shut no more.

42 The most high gaue vnderstanding vnto the five men, that they wrote the high things of the night, which they vnderstood not.

43 But in the night they did eate bread, but I spake by day, and helde not my tongue by night.

44 In forty dayes, they wrote two hundred and foure bookes.

45 And when the forty dayes were fulfilled, the most high spake, saying, The first that thou hast written, publish openly, that the worthy and vnworthy may reade it.

46 But keep the tenety last, that thou mayest giue them to the wise among thy people.

47 For in them is the beine of vnderstanding, and the fountaine of wisdome, and the riner of knowledge: and I did so.

#### C H A P. XV.

1 The prophetic of Esdras is certaine. 5 The evils that shall come on the world. 9 The Lord will auenge the innocent blood. 12 Egypt shall lament. 16 Sedition 20 and punishment vpon the kings of the earth. 24 Cursed are they that sin. 29 Troubles and warres vpon the whole earth. 33 God is the reuenger of his elect.

Beholde, speake thou in the cares of my people the wordes of prophetic, which I will put in thy mouth, sayth the Lord:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaiethfulness of the speakers trouble thee, that spake against thee.

4 For euery vnfaiethfull shall die in his vnfaiethfulness.

5 Behold, sayth the Lord, I will bring plagues vpon all the world, the sword, famine, death and destruction.

6 Because that iniquity hath fully polluted all the earth, & their wicked workes are fulfilled.

7 Therefore, sayth the Lord, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things that they doe wickedly.

8 Behold,

Esdr. 3. 2.

Gen. 47. 4.

Acts 7. 53.



Reue. 6. 10.  
and 19. 2.

8 Behold, \* the innocent and righteous blood crieth vnto me, and the soules of the iust cry continually.

9 I will surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them now to dwell in the land of Egypt.

11 But I will bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the plowdarsens thereof shall be smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that till the ground, shall moune: for their seedes shall faile though the blasting and haile, and by an horrible scarre.

14 Cōe to the world, and to them that dwell therein.

15 For the sword, and their destruction draweth nere, and one people shall stand by to fight against another with swordes in their hands.

16 For there shall bee sedition among men, and one shall invade another: they shall not regarde their King, and the princes shall measure their doings by their power.

17 A man shall desire to goe into a citie, and shall not be able.

18 Because of their wilde the cities shall bee troubled, the houses shall bee afraide, men shall feare.

19 A man shall haue no plie vpon his neighbour, but shall destroy their houses with the sword, and their goods shall be spoyled for lacke of bread, and because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuence mee, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them and to repay the things that they haue done to them.

21 As they doe yet this day vnto my chosen, so will I doe also, and recompene them in their besome: thus saith the Lord God,

22 My right hand shall not spare the sinners, neither shall the sword cease from them, that shed innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth, and the sinners like the straw that is kindled.

24 Cōe to them that sinne, and keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the powder: besite not my Sanctuarie.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth hee them vnto death and destruction.

27 For now are the plagues come vpon the world, and ye shall remaine in them: for God will not deliue you, because yee haue sinned against him.

28 Behold, an horrible vision cometh from the East,

29 Where generations of dragons of Arabia shall come out with many chariots, and the multitude of them shall bee caried as the wind vpon the earth, that all they which heare them, may feare and tremble,

30 Euen the Carmanians raging in wrath, shall goe forth as the beares of the forest, and shall come with great power, and stand against them in battell, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shall bee troubled, and keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the eunne bessege them, and consume some of them, and in their holse shall be feare and dread, and strife among their kings.

34 Behold clouds from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wrath and foyne.

35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shall bee from the sword vnto the belly,

36 And the dung of man vnto the Camels litter.

37 And there shall be great fearfulnesse and trembling vpon earth, and they that see the wrath, shall be afraide, and a trembling shall come vpon them.

38 And then there shall come great stormes from the South, and from the North, and part from the West.

39 And from the East shall winds arise, and shall open it with the cloud, which hee raised by in wrath, and the starre, raised to feare the East and West wind, shall be destroyed.

40 And the great and mightie clouds shall be lift vp full of wrath, and the starres that they may make all the earth afraide, and them that dwell therein, and that they may powce out ouer euery high place, and lifted by, an horrible constellation,

41 As fire and haile, and flying swordes, and many waters, that all fields may bee full, and all riuers with the abundance of great waters.

42 And they shall breake downe the cities, and wals and mountaines, and hills, and the trees of the wood, and the grasse of the meadowes, and their cone.

43 And they shall goe with a straight course vnto Babylon, and make it afraide.

44 They shall come to her and bessege her, and shall powce forth the constellation, and all the wrath against her: then shall the dust and smoke goe by vnto the heauen, and all they that be about her, shall bewaile her.

45 And they that remaine vnder her, shall doe seruice vnto them that haue put her in feare.

46 And thou Alia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Cōe vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whozedom: that they might please and glorie in thy louers, which haue alway desired to committe whozedom with thee.

48 Thou hast followed her that is hated in all her works, and in her intentions: therefore saith God,

Or. West.



49 I will send plagues vpon thee, widow-hood, pouertie, and famine, and the sword, and pestilence, to waste thine houles with destruction and death.

50 And the glorie of thy power shall bee dried vp, as a flowe when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued and beaten of woomen. so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou hadst not alway slaine my chosen, exalting the stroke of thine handes, and said ouer their death, when thou wast drunken,

54 Sett forth the beautie of thy countenance?

56 The reward of thy whoredome shall bee in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God doe vnto thee, and will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the sword, and thy cities shall be broken downe, and all the men shall fall by the sword in the field.

58 And they that bee in the mountaines, shall die of hunger, and eat their owne flesh, and drinke their owne blood for want of bread and thirst of water.

59 And thou, as vnhappie, shalt come thorow the Sea, and receiue plagues againe.

60 In the passage they shall cast downe the slaine citie, and shall roote out one part of thy land, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt bee to them as stubble, and they shall be to thee as fire.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitfull trees shall they burne with fire.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beautie of thy face.

## CHAP. XVI.

1 Against Babylon, Asia, Egypt and Syria. 18. 38.

Of the euils that shall come vpon the world, with admonition how to gouerne themselves in afflictions. 54. To acknowledge their finnes, and to commit themselves to the Lord, 55 whose iudicium providence and iustice is to be reuerenced.

**W**De to thee, Babylon, and Asia: woe to thee, Egypt and Syria.

2 Gird your selues with sacke and hate cloath, and mourne your children, and bee loze: for your destruction is at hand.

3 A sword is sent vnto you, and who will turne it backe: a fire is sent among you, and who will quench it?

4 Plagues are sent vnto you, and who can dilue them away?

5 May any man dilue away an hungry Lion in the wood? or quench the fire in stubble when it hath once begunne to burne? may one turne againe the arrow, that is shot of a strong archer?

6 The mightie Lord sendeth the plagues, and who can dilue them away? the fire is gone forth in his wrath, and who can quench it?

7 Hee shall cast lightnings, and who shall not feare? hee shall thunder, and who shall not be afraid?

8 The Lord shall threaten, and who shall not vicerly bee broken in peeces at his presence? the earth quaketh, and the foundation thereof: the sea ariseth by with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glorie of his power.

9 For strong is his right hand, that bendeth the bow: his arrowes that he shooteth, are sharpe, and shall not misse, when they begin to be shot into the ends of the world.

10 Behold, the plagues are sent, and shall not turne againe till they come vpon the earth.

11 The fire is kindled, and shall not be put out till it consume the foundations of the earth.

12 As an arrow which is shotte of a mightie archer, returneth not backward, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes?

14 The beginning of sorowes, and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come?

15 Behold, famine, and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these things they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, vntailes shalbe so good cheape vpon earth, that they shall thinke themselves to bee in good ease: but then shall the euils bud forth vpon earth, when the sword, the famine, and great confusion.

18 For many of them that dwell vpon earth, shall perishe with famine, and the other that escape the famine, shall the sword destroy.

19 And the dead shall be cast out as dung, and there shall bee no man to comfort them: for the earth shall bee wasted, and the cities shall be cast downe.

20 There shall be no man left to till the earth, and to sowe it: the trees shall giue fruit, but who shall gather them?

21 The grapes shalbe ripe, but who shall tread them: for all places shall bee desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shall bee ten left, and two of the field which shall hide themselves in the thicke woods, and in the clefts of rocks.

23 As when there remaine three or foure olives in the place where olives growe, or among other trees.

24 As when a vineyard is gathered, there are left some grapes of them that diligently sought thorow the vineyard:

25 So in those dayes there shall bee three or foure left by them that search their houles with the sword.

26 And the earth shall bee left waste, and the fields thereof shall waue olde, and her wayes and all her parbes shall grow full of thornes, because no man shall trauaile therethrough.



27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation hauing no husbands: their daughters shall mourne hauing no helpers.

28 In the warres shall their bridegromes be destroyed, and their husbands shall perish with famine.

29 But, yee seruants of the Lord, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleue not the gods of whome the Lord speakech: behold, the plagues draw neere, and are not slacke.

31 And as a traouling woman, which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her body, and when the childe cometh to birth, they take not a whit:

32 So shall not the plagues be slacke to come vpon the earth, and the world shall mourne, and sorrowes shall come vpon it on euery side.

33 O my people, heare my word: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that telleth, let him be as he that fleeth his way, and hee that heareth, as one that will lose:

35 Who so occupieth merchandise, as he that winneth not: and hee that buildeth, as hee that shall not dwell therein:

36 He that soweth, as one that shall not reape: he that cutteth the vine, as he that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widowes.

38 Therefore they that labour, labour in vaine.

39 For strangers shall reape their fruites, and spoyle their goodes, and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their merchandise with conseruence, the more they decke their cities, their houses, their possessions, & their owne persons,

41 So much more will I be angry againt them, for their finnes, saith the Lord.

42 As a wopse enuiceth an honest and vertuous woman,

43 So shall righteousnes hate iniquitie, when she decketh herselfe, and shall accuse her openly, when she shall come that shall bidde the athonr of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long, iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that he hath not sinned: for condes of fire shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

46 Behold, the Lord knoweth all the workes of men, their imaginations, their thoughts, and their hearts.

47 For asloone as hee saith, Let the earth be made, it was made: let the heauen be made, and

it was created.

48 By his word were the starres established, and he knoweth the number of them.

49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.

50 He hath shut the sea in the middes of the waters, and with his word hath hee hangd the earth vpon the waters.

51 He spreadeth out the heauen like a vault: vpon the waters hath he founded it.

52 In the desert hath he made springes of water, and pooles vpon the top of the mountaines, to poure out floods from the high rocks to water the earth.

53 Hee made man, and put his heart in the middes of the body, and gaue him breath, life, and vnderstanding.

54 And the spirit of the almighty God, which made all things, and hath searched all the hidde things in the secrets of the earth,

55 Hee knoweth your inuentions, and what ye imagine in your heart when ye sinne & would hide your finnes.

56 Therefore hath the Lord searched and sought out all your workes, and will put you all to shame.

57 And when your finnes are brought forth before men, yee shall be confounded, and your owne finnes shall stand as your accusers in that day.

58 What will yee doe, or how will you hide your finnes before God and his Angels?

59 Beholde, God himselfe is the Iudge: feare him: cease from your finnes, and forgoe your iniquities, & meddle no more from henceforth with them: so shall God lead you forth, and deliuer you from all trouble.

60 For beholds, the heat of a great multitude is kindled againt you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto them, shall be had in derision, and in reproch, and troden vnder foote.

62 For in euery place & cities that are neere, there shall be great inuersion againt these that feare the Lord.

63 They shall be like mad men: they shall spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shall waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fire.

66 Heare, O ye my beloved, saith the Lord, Behold, the dayes of trouble are at hand, but I will deliuer you from them: be not yee afraid, doubt not, for God is your captaine.

67 Who so keepech my commandments and precepts, saith the Lord God, let not your finnes weigh you downe, and let not your iniquities litte themselves vp.

68 Come vnto them that are bound with their finnes, and covered with their iniquities, as a field is hedged in with bushes, & the path thereof covered with thornes, whereby no man may trauell: it is shut vp, and is appointed to bee deuoured with fire.

Psal. 147. 4.

Luke 16. 16

Gen. 1. 1.

Tobit.



# Tobit.

## CHAP. I.

1 Tobias parentage. 3 His godliness. 6 His equitie. 8 His charity and prosperity. 19 Hee fleeth, and his goods are confiscate. 22 And after restored.

**T**he booke of the wordes of Tobit the sonne of Tobiel, the sonne of Ananai, the sonne of Rauel, the sonne of Gabael, of the seed of Asael, and of the tribe of Nephthalim.

2 Who in the time of Sennacherib King of the Assyrians was ledde away captiue out of Tishbe, which is at the right hand of that citie, which is called properly Nephthalim, in Galile about Aier.

3 I Tobias haue walked all my life long in the way of truth and Justice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Ninene into the land of the Assyrians.

4 And when I was in mine owne countrey in the land of Israel, being but young, all the tribe of Nephthalim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the Tabernacle of the most High was consecrated, and built by for all ages.

5 Now all the tribes which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, at the feastes, bringing the first fruits, and the tenths of beasts, with that which was first thorne, and offered them at the altar to the Priests the chyldren of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I sold, and came and bestowed it euery yere at Ierusalem.

8 The thied tenth part I gaue vnto them to whom it was meete, as Deboza my fathers mother had commaunded me, for my father left me as a pupill.

9 Furthermore, when I was come to the age of a man, I married Anna of mine owne kindred, and of her I begate Tobias.

10 But when I was led captiue to Ninene, all my brethren, and those which were of my kindred, did eat of the bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembered God with all mine heart.

13 Therefore the most high gaue mee grace and fauour before Sennacherib, so that I was his purueio.

14 And I went into Media, and I deliuered tenne talents of siluer to Gabael, the brother of Gabrias in the land of Media.

15 But when Sennacherib was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I could not go into Media.

16 But in the time of Sennacherib, I gaue many almes to my brethren, and gaue my bread to them which were hungry,

17 And my clothes to the naked; and if I

sawe any of my kindred dead, or cast about the walles of Ninene, I buried him.

18 And if the King Sennacherib had laine any, when he was come and fled from Iudea, I buried them punitly (for in his wrath he killed many) but the bodies were not found when they were sought for of the king.

19 Therefore when a certaine Nineneite had acculed mee to the King, because I did burie them, I hid my selfe: and because I knew that I was sought to be laine, I withdrew my selfe for feare.

20 Then all my goods were spoiled, neither was there any thing left mee besides my wife Anna, and my sonne Tobias.

21 Neertheles within five and fifty dayes two of his sonnes killed him, and they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accounts, and ouer all his domestikall affaires, Achiacharus my brother Anuels sonne.

22 And when Achiacharus had made a request for mee, I came againe to Ninene: how Achiacharus was cupbearer and keeper of the signet, and steward, and ouerlaw the accounts: So Sarchedonus appointed him next vnto him, and he was my brothers sonne.

## CHAP. II.

2 Tobit calleth the faithfull to his table. 3 Hee leaueth the feast to burie the dead. 10 How he became blind. 13 His wife laboureth for her liuing. 14 Shee reprocherh him bitterly.

**N**ow when I was come home againe, and my wife Anna was restored vnto mee with my sonne Tobias, in the feast of Pentecost, which is the holy feast of the seven weekes, there was a great dinner prepared me, in the which I ate downe to eate.

2 And when I saw abundance of meate, I sayd to my sonne, Soe, and bring what poore man soeuer thou shalt finde of my brethren, which doth remember God, and loe, I will taie for thee.

3 But he came againe, and sayd, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meate, I start vp, and brought him into mine house vntill the going downe of the Sonne.

5 Then I returned and washed, and ate my meat in heauinesse,

6 Remembering that prophesse of Amos which had sayd, Your solemn feastes shall be turned into mourning, and your ioyes into weeping.

7 Therefore I wept, and after the going downe of the Sonne I went and made a graue and buried him.

8 But my neighbours mocked me, and said, Doeth hee not feare to die for this cause, who fled away, and yet loe, hee burieth the dead againe?

9 The same night also when I returned from the buriall, and slept at the wall of mine house, because I was polluted, and hauing my face vncouered,

2. King. 19;  
35, 36, 37.  
ecclij. 48.  
18, 22. 1.  
mac 7. 41.  
2. mac. 8. 19.  
Tobit fleeth  
from the  
face of Sen-  
nacherib.  
2. King. 19.  
37. 2. chron.  
32. 21.

Tobit retur-  
neth.

Tobit doth  
bid to din-  
ner those  
which feare  
God.

Tobit lea-  
uing his  
ghosts, ta-  
keth vp the  
dead bodie  
into his  
house to bu-  
rie it.  
Amos 8. 10.  
1. mac. 1. 14.

Tobit is re-  
buked of his  
neighbours.  
Chap. 1. 19.

Tobias be-  
ing captiue  
among the  
Assyrians,  
did not  
leave the  
way of  
truth,  
Or, Salma-  
nasar.  
2. King. 19.  
Tobias was  
mercifull.

1. King. 12.  
30.

He fled from  
Idoles.  
Exod. 22. 29  
dent. 12. 6.

Hee marieth  
to wife, An-  
na, which  
beareth to  
him Tobias.  
Num. 36. 7.  
Gen. 43. 32.  
He found  
grace in the  
sight of Sal-  
manasar.  
Or, sonne.  
Or, in Rages  
a city of  
Media.

Or, Salma-  
nasar.  
The charitie  
of Tobias.



He is made blinde for an example of patience to his posteritie.

10 And I knew not that sparowes were in the wall, and as mine eyes were open, the sparowes cast downe warme dung into mine eyes, and a whiteneffe came in mine eyes, and I went to the Physicians, but they helped me not. Where-  
ouer Achacharns did nourish me, vntill I went into Helinais.

The wife of Tobit laboureth for her liuing.

11 And my wife Anna did take womens workes to doe.

The innocencie of Tobit.

12 And when she had sent them home to the owners, they payed the wages, and gaue a kiddie.

Deut. 22. 1.

13 Which when it was at mine house, and began to bleat, I sayd vnto her, From whence is this kiddie? is it not stolen? render it to the owners: \* for it is not lawfull to cate any thing that is stolen.

Job 2. 9.

14 But she said, It was giuen for a gift more then the wages: but I did not beleue, and bade her to render it to the owners, and I did blush because of her. Furthermoze she sayd, Where are thine almes, and thy right counsell? behold, they all now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Razuels daughter and the things that came vnto her. 12 Her praier heard. 19 The Angel Raphael sent.

Then I being sorrowfull, did weep, & in my sorrow waied, saying,

2 O Lord, thou art iust, and all thy workes, and all thy waies are mercy and clemency, and thou iudgett truly and iustly for euery.

3 Remember me, and looke on mee, neyther punish me according to my sinnes or mine ignorances, or my fathers, which haue sinned befoze thee.

Deut. 28. 15. 37. Or, thy iudgements are many and true.

4 For they haue not obeyed thy commandements: wherefoze thou hast deliuered vs \* for a spoyle, and vnto captiuitie, & to death, and for a Prouerbe of a reproch to all them among whom we are disperseed, and now yf thou hast many and iust causes,

5 To doe with mee according to my sinnes, and my fathers, because wee haue not kept thy commandements, neyther haue walked in trueth befoze thee.

6 Now therefore deale with me as seemeth best vnto thee, and commaund my spirit to bee taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorrowfull: commaund therefore that I may be dissolued out of this distresse, and go into the euertlasting place: turne not thy face away from me.

Sarra is checked of her fathers maydes.

7 It came to passe the same Day that in Cebatane a citie of Media, Sarra the daughter of Raguel was also reproched by her fathers maydes,

8 Because shee had bene married to seuen husbands, whome Asinodens the euill spirit had killed befoze that they had ihen with her. Dooest thou not know, sayd they, that thou hast strangled thine husbandes? thou hast had now seuen husbandes, neyther wast thou named after any of them.

For when she beat them for their faults, they sayd,

9 Wherefoze doest thou beat vs for them? if they bee dead, goe thy wayes hence to them, that wee may neuer see of thee eyther sonne or daughter.

10 When shee heard these things, shee was

very sorrowfull, so that she thought to haue strangled herselfe. And she said, I am the only daughter of my father, and if I do this, I shall slander him, and shall bring his age to the graue with sorrow.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed, and honourable for euery: let all thy workes praise thee for euery.

Sarra praieth and fasteth, that she may be deliuered from shame.

12 And now, O Lord, I see mine eyes, and my face toward thee,

13 And say, Take me out of the earth, that I may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure from all shame with man,

The innocencie of Sarra. Her chastity.

15 And that I haue neuer polluted my name, nor the name of my father in the land of my captiuitie: I am the only daughter of my father, neither hath he any man child to bee his heire, neyther any y neere kinman or child borne of him, to whom I may keepe my selfe for a wife: my seuen husbands are now dead, & why should I liue? But if it please not thee that I should die, commaund to looke on me, & to pittie me, that I do no more heare reproch.

† Greek, nere brother.

16 So the prayers of them both were heard befoze the maiesty of the great God.

The prayers of Tobit and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whiteness of Tobits eyes, and to giue Sarra the daughter of Raguel for a wife to Tobias the sonne of Tobit, and to bind Asinodens y euill spirit, because she belonged to Tobias by right. The selfesame time came Tobit home, and entered into his house, and Sarra the daughter of Raguel came downe from her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

1 In that day Tobit remembered \* the iustice, which he had deliuered to Gabael in Rages a city of Media,

Chap. 1. 14.

2 And layde with himselfe, I haue wished for death: wherefoze doe I not call for my sonne Tobias that I may admonish him befoze I dye?

3 And when he had called him, he sayd, Why sonne, after that I am dead, bury me, and despise not thy mother, but \* honour her all the dayes of thy life, and do that which shall please her, and anger her not.

Tobits exhortation to his sonne, when hee thought he should die.

4 Remember my sonne, how many dangers she susteineth, when thou wast in her wombe,

The mother is to be reuerenced. Exod. 20. 12. ecclus. 7. 27.

5 And when she dieth, bury her by mee in the same graue.

6 My sonne, let our Lord God alwayes befoze thine eyes, and let not thy will bee set to sinne, or to transgresse the commandements of God. Doe vprightly all thy life long, and follow not the wayes of vnrightheousnesse: for if thou deale cruelty, thy doings shall prosperously succede to thee, and to all them which liue iustly.

God must be in our hearts

7 Giue \* almes of thy substance: and when thou giuest almes, let not thine eye bee enuious, neyther turne thy face from any poore; lest that God turne his face from thee.

Almes. Prover. 3. 9. ecclus 4. 1. & 14. 13. Luke 14. 13. Ecclus. 3. 35. 10.

8 \* Giue almes according to thy substance: if thou haue but a little, be not afraid to giue a little almes.



9 For thou laicst by a good store for thy selfe, against the day of necessity.

10 \* Because that almes doeth deliuer from deatch, and suffereth not to come into darknesse.

11 For almes is a good gift before: the most high to all them which use it.

12 Beware of all \* whoredome, my sonne, and chesely take a wife of the seede of thy fathers, and take not a strange woman to wife, which is not of thy fathers stocke: for we are the children of the Prophets: Noe, Abraham, Isaac and Jacob are our fathers from the beginning. Remember, my sonne, that they married wives of their owne kindred, and were blessed in their children, and their seede shall inherit the land.

13 Now therefore, my sonne, lone thy brethren and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenesse is scarcity and great pouerty: for fierceneffe is the mother of famine.

14 Let not the \* wages of any man, which hath wrought for thee, tary with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: bee circumspect, my sonne, in all things that thou doest, and be well instructed in all thy conuersation.

15 \* Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy iourney.

16 \* Giue of thy bread to the hungry, and of thy garments to them that are naked, and \* of all thine abundance giue almes, and let not thine eye be enuious, when thou seekest almes.

17 \* Howe eare thy bread on the buriall of the iust, but giue nothing to the wicked.

18 Take counsell alway of the wise, & despise not any counsell that is profitable.

19 Blesse thy Lord God alway, and desire of him that thy wayes may be made streight, & that all thy purposes & counsells may prosper: for euery nation hath not counsell: but the Lord giueth all good things, & he humbleth whom he will, as he will: now therefore, my sonne, remember my commandements, neither let them at any time be put out of thy mind.

20 \* Furthermore, I signify this to thee, that I deliuered tenne talents to Sabacl the sonne of Gabiias at Rages in Media.

21 And feare not, my sonne, for as much as we are made poore: for thou hast many things, if thou feare God, and flee from all sinne, & do that thing which is acceptable vnto him.

CHAP. V.

Tobias sent to Rages. 4 Hee meeteth with the Angel Raphael which did conduct him.

22 When he came in, and they saluted one another.

23 Then Tobit said vnto him, Brother, shew me of what tribe and family thou art.

24 To whom he said, Doest thou seeke a stock or family, or an hired man to goe with thy sonne? Then Tobit said vnto him, I would know, whether, thy kindred and thy name.

25 Then he said, I am of the kindred of Azarias and Ananias the great, and of thy brethren.

26 Then Tobit saide, ¶ Thou art welcome, brother: be not now angry with mee, because I haue enquired to know thy kindred and thy family: for thou art my brother of an honest and good stocke: for I know Ananias and Ionathas, sonnes of that great Samaias: for we went together to Jerusalem to worship, and offered the first borne, and the tenths of the fruits, and they were not deceyved with the erreour of our brethren: my brother, thou art of a great stocke.

27 But tell me, what wages shall I giue thee? wilt thou a great a day, & things necessary, as to mine owne sonne?

28 Yea, moreouer, if ye retuene safe, I will adde something to the wages.

29 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods name. And when his sonne had prepared all things for the iourney, his father sayd, Go thou with this man, & God which dwelleth in heauen, prosper your iourney, and the Angel of God keepe you company. So they went forth both, and departed, and the dog of the yong man with them.

30 ¶ Anna his mother wept, and sayd to Tobit, ¶ Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

31 Would to God wee had not layd money vpon money, but that it had bene cast away in respect of our sonne.

32 For that which God hath giuen vs to liue with, doth suffice vs.

33 Then sayd Tobit, Be not carefull, my sister: he shall retuene in safety, and thine eyes shall see him.

34 For the good Angel doth keepe him company, and his iourney shall be prosperous, and he shall retuene safe.

35 Then she made an end of weeping.

CHAP. VI.

Tobias deliuered from the fish. 7 Raphael sheweth him certaine medicines. 10 He conducteth him toward Sarra.

Tobias then answered, and sayde, Father, I will do all things which thou hast commanded me.

2 But how can I receiue the siluer, seeing I know him not?

3 Then he gaue him the hand writing, and sayd vnto him, Seeke thee a man, which may goe with thee, whyles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when hee was gone to seeke a man, he found Raphael the Angel.

¶ Or, thou comest baptily.

Tobias goeth forth, the Angel keepe him company. Chap 10.4. His mother weepeth.

Adultery. 1. Thes. 4.3.

Pride.

¶ Or, unprofitablenesse. Wages of an hired seruant.

Leuit. 19. 13 deut. 24. 14. 15. Mar. 7. 12. Luke 6. 31.

Luke 14. 13 The hungry. Mat. 6. 1.

¶ Or, be liberal to the iust, euen to their death. Counsell. God is to be blessed.

Chap. 1. 14.

Pouerty with the feare of God.



As they went on their iourney, they came at night to the flood Tigris, and there abode.

2 And when the young man went to wash himselfe, a fish leaped out of the river, and would haue deuoured him.

3 Then the Angel sayd vnto him, Take the fish. And the young man took the fish, and drewe it to land.

4 To whom the Angel sayd, Cut the fish, and take the heart, and the liuer, and the gall, and put them vpon lincly.

5 So the young man did as the Angel commanded him: and when they had roasted the fish, they ate it: then they both went on their way, till they came to Ecbatane.

6 Then the young man sayd to the Angel, Brother Azarias, what auaileth the heart, and the liuer and gall of the fish?

7 And he sayd vnto him, Touching the heart and the liuer, if a deuill or an euill spirit trouble any man, we must make a perfume of this befoze the man or the woman, and hee shall be no more vexed.

8 As for the gall, annoint a man that hath whitenesse in his eyes, and hee shall be healed.

9 And when they were come nere to Rages,

10 The Angel sayd to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin: he also hath one onely daughter named Sarra: I will speake for her that shee may be giuen thee for a wife.

11 For to thee doth the right of her pertaine, seeing thou alone art the remnant of her kinred.

12 And the maide is faire and wise: nowe therefore heare me, and I will speake to her father, that we may make the marriage when we are returned from Rages: for I know that Raguel cannot marrie her to another, according to the Law of Moses: els he should deserue death, because the right doth rather appertaine to thee then to any other man.

13 Then the young man answered the Angel, I haue heard, brother Azarias, that this mayde hath bene giuen to seven men, who all died in the marriage chamber.

14 And I am the onely begotten sonne of my father, and I am afraid least I go in to her, and die as the other befoze: for a wicked spirit lonerh her, which hurteth nobody, but those which come in to her: wherefore I also feare lest I die, and bring my fathers and my mothers life because of mee to the graue with sorrow: for they haue no other sonne to bury them.

15 Then the Angel sayd vnto him, Dost thou not remember the precepts which thy father gaue thee, that thou shouldst marry a wife of thine owne kinred? wherefore, heare me, O my brother: for she shall be thy wife, neither be thou carefull of the euill spirit: for this same night shall she be giuen thee in marriage.

16 And when thou shalt go into the marriage chamber, thou shalt take of the hote coales for perfumes, and make a perfume of the heart, and of the liuer of the fish,

17 Which if the spirit do smell, he will flee away, and neuer come againe any more: but when thou shalt come to her, rise vp both of you, & pray to God which is mercifull, who will haue pittie on you, and saue you: feare not, for she is appoint-

ed vnto thee from the beginning, and thou shalt keepe her, and hee shall goe with thee: moreover I suppose that she shall beare thee children: now when Tobias had heard these things, hee loued her, and his heart was effectually toynd to her.

CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

As when they were come to Ecbatane, they came to the house of Raguel, & Sarra met them, and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin?

3 And Raguel asked, Whence are you, my brethren? To whom they sayd, that thy were of the tribe of Nephtalim, and of the captiues that dwelt at Babilene.

4 Then he said to them, Doe ye know Tobit our kinseman? And they sayd, Wee know him: Then sayd he, Is he in good health?

5 And they said, He is both aliue, and in good health: and Tobias sayd, He is my father.

6 Then Raguel leaped, & kissed him, & wept.

7 And blessed him, and sayd vnto him, Thou art the sonne of an honest & good man: but when he had heard that Tobit was blinde, he was sorrowfull, and wept.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover, they receiued them with a readie mind, & after that they had killed a ramme of the flocke, they set much meat on the table. Then sayd Tobias to Raphael, Brother Azarias, put sooth those things wherof thou speakest in the way, that this businesse may be dispatched.

9 So he communicated the matter with Raguel, and Raguel sayde to Tobias, Eat, and drinke, and make merry.

10 For it is meete that thou shouldst marry my daughter: neuertheless, I will declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seven men, who died that night which they came in vnto her: neuertheless, be thou of a good courage and mery. But Tobias sayd, I wil eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel sayd then, Marry her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good things.

13 Then he called his daughter Sarra, and shee came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, saying, Beholde, take her after the Law of Moses, and leade her away to thy father: and hee blessed them,

14 And called his wife Edna, and he tooke a booke, and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and sayd vnto her, Sister prepare another chamber, and bring her in thither.

17 Which when shee had done, as he had bid den her, she brought her thither: then Sarra wept, and her mother wiped away her daughters teares,

18 And sayde vnto her, Be of good comfort, my daughter: the Lorde of heauen and earth

Tobias inuaded of a fish, is deliuered by the Angel.

Raphael and Tobias come to Raguel.

Tobias asketh Raguels daughter to wife.

NUM 17.8. and 36.8.

Raguel giueth his daughter Sarra to Tobias.

NUM 36.6.



give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euill spirit. He prayeth to God with his wife. 11 Raguel prepareth a graue for his sonne in law. 16 Raguel blesteth the Lord.

And when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembered the words of Raphael, and tooke coales for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirit had smelled, he fled into the furthest parts of Egypt, whom the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bed, & sayd, Sister, arise and let vs pray, that God would haue pittie on vs.

5 Then beganne Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee, and all thy creatures.

6 Thou madest Adam, and gauest him\* Eua his wife for an helpe, and stay: of them came mankind: thou hast sayd, It is not good, that a man should be alone: let vs make vnto him an ayde like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vpprightly: therefore grant me mercy, that we may become aged together.

8 And she sayd vnto him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue.

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayd to his wife Eua, Send one of the maides, and let them see whether he be alive: if not, that I may bury him, and none know it.

13 So the maide opened the doore, and went in, and found them both asleepe.

14 And came forth, and tolde them that hee was alive.

15 Then Raguel praised God, & said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy Saints praise thee with all thy creatures, and let all thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast dealt with vs according to great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the onely begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with ioy and mercy.

18 Then Raguel bade his seruants to fill the graue.

19 And he kept the wedding feast foureteene dayes.

20 For Raguel had sayd vnto him by an oth, that he should not depart before that the foureteene dayes of the marriage were expired.

21 And then hee should take the halfe of his goods, and returne in safetie to his father, and should haue the rest, when hee and his wife were dead.

CHAP. IX.

Raphael leaeth Gabael to Tobias marriage.

Then Tobias called Raphael, and sayd vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money, and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dayes: and if I tary long, he will be ioy.

5 So Raphael went out, and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vpon, and gaue them to him.

6 And in the morning they went forth both together, and came to the wedding. And Tobias begate his wife with child.

CHAP. X.

Tobias and his wife thinke long for their sonne. Raguel sendeth away Tobias and Sarra

Now Tobias his father counted euery day, & when the dayes of the iourney were expired, and they came not,

2 Tobias said, Are they not mocked? or is not Gabael dead, and there is no man to give him the money?

3 Therefore he was very ioy.

4 Then his wife sayd to him, My sonne is dead, seeing he tareth; and she beganne to bewaile him, and sayd,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobias sayd, Holdc thy peace: be not carefull, for he is safe.

7 But she said, Hold thy peace, and deceiue me not, my sonne is dead: and she went out euery day, by the way which they went, neither did she eate on the day time, and did consume whole nightes in bewayling her sonne Tobias, vntill the foureteene dayes of the wedding were expired, which Raguel had sworn, that he should tary there. Then Tobias sayde to Raguel, Let mee goe: for my father and my mother looke no more to see mee.

8 But his father in law said vnto him, Tary with me, and I will lend to thy father, and they shall declare him thine affaires.

9 But Tobias said, No, but let me go to my father.

10 Then Raguel arose, and gaue him Sarra his wife, and halfe his goods, as seruants, and cartell, and money.

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

12 And he sayd to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may heare good report of thee: and he kissed them. Eua also sayd to Tobias, The Lord of heauen restore thee, my deare brother, and graunt that I may see the children of my daughter Sarra, that I may reioyce before the Lord. Beholde now, I committe to thee my daughter, as a pledge: doe not entreate her euill.

CHAP. XI.

The returne of Tobias to his father. How hee was receiued. His father had his sight restored, and prayeth the Lord.

Tobias followeth Raphaels counsell, as Chap. 6.7.

Or, vpproff.

Tobias prayer.

Gen. 2.7, 16, 22.

Raguel thinking Tobias was dead, made a graue for him.

Raguel prayeth God for Tobias.

Raguel giueth halfe of his goods towards his marriage of his daughter to Tobias.

Tobias care for his son. The Angel goeth on Tobias mesage.

The father and mother are in heavinesse for Tobias tarrying. Chap. 5. 17.

Raguel giueth Tobias and his wife leaue to depart.

Sarra instructed by her parents.

After



**A**fter these thinges Tobias went his way, prapling God that hee had giuen him a prosperous iourney, and blessed Raguel and Tona his wife, and went on his way till he dreyd nere to Ninene.

**2** Then Raphael sayd to Tobias, Thou knowest brocher, how thou didst leaue thy father.

**3** Let vs haste befoze thy wife, and prepare the house,

**4** And take in thine hand the gall of the fish. So they went their way, and the dog followed them.

**5** Now Anna late in the way looking for her sonne,

**6** Whom when she saw coming; shee sayd to his father, Behold, thy sonne cometh, and the man that went with him.

**7** Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

**8** Therefore anoynt his eyes with the gall, and being pickt therewith, he shall rubbe and make the whitenesse to fall away, and shall see thee.

**9** Then Anna ranne forth, and fell on the necke of her sonne, and layd vnto him, Seeing I haue seene thee, my sonne, from hence forth I am content to die, and they wept both.

**10** Tobit also went forth toward the doore, and stumbled, but his sonne ranne vnto him.

**11** And tooke hold of his father, and sprinkled of the gall on his fathers eyes, saying, Be of good hope, my father.

**12** And when his eyes began to picke, hee rubbed them.

**13** And the whitenesse pilled away from the corners of his eyes, and when he saw his sonne, he fell vpon his necke.

**14** And hee wept, and sayd, Blessed art thou O Lord, and blessed be thy Name for euer, and blessed be all thine holy Angels.

**15** For thou hast scourged mee, and hast had pittie on me: for behold I see my sonne Tobias: and his sonne, being glad, went in, and told his father the great thinges that had come to passe in Media.

**16** Then Tobit went out to meet his daughter in law, reioycing and prapling God to the gate of Ninene: and they which saw him goe, manneiled, because he had receiued his sight.

**17** But Tobias testified before them all, that God had had pittie on him. And when he came neere to Sarra his daughter in law, hee blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee vnto vs, and blessed be thy father: and there was great ioy among all his brethren, which were at Ninene.

**18** And Achlacharus and Dalbas his brothers sonne came.

**19** And Tobias marriage was kept seuen dayes with great ioy.

CHAP. XII.

**1** Tobias declareth to his father the pleasure that Raphael had done him, **5** The which he would recompense. **11.** **15** Raphael declareth that he is an Angel sent from God.

**T**hen Tobit called his sonne Tobias, and sayd vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou

must giue him more.

**2** And hee sayd vnto him, O father, it shall not grieue me to giue him halfe of those thinges which I haue brought.

**3** For he hath brought mee againe to thee in safetie, and hath made whole my wife, and hath brought me the money, and hath likewise healed thee.

**4** Then the old man sayd, It is due vnto him.

**5** So he called the Angel, and sayd vnto him, Take halfe of all that ye haue brought, and goe away in safetie.

**6** But hee tooke them both apart, and sayd vnto them, Praise God, and confesse him, and giue him the glory, and praise him for the thinges which he hath done vnto you befoze al them that liue. It is good to praise God, and to exalt his Name, and to shew forth his euident workes with honour: therefore be not weary to confesse him.

**7** It is good to keepe close the secrets of a King, but it is honourable to reueale the workes of God: doe that which is good, and no cuill shall touch you.

**8** Prayer is good with fasting, and almes and rightcoulnesse. A little with rightcoulnesse is better then much with vnrightroulnesse: it is better to giue almes, then to lay by gold.

**9** For almes doth deliuer from death, and doth purge al sinne. Those which exercise alms and rightcoulnesse, shall be filled with life.

**10** But they that liue, are enemies to their owne life.

**11** Surely I will keepe close nothing from you: neuertheless, I sayd it was good to keepe close the secret of a King, but that it was honorable to reueale the workes of God.

**12** Now therefore when thou didst pray, and Sarra thy daughter in law, I did bring to memorie your prayer befoze the holy One: And when thou diddest bury the dead, I was with thee likewise.

**13** And when thou wast not grieved to rise by, and leaue thy dinner to bury the dead, thy good deed was not hid from mee: but I was with thee.

**14** And now God hath sent me to heale thee, and Sarra thy daughter in law.

**15** I am Raphael, one of the seuen holy Angels, which present the prayers of the Saintes, and which goe forth befoze his holy Spirit.

**16** Then they were both troubled, and fel by on their face: for they feared.

**17** But he layd vnto them, Feare not, for it shall goe well with you: praye God therefore.

**18** For I came not of mine own pleasure, but by the good will of your God: wherefoze praye him in all ages.

**19** \* All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

**20** Now therefore giue God thanks: for I goe by to him that sent me: but write all thinges which are done, in a booke.

**21** And when they rose, they saw him no more.

**22** Then they confessed the great and wonderfull workes of God, and how the Angel of the Lord had appeared to them.

The Angels counsell to Tobias,

He that will be acceptable to God, must be proued with temptation.

Gene. 18. 8. and 19. 3. Judges 8. 3. 16.



CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

Then Tobit wrote a prayer of reioycing, and sayd, Blessed bee God that liueth for euer, and blessed be his kingdome.

For he doeth scourge and hath pittie: hee lea-  
12. Deut. 32. 39  
1. sam. 2. 6.  
wisd. 16. 13.

13. Confesse him before the Gentiles, yee children of Israel: for he hath leattered you among them.

14. There declare his greatnesse, and extoll him before all the liuing: for he is our Lord and our God, and our father for euer.

15. Yee hath scourged vs for our iniquities, and will haue mercy againe, and will gather vs out of all nations, among whom we are scattered.

16. If you turne to him wth your whole heart, and with your whole minde, and deale vprightly before him; then will hee turne vnto you, and will not hide his face from you, but yee shall see what hee will doe with you: therefore confesse him with your whole mouth, and praye the Lord of righteounesse, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, and will declare his power, and greatnesse to a sinful nation. O ye sinners, turne and doe iustice before him: who can tell if he will receiue you to mercie, and haue pittie on you?

17. I will extoll my God, and my soule shall praye the King of heauen, and shal reioyce in his greatnesse.

18. Let all men speake, and let all praye him for his righteounesse.

19. O Ierusalem the holy cite, he will scourge thee for thy childrens workes, but hee will haue pittie againe on the sonnes of righteous men.

20. Gine praye to the Lord duely, and praife the euerlasting King, that his Tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and lone in thee for euer those that be inferable.

21. Many nations shall come from farre to the Name of the Lord God, with gifts in their handes, euen gifts to the King of heauen: all generations shall praye thee, and gine signes of ioy.

22. Cursed are all they which hate thee: but blessed are they for euer which loue thee.

23. Reioyce, and be glad for the children of the iust: for they shall be gathered, and shall bleste the Lord of the iust.

24. Blessed are they which loue thee: for they shal reioyce in thy peace. Blessed are they which haue been sorrowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glory, and shall reioyce for euer.

25. Let my soule bleste God the great King.

26. For Ierusalem shall be built vp with Sapphires, and Emeraudes, and thy walkes with precious stones, and thy towres, and thy bulwarkes with pure gold.

27. And the streets of Ierusalem shall be paved with Berall, and Carbuncle, and stones of Opbie.

28. And all her streets shall say, || Halleluiah,

and they shall praye him, saying, Blessed be God which hath extolled || it for euer.

|| That is, Ierusalem.

CHAP. XIII.

3. Lessons of Tobit to his sonne. 4. He prophesieth the destruction of Nineue, 7. And the restoring of Ierusalem and the Temple. 13. The death of Tobit, and his wife. 14. Tobias age and death.

SO Tobit made an end of praying God.

2. And he was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yeere, and hee gaue almes, and hee continued to feare the Lord God, and to praye him.

3. And when he was very aged, he called his sonne, and sire of his sonnes sonnes, and sayd to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life.)

4. Goe into Media my sonne: for I surely beleene those things which Ionas the Prophet spake of Nineue, that it shall be destroyed, and for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Ierusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

5. Yet againe God wil haue pittie on them, and bring them againe into the land where they shall build a Temple, but not like to the first, until the times of that age bee fulfilled, which being finished, they shall returne from euery place out of captiuitie, and build vp Ierusalem gloriously, and the house of God shall be built in it for euer with a glorious building, as the Prophets haue spoken thereof.

Exra 3. 8. and 6. 14.

6. And all nations shall turne, and feare the Lord God truly, and shall bury their doles.

7. So shall all nations praife the Lord, and his people shall confesse God, and the Lord shall craie his people, & all those which loue the Lord in reuery and iustice, shall reioyce, and those also which shew mercy to our brethren.

8. And now my sonne, depart out of Nineue, because that those things which the Prophet Ionas spake, shall surely come to passe.

9. But keepe thou the Law, and the commandements, and shew thy selfe mercifull and iust, that it may goe well with thee.

10. And burie mee honestly, and thy mother with mee: but tarie no longer at Nineue. Remember my sonne, how Aman handled Achacharus that brought him by, how out of light hee brought him into darkenesse, and how hee rewarded him againe: yet Achacharus hee went downe into darkenesse. Hannasles gaue almes, and escaped the snare of death, which they had set for him, but Aman fel into the snare and perished.

11. Wherefore now, my sonne, consider what almes doeth, and how righteounesse doeth deliuer. When he had sayd these things, he gaue by the ghost in the bed, being an hundred and eight and fiftie yeere old, and he buried him honourably.

|| Or, his soule. failed him in the bed.

12. And when Anna was dead, hee buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel

|| Or, Soughir  
|| Or, pra:se  
ye the Lord.



guel his father in law.

13 Where he became olde wth honour, and he buried his father and moether in law honourably, and he inherited their substance and Tobits his father.

14 And hee died at Ecbatane in Media, be-

ing an hundredth and seven and twentle yeere olde.

15 But before he died, he heard of the destruction of Ninene, which was taken by Nabuchodonosor, and Assuerus, and before his death hee reioyced for Ninene,

## Iudeth.

### CHAP. I.

2 The building of Ecbatane. 5 Nabuchodonosor made warre against Arphaxad, and ouer came him. 12 He threatneth them that would not helpe him.



In the twelfth yeere of the reigne of Nabuchodonosor, who reigned in Ninene the great cite (in the dayes of Arphaxad, which reigned ouer the Medes in Ecbatane, the wals round about of hewen stone, three cubits broad, and six cubits long, and made the height of the wall seuentie cubites and the breadth thereof fiftie cubits,

3 And made the towers thereof in the gates of it of an hundredth cubits, and the breadth thereof in the foundation threecore cubits,

4 And made the gates therof euen gates that were lifted vp on high, seuentie cubites, and the breadth of them fortie cubites, for the going forth of his mightie armies, and for the setting in aray of his footmen)

5 Euen in those dayes, king Nabuchodonosor made warre with King Arphaxad in the great felde, which is the felde in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris, and Tigris, and the countree of Artoch the King of the Eymeans, and very many nations assembled themselves to the battell of the finnes of Chelod.

7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the West, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people that are in Carmel, and Galaad, and the higher Galile, and the great field of Chozelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Iordyn vnto Ierusalem, and Betane, and Chelne, and Cades, and the riuer of Egypt, and Caphnes, and Ramesse, and all the land of Selem,

10 Untill one come to Tanis, and Memphis, and to all the inhabitants of Egypt, and till one come to the mountaines of Ethiopia.

11 But all the inhabitants of this countrey did not passe for the commaundement of Nabuchodonosor King of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadors from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was very angry with all this countrey, and swore by his throne and kingdome, that he would surely bee auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Iudea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arphaxad in the seuenteenth yeere, and he prevailed in his battell: for hee surthrew all the power of Arphaxad, and all his hostemen, and all his charrets.

14 And hee warne hiscitties, and came vnto Ecbatane, and tooke the towers, and spoiled the treasures thereof, and turned the beautie thereof into shame.

15 Hee tooke also Arphaxad in the mountaines of Ragau, and smote him thorow with his darts, and destroyed him drectly that day.

16 So he returned afterward to Ninene, both hee, and all his companie with a very great multitude of men of warre, and there hee passed the time, and banquetted, both he and his armie, an hundredth and twentle dayes.

### CHAP. II.

5 Nabuchodonosor commaunded presumptuously that all people should bee brought vnto subiection, 6 and to destroy those that disobeyed him, 15 The preparation of Olofernes armie. 23 The conquest of his enemies.

And in the eighteenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that hee should auenge himselfe on all the earth, as he had spoken.

2 So hee called vnto him all his Officers and all his Nobles, and communicated with them his secret counsell, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeyed the commaundement of his mouth.

4 And when hee had ended his counsell, Nabuchodonosor King of the Assyrians called Olofernes his chiefe captain, and which was next vnto him, and said vnto him,

5 Thus saith the great King, the lord of the whole earth, Behold, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footmen, an hundredth and twentle thousand, and the number of hoxles with their riders, twelue thousand.

6 And thou shalt goe against all the West countrey, because they disobeyed my commaundement.



7 And thou shalt declare vnto them, that they prepare for mee the land and the water: for I will goe forth in my warre against them, and wil couer the whole face of the earth with the secte of mine army, and I will giue them as a spoyle vnto them,

8 So that their wounded shall fill their valleys, and their riuers, and the floods shall overflow, being filled with their dead.

9 And I will bring their captiuitie to the utmost parts of all the earth.

10 Thou therefore shalt depart hence, and take vp for me all their countie: and if they yeeld vnto thee, thou shalt reuerne them for mee vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare them, but yue them to death, and spoyle them wheresoener thou goest.

12 For as I liue, and the power of my kingdom, wharsoener I haue spoken, that will I doe by mine hand.

13 And take thou heede that thou transgresse not any of the commandments of thy lord, but accomplish them faithfully, as I haue commaunded thee, and desire not to doe them.

14 Then Olofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the army of Assur,

15 And he mustred the chosen men for the battell, as his lord had commaunded him, vnto an hundred and twentie thousand, and twelue thousand archers on horsebacke.

16 And hee let them in aray according to the maner of setting a great army in aray.

17 And hee tooke camels and asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their provision,

18 And vitaille for euery man of the army, and very much golde and siluer out of the Kings house.

19 Then hee went forth and all his power, to goe before in the voyage of king Nabuchodonosor, and to couer all the face of the earth Westward, with their charrets and horsemen, and chosen footemen.

20 A great multitude also of sundrie sortes came with them like grasshoppers, and like the grauel of the earth: for the multitude was without number.

21 And they went forth of Nineue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is on the left hand of the upper Cilicia.

22 Then hee tooke all his armie, his footemen and horsemen, and charrets, and went from thence into the mountaines,

23 And he destroyed Phud and Lud, and spoiled all the children of Rassas, and the children of Ismael, which were toward the wilderness at the South of the Chelians.

24 Then he went ouer Euphrates, and went throught Mesopotamia, and destroyed all the high cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South, and ouer against Arabia.

26 Hee compassed also all the children of Median, and burnt by their tabernacles, and spoy-

led their lodges.

27 Then hee went downe into the countrey of Damalecus, in the time of wheate harvest, and burnt vp all their fields, and destroyed their flocks and the herds: hee robbed their cities, and spoiled their countrey, and smote all their young men with the edge of the sword.

28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast, which were in Sidon and Cyprus, and them that dwelt in Sene and Cina, and all that dwelt in Fennaan: and they that dwelt in Azotus and Ascalon feared him greatly.

### CHAP. III.

*The people subiect to Olofernes. 8 Hee destroyed their gods, that Nabuchodonosor might only bee worshipped.*

So they sent ambassadours to him with messages of peace, saying,

2 Behold, wee are the seruants of Nabuchodonosor the great King: we lie downe before thee: vse vs as it shall be good in thy sight.

3 Behold, our houses and all our places, and all our fields of wheate, and our flocks and our herds, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 So the men came to Olofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his army, and set garisons in the cities, and tooke out of them chosen men for the warre.

7 So they and all the countrey round about receiued them with crownes, and dances, and with timbrels.

8 Yet hee brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy all the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.

9 Also he came against Edraclon, neere vnto Iudea, ouer against the great strait of Iudea.

10 And hee pitched betwene Seba, and a cite of the Sycrybians, and there hee taried a moneth, that hee might assemble all the baggage of his armie.

### CHAP. IIII.

*The Iffraelites were afraid and defended their countrey. 6 Joasem the Priest writeth to Bethulah, that they should forsake themselves. 9 They cried to the Lord, and humbled themselves before him.*

Nowe the children of Israel that dwelt in Iudea, heard all that Olofernes the chiefe captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how hee had spoyled all their temples, and brought them to nought.

2 Therefore they feared greatly his presence, and were troubled for Ierusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captiuitie, and of late all the people was assembled



assembled in Judea, and the vessels and the altar of the house had been sanctified because of the pollution.

4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethozai, and Belmen, and Jericho, and to Choba, and Etoza, and to the valley of Salem,

5 And tooke at the tops of the hie mountaines, and walked the hillages that were in them, and put in vitailles for the provision of war: for their fields were of late reaped.

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwell in Bethulia and Betomestham, which is ouer against Edoaelon, toward the open countrey neere to Dorbain,

7 Exhorting them to keepe the passages of the mountaines: for by them there was an entry into Judea, and it was easie to let them that would come by, because the passage was straitte for two men at the most.

8 And the children of Israel did as Joacim the hie Priest had commanded them with the ancients of all the people of Israel which dwell at Jerusalem.

9 Then cryed every man of Israel to God with great feruency, and their soules with great affliction.

10 Both they, and their wiues, and their children, and their cattell, and every stranger, and hireling, and their bought seruants put sackcloth upon their lomes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem sel before the Temple, and sprinkled ashes upon their heads, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried vnto the God of Israel, all with one consent most earnestly, that he would not giue their children for a pray, and their wiues for a spoyle, and the cities of their inheritance to destruction, and the sanctuary to pollution and reproch, and vnto desition vnto the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in all Judea, and Jerusalem before the Sanctuary of the Lord Almighty.

14 And Joacim the hie Priest, and all the Priests that stood before the Lord, and ministered vnto the Lord, had their lynes girt with sackcloth, and offered the continuall burnt offering, with prayers, and the free gifts of the people.

15 And had ashes on their miters, and cryed vnto the Lord with all their power for grace, and that hee would looke vpon all the house of Israel.

#### C H A P . V .

*Aschior the Ammonite doeth declare to Olofernes of the maner of the Israelites.*

Then was it declared to Olofernes the chiefe captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the tops of the hie hills, and had layd impediments in the champion countrey.

2 Wherewith he was very angry, and called all the Princes of Moab, and the captaines of

Ammon, and all the gouernours of the sea coast.

3 And he sayd vnto them, *Shew me, O yee sonnes of Chanaan, Who is this people that dwellerh in the mountaines? and what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what king or captaine is rayed among them ouer their armie?*

4 And why haue they Determined not to come to mee me, more then all the inhabitants of the West?

5 Then said Achior the captaine of all the sonnes of Chanaan, Let my lord heare the worde of the mouth of his seruant, and I will declare vnto thee the truethe concerning this people, that dwell in these mountaines, neere where thou remainest: and there shall no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And they dwell before in Mesopotamia, because they would not followe the gods of their fathers, which were in the land of Chaldaea.

8 But they went out of the way of their ancestors, and worshipped the God of heauen, the God whom they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan, where they dwell, and were increased with golde and silver, and with very much cattell.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there till they returned, and became there a great multitude, so that one could not number their linage.

11 Therefore the King of Egypt rose by against them, and sed deceit against them, and brought them low with labouring in bricke, and made them slaves.

12 Then they cryed vnto their God, and hee smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dyed the redde sea in their presence,

14 And brought them into mount Sina and Cades Barnea, and cast forth all that dwell in the wilderness.

15 So they dwell in the land of the Amorites, and they destroyed by their strength all them of Eschbon, and passing ouer Iordán, they inherited all the mountaines.

16 And they cast forth before them the Chanaanites, and the Iberesites, and the Jebulites, and them of Sichem, and all the Gergesites, and they dwell in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquity was with them.

18 But when they departed from the way which hee appointed them, they were destroyed in many battels after a wonderfull

foze, and were ledde captiues into a lande that was not theirs: and the Temple of their



their God was cast to the ground, and their cities were taken by the enemies.

Exa 1. 1. 3.

19 But \* now they are turned to their God, and are come by from the scattering wherein they were scattered, and haue possessed Hierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any fault in this people, so that they haue sinned against their God, let vs consider that this shall bee their ruine, and let vs goe by, and we shall overcome them,

21 But if there bee none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them, and we become a reprobach before all the world.

22 And when Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, call that dwell by the sea side, and in Doab, spake that he should kill him.

23 For, say they, wee feare not to meete the children of Israel: for loe, it is a people that haue no strength nor power against a mighty armie.

24 Let vs therefore go by, O lord Olofernes, and they shall be meat for thy whole armie.

#### CHAP. VI.

*Olofernes blasphemeth God whom Achior confessed. 14 Achior is deliuered into the hands of them of Bethulia. 18 The Bethulians crie vnto the Lord.*

**A**bout the counsell was created, Olofernes the chiefe captaine of the armie of Assur, sayd vnto Achior before all the people of the strangers, and before all the children of Doab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast sayd that the people of Jerusalem is able to fight, \* because their God will defend them: and who is god but Nabuchodonosor?

3 He will lend his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our horses.

4 For we will treade them vnder feete with them, and their mountaines shall bee drunken with their blood, and their fields shall bee filled with their dead bodies, and their footstepes shall not be able to stand before vs: but they shall utterly perish.

5 The king Nabuchodonosor lord of all the earth hath sayd, euen he hath sayd, None of my words shall be in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words, in the day of thine iniquitie, thou shalt see my face no more from this day, vntill I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of the that serue me passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountaines, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mind,

that they shall not be taken, let not thy countenance fall: I haue spoken it, and none of my words shall be in vaine.

10 Then commaunded Olofernes them concerning Achior, that they should bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and they went out from the mids of the plaine into the mountaines, and came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the top of the mountaine, they tooke their armour, and went forth of the citie vnto the top of the mountaine, euen all the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went quietly vnder the hill, and bound Achior, and left him lying at the foote of the hill, and returned to their lord.

14 Then the Israelites came down from their citie, and stood about him, and loosed him and brought him into Bethulia, and presented him to the gouernours of that citie,

15 Which were in those dayes Dyzias the sonne of Michah, of the tribe of Simeon, & Charbis the sonne of Sothoniel, and Charimis the sonne of Belchiel.

16 And they called together all the ancients of the citie, and all their youth ran together, & their women to the assembly: and they set Achior in the mids of all their people. Then Dyzias asked him of that which was done.

17 And hee answered and declared vnto them the words of the counsell of Olofernes, and all the wordes that hee had spoken in the mides of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe, and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, behold their pride, and haue mercie on the baseness of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, and prayled him greatly.

21 And Dyzias tooke him out of the assembly into his house, and made a feast to the Elders, & they called on the God of Israel all that night to helpe.

#### CHAP. VII.

*1 Olofernes doth besiege Bethulia. 8 The counsell of the Idumeans and other against the Israelites. 13 The Bethulians murmur against their gouernours for lacke of water.*

**T**he next day Olofernes commanded all his armie and all his people, which were come to take his part, that they should remouee their camps against Bethulia, and that they should take all the streets of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their camps in that day, and the armie of the men of warre was an hundredth thousand and sententie footmen, and twelue thousand horsemen, beside the baggage and other men that were



were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spread abroad toward Dothain vnto Belbain, and in length from Bethulia vnto Giamon, which is ouer against Esdraelon.

4 Now the children of Israel, when they saw the multitude, were greatly troubled, and said euery one to his neighbour, Now will they fight vpon all the whole earth: for neither the hie mountaines, nor the valleys, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towers, they remained and watched all that night.

6 But in the second day Dofernes brought forth all his hoysen in the sight of the children of Israel, which were in Bethulia,

7 And viewed the passages vnto their citie, and came to the fountains of their waters, and tooke them, and set garlions of men of warre ouer them, and remooued toward his people.

8 Then came vnto him all the chiefe of the children of Etau, and all the gouernours of the people of Hoab, and all the captaines of the sea coast, and sayd,

9 Let our captaine now heare a worde, lest an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speeres, but in the height of the mountaines, wherein they dwell, because it is not easie to come vnto the tops of their mountaines.

11 Now therefore my lord, fight not against them in battell aray, and there shall not so much as one man of thy people perish.

12 Remain in thy campe, and keepe all the men of thine armie, and let thy men keepe still the water of the cuntry, that commeth forth at the foote of the mountaine.

13 For all the inhabitants of Bethulia haue their water therof: so shall thirst kill them, and they shall giue vp their citie: and wee and our people will goe vp to the toppes of the mountaines that are neere, and will campe vpon them, and watch that none goe out of the citie.

14 So they and their wines, and their children shall bee consumed with famine, and before the sword come against them, they shall bee ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward, because they rebelled and obeyed not thy perion peaceably.

16 And these wordes pleased Dofernes and all his souldiers, and he appointed to doe as they had spoken.

17 So the campe of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and tooke the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Etau went vnto the children of Ammon, and camped in the mountaines ouer against Dothain, and they sent some of themselves toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Hochmur: and the rest of the armie of

the Assyrians camped in the field, and conuened the whole lande: for their tents and their baggage were pitched in a wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots and hoysen, foure and thirty dayes: so that euery all the places of their waters failed all the inhabitants of Bethulia.

21 And the cisternes were empye, and they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, and their wines and yong men failed for thirst, and fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Dyzas, and to the chiefe of the citie, both yong men and women, and children, and cryed with a loude voyce, and sayd before all the Elders,

24 The<sup>e</sup> Lorde bee iudge betweene vs and you: for you haue done vs great iniurie, in that yee haue not required peace of the children of Assur.

25 For now wee haue no helper: but God hath solde vs into their hands, that we should be throuen downe before them with thirst & great destruction.

26 Now therefore call them together, and deliuer the whole citie for a spoyle to the people of Dofernes, and to all his armie.

27 For it is better for vs to be made a spoyle vnto them, then to die for thirst: for wee will be his seruants, that wee may liue, and not see the death of our infants before our eyes, nor our wine, nor our children to die.

28 We take to witness against you, the heauen and the earth, and our God and lord of our fathers, which punisheth vs according to our sinnes, and the sinnes of our fathers, that he lay not these things to our charge.

29 Then there was a great crie of all with one consent in the middes of the assemblee, and they cryed vnto the Lord God with a loude voyce.

30 Then sayd Dyzas to them, Brethren, be of good contrage: let vs waite yet five dayes, in the which space the Lorde our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, and there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wines and their children into their houses, and they were very lowe brought in the citie.

#### CHAP. VIII.

The parentage, life and conuersation of Judith. 11 Shee rebuketh the fainnesse of the gouernours. 12 She sheweth that they should not tempt God, but waite vpon him for succour. 33 Her enterprise against the enemies.



**N**ow at that time, Judeth heard thereof, which was the daughter of Heract, the sonne of Dr, the sonne of Ioseph, the sonne of Oziel, the sonne of Ecia, the sonne of Ananias, the sonne of Sedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Parhanael, the sonne of Samael, the sonne of Salaladal, the sonne of Israel.

2 And Hanasses was her husband, of her stocke and kindred, who died in the barley harvest.

3 For as hee was diligent ouer them that bound sheaves in the field, the heate came vpon his head, and he fell vpon his bed, and died in the cite of Bethulia, and they buried him with his fathers in the field betwene Dothaim and Salamo.

4 So Judeth was in her house a widow thre yeeres and foure moneths.

5 And shee made her tent vpon her house, and put on sackcloth on her loines, and ware her widowes apparell.

6 And she fasted all the dayes of her widowhood, saue the day before the Sabbath, and the Sabbaths, and the day before the new moones, and in the feasts and solemne dayes of the house of Israel.

7 Shee was also of a godly countenance, and very beautiful to behold: and her husband Hanasses had left her gold and siluer, and men seruants, and mayd seruants, and cattell, and possessions where she remained.

8 And there was none that could bring an euill report of her: for she feared God greatly.

9 Now when she heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Judeth had heard all the wordes that Ozias had spoken vnto them, and that he had <sup>sworne</sup> vnto them to deliuer the cite vnto the Assyrians within fise dayes.)

10 Then shee sent her mayd that had the gouernement of all things that shee had, to call Ozias and Chabyris and Charmis the ancients of the cite.

11 And they came vnto her, and she sayd vnto them, Heare mee, O yee gouernours of the inhabirants of Bethulia: for your wordes that yee haue spoken before the people this day, are not right, touching this othe which yee made and pronounced betwene God and you, and haue promised to deliuer the cite to the enemies, unlesse within these dayes the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and let your felles in the place of God among the children of men?

13 So now yee seeke the Lord Almighty, but you shall neuer know any thing.

14 For you cannot finde out the depth of the heart of man, neither can yee perceiue the things that hee thinketh: how then can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if hee will not helpe vs within these fise dayes, he hath power to defend vs when hee will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore bind the counsels of the Lord our God: for God is not as man that he may be threatened, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs wait for saluation of him, and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe nor family, nor people, nor cite among vs, which worke by the gods made with handes, as hath beene accustomed.

19 For <sup>the</sup> which cause our fathers were giuen to the sword, and for a spoyle, & had a great fall before our enemies,

20 But we know none other God: therefore we trust that hee will not despise vs, nor any of our linage.

21 Neither when we shall be taken, shall Iudea bee so famous: for our Sanctuary shall bee spoiled, and hee will require the prophannation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolation of our inheritance wil be turne vpon our heads among the Gentiles, where soeuer we shalbe in bondage, and we shall see an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not bee directed by fauour, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the Altar rest vpon vs.

25 Wherefore, let vs giue thanks to the Lord our God, which crieth vs euen as hee did our fathers.

26 Remember what things he did to <sup>Abraham</sup>, and how hee tryed Isaac, and all that hee did to <sup>Jacob</sup> in Heloporamia of Syria when hee kept the sheepe of Laban his mothers brother.

27 For hee hath not tryed vs as hee did them to the examination of their hearts, neither doeth hee take vengeance on vs, but the Lord punisheth for instruction them that come neere to him.

28 ¶ Then sayd Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdome is knownen, but from the beginning of thy life all the people haue knownen thy wisdome: for the deuice of thine heart is good.

30 But the people were very thirstie, & compelled vs to doe vnto them as wee haue spoken, and haue brought vs to an othe, which wee may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman, that the Lord may send vs raine to fill our cisternes, and that we may faime no more.

32 Then sayde Judeth vnto them, Heare me, and I will doe a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will goe forth with mine handmaide: and within the dayes that yee haue promised

Judg. 2. 13  
and 4. 1.  
and 6. 1.

Gen. 22. 1.

Gen. 28. 7.



to deliuer the cite to our enemies, the Lord will visit Israel by mine hand.

34 But enquire not you of mine acte: for I will not declare it vnto you, till the things be finished that I doe.

35 Then said Ozias and the princes vnto her, God in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

C H A P. IX.

1 *Judeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people.*

7 *Against the pride of the Assyrians. 11 God is the befe of the humble.*

**T**hen Judeth fell vpon her face, and put ashes vpon her head, & put off the sackcloth wherewith shee was clothed. And about the time that the incense of that euening was offered in Ierusalem in the house of the Lord, Judeth cried with a lowde voice, and said,

2 O Lord God of my father \* Simeon, to whom thou gauest a sword to take vengeance of the strangers which opened the wombe of the maide, and desired her, and discouered the thigh with shame, and polluted the wombe to reproch (for thou hadst commaunded that it should not be,

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceiued and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wines for a pray, and their daughters to bee captiues, and all their spoyles for a boorie to the children that thou louest: which were mooued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for ayde, O God, O my God, heare me also a widow.

5 For thou hast wrought the things afore, and these, and the things that shall be after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and lay, Behold, we are here: for all thy wayes are reade, and thy iudgements are foreknown.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselves with horses and horsemen: they glorie in the strength of their footemen, they trust in shield, speare, and bowe, and sling, and doe not know that thou art the Lord that breakest the battels: the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hand which am a widow, the strength that I haue conceiued.

10 \* Smite by the decree of my lips, the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 \* For thy power standeth not in the multi-

tude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and little ones, the defender of the weak, and the protectour of them that are forsaken, and the sauour of them that are without hope.

12 Surely, surely thou art the God of my father and the God of the inheritance of Israel, the Lord of heauen and earth, the Creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt mee wordes and craft, and a wound, and a stroke against them that enterpise cruell things against thy Couenant, and against thine holy Houle, and against the toppe of Ston, and against the house of the possession of thy children.

14 Shew evidently among all thy people, and all the tribes, that they may know that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

C H A P. X.

1 *Judeth decketh her selfe, and goeth forth of the cite. 11 She is taken of the watch of the Assyrians, and brought to Olofernes.*

**N**ow after she had ceased to crie vnto the God of Israel, and had made an ende of all these wordes,

2 She rose where shee had fallen downe, and called her maide, and went downe into the house in the which shee abode in the Sabbath dayes, and in the feast dayes.

3 And putting away the sackcloth wherewith shee was clad, and putting off the garments of her widowhood, shee washed her body with water, and anoynted it with much oynment, and dressed the haire of her head, and put attire vpon it, and put on her garments of gladnesse, wherewith shee was clad, during the life of Hananias her husband.

4 And shee put slippers on her feete, and put on bracelets, and sleeves, and rings, and earrings, and all her ornaments, and shee decked her selfe branely, to allure the eyes of all men that should see her.

5 Then shee gaue her maide a bottle of wine, and a pot of oyle, and filled a scrip with flour, and with drie figges, and with fine bread, so shee lapped vp all these things together, and laid them vpon her.

6 Thus they went forth to the gate of the cite of Bethulia, and found standing there Ozias, and the Ancients of the cite, Chabris and Charnis.

7 And when they saw her, that her face was charged, and that her garment was changed, they maruelled greatly at her wonderfull beauty, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterpises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And shee said vnto them, Commande the gates of the cite to bee opened vnto mee, that I may goe forth to accomplish the things which you haue spoken to mee. So they commaunded the young men to open vnto her, as shee had spoken.

Gen. 34 2, 25.

Judg. 4. 21. & 5. 26. Judg. 7. 2. 2. Chron. 14. 11. & 16. 8. and 20. 6.



10 And when they had done so, Judeth went out, shee, and her maide with her, and the men of the cite looked after her, untill shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And shee sayde, I am a woman of the Hebrewes, and am fled from them: for they shall bee given you to bee consumed.

13 And I come before Olofernes the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby hee shall goe and winne all the mountaines without losing the body or life of any of his men.

14 Now when the men heard her words, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hastied to come downe to the presence of our lord: now therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.

16 And when thou standest before him, bee not afraide in thine heart, but shewe vnto him according as thou hast to say, and hee will entreat thee well.

17 Then they chose out of them an hundred men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.

18 Then there was a running to and fro thoroughout the campe: for her coming was bruted among the tents: and they came and stood round about her: for shee stood without the tent of Olofernes, vntill they had declared vnto him concerning her.

19 And they marvelled at her beautie, and wondered at the children of Israel, because of her, and euery one said vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.

20 Then Olofernes gard went out, and all his seruants, and they brought her into the tent.

21 Nowe Olofernes rested vpon his bed vnder a canopic, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth into the entry of his tent, and they carried lampes of silver before him.

23 And when Judeth was come before him and his seruants, they all marvelled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

#### C H A P. XI.

1 Olofernes comforteth Iudeth, 3 and asketh the cause of her coming, 5 She deceiueth him by her fine words.

**T**hen said Olofernes vnto her, Woman, bee of good comfort: feare not in thine heart: for

I neuer hurt any that would true Nabuchodonosor the king of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I would not haue lifted by my speare against them: but they haue procured these things to themselues.

3 But now tell mee wherefore thou art fled from them, and art come vnto vs: for thou art come for safeguard: be of good comfort, thou shalt liue from this night, and hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Judeth said vnto him, Receiue the words of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lord shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall bee made subiect to him by thee, but also the bestes of the feldes, and the cattell, and the fowles of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisdom and of thy prudent spirit, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feares of warre manerlous.

9 \* Now as concerning the matter which Achior did speake in thy counsell, we haue heard his words: for the men of Bethulia did take him, and he declared vnto them all that hee had spoken vnto thee.

10 Therefore, O lord and gouernour, respect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sword beate against them, except they sinne against their God.

11 Now therefore lest my lord should bee frustrated, and vnder of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whyles they prouoke their God to anger, which is so oft times as they doe that which is not becomming,

12 (For because their vittalles faile, and all their water is wasted, they haue determined to take their cattell, and haue purposed to continue all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserved and sanctified for the Priestes that serue in Ierusalem before the face of our God: the which things it is not lawfull for any of the people to touch with their hands.

14 Whereouer, they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will doe it, and they shall bee given thee to be



be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to worke a thing with thee, whereof all the earth shall wonder, and whosoever shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reuile vnto me when they shall commit their sinnes.

18 And I will come and shew it vnto thee: then thou shalt goe forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will lead thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy thorne in the mids thy: rose, and thou shalt dzine them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto me, and declared vnto mee according to my foreknowledge, and I am sent to shew thee.

20 Then her wordes pleased Dlofernes, and all his seruants, and they maruelled at her wisdom, and sayd,

21 There is not such a woman in all the world, both for beautie of face, and wisdom of words.

22 Likewise Dlofernes sayd vnto her, God hath done this, to lend thee before the people, that strength might be in our hands, & destruction vpon them that despise my lord.

23 And now thou art both beautifull in thy countenance, and wittie in thy words: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

#### CHAP. XII.

2 Judeth would not pollute herselfe with the meate of the Gentiles. 5 She maketh her request that shee might goe out by night to pray. 11 Dlofernes causeth her to come to the banquet.

Then he commaunded to bring her in where his treasures were layd, and bade that they should prepare for her of his owne meates, and that she should drinke of his owne wine.

2 But Judeth sayd, \* I may not eate of them, lest there should bee an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Dlofernes sayd vnto her, If the things that thou hast, should faile, how should we giue thee the like? for there is none with vs of thy nation.

4 Then sayd Judeth vnto him, As thy soule liueth, my lord, thine handmaid shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Dlofernes brought her into the tent, and she slept vntill midnight, and arose at the morning watch,

6 And sent to Dlofernes, saying, Let my lord command that thy handmaid may goe forth vnto prayer.

7 Then Dlofernes commaunded his garde that they should not stay her: thus shee abode in the campe three dayes, and went out into the night into the valley of Bethulta, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, shee prayed vnto the Lord God of Israel, that hee would direct her way to the exaltation of the childzen of her people.

9 So she returned, and remained pure in the tent, vntill she ate her meate at euening.

10 And in the fourth day Dlofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affaires in hand.

11 Then said he to Bagoas the eunuch who had charge ouer all that hee had, Goe and purchase this Hebrew woman, which is with thee, that she come vnto vs and eate and drinke with vs.

12 For it were a shame for vs, if we should see such a woman alone, and not talke with her, and if we doe not allure her, she will mocke vs.

13 Then went Bagoas from the presence of Dlofernes, and came to her, and said, Let not this faire maide make difficulty to goe in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be increased as one of the daughters of the childzen of Assur, which remaine in the house of Nabuchodonosor.

14 Then said Judeth vnto him, What an I now, that I should game say my lord? Surely whatsoeuer pleasest him, I will do speedily, and it shall be my ioy vnto the day of my death.

15 So shee arose and trimmed her with garments, and with all the ornaments of women, and her maid went, and spread forth her kins on the ground ouer against Dlofernes, which shee had receiued of Bagoas for her dayly vse, that she might sit and eate vpon them.

16 Nowe when Judeth came and sate downe, Dlofernes heart was rauished with her, and her spirit was mooned, and hee desired greatly her company: for hee had waited for the time to decieve her from the day that hee had seene her.

17 Then said Dlofernes vnto her, Drinke now and be merry with vs.

18 So Judeth said, I drinke now, my lord, because my state is exalted this day more then euer it was since I was borne.

19 Then shee tooke, & ate, and drank before him the things, that her maid had prepared.

20 And Dlofernes reioyced because of her, and drank much more wine then he had drunke at any time in one day since he was borne.

#### CHAP. XIII.

4 Judeth prayeth for strength. 8 She smiteth off Dlofernes necke. 10 She returneth to Bethulta and reioyceth her people.

Now when the evening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lord, and they went to their bedes: for they were all weary because the feast had bene long.

Or, hath done well.

Gen. 43. 32.  
dan. 1. 8.  
13bit. 1. 11.



Eccles. 31.  
20, 25.

2 And Judeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.

3 ¶ Now Judeth had commaunded her mayds to stand without her chamber, and to wait for her coming forth as shee did dayly: for she sayd, she would goe forth to her prayer, and she spake to Bagoas according to the same purpose.

4 So all went forth in her presence, and none was left in the chamber neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of all power, behold at this present the works of mine hands for the exaltation of Ierusalem.

5 For now is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bed, which was at Olofernes head, and tooke downe his scabbard from thence,

7 And approached to the bed, and tooke hold of the haire of his head, and sayd, Strengthen me, O Lord God of Israel this day.

8 And she smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And rolled his body downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maid.

10 And she put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and praesing through the tents, went about by that walley, and went vnto the mountaine of Bethulsa, and came to the gates thereof.

11 ¶ Then sayd Judeth a farre off to the watchmen at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.

12 Now when the men of her cite heard her voyce, they made haste to goe downe to the gate of their cite, and they called the Elders of the city.

13 And they ranne altogether both small and great: for it was above their expectation, that she should come. So they opened the gate & receiued her, and made a fire for a light, and stood round about them twaine.

14 Then she sayd to them with a loud voice, Praise God, praise God: for hee hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So shee tooke the head out of the scrippe, and shewed it, and sayd vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein hee did lie in his drunkenesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord lieth, who hath kept mee in my way that I went, my countenance hath deuioued him to his destruction, and hee hath not committed sinne with mee by any pollution or villenie.

17 Then all the people were wonderfully astonished, and bowed themselves, and worship-

ped God, and sayd with one accord, Blessed bee thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most high God above all the women of the earth, and blessed be the Lord God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer:

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people sayd, So be it, so be it.

## CHAP. XIII.

1 Judeth causeth to hang vp the head of Olofernes. 10 Achior ioyneth himselfe to the people of God. 11 The Israelites goe out against the Assyrians.

Then sayd Judeth vnto them, Heare me also my brethren, and take this head, and hang it vpon the highest place of your walles.

2 And so soone as the morning shall appeare, and the Sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the cite, and let you a captaine ouer them, as though you would goe downe into the field, toward the watch of the Assyrians, but goe not downe.

3 Then they shall take their armour, & shall go into their campe, and raise vp the captaine of the armie of Assur, and they shall runne to the tent of Olofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you and all that inhabit the coasts of Israel shall pursue them, and ouerthrow them as they goe.

5 But before you doe these things, call mee Achior the Ammonite, that hee may see, & know him that despiseth the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when hee was come and saw the head of Olofernes in a certaine mans hand in the assembly of the people, hee fell downe on his face, and his spirit failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, and sayd, Blessed art thou in all the Tabernacle of Iuda, and in all nations, which hearing thy name, shall be astonished.

8 Now therefore tell mee all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the mids of the people, all that shee had done from the day that shee went forth, vntill that houre shee spake vnto them.

9 And when shee had left off speaking, the people reioyced with a great voyce, and made a noyse of gladnesse through their cite.

10 And Achior, seeing all things that God had done for Israel, beleneed in God vnfeignedly,

2. Mar. 15.  
35.



nedly, and circumcised the foreskin of his flesh, and was toynd vnto the house of Israel vnto this day.

11 **C** Assoone as the morning arose, they hauged the head of Olofernes out at the wall, and every man tooke his weapons, and they went forth by bands vnto the straits of the mountaine.

12 **B**ut when the Assyrians sawe them, they sente to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 **S**o they came to Olofernes tent, and said to him that had the charge of al his things, **C**larken our Lord: for the slaues haue bene bolde to come downe against vs to batcel, that they may be destroyed for euer.

14 **T**hen went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 **B**ut because none answerd, he opened it, and went into the chamber, and found him cast vpon the flooze, & his head was taken from him.

16 **T**herefoze he cried with a loud voice, with weeping and mourning, and a mightie cri, and rent his garments.

17 **A**fter, he wer into the tent of Iudeth where she used to remaine, and found her noc: then he leaped out to the people, and cried,

18 **T**hese slaues haue committed wickednes: one woman of the hebrewes hath brought shame vpon the house of king Nabuchodonosor: for beholde, Olofernes lieth vpon the ground with-out an head.

19 **W**hen the captaines of the Assyrians arme heard these words, they rent their coats, and their heart was wonderfully troubled, and there was a cri and a very great noise thowout the campe.

## C H A P. XV.

1 The Assyrians are afraid and flee. The Israelites pursue them. 8 Ioacim the hie Priest cometh to Bethulsa to see Iudeth and to praise God for her.

**A**ND when they that were in the tents, heard, they were astonishd at the thing that was done.

2 **A**nd feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amazed, they fled by euery way of the playne and of the mountaines.

3 **T**hey also that had camped in the mountaines round about Bethulsa, were put to flight: then the children of Israel, euery one that was a warrior among them, rushed out vpon them.

4 **T**hen sent Oyas to Bethoniatkem, and to Sebar, and Chobai, and Chola, and to all the coastes of Israel, such as should declare vnto them the things that were done, & that all should rush forth vpon their enemies to destroy them.

5 **N**owe when the children of Israel heard it, they all fell vpon them together vnto Chobai: likewise also they that came fro Jerusalem, and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad, and in Galite, chased them with a great slaughter, vntill they came to Darnacus, and to the coastes thereof.

6 **A**nd the residue that dwelt at Bethulsa, fell vpon the campe of Assur, and spoyled them, and were greatly enriched.

7 **A**nd the children of Israel that returned from the slaughter, had the rest, and the villages and the cities that were in the mountaines and in the playne, had a great bootie, for the abundance was very great.

8 **T**hen Ioacim the hie Priest, and the anclents of the children of Israel that dwelt in Jerusalem, came to confirme the benefits that God had shewed to Israel, and to see Iudeth, and to salate her.

9 **A**nd when they came vnto her, they blessed her with one accord, and said vnto her, **T**hou art the exaltation of Jerusalem: thou art the great glory of Israel: thou art the great reioycing of our nation.

10 **T**hou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almighty Lord for euermore: and all the people sayd, **S**o be it.

11 **A**nd the people spoyled the campe the space of thirtie dayes, and they gaue vnto Iudeth Olofernes tent, and all his liuer, and beds, and baskins, and all his stuffe, and shee tooke it, and layd it on her mules, and made ready her charets, and layd them thereon.

12 **T**hen all the women of Israel came together to see her, and blessed her, and made a dance among them for her, and shee tooke branches in her hand, and gaue also to the women that were with her.

13 **T**hey also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and all the men of Israel followed in their armour, with crownes, and with songs in their mouthes.

## C H A P. XVI.

Iudeth praiseth God with a song. 19 She offereth to the Lord Olofernes Ruffe. 23 Her commencie, life and death. 25 All Israel lamenteth her.

**T**HEN Iudeth began this confession in all Israel, and all the people sang this song with a loude voice.

2 **A**nd Iudeth sayd, **B**eginne vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a Psalme: craite his praise, and call vpon his Name.

3 **F**or God breaketh the battels, and pitched his camp in the mids of his people, and deliuered me out of the hand of the pericuters.

4 **A**ssur came from the mountaines footth of the North: hee came with thousand in his armie, \* whose multitude hath flut vp the riuers, and their hoylemen haue coniered the balleys.

5 **H**ee sayd that hee would burne by my borders, and kill my pong men with the sword, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoule.

6 **B**ut the almighty Lord hath brought them to nought by the hand of a woman.

7 **F**or the mightie did not fall by the young men, neither did the sonnes of Titan smite him, nor the high Giants invade him, but

Iudeth.

Chap. 2. 15.



Indeth the daughter of Herari did discomfit him by the beautie of her countenance.

8 For she put off the garment of her widow-hood, for the exaltation of those that were oppressed in Israel, and anoynted her face with ointment, and bound up her haire in a coiffe, and tooke a linnen garment to deceiue him.

9 Her slippers raiſhed his eyes: her beauty tooke his mind prisoner, and the ſauchin paſſed thorow his necke.

10 The Perſians were aſtoniſhed at her boldnes, and theſe Bedes were troubled with her hardiſſe.

11 But mine afflicted reioyced, and my feeble ones ſhouted: then they feared, they liſted vp their voice, and turned backe.

12 The childzen of maids pearced them, and wounded them as they fled away like childzen: they periſhed by the battell of the Lord.

13 I will ſing unto the Lord a ſong and praiſe, O Lord, thou art great & glorious, marueilous and inuincible in power.

14 Let all thy creatures ſerue thee: \* for thou haſt ſpoken, and they were made: thou haſt lent thy ſpirit, and hee made them vp: and there is none that can reſiſt thy voice.

15 For the mountaynes leape vp from their foundations with the waters: the rocks melt at thy preſence like waxe: yet thou art mercifull to them that feare thee.

16 For all ſacrifice is too little for a ſweet ſauiour, and all the fat is too little for thy burnt offering: but he that feareth the Lord, is great at all times.

17 As to the nations that riſe vp againſt my kinned: the Lord Almighty will take vengeance

of them in the day of iudgement, in ſending fire and woimes vpon their fleſh, and they ſhall ſeele them and weepe for euer.

18 After when they went unto Ieruſalem, they worſhipped the Lord, and as ſoone as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Indeth alſo offered all the ſuſſe of Dioſcorus, which the people had giuen her, and gaue the canopie which he had taken off his bed, for an oblation to the Lord.

20 So the people reioyced in Ieruſalem by the Sanctuary for the ſpace of three moneths, and Indeth remained with them.

21 After this time, euery one returned to his owne inheritance, & Indeth went to Bechulia, and remained in her owne poſſeſſion, & was for her time honourable in all the countrey.

22 And many deſired her, but none had her company all the daies of her life, after that Hananias her husband was dead, and was gathered to all his people.

23 But ſhee increaſed more and more in honour, and waied olde in her husbands houſe, being an hundred and ſine yeere olde, and made her mayd free: ſo ſhe dyed in Bechulia, and they buried her in the graue of her husband Hananias.

24 And \* the houſe of Iſrael lamented her ſeuen dayes, and before ſhe died, ſhe did diſtribute her goods to al them that were neereſt of kinned to Hananias her husband, & to them that were the neereſt of her kinned.

25 And there was none that made the childzen of Iſrael any more aſtrayd in the dayes of Indeth, nor a long time after her death.

Gen. 1. 24.  
Eſal. 33. 9.

|| Or, her people.

Gen. 50. 10.

## Eſther.

Certaine portions of the ſtorie of Eſther, which are found in ſome Greeke and Latine translations: which follow the tenth Chapter.



When Hardocheus ſaid, God hath done theſe things.

5 For I remember a dreame, which I ſaw concerning theſe matters, and there was nothing thereof omitted.

6 A little fountaine which became a flood, and was a light, and as the ſunne, and as much water, this flood was Eſther whom the King married, and made Queene.

7 And the two Dragons are I and Aman.

8 And the people are they that are aſſembled to deſtroy the name of the Jewes.

9 And my people is Iſrael, which cried to God, and are ſaued: for the Lord hath ſaued his people, and the Lord hath deliuered vs from all theſe euils, and God hath wrought ſignes and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, & another for all the Gentiles.

11 And theſe two lots came before God for all nations, at the houre and time appointed, & in the day of iudgement.

12 So God remembered his owne people, and iuſtified his inheritance.

13 Therefore thoſe dayes ſhalbe vnto them in the moneth Adar the foureteenth and fifteenth day of the ſame moneth, with an aſſembly and top, and with gladneſſe before God, according to the generations for euer among his people.

### CHAP. XI.

In the fourth yeere of the reigne of Ptolemus I and Cleopatra Doſitheus, who ſaid he was a Priet & Leuite, and Ptolemus his ſonne that brought the former letters of Dhurat, which the ſaide Lyſimachus the ſonne of Ptolemus, which was at Ieruſalem, interpreted,

|| Or, lots.

2 In the ſecond yeere of the reigne of great Artaxerxes, in the firſt day of the moneth Niſan, Hardocheus the ſonne of Iarus, the ſonne Semei, the ſonne of Cis of the tribe of Benjamin had a dreame:

3 A Jew dwelling in the citie of Suſis, a noble man, that bare office in the kings court.

4 Hee was alſo one of the captiuitie which Babcuchodonosor the king of Babylon brought from



from Jerusalem with Jeconias.

5 And this was his dreame, Behold, a noyle of a tempest with thunders & earthquakes, and voyce in the land.

6 Beholde two great Dragons come foorth ready to fight one against another.

7 Their crye was great, wherby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenesse and obliuiscence, and trouble, and anguish: yea, aduersitee, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amazed, and being ready to die, cried vnto God.

10 And while they were crying, the litle wel grew into a great riner, and flowed ouer with great waters.

11 The light & the sunne rose vp, and the lowly were exalted, and denouced the glorious.

12 Now when Hardocheus had scene this dreame, hee awoke and rose vp, and thought in his heart vntill the might, what God would doe, and so he desired to know all the matter.

#### CHAP. XII.

At the same time dwelt Hardocheus in the Kings Court with Bagathas and Chara, the Kings eunuchs and keepers of the palace.

2 \* But when he heard their purpose, & their imaginations, hee perceived that they went about to lay their hands vpon y<sup>e</sup> King Artaxerxes, and so he certified the king thereof.

3 Then caused the king to examine the two eunuchs with toynments, and when they had confessed it, they were put to death.

4 This the king caused to be put in the Chronicles: Hardocheus also wrote the same thing.

5 So the king commanded that Hardocheus should remaine in the Court, and for the aduertisement he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour and reputation with the King, went about to hurt Hardocheus and his people, because of the two eunuchs of the king that were put to death.

#### CHAP. XIII.

1 The copie of the letters of Artaxerxes against the Iewes, & The prayer of Hardocheus.

The copie of the Letters was this. The great King Artaxerxes wrieth these things to the princes a gouernours that are vnder him from Iudia vnto Ethiopia in an hundred and seuen and twentie prouinces.

2 When I was made lord ouer many people, and had subdued the whole earth vnto my dominion, I would not reate my selfe by the reason of my power, but purposed with equitie alway, and gentlenesse, to gouerne my subiects, and wholy to sic them in a peaceable life, and thereby to bring my kingdome vnto tranquillitee, that men might safely go thorow on euery side, and to renew peace againe, which all men desire.

3 Now when I asked my counsellers howe

these things might be brought to passe, one that was conuulsant with vs, of excellent wisdome, and constant in good will, and shewed himselfe to be of sure fidelitie, which had the second place in the kingdome, euen Amen,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary to all people, and haue alway despised the commandements of Kings, and so that this general Empire, that we haue begunne, cannot bee gouerned without offence.

5 Seeing nowe wee perceiue that this people alone are altogether contrary vnto euery man, vling strange and other maner of lawes, and hauing an euill opinion of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue wee commanded that all they that are appointed in writing vnto you by Aman (which is ordered ouer the affaires, and is as our second father) shall all with their wiues and childzen bee destroyed and rooted out with the sword of their enemies without all mercie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yeere,

7 That they which of old, and now also haue euer bene rebellious, may in one day with violence be thrust downe into the hell, to the intent that after this time our affaires may be without troubles and well gouerned in all points.

8 Then Hardocheus thought vpon all the workes of the Lord, and made his prayer vnto him,

9 Saying, O Lord, Lord, the king almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstand thee.

10 For thou hast made heauen and earth, and all the wondrous things vnder the heauen.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither of malice, nor presumption, nor for any desire of glory that I did this, and not bow downe to proude Aman.

13 For I would haue bene content with good will for the saluation of Israel to haue killed the Gole of his feere.

14 But I did it, because I would not preferre the honour of a man about the glory of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.

15 And therefore, O Lord God and King, haue mercy vpon thy people: for they imagine howe they may bring vs to nought, yea, they would destroy the inheritance, that hath bene thine from the beginning.

16 Despisit not the portion which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and bee mercifull vnto thy portion: turne our sorrow into joy, that wee may sing, O Lord, and praise thy Name: But not the monthes of them that praise thee.

18 All Israel in like maner cried most earnestly vnto the Lord, because that death was before their eyes.



## C H A P. XIII.

The prayer of Esther for the deliuerance of her, and her people.

**Q**ueene Esther also, being in danger of death reioyced vnto the Lord,

2 And layd away her glorious apparell, and put on the garments of sighing, and mourning. In the stead of precious oymnt, shee scattered ashes and dung vpon her head: and shee humbled her body greatly with fasting, and all the places of her ioy filled shee with the haire that shee plucked off.

3 And shee prayed vnto the Lord God of Israel, saying, O my Lord, thou onely act our king: help me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in the kindred of my father, that thou, O Lord, tookest Israel from among all people, and our fathers from their predecessors for a perpetuall inheritance, and thou hast performed that which thou didest promise them.

6 Howe Lord, wee haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfied them not, that wee are in bitter captiuitie: but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, to shut by the mouth of them that praise thee, and to quench the glory of the Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly king for euer.

11 O Lord, give not thy scepter vnto them that be nothing, least they laugh vs to scoone in our miserie: but turne their deuise vpon themselves, and make him an example, that hath begun the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen me, O king of gods, and Lord of all power.

13 Giue me an eloquent speech in my mouth before the Lion: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe me that am solitary, which haue no defence but onely thee.

15 Thou knowest all things, O Lord: thou knowest, that I hate the glory of the vniuersions, and that I abhorre the bed of the vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my peccencie, which I beare vpon my head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaide heie not eaten at Amans table, and that I haue had no pleasure in the kings feast, nor drunke the wine of the drinke offerings,

18 And that I thine handmaide haue no ioy since the day that I was brought hither vntill

this day, but in thee, O Lord God of Abraham. 19 O thou mightie God aboue all, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

## C H A P. XV.

1 Mardocheus moueth Esther to goe in to the king, and make intercession for her people, 9 And she performeth his request.

**M**ardocheus also bade Esther to goe in vnto the King, and pray for her people, and for her countrey.

2 Remember, sayth hee, the dayes of thy low estate, howe thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, & speake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when shee had ended her prayer, shee layd away the mourning garments, and put on her glorious apparell,

5 And decked her selfe goodly, after that shee had called vpon God, which is the beholder and Saviour of all things, & tooke two handmaids with her.

6 Vpon the one shee leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her face was cheerefull & amiable, but her heart was sorrowfull for great feare.

9 Then shee went in thorow all the doores, and stood before the King, and the King fate vpon his royall throne, & was clothed in his goodly array, all glittering with gold & precious stones, and he was very terrible.

10 Then hee lift vp his face that shone with maiestie, and looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint, and leaned herselfe vpon the head of the mayde that went with her.

11 Neuertheless, God turned the kings minde that hee was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to herselfe againe: and comforted her with louing words, and said,

12 Esther, what is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commaundement toucheth the commons, & not thee. Come nere:

14 And so he held by his golden scepter, and layd it vpon her necke,

15 And kissed her, and said, Talke with me.

16 Then said shee, I saw thee, O lord, as an angel of God, and mine heart was troubled for feare of thy maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as shee was thus speaking vnto him, she fell downe againe for faintnesse.

19 Then the King was troubled, and all his seruants comforted her.

## C H A P. XVI.

The copie of the letters of Artaxerxes, wherby hee renoueth those which be first sent forth.

The



Joseph. Ane.  
11. cap. 6.

**T**he great King Artaxerxes, which reigned from India unto Ethiopia, ouer an hundred and seuen and twenty prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.

2 There be many that through the goodnes of Princes and honour giuen vnto them, become very proud,

3 And endeavour not onely to hurt our subiects, but not content to liue in wealth, doe also imagine destruction against those that do them good,

4 And take not onely all thankefulnes away from men, but in pride and presumption, as they that be vniuersal of benefites, they thinke to escape the vengeance of God, that seeth al things, and is contrary to euill.

5 And oftentimes many, which be set in office, and vnto whom their friends causes are committed, by vaine intencions doe waippe them in calamities, that cannot bee remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicity and gentleness of princes with lying tales.

7 This may bee prooued not onely by olde histories, but also by those things that are before our eyes, and are wickedly committed of such pestilences as are not worthie to beare rule.

8 Therefore we must take heed hereafter that wee may make the kingdome peaceable for all men, what change souere shall come,

9 And discern the things that are before our eyes, to withstand them with gentleness.

10 For Aman, a Macedonian, the sonne of Amadathus, being indeed a stranger from the Persians blood, and farre from our goodnesse, was retained of vs,

11 And hath pouoed the friendship that wee beare toward all nations, so that hee was called our father, & was honoured of euery man, as the next person vnto the king.

12 But hee could not vse himselfe soberly in this great dignity, but went about to depprue vs of the kingdome, and of our life.

13 Which manifold deceit also hath he desired

to destroy Dardochens our pretence, which hath done vs good in all things, and innocent either the partaker of our kingdome, with all her nation.

14 For his minde was (when hee had taken them out of the way) to lay wait for vs, & by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we find that the Iewes (which were accused of this most wicked ma that they might be destroyed) are no euill doers, but vse most iust lawes,

16 And that they be the children of the most high and Almighty and euertlasting God, by whome the kingdome hath bene preferred vnto vs, and our progenitors, in very good order.

17 Therefore ye shall do well, if ye do not put in execution those letters that Aman the son of Amadathus did write vnto you.

18 For hee that inuented them, hangeth at Sulis before the gates with all his familie, and God (which hath all things in his power) hath speedily rewarded him after his deserting.

19 Therefore ye shall publish the copy of this letter in all places, that the Iewes may freely liue after their owne lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar, they may bee auenged of them, which in the time of their trouble would haue oppressed them.

21 For Almighty God hath earned to soy the day, wherein the chosen people should haue persecuted.

22 Moreover, among other solemne dayes, ye shall keepe this day with all gladnesse,

23 That both now and in time to come, this day may bee a remembrance of deliuerance for vs and al such as leue the prosperity of the Persians, but a remembrance of destruction to those that be seditious vnto vs.

24 Therefore all cities and countreyes that doe not this, shall horribly bee destroyed with sword and fire, and shall not onely not bee inhabited of men, but hee abhorred also of the wilde beasts and foules for euer.

## The Wisdome of Salomon.

### CHAP. I.

1 How we ought to search and enquire after God.

2 Who be the those that find him. 3 The holy Ghost.

8 11 We ought to flee from backebiting and murmuring. 12 Whereof death cometh. 13 Righteousnesse and vnrightheousnesse.

**D**ue \* rightheousnesse, yee that be Judges of the earth: thinke reuerently of the Lord, and seeke him in simplicitie of heart.

2 \* For he wil be found of them that tempt him not, and appeareth vnto such as be not vnfaithfull vnto him.

3 For wicked thoughts separate from God: and his power when it is tryed, cryoueth the vnwise.

4 Because wisdome cannot enter into a wicked heart, nor dwell in the bodie that is subiect vnto sinne.

5 For the holy \* Spirit of discipline fleeth from deceit, and withdraweth himselfe from the thoughts that are without vnderstanding, and is rebuked when wickednesse cometh.

6 For the spirit of wisdome \* is louing, and will not abohne him, that blasphemeth with his lips: for God is a witnesse of his reines, and a true beholder of his heart, and an bearer of the tongue.

7 For the spirit of the Lord filleth all the world: & the same that maintaineth all things hath knowledge of the voyce.

8 Therefore hee that speakech vnrightheous things, cannot bee hid: neither shall the iudgement of reproch let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sound of his words shall come vnto God for the correction of his iniquities.

1ere. 4. 22.

Gala. 5. 22.

2. Kings. 3. 3  
1sa. 56. 1.

Deut. 4. 2.  
2. thro. 15.  
4.





10 For the eare of ielouſie heareth all things, and the noſe of the grudgingſhall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, & reſtraine your tongue from handers: for there is no word to ſecret, that ſhall goe for nought, & the mouth that ſpeaketh lies, ſuppeth the ſoule.

12 Seeke not death in the errour of your life: \* deſtroy not your ſelues though the workes of your owne hands.

13 \* For God hath not made death, neither hath he pleaſure in the deſtruction of the living. 14 For he created all things, that they might haue their being: and the generations of the world are preſerued; and there is no poiſon of deſtruction in them, and the kingdome of hell is not vpon earth.

15 For righteousneſſe is immortal, but vnrigh- teouſneſſe bringeth death.

16 And the vngodly call \* it vnto them both with handes and wordes: and while they thinke to haue a friend of it, they come to nought: for they are confederate with it: therefore are they worthy to be partaker a thereof.

CHAP. II.

The imagination and deſires of the wicked, and their counſell againſt the ſanctiſhall.

For the vngodly ſay, as they falſely imagine with themſelues, \* Our life is ſhort and tedious: and in the death of a man there is no recovery, neither was any known that hath returned from the graue.

2 For wee are borne at all aduenture, and we ſhall be hereafter, as though we had receiued being: for the breath is a ſmoke in our noſtrils, and the wordes as a ſparke rayſed out of our breaſt.

3 Which being extinguished, the body is turned into aſhes, and the ſpirit ſmellith as the ſmoke are.

4 Our life ſhall paſſe away as the trace of a ſteed, and come to nought as the miſt that is diſſeued away with the beames of the ſunne, and caſt downe with the heat thereof. Our name alſo ſhall be forgotten in time: and no man ſhall haue our workes in remembrance.

5 \* For our time is as a ſhadow that paſſeth away, and after our end there is no returning: for it is ſo ſealed, ſo that no man commeth againe.

6 \* Come therefore, and let vs enjoy the pleaſures that are preſent, and let vs cheerefully vie the creatures as in youth.

7 Let vs fill our ſelues with coſtly wine, and ointments, and let not the ſoure of life paſſe by vs.

8 Let vs crowne our ſelues with roſe buds afore they be withered.

9 Let vs all bee partakers of our wantonneſſe: let vs haue ſome token of our pleaſure in euery place: for that is our portion, and this is our lot.

10 Let vs oppreſſe the poore that is righteous: let vs not ſpare the widow, nor reuerence the white haire of the aged, that haue liued many yeeres.

11 Let our ſtrength be the law of vnrigh- teouſneſſe: for the thing that is feeble, is reſpoynded as vnpoſſible.

12 Therefore let vs deſtand the righteous, for he is not for our profit, and he is contrary to our doings: he cheel eth vs for offending againſt the Law, and blaſmeth vs as traitors & ſlours of diſcipline.

13 Hee maketh his boaſt to haue the know- ledge of God: and he calleth himſelfe the iſſuue of the Lord.

14 He is made to \* reſpoune our thoughts.

15 He grieueth vs alſo to looke \* vpon him: for his life is not like other mens: his wayes are of another ſanctiſ.

16 He counteth vs as baſtards, and he with- draweth himſelfe from our waies as from filthy- neſſe: hee commendeth greatly the latter end of the iuſt, and boaſteth that God is his father.

17 Let vs ſee then if his wordes be true: let vs proue what end he ſhall haue.

18 For if the righteous man be the \* ſonne of God, he will helpe him, and deliuer him from the hands of his enemies.

19 Let vs \* examine him with rebukes and tormentes, that we may know his meekeneſſe, and proue his patience.

20 Let vs condemne him vnto a ſhamefull death: for hee ſhall be preſerued as hee himſelfe ſaith.

21 Such thinges doe they imagine, and god aſſay: for their owne wickedneſſe hath blinded them.

22 And they doe not underſtand the myſte- ries of God, neither hope for the reward of righ- teouſneſſe, nor can dicernie the honour of the ſoules that are faultleſſe.

23 For God created man without corruption, and made him after the image of his owne like- neſſe.

24 \* Quertheleſſe, though enuie of the deuil came death into the world: and they that holde of his lide, prouet it.

CHAP. III.

1 The conuſion & aſurance of the righteous, 2 The reward of the iuſt.

At the \* ſonnes of the righteous are in the Rhand of God, and vs torment ſhall touche them.

2 \* In the ſight of the vnruiſe they appeared to die, and their end was thought grieuous,

3 And their departing from vs, deſtruction, but they are in peace.

4 And though they ſuffer paine before men, yet is \* their hope full of immortalitye.

5 They are puniſhed but in few thinges, yet in many thinges ſhall they bee well rewarded: \* For God puniſheth them, and ſtandeth them mee- for himſelfe.

6 We tryeth them as the gold in the furnace, and receiweth them as a perfect fruit offering.

7 \* And in the time of their viſion they ſhall ſhine, and runne thow as the ſparkes among the rubble.

8 They \* ſhall iudge the nations, and haue dominion ouer the people, and their Lord ſhall reigne for euer.

9 They that truſt in him ſhall vnderſtand the trueth, and the faithfull ſhall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

10 \* But the vngodly ſhall bee puniſhed ac- cording to their imaginations: for they haue deſpised

Deut. 4. 23.

Ezek. 18. 23, and 33. 11.

a To wit, death.

Iob. 7. 1. and 14. 1. mat. 22. 13. 1. cor. 15. 32

1. Chr. 29. 15 ebap. 5. 9.

Iſa. 22. 23. and 56. 12. 1. cor. 15. 32

John 7. 7. ophel. 5. 13. Iſa. 53. 3.

Pſal. 22. 8, 9 mat. 27. 3.

Iere. 1. 1. 19.

Gen. 1. 27. and 2. 7. and 5. 1. eccl. 17. 2, 3. Gen. 3. 1, 2.

Deut. 33. 30

Chap. 5. 4.

Rom. 8. 24. 2. cor. 5. 1. 1 pet. 1. 13. Exod. 16. 4. deu. 8. 2.

Mat. 13. 43.

Mat. 19. 28. 1. cor. 6. 2.

Mat. 25. 42.



despised the righteous, and forsaken the Lord.

11 Who is despiseth wisdom and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their workes unprofitable.

12 Their wines are undiscreet, and their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is undefiled, and knoweth not the sinfull bed: she shall haue fruit in the visitation of the soules.

14 And the Eunuch, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shall be giuen the speciall gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the fruit of good labours, and the rooce of wisdom shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy things, and the seede of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shall be without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the end of the wicked generation.

#### CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous and the condemnation of the vnfaithfull.

**B**etter is barrennesse with vertue: for the me- moiall thereof is immortall: for it is known with God and with men.

2 When it is present, men take example thereof, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the undefiled rewards.

3 But the multitude of the vngodly which abound in children is unprofitable: and the bastard plants shall take no deepe rooce, or lay any fast foundation.

4 For though they bud sooth in the branches for a time, yet they shall be shaken with the winde: for they stand not fast, and through the vehemencie of the wind they shall be rooted out.

5 For the vnperfect branches shall be broken, and their fruit shall be unprofitable and loyde to eat, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be witness of the wickednesse against their parents when they be asked.

7 But though the righteous bee penenced with death, yet shall he be in rest.

8 For the honourable age is not that which is of long time, neither that which is measured by the number of yeeres.

9 But wisdom is the gray haire, and an undefiled life is the old age.

10 He pleased God and was beloued of him, so that whereas he liued among sinners, he translated him.

11 Hee was taken away, lest wickednesse should altar his vnderstanding, or deceit beguile his minde.

12 For wickednesse by bewitching obscureth the things that are good, and the vnstedfastnes of concupiscence peruertereth the simple mind.

13 Though hee was loone dead, yet fulfilled he much time.

14 For his soule pleased God: therefore hastened he to take him away from wickednesse.

15 Yet the people see and vnderstand it not, and consider no such things in their hearts, how that grace and mercy is vpon his saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an ende, the long life of the vnrighteous.

17 For they see the end of the wise, but they vnderstand not what God hath demised for him, & wherefore the Lord hath preferred him in safety.

18 They see him and despise him, but the Lord will laugh them to scorne.

19 So that they shall fall hereafter without honour, and shall haue a shame among the dead for euermore: for without any voice shall he bury them, and cast them down, and shake them from the foundations, so that they shall be utterly wasted, and they shall be in sorrow, and their memorie all shall perish.

20 So they being afraid, shall remember their sinnes, and their owne wickednesse shall come before them to conuince them.

#### CHAP. V.

1 The constantnesse of the righteous before the persecutors. 14 The hope of the vnfaithfull is vaine. 15 The blessednesse of the Saints and godly.

**T**hen shall the righteous stand in great boldnesse before the face of such as haue tormented him, and taken away his labours.

2 When they see him, they shall bee hered with horrible feare, and shall bee amazed for his wonderfull desturance.

3 And shall change their minds, and sigh for griefe of mind, and lay with in themselves, This is he whom we sometime had in derision, and in a parable of reproch.

4 Hee fooles thought his life madnesse, and his end without honour.

5 Now is he counted among the children of God, and his portion is among the Saints!

6 Therefore we haue erred from the way of truth, and the light of rightcounesse hath not shined vnto vs, and the sunne of vnderstanding roie not vpon vs.

7 We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous wayes: but we haue not known the way of the Lord.

8 What hath yde profited vs? or what profit hath the pompe of riches brought vs?

9 All those things are passed away like a shadow, and as a poste that passeth by:

10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods:

11 As a bird that flieth thorow in the ayre, & no man can see any token of her passage, but onely heare the noyse of her wings, beating the light wind, parting the ayre through the vehemencie of her going, and flieth on, shaking her wings, whereas afterward no token of her way can be found:

12 As when an arrow is shot at a marke, it parteth the ayre, which immediately cometh together againe, so that a man cannot

Et c 3 know

7/a.56.8.

Math. 7.19.

Gene. 5.24.  
heb. 11.5.

Chap. 3.22.

1. Chron. 29.  
15 Chap. 2.5.

Prov. 30.19.



know where it went to glory.

13 Euen so we, as bene as we were borne, we began to draw to our end, and haue shewed no token of vertue, but are continued in our owne wickednesse.

14 For\* the hope of the vngodly is like the durt that is blowen away with the winde, and like a thynne fume that is scattered abroad with the storme, and as the smoake which is disperfed with the winde, and as the remembrance of him pasketh, that carrieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, & the most High hath care of them.

16 Therefore shall they receiue a glorious kingdome, and a beautiful crowne of the Lords hand: for with his right hand shall hee couer them, and with his arme shall he defend them.

17 We shall take his ielousie for armour, and shall arme the creatures to bee reuenged of the enemies.

18 We shall put on righteousnesse for a breast-plate, and take true iudgement in stead of an helmet.

19 We will take holines for an inuincible shield.

20 Hee will sharpen his fierce wrath for a sword, and the world shall fight with him against the vnwise.

21 Then shall the thunderbolts goe straight out of the lightnings, and shall ste to the marke as out of the bent bow of the clouds, and out of his anger that throweth stones, shall thicke hail be cast, and the waters of the sea shall be wroth against them, and the floods shall mightily ouerflow.

22 And a mighty wind shall stand by against them; and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wilderness, and wickednes shall ouerthrow the thrones of the mightie.

CHAP. VI.

The calling of Kings, Princes, and Iudges, which are also exhorted to search wisefedome.

Hear therefore, O yee Kings, and vnderstand: learne ye that be Iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes, and glorie in the multitude of people.

3 For the rule\* is giuen you of the Lord, and power by the most High, which will tele your workes, and search out your imaginations.

4 Because that ye being officers of his kingdome, haue not iudged aright, nor kept the law, nor walked after the will of God,

5 Worthily and suddainely will hee appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For he that is most low, is worthy mercie, but the mightie shall bee mightily tormented.

7 For he that is Lord ouer all, will spare no person, neither shall hee feare any greatnesse: for he hath made the final and great, and careth for all alike.

8 But for the mighty abideth the sozer till all.

9 Vnto you therfore, O tyrants, do I speake, that ye may learne wisefedome, and not go amisse.

10 For they that keepe holinesse holly, shall bee holy, and they that are learned there, shall haue a defence.

11 Therefore set your delight vpon my wordes

and desire them, and ye shall bee instructed.

12 Wisefedome thyneth and neuerfadeth away, and is easily teene of them that loue her, & found of such as seeke her.

13 Shee preuenteth them that desire her, that she may first shew her selfe vnto them.

14 Who lo awaketh vnto her sometimes, shall haue no great traualle: for he shall finde her sitting at his doores.

15 To thinke vpon her then is profit vnderstanding: and who so watcheth for her, shall bee soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue.

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortallitie.

19 And immortallitie maketh vs neere vnto God.

20 Therefore the desire of wisefedome leadeth to the kingdome.

21 If your delight bee then in thrones, and scepters, O kings of the people, vsour wisefedome, that ye may reigne for euer.

22 Now I will tell you what wisefedome is, and whence it cometh, and will not hide the mysterie from you, but will seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and will not keepe backe the truth.

23 Neither will I haue to doe with consuming enue: for such a man shall not be partaker of wisefedome.

24 But the multitude of the wise is the preferuation of the world, and a wise King is the stay of the people.

25 Be therfore instructed by my wordes, and yee shall haue profit.

CHAP. VII.

Wisefedome ought to be preferred aboue all things.

I My selfe am also mortall and a man like all other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fastened to be fleshy in ten moneths: I was brought together into blood of the seede of man, and by the pleasure that cometh with sleepe.

3 And when I was borne, I receiued the common aye, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other doe.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All men then haue no entrance vnto life, and alike going out.

7 Therefore I prayed, and vnderstanding was giuen me: I called, and the spirit of wisefedome came vnto me.

8 I preferred her to scepters & thrones, and counted riches nothing in comparison of her.

9 Neither did I compare precious stones in respect of her: for all golde is but a little grauel in respect of her, and silver shall bee counted but

Lob 8.9. pfa.  
1.4. & 1.43.  
4. pro. 10. 25.  
& 11. 7. 12m.  
1. 10, 11.

Rom. 13, 2.

Deut. 10. 17.  
2. chro. 19. 7.  
iob. 3. 4. 19.  
eccl. 35. 13.  
16. abes 10.  
34. rom. 2. 11  
gal. 2. 6. eph.  
6. 9. coloff. 3.  
25. 1. pet. 1.  
17.

Iob. 10. 10.  
11.

Iob. 1. 21.  
1. sm. 6. 7.

Iob. 28. 15.



but clay before her.

10 I loued her aboue health and beauty, and purposed to take her for my light: for her light cannot be quenched.

11 All \* good things therefore came to me together with her, and innumerable riches thowow her hands.

12 So I was glad in all: for wisdom was the author thereof, and I knew not that she was the mother of these things.

13 And I learned vnfaignedly, and communicated without enuie, and I doe not hide her riches.

14 For shee is an infinite treasure vnto men, which who so ble, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my mind, and to iudge worthily of the things that are giuen me: for he is the leader vnto wisdom, and the director of the wise.

16 For in his hande are both wee and our wordes, and all wisdom, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements.

18 The beginning and the end, and the mids of the times: how the times alter, & the change of the seasons.

19 The course of the yere, the situation of the starres,

20 The nature of liuing things, and the fiercenes of beasts, the power of the windes, and the imaginacions of men, the diuersities of plants, and the vertues of rootes.

21 And all things both secret and knowen do I know: for wisdom the worker of all things hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtil, moueable, cleare, vndebled, euident, not hurtfull, louing the good, sharpe, which cannot be letted, doing good.

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure, and subtil spirits.

24 For wisdom is nimbler then all nimble things: shee goeth thowow and attaineth to all things, because of her purenesse.

25 For she is the breath of the power of God, and a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

26 For shee is the brightnesse of the euerlasting light, the vndefiled mirror of the Diuinitie of God, and the image of his goodnesse.

27 And being one, she can doe all things, and remaining in her selfe, reneweth all, and according to the ages she entreteth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with wisdom.

29 For she is moze beautiful then the Sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For might cometh vpon it, but wickednesse cannot ouercome wisdom.

CHAP. VIII.

The effects of wisdom.

Shee also reacheth from one end to another swiftnly, and comely doeth shee order all things.

2 I haue loued her, and sought her from my youth: I desired to marrie her, such loue had I vnto her beauty.

3 In that she is conuerfant with God, it commendeth her nobility: yea, the Lord of all things loveth her.

4 For shee is the Schoolemistresse of the knowledge of God, and the chooser out of his workes.

5 If riches bee a possession to bee desired in this life, what is richer then wisdom, that worketh all things?

6 For if prudence worketh, what is it among all things that worketh better then shee?

7 If a man loue righteoulesse, her labours are vertuous: for shee teacheth sobernesse and prudence, righteoulesse, and strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, and discern things to come: shee knoweth the subtilities of wordes & the solutions of darke sentences: shee foreseth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell mee good things, and comfort mee in cares and griefes.

10 For her sake shall I haue glory among the multitude, & honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall bee marueilous in the sight of great men.

12 When I holde my tongue, they shall abide my pleasure: when I speake, they shall be diligent, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreover, by her I shall obtaine immortallitie, and leaue an euerlasting memoriall among them that come after me.

14 I shall gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraid when they heare me: among the multitude I shall be counted good, and mighty in battell.

16 When I come home I shall rest with her: for her company hath no bitterness, and her fellowship hath no tediousnesse, but mirth and toy.

17 Nowe when I considered these things by my selfe, and pondered them in mine heart, how that to bee loyued vnto wisdom is immortallitie.

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudence, and glory by communicating with her. I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled body.

21 Auert theesse, when I perceived that I

1 King. 3. 13  
matt. 6. 33.

Hebr. 1. 3.



could not enjoy her, except God gaue her (and that was a point of wifedome alfo, to knowe whole gift it was) I went vnto the Lord, and befought him, and with my whole heart I faid,

## C H A P. IX.

*A prayer of Salomon to obtaine Wifedome.*

O God of fathers, and Lord of mercie, which haft made all things with thy worde,

Gen. 1. 1, 28

2 And obtained man through thy wifedome, that he fhould haue dominion ouer the creatures which thou haft made,

1. King. 3. 9.

3 And gouerne the world according to equite and righteoufneffe, and execute iudgement with an vpright heart:

Psa. 116. 16

4 Giue me\* that wifedome, which ftreth by thy throne, and put me not out from among thy children.

5 For I\* thy feruant, and the fonne of thine handmayde, am a feeble person, and of a fhort time, and yet leffe in the vnderftanding of iudgement and the lawes.

1. Chr. 28. 5.

2. Chr. 1. 9.

6 And though a man bee neuer fo perfect among the children of men, yet if thy wifedome be not with him, he fhall be nothing regarded.

7 \*Thou haft chofen me to be a King of thy people, and the iudge of thy fonnes and daughters.

8 Thou haft commaunded mee to builde a Temple vpon thine holy mount, and an altar in the citie, wherein thou dwelleft, a likenefle of thine holy Tabernacle, which thou haft prepared from the beginning,

Pro. 8. 22.

Iohn 1. 1, 2,

3, 10.

9 And thy\* wifedome with thee, which knoweth thy workes, which alfo was when thou madest the world, and which knew what was acceptable in thy fight, and right in thy commaundements.

10 Send her out of thine holy heauens, and fend her from the throne of thy Hatellie, that ſhee may be with mee, and labour, that I may know what is acceptable in thy fight.

11 For ſhee knoweth and vnderftandeth all things, & ſhe ſhall leade me loberly in my workes, and prelerue me by her glory.

12 So ſhall my workes bee acceptable, and then ſhall I gouerne thy people righteoufly, and be meet for my fathers throne.

Psa. 40. 13.

Rom. 11. 3, 4.

3. Cor. 2. 16.

13 For\* what man is hee that can know the counſel of God, or who can thinke what the will of God is?

14 For the thoughts of mortal men are fearefull, and our ſpeculations are vncertaine.

15 Becauſe a corruptible body is heauy vnto the ſoule, & the earthly manſion keepeth downe the minde that is full of cares:

16 And hardly can wee diſcerne the things that are vpon the earth, & with great labour find we out the things which are before vs: who can then ſeek out the things that are in heauen?

17 Who can know thy counſell, except thou giue him wifedome, and ſende thy holy Spirit from aboue?

18 For ſo the wayes of them which are vpon earth are reformed, and men are taught the things that are pleaſant vnto thee, and are preſerued through wifedome.

## C H A P. X.

*The deliuerance of the righteous, and the deſtruction of the enemies commeth through wifedome.*

Shee preferred the firſt father of the worlde, ſhe that was foamed, and kept him when he was created alone, and brought him out his offence,

2 And\* gaue him power to rule all things.

Gen. 1. 20.

3 \*But the vnrigheteous in his wrath departed from her, and perished by killing his brother in his fire.

Gen. 4. 2.

4 For whole caule the\* earth was overfloued, but wifedome preferred it againe, gouerning the iuſt man by a little wood.

Gen. 7. 21.

5 Forouer, \*when the nations were ioyned in their malicious confederacies, ſhe knew the righteous, & preferred him faultleſſe vnto God, and ſhe kept him ſure, becauſe ſhee loued him tenderly as a ſonne.

Gen. 11. 1, 31. and 12. 1

¶ Or, kept him ſtrong in his tender loue toward his ſonne.

Gen. 19. 16.

6 Shee preferred the righteous, \* when the vngodly perished, when he fled from the fire that fell downe vpon the ſiue cities.

7 Of whole wickedneſſe the waſte land that ſmoked, yet giueth teſtimonie, and the trees that beare fruit that neuer commeth to ripeneſſe: and for a remembrance of the vnfaithfull ſoule, there ſtandeth a pillar of ſalt.

8 For all ſuch as regarded not wifedome, had not onely this hurt, that they knew not y things which were good, but alſo left bedinde them vnto men a memorialis of their fooliſhneſſe, ſo that in the things wherin they ſinned, they cannot lie hid.

9 But wifedome deliuered them y ſerued her.

10 \*When the righteous fled becauſe of his brothers wrath, he led him y right way, ſhewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labours, and made his paines profitable.

Gen. 28. 5.

11 Againſt the couetouſnes of ſuch as defrauded him, he ſtood by him and made him rich.

12 Shee laud him from the enemies, and defended him from them that lay in waite, and ſhe gaue him the price in a mighty battell, that he might know that the feare of God is ſtronger then all things.

13 \*When the righteous was ſolde, ſhee ſooke him not, but deliuered him from ſinne: ſhe went downe with him into the dungeon.

Gen. 37. 28.

and 39. 7.

Acts 7. 10.

14 And failed him not in the bands, till ſhee had brought him the ſcepter of the Realme, and power againſt thoſe that oppreſſed him, and them that had accuſed him ſhee declared to bee tyars, and gaue him perpetuall glory.

15 \*Shee deliuered the righteous people and faultleſſe ſeede from the nations that oppreſſed them.

Exod. 1. 10.

and 12. 42.

16 Shee entred into the ſoule of the ſeruant of the Lord, and ſtoode\* by him in wonders and ſignes againſt the terrible kings.

Exod. 5. 1.

17 Shee gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time ſhee was a ſhadow vnto them, and a light of ſtars in the night.

18 \*Shee brought them through the red ſea, and carted them through the great water,

Exod. 14. 21,

22. Pſal. 78.

13.

19 But ſhee downed their enemies, and brought them out of the bottom of the deepe.

20 So the righteous tooke the ſpoiles of the vngodly, \* and prayled thy holy Name, O Lord, and magnified thy victorious hande, with one accord.

Exod. 15. 9.

21 For wifedome openeth the mouth of the dumbe, & maketh the tongues of babes eloquent.

C H A P.



CHAP. XI.

1 The miracles done for Israel. 13 The vengeance of sinners. 21 The great power and mercie of God.

He prospered their works in the hands of thine holy Prophet.

Exod. 16. 1.

2 \* They went through the wilderness that was not inhabited, and pitched their tents in places where there lay no way.

Exod. 17.

10. 11.

Num. 20. 11.

3 \* They stood against their enemies, and were avenged of their aduersaries.

4 \* When they were thirstie they called vpon thee, and water was given them out of the high rocke, and their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in stead of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for.

Exod. 17. 10.

7 Declaring by the thirst that was at that time, \* how thou hadst punished thine aduersaries.

8 For when they were tried and chastised with mercy, they knew how the vngodly were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou didst examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they persecuted that through their torments good came vnto them, they felt the Lord.

12 And seeing the things that came to passe, at the last they wondred at him, whom afore they had cast out, denied and derided: for they had another thirst then the iust.

13 Because of the foolish devices of their wickednesse wherewith they were deceiued, and wordstipped \* serpents, that had not the ble of reason, and vile beastes, thou lendedst a multitude of vreasonable beasts vpon them for a vengeance, which they might know, that wherewith a man sinneth, by the same also shall he be punished.

14 For vnto thine almighty hand, that made the world of \* nought, it was not vnpossible to send among them a multitude of \* Beares, or fierce Lions,

15 \* Furious beastes newly created and vknown, which should breathe out blastes of fire, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.

16 Which might not onely destroy them with burning, but also kill them with their horrible sight.

17 Dea, without thes might they haue been cast downe with one winde, being persecuted by thy vengeance, and scattered abroad through the power of thy Spirit: but thou hast ordered all things in measure, number, and weight.

18 For thou hast euer had great strength and

might, and who can withstand the power of thine arme?

19 For as the small thing that the ballance weigheth, so is the world before thee, and as a drop of the morning dewe that falleth downe vpon the earth.

20 But thou hast mercie vpon all: for thou hast power of all things, and makest as though thou sawest not the finnes of men, because they should amend.

21 For thou lovest all the things that are, and hatest none of them whom thou hast made: for thou wouldest haue created nothing that thou hadst hated.

22 And how might any thing endure, if it were not thy will? or how could any thing bee preferred, except it were called of thee?

23 But thou sparest all: for they are thine. O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God toward sinners. 14 The works of God are vnreprouable. 19 God giueth leasure to repent.

For thine incorruptible Spirit is in all things.

2 Therefore thou chastenest them measurably that goe wrong, and warnest them by putting them in remembrance of the things where-in they haue offended, that leauing wickednesse, they may beleeue in thee, O Lord.

3 \* As for those otse inhabitants of the holy land, thou didst hate them.

4 For they committed abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banquetting, where the raging priest shed abominable blood.

6 And the fathers were the chiefe murderers of the soules, destitute of all helpe, whom thou wouldest destroy by the handes of our fathers,

7 That the land which thou lovest about all other, might be a ierece dwelling for the children of God.

8 \* Neuertheless, thou sparedst them also, as men, and lendedst the forerunners of thine hoste, euen hornets to destroy them by little and little,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battell, or with cruell beastes, or with one rough word to destroy them together.

10 But in punishing them by little and little, thou gauest them space to repent, knowing wel that it was an vnrightheous nation, and wicked of nature, and that their thought could neuer be altered.

11 It was a curled seeDe from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any man.

12 For who dare say, \* What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perish, whome thou hast made? or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, \* that carest for all things, that thou mayest declare how that thy iudgement is not vnright.

14 There

Deut. 9. 3. and 12. 3 1. and 11. 9. 12

Exod. 33. 3. deut. 12. 22.

Rom. 9. 20.

1. Pet. 5. 7.

Exod. 17.

10. 11.

Num. 20. 11.

Exod. 17. 10.

Chap. 12. 24. rom. 1. 23.

Gen. 1. 1. heb. 11. 3. Lewit. 26. 22 ier. 8. 16. 17. chap. 16. 1.



14 There dare neither king nor tyant in thy sight, require accompts of them whom thou hast punished.

Job 10. 2, 3.

15 For so much then as thou art righteous thy selfe, thou orderest all things righteously, \* thinking it not agreeable to thy power to condemne him; that hath not deserved to be punished.

16 For thy power is the beginning of righteoussnesse, and because thou art Lord of all things, it causeth thee to spare all things.

17 When men thinke thee not to be of a perfect power, thou declarest thy power, and reprovest the boldnesse of the wise.

18 But thou ruling the power, iudgest with equitie, and governeest vs with great fauour: for thou maigest shew thy power when thou wilt.

19 By such workes now hast thou taught thy people, that a man should be iust and louing, and hast made thy children to be of a good hope: for thou guesst repentance to sinners.

20 For if thou hast punished the enemies of thy children that had deserved death with so great consideration, and requesting vnto them, giuing them time and place that they might change from their wickednesse.

21 With how great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast swoyne and made covenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousand times more, to the intent that when wee iudge, we should diligently consider thy goodness, and when we are iudged, we should hope for mercy.

23 Wherefore thou hast tormented the wicked that haue liued a dissolute life by their owne imaginations.

Chap. 11. 13.  
Rom. 1. 2, 3.

24 \* For they went astray very farre in the wayes of error, and esteemed the beasts, which their enemies despised, for gods, being abused after the manner of children, that haue none vnderstanding.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that will not be reformed by those scornfull rebukes, shal feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw themselves punished by them, they all acknowledged the true God, whom afore they had denied to know: therefore came extreme damnation vpon them.

CHAP. XIII.

1 All things be vaine, except the knowledge of God, 10 Idolaters and idoles are mocked.

Rom. 1. 19.

Surely all men are vaine by nature, and are ignorant of God, and could not know him that is, by the good things that are seen, neither consider by the workes, the workemaister.

Deut. 4. 19.  
and 17. 3.

2 But they thought the fire or the winde, or the swift aye, or the course of the starres, or the raging water, or the lightes of heauen to be gouernours of the world and gods.

3 Though they had such pleasure in these beautie that they thought them gods, yet should

they haue knowen how much more excellent hee is that made them: for the first authoꝝ of beauty hath created these things.

4 Or if they marvelled at the power, and operation of them, yet should they haue perceined thereby, how much he that made these things, is mightier.

5 For by the greatnesse of their beauty, and of the creatures, the Creator being compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would finde him, and yet peradventure doe erre.

Rom. 1. 21.

7 For they \* goe about by his workes to seeke him, and are perfwaded by the sight, because the things are beautifull that are seene.

8 Howbeit they are not to be excused.

9 For if they can know so much, that they can discern the world, why doe they not rather finde out the Lord thereof?

10 But miserable are they, and among the dead is their hope, that call them gods, which are the workes of mens hands, gold, and siluer, and the thing that is inuented by arte, and the similitude of beasts, or any vaine stone that hath been made by the hand of antiquity.

1/2 44. 13.  
Iere. 10. 3.

11 \* As when a carpenter cutteth downe a tree merre for the worke, and pareth off all the barke thereof cunningly, and by arte maketh a vessel profitable for the vse of life.

12 And the things that are cut off from his worke, hee bestoweth to dresse his meate to fill himselfe.

13 And that which is left of these things, which is profitable for nothing (for it is a crooked piece of wood, and full of knobs) he carneth it diligently at his leasare, and according as hee is expert in cunning, hee giueth it a proportion, and fashioneth it after the similitude of a man.

14 Or maketh it like some vile beast, and straketh it ouer with red, and painteth it, and couereth euery spot that is in it.

15 And when he hath made a conuenient tabernacle for it, he setteth it in a wall, and maketh it fast with yon.

16 Prouding so for it, lest it fall: for he knoweth that it cannot helpe it selfe, because it is an image, which hath neede of helpe.

17 When he prayeth for his goods, and for his marriage, and for children: hee is not ashamed to speake vnto it that hath no life.

18 Hee calleth on him that is weake, for health: he prayeth vnto him that is dead, for life: he requireth him of help, that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires: hee requireth furtherance of him that hath no manner of power.

CHAP. XIII.

1 The detestation and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatry proceeded. 23 What euils come of idolatry.

A Gaine, another man purposing to saile, and intending to passe thorow the raging waues, calleth vpon a stocke more rotten then the shippe that carrieth him.

[Or, the ship.

2 For as for // it, couetousnesse of money hath found it out, and the craftsman made it by



by cunning.

*Exod. 14. 22* 3 But thy providence, O Father, governeth it: \* for thou hast made a way, even in the sea, and a sure path among the waues,

4 Declaring thereby that thou hast power to helpe in all things, yea, though a man went to the sea without means.

5 Neuertheless, thou wouldest not that the workes of thy wisdom should bee vaine, and therefore doe men commit their lues to a small piece of wood, and passe over the stormie sea in a ship and are saved.

*Gen. 6. 4 & 7. 10.* 6 \* For in the oide time also when the proud giants perished, the hope of the world went into a ship which was governed by thine hand, and so left seede of generation vnto the world.

7 For blessed is the tree whereby righteousness commeth.

*Psal. 115. 8. bairuch. 6. 3.* 8 But that is cursed that is made with hands, \* both it, and he that made it, because he made it, and it being a corruptible thing, because it was called god.

*Psal. 5. 5.* 9 \* For the vngodly and his vngodlinesse are both alike hated of God: so truly the worke and he that made it, shall be punished together.

*Iere. 10. 8. habac. 2. 18.* 10 Therefore shal there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, \* and stumbling blockes vnto the soules of men, and a snare for the feete of the vnwise.

11 For the inuention of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glory of men brought them into the world: therfore shall they come shortly to an end.

14 When a father mourned grievously for his sonne that was taken away suddenly, hee made an image for him that was once dead, whom now he worshippeth as a god, and ordained to his seruants ceremonies and sacrifices.

15 Thus by procelle of time this wicked custome prevailed, and was kept as a lawe, and idoles were worshipped by the commandement of tyrants.

16 As for those that were so farre off, that men might not worshipp them presently, they did counterfeit the visage that was farre off, and made a gorgeous image of a king, whom they would honour, that they might by all meanes flatter him that was absent, as though he had bene present.

17 Again, the ambition of the craftsman thrust forward the ignorant to increaseth the superstition.

18 For hee peradventure willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through the beautie of the worke the multitude was allured, and so tooke him nowe for a god, which a little afore was but honoured as a man.

20 And this was the deceiuing of mans life, when men, being in seruitude through calamitie and tyrannie, ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Howouer, this was not enough for them that they erred in the knowledge of God: but whereas they liued in great wars of ignorance,

those so great plagues called they peacc.

*Deut. 18. 10. iere. 7. 9. and 19. 4.* 22 For either \* they slew their owne children in sacrifice, or used fcerre ceremonies, or raging dissolucenesse by strange rites,

23 And so kept neither life nor marriage cleane: but either one slew another by treason, or else vered him by adulterie.

24 So were all mixt together, blood and slaughter, theft and deceit, corruption, vnfaithfulness, tumults, perurie,

25 Diliqueting of good men, vnthankfulness, defiling of soules, changing of birth, disorder in marriage, adulterie and vncleannesse.

26 For the worshipping of idoles, that ought not to be named, is the beginning and the cause, and the end of all euill.

27 For either they be mad when they be merrie, or prophetic lie, or lue vngodly, or els lightly forswear themselves.

28 For in so much as their trust is in the idoles, which haue no life, though they sweare faithfully, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished, because they haue an euill opinion of God, addicting themselves vnto idoles, and because they sweare vniustly to deceiue, and despite holinesse.

30 For it is not the power of them by whom they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

## C H A P. XV.

*The voyce of the faithfull, praising the mercie of God, by whose grace they serue not idoles.*

**B**Ut thou, O our God, art gracious and true, Blong suffering, and governest all things by mercie.

2 Though we sinne, yet art we thine: for we know thy power: but wee sinne not, knowing that we are counted thine.

3 For to know thee, is perfect righteousness, and to know thy power, is the roote of immortallitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth by the desire of the ignorant: so that he cometh to the forme that hath no life, of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worshipp them.

7 The potter also tempereth soft earth, and fashioneth euery vessell with labour to our use: but of the same clay hee maketh both the vessels that serue to cleane vses, and the contrary likewise: but whereto euery vessel serueth, the potter is the iudge. *Rom. 9. 21.*

8 So by his wicked labour hee maketh a vaine god of the same clay: euen he, which is little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, \* when he shall make account for the lone of his life. *Luke 12. 30.*

9 Notwithstanding he careth not for the labour



hour he taketh, nor that his life is short, but hee striueth with the goldsmithes, and siluer-smithes, and counterfeiteth the copper-smithes, and taketh it for an honour to make deceivable things.

10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.

12 But they count one life to be but a pastime, and our conuerſation as a market, where there is gaine: for they say we ought to bee getting on euery side, though it be by euill meanes.

13 Now hee that of earth maketh fraile vessels and images, knoweth himselfe to offend aboue all other.

14 All the enemies of thy people, that hold them in subiection, are most vnwilt, and more miserable then the very fooles.

15 For they iudge all the idoles of the nations to bee gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare, nor fingers of hands to gripe, and their feete are slow to goe.

16 For man made them, and he that hath but a bowed spirit, fashioned them: but no man can make a god like to himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whom he worshippeth: for he liued, but they neuer liued.

18 Psea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beautie to be desired in respect of other beastes, for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

*The punishment of idolaters. 20 The benefites done vnto the faithfull.*

Therefore by such things they are worthily punished and \* corrected by the multitude of beastes.

2 In steade of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meate of a strange taste, euen \* quailles,

3 So the intent that they that desire meate, by the things which were shewed & sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into erreaine pouertie, and that to these onely it should be shewed, how their enemies were tormented.

5 \* For when the cruell fiercenesse of the beastes came vpon them, & they were hurt with the stings of cruell serpents,

6 They woud endure not perpetually, but they were troubled for a little season, that they might bee reformed, hauing a \* signe of saluation to remember the commaundement of thy Law.

7 For he that turned toward it, was not hea-

led by the thing that he saw, but by thee, O Saluour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

9 \* For the biting of grasshoppers and flies killed them, and there was no remedie found for their life: for they were worthy to bee punished by such.

10 But the teeth of the venemous dragons could not ouercome thy children: for thy mercy came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, and were speedily healed, lest they should fall into so deepe forgetfulness, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy word, O Lord, which healeth all things.

13 For thou hast the power of life and death, \* and leadest downe vnto the gates of hell, and bringest by againe.

14 A man indeede by his wickednes may slay another: but when the spirit is gone forth, it turneth not againe, neither can hee call againe the soule that is taken away.

15 But it is not possible to escape thine hand.

16 \* For the vngodly that woud not knowe thee, were punished by the strenght of thine arme, with strange raine and with haile, and were purified with tempest, that they could not auoid, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencherh all things: but the world is the auenger of the righteous.

18 For sometime was the fire so came, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see, and knowe, that they were persecuted with the punishment of God.

19 And sometime burnt the fire in the mids of the water, about the power of fire, that it might destroy the generation of the vniust land.

20 \* In the stead whereof thou hast fed thine owne people with Angels food, and sent them bread ready from heauen without their labour, which had abundance of all pleasures in it, and was meete for all tastes.

21 For thy sustenance declared thy sweetness vnto thy children, which serued to the appetite of him that tooke it, and was meete to that that euery man woud.

22 Forer, the \* snow and yce abode the fire and melted not, that they might know, that the fire burning in the haile, and sparking in the raine, destroyed the fruit of the enemies.

23 Againe it forgot a his owne strenght, that the righteous might be nourished:

24 For the creature that serueth thee which art the maker, is fierce in punishing the vngodly: but it is easie to doe good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that haue neede thereof.

26 That thy children whom thou louest, O Lord, might knowe, \* that it is not the increase of fruites that feedeth men, but that it is thy word,

Exod. 8. 24. and 10 4. reue. 9. 7.

Deut. 32. 39. 1. am. 2. 6. iob. 1 32.

Exod. 9. 23.

Exod. 16. 7. 4 numb. 11. 7. psal. 78. 25. iohn 6 31.

Exod. 9. 22.

Deut. 8. 3. math. 4. 4.

Chap. 11. 13, 14. numb. 21. 6.

Numb. 11. 31.

Numb. 21. 6. 1. cor. 10. 9.

¶ The signe of the brazen serpent. Numb. 21. 9.



word, which preferreth them that trust in thee.

17 For that which could not bee destroyed with the fire, being onely warmed a little with the sunne beames, melted,

18 That it might be knowne that we ought to prevent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

19 For the hope of the vntowardly shall melt as the winter yee, and flow away as vnsupportable waters.

#### CHAP. XVII.

*The iudgement of God against the wicked.*

For thy iudgements are great, and cannot be perpepled: therefore men doe erre, that will not be reformed.

2 For when the vntighteous thought to haue thine holy people in subiection, they were bound with the bands of darknes, and long night, and bring hie vp vnder the roote, did he there to escape the euertlasting prouidence.

3 And while they thought to be hid in their darke cowering, of forgetfulness, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them troubled them, and terrible visions and sorrowfull sights did appere.

5 No power of the fire might giue light, neither might the cleere flames of the starrs lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very deadly: so that being afraid of this vision, which they could not see, they thought the thinges which they saw to bee worse.

7 And the illusions of the Magickall artes were brought downe, and it was a most shameful reproch for the boasting of their knowledge.

8 For they that promised to vniue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearefull thing did feare them, yet were they afraid at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and said they saw not the ayre, which by no meanes can bee aduoyded.

10 For it is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth euer forecast cruell thinges.

11 For feare is nothing else, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intolerable, and that came out of the dungeon of hell, which is insupportable, kept the same sleepe.

14 And sometimes were troubled with monstrous visions, and sometime they swooned, as though they should soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus whoeuer fell downe, hee was kept, and shut in prison, but without chaines.

16 For whether he was an husbandman, or a shepheard, or one that was set to worke alone, if he were taken, hee must suffer this necessitie,

that he could not answere:

17 (For with one chaine of darknesse were they all bound) whether it were an hissing wind, or a sweete song of the birdes among the thicke branches of the trees, or the vehemency of haffe running water,

18 Or a great noyse of the falling downe of skanes, or the running of skipping beastes, that could not be seene, or the noyse of cruell beastes, that roared, or the sound that answered againe in the hollow mountaines: these fearefull thinges made them to swoone.

19 For all the world shined with cleere light, and no man was hindered in his labour.

20 Vnely vpon them there fel an heary night and image of that darknesse that was to come vpon them: yea, they were vnto themselves more grieuous then darknesse.

#### CHAP. XVIII.

3 The fiery pillar that the Israelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord smote the Egyptians. 20 The sinne of the people in the wilderness. 21 Aaron food betwene the liuing and the dead with his censur.

At thy saints had a very great \* light whose voyce balaunce they heard, and saw not the figure of them, they thought themselves blessed, because they also had not suffered the like.

Exod. 10. 23  
Or, the  
Egyptians.

2 And because they did not hurt them, which did hurt them afore, they thanked them, and asked pardon for their enmitie.

3 Therefore thou gauest them a burning pillar of fire to lead them in the unknowen way, and madest the sunne that it hurted not them in their honourable iourney.

Exod. 13. 21  
and 14. 24.  
psal. 78. 14.  
and 105. 39.

4 But they were worthy to be deprived of the light, and to be kept in darknesse, which had kept thy children shut vp, by whom the vncorrupt light of the law should be giuen to the world.

5 Whereas they thought to slay the babes of the Saints, by one child that was cast out, and preferred to reprobous them, thou hast taken away the multitude of their children, and destroyed them altogether in the mighty water.

Exod. 1. 16.

6 Of that night were our fathers certified afore, that they, knowing to what oathes they had giuen credite, might be of good there.

7 Thus thy \* people received the health of the righteous, but the enemies were destroyed.

Exod. 14. 24.  
25.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a law of righteousness by one consent, that the Saints should receive good & evil in like manner, and that the fathers should first sing praises.

10 But a disagreeing cry was heard of the enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the \* master and the seruant were punished with like punishment, and the common people suffered alike with the king.

Exod. 11. 5.  
and 12. 29.

12 So they altogether had innumerable that died without kind of death: neither were they being sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleene nothing, be- cause.

That is, the  
mighty vi-  
sion.

Exod. 7. 12.  
and 8. 7. 19.



cause of the enchantments, confessed this people to be the children of God, in the destruction of the first borne;

14 For while all things were in quiet silence, and the night was in the middes of her swift course;

15 Thine almighty word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the land that was destroyed.

16 And brought thine vnfaigned commandement, as a sharpe sword, and stood vpon, and filled all things with death, and being come downe to the earth, it reached vnto the heauens.

17 When the light of the fearefull dreames bered them suddenly, and fearefulness came vpon them vnawares.

18 Then lay there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that bered them, shewed them these things afoze: so that they were not ignorant, wherefoze they perished.

Num. 16. 46

20 Now tentation of death touched the righteous also, and among the multitude in the wilderness there was a plague, but the wrath endured not long.

21 For the blamelesse man made haste, and defended them, and toke the weapons of his ministracion, euen prayer, and the reconciliation by the perfume, and set himselfe against the wrath, & so brought the misery to an end, declaring that he was thy seruant.

22 For hee overcame not the multitude with bodily power, nor with force of weapons, but with the word hee subdued him that punished, alledging the othes and couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, hee stood in the mids, and cut off the wrath, and parted it from coming to the liuing.

Exod. 28. 6, 11.

24 \* For in the long garment was all the ornament, and in the foure cotes of the stoncs was the glory of the fathers grauen with thy maiesty in the diadem of his head.

25 Vnto thess the destroyer gaue place, and was afraid of them, for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Hebrewes. 11 The meat that was giuen at the desire of the people. 17 All the elements serue to the will of God.

¶ For the vngodly, the wrath came vpon them without mercy vnto the end: for hee knew what should come vnto them,

2 That they (when they had consented to let them go, and had sent them out with diligence) would repent and pursue them.

3 For while yet sorrow was before them, and they lamented by the graues of the dead, they deuised another foolishnesse. So that they persecuted the in their fleeing, whom they had cast out afoze with prayer.

a That is, the children of Israel whom they before had desired and prayed to goe their way.

4 For the destinie whereof they were worthy, brought them to this end, and caused them to forget the things that had come to passe, that they might accomplish the punishment, which

remained, by torments.

5 Both that thy people might try a marvelous passage, & that they might finde a strange death.

6 For euery creature in his kind was fashioned anew, and serued in their owne offices employed them, that thy children might bee kept without hurt.

7 For the cloud ouershadowed their tents, and the drie earth appeared, where afoze was water: so that in the red Sea there was a way without impetiment, and the great deepe became a greene field.

8 Through the which all the people went that were defended with thine hand, seeing thy wonderous maruelles.

9 For they yneyed like hoxes, and leaped like lambes, praying thee, O Lord, which hadst deliuered them.

Or, were fed.

10 For they were yet mindfull of those things which were done in the land where they dwelt, how the ground brought forth flies in stead of cattell, and how the river scrawled with the multitude of frogs in stead of fishes.

Exod. 16. 13 Num. 11. 31.

11 \* But at the last they saw a new generation of birds, when they were incited with lust, and desired delicate meates.

Chap. 16. 12

12 \* For the quales came forth of the sea vnto the for comfozt, but punishments came vpon the sinners hat without signes that were giuen by great thundrings: for they suffered worthily according to their wickednesse, because they shewed a cruell hatred toward strangers.

Or, Egyptians.

13 For the one sort would not receive them when they were present, because they knew them not: the other sort brought the strangers into bondage that had done them good.

14 Beside all these things some would not suffer, that any regard should be had of them: for they handled the strangers despitefully.

15 Others that had received them with great banquetting, and admitted them to bee partakers of the same lawes, did afflict them with great labours.

16 Therefore they were stricken with blindness, as in old time certaine were at the doores of the \* righteous, so that euery one being compassed with darkenesse, sought the entrances of his doore.

Gen. 19. 12.

17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument of musicke, and the melodic still remaineth, which may easily be perceived by the sight of the things that are come to passe.

18 For the things of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgaue his owne kind to quench.

20 Again, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to be of yce, and was of a nature that would melt, and yet was an immortal meate.

b He meant Mor, looke Exod. 16. 14, 15. and numb. 11. 7.

21 For in all things, O Lord, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.



# ¶ The wisdom of Iesus the sonne of Sirach, called *Ecclesiasticus*.

¶ This argument was found in a certaine Greeke copie.

**T**his Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times after the people had bene led away captiue, and brought home againe, and almost after all the Prophets. Now his grandfather, as he himselfe witeneth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the graue sentences of wise men that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus died, and left this which hee had gathered, and Sirach afterward lett it to Iesus his sonne, who tooke it and put it in order in a booke, and called it *Wisdom*, intitling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of *Wisdom*, to allure the Reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, and similitudes, with certaine diuine histories which are notable and ancient, euen of men that were approued of God, and certaine prayers and songs of the author himselfe: moreouer, what benefites the Lord had bestowed vpon his people, and what pl. gucs he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was indeed.

## The Prologue of the wisdom of Iesus the sonne of Sirach.

**W**hereas many and great things haue bene giuen vs by the Law and the Prophets, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also may be able by the diligent study thereof to be profitable vnto strangers, both by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Law and the Prophets, and other books of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning and wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profit much more in liuing according to the Law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such words as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue: and not onely these things, but other things also, as the Law it selfe, and the Prophets, and other bookes haue no small difference when they are spoken in their owne language. Therefore in the right and thirtieth yere, when I came into Egypt vnder king Euergetes, and continued there, I found a copy full of great learning, and I thought it necessary to bestow my diligence and trauel to interpret this booke. So for a certaine time with great watching & study I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves vnto good maners, and liue according to the Law.

### C H A P. I.

1 *Wisdom commeth of God.* 11 *A praise of the feare of God.* 29 *The meanes to come by Wisdom.*

1. King. 3. 9. and 4. 19. That which is marked with these two markes, [ ] is read in the Latine copies, and not in the Greeke.



**A**ll wisdom \* commeth of the Loys, [ and hath bene euer with him ] and is with him for euer.

2 Who can number the sand of the sea, and the drops of the raine, and the dayes of the world? [ who can measure ] the height of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisdom [ of God which hath bene before all things? ]

4 Wisdom hath bene created before all things, & the vnderstanding of prudence from euerlasting.

5 [ The word of God most high is the fountaine of wisdom, and the euerlasting Commandments are the entrance vnto her. ]

6 \* Unto whom hath the roote of wisdom bene declared? or who hath knowen her wise counsels?

7 [ Unto whom hath the doctrine of wisdom bene discovered & shewed? and who hath vnderstood the manifold entrance vnto her? ]

8 There is one wise, [ euen the most high Creatour of all things, the Almighty, the King

of power ] and very terrible, which sitteth vpon his Throne.

9 He is the Lord that hath created her [ thow the holy Ghost: ] he hath seene her, numbered her, [ and meauured her. ]

10 Hee hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lord is glory, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merry heart, and giueth gladnesse, and loy, & long life.

13 Who so feareth the Lord, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 [ The loue of God is honourable wisdom, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof. ]

15 \* The feare of the Lord is the beginning of wisdom, and was made with the faithfull in the wombe: [ she goeth with the cholen women, and is knowen with the righteous and faithfull.

16 The feare of the Lord is an holy knowledge.

17 Howlinesse shall preferre, and iustifie the heart, and giueth merty and gladnesse.

18 Who

*Psal. 111. 10. prou. 9. 10. iob 28. 28.*



18 Who so feareth the Lord, shall prosper, and in the day of his end he shall be blessed.]  
 19 She hath built her everlasting foundations with men, & is given to be with their seed.  
 20 To feare God is the fulnesse of wisdome, and filleth men with her fruits.  
 21 She filleth their whole house with [all] things desireable, & the garner with the things that bee inuenergeth forth, and both twaine are gifts of God.  
 22 The feare of the Lord is the crowne of wisdome, and gueth peace and perfect health; he hath seene her, and numbered her.  
 23 She raieth downe knowledg, and vnderstanding of wisdome, and hath brought vnto honour them that possessed her.  
 24 The feare of the Lord is the root of wisdome, and her branches are long life.  
 25 [In the treasures of wisdome is vnderstanding, and holy knowledg, but wisdome is abhorred of sinners.]  
 26 The feare of the Lord driueth out sinne, and when the is present, she driueth away anger:  
 27 For wicked anger cannot bee iustified; for his rashnesse in his anger shall be his destruction.  
 28 A patient man will suffer for a time, and then shall he haue the reward of ioy.  
 29 Hee will hide his wordes for a time, and many mens lips shall speake of his wisdome.  
 30 In the treasures of wisdome are the secrets of knowledg, but the sinner abhorreth the worship of God.  
 31 If thou desire wisdome, keepe the Commandements, and the Lord shall giue her vnto thee, and will fill her treasures.]  
 32 For the feare of the Lord is wisdome & discipline; he hath pleasure in faith and meekenes.  
 33 Be not disobedient to the feare of the Lord, and come not vnto him with a double heart.  
 34 Bee not an hypocrite that men should speake of thee, but take heed what thou speakest.  
 35 Exalt not thy selfe, lest thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the mids of the congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

C H A P. II.

1 Hee exhorteth the seruants of God to righteousnesse, low, vnderstanding and patience. 11 To trust in the Lord. 13 A curse vpon them that are faint hearted and impatient.

**M**Y sonne, if thou wilt come into the seruice of God [ stand fast in righteousnes and feare, and ] prepare thy soule to tentation.  
 2 Settle thine heart, and be patient: [ bow downe thine eare, & receiue the wordes of vnderstanding ] and thinke not away when thou art assailed, [ but wait vpon God patiently ]  
 3 Joyne thy selfe vnto him, and depart not away, that thou mayst be increased at thy last end.  
 4 What sinner cometh vnto thee, receiue it patiently, and bee patient in the change of thine affliction.  
 5 \* For as gold [ and siluer are ] tried in the fire, euen so are men acceptable in the furnace of aduersitie.

Wisd. 3.6.  
 Prov 17.3.

6 Beleeue in God, and hee will helpe thee: order thy way aright, and trust in him: [ holde fast his feare, and grow of thercir. ]  
 7 Ye that feare the Lord, wait for his mercy: thinke not away from him that ye fall not.  
 8 See that feare the Lord, beleeue him, and your reward shall not faile.  
 9 O yee that feare the Lord, trust in good things, and in the everlasting ioy and mercy.  
 10 [Ye that feare the Lord, loue him, & your hearts shall be lightened.]  
 11 Consider the olde generations [of men & children,] I marke them well: \* was there euer any confounded that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did hee euer despise, that called vpon him?  
 12 For God is gracious and mercifull, & forgiveth sinnes, and saueh in the time of trouble, [and is a defender for all them that seeke him in the truth. ]  
 13 Cōe vnto them that haue a [ fearefull heart, and to the wicked lips ] and to the faint hands, and to the sinner that goeth two \* maner of wayes.  
 14 Cōe vnto him that is faint hearted: for he beleeueth not: therefore shall he not be defended.  
 15 Cōe vnto you that haue lost patience, [and haue forsaken the right wayes, and are turned backe into the froward wayes: ] for what will ye doe when the Lord shall visite you?  
 16 They that feare the Lord, will not disobey his word: and they that \* loue him, will keepe his wayes.  
 17 They that feare the Lord, will seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his law.  
 18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.  
 19 [They that feare the Lord, keepe his Commandements, and will be patient til he see them,  
 20 Saying, if we do not repent ] we shall fall into the hands of the Lord, & not into the hands of men:  
 21 Yet as his greatnesse is, so is his mercy.

Psal. 37.25.

[Or, double.

1 King. 18. 21.

John 14. 23, 24.

C H A P. III.

2 To our father and mother ought we to giue double honour. 10 Of the blessing and curse of the father and mother. 22 No man ought ouer curiously to search out the secrets of God.

**T**He children of wisdome are the Church of the righteous, and their offspring is obedient and loue.  
 2 Heare your fathers iudgment, O children, and do thereafter, that ye may be safe.  
 3 For the Lord will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.  
 4 Who so honoureth his father, his sinnes shall be forgiven him, [and he shall abstaine from them, and shall haue his daily desires.]  
 5 And he that honoureth his mother, is like one that gathereth treasure.  
 6 Who so honoureth his father, shall haue ioy of his owne children, and when hee maketh his prayer, he shall be heard.  
 7 Hee that honoureth his father, shall haue a long



long life, and hee that is obedient vnto the Lord, shall comfourt his mother.

8 Hee that feareth the Lord, honoureth his parents, and doeth seruice vnto his parents, as vnto lords.

9 \* Honour thy father and mother in deede and in worde, [and in all patience,] that thou mayest haue Gods blessing, [and that his blessing may abide with thee in the end.]

10 For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto her, but shame,

12 Seeing that mans glory cometh by his fathers honour, and the reproch of the mother is dishonour to the children.

13 Thy sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength.

15 For the good increaseth of thy father shall not be forgotten, but it shall be a fortress for thee against sinnes, [and for thy mothers offence thou shalt be recompensed with good, and it shall be founded for thee in righteousnesse.]

16 And in the day of trouble thou shalt be remembered: thy sinnes also shall melt away as the yee in the furnace.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 If My sonne, performe thy doings with meekenesse, so shalt thou be beloued of them that are approued.

19 The greater thou art, the more humble thy selfe [in all things] and thou shalt find fauour before the Lord.

20 Many are excellent and of renowne: but the secrets are reuelled vnto the meeke.

21 For the power of the Lord is great, and he is honoured of the lowly.

22 \* Seeke not out the things that are too hard for thee, neither search the things rashly which are too mightie for thee.

23 [But] what [God] hath commaunded thee, thinke vpon that with reuerence, [and be not curious in many of his workes:] for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto mee above the capacitee of men.

25 The meddling with such hath beguiled many, and an euill opinion hath deceined their iudgement.

26 Thou canst not see without eyes: preesse not the knowledge therefore that thou hast not.

27 A stubburne heart shall fare euill at the last; and he that longeth danger, shall perishe therein.

28 An heart that goeth two wayes, shall not prosper: and hee that is steward of heart, shall stumble therein.

29 An oblitmate heart shall be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the psonde is without remedy, and his iteps shall be pluckt down: for the plant of sinne hath taken roote in him, [and yee shall not be escheued.]

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentive eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, will abstaine from sinne, and shall prosper in the workes of righteousnesse.]

33 Water quengeth burning fire, \* and almes taketh away sinnes.

34 And hee that rewardeth good deeds, will remember it afterward, and in the time of the fall, hee shall find a stay.

CHAP. IIII.

1 Almes must bee done with gentleness. 12 The studie of wisdomes and her fruite. 20 An exhortation to eschew euill, and to doe good.

Mysonne, defraud not the \* poore of his liuing, and make not the needie eyes to waite long.

2 Make not a hungry soule sorrowfull, neither bere a man in his needlinitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble: \* turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if hee curse thee in the bitterness of his soule, his prayer shall be heard of him that made him.

7 Be courteous vnto the company [of poore, and humble thy soule vnto the Elber,] and bow downe thy head to a man of worshipping.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but pay thy debt] and giue him a friendly answer.

9 Deliver him that suffereth wrong, from the hand of the oppressed, and be not silent hearded // when thou iudget.

10 Be as a father vnto the fatherlesse, and as an husband vnto their mother: so shalt thou bee as the sonne of the most high: and hee shall loue thee more then thy mother doeth.

11 Alledome exalteth her children, and reuerieth them that seeke her, [and will goe before them in the way of righteousnesse.]

12 Hee that longeth her, longeth life, and they that seeke life in the morning, shall haue great toy.

13 He that keepeth her, shall inherite glory: for vnto whom shee entreth, him the Lord will bleesse.

14 They that honour her, shall be the seruants of the holy One, and them that loue her, the Lord doeth loue.

15 Who so giueth care vnto her, shall iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 Hee that is faithfull vnto her, shall haue her in possession, and his generation shall possesse her.

17 For first shee will walke with him by crooked wayes, and bring him vnto feare and dread, and torment him with her discipline vntill shee haue cryed his soule, and haue proued him by her iudgements.

18 Then will shee returne the straight way vnto him, and comfort him, and shewe him her secrets, [and heape vnto him the treasures

Exod. 20. 12.  
deut. 5. 16.  
math. 15. 4.  
ephe. 6. 2. 3.  
Or, the blessing of men.

Dan. 4. 24

Isal. 41. 1.

Deut. 15. 7.

Tobit. 4. 7.

Pin. 2. 3.

Or, to de- send him.

Psal. 13. 1.  
pro. 25. 27.  
rom. 12. 3.



of knowledge, and vnderstanding of righteousnesse.]

19 But if he goe wrong, he will forsake him: and giue him ouer into the hands of his delinquention.

20 [A *Wise* soane,] maketh much of time, and \*etchew the thing that is euill,

21 And be not ashamed [to say the truth] for thy life: for there is a shame that bringeth linnce, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and] so beare not thy neighbour in his fault.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, and learning by the words of the tongue, [and] counsell, wisdom and learning by the talking of the wise, and steadfastnesse in the workes of righteousness.]

25 In no wise speake against the worde of truth, but be ashamed of the ltes of thine owne ignorance.

26 Be not ashamed to confesse thy finnes, and resist not the course of the river.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mighty.

28 Striue for the truth vnto death, [and] defend iustice for thy life, [and] the Lord God shall fight for thee [against thine enemies.]

29 Be not haltie in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lyon in thine owne house, neither beate thy seruants for thy fantasie, [nor] oppress them that are vnder thee.]

31 \* Let not thine hand be stretched out to receive, and shut when thou shouldst giue.

#### CHAP. V.

*In riches may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.*

**T**rust not vnto thy \* riches, and say not, I haue enough for my life: [for it shall not helpe in the time of vengeance and indignation.]

2 Followe not thine owne minde and thy strength to walke in the wayes of thine heart:

3 *Acyther say thou, [Howe haue I had strength?] or who will bring mee vnder for my workes? For God the auenger will reuenge the wrong done by thee.*

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almighty is a patient rewarder, but he will not leane thee vnpunished.

5 Because thy sinne is forgiven, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: hee will forgive my manifold finnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.

7 Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shall not helpe thee in the day of punishment [and vengeance.]

9 Be not caried about with every wind, and goe not into every way: for so doeth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and] in the way and knowledge of the Lord [and] haue but one maner of word, [and] follow the word of peace and righteousness.

11 Be humble to heare the word of God, that thou mayest vnderstand it, and make a true answer with wisdom.]

12 \* Bee swift to heare good things, and let thy life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, lest thou bee trapped in an vnderreect word, and to id be blamed.]

14 Honour and shame is in the talke, and the tongue of a man caueth him to fall.

15 Be not counted a \* talebearer, and lie not in wait with thy tongue: for shame [and] repentance] follow the thirde, and an euill condemnation is ouer him that is doubled tongued: [but] he that is a backbiter shall be hated, eunited and confounded.

16 Doe not rashly, neither in small things nor in great.

#### CHAP. VI.

*It is the propertie of a sinner to be euill tongued, 6 Of friendship, 33 Desire to be taught.*

**B**e not of a friend [thy neighbours] \* enemy: for such shall haue an euill name, shame and reproch, and he shall be in infamie as the wicked that hath a double tongue.

2 Bee not psond in the denice of thine owne minde, lest thy soule rent thee as a bull,

3 And eate vp thy leaues, and destroy thy fruit, and so thou be left as a drie tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to bee laughed to scorn of his enemies, [and] bringeth him to the portion of the vngodly.]

5 A sweete talke multiplieth the friends [and] pacifieth them that be at variance,] and a sweet tongue increaseth much good talke.

6 Hold friendship with many, neuer thelesse haue but one counsellor of a thousand

7 If thou gettest a friend, procure him first, and bee not haltie to credit him.

8 For some man is a friend for his owne occasion, & will not abide in the day of thy trouble.

9 And there is some friend that turneth to enmitie, and taketh part against thee, and in contention hee will declare thy shame.

10 Againe, some \* friend is but a companion at the table, and in the day of thine affliction he continueth not.

11 But in thy prosperity he will be as thou thy selfe, and will vnderwrite ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide himselfe from thy face.

13 Depart from thine enemies, and beware of thy friends.

14 A faithfull friend is a strong defence, and he that findeth such a one, findeth a treasure.

15 A faithfull friend ought not to be changed for any thing, and the weight [of golde and silver] is not to bee compared to the goodnesse [of his faith.]

*James 1. 19.*

*Leuit. 19. 16*

a For that is against the rule of charity, which loueth all, & hateth nothing but onely sinne. b As a bull teareth in peeces a yong tree with his hornes, so thou trusting in thine own wisdom, & standing in thine owne conceit, because of thy wit, thy power or riches, shouldest destroy thy selfe.

*Chap. 37. 5.*



16 A faithfull friend is the medicine of life [and immortalitie.] & they that feare the Lord, shall find him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friend be.

18 O My sonne, receive doctrine from thy youth by: so shalt thou find wisdom [which shall endure] till thine old age.

19 Goe to her as one that ploweth, and soweth, and wait for her good fruits: for thou shalt haue but litle labour in her worke: but thou shalt eat of her fruits right soone.

20 How exceeding sharpe is shee to the vnllearned! he that is without iudgement, will not remaine with her.

21 Unto such one shee is as a fine touchstone, and he casteth her from him without delay.

22 For they haue the name of wisdom; but there be but few that haue y knowledge of her.

23 [For with them that know her, shee adueth vnto the appearing of God.]

24 Give care, my sonne: receive my doctrine, and refuse not my counsell.

25 And put thy secte into her links, and thy necke into her chaine.

26 Bow downe thy shoulder vnto her, and beare her, and be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and searce her, and shee shall be thywed there: and when thou shalt gotten her, forlake her not.

29 For at the last thou shalt find rest in her, and that shall be turned to thy ioy.

30 Then shall her fetters be a strong defence for thee. [and a sure foundation] & her chaines a glorious raiment.

31 For there is a golden ornament in her, and her bands are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receive doctrine, and if thou delight in hearing, thou shalt be wise.

35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 \* Desire to heare all godly talke, and let not the graue sentences of knowledge escape thee.

37 And if thou seeke a man of vnderstanding, get thee soone vnto him, and let thy foot weare the steps of his doores.

38 Let thy mind bee vpon the ordinances of the Lord, and be continually \* occupied in his commandements: so shall hee establish thine heart, and giue thee wisdom at thine owne desire.

CHAP. VII.

2 Wee must for sake euill, and yet not iustifie our selues. 23 The behauiour of the wise toward his wife, his friends, his children, his seruants, his father and mother.

De no euill: so shall no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the furrowes of knighthoodlesse, least that thou reape them leuen fold.

4 Aske not of the Lord preeminence, neither of the King the seat of honour.

5 \* Iustitie not thy selfe before the Lord: [for he knoweth thine heart,] & boast not thy wisdom in the presence of the king.

6 Seeke not to be made a Iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnesse.

7 Offend not against the multitude of a citie, and cast not thy selfe among the people.

8 \* Bind not two sinnes together: for in one sinne shalt thou not be unpunished.

9 Say not, God will looke vpon the multitude of mine oblations, and when I offer to the most high God, he will accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scozne in the beautiesse of his soules for [God which seeth all things] is hee \* that can bring downe, and set vp againe.

12 Sow not a lie against thy brother, neither doe the same against thy friend.

13 Use not to make any manner of lie: for the custome thereof is not good.

14 Make not many words when thou art among the elders, neither \* repeate a thing in thy prayer.

15 Hate not laborious \* worke, neither the husbandry which the most high hath created.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy mind greatly: for the vengeance of the wicked is fire and wormes.

18 Sine not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wife and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue gold.

20 \* Whereas thy seruant worketh truly, intreate him not euill, nor the hireling that belongeth himselfe wholly for thee.

21 Let thy soule loue a good seruant, and defend him not of libertie, [neither leaue him a poore man.]

22 \* If thou haue cattell, looke well to them, and if they bee for thy profit, keepe them with thee.

23 \* If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shew not thy face cheerefull toward them.

25 Marry thy daughter, and so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, for sake her not, but commit not thy selfe to the hatefull.

27 \* Honour thy father from thy whole heart, and forget not the sorrowes of thy misdeed.

Job. 9. 2. psal. 143. 2. eccles 7. 18. lake 18. 11.

Chap. 5. 5.

1. Sam. 2. 7.

Mat. 6. 5, 7.

Rom. 13. 11.

Leuit. 19. 13 chap. 33. 29. and 34. 23.

Deut. 25. 4.

Chap. 30. 11.

Chap. 3. 9. Tobit 4. 3.

Chap. 3. 9.

For earnestly. psal. 1. 2, 3.



28 Remember that thou wast boyne of them, & how canst thou recompence them the thyngs that they haue done for thee?

29 Feare the Lord with all thy soule, and honour his minsters.

30 Love him that made thee, with all thy strength, \*and forsake not his seruants.

31 Feare the Lord with all thy soule, and honour the Priests, \*and giue them euer portion, as it is commaunded thee, the first fruits, [and purifications] and sacrifices for sin, and the offerings of the shoulders, & the sacrifices of sanctification, and the first fruits of the holy thyngs.

32 Stretch thine hand vnto the poore, that thy blessing, [and reconciliation] may bee accomplished.

33 Liberalitie pleaseth all men liuing, and \*from the dead restraint it not.

34 \*Let not them that weepe, bee without [comfort:] but mourne with such as mourne.

35 \*Bee not slow to write the sicke: for that shall make thee to be beloued.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.

C H A P. VIII.

*We must take heed with whom we haue to doe.*

Strive not with a mighty man, least thou fall into his hands.

2 \*Take not variance with a rich man, lest hee on the other side weigh downe thy weight: \*for gold [and silver] hath destroyed many, and hath libnerted the hearts of kings.

3 Strive not with a man that is full of words, and lay no sticks vpon his face.

4 Play not with a man that is vntaught, least thy kindred be dishonoured.

5 \*Despise not a man that treneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthe blame.

6 \*Dishonour not a man in his old age: for they were as we which are not old.

7 Bee not glad of the death of thine enemy, but remember that we must all die, [and so enter into ioy.]

8 \*Despise not the exhortation of the [Elders] that be wise, but acquaint thy selfe with their wise sentences: for of the thou shalt learne wisdome, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]

9 Goe not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of need.

10 Kindle not the coales of sinners, [when they rebuke them,] least thou be burnt in the fierie flames [of their finnes.]

11 Rise not vp against him that doth wrong, that he lay not wait as a spye for thy mouth.

12 \*Lend not to him that is mightier then thy selfe: for if thou lendest him, count it but lost.

13 Bee not libertie aboute thy power: for if thou be libertie, thinke to pay it.

14 Goe not to law with the iudge: for they will giue sentence according to his owne honour.

15 \*Truste not by the way with him that is rash, least hee doe thee iniurie: for he followeth his owne willfullnesse, and so thalt thou perishe through his folly.

16 \*Striae not with him that is angry, and goe not with him into the wilderness: for blood is as nothing in his sight, and where there is no helpe he will ouerthrow thee.

17 Take no counsell at a foole: for he cannot keepe a thyng close.

18 Doe no secret thyng before a stranger: for thou canst not tell what he goeth about.

19 Open not thine heart vnto euery man, lest he be vnthankfull vnto thee, [and put thee to reproofe.]

C H A P. IX.

*Of ielousie, 12 An old friend is to be preferred before a new. 18 Righteous men should be bidden to thy table.*

10e not ielous ouer thy wife of thy boyme, neither a reach her by thy meanes an euil lesson.

2 Giue not thy life vnto a woman, least she ouercome thy strength, [and so thou be confounded.]

3 Bewete not an harlot, least thou fall into her snares.

4 Ake not the company of a woman that is a singer, [and a dancer, neither heare her,] lest thou be taken by her craftinesse.

5 \*Gaze not on a maid, that thou fall not by that that is pericious in her.

6 \*Cast not thy mynd vpon harlots [in any manner of thyng,] least thou destroy [both thy selfe and] thine heritage.

7 Goe not about gazing in the streets of the cite, neither wander thou in the secret places thereof.

8 \*Turne away thine eye from a beautifull woman, and looke not vpon others beauntie: for many \*haue perished by the beauntie of women: for through it loue is kindled as a fire.

9 [Every woman that is an harlot, shall be] tr open vnder foot as doning, of euery one that goeth by the way.

10 Many wondering at the beauntie of a strange woman, haue bin cast out: for her words burne as a fire.]

11 Sit not at all with another mans wife, [neither lie with her vpon the bed,] nor banquet with her: lest thine heart incline vnto her, and so through thy desire fall into destruction.

12 Forsake not an old friend: for the new shall not be like him: a new friend is as new wine: when it is cold, thou shalt drinke it with pleasure.

13 \*Desire not the honour [and riches] of a sinner: for thou knowest not what shall bee his end.

14 Delight not in the thyng that the vngodly haue pleasure in, but remember that they shal not be found lust vnto theire graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no fault, lest he take away thy life: remember that thou goest in the middes of snares, and that thou waitest vpon the towers of the cite.

16 Try thy neighbour as uerre as thou canst, \*and take counsell of the wife.

17 \*Let thy talke be with the wife, and all thy

Gen. 4. 8.

Prou. 22. 24.

a Let her not haue rule ouer thee, for then wilt she be contrarie vnto thee, take away thy heart & strength, and bring thee to confusion among thine enemies, as did Heual to Adam, Delilah to Samson, and strange women to Salomon.

Gen. 6. 1. 2. and 34. 2. Pr. 5. 2. Math. 5. 28 Gen. 34. 1. 2. 2. sam. 11. 2. iud. 10. 17. 19. and 12. 19, 20.

Iud. 9. 3. 2. sam. 15. 13.

Chap 6 36. 38. and 8. 3 and 37. 22. Deut. 6. 7. and 12. 19.

Deut. 12. 18, 19. Levit. 2. 3. numb. 18. 15

Or, liberalitie.

Tobit. 2. 4, 7. and 4. 17. Rom. 12. 15. Mat. 25. 36.

Math. 5. 24.

Chap. 31. 6.

Gal. 6. 1.

Leuit. 19. 32

Chap. 6. 35.

Chap. 29. 4.



communication in the Law of the most High.  
18 Let wilt men eat and drinke with thee, and let thy rejoycing be in the feare of the Lord.

*[Or, the workman is praised according to the worke.]*

10 In the hands of the craftemen shall the workes bee commended, and the wise praece of people by his word, [and the word by the wisdom of the Elders.]

20 A man full of words is dangerous in the citie, and he that is rash in his talking, shall bee hated.

C H A P. X.

1 Of Kings and Judges. 7 Pride and covetousnesse are to be abhorred. 28 Labour is praised.

A Wise Judge will instruct his people with discretion: the governance of a prudent man is well ordered.

2 As the Judge of the people is himselfe, so are his officers, and what manner of man the ruler of the citie is, such are all they that dwell therein.

*1. King. 12. 1, 3, 14.*

3 \* An unwise King destroyeth his people, but where they that bee in authoritie, are men of understanding, there the citie prospereth.

4 The government of the earth is in the hand of the Lord, [and all iniquitie of the nations is to bee abhorred,] and when time is, hee will set up a profitable ruler over it.

5 In the hand of God is the prosperitie of man, and upon the Scribes will he lay his honour.

*Leui. 19. 19.*

6 \* Bee not angry for any wrong, with thy neighbour, & doe nothing by inturious practises.

7 Pride is hateful before God and man, and by both doth one commit iniquitie.

*Iere 27. 6. Dani. 4. 14.*

8 \* Because of unrighteous dealing, and wrongs, and riches gotten by deceit, the kingdom is translated from one people to another.

9 There is nothing worse then a covetous man: [why art thou proud, O earth and ashes? there is not a more wicked thing, then to love money:] for such one would even sell his soule, and for his life every one is compelled to pull out his owne bowels.

10 [All tyrannie is of small indurance, and the disease that is hard to heale, is gotten to the Physician.]

11 The Physician cutteth off the sore disease, and he that is to day a King, to morrow is dead.

12 Why is earth and ashes proud, seeing that when a man dieth, hee is the herte of serpents, beasts, and wormes?

13 The beginning of mans pride, is to fall away from God, and to tunc away his heart from his maker.

14 For pride is the originall of sinne, and hee that hath it, shall powre out abomination, till at last he be overthrowen: therefore the Lord bringeth the persuasions [of the wicked] to dishonour, and destroyeth them in the end.

15 The Lord hath cast downe the thrones of the [proud] princes, and set by the necke in their stead.

16 The Lord plucketh by the rootes of the [proud] nations, and planteth the lowly with glory among them.

17 The Lord overthroweth the lands of the heathen, and destroyeth them unto the foundations of the earth: hee causeth them to wither a

*Luke 1. 52. & 14. 11. and 18. 14. 1. Sam. 2. 7, 8*

way, and destroyeth them, and maketh theyr memoriall to cease out of the earth.

18 [God destroyeth the memoriall of the proud, and leaveth the remembrance of the humble.]

19 Pride was not created in men, nelsther wrath in the generation of women.

20 There is a seede of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgress the commandements of the Lord: it is a seede that remaineth, which feareth the Lord, and a false plant, that love him: but they are a seede without honour, that despise the law, and a deceittable seede that beake the commandements.

21 Hee that is the chiefe among brethren, is honourable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdom faileth not, but the kingdom is lost by crueltie and pride.

23 The feare of the Lord is the glory as well of the rich and the noble, as of the poore.

24 It is not meete to despise the poore man that hath understanding, neither is it convenient to magnifie the rich that is a wicked man.

25 The great man and the indge, and the man of authoritie, are honourable, yet is there none of them greater then hee that feareth the Lord.

26 \* Unto the servant that is wise, shall they that are free, doe service: \* he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shall not come to honour.]

*Prov. 17. 2. 2. Sam. 12. 13.*

27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of adversitie.

28 \* Better is hee that laboureth, and hath plenteousnesse of all things, then he that is gorgeous, and wanteth bread.

*Pro. 12. 9, 11*

29 By soone, get thy selfe praise by meekenesse, and esteeme thy selfe as thou deseruest.

30 Who will count him lust that sinneth against himselfe? or honour him that dishonoureth his owne soule?

31 The poore is honoured for his knowledge [and his feare,] but the rich is had in reputation because of his goods.

32 Hee that is honourable in pouertie, how much more shall he be when he is rich: and hee that is unhoneest being rich, how much more will he be when he is in pouertie?

C H A P. XI.

1 The praise of humilitie. 2 After the outward appearance ought wee not to iudge. 7 Of rash iudgement. 14 All things come of God. 29 All men are not to be brought into thine house.

Wise dome lifteth by the head of him that is lowe, and maketh him to sit among great men.

*Gen. 41. 40. dan. 6. 3*

2 Commend not a man for his beautie, neither despise a man in his bitter appearance.

3 The Bee is but small among the soulles yet doth her fruit passe in sweetnesse.

4 Bee not proud of clothing and raiment, \* and spate not thy selfe in the day of honour: for the workes of the Lord are wonderfull [and glorious] secret, [and unknown] are his workes

*Eccl. 12. 27, 23.*



workes among men.

1 Sam. 15. 28. after 6. 10.  
 5 Many tyrants haue sitte downe vpon the earth, \* and the bulikely hath wome the crown.  
 6 Many mighty men haue bene brought to dishonour, and the honourable haue bene deliuered into other mens hands

Deut. 13. 14. and 17. 4. 6. 23. 7. 22. Pro. 18. 13.  
 7 \* Blame no [man] before thou hast enquired the matter: vnderstand first, and then re-  
 toyme [righteously.]

8 \* Giue no sentence before thou hast heard the cause, neither interrupt men in the mids of their tales.

9 Striue not for a matter that thou hast not to doe with, and sit not in the iudgement of sinners.

Mat. 19. 23 1. 22. 6. 5.  
 10 Hy soune, meddle not with many matters: \* for if thou game much, thou shalt not bee blamelesse, and if thou follow after it, yet shalt thou not attayne it, nepeher shalt thou cleape, though thou flee from it.

Pro. 10. 3.  
 11 \* There is some man that laboureth and taketh payne, and the more he hasteth, the more he wanteth.

Job. 42. 10.  
 12 Againe there is some that is sountfull, and hath neede of helpe: for he wanteth strenght, and hath great povertie, yet the eye of the Lord looketh vpon him to good, and letteth him vp from his low estate,

13 And belisseth by his head: so that many men manuaile at him, [ and giue honour vnto God.]

14 \* Prosperity and aduersity, life and death, povertie and riches come of the Lord.

Job. 1. 21. exek. 28. 4.  
 15 Wisdome and knowledg, & vnderstanding of the Law are of the Lord: loue and good works come of him.

16 Erroure and darknesse are appointed for sinners, and they that exalt themselues in euill, ware old in euill.

17 The gift of the Lord remaineth for the godly, and his good will giueth prosperity for euer.

18 A Some man is rich by his care and nigardship, and this is the portion of his wages,

Luke 12. 19.  
 19 In that hee saith, \* I haue gotten rest, and now will I eate continually of my goods, yet hee considereth not that the time draweth nere that hee must leaue all these things vnto other men, and die himselfe.

20 Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age.

21 Haruaile not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord suddenly to make a poore man rich.

22 The blessing of the Lord is in the wages of the godly, and he maketh his prosperity soone to flourish.

23 \* Say not, What profit and pleasure shall I haue: and what good things shall I haue hereafter?

24 Againe, say not, I haue enough, and possesse many things, and what euill can come to me hereafter?

Eccl. 7. 18. 24.  
 25 \* In thy good state remember aduersitie, and in aduersitie forget not prosperity.

26 For it is an easie thing vnto the Lord in the day of death to reward a man accordyng to his wayes.

27 The aduersity of an houre maketh one to forget pleasure: and in a mans end, his workes

are discouered.

28 Iudge none blessed before his death: for a man shall be known by his chyldren.

29 Bring not enery man into thine house: for the secretfull haue many traueses. [and are like stomackes that belch stinkingly.]

30 As a partridge is taken vnder a basket, [and the hinde is taken in the snare,] so is the heart of the proud man, which like a pite water-  
 teth for thy fall.

31 For hee lieth in waite, and turneth good vnto euill, and in things woorthy praiue he will find some fault.

32 Of one little sparke is made a great fire, [and of one deceitfull man is blood increased:] for a sinfull man layeth wait for blood.

33 Beware of a wicked man: for hee imagineth wicked things to bring thee into a perpetuall shame.

34 Lodge a stranger, and hee will destroy thee with vnquietnesse, and dyne thee from thine owne.

## C H A P. XII.

1 Vnto whom we ought to doe good. 10 Enemies ought not to be trusted.

W hen thou wilt doe good, know to whom thou doest it, so shalt thou be thanked for thy benefites.

2 \* Doe good vnto the righteous, and thou shalt finde [great] reward, though not of him, yet of the most high.

3 Hee cannot haue good that continueth in euill, and giueth no almes: [for the most high hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Doe well vnto him that is lowly, but giue not to the vngodly: hold backe thy bread, and giue it not vnto him, lest hee overcome thee thereby: els thou shalt receiue twise as much euill for all the good that thou doest vnto him.

6 For the most high hateth the wicked, and will repay vengeance vnto the vngodly, & keepeth them against the day of horrible vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot bee knownen in prosperitie, neither can an enemy bee vnknownen in aduersitie.

9 When a man is in wealth, it grieueth his enemies, but in heauynesse and trouble a mans very friend will depart from him.

10 Trust neuer thine enemy: for like as an yron rusteth, so doeth his wickednesse.

11 And though hee inake much crouching and kneeling, yet abasile thy selfe, and beware of him, and thou shalt bee to him, as hee that wipeth a glasse, and thou shalt know that all his rust hath not bene well wiped away.

12 See him not by thee, lest hee destroy thee, and stand in thy place.

13 Neither let him at thy right hand, lest hee seeke thy roome, and thou at the last remember my words, and bee pickt with my sayings.

14 Winde not tso sinnes together: for there shall not one be unpunished.

Galat. 6. 10. 1. 22. 5. 8.

Eccl. 7. 2. and 21. 2.



15 **W**ho will haue pittie on the charmer, that is stinged of the serpent; or of all such as come neere the beasts? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a scalion will he bide with thee; but if thou stumbe, he tarreth not.

Iere. 41. 6.

17 \*An enimie is sweete in his lips: he can make many good words, and speake many good things: yea, hee can weepe with his eyes, but in his heart hee imagineth how to throw thee into the pit; and if he may finde opportunity, he will not be satisfied with blood.

18 If aduersarie come upon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shall hee vndermine thee: he will shake his head, and clasp his hands, and wil make many words, and disguise his countenance.

CHAP. XIII.

1 The companies of the proud and of the rich are to bee eschewed. 15 The loue of God. 17 Like doe company with their like.

Deut. 7. 3.

**H**e that toucheth pitch, shall be defiled with it: and hee that is familiar with the proud, shall be like vnto him.

2 Burthen not thy selfe about thy power, whilste thou liuelt, and company not with one that is mightier, and richer then thy selfe: for howe agree the kettle and the earthen pott together? for if the one be smurten againt the other, it shall be broken.

3 The rich dealeth vnrightrously, & threatheneth with all: but the poore being oppressed must intreat: if the rich haue done wrong, he must yet bee intreated: but if the poore haue done it, hee shall straight wayes be threathned.

4 If thou be for his profite, he vseth thee: but if thou haue nothing he will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare man, and will not care for it.

6 If he haue neede of thee, hee will defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good words, and say, What wantest thou?

7 Thus will he shame thee in his meate, vntil he hath slyt thee by cleane twile of threile, and at the last he will laugh thee to scorn: afeerward when he seeth thee, he will forsake thee, and shake his head at thee.

8 [Submitt thy selfe vnto God, and waite vpon his hand.]

9 Beware that thou be not deceiued in thine own conceit, and brought downe by thy simple- nesse: be not too humble in thy wisdom.

10 If thou be called of a mightie man, absent thy selfe: so shall he call thee the more oft.

11 Heare not thou vnto him, that thou be not shut out, but see not thou farre off, lest he forget thee.

12 Withdraw not thy selfe from his speech, but beleene not his many words: for with much communication will he tempt thee, and laughingly will he groye thee.

13 Hee is vnmercifull, and keepeth not promise: hee will not spare to doe thee hurt, and to put thee in prison.

14 Beware, and take good heede: for thou walkest in perill of thine overthrowing: when

thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 **E**uery beast loneth his like, and euery man loneth his neighbour.

17 All rich will reioice to their like, and euery man will keepe company with such as he is himselfe.

18 How can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 **W**hat fellowship hath hyena with a dogge? and what peace is betwene the rich and the poore?

[Which is a wilde beast that counterfeineth the voice of men, and foentifeth them out of their houses and deuoureth them.]

20 As the wilde asse is the Lions pray in the wilderness, so are poore men the meate of the rich.

21 As the proude hate humility, so do the rich abhorre the poore.

22 If a rich man fall, his friends set him vpon againe: but when the poore falleth, his friends forsake him away.

23 If a rich man offend, hee hath many helpers: he speaketh proud wordes, and yet men iustifie him: but if a poore man fall, they rebuke him, and though hee speake wisely, yet can he haue no place.

24 When the rich man speaketh, euery man holdeth his tongue; and looke what hee saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if hee doe amisse, they will destroy him.

25 Riches are good vnto him that hath no sinne [in his conscience,] and pueritie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A cherfull countenance is a token of a good heart: for it is an hard tying to know the secrets of the thought.

CHAP. XIII.

1 The offence of the tongue. 17 Man is but a vaine thing. 21 Happy is he that continueth in wisdom.

**B**lessed is the man \* that hath not fallen by [the word of] his mouth, and is not torment- ed with the sorrow of sinne.

Chap. 19. 6, 16. ian. 3. 2.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that wil make good thee with his goods.

5 He that is wicked vnto himselfe, to whom wil he be good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieeth himselfe: and this is a rewarde of his wickednesse.

7 And if hee doe any good, hee doeth it not knowing thereof, and against his wil, and at the last hee declareth his wickednesse.

8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.

9 A couetous mans eye hath neuer enough of a portion, and his wicked malice withereth his owne soule.

10 A wicked eye enuieeth the bread, and there is scarcenesse vpon his table.

Prou. 27. 20.



r That is, the day of death. Chap. 4. 1. Job 4. 7. Luke 14. 13.

Isa 40. 6. 1. pet. 1. 24. James 1. 10.

Psal. 1. 2.

a As a pure virgine newly married, doth friendly inreat her husband: so shall iustice pure and vndefiled gently enter-taine her louers. John 4. 10.

11 By soune, do good to thy selfe of that thou hast, and giue the Lord his due offerings.

12 Remember that death tarterly not, and that the covenants of the graue is not shewed vnto thee.

13 Do good vnto thy friend before thou die, and accordyng to thine abilitie stretch out thine hand, and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto another, and thy labours for the diuiding of the heritage?

16 Giue and take, and sanctifie thy soule: [worke thou righteousnesse before thy death:] for in the hell there is no meate to finde.

17 ¶ All flesh waxeth olde, as a garment; and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some grow, so is the generation of flesh and blood; one cometh to an end, and another is borne.

19 All corruptible things shall faile, and the worke thereof shall goe withall.

20 [Every excellent worke shall be iustificed, and he that worketh it, shall haue honour thereby.]

21 ¶ Blessed is the man that doeth meditate honest things by wisdom, and exerciseth himselfe in iustice, and hee that reasoneth of holy things by his vnderstanding,

22 Which confidently in his heart her wayes, and vnderstandeth her secrets.

23 See thou after her as one that seeketh her out, and lie in waite in her wayes.

24 He shall looke in at her windowes, and hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: hee shall pitch his tent besides her.

26 And hee shall remaine in the lodgiug of good men, and shall let his children vnder his connering, and shall dwell vnder her branches.

27 By her he shall be covered from the heate, and in her gloyp shall he dwell.

CHAP. XV.

1 The goodnesse that followeth him which feareth God. 8 God resecteth and casteth off the sinner. 11 God is not the author of euill.

He that feareth the Lord, will doe good: and he that hath the knowledge of the Law, will keepe it sure.

2 As an [honourable] mother shall see meeete him, and shee, as his wife married of a virgine, will receiue him.

3 Eateth the bread of life, and vnderstanding shall shee feede him, and giue him the water of wholesome wisdom to drinke.

4 Hee shall assure himselfe in her, and shall not be moued, and shall holde himselfe fast by her, and shall not be confounded.

5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall shee open his mouth: [with the spirit of wisdom, and vnderstanding shall shee fill him, and clothe him with the garment of gloyp.]

6 She shall cause him to inherite loy, and the crowne of gladnesse, and an enclaring name.

7 But foolishly men will not take ho, be vpon her: [but such as haue vnderstanding will meet her:] the sinners shall not see her.

8 For she is farre from pride [and deceite,] and men that lie cannot remember her: [but men of truth shall haue her, and shall prosper euen vnto the beholding of God.]

9 Praise is not seemly in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of wisdom, [and bee plentious in a faithfull mouth] then the Lorde will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to doe the things that hee hateth.

12 Say not thou, He hath caused me to erre: for hee hath no needs of the iust man.

13 The Lord hateth all abomination [of error] and they that feare God, lone it not.

14 ¶ He made man from the beginning, and left him in the hand of his counsell, & gaue him his commandements and precepts.]

15 If thou wilt, thou shalt obserue the commandements, and testifie thy good will.

16 Hee hath set water and fire before thee: stretch out thy hand vnto which thou wilt.

17 ¶ Before man is life and death, [goods and euill:] what him liketh shall be giuen him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things continually.]

19 ¶ And the eyes [of the Lord] are vpon them that feare him, and he knoweth all the works of man.

20 Hee hath commaunded no man to doe vngodly, neither hath hee giuen any man licence to sinne: [for hee desireth not a multitude of iniustiz, and vprofitable children.]

CHAP. XVI.

1 Of vnhappy and wicked children. 17 No man can hide himselfe from God. 14 An exhortation to the receiuing of instruction.

There not the multitude of vprofitable children, neither delight in vngodly children: though they be many, reioice not in them, except the feare of the Lord be with them.

2 Griefe not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousand such, and better it is to die without children, then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shall be waied incontinently.

5 Many such things haue I seene with mine eyes, and mine eare hath heard greater things then these.

6 ¶ In the congregation of the vngodly shall a fire be kindled, and among vnfaithfull people shall the wrath be set on fire.

7 ¶ Hee spaced not the old giants which were rebellious, trusting to their owne strength.

8 ¶ Neither spared hee whereas Lot dwelt, those whom hee abhorred for their pride.

9 He had no pittie vpon the people that were destroyed, and puffed vp in their staines.

10 ¶ And so hee preserved the fire hundred thousand footemen, that were gathered in the hardnesse of their heart, in afflictting them and

Gen. 1. 27.

Jer. 21. 8.

Psal. 34. 15. 16. heb. 4. 13.

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Chap. 21. 9. 10.

Gen. 6. 4. Gen. 19. 21. 25. Num. 14. 15. 16. 20. and 26. 51.



and pitying them; in smiting them and healing them, with mercie, and with chastisement.

11 Therefore if there bee one stiffnecked among the people, it is marvellous if he escape unpunished: for mercie and wrath are with him: he is mighty to forgive, and to powre out displeasure.

12 \* As his mercie is great, so is his punishment also: hee iudgeth a man according to his works.

13 The ungodly shall not escape with his spoile, and the patience of the godly shall not be decayed.

14 He will give place to all good Deedes, and every one shall finde according to his works, [and after the understanding of his pilgrimage.]

15 The Lord hardened Pharaos, that hee should not knowe him, and that his workes should bee knownen upon the earth under the heauen.

16 His mercie is knownen to all creatures: he hath separated his light from the darkenes with an adamant.

17 Say not thou, I will hide my selfe from the Lord: for who will thinke vpon me from above? I shall not be knownen in so great an heape of people: for what is my soule among such an infinite number of creatures?

18 Beholde, the heauen, and the \* heauen of heavens, which are for God, the depth, and the earth, and all that therein is, shall bee mooued when he shall visit.

19 All the world which is created and made by his will, the mountaines also, and the foundations of the earth shall quake for feare, when the Lord looketh vpon them.

20 These things doeth he not heare vnderstand worthily, [but he vnderstandeth every heart.]

21 And who vnderstandeth his wayes: and the skyme that no man can see: for the most part of his workes are hid.

22 Who can declare the workes of his righteousness: or who can abide them: for his ordinance is far off, and the trying out of all things falseth.

23 Hee that is humble of heart, will consider these things: but an unwise and erronious man casteth his minde vpon foolish things.

24 My soune, hearken vnto mee, and learne knowledge, and marke my wordes with thine heart.

25 I will declare thee weighty doctrine, and I will instruct thee exactly in knowledge.

26 The Lord hath set his workes in good order from the beginning, and part of them hath hee sundred from the other when hee first made them.

27 Hee hath garnished his workes for euer, and theye beginning so long as they shall endure, they are not hungry nor wearied in their labours, nor cease from their offices.

28 None of them hindereth another, neither was any of them disobedient vnto his wordes.

29 After this the Lord looked vpon the earth, and filled it with his good things.

30 With all manner of liuing beasts hath hee covered the face thereof, and theye returne inoer againe.

Chap. xvij.

1 The creation of man, and the goodnesse that God hath done vnto him: 20 Of almes, 22 and repentance.

The \* Lord hath created man of the earth, and turned him vnto it againe.

2 Hee gaue him the number of Daies and certaine tynes, and gaue him power of the things that are vpon earth.

3 Hee clothed them with strength, as they had neede; and made them according to his image.

4 Hee made all fleshy to feare him, so that hee had the dominion ouer the beasts, and foules.

5 [ \* He created out of him an helper like vnto himselfe, ] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and liuely hee gaue them a spirit, and sequently hee gaue them speech to declare his workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euill.

7 He set his eyes vpon their hearts, declaring vnto them his noble workes.

8 And gaue them occasion to reioice perpetually in his miracles, that they should prudently declare his workes, & that the cleer should prayle his holy Name together.

9 Beside this, hee gaue them knowledge, and gaue them the Law of life for an heritage, that they might now know that they were \* mortall.

10 Hee made an euerlasting covenant with them, and shewed them his iudgements.

11 Their eyes saw the matelie of his glorie, and their eares heard his glorious voice.

12 And hee sayd vnto them, Beware of all vnrighthouse things. \* Hee gaue every man also a commandement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Every man from his youth is given to euill, and their stonie hearts cannot become fleshy.

15 Hee appointed a ruler vpon every people, when he diuided the nations of the whole earth.

16 \* And hee did chuse Israel, as a peculiar people to himselfe, whom hee nourished with discipline as his first borne, and giueh him most louing light, and doth not forsake him.

17 All their workes are as the Sunne before him, and his eyes are continually vpon their wayes.

18 None of their vnrighthouse is hidde from him, but all their sinnes are before the Lord.

19 And as he is mercifull, and knoweth his worke, he doth not leaue them nor forsake them, but spareth them.

20 \* The abnes of a man is as a thing sealed vp before him, and hee keepeth the good deedes of man as the apple of the eye, and giueh repentance to their sonnes and daughters.

21 \* At the last shall hee arise, and reward them; and shall repay their reward vpon their heads.

22 \* But vnto them that will repent, hee giueh them grace to returne, and exhorted such

Gen. 1. 27. and 5. 2. wisd. 2. 23. and 7. 1. 6. 1. cor. 11. 7. col. 3. 10.

Gen. 2. 22. 1. cor. 11. 9.

a Through their owne transgression.

Exod. 20. 16. 17. and 22. 23.

h Tharis, soft & gentle, for the holy Ghost to write his lawes in. Deut. 4. 20. and 10. 1.

Chap. 29. 23

Mat. 25. 35.

Acts 3. 19.

Chap. 5. 6.

2. Pet. 3. 10.

1. King. 8. 27.

2. chro. 6. 18.



such as faile, with patience, [and lendeth them the portion of the heritage.]

Ier. 3. 12.

23 \*Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he will bring thee from darknesse vnto wholesome light: forsake thine vnrighresusnesse, and hate greatly all abomination.

25 Know the rightconlines and iudgements of God: stand in the portion that is let forth for thee, and in the prayer of the most hye God, and goe in the parts of the holy world with such as be lusing and confesse God.]

Psal. 6. 5.  
14. 38. 18.  
19.

26 \*Who can praise the most High in the heyl, as doe all they that liue and confesse him?

27 [Abide not thou in the error of the vngodly, but praise the Lord before death.]

28 Thankfullnesse perterbth from the dead, as though he were not: but the liuing, and hee that is sound of heart praiseth the Lord, [and reioyceh in his mercie.]

29 How great is the louing kindnesse of the Lord our God, and his compassion vnto such as turne vnto him in holinesse!

30 For all things cannot bee in men, because the soune of man is not immortall, [and they take pleasure in the vanitie of wickednesse.]

31 What is moze cleare then the Sunne? yet shall it faile.

32 So flesh and blood that thinketh euill [that be reiponed.]

33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVIII.

1 The maruileous workes of God. 6. 7 The miserie and wretchednesse of man. 9 Against God wee ought not to complaine. 21 The performing of vowes.

Gen. 1. 1.

He that liueth for euer, \*made all things together: the Lord who onely is iust, and there is none other but he, [and he remaineth a dictatorial King for euer.]

2 Hee ordereth the world with the power of his hand, and all things obey his will: for he gouerneth all things by his power, and diuideth the holy things from the prophane.

3 To whom hath he giuen power to crypse his workes? who will seeke out the ground of his noble actes?

4 Who shall declare the power of his greatnesse? or who will take vpon him to tell out his mercie?

5 As for the woonderous workes of the Lord, there may nothing be taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.

6 But when a man hath done his best, hee must begin againe, and when hee thinketh to come to an ende, hee must goe againe to his labour.

7 What is man? whereto serueth hee? what good or euill can hee doe?

Psal. 90. 10.

8 \*If the number of a mans dayes bee an hundred yeres, it is much: and no man hath certaine knowledge of his death.

9 As drops of raine are vnto the Sea, and

as a grauell stone is in comparision of the lande, so are a \* thousand yeres to the dayes euill. 12. Per. 3. 8.

10 Therefore is [God] patient with them, and pouereth out his mercie vpon them.

11 Hee saw and perceined, that [the arrogancie of their heart, and their rime was euill: theretore draped hee up his mercie vpon them, and thewed them the way of rightconnesse.]

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon all flesh: he chaiketh, and nurrureth, and teacheth, and bringeth backe, as a shepheard his flocke.

13 He hath mercie on them that receiue discipline, and that diligently seeke after his iudgements.

14 \*Why sonne, when thou doest good, reprocue not: and whatsoeuer thou giueth, vte no discomforable words.

15 Shall not the deaw affwage the heate? so is a word better then a gift.

16 Lo, is not a word better then a good gift? but a gracions man getheth them both.

17 A foolle will reproc churchly, and a gift of the enuious putteeth out the eyes.

18 [Get thee rightconnesse before thou come to iudgement: learne before thou speake, and vte physike or enue thou be sicke.]

19 \*Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercie.

1. Cor. 11. 31

20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto deahty to bee reformed: [for the rewarde of God endureth for euer.]

22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.

23 Thinke vpon the \* wrath that shall be at the ende, and the soure of vengeance, when hee shall turne away his face.

Chap. 7. 17.  
36.

24 \*When thou hast enough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede.

Ch. 11. 25.

25 From the morning vntill the evening, the time is changed: and all such things are soone done before the Lord.

26 A wife man feareth in all things, and in the dayes of transeffion hee keepeth himselfe from sinne: but the foole doeth wor obserue the time.

27 \*Every wife man knoweth wisdom, and knowledget, and prayeth him that findeth her.

28 They that haue vnderstanding, deale wisely in wordes: [they vnderstand the true and rightconnesse,] and poure out with moderate graue sentences for mans life.

29 The chiefe authority of speaking is of the Lord alone: for a mortall man hath but a dead heart.

30 \*Follow not thy lustes, but turne thee from thine euill appetites.

Rom 6. 12  
13. 14.

31 For if thou giueth thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to coorne.

32 Take not thy pleasure in great voluptuousnesse,



ousterie, and intangle not thy selfe with such companie.

33 Become not a begger by making bankets of that that thou hast borrowed, and so leaue nothing in thy purse: els thou shouldest slanderously lie in wait for thine owne life.

CHAP. XIX.

1 Wise and whoredome bring men to poeritie. 6 In thy words use discretion. 23 The difference of the wisdome of God and man. 27 Whereby thou mayest know what is in man.

A Labouring man that is giuen to drunkennesse, shall not be rich: and he that contemnerh small things, shall fall by little and little.

Gene. 19. 33  
1. king. 11.  
13. 24

2 \* Wine and women leade wise men out of the way, [and put men of vnderstanding to repproofe.]

3 And he that companieth adulterers, shall become impudent: rottennesse and wormes shall haue him to heritage, and hee that is too bold, shall bee raken away, and be made a publike example.

Iob. 22. 17,  
12.

4 \* He that is hastic to giue credite, is light minded, and he that erreth, sinneth against his owne soule.

5 \* Who is to foretelleth in wickednesse, shall bee punished: he that hateth his life shall be thorned, and he that abhorreth babbling of words, quencheth wickednesse: but he that resisteth pleasures, crowneth his owne soule.

6 Hee that refraineth his tongue, may liue with a troublesome man, and hee that hateth babbling, shall haue lesse euill.

7 Reheare not to another that which is told vnto thee: so shalt thou not be hindered.

8 Declare not other mens manners, neither to friend nor foe: and if the time appertaine not vnto thee, reueale it not.

9 For he will hearken vnto thee, and marke thee, and when hee findeth opportunitie, hee will hate thee.

Chap. 22. 22  
and 27. 17.

10 \* If thou hast heard a word [against thy neighbour,] let it die with thee, and bee sure, it will not burst thee.

11 A foole transaileth when hee hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arrow that sticketh in ones thigh, so is a word in a foolles heart.

Leuit. 19. 17  
mate. 18. 15.

13 \* Repprooue a friend lest hee doe euill, and if hee haue done it, that hee doe it no more.

14 Repprooue a friend, that he may keepe his tongue: and if hee haue spoken, that hee say it no more.

15 Tell thy friend his fault: for oft times a slander is raised, and giue no credence to euery word.

Iames 3. 2.

16 A man falleth with his tongue, but not with his will: \* and who is he, that hath not offended in his tongue?

17 Repprooue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most High.

18 The feare of the Lord is the first degree to bee receiued of him, and wisdome obtaineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life, and they that

obey him, shall receiue the fruit of immortallitie.

20 The feare of the Lord is all wisdome, and the performing of the Law is perfect wisdome, and the knowledge of his almightie power.

21 If a seruant say vnto his master, I will not doe as it pleaseth thee, though after ward hee do it, hee shall displease him that nourisheth him.

22 The knowledge of wickednesse is not wisdome, neither is there puaence whereas the counsell of sinners is: but it is euen execrable malice: and the foole is void of wisdome.

23 Hee that hath small vnderstanding, and feareth God, is better then one that hath much wisdome, and transgresseth the Law of the most High.

24 There is a certaine subtiltie that is fine, but it is vnrighteous: and there is that which is the open and manifest law: yet there is that is wise, and iudgeth righteously.

25 There is some, that being about wicked purposes, doe bow downe themselves, and are sad, whose inward parts burne altogether with receit: hee looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue, hee will be vpon thee to hurt thee.

26 And though hee be so weak, that hee can do thee no harme, yet when hee may find opportunity, hee will doe euill.

27 A man may be knowne by his looke, and one that hath vnderstanding, may bee perceived by the marking of his countenance.

Chap. 21.  
20, 23.

28 \* A mans garment, & his excellent laughter, and going, declare what person he is.

CHAP. XX.

Of correction and repentance. 6 To speake and keepe silence in times. 17 The fall of the wicked. 23 Of lying. 24 The thief and the murderer. 28 Gifts blinde the eyes of the wise.

There is some rebuke that is not comely: a gain, if a man holdeth his tongue, and hee is wise.

2 It is much better to repproue, then to heare euill will, and hee that acknowledgeth his fault, shall be preferred from hurt.

Chap. 30. 20,  
21.

3 As \* when a gelded man through lust would defile a maide, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art repprooued, to shew repentance: for so shalt thou escape without fine.

5 Some man keepeth silence, and is found wise, and some by much babbling becommeth hatefull.

6 Some man holdeth his tongue, because hee hath not to answer: and some keepeth silence, waiting a conuenient time.

Eccles. 3. 7.  
Chap. 3. 24.

7 \* A wise man will hold his tongue till hee see opportunity: but a trifler and a foole will regard no time.

8 He that vseth many words, shall bee abhorred, and hee that taketh authoritie to himselfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and sometime a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.



11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth up the head.

12 Some man buyeth much for a little price: for the which he payeth tenen times more.

Chap. 6. 5.

13 A wise man with his words maketh himselfe to bee loved, but the merrie tales of foolles shall be powdered out.

14 The gift receiued of a foole, shall doe thee no good, neither yet of the eniuous for his inposumittie: for he looketh to receiue many things for one: he giueth litle, and he vbradeth much: he openeth his mouth like a towne crier: to day he lendeth, to morow asketh he againe, and such one is to be hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eat my bread, speake euill of me.

16 How oft, and of how many shall hee bee laughed to scornes: for he comprehendeth not by right iudgement that which hee hath; and it is all one as though he had it not.

17 The fall on a pavement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft told by the mouth of the ignorant.

19 A wise sentence loseth grace when it cometh out of a foolles mouth: for hee speaketh not in due season.

20 Some man sinneth not because of pouertie, and yet is not grieved when he is alone.

21 Some man there is that destroyeth his owne soule, because hee is ashamed; and for the regard of persons loseth it.

22 Some man promisseth vnto his friend for shame, and getteth an enemie of him for nought.

Chap. 25. 2.

23 A lie is a wicked shame in a man: yet is it oft in the mouth of the vnwise.

24 A thiefe is better then a man that is accustomed to lie; but they both shall haue destruction to heritage.

25 The conditions of yars are vn honest, and their shame is euer with them.

26 A wise man shall bring himselfe to honour with his words; and hee that hath vnderstanding, shall please great men.

Pro. 12. 11.

27 He that tilleth his land, shall increase his heape: [he that worketh righteounesse, shall bee exalted.] and hee that pleateth great men, shall haue pardon of his iniquitie.

and 28. 19.

28 Rewards and gifts blind the eyes of the wise, and make them dumbe; that they cannot reppone faults.

Exod. 23. 8.

29 Wisdome that is hid, and treasure that is hoarded vp, what profit is in them both?

deut. 16. 19.

30 Better is hee that keepeth his ignorance secret, then a man that hideth his wisdom.

31 The necessarie patience of him that followeth the Lord, is better then hee that gouerneth his life without the Lord.

CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To haue to be repproued. 17 The mouth of the wise man. 26 The thought of the foole.

Chap. 5. 5.

M<sup>P</sup>onne, hast thou turned? doe so no more, but pray for the foules: [that they may be forgiven thee.]

psal. 41. 4.

like 15. 21.

2 Flee from sinne, as from a serpent: for if thou comest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sword, the wounds whereof cannot be healed.

4 Strife and iniuries waste riches: so the house of the proude shall be desolate.

Exod. 3. 9. and 22. 23.

5 The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but hee that feareth the Lord cometh in heart.

7 An eloquent talker is knowen afarre off: but he that is wise, perceiueth when he falleth.

8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.

Chap. 16. 6.

9 The congregation of the wicked is like towe wrapped together: their ende is a flame of fire to destroy them.

10 The way of sinners is made plaine with stones, but at the end thereof is hell, [darkenesse and paines.]

11 He that keepeth the Law of the Lord, striveth his own affections thereby: and the increase of wisdom is the end of the feare of God.

¶ Or, keepeth the vnder-1 standing thereof.

12 He that is not wise, will not suffer himselfe to be taught: but there is some wit that increaseth bitter crosse.

13 The knowledg of the wise shall abound like water that runneth ouer, and his counsell is like a pure fontaine of life.

14 The inner parts of a foole are like a broken vessel: hee can keepe no knowledg whyles he liueth.

Chap. 33. 5.

15 When a man of vnderstanding heareth a wise word, hee will commend it; and increaseth it: but if an ignorant man heare it, hee will disallow it, and cast it behind his backe.

16 The talking of a foole is like a burden in the way, but there is comeliness in the talke of a wise man.

17 They inquire at the mouth of the wise man in the Congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom vnto a foole, and the knowledg of the vnwise is as words without order.

19 Doctrine vnto foolles is as fetters on the feete, and like manacles vpon the right hand.

20 A foole listeth vp by his voyce with laughter, but a wise man both scaure and secretly.

Chap 19. 27, 28.

21 Learning is vnto a wise man a iewell of gold, and like a bracelet vpon his right arme.

22 A foolish mans foot is soone in his [neighbours] house: but a man of experience is ashamed to looke in.

23 A foole will peepe in at the doore into the house: but hee that is well nourished, will stand without.

24 It is the point of a foolish man to hearken at the doore: for hee that is wise, will be grieved with such dishonour.

25 The lippes of talkers will be telling such things as pertaine not vnto them, but the words of such as haue vnderstanding, are weighed in the ballance.

26 The heart of foolles is in their mouth; but the mouth of the wise is in their heart.

27 When



27 When the vngodly curseth Satan, he curseth his owne soule.

28 \*A backbitter defileth his owne soule, and is hated whersoever he is: (but he that keepeth his tongue, and is discrete, shall come to honour.)

C H A P. XXII.

1 Of the sluggard. 12 Not to speake much to a foole. 16 A good conscience feareth not.

a, b That is, like as the idle floore gathereth mosse and filch, so doth the slothfull both sickness of body, and corruption of mind. And as every man doth auoyd the filthines of dung, and shaketh it off. so doth he auoid the company of idle loiterers, lest he bee accounted like vn-to them.

A Slothfull man is like a filthy stone, which euery man mocketh at for his shame.

2 A mouthfull man is to be compared to the dung of oren, and euery one that taketh it by, will shake it out of his hand.

3 An euil nurtured sonne is the dishonour of the father: and the daughter is least to be esteemed.

4 A wise daughter is an heritage vnto her husband: but shee that liueth dishonestly, is her fathers heauinie.

5 Shee that is bold, dishonoureth both her father and her husband. (and is not inferiour to the vngodly) but they both shal despise her.

6 A rale out of time is as mulcke in mourning: but wisdom knoweth the seasons of correction and doctrine.

7 Who lo reacheth a foole, is as one that gleweth a porthead together, and as hee that waketh one that sleepech, from a sound sleepe.

8 If children lye honestly, and haue wherewith, they shall put away the shame of their parents.

9 But if children be proude, with hauintesse and foolihnesse they defile the nobilitie of their kindred.

10 Who so tellecth a foole of wisdomed, is as a man which speaketh to one that is asleepe: when he hath told his tale, he saith, What is the matter?

11 Weepe for the dead, for hee hath lost the light: lo weepe for the foole, for hee waiteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worse then the death.

12 Seuen dayes do men mourne for him that is dead: but the lamentation for the foole and vngodly [should endure] all the dayes of their life.

13 Talke not much with a foole, and goe not to him that hath no vnderstanding. \*beware of him lest it turne the e to paine. and lest thou bee defiled when he shaketh himselfe. Depart from him, and thou shalt find rest, and shalt not receiue sorrow by his foolihnesse.

14 What is heauer then lead? and what other name should a foole haue?

15 \*Sand and salt, and a lump of yron is easier to beare, then an vniuers. [foolish & vngodly man.]

16 As a frame of wood ioyned together in a building cannot be loosed with shaktag. so the heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is softened by discrete wit done, is as a faire plaistering on a plaine wall.

18 As reedes that are set by on high, cannot abide the wind, so the fearefull heart with foolish imagination can endure no feare.

19 Hee that hurteth the eye bringeth tooth teares, and hee that hurteth the heart, bringeth forth the affliction.

20 Who so casteth a stone at the birds, frayeth them away: and hee that vpbraideth his friend, breaketh friendship.

21 Though thou drawest a sworde at thy friend, yet dispaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friend, feare not: for there may be a reconciliation, so that vpbraiding, or pride, or disclosing of secrets, or a traiterous wound doe not let: for by these things euery friend will depart.

23 Be faithfull vnto thy friend in his pouertie, that thou mayest reioyce in his prosperitie. Abide it as fast vnto him in the time of his trouble, that thou mayest bee heere with him in his heritage: for pouertie is not alwayes to be conremned, nor the rich that is foolish, to bee had in admiration.

24 As the vapour and smoke of the chimney goeth before the fire, so euil words [rebukes and] rebukes goe before bloodshedding.

25 I will not be ashamed to defend a friend: neither will I hide my selfe from him, though he should do me harme: whoeuer heareth it, shall beware of him.

26 Who shal set \* a watch before my mouth, and a seale of wisdomed vpon my lips, that I shal not inddently by them, and that my tongue destroy me not?

Psal. 141. 3.

C H A P. XXIII.

1 A prayer of the author. 13 Of othes, blasphemie and vnwise communication. 16 Of three kindes of finnes. 23 Many finnes proceed of adultery. 27 Of the feare of God.

O Lord, father and gouernour of almy whole Orise, leaue me not to their counsell, and let me not fall by them.

|| Or, my lips.

2 Who will correct my thought, and put the doctrine of wisdomed in mine heart, that they may not spare me in mine ignorance, neither let [the] their faultes passe?

|| That is, of the tongue and lips.

3 Least mine ignorances increase, and my finnes abound to my destruction, and least I fall before mine aduersarie, and mine enemies reioyce ouer mee, whose hope is farre from thy mercy.

4 O Lord, father and God of my life, [leaue me not in their] imaginations: neither giue me a proud looke, but turne away from thy seruants a stoune mind.

5 Take from me vaine hope, and conceytedence, & retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedinesse of the belly, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent mind.

7 Oears, O ye children, the instruction of a mouth that shall speake truth: who so keepeth it, shall not perish, through his lips. [nor be hurt by wicked works.]

8 The sinner shall be taken by his owne lips: for the euill speaker and the proud doe offend by them.

9 \*Accusome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the hoile

Ezed. 20. 7. chap. 27. 17. math. 5. 33. 34. Ors.

Chap. 38. 16

Chap. 12. 12.

Prou 27. 3.



one: [ for thou shalt not be unpunished for such things.]

10 For as a servant which is oft punished, cannot be without some leaue, so he that sweareth, and nameth God continually, shall not be faultlesse.

11 A man that bleseth much swearing, shall be filled with wickednes, and the plague shall neuer goe from his house: when hee shall offend, his fault shall be vpon him, and if he knowledg not his sinne, he maketh a double offence: and if hee sweare in vaine, he shall not be innocent, but his house shall be full of plagues.

12 There is a word which is clothed with death: God graunt that it bee not found in the heritage of Jacob: but they that feare God, eschew all such, and are not wrapped in sinne.

13 Use not thy mouth to ignorant raignes: for therein is the occasion of sinne.

14 Remember thy father and thy mother when thou art set among great men, least thou bee forgotten in their sight, and so through thy courtesie become a foole, and with that thou hadst not bene bozne, and curse the day of thy natiuitie.

15 The man that is accustomed to opprobrious wordes, will neuer bee reformed all the dayes of his life.

16 There are two sorts [of men] that abound in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire that cannot be quenched, till it be consumed: an adulterous man that gineth his bodie no rest, till hee haue kindled a fire.

17 [All bread is sweet to a whoresonger: he will not leaue off till hee perish.]

18 A man that breaketh wedlocke, and thinketh thus in his heart, \* Who seeth me? I am compassed about with darkenesse: the walles couer mee: no bodie seeth mee: whome need I to feare? the most High will not remember my sinnes.

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding all the waies of men, [and the ground of the deepe,] and considereth the most secret parts.

20 Hee knoweth all things or euer they were made, and after they be brought to passe also, hee looketh vpon them all.

21 The same man shall be punished in the strettes of the city, [and shall be chafed like a young houle foale,] and when hee thinketh not vpon it, hee shall be taken: [ thus shall hee be put to shame of euery man, because he would not vnderstand the feare of the Lord.]

22 And thus shall it goe also with euery wife that leauerh her husband, and getteth inheritance by another.

23 For first shee hath disobeyed the Law of the most High, and secondly shee hath trespassed against her owne husband, and thirdly shee hath played the whoore in adultery, and gotten her children by another man.

24 Shee shall bee brought out into the Congregation, and examination shall be made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruit.

26 A shamefull report shall shee leaue, and

her reproch shall not be put out.

27 And they that remaine, shall know that there is nothing better then y<sup>e</sup> feare of the Lord, and that there is nothing sweeter then to take heed vnto the commandements of the Lord.

28 It is great glory to followe the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

1 A prayse of wisdom proceeding forth of the mouth of God. Of her works and place where she dwelleth. 2 She is giuen to the children of God.

WISDOME shall praise her selfe, [and be honoured in God,] and reioyce in the minds of her people.

2 In the congregation of the most High shall shee open her mouth, and triumph before his power.

3 [In the midst of her people shall shee be exalted, and wondred at in the holy assembly.]

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, shee shall be praised, and shall say,

5 I am come out of the mouth of the most High, [first bozne before all creatures.]

6 I caused the light that faileth not, to arise in the heauen, [and couered the earth as a cloud.]

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloud.

8 I alone haue gone round about the compass of heauen, and haue walked in the bottoome of the deeth.

9 I possessed the wanes of the sea, and all the earth, and all people, and nations. [and with my power haue I troden downe the hearts of all, both high and low.]

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creatour of all things gaue mee a commandement, and he that made mee appointed me a tabernacle, and said, Let thy dwelling be in Jacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 He created mee from the beginning, and before the world, and I shall neuer faile: \* In the holy habitation I haue serued before him, and so was I established in Sion.

13 In the welbeloued citie he gaue mee rest, and in Jerusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on hie like a cedar in Libanus, and as a Cyprus tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree [about the banks, and as a rose plant in Jericho,] as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.

17 I smelled as the cinamon, and as a bagge of spices: I gaue a sweeter odour as the best myrrhe, as Galbanum, and onit, and sweet storax, and perfume of incense in an houle.

18 As the Terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 As the vine haue I brought forth [fruit] of sweet sauiour, and my flowers are the fruit of honour and riches.

20 I am the mother of beautifull loue, and

Or, inordinate swearing.

2 Sam. 16. 7.

1. 2. 29. 15.

Leuit. 20. 10  
deut. 22. 22.

Exod. 10. 14

Prou 3. 23.  
Exod. 31. 2.  
Psal. 132. 8.  
Or, in Cades a Terebinth is a hard tree spread abroad with long boughs whereout the gumme called the cares: so the wisdome of God declared in his Scriptures, spreadeth abroad her manifold branches of knowledge and vnderstanding, to purge the inward cares and corruption of the soule.  
Iohn 15. 1.



of feare, and of knowledge, and of holy hope, I giue eternal things to all my children to whom God hath commanded.

21 [In me is all grace of life and tructy: in me is all hope of life and veritie.]

22 Come vnto me all ye that see delirious of me, and fill your selues with my fruits.

23 \* For the remembrance of me is sweeter then honoy, and more inheritance [sweeter] then the hony combe: [the remembrance of me induereth for evermore.]

24 They that eate mee, shall haue the more hunger, and they that drinke me, shall thirst the more.

25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by me, shall not offend: [they that make me to be knowne, shall haue everlasting life.]

26 All these things are the booke [of life] and the covenant of the most high God, [also the knowledge of the truth.] \* and the Law y<sup>e</sup> Moses [in the precepts of righteousness] commanded for an heritage vnto the house of Jacob, and the promises pertaining to Israel.]

27 We not weary to behaue your selues haliantly with the Lord, that hee may also confirme you: cleaue vnto him: for the Lord Almighty is but one God, & beside him there is none other Saviour.

28 [Out of Dauid his seruant he ordeined to raise vp a most mighty King that should sit in the throne of honour for evermore.]

29 He filleth all things with his wisdom, as \* Hysson, and as Tygris in the time of the new fruits.

30 We maketh his vnderstanding to abound like Euphrates, and as \* Jordan in the time of the harvest.

31 We maketh the doctrine of knowledge to appaere as the light, and outfloweth as Gon in the time of the vintage.

32 The first man hath not knowen her perfectly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profounder then the great deepe.

34 I wisdom [haue cast out floods:] I am as an arme of the river: I runne vnto Paradise as a water conduit.

35 I sayd, I will water my faire garden, and will water my pleasant ground: and loe, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 [I will peace thorowe all the lower parts of the earth: I will looke vpon all such as be allecepe, and lighten all them that trust in the Lord.]

38 I will yet powre out doctrine, as prophesie, and leane it vnto all ages for euer.

39 \* Beholde that I haue not laboured for my selfe onely, but for all them that seeke wisdom.

Three things reioyce mee, and by them am I beautified before God and men: \* the vnitie of brethren, the loue of neighbours, a man and a wife that agree together.

Gen. 13. 2, 5.  
rom. 12. 10.

2 Three sorts of men my soule hateth, and I utterly abhorre the life of them: a poore man that is proud, a rich man that is a liar, and an olde adulterer that doth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 How pleasant a thing is it when gray headed men minister iudgement, and when the Elders can giue good counsell!

5 Oh, how comely a thing is wisdom vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of old men, is to haue much experience, and the feare of God is their glory.

7 There be nine things, which I haue indged in mine heart to be happy, & the tenth will I pronounce with my tongue: a man that while he liueth, hath loy of his children, and seeth the fall of his enemies.

8 It is him that dwelleth with a wife of vnderstanding, \* and that hath not fallen with his tongue, and that hath not serued such as are unworthy of him.

Chap. 14. 1,  
and 19. 16.  
iames 3. 2.

9 It is him that findeth prudencie, and he that speaketh in y<sup>e</sup> cares of them that will heare.

10 Oh, how great is he that findeth wisdom! yet is there none about him that feareth the Lord.

11 The feare of the Lord passeth all things in clearnesse.

12 [Blessed is the man vnto whom it is granted to haue the feare of God.] Vnto whom shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be toynd vnto him.

14 [The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman.]

15 Giue me any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of them that hate, or any vengeance, saue the vengeance of the enemy.

17 There is not a more wicked head then the head of the serpent, and there is no wrath aboute the wrath of an enemy.

18 \* I had rather dwell with a lion and dragon, then to keepe house with a wicked wife.

|| Or, woman  
Prou. 21. 19.

19 The wickednesse of a woman chaungeth her face, and maketh her countenance blacke as if a lacke.

|| Or, a heart.

20 Her husband is sitting among his neighbours: because of her hee sigheth sore, or her be ware.

21 All wickednesse is but little to the wickednesse of a woman: let the portion of the sinner fall vpon her.

22 As the clining vp of a sandy way is to the feete of the aged, so is a wife full of words to a quiet man.

23 \* Stumble not at the beauty of a woman, and belieue her not for thy pleasure.

Chap. 42. 22,  
2. sam. 11. 2.

24 If a woman nourish her husband, shee is angry and impudent, and full of reproch.

and 13. 2.

25 A wicked wife maketh a sorry heart, an heauinesse.

Psal. 19. 10,  
11.

Exod. 20. 1  
and 24. 3.  
deut. 4. 1.  
and 29. 9.

Gen. 2. 11

Josh. 3. 15.

Chap. 33. 16.

#### C H A P. XXV.

1 Of three things which please God, and of three which he hateth. 7 Of nine things that be not to be suspected. 14 Of the malice of a woman.



ute countenance, and a wounded minde, weake hands, and feeble knees, and cannot comfort her husband in beautieffe.

Gen. 3. 6. 1. sim. 2. 14.

26 If the woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, [no not a little,] neither giue a wicked woman liberty to go out.

28 If she walke not in thine obedience, [hee shall confound thee in y sight of his life with peace.] Cut her off then from thy flesh: a Giue her, and forsake her.

a To wit, the bill of divorcement,

C H A P. XXVI.

1 The praise of a good woman. 5 Of the feare of three things, and of the fourth. 6 Of the malice and drunken woman. 29 Of two things that cause sorrow, and of the third which moueth wrath.

**B**lessed is the man that hath a vertuous wife: for the number of his yeeres shall be double.

2 An honest woman reioyceth her husband, and shee shall fill the yeres of his life with peace.

3 A vertuous woman is a good portion, which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be rich or poore, he hath a good heart toward the Lord, and they shall at all times haue a cherefull countenance.

5 There bee three things that mine heart feareth, and my face is afraid of the fourth: reason in a citie, the assembly of the people, and to the accusation: all these are heauier then death.

6 But the tozow and griefe of the heart is a woman that is ielous ouer another: and she that communiteth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oren that drinketh wayes: hee that hath her, is as though he held a scorpion.

8 A drunken woman, and such as cannot be tamed, is a great plague: for she cannot couer her olune shame.

9 The whoredome of a woman may be knowne in the pride of her eyes, and eye lids.

Chap. 42. 11

10 If thy daughter be not shamefast, hold her straitly, least she abuse her selfe through ouer much liberty.

11 Take heede of her that hath an vshamefast eye, and maruella not if she trespass against thee.

12 As one that goeth by the way, and is thirsty, so shall the open den mouth, & drinke of euery nerer water: thy euery hedge shall see sic downe, and open her quiner against euery arrow.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman, and of a good heart, is a gift of the Lord, & there is nothing so much worth as a woman well instructed.

15 A shamefast and fairly holl woman is a double grace, and there is no waight to be compared vnto her continent minde.

16 As the sunne when it ariseth in the high places of the Lorde, so is the beauty of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestick, so is the beauty of the face in a ripe age.

18 As the gulden pillars are vpon the sockets

of siluer: so are saye secte with a constant minde.

19 [D]ireptuall are the foundations that bee layd vpon a strong rocke: so are the commu- dements of G O D in the heart of an holy woman.]

20 By soane, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitful possession through all the fields, sowe it with thine owne seed, trusting in thy nobility.

22 So thy stocke that shall line after thee, shall growe, trusting in the great liberality of their nobility.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a tower against death to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemmeth shame: but a shamefast woman wil reuerence her husband.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A woman that honoureth her husband, shall be in danger of all: but she that despiseth him, shall be the first for her yde.

28 A leard crying woman, & a babler, let her bee sought out to drive away the enemies: the name of euery man that fighteth with such, shall be commeth among the troubles of warre.

29 There bee two things that grieue mine heart, & the third maketh me angry: a man of warre that suffereth poverty: and men of vnderstanding that are not set by: & when one departeth from righteoulines vnto him: the Lord appointeth such to the sword.

30 [There be two things which me thinkes to bee hard and perillous,] a merchant cannot lightly keepe him from wrong, and a vittailer is not without sinne.

C H A P. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 13 The vncoustantnesse of a soole. 16 The secrets of friends are not to be vented. 26 The wicked immagineth euill which turneth vpon himselfe.

**B**ecause of poerety haue many sinned: and hee that seeketh to be rich, turneth his eyes aside.

Pro. 23. 4. 1. sim. 6. 9.

2 As a nail in the wall sticketh fast betwene the topnes of the stones, so doerly sinne sticke betwene the setting and the buying.

3 If hee hold him not diligently in the feare of the Lorde, his house shall looke bee ouerthrowen.

4 As when one sitteth, the fitchinesse remaineth in the siue, so the sith of man remaineth in his thought.

Pro. 27. 21.

5 The soznace proueth the potters vessel: so doth [temptation] try mens thoughts.

Ma. 7. 17.

6 The fruit declareth if the tree haue bene trimmed: so the woorde [declareth] what man hath in his heart.

7 Prate no man except thou haue heard his talke: for this is the triall of men.



8 If thou followest righteousness, thou shalt get her, and put her on as a faire garment, [and thou shalt dwell with her, and she shall defend thee for ever: and in the day of knowledge thou shalt find ited fastness.]

9 The birds resort vnto their like: so doeth the truth turne vnto them that are practised in her.

10 As the lion waiteth for the beast, so doeth sinne vpon them that doe euill.

11 The talking of him that feareth God, is all wisdom: as for a fool, hee chaugeth as the Poone.

12 If thou be among the vndirect, obserue the time, but haunt stil the assembly of them that are wise.

13 The talking of fooles is grefeous, & their sport is in the pleasure of sinne.

14 \*The talke of him y<sup>e</sup> sweareth much, maketh the haire to stand vp: and to strue with such, stoppeth the eares.

15 The strife of the proude is bloodshedding, and their scoldings are grefeous to heare.

16 \*Who so discovereth secrets, loseth his credit, and findeth no friend after his will.

17 Lone thy friend, and be faithfull vnto him: but if thou be w<sup>r</sup>appest his secrets, thou shalt not get him againe.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letterly a bird goe out of his hand, so if thou givest ouer thy friend, thou canst not get him againe.

20 Follow after him no more, for hee is too farre off: he is as a roe escaped out of the snare: [for his soule is wounded.]

21 As for wounds, they may be bound vp againe: and an euill word may be reconciled: but who so bewrayeth the secrets of a friend, hath lost all his credit.

22 \*Hee that winketh with the eyes, imagineth euill: and he that knoweth him, wil let him alone.

23 When thou art present, he wil speak sweetly, and praise thy words: but at the last hee wil turne his tale, and slander thy saying.

24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on high, casteth it vpon his owne head: and he that sautech with guile, maketh a great wound.

26 Who so \*diggeth a pit, shall fall therein, [and hee that layeth a stone in his neighbours way, shall stumble thereon, and he that layeth a snare for another, shall be raken in it himselfe.]

27 He that worketh euill, shall be wrapped in euill, and shall not know from whence they come vnto him.

28 Mockerie and reproch follow the proud, and vengeance lucketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shall be taken in the snare, and anguish shall consume them before they die.

30 Despise & anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgive the offence. 13 Of the vices of the tongue, and of the dangers thereof,

HC\* that seeketh vengeance, shall find vengeance of the Lord, and hee will surely keepe his finnes.

2 † Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy finnes be forgiven thee also when thou prayest.

3 Should a man beare hatred against man, and \*desire forgiveness of the Lord?

4 Hee will shew no mercy to a man, which is like himselfe: and will bee alke forgiveness of his owne finnes?

5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who will intreat for his finnes?

6 Remember the end, and let enmitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandements: so shalt thou not bee rigorous against thy neighbour: [consider diligently] the Couenant of the most High, and forgine his ignorance.

8 \* Beware of strife, and thou shalt make thy finnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.

10 \* As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, & the more vehement the anger is, the more is hee inflamed.

11 An harkie bawling kindleth a fire, and an harkie fighting sheddeth blood: [a tongue that beareth false witness, bringeth death.]

12 If thou blow the sparke, it shall burne: if thou spit vpon it, it shall be quenched, and both these come out of the mouth.

13 † Abhorre the slanderer and double tongued: for such haue destroyed many that were at peace.

14 The double tongue hath disquieted many, & drawn them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and bene the decay of mighty nations.]

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shall neuer find rest, and neuer dwell quietly.

17 The stroke of the too maketh markes in the flesh, but the stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euill tongue, and commeth not in the anger thereof, which hath not drawn in that poke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of prou, and the bands of it are bands of brass.

21 The death thereof is an euill death: hell were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lord, shall fall therein: and

Deu. 32. 35  
10m. 12. 19

† Man ought not to seeke vengeance.

Mat. 6. 14.

Chap. 8. 10.

Prou. 26. 28

† The tongue Chap. 21. 28. a That is, the tongue which saith, and vsueth, or speaketh one thing, & thinketh another. Or, y<sup>e</sup> tongue which speaketh neither out of the new or olde Testament, but of their own brains.

Chap. 23. 9, 10.

Chap. 19. 10 and 22. 12.

Prou. 10. 1.

Psal. 7. 15. pro. 26. 27. eccl. 10. 8.

See and



and it shall burne them, and no man shall be able to quench it: it shall fall vpon them as a lion, and deuour them as a leopard.

24 Hedg thy possession with thornes, and make doores and barres for thy mouth.

25 Binde vp thy silver and gold, and weigh thy words in a Balance, and make a doore and a barre, [and a sure hidde] for thy mouth.

26 Beware that thou slide not by it and so fall before him that lieth in wait, [and thy fall be incurable, euen vnto death.]

CHAP. XXIX.

1 Doe lend money, and doe almes. 15 Of a faithfull man answering for his friend. 24 The poore mans life.

† Of weldo- ing. Deu. 15, 7, 8. mat. 5. 42. Luke 6. 35.

He that will shew mercy, † lendeth to his neighbour: and hee that hath power ouer himselfe, keepeth the commandements.

2 \* Lend to thy neighbour in time of his need, and pay thou thy neighbour againe in due season.

3 Keepe thy word, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and grieved them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours goods they humble their voyce: but when they should pay againe, they prolong the terme, and giue a carelesse answer, and make excuses by reason of the time.

6 And though he be able, yet giueth he scarce the halfe againe, & reckoneth the other as a thing found: els hee deceiveth him of his money, and maketh him an enemy without a cause: he payeth him with curling and rebuke, and giueth him euill words for his good deed.

7 There bee many which refuse to lend because of this inconuenientie, fearing to bee defrauded without cause.

8 Yet haue thou patience with him that humbly himselfe, and deferre not mercy from him.

9 Helpe the poore for the commandements sake, and turne him not away, because of his pueritie.

10 Lose thy money for the brothers & neighbours sake, & let it not rust vnder a stone to thy destruction.

11 \* Bestow the treasure after the commandement of the most High, and it shall bring thee more profit then gold.

12 Lay vp thine \* almes in thy secret chambers, and it shall keepe thee from all affliction.

13 A mans almes is as a purple with him, and shall keepe a mans fauour: as the apple of the eye, and afterward shall it arte, and pay euery man his reward vpon his head.]

14 It shall fight for thee against thine enemies, better then the shield of a strong man, or speare of the mighty.

15 An honest man is \* surty for his neighbour: but he that is unpudent, shall lacke him.

16 Forget not the friendship of the surty: for he hath layd his life for thee.

17 The \* wicked despiseth the good deed of his surty.

18 The wicked will not become surties: and hee that is of an vnthankfull minde, shall lacke him that deliuered him.

19 [Some man promiseth for his neighbour and when he hath lost his honestie, hee will forsake him.]

20 Sueritship hath destroyed many a rich man, and remoueth them as the waues of the sea: mighty men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandements of the Lord, shall fall into sueritship: and he that medleth much with other mens busines, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

23 \* The chiefe thing of life is water, and bread, and clothing, and lodging to cower thy shame.

24 † The poore mans life in his owne lodge, is better then delicate fare in another mans.

25 Be it little or much, hold thee contented, that the house speake not euill of thee.

26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darrest not open thy mouth.

27 Thou shalt lodge and feed vnthankfull men, and after shalt haue bitter words for the same, saying,

28 Come, thou stranger, and prepare the table, and feed me of that thou hast ready.

29 Gine place, thou stranger, to an honorable man: my brother commeth to bee lodged, and I haue need of mine house.

30 These things are heauy to a man that hath vnderstanding, the vpbidding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the com- moditie of health. 17 Death is better then a sorrowfull life. 22 Of the ioy and sorrow of the heart.

He that loneth his sonne, \* causeth him off to feele the rod, that hee may haue ioy of him in the end.

Prou. 13, 24. and 23, 13.

2 Hee that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

3 He that \* teacheth his sonne, giveth the enemy, and before his friends hee shall reioyce of him.

Deu. 6. 7.

4 Though his father die, yet is hee as though hee were not dead: for hee hath left one behind him that is like him.

5 In his life hee saw him, and had ioy in him, and was not ioy in his death, [neither was hee ashamed before his enemies.]

6 Hee left behind him an ennger against his enemies, and one that should shew fauour vnto his friends.

7 Hee that flattereth his sonne, bindeth by his wounds, and his heart is grieved at euery cry.

8 An vntrained horse will be stubborne, and a wanton child will be wilfull.

9 If thou bring vp thy sonne delicately, hee shall make thee afraid: and if thou play with him, hee shall bring thee to beaumeffe.

10 Laugh not with him, least thou bee soyy with him, and lest thou gnash the teeth in the end.

11 \* Gine him no libertie in his youth, and winke not at his folly.

Chap. 7. 23.



12 Bowe downe his necke while he is yong, and beate him on the shoules whiles hee is a childe, lest hee waxe stubborne, and be disobedient vnto thee, and so bring sorrowe to thine heart.

13 Chastise thy childe, and be diligent therein, least his shame grieue thee.

14 **C**t Better is the poore being whole and strong, then a rich man that is afflicted in his body.

15 Health and strength is aboue all gold, and a whole bodye aboue infinite treasure.

16 There is no riches aboue a sound body, and no ioy aboue the top of the heare.

17 Death is better then a bitter life, [7 long rest] then continuall sickenesse.

18 The good things that are payed on a mouth shut vp, are as meales of inmeate let vpon a graue.

19 What good doeth the offering vnto an Idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, [and beareth the reward of iniquity.]

20 Hee seeth with his eyes, and groneth like a gelded man, that lieth with a virgine and sigheth.

21 **S**ine not ouer thy minde to heauinesse, and weepe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorrow hath slaine many, and there is no profite therein.

24 Enuy and wrath shorten the life, and carefullnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and drinke.

CHAP. XXXI.

1 Of couetousnesse. 2 Of them that take paine to gather riches. 3 The praise of a rich man without a fault. 4 We ought to steare drunkennesse and follow sobernesse.

**W**aking after riches, pineth a way the body, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest hee is filled with pleasures.

4 The poore labourereth in lining poorely, and when he leaureth off, he is still poore.

5 He that longeth golde, shall not be iustified, and hee that followeth corruption, shall haue enough thereof.

6 Many are destroyed by the reason of gold, and haue found their destruction before their time.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

8 Blessed is the rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is hee, and wee will commend him? for wonderfull things hath hee done among his people.

10 Who hath bene tried thereby, and found perfect: let his bee an example of glory, who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therefore shall his goods bee stablished, and the congregation shall declare his almes.

12 If thou lie at a costly table, open not thy mouth wide vpon it, and say not, Behold much meate.

13 Remember that an euill eye is a shew: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hande wheresoener it looketh, and thrust it not with it into the dish.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and denoure not lest thou be hated.

17 Leane thou off first for natures sake, and be not unsatiated, least thou offend.

18 When thou streest among many, reach not thine hand out first of all.

19 How little is sufficient for a man well taught: and thereby he belcheth not in his chamber, [nor seeth any paine.]

20 A wholesome sleepe cometh of a temperate belly: hee riseth vp in the morning, and is well at ease in himselfe: but paine in watching and cholericke diseases, and paines of the belly are with an vnquietable man.

21 If thou hast bene forced to eate, arise, goe forth, y vomite and then take thy rest: [so thou shalt bring no sicknesse vnto thy body.]

22 My sonne, heare mee, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes bee quicke, so shall there no sicknesse come vnto thee.

23 Whoso is liberal in his meate, men shall blisse him: and the testimony of his honesty shall be beleened.

24 But against him that is a niggard of his meate, the whole city shall murmur: the testimonies of his niggardnesse shall be sure.

25 Shewe not thy valiantnesse in wine: for wine hath destroyed many.

26 The foynate pouereth the edge in the tempering: so doth wine the hearts of the proud by drunkennesse.

27 Wine soberly drunken, is profitable for the life of man: what is his life that is overcome with wine?

28 Wine was made [from the beginning] to make man glad, [7 not for drunkennesse.] Wine measurably drunken and in time, bringeth gladnesse and cherefullnesse of the minde.

29 But wine drunken with excess, maketh bitternesse of mind with brawlings & scoldings.

30 Drunkennesse increaseth the courage of a foole, till he offend: diminisheth his strength and maketh wounds.

31 **R**evoke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull words, and presse not vpon him with contrary words.

CHAP. XXXII.

1 An exhortation to modesty. 3 Let the ancient speake. 4 To giue thanks after the repast. 5 Of the feare, faith and confidence in God.

If thou be made the master of the feast, lift not thy selfe vp, but bee among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duty, sit downe,

† The praise of health,

a Like as meat that is set vpon the graues of dead men is vnprofitable for that they eat it not: euen so knowledge in him that openeth not his mouth to vtter it, is vnprofitable, Chap. 4. 1. 14. Chap. 20. 3. Pro. 12. 25. and. 15. 13. and. 17. 22.

† Couetousnesse. 1. Tim. 6. 9, 10.

Chap. 8. 2.

Luke. 6. 24.

Chap. 37. 29.

a This counsell only concerning the helth of the body, is here alledged, rather for a remedie to helpe digestion vnto a weake stomacke, then for an instruction to temperance: for surfering is forbidden vs, Luke 21. 34. Pro. 22. 9. † Literality. Iudath 13. 2, 8. P[er] Sal. 104. 15. pro. 31. 4. 5. 6, 7.

Chap. 20. 1.

† Humblenesse.



downe, that thou mayest bee merry with them, and receive a crowne for thy good behauiour.

3 Speake thou that art the elder : for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out wordes, where there is no audience, \* and shew not forth wilddome out of time.

5 The consent of musicians at a banquet, is as a ligner of carbuncle set in gold.

6 And as the signet of an Emeraldd well trimmed with gold, so is the melody of musike in a pleasant banquet.

7 [Gine care, and be still, and for thy good behauiour thou shalt be beloved.]

8 Thou that art yong, speake if need be, and yet fearely when thou art wisely asked.

9 Comprehend much in few wordes : [in many things be as one that is ignorant : ] be as one that understandeth, and yet hold thy tongue.

10 If thou be among \* great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand by betimes, and be not the last, but get thee home without delay.

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vble proud wordes.

14 But aboute all things giue thanks vnto him that hath made thee, and replenished thee with his goods.

15 Who so feareth the Lorde, will receive his doctrine, and they that rise carely, shall finde fauour.

16 Hee that seeketh the Law, shall bee filled therewith : but the hypocrite shall bee offended thereat.

17 They that feare the Lorde, shall finde that which is righteous, and shall kinde iustice as a light.

18 An vngodly man will not be reformed, but hinder out cruell according to his will.

19 A man of vnderstanding despiseth not counsell : but a leud and proud man is not touched with feare, euen when he hath done rashly.

20 [Whysonne] doe nothing without aduise-ment : so shall it not repent thee after the dedde.

21 Goe not in the way where thou maiest fall, nor where thou maiest stumble among y stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, and take heede of them, that bee thine owne house- holdes.]

23 In euery good worke, be of a faithfull heart : for this is the keeping of the commaund-ments.

24 Who so beleueth in the Lorde, keepeth the commaundments : and hee that trusteth in the Lorde shall take no hurt.

#### CHAP. XXXIII.

1 The deliuerance of him that feareth God. 2 The answer of the wise. 3 Man is in the hand of God, as the clay is in the hand of the potter. 23 Of euill seruants.

There shall no euill come vnto him that feareth the Lorde : but when he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Law : but hee that is an hypocrite therein, is as a thip in a skowe.

3 A man of vnderstanding walketh faithfully in the Law, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard : be sure of the matter, and so walk thou.

5 The heart of the \* foolish is like a cart wheele : and his thoughtes are like a roling aril- tree.

6 As a wild horse neyeth vnder every one that stretch vpon him, so is a scornfull friend.

7 Why doeth one day excell another, seeing that the light of the dayes of the yecre come of the sunne?

8 The knowledge of the Lorde hath parted them asunder, and he hath by them disposed the times and solemne feasts.

9 Some of them hath he chosen and sanctified, and some of them hath he put among the dayes to number.

10 And all men are of the \* ground, and Adam was created out of the earth : but the Lorde hath diuided them by great knowledge, and made their wayes diuers.

11 Some of them hath he blessed and exalted, and some of them hath he sanctified, and appropiate to himselfe : but some of them hath hee curled, and brought them low, and put them out of their estate.

12 \* As the clay is in the potters hands, to order it at his pleasure, so are men also in the hand of their Creator, so that he may reward them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the worke of the most high thou maiest see that there are euer two, one against another.

15 I am awaked by last of all, as one that gathereth after them in the vintage, In the blessing of the Lorde I am increased, and haue filled my winepresse, like a grape gatherer.

16 \* Behold, how I haue not laboured onely for my selfe, but for all them that seeke knowledge.

17 Heare me, O yet great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Give not thy soune and wife, thy brother and friends, powder ouer thee while thou liuest, and giue not away thy substance to another, lest it repent thee, and thou increase for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldst looke vp to the hands of thy children.

21 In all thy workes be excellent, that thy honour be neuer stained.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance.

23 The fodder, the whip, and the burden belong vnto the asse : and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt

Eccles. 3. 7.  
chap. 20. 7.

Iob 32. 6.

Chap. 31. 16

Gen. 1. 27  
and 2. 7.

Jai. 45. 9.  
Iom. 9. 20, 21

Chap. 24. 39.

Or, the law.

† The feare  
of God.

a That is,  
let no man  
use thee as  
his seruant,  
wh en thou  
hast commis-  
ted all thy  
goods into  
his hand.



Thalt finde rest: but if thou let him go idle, he shal seeke libertie.

25 The yoke and the whippe bowe downe the hard necke: so tame thine euill seruant with the whips and correction.

26 Send him to labour, that he goe not idle: for idleness bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

28 But be not excessive towards any, and with due discretion doe nothing.

29 \* If thou haue a faithfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, entreat him as thy brother: for thou hast euill of him, as of thy selfe. If thou entreat him euill, and hee run away, wilt thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The praise of them that feare God. 18 The offerings of the wicked. 22 The bread of the needie. 27 God doth not allow the workes of an vn-  
fishfull man.

The hope of a foolish man is vaine and false, and dreames make fooles to haue wings.

2 Who so regardeth dreames, is like him that will take hold of a shadow, and follow after the wind.

3 Such so is it in the appearings of dreames, as the likenesse of a face is before another face.

4 Who can bee cleansed by the vncleane? or what truely can be spoken of a liar?

5 Soothsayings, witchcraft, and dreaming, is but vanity, and a mind that is occupied with fantasies, is as a woman that frantiseth.

6 Whereas such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceived many, and they haue failed that put their trust therein.

8 The lawe shalbe fulfilled without lies, and wisdom is sufficient to a faithfull mouth: [what knowledge hath he that is not tried?]

9 A man that is instructed, vnderstandeth much, and hee that hath good experyence, can talke of wisdom.

10 He that hath no experyence, knoweth litle, and he that erreth, is full of craft.

11 When I wandered to and fro, I saw many things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 The spirit of those that feare the Lord, shall liue: for their hope is in him that can helpe them.

14 Who so feareth the Lord, feareth no man, neither is afraid: for he is his hope.

15 Blessed is the soule of him that feareth the Lord: in whom purely hee his trust: who is his strength?

16 \* For the eyes of the Lord haue respect vnto them that loue him: he is their \* mightie protection, and strong ground, a defence from the heate, and a shadow for the noone day, a succour from stumbling, and an helpe from falling.

17 Hee settech vpon the soule, and lightneth the eyes: hee giveth health, life, and blessing.

18 Hee that \* giveth an offering of vntigh-

teous goods, offereth a mocking sacrifice, and the gifts of the vnrighteous please not him.

19 [But the Lord is theirs only, that patiently abide him in the way of truth and righte-  
ousnesse.]

20 The most High doeth not allow the offerings of the wicked, \* neither is hee pacified for sinne by the multitude of sacrifice.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the same before the fathers eyes.

22 The bread of the needfull is the life of the poore: hee that defraudeth him thereof, is a murderer.

23 Hee that taketh away his neighbors living, slayeth him, \* and hee that defraudeth the labourer of his hire, is a bloodshedder.

24 [When one buildeth, & another breaketh downe, what profit haue they then but labour?]

25 When one prayeth, and another curseth, whose voice will the Lord heare?

26 \* Vce that wasteth himselfe because of a dead body, and toucheth it againe, what auail-  
eth his wastage?

27 \* So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer: or what doth his fasting helpe him?

CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.

Who so keepeth the Lawe, \* bringeth offerings enow: he that holdeth fast the commandements, offereth an offering of saluation.

2 Hee that is thankfull to them that haue well deserued, offereth fine floure: \* and hee that giveth almes, sacrificeth praise.

3 To depart from euill is a thankfull thing to the Lord, and to forsake vnrighteousnesse, is a reconciling vnto him.

4 \* Thou shalt not appeare emptie before the Lord.

5 For all these things are done because of the commandement.

6 \* The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first frutes of thine hands.

9 \* In all thy gifts shew a joyfull countenance, and dedicate thy riches with gladnesse.

10 Giue vnto the most High according as he hath enriched thee, \* and looke what thine hand is able, giue with a cheerfull eye.

11 For the Lord recompenseth, and will giue thee seven times as much.

12 \* Diminish nothing of thine offering: for he will not receive it, and abstaine from wrong-  
full sacrifices: for the Lord is the Iudge and regardeth no mans person.

13 Hee accepteth not the person of the poore, but hee heareth the prayer of the oppressed.

14 Hee despiseth not the desire of the father-  
lesse nor the widow, when shee poureth out her prayer.

How slaves were ordered in olde time. Chap. 7. 20.

Dreames.

The feare of the Lord.

Psal. 33. 18. Psal. 91. 1, 2.

Prou. 21. 27

The offerings of the wicked and their prayer. Prou. 15. 8.

Deut. 24. 14. 15. chap. 7. 20.

Numb. 19. 11, 12.

2. Pet. 2. 20, 21, 22.

1. Sam. 15. 22. 1. Cor. 7. 30. 5. 6, 7. True sacrifices. Phil. 4. 18.

Exod. 23. 15 and 34. 20. deut. 16. 16.

Gene 4. 4, 5.

2. Cor. 9. 7.

Tob. 4. 8. Leuit. 22. 21 21. deut. 15. 21.

Deut. 10. 17. 2. thro. 19. 7. iob. 34. 19. wis 6. 7. act. 10. 34. rom 2. 11. gal. 2. 6. eph. 6. 9. col. 3. 25. 1. pet. 1. 17.



15 Doth not the teares runne Downe the widowes cheekes? and her cry is against him that caused them: [for from her cheekes doe they goe by vnto heauen, and the Lord which heareth them, doth accept them.]

16 He that serueth the Lord shall be accepted with fauour, and his prayer shall reach vnto the clouds.

17 The prayer of him that humbleth himselfe, goeth vpon the clouds, and cealeth not till it come neere, & will not depart till the most high haue respect therunto to iudge righteously, and to execute iudgement.

18 And the Lord wil not be slacke, nor the Anger of his wrath will tarie long from them, till hee hath smitten in vnder the loynes of the vnnmercifull, and auenged himselfe of the heathen, till hee haue taken away the multitude of the cruel, & broken the scepter of the vnighteous, till hee giue euery man after his workes, and reward them after their deuices, till hee haue iudged the cause of his people, and comforted them with his mercy.

19 Oh, how saie a thing is mercy in the time of anguish & trouble! It is like a cloud of raine, that commeth in the time of a drought.

CHAP. XXXVI.

1 A prayer to God in the person of all faithful men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs, O Lord God of all things, and behold vs, and shewe vs the light of thy mercies.]

2 And send thy feare † among the nations, which seeke not after thee, [that they may know that there is no God but thou, and that they may shew thy wonderful workes.]

3 Lift by thine \* hand vpon the strange nations, that they may see thy power.

4 As thou art sanctified in vs before them, so be thou magnified among them before vs,

5 That they may know thee, as wee know thee: for there is none other God but onely thou, O Lord.

6 Renew the signes, and change the wonders, shewe the glorie of thine hand, and thy right arme, that they may shew forth thy wonderful acts.

7 Raise vp thine indignation, and powre out wrath: take away the aduerfarie, and smite the enemy.

8 Make the time short: remember thine oath, that thy wonderful workes may be praised.

9 Let the wrath of the fire consume them that escape, and let them perish that oppresse the people.

10 Smile in vnder the heads of the Princes that be thy enemies, and say, There is none other but tue.

11 † Gather all the tribes of Jacob together, [that they may know that there is none other God but onely thou, and that they may shew thy wonderful workes,] and inherite thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, and vpon Israel, \* whom thou hast likened to a first borne sonne.

13 Oh, be mercifull vnto Ierusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine gra-

ces, and fill thy people with thy glory.

15 Giue witness vnto those that thou hast possessed from the beginning, and raise vp the prophesies that haue bene thewed in thy Name.

16 Rewards them that waite for thee, that thy Prophecies may be found faithful.

17 O Lord, heare the prayer of thy seruants, according to the blessing of Aaron ouer thy people, [and guide thou vs in the way of righteoufnesse:] that all they which dwell vpon the earth, may knowe that thou art the Lord the eternal God.

18 The belly deuoureth all meates, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise minde discerne false wordes.

20 A froward heart bringeth grieffe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheareth the face, and a man loeeth nothing better.

23 If there be in her tongue gentleness, meeknesse, and wholesome talke, then is not her husband like other men.

24 Hee that hath † gotten a [vertuous] woman, hath begonne to get a possession: she is an helpe like vnto himselfe, & a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who will trust a chiefe that is alway ready, and wandereth from towne to towne? and likewise him, that hath no rest, and lodgeth where soeuer the night taketh him?

CHAP. XXXVII.

1 How a man should know friends and counsellors. 12 To keepe his companie that feareth God.

EAery friend saith, † I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceit?

4 \* There is some companion which in prosperitie reioyce with his friend: but in the time of trouble he is against him.

5 There is some companion that helpeth his friend for the bellies sake, and taketh by the buckler against the enemy.

6 Forget not thy friend in thy misde, and thinke vpon him in thy riches.

7 Seeke † no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

8 \* Euey counsellor praise th his owne counsell: but there is some that counselleth for himselfe.

9 Beware of the counsellor, and be aduised also: † wherto thou wilt vse him: for he wil counsell for himselfe, lest hee cast the lot vpon thee,

10 And say vnto thee, Thy way is good, and afterward he stand against thee, and looke what shall become of thee.

11 [Aske no counsell for religion of him that is without religion, nor of iustice, of him that hath no iustice,] nor of a woman touchyng her

Num. 6. 23.

† The praise of a good woman.

† Of friend-ship.

Chap. 6. 10.

† Of whom we should take counsell Chap. 8. 19. and 9. 16.

|| Or, what need he haue

† Against the wicked,

Jer. 10. 35.

† A prayer for the goodly.

Exod. 4. 22.



ching her of whom she is selous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a buyer for the sale, nor of an envious man touching thankfulness, nor of the vnnmercifull touching kindnesse, [ nor of an vnbonest man of honestie ] nor of the slothfull for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much businesse: hearken not vnto these in any matter of counsell.

12 But bee continuall wth a godly man whom thou knowest to keepe the commaundements of the Lorde, whose minde is according to thy minde, and is soyr for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee, then it.

14 For a mans mind is sometimes more accustomed to thew more then seuen watchmen that li aboute in an hie tower.

15 And aboue all this pray to the most high, that he will direct thy way in tructh.

16 Let reason goe before every enterpryse, and counsell before every action.

17 [ The changing ] of the countenance is a signe of the changing of the heart: foure things appeare, good and euill, life and death, but the tongue hath euermore the gouernement ouer them.

18 [ Some man is witty, and hath instructed many, and yet is vnprofitable vnto himselfe.

19 Some man will be wise in words, and is hated, yea, he is destitute of all foodde,

20 Because grace is not given him of the Lord: for he is destitute of all wisdomme.

21 Another is wise for himselfe, and the fruits of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisdomme faile not.

23 A wise man shal be plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shall obtayne credit among his people, and his name shall be perpetual.

26 By sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not + greedy in all delights, and be not too hasty vpon all meates.

29 \* For excessse of meates bringeth sicknesse, and gluttonie commeth into cholericke diseases.

30 By sitifit haue many perished: but he that dieteth himselfe, prolongeth his life.

CHAP. XXXVIII.

1 A Physician is commendable. 16 To bury the dead. 24 The wisdomme of him that is learned.

Honour the + Physician wth that honour that is due vnto him, because of necessitie: for the Lord hath created him.

2 For of the most high commeth healing, and he shall receiue gifts of the king.

3 The knowledge of the Physician listeth by his head, and in the sight of great men hee

shalbe in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 \* Was not the swate made sweete with wood, that men might knowe the vertue thereof?

6 So he hath giuen men knowledge, that hee might bee glorified in his wonderous workes.

7 Wth such doth he heale men, and taketh away their paines.

8 Of such doth the Apothecary make a confession, & yet he cannot finish his owne workes: for of the Lord commeth prosperitie and wealth ouer all the earth.

9 By sonne, faile not in thy sicknesse, but pray vnto the Lord, and hee will make thee whole.

10 Leau off from sinne, & order thine hands aright, and cleanse thine heart from all wickednesse.

11 Offer sweete incense, and fine flour for a remembrance: make the offering fat, for thou art not the + first giuer.

12 Then giue place to the Physician: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto the Lorde, that hee would prosper that, which is giuen for ease, and their phisicke for the prolonging of life.

15 He that sinneth before his maker, let him fall into the hands of the Physician.

16 By sonne, + poyse toothy teares ouer the dead, + and begin to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body according to his appointment, and neglect not his buriall.

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as hee is worthy, and that a day or two, least thou be euill spoken of, and then comfort thy selfe for thine heauinesse.

18 \* For of heauinesse commeth death, and the heauinesse of the heart breaketh the strenght.

19 Of the affection of the heart commeth sorrowe, and the life of him that is afflicted, is according to his heart.

20 Take no heauinesse to heart: diuine it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be likewise, vnto mee yesterday, and vnto thee to day.

23 \* Seeing the dead is at rest, let his remembrance rest, and comfort thy selfe againe for him, when his spirit is departed from him.

24 The wisdomme of a learned man commeth by vsing well his vacant time: and he that careth from his owne matters and labour, may come by wisdomme.

25 How can hee get wisdomme that holdeth the plough, and hee that hath pleasure in the goade, and in driving oxen, and is occupied in their labours, and talketh but of the breede of ballocks?

Exod. 15. 25

1/2. 38. 2. 5.

+ God bestoweth first his bencheis, and we must render a portion thereof, to such vses as hee appointeth.

Chap. 22. 11. + Of mourning. + Or, the chis stone.

Pro. 15. 13. and 17. 22.

Or, wise-dome.

+ Of temperance. Chap. 31. 19, 20. Or, taketh heed.

+ Of Physicians and Physicke.



26 Hee giveth his minde to make furrowes, and is diligent to give the kine fodder.

27 So is it of every carpenter, and worke-maſter that laboureth night and day: and they that cut and graue ſeales, and make ſundry diverſities, and give themſelves to counterfeit ſinagery, and watch to performe the worke.

28 The Smith in like maner abideth by his anail, and doeth his diligence to labour the iron: the vapour of the fire dieth his fleſh, and he muſt fight with the heate of the furnace: the noyle of the hammer is ever in his eares, and his eyes looke ſtill upon the thing that hee maketh: hee ſetterh his minde to make up his workes: therefore he watcheth to poliſh it perfectly.

29 So doeth the porter ſit by his worke: hee turneth the wheele about with his feete: hee is carefull alway at his worke, and maketh his worke by number.

30 Hee faſhioneth the clay with his arme, and with his feete he tempereth the hardneſſe thereof: his heart imagineth howe to coner it with lead, and his diligence is to cleaſe the oven.

31 All theſe hope in their hands, and every one beſtoweth his wiſedome in his work.

32 Without theſe cannot the cities bee maintained, nor inhabited, nor occupied.

33 And yet they are not asked their iudgement in the counſell of the people, neither are they ſit in the congregation, neither ſit they upon the iudgment ſeates, nor underſtand the order of iuſtice: they cannot declare matters, according to the ſoyne of the Lawe, and they are not meete for hard matters.

34 But they maintaine the ſtate of the world, and their deſire is concerning their worke and occupation.

C H A P. XXXIX,

1 A wiſe man. 16 The workes of God. 24 Vnto the good, good things profice, but vnto the euill, euill good things are euill.

1 **W**hoſe that applieth his minde to the Lawe of the moſt High, and is occupied in the meditation thereof, ſeeketh out the Wiſedome of all the ancient, and exerciſeth himſelfe in the propheties.

2 Hee keepeth the ſayings of ſanons men, and entereth in alſo to the ſecrets of darke ſentences.

3 He ſeeketh out the myſtery of graue ſentences, and exerciſeth himſelfe in darke parables.

4 Hee ſhall ſerue among great men, and appeare before the prince: hee ſhall trauiſe through ſtrange countreys: for hee hath tried the good and the euill among men.

5 He will glue his heart to reſort early vnto the Lord that made him, and to pray before the moſt High, and will open his mouth in prayer, and pray for his finnes.

6 When the great Lord will, hee ſhall be filled with the Spirit of vnderſtanding, that hee may powre out wiſe ſentences, and give thanks vnto the Lord in his prayer.

7 Hee ſhall direct his counſell and knowledge: ſo ſhall hee medicate in his ſecrets.

8 Hee ſhall ſhew forth his ſcience and learning, and reioyces in the Lawe and covenant of the Lord.

9 Many ſhall commend his vnderſtanding, and his wicriſſy, ſhall neuer be put out, nor depart away: but his name ſhall continue from generation to generation.

10 \* The congregation ſhal declare his wiſedome, and ſhew it. *Chap. 44. 15.*

11 Though he be dead, he ſhall leaue a greater ſame then a thouſand: and if he liue ſtill, he ſhall get the fame.

12 Per will I ſpeake of moe things: for I am full as the moone.

13 Hearken vnto mee, yee holy children, and bring forth fruit as the roſe that is planted by the brookes of the field,

14 And giue ye a ſweet ſmell as || incenſe, and bring forth ſoures as the lillie: giue a ſmell, and ſing a ſong of praye: bleſſe the Lord in all his workes, *|| Or, Libanus*

15 Giue honour vnto his Name, and ſhewe forth his praye with the ſonges of your lippes, and with harpes, and yee ſhall ſay after this maner,

16 \* All the workes of the Lord are exceeding good, and all his commandments are done in due ſeaſon. *Gene. 1. 31. mar. 7. 37.*

17 And none may ſay, What is this, wherefore is that: for at time conſent, they ſhall all be fought out: at his commandement the water ſtood as an heape, and at the word of his mouth the waters gathered themſelues.

18 His whole ſanour appeared by his commandement, and none can diminiſh that which hee will ſaue.

19 The workes of all fleſh are before him, and nothing can be hid from his eyes.

20 Hee ſeeth from euerlaſting to euerlaſting, and there is nothing wonderfull vnto him.

21 A man neede not to ſay, What is this? wherefore is that: for hee hath made all things for their owne uſe.

22 His bleſſing ſhall run ouer as the ſtreame, and moſten the earth like a flood.

23 As hee hath turned the waters into ſaltneſſe, ſo ſhall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iuſt, ſo are they ſlumbering blockes to the wicked.

25 For the good are good things created from the beginning, and euill things for the ſinners.

26 \* The principall things for the whole uſe of mans life is water, ſire, and yron, and ſalt, and meale, wheate and hony, and milke, the blood of the grape, and oyle, and clothing. *Chap. 29. 23.*

27 All theſe things are for good to the godly: but to the ſinners they are turned vnto euill.

28 There be ſpirites that are created for vengeance, which in their rigor lay on ſure ſtokes: in the time of deſtruction they ſhew forth their power, and accompliſh the wrath of him that made them.

29 \* Fire, and haille, and famine, and death: all theſe are created for vengeance. *Chap. 40. 9, 10.*

30 The teeth of wild beaſts, & the ſcorpions, and the ſerpents, and the ſwoorde execute vengeance for the deſtruction of the wicked.

31 They ſhall be glad to doe his commandments: and when neede is, they ſhall be ready vpon earth: and when their houſe is conu, they ſhall not overpaſſe the commandement.

Of true wiſedome.

Or, the Lord.



32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these things, and haue put them in writing.

Gen. 1. 31.

33 \* All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is;

34 So that a man neede not to say; This is worke then that: for in due season they are all worthy praye.

35 And therefore praise the Lord with whose heart and mouth, and blisse the Name of the Lord.

CHAP. XL.

1 Many miseries in mans life. 14 Of the blessing of the righteous, and prerogative of the feare of God.

† The miseries of mans life.

Great † traucells created for all men, and Gan haue yoke vpon the sonnes of Adam from the day that they goe out of their mochers wombe, till the day that they returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they waite for, and the day of death.

3 From him that sitteth vpon the glorious throne, to him that is beneath in the earth and ashes:

4 From him that is clothed in blue silke, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes, and feare of death, and rigour, and strife, and in the time of rest, the sleepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterward in sleeping hee is as a watch towe in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe he awaketh, and maruellet that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but leuen sold to the vngodly!

9 Howeuer, death and blood, and strife, and woode, oppression, famine, destruction, and punishment.

10 These things are all created for the wicked, and for their lakes came the flood also.

11 All things that are of the earth, that turne to earth againe: and they that are of the waters, shall returne into the sea.

12 All bribes and vngodlinesse shall be put away: but † faithfulness shall endure for euer.

13 The substance of the vngodly shall be diuid by like a riuer, and they shall make a sound like a great thunder in the raine.

14 When he openeth his hand, he reioyceth: but all the transgressors shall come to nought.

15 The children of the vngodly shall not obtaine many branches: for the nucleare rootes are as vpon the hie rockes.

16 Their tender stalks by what water soeuer it be or water banke, it shall be pulled vp before all other herbes.

17 Friendsinesse is as a most plentifull garden of pleasure, and merite endureth for euer.

18 To labour and to be content with that a man hath, is a sweete life: but he that liueth by a treasure is aboute them both.

19 Children, and the building of the city maketh a perpetuall name: but an honest woman is counted aboue them both.

20 Wine and musicke reioyet the heart: but the loue of wisdom is aboue them both.

21 The pipe and the psalterion make a sweete noise: but a pleasant tongue is aboue them both.

22 Thine eye desireth fauour and beauty: but a Greene seede time rather then them both.

23 A friend and companion come together at opportunity: but aboue them both is a wife with her husband.

24 Friends and helpe are good in the time of trouble: but almes shall deliuer more then them both.

25 Gold and siluer fasten the secte: but counsell is eiteemed aboue them both.

26 Riches and strength lift vp the mind: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.

27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautifull as it is.

28 Thy sonne, leade not a beggars life: for better it were to die then to beg.

29 The life of him that dependeth on another mans table, is not to be counted for a life: for hee tomentereth himselfe after other mens meate: but a wise man and well nourished will beware thereof.

30 Begging is sweet in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XLI.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curse vpon them that forsake the Law of God. 12 Good name and fame. 14 An exhortation to giue heede vnto wisdom. 17 Of what things a man ought to be ashamed.

† Of death, O † Death, how bitter is the remembrance of thee to a man that liueth at rest in his possessions, vnto the man that hath nothing to bere him, and that hath prosperitie in all things: yea, vnto him that yet is able to recete meate!

2 Death, how acceptable is thy iudgement vnto the needfull, and vnto him whose strenght faileth, and that is now in the last age, and is bered with all things, and to him that despayreth, and hath lost patience!

3 Feare not the iudgement of death, remember them that haue bene before thee, and that come after, this is the ordinance of the Lord ouer all flesh.

4 And why wouldest thou bee against the pleasure of the most High? whether it be tenne, or an hundred, or a thousand yeeres, there is no defence for life against the graue.

5 The children of the vngodly are abominable children, and so are they that keepe company with the vngodly.

6 The inheritance of vngodly children shall perish, and their possession shall haue a perpetuall thame.

7 The children complaine of an vngodly father, because they are reproched for his sake.

8 Woe be vnto you, O ye vngodly, which haue forsaken the Lawe of the most High God: for though you increase, yet shall you perish.

9 If ye be borne, ye shall be borne to cursing: if ye die, the curse shall be your portion.

10 All that is of the earth, shall turne to earth againe:

Chap. 39. 29, 30.

Gen. 7. 11. Gen. 3. 19. chap. 41. 10. Eccles. 1. 7.

† Faithfulness.

Phil. 4. 12. 1. tom. 6. 6.

Chap. 40. 10.



again: so the vngodly goe from the curse to destruction.

11 Though men mourne for their body, yet the wicked name of the vngodly shall be put out.

12 Wane regard to thy name: for that shall continue with thee above a thousand treasures of gold.

13 A good life hath the dayes numbered: but a good name endureth for euer.

14 My children, keepe wisdom in peace: \* for wisdom that is hid, and a treasure that is not scene, what profit is in them both?

15 A man that hideth his foolishnesse, is better then a man that hideth his wisdom.

16 Therefore beare reuerence vnto my words: for it is not good in all things to bee † ashamed: neither are all things allowed as fairesfull in all men.

17 Bee ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of authoritie:

18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrightrouinesse before a companion and friend.

19 And of theft before the place where thou dwellest, and before the truth of God and his Covenant, and to leane with thine eldowes vpon the bread, or to bee reprooued for giuing or taking.

20 And of silence vnto them that salute thee, and to looke vpon an harlot.

21 And to turne away thy face from thy kinsman: or to take away a portion of a gift, or to be euill minded toward another mans wife.

22 Or to sollicite any mans mayd, or to stand by her bed, or to reproch thy friendes with wordes.

23 Or to vpbraid when thou giuest any thing, or to report a matter that thou hast heard, or to reueale secret wordes.

24 Thus mayest thou well be shamefast, and shalt finde fauour with all men.

CHAP. XLII.

1 The Law of God must be taught. 2 A daughter. 14 A woman. 18 God knoweth all things, yea, euen the secrets of thine heart.

OF these things be not thou † ashamed, neither haue regard to offend for any person:

2 Of the Law of the most High and his Covenant, and of iudgement to iustitie the godly:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friends:

4 To be diligent to keepe true balance, and weight, whether thou haue much or little:

5 To set merchandise at an indifferent price, and to correct thy children diligently, & to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight, to put all in writing, both that that is giuen out, and that that is receiued againe:

8 To teach the vniuersaned, and the vniuersed, and the aged, that contend against the young: thus shalt thou be well instructed, and approued of all men liuing.

9 The daughter I maketh the father to watch secretly, and the carefulnesse that hee

hath for her, taketh away his sleepe in the youth, lest shee should passe the flower of her age: and when shee hath an husband, lest shee should be hated:

10 In her virginittie, lest she should be defiled, or gotten with childe in her fathers house, and, when she is with her husband, lest shee misbehaue her selfe: and when she is inarried, lest she continue vnfertill.

11 \* If thy daughter bee vnsamefast, keepe her secretly, lest she cause thine enemies to laugh thee to scoorne, and make thee a common talke in the cite, and defame thee among the people, and bring thee to publique shame.

12 \* Beholde not euery bodys beauty, and company not among women.

13 For as the mist commeth out of garments: \* so doeth wickednesse of the woman.

14 The wickednesse of a man is better then the good intreatie of a woman, to wit, of a woman that is in shame and reproch.

15 I will remember the workes of the Lord, and declare the thing that I haue scene: by the word of the Lord are his workes.

16 The Sunne that shineth, looketh vpon all things, and all the worke thereof is full of the glory of the Lord.

17 Hath not the Lorde appointed that his Saints should declare all his wonderous workes, which the Almighty Lord hath stablished to confirme all things by in his Palace?

18 He seeketh out the depth, and the heart, and hee knoweth their practises: for the Lord knoweth all science, and he beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the paths of things that are secret.

20 \* No thought may escape him, neither may any word be hid from him.

21 He hath garnished the excellent workes of his wisdom, and he is from euerslasking to euerslasking, and for euer: vnto him may nothing be added, neither can he be diminished: he hath no neede of any counsellor.

22 Whow delectable are all his workes, and to be considered euen vnto the sparkes of fire!

23 They liue all and endure for euer: and whensoever neede is, they are all obedient.

24 They are all double one against another: he hath made nothing that hath any fault.

25 The one I commendeth the goodnesse of the other, and who can bee sacrificed with beholding Gods glory?

CHAP. XLIII.

The summe of the creation of the workes of God.

THIS high ornament † the cleere firmament, the beautie of the heauen so glorious to behold,

2 The Sunne also, a marueilous instrument when it appeareth, declarerh at his going out, the worke of the most High.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The Sunne burneth the mountains three times more then hee that keepeth a furnace with continual heate: it casteth out the fiery vapours, and with the thining beaines blindeth the eyes.

5 Great is the Lord that made it, and by his commandement hee causeth it to runne hastily.

6 \* The

† A good name, Chap. 20. 29.

† Of shamefastnesse,

† Or, stable.

Chap. 26. 10.

Chap. 25. 23

Gen. 3. 6.

Iob 41. 4. if a. 29. 15.

† Or, stable. Job.

† The wonderful workes of God.

† In what things we ought not to be ashamed.

† Or, is a secret watcher of the father.



Gen. 1.16. 6 \*The moone also hath he made to appeare according to her season, that it should be a declaration of the time, and a signe for the world.

Exod. 12.2. 7 \*The flocks are appointed by the moone: the light thereof diminisheth vnto the end.

8 The moneth is called after the name thereof, and groweth wonderouly in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

can ye not attaine vnto it.

31 \*Who hath seene him, that he might tell vs? and who can magnifie him as he is?

32 For there are hid yet greater things then these be, & we haue seene but a few of his workes,

33 For the Lord hath made all things, and giuen wisdom to such as feare God.

John 1.18.  
Psal. 106.1.

C H A P. XLIIII.

The praise of certaine holy men, Enoch, Noe, Abraham, Isaac, and Iacob.

Gen. 9.13; 14. 11 \*Looke vpon the rainebow, and prayse him that made it: very beautifull is it in the brightnesse thereof.

12 \*It compasseth the heauen about with a glorious circle, and the hands of the most high haue bended it.

13 \*Through his commaundement hee maketh the snow to haue, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the clouds flie forth as the fowles.

15 In his power hath hee strengthened the clouds, and broken the hailestones.

16 The mountaines leape at the sight of him: the South wind bloweth according to his will.

17 The sound of his thunder beatech the earth: to doeth the foyme of the North, the whirlewind also, as birds that flie, scattereth the snow, and the falling downe thereof is as the grasshoppers that ligh downe.

18 The eye maruileth at the beautie of the whitenesse thereof, and the heart is astonished at the raine of it.

19 Hee also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the tops of pales.

20 When the colde Northwind bloweth, an yce is frozen of the water, it abideth vpon all the gatherings together of water, and clobeth the waters as with a brestplate.

21 It deuoureth the mountaines, and burneth the wildernesse, and destroyeth that that is Greene, like fire.

22 The remedie of all these is when a cloude commeth hastily, and when a dew commeth vpon the heat, it refresheth it.

23 [By his word he stilleth the wind:] by his counsell hee appeareth the deepe, and planteth Islands therein.

24 They that saile ouer the Sea, tell of the perils thereof, and when wee heare it with our eares, we maruaill thereat.

25 For there bee strange, and wonderous workes, diuers maner of beasts, and the creation of Whales.

26 Through him are all things directed to a good end, and are established by his word.

27 And when we haue spoken much, we can not attaine vnto them: but this is the summe of all, That he is all.

28 What power haue wee to praise him? for he is aboue all his workes.

29 The Lord is terrible, and very great, and maruellous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth he farre exceede: craue him with all your power, and be not wearie, yet

Let vs now commend the famous men, and our fathers, of whom we are begotten.

2 The Lord hath gotten great glorie by them, and that thought his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsell, and declared propheties.

4 They gouerned the people by counsell, and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melody of musick, and expounded the verses that were written.

6 They were rich and mightie in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their praise shall bee spoken of.

9 There are some also which haue no memoriall, and are perished as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them.

10 But the former were mercifull men, whose righteousnesse hath not bene forgotten.

11 For whose posteritie a good inheritance is reserved, and their seed is contained in the covenant.

12 Their stocke is contained in the covenant, and their posteritie after them.

13 Their seed shall remaine for ever, and their praise shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for evermore,

15 \*The people speake of their wisdom, and the congregation talke of their praise.

16 \*Enoch pleased the Lord God: therefore was he translated for an ensample of repentance to the generations.

17 \*Noe was found perfect, and in the time of wrath hee had a reward: therefore was hee left as a remnant vnto the earth, when the flood came.

18 An euerlasting covenant was made with him, that all flesh should not mooue by the flood.

19 \*Abraham was a great father of many people: in gloiy was there none like vnto him.

20 Hee kept the Law of the most high, and was in covenant with him, and he set the covenant in his flesh, and in tentation he was found faithfull.

21 Therefore hee assured him by an oath, that hee would blesse the nations in his seede, and that hee would multiply him as the dust

Exod. 18.25

Gen. 7.22.

Chap. 39.10.

† Enoch,  
Gen. 5.24.  
heb. 11.5.

† Noe,  
Gen. 6.9. &  
7.1. heb. 11  
7.

Gen. 9.12.

† Abraham,  
Gen. 12.3. &  
15.5. & 17.  
4.

Gen. 21.4.

Gen. 22.16.  
17.18. gal. 3.8.

Psal. 96.4



of the earth, and eralt his seed as the stars, and caule them to inherit from sea to sea, and from the river unto the end of the world.

Gen. 26. 2, 3. Isaac.

22 \* With Isaac did hee confirme likewise for Abraham his fathers sake, the blessing of all men, and the covenant,

† Jacob. Or knew him.

23 And caused it to rest upon the head of Jacob, and made himselfe knowne by \* his blessings, and gaue him an heritage and diuided his portions, \* and parted them among the twelue tribes.

Gene. 27. 28 and 28. 1.

Gene. 28. 14 † Ioseph.

24 And hee brought out of him a mercifull man, which found fauour in the sight of al flesh.

CHAP. XLV.

The praise of Moses, Aaron and Phinees.

† Moses. Exod. 11. 3. Act. 7. 22.

AND † Moyses the \* beloved of God and men, brought he forth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod. 6. 7, 8. 9. chapters.

3 By his words hee cauled the wonders to cease, and he made him \* glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.

Num. 1. 2. 3.

4 He sanctified him with fastinitesse, and meekenesse, and chose him out of all men.

Exod. 1. 9. 7.

5 Hee cauled him to heare his voyce, and brought him into the darke cloud, \* and there he gaue him the commandements before his face, euen the Law of life and knowledg, that hee might teach Jacob the covenant, and Israell his iudgements.

† Aaron. Exod. 4. 13.

6 He eralted † Aaron an holy man like unto him, euen his \* brother of the tribe of Leui.

7 An everlasting covenant made hee with him, and gaue him the Priesthood among the people and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 Hee put perfect ioy vpon him, and girded him with ornaments of strength, as with breeches, and a tunicke, and an ephod.

Exod. 28. 35.

9 Hee compassed him about with besles of golde, and with many bels round about, \* that when he went in, the sound might be heard, and might make a noise in the Sanctuarie, for a remembrance to the children of Israell his people.

10 And with an holy garment, with gold also, and blue silke, and purple, and diuers kinds of workes, and with a breslap of iudgement, and with the signes of truely.

† Urim and Thummim.

11 And with worke of scarlet cunningly wrought, and with precious stones grauen like scales, and set in golde by goldsmiths worke for a memoriam, with a writing grauen after the number of the tribes of Israell,

a That was, either puring to his hand the booke of the Lawe written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences. Leuit. 8. 12.

12 And with a crowne of gold vpon the miter, bearing the forme and mark of holinesse, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children: and his childrens children perpetually.

14 Their sacrifices were wholly consumed, every day twice continually.

15 Moyses filled \* his hands, \* and anoynted him with holy oyle: this was appointed vnto him by an everlasting coucnant, and to his seede

to long as the heauens should remaine, that hee should minister before him, and also to execute the office of the Priesthood, and blesse his people in his name.

16 Before all men lining the Lord chose him that he should present offerings before him, and a sweete sauent for a remembrance to make reconciliation for his people.

Deut. 17. 10. and 21. 5.

17 \* Hee gaue him also his commandements and authoritie according to the Lawes appointed, that he should teach Jacob the testimonies, and giue light vnto Israell by his Law.

Num. 16. 1, 2

18 Strangers stood by against him, and enuied him in the wilderness, euen the men that tooke Dathans & Abirans part, and the company of Core in fury and rage.

19 This the Lord saw, and it displeasid him, and in his wrathfull indignation were they consumed: hee did wonders vpon them, and consumed them with the fiery flame.

Num. 17. 3.

20 \* But he made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially he appointed bread in abundance.

21 For the Priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seed.

Deut. 18. 1, 2 and 18. 1.

22 \* Els had hee none heritage in the land of his people, neither had hee any portion among the people: for the Lord is the portion of his inheritance.

23 The third in glory is † Phinees the sonne of Eleazar, because hee had zeale in the feare of the Lord, & stood by with good courage of heart, when the people were turned backe, and made reconciliation for Israell.

† Phinees. Num. 25. 1, 2. 1. 1. Mac. 2. 54.

24 Therefore was there a covenant of peace made with him, that hee should bee the chiefe of the Sanctuarie and of his people, and that hee and his posterity should haue the dignity of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritance of the kingdom should remaine to his sonne of the tribe of Iudath to the heritage of Aaron should bee to the onely sonne of his soune, and to his seed. God giue vs wisdom in our heart to iudge his people in righteousnesse, that the good things that they haue, be not abolished, and that their glory may endure for their posterity.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

THIS † the sonne of Naue was valiant in the wars, & was the succellour of Moyses in prophesies, who according vnto his name was a great fauourer of the elect of God, to take vengeance of the enemies that rose by against them, and to set Israell in their inheritance.

† Iosue. Num. 27. 18. deut. 34. 9. Ios. 1. 2. and 1. 2. 7.

2 \* What glory gate he, when hee lift by his hand, & drew out his sword against the cities!

Ios. 8. 1, 2.

3 Who was there before him like to him: for hee fought the battels of the Lord.

4 \* Goodd not the Sunne stil by his meanes and hee day was as long as two?

Ios. 10. 12, 13, 14.

5 He called vnto the most high Gouernour, when the enemies ptealed vpon him on every side, and the mighty Loide heard him with the haile stones, and with mighty power.

6 Hee rushed in vpon the nation in battell, and in the \* gsing downe of Bethoron hee destroyed

Ios. 10. 11.



¶ Or, that the Lord fauoured his battel.

stroyed the aduerfaries, that they might knowe his weapons, and that he fought in the fight of the Lord: for he followed the Almighty.

7 \* In the time of Boyles alfo he did a good worke: hee and Caleb the ſonne of Iepune flood againſt the enemy and withheld the people from ſinne, and appeaſed the wicked murmuring.

8 \* And of five hundred thouſand people of foote, they two were preferred to bring them into the heritage, euen into the land that floweth with milke and honny.

9 \* The Lord gaue ſtrength alſo vnto Caleb, which remained with him vnto his olde age, ſo that he went by into the hye places of the land, and his ſeed obtained it for an heritage.

10 That all the children of Iſrael might ſee, that it is good to follow the Lord.

11 Concerning the Iudges, euerie one by name, whole heart went not a whooling, nor departed from the Lord, their memozy be bleſſed.

12 Let \* their bones flouriſh out of their place, and their names by ſucceſſion remaine to them that are moſt famous of their children.

13 ¶ Samuel the Prophet of the Lord, beloved of his Lord, \* ordained kings, and anointed the princes ouer his people.

14 By the Lawe of the Lorde he iudged the congregation, and the Lord had reſpect vnto Iacob.

15 This Prophet was approved for his faithfullnes, & he was knowne faithfull in his word, and viſions.

16 \* He called vpon the Lord Almighty, when his enemies pealed vpon him on euery ſide, when he offered the ſucking lambe.

17 And the Lord thundered from heauen, and made his voyce to be heard with a great noyſe.

18 So he diſcomfited the princes of the Egyptians: and all the rulers of the Philiftins.

19 \* And before his long ſleepe hee made profeſſation in the light of the Lorde, and his anointed, that he tooke no ſubſtance of any man, nor not ſo much as a ſheepe, and no man could accuſe him.

20 \* After his ſleepe alſo he told of the kings death, and from the earth liſt hee by his voyce, and prophelſed that the wickednes of the people ſhould periſh.

CHAP. XLVII.

The praiſe of Nathan, Dauid, and Salomon.

¶ Nathan. 2. Sam. 12. 1

After him roſe vp \* Nathan to prophelſe in the time of Dauid.

2 For as the fat is taken away from the peate offering, ſo was Dauid \* choſen out of the children of Iſrael.

3 \* He played with the Lions, as with kids, and with bears, as with lambes.

4 \* Slew he not againe when he was yet but young, and tooke away the rebake from the people, when hee liſt up his hand with the ſtone in the ſling, to beat downe the pride of Goliath.

5 For hee called vpon the moſt High Lord, which gaue him ſtrength in his right hand, to ſlay that mighty warrior, and that he might ſet by the borne of his people.

6 \* So he gaue him the praiſe of ten thouſand, and honoured him with great prayles,

and gaue him a crowne of glory.

7 \* For hee deſtroyed the enemies on euerie ſide, and rooted out the Philiftins his aduerſaries, and brake their horne in ſunder vnto this day.

8 In all his workes hee praifed the Holy one, and the moſt high with honourable words, and with his whole heart hee ſung ſongs, & loued him that made him.

9 \* Hee ſet fingers alſo before the altar, and according to their tune hee made ſweete ſongs, that they might praife God daply with their ſonges.

10 Hee ordeined to keepe the feaſt dayes comely, and appointed the times perfectly, that they might praife the holy Name of God, and make the Temple to ſound in the morning.

11 \* The Lordooke away his ſinnes, and exalted his borne for euer: hee gaue him the countant of the kingdome, and the throne of glory in Iſrael.

12 After him roſe vp a wife ſonne, who by him dwelt in a large poſſeſſion.

13 \* Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might build an bouſe in his name, and prepare the Sanctuary for euer.

14 \* How wiſe waſt thou in thy youth, & waſt filled with vnderſtanding as with a flood!

15 Thy mind couered the whole earth, & hath filled it with graue and darke ſentences.

16 Thy name went abroade in the yles, and for thy peace thou waſt beſeoned.

17 \* The countreys maruelled at thee for thy ſongs, and proacerts, and ſimilitudes, and interpretations.

18 By the Name of the Lorde God, which is called the God of Iſrael, thou haſt \* gathered golde as tinne, and haſt as much ſiluer as lead.

19 \* Thou diddeſt bow thy loynes to women, and waſt overcome by thy body.

20 Thou diddeſt ſtaine thine honour, and haſt deſiled thy poſteritie, & haſt brought wrath vpon thy children, and haſt felt ſorrow for thy folly.

21 \* So the kingdome was diuided, & Ephraim began to be a rebellious kingdome.

22 \* Neitherdeſte the Lord left not off his mercy, neither was hee deſtroyed for his workes: neither did hee abolifh the poſterity of his elect, nor tooke away the ſeede of him that loued him, but hee left a remnant vnto Iacob, and a roote of him vnto Dauid.

23 Thus reſted Salomon with his fathers, and of his ſeede hee left behind him Roboam, euen ¶ the fooliſhnes of the people, & one that had no vnderſtanding, who turned away the people through his counſell, and ¶ Jeroboam the ſonne of Nebat, which cauſed Iſrael to ſinne, & ſhewed Ephraim the way of ſinne.

24 So that their ſinnes were ſo much increaſed, that they were diuinen out of the land:

25 For they ſought out all wickedneſſe, till the vengeance came vpon them.

CHAP. XLVIII.

The praiſe of Elias, Elizeus, Ezekias, and Iſaias.

¶ Or, the people.

¶ Or, with bleſſings of the Lorde.

Then ſtoode vp \* Elias the Prophet as a fire, and his word burnt like a lampe.

2. Sam. 5. 7.

1. Cir. 16. 4.

2. Sam. 13.

13.

† Salomon.

1. King. 4.

21, 34.

1. King. 4.

29, 30.

1. King. 3. 4.

31, 32.

1. King. 10.

27.

1. King. 11. 1

1. King. 22.

15, 16, 17.

2. Sam. 7. 15.

† Roboam.

¶ Or, a moſt euident fool.

1. King. 13.

10, 11, 13, 14

† Jeroboam.

1. King. 12.

28, 30.

† Elias.

1. King. 17. 1



2 Hee brought a famine vpon them, and by his zeale he diminished them: [ for they might not away with the commandments of the Lord. ]

3 By the worde of the Lord he shut the heauen, \* and threer times brought he the fire from heauen.

4 O Elias, how honourable art thou by thy wondrous deeds! who may make his boast to be like thee!

5 Which hast raised vp the dead from death, and by the worde of the most High out of the graue:

6 Which hast brought Kings vnto destruction, and the honourable from their seat:

7 Which heardest the rebuke of the Loarde in Sina, \* and in Horeb the iudgement of the vengeance:

8 \* Which diddest auoynt Kings that they might recompense, and Prophets to be thy luciflous:

9 \* Which was taken vp in a whirlewind of fire, and in a charret of fiery hoesles:

10 Which was appoynted \* to reprove in due season, and to pacifie the wrath of the Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the chyldren, and to set vp the tribes of Jacob.

11 Blessed were they that saw thee, and slept in loue: for we shall huc.

12 When Elias was covered with the skowe, † Elizeus was filled with his spirit: while he liued, he was not moued for any prince, neither could any bring him into subiection.

13 Nothing could ouercome him, \* and after his death his body prophesied.

14 He did wonders in his life, and in death were his workes maruelous.

15 For all this the people repented not, neither departed they from their sinnes: \* till they were carryed away prisoners out of their land, and were scattered through all the earth, so that there remained but a very few people with the prince vnto the house of Dauid.

16 Howbeit some of them did right, and some heaped vp sinnes.

17 † Ezekias made his city strong, and conuened water into the mids thereof: hee digged thoroow the rocke with yron, & made fountaines for waters.

18 \* In his time came Sennacherib vp, and sent Rabfaces, & lift vp his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, so that they sorrowed like a woman in trauaile.

20 But they called vpon the Lord, which is mercifull, and lift vp their hands vnto him, and immediately the Holy one heard them out of heauen.

21 [ Hee thought no more vpon their sinnes, nor gaue them ouer to their enemies, ] but deliuered them by the hand of Clat.

22 He smote the hothe of the Assyrians, and his Angel destroyed them.

23 For Ezekias had done the thing that pleased the Loarde, and remained steadfastly in the wayes of Dauid his father, as † Clat the great Prophet & faithfull in his vision had commanded him.

24 \* In his time the sunne went backward, and he lengthened the Kings life.

25 He saw by an excellent spirit what should come to passe at the last, and he comforted them that were sorrowfull in Sion.

26 He shewed what should come to passe for euer, & secret things, wher euer they came to passe.

CHAP. XLIX.

Of Iosias, Hezekiah, Dauid, Ieremie, Ezekiel, Zorobabel, Iesus, Nehemias, Enoch, Ioseph, Sem and Seth.

The remembrance of † \* Iosias is like the composition of the perfume that is made by the arte of the Apothecary: it is sweete as hony in all monthes, and as musicke at a banquet of wine.

2 Hee behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 Hee \* directed his heart vnto the Lord, & in the time of the vngodly he established religion.

4 All, except Dauid and Ezekias, and Iosias, committed wickednesse: for euen the Kings of Iuda forsooke the Law of the most High, and failed.

5 Therefore he gaue their thome vnto other, and their honour to a strange nation.

6 Hee burnt the elect cite of the Sanctuary, \* and destroyed the streets thereof according to the † prophetic of † Ieremias.

7 For they \* increased him euil, which neuertheless was a Prophet, \* sanctified from his mothers wombe, that he might root out and afflict, and destroy, and that hee might also build vp, and plant.

8 † Ezekiel had the gloriovs vision, which was shewed him vpon the charret of the Cherubims.

9 \* For he made mention of the enemies vnder the figure of the raine, and directed them that went right.

10 † \* And let the bones of the twelue Prophets flourish out of their place, and let their memory be blessed: for they comforted Iacob, and deliuered them by assured hope.

11 † \* How shall we praise † Zorobabel, which was as a ring on the right hand!

12 So was † Iesus also: hee sonne of Iosedec: these men in their time builded the hoale, and set vp y<sup>e</sup> Sanctuary of the Lord againe, which was prepared for an euerlasting worship.

13 † \* And among the elect was † Nehemias whose renowne is great, which set vp for vs the walles that were fallen, & set by the gates and the bars, and laid the foundations of our houses.

14 † \* But vpon the earth was no man created like † Enoch: for he was taken vp from the earth.

15 Neither was there a like man vnto † Ioseph the generour of his brethren, and the vp-holder of his people, whose bones were kept.

16 † \* Sem and Seth were in great honour among men; and so was † Adam aboute currey liuing thing in the creation.

CHAP. L.

1 Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The authour of this booke.

† Simon \* the sonne of Onias the hye Priest, which in his life set vp the hoale againe, and in his dayes established the † Temple,

2 Under

1. King. 18. 38. & 2. Kin. 1. 10, 12. 1. King. 17. 21, 22. 1. King. 19. 15. 1. King. 19. 16, 17. † The wickednesse of Achab and Iezabel. 2. King. 2. 11 Malac. 4. 5. a That is, they that are such. 2. King. 2. 11, 15. † Elizeus. 2. King. 13. 21. 2. King. 18. 11, 12. † Ezekias. 2. King. 18. 13. 2. King. 18. 13. 2. Kin. 19. 35 1sa 37. 36. Iob. 1. 18. 1. Mac. 7. 4. 2. Mac. 8. 19. † Iosias. 2. King. 20. 10, 11. 1sa. 38. 8.

† Iosias. 2. King. 21. 1 and 23. 2. 2. chro. 24. 3 2. King. 23. 4 2. Kin. 2. 5 9. † Or, hand. † Ieremias. Iere. 38. 6. Iere. 1. 5. † Ezekiel. Eze. 1. 3, 15. Eze. 1. 3. 9. & 38. 11, 16 Chap. 46. 12 Hag. 2. 24. eze. 3. 2. † Zorobabel † Iesus. Zech. 3. 1. eze. 3. 2. hag. 1. 12. and 2. 3. Nehe. 7. 1 † Nehemias. † Enoch. Gen. 5. 24. chap. 44. 16 hebr. 11. 5. † Ioseph. Gen. 41. 44 and 43. 6. and 45. 8. † Sem. Gen. 5. 3. and 11. 10. † Seth. † Adam. † Simon. 2. Mac. 3. 4 † Or, people.



2 Under him was the foundation of the double height layed, and the high walles that compasseth the Temple.

3 In his dayes the places to receive water, that were decayed, were restored, and the waste was about in measure at the sea.

4 Hee took care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people, and when he came out of the house covered with the vail!

6 He was as the morning starre in the mids of a cloud, and as the moone when it is full,

7 And as the sunne shining vpon the temple of the most High, and as the rainbow that is bright in the faire clouds,

8 And as the flower of the roses in the spring of the yeere, and as lillies by the springs of waters, and as the boughes of the frankincense tree in the time of Summer,

9 As a fire and incense in the censer, and as a vessel of masse gold, set with all maner of precious stones,

10 And as a faire olive tree that is fruitfull, and as a cypresse tree, which groweth vpon the clouds.

11 When hee put on the garment of honour, and was clothed with all beautie, he went vpon the holy altar, and made the garment of holines honourable.

12 When hee tooke the positions out of the Priestes hands, hee himselfe stood by the hearth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, and they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And that hee might accomplish his ministratione vpon the altar, and garnish the offering of the most High and Almighty,

15 Hee stretched out his hand to the drink offering, & powred of the blood of the grape, and hee powred at the foote of the altar a perfume of good labour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brazen trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God Almighty, and most High.

18 The singers also sang with their voices, so that the sound was faint, and the melody sweet.

19 And the people prayed vnto the Lord most high, with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole Congregation of the children of Israel, that they should giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receive the blessing of the most High.

22 Now therefore giue praise alwey vnto God, that worketh great things enery where, which hath increased our dayes from the wombe, and dealt with vs according to his mercy,

23 That he would giue vs ioyfulness of heart, and peace in our dayes in Israel, as in old time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 There be two maner of people, that my heart abhorreth, and the third is no people;

26 They that sit vpon the mountaine of Samaria, the Philistines, and the foolish people that dwell in Scitinas.

27 Jesus the sonne of Serech, the sonne of Eleazarus of Ierusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerceiseth himselfe therein: and he that layeth vpon these in his heart shall be wise.

29 For if he do these things, hee shall be strong in all things: for he setteth his steps in the light of the Lord, which giveth wisdom to the godly. The Lord be prayed for euery one. So be it, so be it.

CHAP. LI.

A prayer of Iesus the sonne of Sirach.

I will confesse thee, O Lord & King, and praise thee, O God my Saviour: I will giue thanks vnto thy Name.

2 For thou art my defender and helper, and hast preferred my body from destruction, & from the snare of the slanderous tongue, & from the lips that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy names sake, from the roaring of them that were ready to deuoure mee, and out of the handes of such as sought after my life, and from the manifold afflictions which I had,

4 And from the fire that choaked me round about, and from the mids of the fire that I burned nor,

5 And from the bottome of the belly of hell, from an vnclene tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrightheous tongue.

6 [ My soule shall praye the Lord vnto death: ] for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed me on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine acts of old, how thou deliuerest such as wait for thee, and sauest them out of the hands of the enemies.

9 Then lifted I vp my prayer from y earth, and prayed for deliuerance from death.

10 I called vpon the Lord the father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proud, without helpe.

11 I will praye thy Name continually, and will sing praise with thanksgiving: and my prayer was heard.

12 Thou sauest me from destruction, and deliueredst me from the euill time: therefore will I giue thanks, and praye thee, & blisse the name of the Lord.

13 When I was yet young, or euer I went abroad,

a Which Salomon made, 1. Kin. 7.23.

Or, Scitichem

Or, Nations.



abroad, I desired wisdome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto faire countreys, & she was as a grape that wareth ripe out of the flower.

15 Mine heart retoyed in her: my foote walked in the right way, and from my youth by sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisdome:

17 And I profited by her: therefore will I ascribe the glorie vnto him, that giueth me wisdome.

18 For I am aduised to doe thereafter: I will be ieaalous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted by mine handes on high: and considered the ignorances thereof.

20 I directed my soule vnto her, and I found her in purenesse: I haue had mine heart ioynd with her from the beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I wil praise him.

23 Draw neere vnto me, yee vnlarned, and dwell in the house of learning.

24 Wherefore are yee slow? and what say you of these things, seeing your soules are vnto thirkie?

25 I opened my mouth, and sayd, \* Buy her for you without money.

26 Bowe downe your necke vnder the yoke, and your soule shall receiue instruction: ther is ready that ye may find her.

27 Beholde with your eyes, \* how that I haue had but little labour, and haue gotten vnto me much rest.

28 Get learning with a great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his payle.

30 Doe your duetic betimes, and he will giue you a reward at his time.

*74.55.10*

*Chap. 6. 18*

## Baruch.

### CHAP. I.

Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias and all the people. 10 The Lewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.



And these are the wordes of the booke, which Baruch the son of Nechias, the sonne of Nechias, the sonne of Sedecias, the sonne of Adarias, the son of Helcias wrote in at Babylon.

2 In the fift yere, and the senenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did read the wordes of this booke, that Iechonias the sonne of Ioachim king of Iuda might heare, & all the people that were come to heare the booke.

4 And in the audience of the gouernour, and of the kings sonnes, and before the Elders, and before the whole people, from the lowest vnto the highest, before all them that dwelt at Babylon by the riuer of Sid.

5 Which when they heard it, wept, fasted, and made prayers vnto the Lord.

6 They made a collection alio of money, according to euery mans power,

7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias the sonne of Salom Duict, and vnto the other priests, & to all the people, which were with him at Ierusalem,

8 When hee had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth of Situan, to wit, silver vessels, which Sedecias the sonne of Iosias king of Iuda had made,

9 After that Nabuchodonosor King of Babylon had ledde away Iechonias from Ierusalem, and his Princes and his Nobles, pri-

ners, and the people, and carted them to Babylon.

10 And they said, Behold, we haue sent you money, wherewith yee shall buy burnt offerings for sinne, and incense, and prepare a meate offering, and offer vpon the altar of the Lord our God,

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth, as the Dayes of heauen.

12 And that God would giue vs strength and lighten our eyes, that we may lme vnder the shadow of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them seruite, and find fauour in their sight.

13 Pray for vs also vnto the Lord our God, (for we haue sinned against the Lord our God, and vnto this day the furie of the Lord, and his wrath is not turned from vs.)

14 And read this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast dayes, and at time conuenient.

15 Thus shall ye say, \* To the Lord our God belongeth righteousnesse, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem.

16 And to our Kings and to our princes, and to our priests, and to our prophets, and to our fathers,

17 Because we haue sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our God, to walke in the commandements that hee gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bin disobedient vnto the Lord our God, and wee haue been negligent to heare his voyce.

*[Or, Manna, for Minbah, which was the evening and morning sacrifice.]*

*Chap. 2. 5.*

*Dan. 9. 5.*

*[Or, Sedecias.]*

*[Or, Sidi.]*

*[Or, Siban.]*







my Name.

33 When shall they turne them from their hard backs, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into the land, which I promised with an othe vnto their fathers, Abrahah, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will bee their God, and they shall be my people: and I will no more drine my people of Israel out of the land that I haue giuen them.

### CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 He praiseth wisdom vnto the people, shewing that so great aduersities came vnto them for the despising thereof. 36 Onely God was the finder of wisdom. 37 Of the incarnation of Christ.

**O** Lord Almighty, O God of Israel, the soule that is in trouble, and the spirit that is vexed, crieth vnto thee.

2 Heare, O Lord, and haue mercie: for thou art mercifull, and haue pity vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we utterly perish.

4 O Lord Almighty, the God of Israel, heare now the prayer of the dead Israelites, and of their children, which haue sinned before thee, and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednesse of our fathers, but thinke vpon thy power and thy Name at this time.

6 For thou art the Lord our God, and thee O Lord, will we praise.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and praise thee in our captiuitie: for we haue considered in our mindes all the wickednesse of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to bee a reproch and a curse, and subiect to payments, according to all the iniquities of our fathers, which are departed from the Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayst learne wisdom.

10 What is the cause, O Israel, that thou art in thine enemies land, and art wairen old in a strange countrey.

11 And art defiled with the dead, and art counted with them, that goe downe to the graues?

12 Thou hast forsaken the fountaine of wisdom:

13 For if thou haddest walked in the way of God, thou shouldst haue remained safe for euer.

14 Learne where is wisdom, where is strength, where is understanding, that thou mayest knowe also from whence cometh long

continuance, and life, and where the light of the eyes and peace is.

15 Who hath found out her place: or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their paine with the soules of the heauen, that boarded vpon siluer and gold, wherein men truit and made none end of their gathering?

18 For they that coined siluer, and were so carefull of their worke, and whose inuention hau none end,

19 Are come to nought, and gone downe to hell, and other men are come vp in their steads.

20 When they were young, they sawe the light, and dwelt vpon the earth: but they vnderstood not the way of knowledge,

21 Neither perceived the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Cheman,

23 Nor the Agarines that sought after wisdom vpon the earth, nor the merchants of Perran, and of Cheman, nor the expounders of fables, nor the searchers out of wisdom haue knowen the way of wisdom, neither doe they thinke vpon the pathes thereof.

24 O Israel, howe greate is the house of God! and howe large is the place of his possession!

25 It is great, and hath none end, it is high, and vnumerable.

26 There were the gyants, famous from the beginning: that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisdom, and perished through their owne foolishnesse.

29 Who hath gone by into heauen to take her, and brought her downe from the cloudes?

30 Who hath gone ouer the sea to finde her, and hath brought her rather then fine gold?

31 No man knoweth her wayes, neither considereth her pathes.

32 But he that knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this fame is hee which hath prepared the earth for euermore, and hath filled it with foure footed beasts.

33 When hee sendeth out the light, it goeth: he and when hee calleth it againe it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with cheerefullnesse they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 Hee hath found out all the way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.



## CHAP. IIIII.

1 The reward of them that keepe the Law, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Ierusalem, and vnder the figure thereof the Church. 25 A consolation and comforting of the same.

**T**his is the booke of the commandements of God, and the Law that endureth for ever: all they that keepe it, shall come to life: but such as forsake it, shall die.

2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.

3 Shine not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel wee are blessed: for the things that are acceptable vnto God, are declared vnto vs.

5 Bee of good comfort, O my people, which art the memorie of Israel.

6 We are sold to the nations, not for your destruction: but because ye prouoked God to wrath ye were deliuered vnto the enemies.

7 For ye haue displeas'd him that made you, offering vnto deuils, and not to God.

8 Yee haue forgotten him that created you, euen the euerlasting God, and yee haue grieved Ierusalem, that nourish'd you.

9 When shee saw the wrath coming vpon you from God, she said, hearken, ye that dwell about Sion: for God hath brought mee into great heavinesse.

10 I see the captiuitie of my sonnes & daughters, which the euerlasting will bring vpon them.

11 With ioy did I nourish them, but I must leaue them with weeping and mourning.

12 Let no man reioyce ouer me a widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.

13 They would not know his righteousnesse, nor walke in the wayes of his commandements: neither did they enter into the paths of discipline, through his righteousnesse.

14 Come, yee that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.

15 For hee hath brought vpon them a nation from far, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pite the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.

19 Goe your way, O children, goe your way, for I am left desolate.

20 I haue put off the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I will call vpon the euerlasting.

21 Bee of good comfort, O children: cry vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation tho-

row the euerlasting, and ioy is come vpon mee from the holy One, because of the mercy which shall quickly come vnto you from our euerlasting Saviour.

23 For I sent you away with weeping, and mourning: but with ioy and perpetuall gladnesse will God bring you againe vnto me.

24 Like as now the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluation from God, which shall come vnto you with great glorie, and brightnes from the Euerlasting.

25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shall treade vpon his necke.

26 My darlings haue gone by rough wayes, and we are led away as a flocke that is scattered by the enemies.

27 Bee of good comfort, my children, and cry vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to goe astray from your God: so endenour your selues tenne times more, to turne againe and to seeke him.

29 For he that hath brought these plagues vpon you, will bring you euerlasting ioy againe, with your saluation.

30 Take a good heart, O Ierusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, and such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is shee that hath taken thy sonnes.

33 For as she reioyc'd at thy decay, and was glad of thy fall, so shall shee be soory for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall be turned into mourning.

35 For a fire shall come vpon hee from the Euerlasting, long to endure, and shee shall be inhabited of diuels for a great season.

36 O Ierusalem looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Loe, thy sonnes (whome thou hast let goe) come gathered together from the East vnto the West, reioycing in the word of the holy One vnto the honour of God.

## CHAP. V.

1 Ierusalem is moued vnto gladnesse for the returne of her people, and vnder the figure thereof the Church.

**P**ut off thy mourning clothes, O Ierusalem, and decke thee with the worship & honour, that commeth vnto thee from God, for evermore.

2 Put on the garment of righteousnesse, that commeth from God, and let a crowne vpon thine heade of the glorie of the euerlasting.

3 For God will declare thy brightnesse to euerie country vnder the heauen.

4 And God will name thee by this name for ever, The peace of righteousnesse, and the



the glory of the worship of God.

5 Artie, O Jerusalem, and stand by on hie, and looke about thee toward the East, and beholde thy children gathered from the East vnto the West by the word of the holy One, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away from their enemies: but God will bring them againe vnto thee, exalted in glory, as children of the kingdom.

7 For God hath determined to bring downe every high mountaine, and the long enduring rocks, and to fill the valleys, to make the ground plaine, that Israel may walke safely vnto the honour of God.

8 The woodes and all sweete smelling trees shall ouershadow Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie and righteousness that commeth of him.

### CHAP. VI.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

Because of the finnes, that yee haue committed againt God, ye shal be led away captiues vnto Babylon, by Nabuchodonosor, King of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a long season, euen seuen generations, and after that will I bring you away peaceably from thence.

3 Now shall yee see in Babylon gods of siluer, and of gold, and of wood, borne vpon mens shoulders, to cause the people to feare:

4 Beware therefore that ye in no wise be like the strangers, neither be ye afraid of them, when yee see the multitude before them and behinde them worshipping them.

5 But say ye in your hearts, O Lord, wee must worship thee.

6 For mine Angel shalbe with you: and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselves are gilted, and layd ouer with siluer: yet are they but lyes, and cannot speake.

8 And as they take gold for a mayde that looeth to be dekt,

9 So make they crownes for the heades of their gods: sometimes also the Priestes themselves conuey away the gold and siluer from their gods, and bestow it vpon themselves.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood, with garments like men.

11 Yet cannot they be preserued from rust and wormes,

12 Though they haue covered them with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though hee were a certaine Iudge of the countrey: yet can hee not slay such as offend him.

14 An other hath a dagger or an axe in his

right hand: yet hee is not able to defend himselfe from battell, nor from cheernes: so then it is evident that they be no gods.

15 Therefore feare them not: for as a vessell that a man vseth, is nothing worthy when it is broken,

16 Such are their gods: when they be set by in their temples, their eyes be full of dust by reason of the feet of those that come in.

17 And as the gates are shut in round about vpon him that hath offended the king: or as one that should be led to be put to death, to y priests keepe their temples with doores, & with lockes, and with barres, lest their gods should be spoiled by robbers.

18 They light by candles before them: yea, more then for themselves, whereof they cannot see one: for they are but as one of the posts of the temple.

19 They confesse, that euen their hearts are gnawed vpon: but when the things that creepe out of the earth, eat them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the Temple.

21 The owles, & allowes & birdes flie vpon their bodies, and vpon their heads, yea, and the cats also.

22 By this yee may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they cannot shine: neither when they were molten, did they feele it.

24 The things wherein is no breath, are bought for a most high price.

25 They are borne vpon mens shoulders, because they haue no feet, where by they declare vnto men, that they are nothing worth, yea, and they that worship them, are ashamed.

26 For if they fall to the ground at any time, they cannot rise vp againe of themselves, neither if one set them vp right, can they moue of themselves, neither if they bee bowed downe can they make themselves straight: but they let gifts before them, as vnto dead men.

27 As for the things that are offered vnto them, their Priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childbed, touch their sacrifices: by these things ye may know that they are no gods: feare them not.

29 From whence cometh it then, that they are called gods? because the women bring giftes to the gods of siluer, and gold, and wood.

30 And their Priestes sit in their temples, having their clothes rent, whose heads and beardes are shauen, and being bare headed,

31 They roare and cry before their gods, as men do at the feast of one that is dead.

32 The Priestes also take away of their garments, and cloth their wiues and children.

33 Whether it bee euntl that one doeth vnto them, or good, they are not able to recompense it: they can neither let vp a King, nor put him downe.

34 In like maner they can neither giue riches nor money: though a man make a dowe vnto them, and keepe it not, they will not require it.

35 They

In this chapter are the makers and mainteiners of images mightily confuted, 2. That is, seuentie yeeres.

Isa 44. 8, 9, 10. & 46. 5, 7. plal. 115. 4. wisd. 13. 20.

Or, courts.

Isa. 46. 7.



35 They can saue no man from death, neither deliuer the weake from the mightie.

36 They cannot reioice a blinde man to his sight, nor helpe any man at his neede.

37 They can shew no mercie to the widow, nor doe good to the fatherlesse.

38 Their gods of wood, gold, and siluer, are as stones that bee betweene one of the mountaine, and they that worship them, shall bee confounded.

39 How should a man then thinke or say, that they are gods?

40 Forouer, the Chaldeans themselves dishonour them: for when they see a dumbe man, that cannot speake, they present him to Bel,

41 And desire that hee would make him to speake, as though hee had any feeling: yet they that vnderstand these things, cannot leaue them: for they also haue no sense.

42 Furthermoze, the women, girded with coards, sit in the streetes, and burne straw.

43 And if one of them be drawn away, and lie with such as come by, shee casteth her neighbour in the teeth, because shee was not so worthily reputed, nor her coard broken.

44 What doener is done among them, is lifes: how may it then be thought or said, that they are gods?

45 Carpenters and goldsmiths make them, neither bee they any other thing, but euen what the workman will make them.

46 Yea, they that make them, are of no long continuance: how should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posteritie.

48 For when there commeth any warre, or plague vpon them, the Priests imagine with themselves, where they may hide themselves with them.

49 How then can men not perceiue, that they be no gods, which can neither defend themselves from warre, nor from plagues?

50 For seeing they be but of wood, and of siluer, and of golde, men shall know hereafter that they are but lies, and it shall be manifest to all nations and Kings, that they bee no gods, but the workes of mens hands, & that there is no worke of God in them.

51 Whereby it may be knowen, that they are no gods.

52 They can set by no King in the land, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crows betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of gold, the Priests will escape and saue themselves, but they burne as the balkes therein.

55 They cannot withstand any King or enemies: how can it then bee thought or said that they be gods?

56 Forouer, these gods of wood, of golde, and of siluer can neither defend themselves from theues nor robbers.

57 For they that are strongest, take away their gold and siluer, and apparell, where with they be clothed: and when they haue it, they get them away: yet can they not helpe themselves.

58 Therefore it is better to be a King, and so to shew his power, or else a profitable vessel in an house, whereby he that oweth it might haue profit, then such false gods: or to bee a doore in an house, to keepe such things safe as bee therein, then such false gods: or a pillar of wood in a place, then such false gods.

59 For the Sunne, and the Moone, and the starres that shine, when they are sent downe for needefull uses, obey.

60 Likewise also the lightning, when it shineth, it is euident: and the wind bloweth in euery countrey.

61 And when God commaundeth the clouds to goe about the whole world, they doe as they are bidden.

62 When the fire is sent downe from aboue, to destroy hills and woods, it doth that which is commanded: but these are not like any of these things, neither in forme nor power.

63 Therefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgment, nor dor men good.

64 Forso much now as yee are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neither shine as the Moone.

67 The beasts are better then they: for they can get them vnder a couert, and do themselves good.

68 So yee may be certified that by no maner of meanes they are gods: therefore feare them not.

69 For as a scarcrow in a garden of cucumbers kepeth nothing, so are their gods of wood, and of siluer, and of gold:

70 And likewise their gods of wood, and gold, and siluer, are like to a white thorne in an orchard, that euery bird siteth vpon, and as a dead body that is cast in the darke.

71 By the purple also and brightnesse which faderth vpon them, yee may vnderstand, that they be no gods: yea, they themselves shall be confuted at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for hee shall bee farre from reproofe.

Or, branne.

Psal. 115. 4.  
wisd. 13. 10.



# The song of the three holy children, which followeth in the third Chapter of Daniel, after this place, They fell downe bound into the middes of the hore herie forname.

25 The prayer of Azarias. 46 The crucitie of the king. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the forname. 51 The three children praise the Lord, and prouoke all creatures to the same.

24 **A**nd they walked in the middes of the flame, praising God, and magnified the Lord.

25 **T**hen Azarias stood by, and prayed on this manner, and opening his mouth in the middes of the fire, said,

26 Blessed bee thou, O Lord God of our fathers: thy Name is worthy to bee praised and honoured for euermore.

27 For thou art righteous in all the things, that thou hast done vnto vs, and all thy works are true, and thy wayes are right, and all thy iudgments certaine.

28 In all the things that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgments: for by right & equity thou hast brought all these things vpon vs because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all things haue we trespassed,

30 And not obeyed thy commandments, nor kept them, neither done as thou hadst commanded vs, that we might prosper.

31 Wherefore in all that thou hast brought vpon vs, and in euery thing that thou hast done to vs, thou hast done them in true iudgement:

32 As in deliuering vs into the hands of our wicked enemies, and most hatefull traitors, and to an vnrightheous king, and the most wicked in all the world.

33 And now we may not open our mouthes: wee are become a shame and repute vnto thy seruantes, and to them that worship thee.

34 Yet for thy Prauses sake we beseech thee, giue vs not vp for euer, neither breake thy Couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thy holy Israels sake.

36 To whom thou hast spoken and promised, that they wouldest multiply their seede as the starres of heauen, and as the sand, that is vpon the sea shore.

37 If for we, O Lord, are become lesse then any nation, and bee kept vnder this day in all the world, because of our sinnes:

38 So that now we haue neither Prience, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, - that we might find mercy.

39 Mercy thelesse, in a contrite heart, and an humble spirit let vs be recoured.

40 As in the burnt offering of rammes and bullocks, and as in ten thousand of fat lambs, so let our offering be in thy sight this day, that

it may please thee: for there is no confusion vnto them, that put their trust in thee.

41 And now we follow thee with all our heart, and teare thee, and seeke thy face.

42 But vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glory, O Lord,

44 That all they that doe thy seruants euill, may be confounded: euen let them bee confounded by thy great force and power, and let their strength be broken,

45 That they may know, that thou onely art the Lord God, & glorious ouer the whole world.

46 **N**ow the kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitch, and with tow, and with fagots,

47 So that the flame went out of the forname fourte and nine cubits.

48 And it brake forth, and burnt those Chaldeans, that it found by the forname.

49 But the Angel of the Lord went downe into the forname with them that were with Azarias, and smote the flame of the fire out of the forname,

50 And made in the middes of the forname like a most killing wind, so that the fire touched them not at all, neither grieved nor troubled them.

51 Then these thre (as out of one mouth) praised, and glorified, and blessed God in the forname, saying,

52 Blessed bee thou, O Lord God of our fathers, and praised, and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, and praised aboue all things, and magnified for euer.

53 Blessed be thou in the Temple of thine holy glory, and praised aboue all things, and exalted for euer.

54 Blessed be thou that beholdest the depths, and sittest vpon the Cherubims, and praised aboue all things and exalted for euer.

55 Blessed bee thou in the glorious thron of thy kingdom, and praised aboue all things, and exalted for euer.

56 Blessed bee thou in the Armament of heauen, and praised aboue all things, and glorified for euer.

57 All yee workes of the Lord, blesse yee the Lord: praise him, and exalt him aboue all things for euer.

58 O heauens, blesse ye the Lord: praise him, and exalt him aboue all things for euer. *Psal. 148. 4.*

59 O Angels of the Lord, blesse yee the Lord, praise him, & exalt him aboue all things for euer.

60 All yee waters that be about the heauen, blesse yee the Lord, praise him, and exalt him aboue all things for euer.

61 All yee powers of the Lord, blesse yee the Lord: prayse him, and exalt him aboue all things

a Which is a certaine kind of fire and chalkie clay, as Plinius witech, 2. booke chap. 105.



things for ever.

62 O Sunne and Moone, bleſſe ye the Lord: praife him and exalt him about all things for ever.

63 O Starres of heauen, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

64 Euery ſhowre and dewe, bleſſe ye the Lord: praife him and exalt him about all things for ever.

65 All yee windeſ, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

66 O fire and heate, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

67 O yee winter and ſummer, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

68 O dewes and ſtormes of ſnow, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

69 O frock and cold, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

70 O yee and ſnowe, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

71 O nights and dayes, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

72 O light and darkeneſſe, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

73 O lightnings and cloudes, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

74 Let the earth bleſſe the Lord: let it praife him, and exalt him about all things for ever.

75 O mountaines and hilles, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

76 All things that growe on the earth, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

77 O fountaines, bleſſe ye the Lord: praife

him, and exalt him about all things for ever.

78 O ſea, and floodes, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

79 O whales, and all that mooue in the waters, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

80 All yee foules of heauen, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

81 All yee beaſts and cattell, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

82 O children of men, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

83 Let Iſrael bleſſe the Lord, praife him, and exalt him about all things for ever.

84 O Paſſes of the Lord, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

85 O ſeruaunts of the Lord, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

86 O ſpirits and ſoules of the righteous, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

87 O ſaints and humble of heart, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

88 O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

89 O ſaints and humble of heart, bleſſe ye the Lord: praife him, and exalt him about all things for ever.

90 All yee that worſhip the Lord, bleſſe the God of gods: praife him, and acknowledge him: for his mercie endureth world without ende.

91 Confeſſe vnto the Lord, that hee is gracious: for his mercie endureth for ever.

92 All yee that worſhip the Lord, bleſſe the God of gods: praife him, and acknowledge him: for his mercie endureth world without ende.

Or, colae.  
Or, Feſt.

Or, Susanna

# The hiftorie of || Susanna, which ſome ioyne to the end of Daniel, and make it the thirteenth Chapter.

8 The two gouernours are taken with the lone of Susanna. 19 They take her alone in the garden. 20 They ſeethe her to wickedneſſe. 23 She chuſeth rather to obey God, though it be to the danger of her life. 34 She is ackeſſed. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

Here dwelt a man in Babylon called Ioachim.

2 And he tooke a wife, whole name was Susanna, the daughter of Helcias, a very faire woman, & one that feared God.

3 Her father and her mother alſo were godly people, and taught their daughter according to the Law of Moſes.

4 Now Ioachim was a great rich man, and had a faire garden ioyning vnto his houſe, and to him reſorted the Iewes, becauſe he was more honourable then all others.

5 The ſame yere were appointed two of the ancients of the people to be Iudges, ſuch as the Lord ſpeaketh of, that the iniquitie came from Babylon, and from the ancient Iudges, which ſeemed to rule the people.

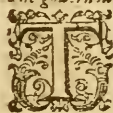
6 Theſe hated Ioachims houſe, and all ſuch as had any thing to doe in the Law, came thither vnto them.

7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two elders ſaw her that ſhe went in dayly and walked, ſo that their luſt was inflamed toward her.

9 Therefore they turned away their mind, and caſt downe their eyes, that they ſhould not ſee heauen, nor remember with Iudgements.

10 And albeit they were both wounded with her



a To wit, from God.



her loue, yet durst not one shewe another his griefe.

11 For they were ashamed to declare their lust, that they desired to haue to doe with her.

12 Per they watched diligently from day to day to see her.

13 And the one said to the other, Let vs goe now home, for it is dinner time.

14 So they went their way, and departed one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together when they might finde her alone.

15 Now when they had spied out a conuenient time, that shee went in, as her maner was, with two maydes onely, and thought to wash her selfe in the garden, (for it was an hotte season)

16 And there was nobody there, saue the two Elders that had hid themselues, and watched for her:

17 Shee saide to her maydes, Bring me oyle and sope, and shut the garden doozes, that I may wash me.

18 And they did as shee bade them, and shut the garden doozes, and went out themselues at a backe doore, to fet the thing that she had commanded them: but they saw not the Elders, because they were hid.

19 Now when the maides were gone sooth, the two Elders rose vp and ranne vnto her, saying,

20 Beholde, the garden doozes are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lie with vs.

21 If thou wilt not, wee will beare witness against thee, that a yong man was with thee, and therefore thou didst sende away thy maydes from thee.

22 Then Susanna sighed, and said, I am in trouble on euery side: for if I doe this thing, it is deare vnto me: and if I doe it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not doe it, then to sinne in the sight of the Lord.

24 With that Susanna cryed with a loude voyce, and the two elders cried out against her.

25 Then ranne the one, and opened the garden doore.

26 And when the seruants of the house heard the cry in the garden, they rushed in at the backe doore, to see what was done vnto her.

27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.

28 On the morrow after, came the people to Ioachim her husband, and the two Elders came also, full of malicious vngination against Susanna, to put her to death,

29 And said before the people, Send for Susanna the daughter of Helcias Iochims wife. And immediately they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was very tender, and faire of face.

32 And these wicked men commaunded to

vancome her face, (for she was covered) that they might be satisfied with her beauty.

33 Therefore they that were about her, and all that knew her, wept.

34 Then the two Elders stood by in the midst of the people, and laid their hands vpon her head,

35 Which wept, and looked by toward heauen: for her heart rent in the Lord.

36 And the Elders sayde, As wee walked in the garden alone, shee came in with two maides, whom shee sent away from her, and shut the garden doozes.

37 Then a yong man, which there was hid, came vnto her, and lay with her.

38 Then wee which stode in a corner of the garden, seeing this wickednesse, ran vnto them, and we saw them as they were together.

39 But wee could not holt him: for he was stronger then we, and opened the doore and leaped out.

40 Now when wee had taken this woman, we asked her what yong man this was, but shee would not tell vs: of these tyings are wee witnesses.

41 Then the assembly beleued them, as those that were the Elders and iudges of the people: so they condemned her to death.

42 Then Susanna cryed out with a loude voyce, and sayd, O eternall God, that knowest the secrets, and knowest all things afoze they come to passe,

43 Thou knowest, that they haue borne false witness against mee, and beholde, I must die, whereas I neuer did such things as these men haue maliciously imputed against me.

44 And the Lord heard her voyce.

45 Therefore when shee was led to bee put to death, the Lord railed by the holy spirit of a yong child, whose name was Daniel,

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, and sayd, What meane these wordes, that thou hast spoken?

48 Then Daniel stode in the middes of them, and sayd, Are yee such fooles, O Israelites, that without examination, or knowledge of the truth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witness against her.

50 Wherefore the people turned againe in all haste, and the Elders sayd vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then sayd Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder one from another, hee called one of them and sayde vnto him, O thou that art old in a wicked life, nowe thy times which thou hast committed afozetime are come to light.

53 For thou hast pronounced false iudgements, and hast condemned the innocent, and hast let the guiltie goe free, albeit the Loude sayth, \* The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seene her, tell mee, Under what tree sawest thou them compassing



panying together? Who answered, Under a  
lencke tree.

55 Then sayd Daniel, Verely thou hast lye  
against thine owne head: for loe, the Angel of  
God hath rectured the sentence of God, to cut  
thee in two.

56 So put hee him aside, and commaunded  
to bring the other, and layd vnto him, O thou  
seed of Chanaan, and not of Iuda, beautie  
hath deceiued thee, and lust hath subuerted thine  
heart.

57 Thus haue ye dealt with the daughters of  
Israel, and they for feare companied with you:  
but the daughter of Iuda would not abide your  
wickednesse.

58 Now therefore tell me, Under what tree  
diddest thou take them companying together?  
Who answered, Under a prime tree.

59 Then said Daniel vnto him, Verely thou  
hast also lied against thine head, for the Angel of  
God waiteth with the sword to cut thee in two,

and so to destroy you both.

60 Which that all the whole assembly cryed  
with a loud voyce, and prayd God, which sa-  
ueth them that trust in him.

61 And they arose against the two Elders,  
(for Daniel had commeted them of faile witnessse  
by their owne mouth.)

62 And according to the Lawe of Moyses  
they dealt with them, as they dealt wickedly  
against their neighbour, and put them to death.  
Thus the innocēt blood was saued the same  
day.

63 Therefore Helcias and his wife prayd  
God for their daughter Susanna, with Iocim  
her husband, and all the kindred, that there was  
no dishonestie found in her.

64 From that day forth was Daniel had in  
great reputation in the sight of the people.

65 And King Astiages was layd with his  
fathers, and Cyrus of Persia reigned in his  
stead.

Dem. 19. 19.  
Ierem. 19. 5.

# The historie of Bel and of the Dragon, which is the fourteenth Chapter of Daniel after the Latine.

**N**owe when King Astyages was  
layd with his fathers, Cyrus the  
Persian received his kingdome.

2 And Daniel did eate at the  
kings table, and was honoured a-  
boue all his friends.

3 Now the Babylonians had an idole, called  
Bel, and there were spent vpon him euery day  
twelue great measures of fine floure, and four-  
tie sheeps, and three great pots of wine.

4 And the King worshipped it, and went  
dayly to honour it: but Daniel worshipped his  
owne God. And the King sayd vnto him, Why  
doest not thou worship Bel?

5 Who answered, and sayd, Because I may  
not worship idoles made with handes, & the li-  
uing God which hath created the heauen and  
the earth, and hath power vpon all flesh.

6 Then sayd the King vnto him, Thinkest  
thou not that Bel is a liuing God? Seest thou  
not how much hee eateth and drinketh euery  
day?

7 Then Daniel smiled and sayd, O King, be  
not deceiued: for this is but clay within, & brasse  
without, and did neuer eate any thing.

8 So the king was wroth, and called for his  
priests, and sayd vnto them, If yee tell mee not  
who this is that eateth by these expenses, ye shall  
die:

9 But if yee can certifie me that Bel eateth  
them, then Daniel shall die: for hee hath spo-  
ken blasphemie against Bel. And Daniel  
sayd vnto the king, Let it bee according to thy  
word.

10 (Now the Priests of Bel were threescore  
and ten, beside their wives and children: ) and  
the King went with Daniel into the temple of  
Bel.

11 So Bels priests sayd, Behold, wee will  
goe out, and set thou the meate there, O King,

and let the wine bee filled: then shut the doore  
fast, and seale it with thine owne signet.

12 And to morrow when thou comest in, if  
thou findest not that Bel hath eaten by all, wee  
will suffer death, or els Daniel that hath lied vpon  
vs.

13 Now they thought themselves sure enough:  
for vnder the table they had made a priuite en-  
trance, and there went they in euery, and tooke a-  
way the things.

14 So when they were gone forth, the King  
set meates before Bel. Now Daniel had com-  
maunded his seruants to bring ashes, and these  
they strowed throughout all the Temple, in the  
presence of the King alone: then they went out,  
and shut the doore, and sealed it with the Kings  
signet, and so departed.

15 Now in the night came the Priests with  
their wines and children, (as they were wont to  
doe) and did eate and drinke vp all.

16 In the morning betimes, the King arose  
and Daniel with him.

17 And the King sayd, Daniel, are the scales  
whole? Who answered, Yea, O King, they bee  
whole:

18 And as soone as hee had opened the doore,  
the king looked vpon the table, and cryed with  
a loud voyce, Great art thou, O Bel, and with  
thee is no deceit.

19 Then laughed Daniel, and held the king  
that he should not goe in, and sayd, Behold now  
the paneiment, and marke well whose footsteps  
are these.

20 And the king sayd, I see the footsteps of  
men, women, and children: therefore the king  
was angry,

21 And tooke the Priests, with their wines,  
and children, and they strowed him the priuite  
doores, where they came in, and consumed such  
things as were vpon the table.

22 There.

Or, life.

Or, mistle  
tree.

a Called Ar-  
taba, where-  
of euery one  
contained  
somewhat  
more then  
nine gallons,  
which make  
in all an hun-  
dred and  
eight gallons  
at the least.  
b Called  
Metreta, and  
euery one of  
these mea-  
sures conti-  
ned about  
ten gallons,  
which in all  
make three-  
score.



22 Therefoze the King slew them, and deliuered Bel into Daniels power, who destroyed him and his temple.

23 **A** Mozeour in that same place there was a great Dragon, which the Babylonians worshipped.

24 And the King sayd vnto Daniel, Sayest thou that this is of brass also? loe, hee liueth, and eateth and drinketh, so that thou canst not say that he is no liuing God: therefore worship him.

25 Then sayd Daniel vnto the King, I will worship the Lord my God: for hee is the liuing God.

26 But giue me leaue, O King, and I will slay this Dragon without sword or staffe. And the King sayd, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and hayre, and did seeche them together, and made lumpes thereof: this hee put in the Dragons mouth, and so the Dragon burst in timber. And Daniel sayd, Behold, whom ye worship.

28 When the Babylonians heard it, they were wonderfull wroth, and gathered them together against the King, saying, The King is become a Jew: for hee hath destroyed Bel, and hath slaine the Dragon, and put the Priests to death.

29 So they came to the King, and sayd, Deliuere vs Daniel, or else wee will destroy thee and thine house.

30 Nowe when the King sawe, that they praessed soze vpon him, and that necessitie contrayned him, hee deliuered Daniel vnto them:

31 Who cast him into the Lions den, where hee was fixe daies.

32 In the denne there were seuen Lions,

and they had giuen them euery day two bodiees and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 **N**ow there was in Aecyrie a Prophet called Abbaacue, which had made portage, and broken bread in a bowle, and was going into the field, for to bring it to the reapers.

34 But the Angel of the Lord sayd vnto Abbaacue, See, carry the meate that thou hast, into Babylon vnto Daniel, which is in the Lyons denne.

35 And Abbaacue sayd, Lord, I neuer sawe Babylon, neether doe I know where the denne is.

36 Then the Angel tooke him by the crowne of the head, & bare him by the haire of the head, and throught a mighty wind set him in Babylon vpon the denne.

37 And Abbaacue cryed, saying, O Daniel, take the dinner that God hath sent thee.

38 Then sayd Daniel, O God, thou hast thought vpon me, and thou neuer sayest them that seeke thee and loue thee.

39 So Daniel arose, and did eat, and the Angel of the Lord set Abbaacue in his owne place againe immediatly.

40 Upon the sixteenth day the King went to bewaile Daniel: and when he came to the den, he looked in, and beheld, Daniel late in the mids of the Lions.

41 Then cried the King with a loud voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out of the den, and cast them that were the cause of his destruction into the denne, and they were deuoured in a moment before his face.

## The first Booke of the Maccabees.

### CHAP. I.

8 The death of Alexander the king of Macedonia.

11 Antiochus taketh the kingdome. 12 Many of the children of Israel make covenant with the Gentiles.

21 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 30 Antiochus setteth up idols.



After that Alexander the Macedonian, the sonne of Philip, was forth of the land of Chettim, and slew Darius King of the Persians and Medes, and reigned for him, as he had before in Grecia,

2 Hee tooke great warres in hand, and wanne strong holds, and slew the kings of the earth.

3 So went hee thorow to the endes of the world, and tooke spoyle of many nations, in so much that the world stood in awe of him: therefore his heart was puffed up and was haughty.

4 **N**ow when hee had gathered a mighty strong host.

5 And had reigned ouer regions, nations,

and kingdomes, they became tributaries vnto him.

6 After these things hee fell sicke, and knew that he should die.

7 Then hee called for the chiefe of his seruants, which had bene brought vp with him of children, and parted his kingdome among them, while hee was yet aliue.

8 So Alexander had reigned twelue yeeres when hee died.

9 And his seruants raigned euery one in his roome.

10 And they all caused themselves to be crowned after his death, & so did their children after them many yeeres, and much wickedness increased in the world.

11 For out of these came the wicked roote, enen Antiochus Epiphanes, the sonne of king Antiochus, which had bene an hostage at Rome, and hee reigned in the hundredeth and seuen and thirtieth yeere of the kingdome of the Greeks.

12 **I**n those dayes went there out of Israel wicked men, which incited many, saying, Let vs goe and make a covenant with the

a The first battell with the Carthaginenses was fought at this time.

b The beginning of the kingdome of Egypt.

c The beginning of the kingdome of Syria.

d Or, noble. The beginning of the kingdome of the Parthians. Ios. ph. Ant. 12. cap. 6.



the heathen that are round about vs: for since he departed from them, we haue had much sorrow.

13 So this denice pleased them well.

14 And certaine of the people were readie, and went to the king, which gaue them licence to doe after the ordinances of the heathen.

15 Then set they by a place of exercise at Jerusalem, according to the fashions of the heathen,

16 And made themselves vncircumcised, and forsooke the holy Couenant, and ioynd themselves to the heathen, and were sold to doe muchiefe.

17 So when Antiochus kingdome was set in order, hee went about to reigne ouer Egypt, that hee might haue the dominion of two Realmes.

18 Therefore hee entred into Egypt with a mightie companie, with Characts, and Elephants, and with horsemen, and with a great nauie,

19 And mooued warre against Ptolemeus King of Egypt: but Ptolemeus was afrayde of him, and fled, and many were wounded to death.

20 Thus Antiochus wanne many strong cities in the land of Egypt, and tooke away the peoples of the land of Egypt.

21 And after that Antiochus had smitten Egypt, hee turned againe in the hundredth fourtie and thre yeere,

22 And went by toward Israel and Jerusalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden Altar, and the Candlesticke for the light, and all the instruments thereof, and the Table of the shewbread, and the pouring vessels, and the bowles, and the golden basens, and the baile, and the crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 Hee tooke also the silver and golde, and the precious iewels, and hee tooke the secret treasures that hee found, and when hee had taken away all, hee departed into his owne land,

25 After hee had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the Princes and the Elders mourned: the young women, and the young men were made feeble, and the beautie of the women was changed,

28 Euery bridegrome tooke him to mourning, and she that saie in the marriage chamber was in heavinesse.

29 The land also was mooued for the inhabitants thereof: for all the house of Jacob was couered with confusion.

30 After two yeeres the king sent his chiefe talkematter into the cities of Iuda, which came to Jerusalem with a great multitude,

31 Who spake peaceable words vnto them in deceit, and they gaue credit vnto him.

32 Then he fell suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when hee had spoiled the citie, he set fire on it, casting downe the houses thereof, and wals thereof on euery side.

34 The women and their children tooke they captiue, and led away the cattell.

35 Then fortified they the city of David with a great & thicke wall, and with mightie towers, and made it a strong hold for them.

36 Moreover, they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stored it with weapons and vittales, and gathered the spoyle of Jerusalem, and laide it by there.

38 Thus became they a sore snare, and were in ambushment for the Sanctuarie, and were wicked enemies euermore vnto Israel.

39 For they shedde innocent blood on euery side of the Sanctuarie, and defiled the Sanctuarie,

40 Insomuch that the citizens of Jerusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom he had boyne: for her owne children did leaue her.

41 Her Sanctuarie was left waste as a wilderness: her holy dayes were turned into mourning, her Sabbaths into reproch, and her honoz brought to nought.

42 As her gloiy had bene great, so was her dishonour, and her excellencie was turned into sorrow.

43 Also the king wrote vnto all his kingdom, that all the people should bee as one, and that euery man should leaue his lawes.

44 And all the heathen agreed to the commandement of the king.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, and defiling the Sabbath.

46 So the king sent letters by the messengers vnto Jerusalem, and to the cities of Iuda, that they should follow the strange lawes of the countrey,

47 And that they should forbid the burnt offerings and sacrifices, and the offerings in the Sanctuarie,

48 And that they should defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holy men,

50 And to set by altars and groues, and chapels of idoles, and offer by swines flesh, and vncleane beasts,

51 And that they should leaue their children vncircumcised, and defile their soules with vncleannesse, and pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not doe according to the commandement of the king, should suffer death.

53 In like manner wrote hee thorowout all his kingdomes, and set overseers ouer all the people, for to compell them to doe these things.

54 And he commanded the cities of Iuda to doe sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forsooke the Law, and so they committed euill in the land.

56 And

e The wicked sal headlong into mischief, f By drawing the skin ouer y part that was circumcised, as Cels. 7. cap. 25 Epiph. lib. de ponderit us. & mensuris.

g The second battell with the Carthaginenses.

Joseph. Ant. 12. cap. 6. & 7.

|| Or, drinke offerings.

h The battell of Macedonia.



56 And they drove the Israelites into secret places, even whersoever they could flee for succour.

57 The sixteenth day of Cassiu, in the hundredth and sine and fortyeth yeere, they set up the abomination of desolation upon the altar, and they builded altars thypowout the cities of Iuda on euery side.

58 And before the dooxes of the houses, and in the streetes they burnt incense.

59 And the booke of the Law, which they found, they burnt in the fire, and cut in pieces.

60 Whosoener had a booke of the Testament found by him, or whosoener consented unto the Law, the kings commandement was, that they should put him to death by their auctoritie.

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the sine and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the stead of the altars of sacrifices.

63 And according to the commandement, they put certaine women to death, which had caused their children to be circumcised.

64 And they hanged up the children at their neckes, and they spoiled their houses, and slew the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in themselves, that they would not eat vncleane things,

66 But chose rather to suffer death, then to bee defiled with thole meates: so because they would not breake the holy covenant, they were put to death.

67 And this tyrrannic was very sore vpon the people of Israel.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice unto idoles. 24 The zeale of Mattathias for the law of God. 33 They are slaine, and will not fight againe because of the Sabbath day. 49 Mattathias dying commaundeth his sonnes to sicke by the word of God, after the example of the fathers.

In those dayes stood by Mattathias the priest, the sonne of Joannes, the sonne of Simeon, of the sonnes of Joarib of Jerusalem, and dwelt in Modin.

2 And hee had sine sonnes, Joanan called Gaddis,

3 Simon called Thassi,

4 Iudas which is called Maccabens,

5 Eleazar called Abaron, and Jonathan, whose name was Apphus.

6 Now he saw the blasphemies, which were committed in Iuda and Jerusalem:

7 And hee said, Woe is me: wherefore was I borne, to see this destruction of my people, and the destruction of the holy cite, and thus to sit still: it is deliuered into the hands of the enemies.

8 And the Sanctuarie is in the hands of strangers: their Temple is as a man that hath no remoune.

9 Her glorious vessels are caried away into captiuitie: her infants are slaine in the streetes, and her young men are fallen by the sword of

the enemies.

10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her spoiles?

11 All her glory is taken away: of a free woman, shee is become an handmaide.

12 Behold, our Sanctuarie, and our beaustie, and honour is desolate, and the Gentiles haue defiled it.

13 What helpeth it vs then to line any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.

15 Then came men from the King to the cite of Modin, to compell them to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of the king, and said vnto Mattathias, Thow art the chiefe and an honourable man, and great in this cite, and hast many children and brethren.

18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen haue done, and also the men of Iuda, and such as remaine at Jerusalem: so shalt thou and thy familie bee in the Kings fauour: and thou and thy children shall be enriched with silver and gold, and with many rewards.

19 Then Mattathias answered & said vnto a lowde voice, Though all nations that are vnder the kings dominion, obey him, and sai away euery man from the religion of their fathers, and consent to his commandements,

20 Yet will I stand by my sonnes, and my brethren, walke in the covenant of our fathers.

21 God be mercifull vnto vs, that we forsake not the law and the ordinances.

22 Woe will not hearken vnto the Kings words to transgress our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Jewes, in the sight of all, to sacrifice vpon the altar which was at Modin, according to the kings commandement.

24 Now when Mattathias saw it, he was so vntamed with zeale, that his reines shooke, and his wrath was kindled according to the ordinance of the law: therefore hee ranne vnto him, and killed him by the altar:

25 And at the same time hee slew the Kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, \* doing as Phinces did vnto Samsi the sonne of Saloni.

27 Then cried Mattathias with a lowde voyce in the cite, saying, Whosoener is zealous of the Law, and will stand by the covenant, let him come forth after me.

28 So he, and his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that sought after iustice and iudgement,

30 Went downe into the wilderness to dwell there, both they, and their children, and their wives and their cattell: for the afflictions increased sore vpon them.

31 Now when it was told vnto the Kings seruants,

i It is a manifest note of the enemies of God, to burne the booke of the Law, Hist. eccles. lib. 8. cap. 2.

||Or, rage.

Joseph. Ant. 12. cap. 7.

||Or, Anan.

a The father pro or miseth for t is children, but they shall serue God: so doeth Iosua for his house hold, Iosh. 24. 15.

b It is a griefe to the godly to see the people offend.

||Or, that liued iustly & uprightly.



seruants, and to the garisons, which were in Ierusalem in the cite of David, that men had broken the kings commaundement, and were gone downe into the secret places in the wilderness,

32 Then many pursued after them; & hauing overtaken them, they camped against them and set the battell in aray against them on the Sabbath day.

33 And sayd vnto them, Let this now bee sufficient: come forth and do according to the commaundement of the king, and ye shall live.

34 But they answered, We will not goe forth, neither will we doe the kings commaundement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at them, or stopped the priue places,

37 But said, We will die all in our innocency: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slew both men and cattell, their wifes & their childzen to the number of a thousand people.

39 When Mattathias and his friends vnderstood this, they mourned for them greatly,

40 And said one to another, If we all doe as our brethren haue done, and fight not against the heathen for our liues, and for our lawes, then shall they incontinently destroy vs out of the earth.

41 Therefore they concluded at the same time, saying, Whosoener shall come to make battell with vs vpon the Sabbath day, wee will fight against him, that wee die not all, as our brethren that were murdered in the secret places.

42 Then came vnto them the assembly of the Iudeans, which were of the strongest men of Israel, all such as were wellminded toward the Law.

43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.

44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger, but the rest fled vnto the heathen, and escaped.

45 Then Mattathias and his friendes went about and destroyed the altars,

46 And circumcised the childzen by force that were vncircumcised, as many as they found within the coasts of Israel,

47 And they purified after the proude men: and this act prospered in their hands,

48 So they recovered the Law out of the hand of the Gentiles, and out of the hand of kings, and gaue not place to the wicked.

49 Now when the time drew nere, that Mattathias should die, hee sayd vnto his sonnes, Now is wide and persecution increased, and the time of destruction, and the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the Law, and giue your liues for the covenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall ye receiue great honour and an euertlasting name.

52 \*Was not Abraham found faithfull in temptation, and it was imputed vnto him for righteousnesse?

53 \*Joseph in the time of his trouble kept the commaundement, and was made the Lord of Egypt.

54 \*Phinehes our father, because he was zealous and feruent, obtained the covenant of the euertlasting Ieresthood.

55 \*Jesus for fulfilling the word, was made the gouernour of Israel.

56 \*Caleb, because he bare witness before the congregation, receiued the heritage of the land.

57 \*David, because of his mercy, obtained the throne of the kingdom for euermore.

58 \*Elias, because hee was zealous and feruent in the Law, was taken by euen vnto heauen.

59 \*Ananias, Azarias, and Misael by their faith were deliuered out of the flame.

60 \*Daniel, because of his innocency, was deliuered from the mouth of the Lions.

61 And thus ye may consider thowout all ages, that whosoener put their trust in him, shall not want strength.

62 \*Feare not ye then the wordes of a sinfull man: for his glory is but doung and wormes.

63 To day is he set vp, and to morrow he shall not be found: for he is tuned into his dust, and his purpose perissheth.

64 Wherefore my sonnes, take good hearts, and shew your selues mer for the Law: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alway: he shall be a father vnto you.

66 And Judas Maccabeus hath bene mighty and strong, euen from his youth vnto him be your captain, and fight you the battell for the people.

67 Thus shall ye bring vnto you all those that obstrue the Law, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commaundement of the Law.

69 So he blessed them, and was laid with his fathers,

70 And died in the hundreth, fortieth and first yeere, and his sonnes buried him in his fathers sepulchre at Bethan, and all Israel made great lamentation for him.

### CHAP. III.

1 Judas is made ruler over the Iewes. 11 Hee killeth Apollonius and Seron the princes of Syria 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.

Then Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and al they that held with his father, and fought with courage the battell of Israel.

3 So he gaue his people great honour: he put on a best plate as a gyant, and armed himselfe, and set the battell in aray, & defended the campe with his sword.

4 In his actes hee was like a Lyon, and as a Lions whelp roaring after the pray.

5 For hee pursued the wicked, & fought them out, and burnt vp those that bered his people.

Gen. 22. 9,  
10. rom. 4. 3.

Gen. 41. 40.

Num. 25. 13  
ecclus 45.  
23. 24.  
Ios. 1. 5.

Num 14. 6,  
7. Ios. 14.  
13.

2. Sam. 2. 4.  
2. King. 2. 11

Dan. 3. 16,  
17, 18, 30.

Dan. 6. 22

Mat. 10. 26,  
28, 31. isa.

40. 6. 7. Or  
51. 7, 8.

Jam. 1. 10.

1. pet. 1. 24.  
ecclus 14.  
18.



6 So that the wicked fled for feare of him, and al the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And hee grieved diuers Kinges, but Iacob reioyced by his acts, and his memoriall is blessed for euer.

8 Hee went also thorow the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renowned vnto the ends of the earth, and he assembled together those that were ready to perish.

10 But Apollonius gathered the Gentiles, and a great hoise out of Samaria, to fight against Israel.

11 Which when Judas perceiued, hee went forth to meeete him, and smote him, and slaw him, so that many fell downe slaine, and the rest fled.

12 So Iudas tooke their spoiles, and tooke also Apollonius sword, and fought with it all his life long.

13 Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the congregation, and Church of the faithful, and went forth to the warre.

14 He said, I will get me a name, and will be glorious in the realme: For I will goe fight with Judas, and them that are with him, which haue despised the kings commandement.

15 So he made him ready to go by, and thtre went with him a mighty hoise of the vngodly to help him, and to be auenged of the childezen of Israel.

16 And when hee came nere to the going by of Beth horon, Judas went forth to meeete him with a small company.

17 But when they saw the armie comming against them, they said to Judas, How are wee able, being so few, to fight against so great a multitude, and so strong, seeing wee be so wearie, and haue fasted all this day?

18 Then said Judas, It is an easie thing for many to be slint by in the handes of few, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small company.

19 For the victorie of the battell standeth not in the multitude of the hoise, but the strength cometh from heauen.

20 They come against vs with a cruell and proude multitude to destroy vs, and our wiues, and our children, and to robbe vs.

21 But we doe fight for our liues, and for our Lawes.

22 And God himselfe will destroy them before our face: therefore be not yee afraid of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron and his hoise destroyed before him.

24 And they purshed them from the going downe of Beth horon vnto the plaine: where there were slaine eight hundred men of them, & the residue fled into the land of the Philistines.

25 Then the feare and terrour of Judas and his brethren fell vpon the nations round about.

26 So that his fame came vnto the king: for all the Gentiles could tell of the wartes of Iudas.

27 But when king Antiochus heard these tidings, hee was angry in his minde: where,

foze he sent forth, and gathered all the power of his Realme, a very strong army,

28 And opened his treasure, and gaue his holle a yeeres wages in hand, commanding them to be ready for a yeere for all occasions.

29 Querthelesse, when hee saw that the moey of his treasures failed, and that the tributes in the countrey were small, because of the dissolution, and plagues that hee had brought vpon the land, in raking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the second time, as at the first, for the charges and giftes that he had giuen with a liberall hand afoze: so in liberalitie hee farre passed the other kings that were before him.

31 Wherefore hee was heauie in his minde, and thought to goe into Ierusa, for to take tributes of the countreyes, and to gather much moey.

32 So he left Lysias a noble man, and of the Kings blood to succee the kings businesse, from the riuer of Euphrates, vnto the borders of Egypt,

33 And to bring by his sonne Antiochus, till he came againe.

34 Moreover hee gaue him halfe of his holle, and Elephants, and gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Iuda and Ierusalem, that hee should send an armie against them, to destroy and roote out the power of Israel and the remnant of Ierusalem, and to put out their memoriall from that place.

36 And to set strangers for to inhabite at their quarters, and part their land among them.

37 And the king tooke the halfe of the host that remained, and departed from Antiochia his royall citie, in the yeere an hundred fourtie and seuen, and passed the riuer Euphrates, and went thorow the hie countreyes.

38 Then Lysias chose Diodorus the sonne of Dorninus, and Nicano, and Sogrias mighty men and the kings friends.

39 And sent with them fourtie thousand footmen, and tenen thousand hollemen, to goe into the land of Iuda, and to destroy it, as the king commanded.

40 So they went forth with all their power and came & pitched by † Emmaus in the plaine

† Emmaus.

41 Now when the merchants of the countrey heard the rumour of them, they tooke very much siluer and gold, and seruants, and came into the campe to buy the children of Israel for slaues, and the strength of Syria and of strange nations toynd with them.

42 Now when Judas and his brethren saw that trouble encreased, and that the holle dyed nere vnto their borders, considering the kings words, whereby he had commanded to destroy the people, and utterly abolish them,

43 They sayd one to another, Let vs redresse the decay of our people, and let vs fight for our people, and for our Sanctuary.

44 Then the congregation were some ready gathered to fight, and to pray, and to desire mercy and compassion.

45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuary



Sanctuary was troden downe, and the strangers kept the fourtresse, and it was the habitation of the heathen: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselves together, and came to Bethphage before Jerusalem: for in Bethphage was the place where they prayed aforesetime in Israel.

47 And they fasted that day, and put sackcloth upon them, and cast ashes upon their heads, and rent their clothes,

48 And opened the booke of the Law, wherein the heathen sought to paint the likenesse of their idols,

49 And brought the Priestes garments, and the first fruits, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a lowd voyce toward heauen, saying, What shall we do with these? and whether shall we cary them away?

51 For thy Sanctuary is troden downe and defiled, and the Priestes are in heauinesse, and brought downe.

52 And beholde, the heathen are come against vs, to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blew the trumpets, and cryed with a lowd voyce.

55 And after this Judas ordeined captaynes ouer the people, euen captaynes ouer thousands, and captaynes ouer hundredes, and captaynes ouer fifties, and captaynes ouer ten.

56 And they commaunded them that builded houses, or married wiues, or planted Vineyards, or were fearefull, that they should retorne euery one to his owne house, according to the Law.

57 So the hoste remooued, and pitched vpon the Southside of Emmaus.

58 And Judas said, Arme your selues and bee valiant men, and be ready against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuary.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuary.

60 Neuerthelesse, as the will of God is in heauen, so be it.

### CHAP. IIII.

1 Judas goeth against Gorgias which lieth in wait. 14 He pursueth Gorgias and vs hoste to flight. 28 Lysias inuadeth Iudea, 29 But Judas driueth him out. 43 Judas purifieth the Temple, and dedicateth the Altar.

Then tooke Gorgias fise thousand foote men, and a thousand of the best horsemen, and departed out of the campe by night,

2 To inuade the campe of the Jewes, and to slay them suddenly: and the men of the fourtresse were his guides.

3 Now when Judas heard it, hee remooued, and they that were valiant men, to smite the Kings army which was at Emmaus,

4 Whiles yet the army was disperfed from the campe.

5 In the meane season came Gorgias by night into Judas campe: and when he found no man there, hee sought them in the mountaynes: for said he, they flee from vs.

6 But assoone as it was day, Judas shewed himselfe in the fielde with three thousand men, which had neither harnesse nor swoydes to their mundes.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, and that these were expert men of warre.

8 Then sayd Judas to the men that were with him, feare ye not their multitude, neither bee afraid of their assault.

9 Remember how our fathers were deliuered \* in the Red sea, when Pharaoh pursued them with an army.

10 Therefore now let vs cry vnto heauen, and the Lord will haue mercy vpon vs, and remember the Couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one, which deliuereth and saureth Israel.

12 Then the strangers lift vp their eyes, and saw them coming against them,

13 And they went out of their tents into the battell, and they that were with Judas blew the trumpets.

14 So they loyned together, and the heathen were discomfited, and fled by the plaine.

15 But the hudmost of them fel by the sword, and they pursued them vnto Gazeron, and into the plaines of Idumea, and of Azotus, and of Jamnia, so that there were slaine of them about thre thousand men.

16 So Judas turned againe with his hoste, from pursuing them,

17 And said vnto the people, Be not greedy of the spoiles: for there is a battell before vs.

18 And Gorgias and the army is here by vs in the mountaine: but stand yee now fast against your enemies, and ouercome them: then may yee safely take the spoiles.

19 As Judas was speaking these words, there appeared one part which looked from the mountaynes,

20 But when Gorgias saw that his were fled, and that Judas souldiers burnt the tents: (for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraid, and when they sawe also that Judas and his hoste were in the fielde ready to see themselves in aray,

22 They fled euery one into the land of Arar-gets.

23 So Judas turned againe to spoyle the tents, where hee gate much golde and siluer, and precious stones, and purple of the sea, and great riches.

24 Thns they went home, and sung Psalmes and praised toward the heauen: for hee is gracious, and his mercy endureth for euer.

25 And so Israel had a great victory in that day.

26 Now all the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who when he heard these things was sore afraid and discouraged, because such things came not vpon Israel as he would, neither such things as the king had commaunded him, came to passe.

28 Therefore the next yeere following, gathered Lysias thre score thousand chosen foote men,

Exod. 14. 9.  
20.

1 Or, A  
remash.

Deut. 20. 5.  
Iudg. 7. 3.

Ioseph. lib.  
32. chap. 16.



men, and five thousand horsemen to fight against Jerusalem.

29 So they came into Bethonema, and pitched their tents at Bethsura, where Judas came against them with ten thousand men.

30 And when he saw that mighty army, hee prayed, and sayd, Blessed be thou, O Saviour of Israel, which didst destroy the assault of the mighty man by the hand of thy servant David, and gauest the hoste of the strangers into the hand of Jonathan, the sonne of Saul, and of his armour bearer :

31 Shut vp this army in the hand of thy people of Israel, and let them bee confounded with their power, and with their horsemen.

32 Make them afraide, and consume their boldnesse and strength, that they may bee astonished at their destruction.

33 Cast them downe by the sword of them that loue thee: then shal all they that know thy Name, praise thee with songs.

34 So they toynd together, and there were flaine of Lysias hoste, five thousand men, and they fell before them.

35 Then Lysias, seeing his army put to flight, and the mannesse of Judas souldiers, and that they were ready, either to lue or die valiantly, he went into Antiochia, and gathered strangers, and when he had furnished his army, hee thought againe (being prepared) to come against Iudaea.

36 Then said Judas to his brethren, Behold, our enemies are discomfited: let vs now goe vp, to cleanse, and to repair the Sanctuary.

37 So all the hoste gathered them together, and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuary layde waste, and the Altar defiled, & the doores burnt vp, and the shubs growing in the courts, as in a forest, or as on one of the mountaines, and that the Priestes chambers were broken downe,

39 They rent their clothes, and made great lamentation, and cast ashes vpon their heads,

40 And fell downe to the ground on their faces, and blew an alarme with the trumpets, and cried toward heauen.

41 Then Judas commanded certaine of the men to fight against those which were in the castle, till he had cleansed the Sanctuary.

42 So he chose Priestes that were undefiled, such as delighted in the Law,

43 And they cleansed the Sanctuary, and bare out the defiled stones into an vncleane place,

44 And consulted what to doe with the altar of burnt offerings which was polluted.

45 So they thought it was best to destroy it, lest it should bee a reproch vnto them, because the heathen had defiled it: therefore they destroyed the altar,

46 And layd by the stones by the mountaine of the Temple in a conuenient place, till there should come a prophet, to shew what should be done with them.

47 So they tooke whole stones according to the Law, and builded a new Altar according to the former,

48 And made by the Sanctuary, & the things that were within the Temple, and the courts, and all things.

49 They made also newe holy vessels, and brought into the Temple the candlesticke, and the altar of burnt offerings, and of incense, and

the Table.

50 And they burnt incense vpon the Altar, and lighted the lampes which were vpon the candlesticke, that they might burne in the Temple.

51 They set also the Shew bread vpon the table, and hanged vp the vases, and finished all the workes that they had begun to make.

52 And vpon the five and twentieth day of the ninth moneth, which is called the moneth of Challeu, in the hundredth and eight and fortieth yeere they arose vp betimes in the morning,

53 And offered sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.

54 According to the time, and according to the day, that the heathen had defiled it, in the same day, was it made newe with songs, and harpes, and lutes, and cymbals.

55 And all the people fell vpon their faces, worshipping and praying toward the heauen him that had giuen them good successe.

56 So they kept the dedication of the Altar eight dayes, offering burnt offerings with gladnesse, and offered sacrifices of deliuerance and praise,

57 And decked the forefront of the Temple with crownes of gold and shields, and dedicated the gates and chambers, and hanged doores vpon them.

58 Thus there was very great gladnesse among the people, and the report of the heathen was put away.

59 So Judas and his brethren with the whole Congregation of Israel ordeined that the dayes of dedication of the Altar should bee kept in their season from yeere to yeere, by the space of eight dayes, from the five and twentieth day of the moneth Challeu, with mirth and gladnesse.

60 And at the same time builded they vpon mount Sion with hie walles and strong towres round about, lest the Gentiles should come and tread it downe, as they had done afore.

61 Therefore they let a garison there to keepe it, and fortified Bethsura to keepe it, that the people might haue a defence against Idumea.

#### C H A P . V .

3 Judas vanquished the heathen that goe about to destroy Israel, and is helped of his brethren Simon and Jonathan. 50 He ouerthroweth the city of Ephron, because they denied him passage thero witt.

Now when the nations round about heard, that the Altar was builded, and the Sanctuary renewed as afore, they were sore grieved. Ioseph lib. 13. cap. 12.

2 Therefore they thought to destroy the generation of Jacob that was among them, and began to slay and destroy the people.

3 Then Judas fought against the children of Chan in Idumea at Arabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and tooke their spoyles. ¶ Or. Arabathane.

4 He thought also vpon the malice of the children of Ben, which had bene a snare and an hinderance vnto the people, when they lay in waite for them in the high way.

5 Wherefore hee shut them vp in towres, and besieged



besieged them, and destroyed them utterly, and burnt their towers with fire, with all that were in them.

6 Afterward, went hee against the children of Ammon, where hee found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and to be discomfited them,

8 And tooke Gazer, with the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman.

10 And sent letters to Judas, and to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs.

11 And they make them ready for to come, and to take the fortreffe, whereunto wee are fled, and Timotheus is captaine of their holte.

12 Come now therefore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile, with their clothes rent, which tolde the same tidings,

15 And saide that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Judas and the people heard these wordes, a great Congregation came together, to consult what they might doe for their brethren that were in trouble, and whome they besieged.

17 Then saide Judas to Simon his brother, Chase thee out men, and go and deliuer thy brethren in Galile, and I and my brother Jonathan will goe into the countrey of Galaad.

18 ¶ So hee left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the holte in Iudea,

19 And commaunded them saying, Take the oversight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were given three thousand men, to goe into Galile, and to Judas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diners battels to the heathen, and the heathen were discomfited by him.

22 And hee pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoiles.

23 Thus they rescued them that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea with great ioy.

24 ¶ Judas Baccabrus also, and his brother Jonathan went ouer Jordan, and trauailed three daies iourney in the wilderness,

25 Where they met with the Nabathites, who receiued them ioyfully, & tolde them euery

thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bofora, and Boloz, in ALEMIS, ¶ Chalbon, Baged and Carnain (al these cities are strong and great)

¶ Or, Chalbor.

27 And that they were kept in other cities of Galaad, and to morrow they are appointed to bring their holte vnto these fortes, and to take them, and to destroy them all in one day

28 So Judas & his holte turned in all haste by the way of the wilderness toward Bofora, and wanne the cite, and slew all the males with the edge of the sword, and tooke all their spoile, and set fire vpon the cite.

29 And in the night he removed from thence, and went toward the fortreffe.

30 And betimes in the morning when they looked vp, behold, there was an innumerable people bearing ladders, and instruments of warre, to take the forte, and had assaulted them.

31 When Judas sawe that the battel was begun, and that the cry of the cite went vp to heauen with trumpets, and a great sound,

32 Then he layd vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blew the trumpets, and cried with prayer.

34 Then the holte of Timotheus knew, that it was Baccabrus, and they fled from him, and hee smote them with a great slaughter, so that there was killed of them the same day, almost eight thousand men.

35 ¶ Then departed Judas vnto Bafpba, and layde siege vnto it, and wane it, and slew all the males thereof, and spoiled it, and set fire vpon it.

36 From thence went hee and tooke Chalbon, Baged, and Boloz, and the other cities in Galaad.

37 After these things gathered Timotheus another holte, and he camped before Raphen beyond the flood.

38 Now Judas had sent to espie the holte, and they brought him word againe, saying, All the heathen that bee round about vs, are gathered vnto him, and the holte is very great,

39 And hee hath hired the Arabians to helpe them, and they haue pitched their tents beyond the flood, and are ready to come & fight against thee. So Judas went to meet them.

40 When Timotheus said vnto the captaines of his holte, ¶ When Judas and his holte come nere the flood, if hee passe ouer first vnto vs, we shall not be able to withstand him: for he will be too strong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and shall preuaile against him.

42 Now when Judas came nere to the flood, he caused the gouernors of the people to remaine by the flood, and commanded them, saying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So hee went first ouer toward them, and all the people after him: and al the heathen were discomfited before him, and cast away their weapons, and fled into the temple that was at Carnain.



44 Which cite Judas wanne, and burnt the Temple with all that were in it: so was Carnaim subdued, and might not withstand Judas.

45 ¶ Then Judas gathered al the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a very great hoste, to come into the land of Juda.

46 So they came vnto Ephron, which was a great cite by the way, and strongly defenced: they could not passe neither at the right hand nor at the left, but must go thorow it.

47 But they that were in the cite, shut themselves in, and stopped vp the gates with stones: & Judas sent vnto them with peaceable words, saying,

48 Let vs passe thorow your land, that we may goe into our owne countrey, and none shall hurt you: we will but onely goe thorow on foot: but they would not open vnto him.

49 ¶ Therefore Judas commanded a proclamation to be made thorowout the hoste, that euery man should assault it according to his standing.

50 So the valiant men set vpon it, and assaulted the cite, all that day, and all that night, and the cite was giuen ouer into his hands:

51 Who slew all the males with the edge of the sword, and destroyed it, and tooke the spoile therof, and went thorow the city ouer them that were slaine.

52 Then went they ouer Jordan into the great plaine before Bethsan.

53 And Judas gathered together those that were behind, and gaue the people good exhortation all the way thorow, till they were come into the land of Juda.

54 Thus they went by with ioy and gladnes vnto mount Sion, where they offered burnt offerings, because there were none of them slaine, but came home againe in safety.

55 ¶ Now whyles Judas & Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joseph the sonne of Zacharias and Azarias the captaiues, hearing of the valiant acts, and battels which they had achieved, said,

57 Let vs get vs a name also, and goe fight against the heathen that are round about vs.

58 So they gaue their host a commandement, and went toward Iamnia.

59 But Gorgias and his men came out of the city to fight against them.

60 And Joseph & Azarias were put to flight, & pursued vnto the borders of Iuda: and there were slaine that day of the people of Israel about two thousand men: so that there was a great overthrow among the people of Israel.

61 Because they were not obedient vnto Judas and his brethren, but thought to do some valiant thing.

62 Also they came not of the stocks of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterward went Judas forth with his brethren, & fought against the children of Elau in the land toward the South, where he wanne Hebron, and the towines therof, and he destroyed the castell thereof, and burnt the towers thereof round about.

*Ioseph. Ann. 12 cap. 11. & 12.*

66 Then remooued he to go into the land of the strangers, and went thorow Samaria.

67 At the same time were the Priests of the city slaine in the battell, which would shew their valiantnes, and went forth to battell without counsell: and when Judas came to Asotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, andooke away the spoiles of the cities, and came againe into the land of Juda.

*107. Philo. simi.*

## CHAP. VI.

1 Antiochus willing to take the cite of Elima, is driuen away of the euzens 8 He falleth into sickness, and dieth. 17 He sonne Antiochus is made kxrg. 34 The maner to prouoke elephants to fight. 43 Eleazarus valiant act. 48 The siege of Sion.

Now when king Antiochus traualled thorow the high countries, he heard that Elima in the countrey of Perlia, was a city greatly renowned for riches, siluer, and gold,

*Ioseph. Ann. 12 cap. 13.*

2 And that there was in it a very rich Temple, whereas were coverings of golde, coat armours, and harness, which Alexander King of Macedonia the sonne of Phillip (that reigned first in Grecia) had left there.

3 ¶ Therefore he went about to take the city, and to spoile it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauinesse, and came againe into Babylon.

5 Whereouer, there came one which brought him tidings in the countrey of Perlia, that the armies that were against the land of Juda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoiles which they had gotten of the armies whom they had destroyed.

7 And that they had pulled downe the abomination, which he had set by vpon the altar at Ierusalem, and sented the Sancuarie with high walles, as it was afore, and Beth Surra his cite.

8 So when the King had heard these words, he was astonished, and loze moued: therefore he laid him downe vpon his bed, and fell sicke for very sorrow, because it was not come to passe as he had thought.

9 And there continued he many dayes: for his grieke was euer moze and moze, so that he saw he must needs die.

10 ¶ Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart failed for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen now, where as aforetime I was in prosperitie, and greatly set by, by reason of my power?

12 And now doe I remember the euils that I



I haue done at Ierusalem: for I tooke all the vessels of gold and silver that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and behold, I must die with great sorow in a strange land.

14 Then called hee for Phillip, one of his friends, whom he made ruler of all his Realme,

15 And gaue him the crowne, and his robe, and the ring, that hee should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So king Antiochus died there in the hundredth fouerty and ninth yeere.

17 When Lysias knew that the king was dead, hee ordeined Antiochus his sonne (whom hee had brought vp) to reigne in his fathers stead, and called him Epipato.

18 Now they that were in the castle at Ierusalem, kept in the Israelites round about the Sanctuary, and fought alwayes their hart, and the strenghtening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundredth and fiftie yeere, and made instruments to shoote, and other engines of warre.

21 But certaine of them that were besieged, gate foorth, (vnto whom some vngodly men of Israel toynd themselves.)

22 And they went vnto the king, saying, How long wilt thou cease from executing iudgement, and auenge our brethren?

23 Wee haue bene ready to serue thy father, and to goe forward in those things, that hee appointed, and to obey his commandeiments.

24 Therefore they of our nation fell from vs for this cause, and wheresoever they found any of vs, they slew them, and swallowed our inheritance.

25 And they haue not onely layd hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castle at Ierusalem to take it, and haue fortified the Sanctuary, and Beth-sura.

27 And if thou dost not preuent them quickly, they will doe greater things then these, and thou shalt not be able to overcome them.

28 When the king heard this, hee was very angry, and called all his friends, the captaines of his armie, and his holmen,

29 And bandes that were hired, came vnto him from the kings, that were confederate, and from the Iles of the sea.

30 So the number of his armie was an hundredth thousand footmen, and twenty thousand holmen, and two and thirtie Elephants exercised in battell.

31 These came through Idumea, and drew neere to Beth-sura, and besieged it a long season, and made engines of warre: but they came out and burnt them with fire, and fought valiantly.

32 Then departed Judas from the castle, and removed the hoste toward Beth-zacarias, shere against the Kings campe.

33 So the king arose very early, and brought the army and his power toward the way of Beth-zacarias, where the armie set themselves

in aray to the battell, and blew the trumpets. 34 And to prouoke the Elephants for to fight, they shewed them the blood of grapes and mulberries.

35 And they set the beastes according to the ranges: so that by every Elephant there stood a thousand men armed with coats of malle and helmets of brasse vpon their heades, and vnto euery beaste were ordeined fise hundredth holmen of the best,

36 Which were ready at all times wheresoever the beast was: and whithersoouer the beast went, they went also, & departed not from him.

37 And vpon them were strong towres of wood that covered euery beaste, which were fastened thereon with instruments, and vpon euery one was two and thirtie men that fought in them, and the Indian that ruled him.

38 They set also the remnant of the holmen vpon both the sides in two wings of the hoste, to stirre them vp, and to keepe them in the valleys.

39 And when the sunne shone vpon the golden shields, the mountaines glittered therewith, and gaue light as lamps of fire.

40 Thus part of the kings army was spread vpon the hie mountaines, and part beneath: so they marched forward warily, and in order.

41 And all they that heard the noise of their multitude, & the marching of the company and the racting of the harnesse, were astonied: for the army was very great and mighty.

42 Then Judas and his hoste entered into the battell, and they slew fise hundredth men of the kings armie.

43 Now when Eleazar, the sonne of I Abaron, saw one of the Elephants armed with royal harnesse, and was more excellent then all the other beastes, he thought that the king should be vpon him.

44 Therefore hee jeoparded himselfe to deliuer his people, and to get him a perpetual name,

45 And ranne boldly vnto him though the middes of the hoste, slaying on the right hand and on the left, so that they departed away on both sides.

46 So went he to the Elephants secte, and gate him vnder him, and slew him: then fel the Elephant downe vpon him, and there hee died.

47 But the other, seeing the power of the king and the fiercenesse of his armie, departed from them.

48 And the kings armie went vp to meete them toward Ierusalem, and the king pitched his tents in Iuda toward mount Zion.

49 Whosoouer the king tooke truce with them that were in Beth-sura: but when they came out of the citie, because they had no vitailles there, and were hurt by therein, and the lande had rested,

50 The king tooke Beth-sura, and set there a garison to keepe it.

51 And besieged the Sanctuary many daies, and made instruments to shoote, and other engines of warre, and instruments to cast fire and stones, and pieces to cast darts and dings.

52 They also made engines against their engins and fought a long season.

53 But in the garners there were no vitailles, so it was the seuenth yeere, and then they that were in Iuda, and were deliuered from the

[Or, Sauria.

a This example is not to be followed, because it is contrary to the commandement.

[Or, the Jews.



Gentiles, had eaten by the residue of the store,  
54 So that in the Sanctuary were few men left; for the famine came to vpon them, that they were scattered euery man to his owne place.

55 ¶ Now when Lysias heard that Philip, (whom Antiochus the king, whiles hee liued, had ordeined to bring vp Antiochus his sonne, that he might be king.)

56 Was come againe out of Persia, & Media, and the Kings hoste with him, and thought to take vnto him the rule of things,

57 He and his halsted, & were retired forward by them in the castle to goe and sell the king, and the captiues of the holie, and to others, saying, We decrease dayly, and our vitales are but small: and the place that wee lay siege vnto, is strong, and the affaires of the realme depend vpon vs.

58 Now therefore let vs agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they be grieved, and doe all these things, because wee haue broken their Lawes.

60 So the King and the Princes were content, and sent vnto them to make peace, and they received it.

61 ¶ When the king and the princes had made an othe vnto them, they came vpon this out of the fortreffe.

62 And the king went by to mount Sion: but when hee saw that the place was well defended, he brake his othe that he had made, and commaunded to breake downe the wall round about.

63 Then departed he in all haste, and returned vnto Antiochia, where he found Philip having dominion of the cite: so he fought against him, and tooke the cite by force.

#### CHAP. VII.

1 Demetrius reigned, after hee had killed Antiochus & Lysias. 5 He troubleth the children of Israel through the counsell of certaine wicked persons.

37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

¶ In the hundredeth, and one and fiftie yeere departed Demetrius the son of Seleucus from Rome, and came by with a few men vnto a city of the sea coast and reigned there.

2 And when hee came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias & brought them vnto him.

3 But when it was told him, he said, Shew me not their faces.

4 So they put them to death. Now when Demetrius was set vpo the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel whole captiue was Alcimus, that would haue bene the high Priest.

6 These men accused the people vnto the king, saying, Judas & his brethren haue slaine all thy friends, and diuened vs out of our owne land.

7 Therefore send now some man, whome thou trustest, that he may goe and see all the destruction, which hee hath done vnto vs & to the kings land, and let him punish them with all their partakers.

8 Then the king chose Bacchides a friend of his, which was a great man in the Realme, and ruled beyond the flood, and was faithfull vnto the king, and sent him,

9 And that wicked Alcimus, whom he made his Priest, and commaunded him to be auenged of the children of Israel.

10 So they departed, and came with a great host vnto the land of Iuda, and sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.

11 But they beleued not their saying: for they saw that they were come with a great hoste.

12 Then a company of the gouernours assembled vnto Alcimus and Bacchides to treat of reasonable points.

13 And the High Priests were the first that required peace among the children of Israel.

14 For they sayd they, We that is a Priest of the seed of Aaron, is come with this armie: therefore he will not hurt vs.

15 Then he spake vnto them peaceably, and swore vnto them, and sayd, We will doe you no harme, neither your friends:

16 And they beleued him: but hee tooke of them threescore men, and slew them in one day, according to the wordes that were witten,

17 They haue callt the bodies of thy Saints, and their blood round about Jerusalem, & there was no man that would burie them.

18 So there came a feare and a trembling among all the people: for they said, There is neither trusth nor rightcoumess in them: for they haue broken the appointment and oth that they made.

19 Then Bacchides remooued from Jerusalem, & pitched his tent at Beth-zecha, where he sent forth & tooke many of the men that had forsaken him, and certaine of the people whome he slew and cast into the great pit.

20 Then committed hee the countrey vnto Alcimus, and left men of war with him to helpe him: so Bacchides went to the king.

21 Thus Alcimus strooke for the Priesthood.

22 And all such as troubled the people resorted vnto him: insomuch that they obtained the land of Iuda, and did much hurt in Israel.

23 Now when Iudas sawe all the mischefe that Alcimus & his company had done among the Israelites more then the heathen,

24 Hee went fourth round about all the borders of Iudea, and punished those that were fallen away, so that they came no more aboad in the countrey.

25 But when Alcimus saw that Iudas and his people had gotten the vpper hand, and knew that he was not able to abide them, hee went againe to the king and accused them of wicked things.

26 Then the King sent Nicanor one of his chiefe Princes, which hated Israel deadly, and commaunded him that hee should destroy the people.

27 ¶ So Nicanor came to Jerusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly wordes, saying,

28 Let there be no warre betwene mee, and you, I will come with few men, to see how ye be friendly.

¶ Or, Haddims.

¶ Psal. 79. 2.

¶ Or, Beth-zeth.

¶ Or, nine hands.

Joseph. Ant. 12. chap. 5.

Joseph. Ant. 12. chap. 16.



29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Nevertheless, it was told Judas, that he came vnto him vnder deceit: therefore he feared him, and would see his face no more.

31 When Nicanoz perceiued that his counsell was betrayed, he went out to fight against Judas, beside || Carphalataza,

32 Where there were slaine of Nicanoz's host about fise thousand men: so they fled vnto the citie of Dauid.

33 After this came Nicanoz by vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offered for the king.

34 But hee laughed at them, and mocked them, and counted them prophane, and spake proudly,

35 And swore in his wrath, saying, If Judas and his hoste bee not deliuered now into mine hands, if euer I come againe in saferte, I will burne vp this house. With that, went he out in a great anger.

36 When the priests came in, and stood before the altar in the Temple, weeping, and saying,

37 Forso much as thou, O Lord, hast chosen this Houle, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Wee auenged of this man and his hoste, and let them bee slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 When Nicanoz was gone from Ierusalem, hee pitched his tent at Beth-horon, and there an hoste met him out of Syria.

40 And Judas pitched in || Adafa, with three thousand men, where Judas prayed, saying,

41 O Lord, \* because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, and slew an hundred, forty, and fise thousand of them.

42 So destroy thou this hoste before vs to day, that all other may know that hee hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies toynd together in battell, the thirteenth day of the month Adar: but Nicanoz's hoste was discomfited, and hee himselfe was first slaine in the battell.

44 Now when his arme sawe that Nicanoz was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes fourme from Adafa vnto Safeca, blowing an alarme with the trumpets after them.

46 So they came forth of all the towne of Iudea round about, and rushed vpon them, and they fled from one to another, so that they all fell by the sword, and there was not one of them left.

47 Then they tooke the spoiles, and the pray, and knote off Nicanoz's head, and his right hand, which he held by so proudly, and brought it with them, and hanged them by afore Ierusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnesse.

49 And they ordeined to keepe yeerely that

day on the thirteenth day of the moneth Adar. 50 Thus the land of Iuda was in rest a little while.

CHAP. VIII.

1 Judas considering the power and policie of the Romanes, maketh peace with them. 2 The conditions of mutuall friendship sent to the Iewes.

1 Iudas heard also the same of the Romans, that they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them.

2 And that they were men of great power, and they told them of their battels, and their worthy acts, which they did among the || Galatians whom they had conquered, and made to pay tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and gold,

4 And that by their counsell and gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discomfited and giuen great ouertrowes to the Kings that came against them, from the uttermost part of the earth, & that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philip and Perles kings of the || Baccenonians, and others that rose against them, and how they ouercame them,

6 And how great Antiochus king of Asia, that came against them in battell, haning an hundred and twentie Elephants, with horsemen and charers, and a very great armie, was discomfited by them,

7 And how they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreies, which they tooke of him, and gaue them to King Eumenes.

9 Againe when it was told them that the Grecians were coming to destroy them,

10 They sent against them a captain, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoyled them, and conquered their land, and destroyed their strong holdes, and subdued them to bee their bondmen vnto this day:

11 Moreover, how they destroyed & broughte into subiection other kingdomes and Isles, whoseouer had withstood them:

12 But they that kept amity with their owne friends, and those that staid vpon them: finally, that they conquered kingdomes, both farre and neere, inso much that whoseouer heard of their renowne was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to bee magnified thereby,

15 But that they had ordeined themselves a counsell, wherein three hundred and twentie

4 Or, Caphtar. Sarama.

1 Sa. 56. 5, 7.

4 Or, Adarsa

2. Kin. 19. 35  
eob. 1. 18. cc.  
clw. 48. 12.  
isa. 37. 36.  
2. mac. 8. 19.

Joseph. An. 12. cap. 18.

11 Or, Frenchmen.

11 Or, Citium.



men consulted dayly, and provided for the common affaires, to governe them well,

16 And that they committed their government to one man every yere, who did rule over all their country, to whom every man was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of Iohn, the sonne of Accus, and Jason the sonne of Cleazar, and sent them vnto Rome, to make friendship and mutuall fellowship with them,

18 That they might take from them the yoke (for they saw that the kingdome of the Grecians would keepe Israel in bondage.)

19 So they went vnto Rome, which was a very great iourney, and came into the Senate wher they spake and laud,

20 Judas Maccabeus with his brethren, and the people of the Jewes hath sent vs vnto you, to make a bond of friendship and peace with you, and ye to register vs as your partakers and friends.

21 And the matter pleased them.

22 And this is the copie of the Epistle that they wrote in tables of brasse, and sent to Ierusalem, that they might haue by them a memoriall of the peace, and mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea, and by land for ever, and the sword, and enemie be from them.

24 If there come first anywarre vpon the Romanes, or any of their friends throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time shall bee appointed, with all their heart.

26 Also they shall giue nothing to them that come to fight to them: nor serue them with wheate, nor weapons, nor money, nor ships, as it pleaseth the Romanes, but they shall keepe their covenants without taking any thing of them.

27 Likewise also, if warre come first against the nation of the Jewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shall wheate be giuen vnto them, nor ships, as it pleaseth the Romanes, who will keepe these covenants without deceit.

29 According to these articles the Romanes made the bond with the people of the Jewes.

30 If after these points the one partie, or the other will adde or diminish, they may doe it at their pleasures, and whatsoeuer they shall adde or take away, shall be ratified.

31 And as touching the euill that Demetrius hath done vnto the Jewes, we haue writen vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friends, and confederates the Jewes?

32 If therefore they complaine any more against thee, we will doe them iustice, and fight with thee by sea and by land.

#### CHAP. IX.

1 After the death of Nicanor, Demetrius sendeth his armie against Judas. 18 Judas is slaine. 31 Jonathan is put in the stead of his brother. 47 The battell betwixt Jonathan and Bacchides. 55. Alcimus is

smitten with the palse, and dieth. 68 Hee commeth vpon Jonathan by the counsell of certaine wicked persons, and is overcome. 70 The truce of Ionathens with Bacchides.

¶ In the meane season, when Demetrius had heard how Nicanor and his hoste had giuen the battell, hee sent Bacchides, and Alcimus againe into Iudea, and his chiefe strength with them.

Joseph. Ant. 12. cap. 18. ¶ Or, the right horn.

2 So they went forth by the way that is toward Galgala, and pitched their tents before Bethlath which is in Arbelis, and wan it, and slew much people.

3 And in the first moneth of the hundreth, fiftie and two yere, they laide their siege against Ierusalem.

4 But they raised their campe, and came to Berea with threentie thousand foote men, and two thousand horsemen.

5 Now Judas had pitched his tent at Eleaza, and threie thousand chosen men with him.

¶ Or, I. a. s. a.

6 And when they saw that the multitude of the armie was great, they were sore afrate, and many conueyed themselves out of the hoste, so that there abode no moe of them, but eight hundreth men.

7 When Judas sawe that his hoste failed him, and that he must needs fight, hee was sore troubled in mind that hee had no time to gather them together, and was discouraged.

8 Neuerthelesse, hee said vnto them that remained, Let vs rise, and goe by against our enemies, if peraduenture we may bee able to fight with them.

9 But they would haue stayed him, saying, We are not able: but let vs rather save our liues: turne backe now, seeing our brethren are departed: for shall wee fight against them, that are so few?

10 Then Judas said, God forbid, that wee should doe this thing, to flee from them: if our time bee come, let vs die manfully for our brethren, and let vs not staine our honour.

a He that was wont to pray and overcome, is overcome when he trusteth in his strength, and omitteth prayer.

11 Then the hoste remooued out of the tents, and stood against them, who had diuided their horsemen into two troupes, and they that they with slings, and the archers marched in the foreward, and they that fought in the foreward were all valliant men.

12 And Bacchides was in the right wing: so the army drew neere on both sides, and blew the trumpets.

13 They of Judas side blew the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Judas sawe that Bacchides and the strength of his armie was on the right side, heeooke with him all the hardie men,

15 And brake the right wing, and followed vpon them vnto mount Azon.

16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Judas behinde, and them that were with him, hard at the heeles.

17 Then was there a sore battell: for many were slaine of both the parties.

18 Judas also himselfe was killed, and the remanent fled.

19 So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre



sepulchre in the citie of Hodia.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Judas, both the battels and the valiant acts that he did, and of his worthinesse, they are not written: for they were very many.

23 ¶ Now after the death of Judas, wicked men came vp in all the coasts of Israel, and there arose all such as gaue themselues to iniquitie.

24 In those dayes was there a very great famine in the land, and all the country gaue ouer themselues with them.

25 And Bacchides did chuse wicked men, and made them lords in the land.

26 These sought out, and made search for Judas friends, and brought them vnto Bacchides, which auenged himselfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet was scene among them.

28 Then came all Judas friends together, and sayd vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therefore, this day we chuse thee that thou mayest be our Prince and captaine in his place to order our battell.

31 So Jonathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Judas.

32 But when Bacchides knew it, he sought for to slay him.

33 Then Jonathan and Simon his brother perceiving that, fled into the wilderness of Bethcia with all their company, and pitched their tents by the water poole of Alzbar.

34 Which when Bacchides vnderstood, hee came ouer Iordén with all his hoste vpon the Sabbath day.

35 ¶ Now had Jonathan sent his brother John a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.

36 But the children of Ambri came out of Hedaba, and tooke John and al that he had, and when they had taken it, went their way.

37 After this came word vnto Jonathan, and to Simon his brother, that the children of Ambri made a great marriage, and brought the bride from Hedaba with great pompe: for she was daughter to one of the noblest Princes of Canaan.

38 Therefore they remembered John their brother, and went vpon and hid themselues vnder the court of the mountaine.

39 So they lift vp their eyes, and looked, and behold there was a great noise, and much preparation: then the bridegroome came forth, and his friends and his brethren met them with timbrels and instruments of musicke, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, & slew many of them,

and the remnant fled into the mountaines, so that theyooke all their spoiles.

41 Thus the marriage was turned to mourning, and the noise of their melodie into lamentation.

42 And so when they had auenged the blood of their brother, they turned againe vnto Iordén.

43 When Bacchides heard this, he came vnto the border of Iordén with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in true past.

45 Behold, the battell is before vs, and behind vs, and the water of Iordén on this side and that side, and the marie and forest, so that there is no place for vs to turne aside.

46 Wherefore crie now vnto heauen, that yee may be deliuered from the power of your enemies: for they toynd battell.

47 Then Jonathan streched out his hand to smite Bacchides: but he turned aside from him and recoled.

48 Then Jonathan and they that were with him lept into Iordén, and swummed ouer vnto the further banke; but the other would not passe through Iordén after them.

49 So in that day were slaine of Bacchides side about a thousand men.

50 Then he turned againe to Ierusalem, and built by the strong cities in Iuda, as the castles of Jericho, and Emmaus, and Bethbozon, and Bethel, and Chamuatha, I Pharathon, and Cepho, with hie walles, with gates, and with barres,

51 And let garlsons in them, that they might vse their mallice vpon Israel.

52 He fortified also the citie Bethsura, and Gazara, and the castle, and let a garlson in them with provision of victuals.

53 He tooke also the chiefeest mens sonnes in the country for hostages, and put them in the castle at Ierusalem to be kept.

54 ¶ Afterward in the hundredth fiftie and thre yeere, in the second moneth, Alcimus commanded that the walles of the inner court of the Sanctuary should be destroyed, and hee pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterpises were hindered, and his mouth was stopped: for he was smitten with a palse, and could no more speake, nor giue order concerning his house.

56 Thus died Alcimus with great torment at the same time.

57 And when Bacchides saw that Alcimus was dead, hee turned againe to the king, and to the lande of Iuda was in rest two yeeres.

58 Then all the vngodly men held a counsell, saying, Behold, Jonathan and his company dwell at ease, and without care: wherefore let vs bring Bacchides hither, and hee will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great hoste, and sent letters priuily to his adherents, which were in Iuder, to take Jonathan, and those that were with him: but they could not, for

*Ioseph. Ant.  
13. chap. 1.  
and 3.*

*¶ Or, against  
the enemies  
of our nation.*

*¶ Or, Phara.  
¶ Or, Thope.*

*¶ Or, Lambri.*

*¶ Or, Nadasab.*



their counsell was knowne vnto them,  
61 And if they tooke fiftie men of the country, which were the chiefe workes of this wickednesse, and slew them.

62 ¶ Then Jonathan and Simon with their company departed vnto ¶ Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

63 ¶ When Bacchides knew this, he gathered all his hoste, and sent word to them that were of Iudea.

64 ¶ Then came he and laid siege to Beth-basin, and taught against it a long season, & made instruments of warre.

65 ¶ But Jonathan had left his brother Simon in the citie, and went forth into the country, and came with a certaine number,

66 And slew ¶ Demeteras and his brethren, and the children of Pthaltron in their tents: so he began to slay, and increased in power.

67 Simon also and his company went out of the citie, and burnt up the instruments of warre,

68 And fought against Bacchides, and discomfited him, and veyed him sore, so that his counsell and iourney was in vaine.

69 ¶ Therefore he was very wroth at the wicked men, that gaue him counsell to come into the country, and slew many of them, and purposed to returne into his owne country.

70 ¶ Mithroch when Jonathan had knowledge, he sent ambassadours vnto him, to increate of peace with him, and that the prisoners should be deliuered.

71 Which thing he accepted, & did according to his desire, and made an othe, that hee would neuer do him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had taken aforesetime out of the land of Iuda, and so returned and went into his owne land, neither did he come any more into their borders.

73 ¶ Thus the word ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

C H A P. X.

1 Demetrius desireth to haue peace with Jonathan. 48 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slaine. 51 The friendship of Ptolemus and Alexander.

¶ The hundredth and threescore yeere came Alexander the sonne of Antiochus Epiphanes and tooke Ptolemas, and they receiued him, and there he reigned.

2 ¶ Now when Demetrius the king heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 ¶ Also Demetrius sent letters vnto Jonathan with louing words, as though hee would preferre him.

4 ¶ For hee sayd, ¶ Wee will first make peace with him, before hee ioyne with Alexander against vs.

5 ¶ His he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 ¶ And to he gaue Jonathan leaue to gather an hoste, and to prepare weapons, and to bee confederate with him, and commanded the hostages that were in the castle, to be deliuered

vnto him.

7 ¶ Then came Jonathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castle.

8 ¶ Therefore they were sore afrayde, because they heard that the king had giuen him licence to gather an armie.

9 ¶ So they that were of the castle, deliuered the hostages vnto Jonathan, who restored them to their parents.

10 ¶ Jonathan also dwelt at Ierusalem, and began to build and repaire the citie.

11 ¶ And hee commanded the workemen to build the walles, and the mount Sion round about with hewen stone to fortifie it: and so they did.

12 ¶ Then the strangers that were in the castles which Bacchides had made, fled,

13 So that euery man left his place, & went into his owne country.

14 ¶ Onely at Beth-sura remained certaine which had forsaken the Law and the commandments: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Jonathan: and when it was told him of the battels and noble actes, which hee and his brethren had done, and of the paines that they had endured,

16 ¶ He sayd, ¶ Might wee finde such a man? now therefore we will make him our friend and confederate.

17 ¶ Upon this hee wrote a letter, and sent it vnto him with these wordes, saying,

18 KING ALEXANDER to his brother Jonathan sendeth salutation.

19 ¶ We haue heard of thee, that thou art a very valiant man, and worthy to be our friend.

20 ¶ Therefore this day we ordaine thee to be the hie Priest of thy nation, and to be called the Kings friend: (and he sent him a purple robe, and a crowne of gold,) that thou mayest consider what is for our profit, and keepe friendship toward vs.

21 ¶ So in the seventh moneth of the hundredth and threescore yeere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, and gathered an hoste, and prepared many weapons.

22 ¶ Which when Demetrius heard, he was maruillous sore, and sayd,

23 ¶ What haue we done that Alexander hath prevented vs in getting the friendship of the Iewes for his strength?

24 ¶ Yet will I write and exhort them, and promise them dignities and rewards that they may helpe me.

25 ¶ Whereupon hee wrote vnto them these wordes, KING DEMETRIVS vnto the nation of the Iewes sendeth greeting.

26 ¶ We haue heard that ye haue kept your covenant toward vs, and continued in our friendship, and haue not ioynd with our enemies, whereof we are glad.

27 ¶ Now therefore remaine still, and keepe fidelitie toward vs, and we will recompense you for the good things that ye haue done for vs,

28 ¶ And will release you of many charges, and giue you rewards.

29 ¶ And now I discharge for your sake all the Iewes from tributes, and free you from the customes

¶ Or, Fonashans.

¶ Or, Beth-bessers.

¶ Or, Odars.

b Wicked counsel falseh on the counsellors.

¶ Or, mirror. ¶ Or, take care part.

Joseph. Ant. 13. chap. 3.

Joseph. Ant. 13. chap. 2. 3.



customes of salt, and the crowne taxes, and from the third part of the seede.

30 And from the halfe of the fruit of the trees which is mine owne duety; I so release them, that from this day fourth, none shall take any thing of the land of Iuda, or of the three governments, which are added therunto, as of Samaria and of Galile, from this day fourth for evermore.

31 Ierusalem also with all things belonging thereto, shall bee holy and free from the censures and tributes.

32 Also I release the power of the castles which is at Ierusalem, and giue it vnto the hie Priest, that he may let in it such men, as he shall chuse to keepe it.

33 Whoeuer I freely deliuer every one of the Jewes that were taken away prisoners out of the land of Iuda throughout all my Realme, and every one of them shall be free from tributes, yea, euen their cattell.

34 And all the feasts, and Sabbathes, and new moones, and the dayes appointed, and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedom and libertie for all the Jewes in my Realme,

35 So that in them no man shall haue power to doe any thing, or to bere any of them in any manner of cause.

36 Also thirtie thousand of the Jewes shall be written vp in the kings booke, and haue their wages payed them as appertaineth to all them that are of the kings armie: and of them shall bee ordeined certaine to keepe the kings strong holds.

37 And some of them shall bee set over the kings most secrett affaires, and their gouernours and their princes shall be of themselves, and they shall liue after their owne lawes, as the king hath commanded in the land of Iuda.

38 And the three governments that are added vnto Iuda from the countrey of Samaria, shall be ioyned vnto Iuda, and they shall bee as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuary at Ierusalem, for the necessary expences of the holy things.

40 Whoeuer, I will giue euery yeere fiftene thousand sicles of siluer of the kings reuenues, out of the places appertaining vnto me.

41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeeres, from henceforth they shall giue it toward the works of the Temple.

42 And besides this, the five thousand sicles of siluer which they receiued yeerely of the account appointed for the enterainment of the Sanctuary, these yeeres passed, euen these things shall be released, because they appertaine to the Priests that minister.

43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties thereof and are inobedient to the king for any manner of thing, they shall be pardoned, and all that they haue in my Realme.

44 For the building also and repatring of the works of the Sanctuary, expences shall be giuen of the kings reuenues.

45 And for the making of the walles of Ierusalem, and fortifying it round about, that the

holdes in Iuda may bee built vp, shall also the coles be giuen out of the kings reuenues.

46 ¶ But when Jonathan and the people heard these words, they gaue no credite vnto them, neither receiued them: for they remembered the great wickednesse that he had done in Israel, and how sore he had bereed them.

47 ¶ Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him alway.

48 Then gathered King Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kings ioyned battell: but Demetrius hoste fled, and Alexander pursued him, and preuailed against them.

50 So that sore battell continued till the Sunne went downe, and Demetrius was slaine the same day.

51 ¶ Then Alexander sent Ambassadors vnto Ptolemaus the king of Egypt, with these words, saying,

52 For so much as I am come againe to my Realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enjoy my countrey,

53 Seeing that I haue euen giuen him the battell, and hee and his armie is discomforted by me, and I sit in the throne of his kingdom,

54 Let vs now make friendship together, and giue me now thy daughter to wife: so shall I be thy sonne in law, and giue thee rewards, and vnto her things according to thy dignitie.

55 Then Ptolemaus the king gaue answer, saying, I wylle bee the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of their kingdom.

56 Now therefore will I fulfill thy writing: but meete me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.

57 So Ptolemaus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hundredth threelcore and two yeere,

58 Where king Alexander met him, and hee gaue vnto him his daughter Cleopatra, and married them at Ptolemais with great glorie, as the manner of kings is.

59 ¶ Then wrote King Alexander vnto Jonathan, that he should come and meete him.

60 So he went honourably vnto Ptolemais, and there he met the two kings, and gaue them great presents of siluer and golde, and to their friends, and found fauour in their sight.

61 And there assembled certaine pestilent fellows of Israel, and wicked men to accuse him: but the king would not heare them.

62 And the king commanded that they should take off the garments of Jonathan, and clothe him in purple, and so they did: and the king appointed him to sit by him,

63 And layd vnto his Princes, Goe with him into the mids of the citie, and make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any manner of cause.

64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.

65 And the king preferred him to honour, and wrote

a And of the  
country be-  
yond Ior-  
den, as Iose-  
phus writ-  
tech.

Ioseph. Ant.  
13, cap. 6.

wrote.



wrote him among his chiefe friends, and made him a drinke and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnesse.

67 ¶ In the hundredeth, threescore and sine were came Demetrius the sonne of Demetrius, from Creta vnto his fathers land.

68 Whereof when king Alexander heard, he was very sorow, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius the gouernour of Coeloxymia, who gathered a great host, and camped in Fannia, and sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vaunt thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the plaine field, and there let vs trie the matter together: for I haue the strength of cities.

72 Like and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twice chaied in their owne land.

73 And now how wilt thou bee able to abide so great an host of hoisemen and footmen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his mind: wherefore hee chose threane thousand men, and went out of Jerusalem, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Jopppe: but they shut him out of the citie: for Apollonius garrison was in Jopppe.

76 Then they fought against it, and they that were in the citie, for very feare let him in: so Jonathan wan Jopppe.

77 Apollonius hearing of this, tooke three thousand hoisemen with a great hoste of foote men, and went toward Azotus, as though he would goe forward, and came immediatly into the plaine field, because he had so many hoisemen, and put his trust in them.

78 So Jonathan followed vpon him to Azotus, and the armie skirnisshed with his arriere band.

79 For Apollonius had left a thousand hoisemen behind them in ambush.

80 And Jonathan knew that there was an ambushment behind him, and though they had compassed in his hoste, and thoe darks at the people from the morning to the euening,

81 Yet the people stood still, as Jonathan had commanded them, till their hoises were weary.

82 Then brought Simon forth his host, and set them against the band: but the hoises were weary, and hee discomfited them, and they fled: so the hoisemen were scattered in the field.

83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there lanie themselves.

84 But Jonathan set fire vpon Azotus and all the cities round about it, and tooke their spoiles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight

thousand men.

86 So Jonathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great poyles.

88 And when King Alexander heard these things, he began to doe Jonathan more honour.

89 And sent him a collar of golde, as the vles is to bee given vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

#### CHAP. XI.

1 The dissention betweene Ptolemus and Alexander his sonne vs law. 17 The death of Alexander. 19 Demetrius reigne after the death of Ptolemus. 22 Zion is besieged of Jonathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

¶ Ad the king of Egypt gathered a great hoste, like the land that lyeth vpon the sea shore, and many shipp, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for king Alexander had commanded them to meete him, because hee was his father in law.

3 Nowe when hee entered into the citie of Ptolemus, he left bands and garlions in euery citie.

4 And when he came neere to Azotus, they shewed them the temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, and the bodies cast aboad, and them that he had burnt in the battell: for they had made heapes of tome by the way where hee should passe.

5 And they tolde the King what Jonathan had done, to the intent they might get him euill will: but the king yeld his peace.

6 And Jonathan met the King with great honour at Jopppe, where they saluted one another, and lay there.

7 So when Jonathan had gone with the King vnto the water that was called Cleuerus, he turned againe to Jerusalem.

8 So king Ptolemus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander.

9 ¶ And sent ambassadones vnto king Demetrius, saying. Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for hee goeth about to slay me.

11 Thus he slandered Alexander, as one that should desire his Realme.

12 And hee tooke his daughter from him, and gaue her vnto Demetrius, and sozooke Alexander, so that their hatred was openly knowne.

13 Then Ptolemus came to Antiochia, where he set two crownes vpon his owne head, of Asia, and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwell in those places, had rebelled against him:

*Ioseph. Ant. 13. chap. 7.*



15 But when Alexander heard it, he came to warre against him, and Ptolemus brought forth his host, and met him with a mighty power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemus was exalted.

17 And Sabel the Arabian smote off Alexanders head, and sent it vnto Ptolemus.

18 But the third day after, King Ptolemus died, and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hundredth, threescore and seuenthy yeere.

20 ¶ At the same time gathered Jonathan them that were in Iudca, to lay siege vnto the castle which was at Ierusalem, and they made many instruments of warre against it.

21 Then were there certaine vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castle.

22 So when hee heard it, he was angry, and immediately came vnto Ptolemas, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that he should meete him, and speake with him at Ptolemas in all haste.

23 Neuertheless, when Jonathan heard this, hee commanded to beliege it: hee chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 Andooke with him siluer and gold, and apparell, and diners pteints, and went to Ptolemas vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the King intreated him as his predecessor had done, and promoted him in the light of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that hee had afore, and made him his chiefe friend.

28 Jonathan also desired the King, that hee would make Iudca free with the three governments, and the countrey of Samaria, and Iordan promised him thre hundred talents.

29 Whereunto the king consented, and gaue Jonathan writing of the same, containing these words,

30 KING DEMETRIUS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 Wee send you heere a copie of the letter, which wee did write vnto our cousin Lathenes concerning you, that ye should see it.

32 King Demetrius vnto Lathenes his father, sendeth greeting.

33 For the faithfulnessse that our friends the nation of the Jewes keepe vnto vs, and for their good will toward vs, we are determined to doe them good.

34 Wherefore wee assigne to them the coasts of Iudca, with the three governments, Appherma, and Lydda, and Ramathe (which are added vnto Iudca, from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Ierusalem: both concerning the payments which the King tooke yeerly aforesaid, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertaining vnto

vs of the tenthes and tributes, which were due vnto vs, and the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shal be reckoned from this time forth and for euer.

37 Therefore see that ye make a copie of these things, and deliuer it vnto Jonathan, that it may bee set vp vpon the holy mount in an open place.

38 After this, when Demetrius the king saw that his land was in rest, and that no resistance was made against him, hee sent away all his host, every man to his owne place, except certaine bands of strangers, whome hee brought from the yles of the heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when hee saw that al the hoste murmured against Demetrius, he went to ¶ Simalene the Arabian, that brought by Antiochus the sonne of Alexander,

40 And lay low vpon him, to deliuer him this young Antiochus, that he might reigne in his fathers stead: hee told him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.

41 Also Jonathan sent vnto King Demetrius to bidde them out which were in the castle at Ierusalem, and those that were in the fortress: for they sought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely doe these things for you and thy nation, but if opportunitee serue, I will honour thee and thy nation.

43 Now therefore thou shalt doe me a pleasure, if thou wilt send me men to helpe mee: for all mine army is gone from me.

44 So Jonathan sent him thre thousand strong men vnto Antiochia, and they came vnto the King: wherefore the King was very glad at their coming.

45 ¶ But they that were of the citie, enen an hundredth and twentie thousand men, gathered them together in the mids of the citie, & would haue slaine the King.

46 But the King fled into the palace, and the citizens kept the strettes of the citie, and began to fight.

47 Then the King called to the Jewes for helpe, which came to him altogether, and went abroad to show the citie,

48 And slew the same day an hundredth thousand, and set fire vpon the citie, and tooke many spoyles in that day, and deliuered the King.

49 So when the citizens saw that the Jewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the king saying,

50 ¶ Grant vs peace, and let the Jewes cease from being vs and the citie.

51 So they cast away their weapons, & made peace and the Jewes were greatly honoured before the King, and before all that were in his realme, and they came againe to Ierusalem with great pray.

52 Then King Demetrius sate in the thron: of his kingdome, and had peace in his land.

53 Neuertheless, hee dissembled in all that euer

¶ Or, Emal-  
cuel,

¶ Or, giue vs  
the right  
hand,



hee spake, and withdiere himselfe from Jonathan, neither did hee reward him according to the benefices which hee had done for him, but troubled him very sore.

54 After this returned Tryphon with the yong child Antiochus, which reigned, and was crowned.

55 Then there gathered unto him all the men of warre, whom Demetrius had scattered, and they fought against him, who fled, and turned his backe.

56 So Tryphon tooke the beasts, and was Antiochia.

57 And yong Antiochus wrote vnto Jonathan, saying, I appoint thee to be the chiefe Priest, & make thee ruler ouer the foure governments, that thou maiest be a friend of the kings.

58 Upon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in gold, and to weare purple, & to haue a collar of gold.

59 He made his brother Simon also capitaine from the coastes of Egiptus vnto the borders of Egypt.

60 Then Jonathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourably.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefoze hee laide siege vnto it, & burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Jonathan, and he made peace with them, and tooke of the lonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great hoste, purposing to drine him out of the countrey,

64 He came against them, and left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, & fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which hee granted them, & afterward put them out from thence, and tooke the city, and set a garrison in it.

67 Then Jonathan with his hoste, came to the water of Genesar, and betimes in the morning came to the plaine of Asor.

68 And behold, the hostes of the strangers met him in the plaine, & had laid ambushments for him in the mountaines.

69 So that when they came against them, the ambushments rose out of their places and slayned them.

70 So that all that were of Jonathans side, fled: and there was not one of them left, except Gataathias the sonne of Absalomus, and Judas the sonne of Galphi the Captaines of the hoste.

71 Then Jonathan rent his clothes, and cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after all vnto their tents at Cades, and there they camped.

74 So there were slaine of the strangers the same day about thre thousand men, and Jonathan turned againe to Ierusalem.

CHAP. XII.

1 Jonathan sendeth ambassadours to Rome, 2 and to the people of Sparta, to renew their couenant of friendship. 24 Jonathan purieth to flight the Princes of Demetrius. 40 Tryphon taketh Jonathan by deceit.

Jonathan now seeing that the time was meete for him, choise certaine men, and sent them vnto Rome, to stabiliti and renew the friendship with them.

2 He sent letters also vnto the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entered into the Senate, and said, Jonathan the hie priest and the nation of the Iewes sent vs vnto you, for to renew friendshippe with you, and the bond of loue, as in times past.

4 So the Romanes gaue them free passports, that men should leade them home into the land of Iuda peaceably.

5 AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the priests, and the rest of the people of the Iewes, send greeting vnto the Spartians their bretheren.

7 Heretofore were letters sent vnto Dnias the hie Priest, from Arius, which then reigned among you, that you would be our bretheren, as the copie hereunder written sheweth.

8 And Dnias entreated the Ambassadour honourably, and receiued the letters: wherein there was mention made of the bond of loue and friendship.

9 But as for vs, we neede no such writings: for wee haue the holy bookes in our handes for comfort.

10 Neuertheless, we thought it good to send vnto you, for the renewing of the brotherhood and friendship, lest wee should bee strange vnto you: for it is long since the time that ye sent vnto vs.

11 Therefore we remember you at al seasons continually, and in the feasts and other dayes appointed, when we offer sacrifices and praies, as it is meet and conuenient to thinke vpon our bretheren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene emittred with great troubles and warres, so that the Kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to echer of our confederates and friends in these warres.

15 For we haue had helpe from heauen, that hath succoured vs, and wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Antimus the sonne of Antiochus, and Antipater the sonne of Jason, and sent them vnto the Romanes, for to renew the former friendship with them, and leaue.

17 Alce commannded them also to goe vnto you, and to salute you, and to deliuer you our letters concerning the renewing of our brotherhood.

Or, Elephanis.

Ioseph. Ant. 13 cap. 8.

Or, Lacedaemonians.

Ioseph. Ant. 12 cap. 5.

Or, Darus.

Or, heathen.

Or, Absalomus.



18 And now ye shall doe vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copy of the letters, which Arius the king of Sparta sent vnto Dnias.

20 THE KING of the Spartians vnto Dnias the high Priest sendeth greeting.

21 It is found in writing that the Spartians and Jewes are brethren, and come out of the generation of Abraham.

22 And now for so much as this is come to our knowledge, ye shall doe well to write vnto vs of your prosperitie.

23 As for vs we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commaunded to be shewed vnto you.

24 ¶ Now when Jonathan heard that Demetrius Princes were come to fight against him, with a greater hoste then afoze,

25 He went from Ierusalem, and met them in the land of Hamath: for hee gaue them not space to come into his owne countrey.

26 And he sent spies vnto their tents, which came againe and told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the Sunne was gone downe, Jonathan commaunded his men to watch, and to bee in armes readie to fight all the night, and sent watch men round about the holte.

28 But when the aduersaries heard that Jonathan was readie with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Nevertheless Jonathan and his company knew it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Cleutherus.

31 So Jonathan turned to the Arabians, which were called Zabedet, and slew them, and tooke their spoile.

32 Hee proceeded further also, and came vnto Damascus, and went thorow all the countrey.

33 But Simon his brother went south, and came to Ascalon and to the next holdes, departing vnto Ioppe, and wanne it.

34 For he heard that they would deliuer the hold to them that tooke Demetrius part: wherefore he set a garrison there to keepe it.

35 ¶ After this came Jonathan home, and called the Elders of the people together, and deuised with them for to build vp the strong holds in Iudea,

36 And to make the walles of Ierusalem higher, and to make a great mount betwixt the castle and the citie, for to separate it from the citie, that it might be alone, and that men should neither buy, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Capphenatha.

38 Simon also set vp Aida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and so hee was crowned when hee had slaine the king Antiochus.

40 But he was afraid that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathan, & to kill him: so he departed and came vnto Bethsan.

41 Then went Jonathan forth against him to the battell with foure thousand cholen men, and came vnto Bethsan.

42 But when Tryphon saw that Jonathan came with so great an hoste, hee durst not lay hand vpon him,

43 But receiued him honourably, and commaunded him vnto all his friends, and gaue him rewards, and commaunded his men of warre to be as obedient vnto him, as to himselfe,

44 And said vnto Jonathan, Why hast thou caused this people to take such traueile, seeing there is no warre betwene vs?

45 Therefore now send them home againe, and chuse certaine men to waite vpon thee, and come thou with mee to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, & all them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my coming.

46 Jonathan beleued him, and did as hee sayd, and sent away his hoste, which went into the land of Iuda,

47 And remained but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Now alsoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, andooke him, and slewe all them with the sword, that came in with him.

49 Then sent Tryphon an hoste of footmen and horsemen into Galile, and into the great plaine, to destroy all Jonathans company.

50 But when they knew that Jonathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth against them ready to the battell.

51 But when they which folowed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Iuda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For al the heathen that were round about them, sought to destroy them.

54 For they sayd, Now haue they no captaine, nor any man to help them: therefore let vs now fight against them, and root out their memoerie from among men.

#### CHAP. XIII.

1 After Jonathan was taken, Simon is chosen captaine. 17 Tryphon taking his children and money for the redemption of Jonathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaza. 50 Hee possesseth the towre of Zion. 52 He maketh his sonne Iohn captaine.

Now when Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,

2 And sawe that the people was in great trembling and feare, hee came vnto Ierusalem, and gathered the people together,

3 And gaue them exhortation, saying, Ye know



know what great things I, and my brethren, and my fathers house haue done for the Law, and the Sanctuary, and the battels, and troubles that we haue scene.

4 By reason whereof all my brethren are Alike for Israels sake, and I am left alone.

5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I will avenge my nation, and the Sanctuary, and our wives and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stead of Iudas and Jonathans thy brethren.

9 Fight thou our battels, and whatsoeuer thou commandest vs, we will doe it.

10 So hee gathered all the men of warre, making halt to finish the walles of Ierusalem, and fortified it round about.

11 Then sent hee Jonathans the sonne of Absalomus with a great hoste vnto Ioppe, which dioune them out that were therein, and remained there himselfe.

12 Tryphon also remooued from Ptolemas with a great armie, to come into the land of Iuda, and Jonathans was with him as prisoner.

13 And Simon pitched his tents at *Adidus* vpon the open plaine.

14 But when Tryphon knew that Simon stood by in stead of his brother Jonathan, and that he would fight against him, he sent messengers vnto him, saying,

15 Whereas we haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the businesse that he had in hand.

16 Wherefore send now an hundred talents of siluer, and his two sonnes for hostages, that when he is letten forth hee will not turne from vs, and we will send him againe.

17 Neuertheless Simon knew that hee dissembled in his words, yet commaunded hee the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel:

18 Who might haue sayd, Because hee sent him not the money and the children, therefore is Jonathan dead.

19 So hee sent the children and an hundred talents: but hee dissembled, and would not let Jonathan goe.

20 Afterward came Tryphon into the land to destroy it, and went round about by the way, that leadeth vnto Adoja: but wheresoener they went, thither went Simon and his hoste.

21 Now they that were in the castle sent messengers vnto Tryphon, that hee should make haste to come by the wilderness, and to send them vittalles.

22 So Tryphon made ready all his horsemen: but the same night fell a very great snow, so that he came not, because of the snow: but he removed & went into the countrey of Galaad.

23 And when he came nere to Balaama, he slew Jonathan, and he was buried there.

24 So Tryphon returned, and went into

his owne land.

25 Then sent Simon to take the bones of Jonathan his brother, and they buried him in Modin his fathers citie.

26 And all Israel bewailed him with great lamentation, and mourned for him very long.

27 And Simon made vpon the sepulchre of his father and his brethren, a building high to looke vnto of hewen stone behind and before,

28 And set vpon seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,

29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued ships beside the armes, that they might see scene of men sayling in the Sea.

30 This sepulchre which he made at Modin, standeth yet vnto this day.

31 Now as Tryphon went south with the pong King Antiochus, he slew him traittiously,

32 And reigned in his steade, and crowned himselfe King of Asia, & brought a great plague vpon the land.

33 Simon also built vpon the castles of Iudea, and compassed them about with high towres, and great walles, euen with towres, and gates, and battes, and layd vpon vittalles in the strong holds.

34 Moreover Simon chose certaine men and sent them to King Demetrius, that hee would discharge the land: for all Tryphons doings were robberies.

35 Whereupon Demetrius the king answered him and wrote vnto him after this manner.

36 DEMETRIUS the King vnto Simon the hie Priest, and the friend of Kings, and to the Elders, and the nation of the Iewes, sendeth greeting.

37 The golden crowne, and the precious stone that ye sent vnto vs, haue we received, and are ready to make a steadfast peace with you, and to write vnto the officers to release you of the things wherein wee made you free.

38 So the things that we haue granted you, shall be stable: the strong holds which ye haue builded, shall be your owne.

39 Also we forgie the ouersights, and faultes committed vnto this day: and the crowne take that ye ought vs, and whereas was any other tribute in Ierusalem, it shall bee now no tribute.

40 And they that are meete among you to be written with our men, let them be written vpon, that there may be peace betwene vs.

41 Thus the poke of the heathen was taken from Israel in the hundred and senentie yeere.

42 And the people of Israel began to write in their letters and publique instruments, IN THE FIRST yeere of Simon, the hie and chiefe Priest, gouernour and Prince of the Iewes.

43 In those dayes Simon camped against Gaza, and belleged it round about, where hee set vpon an engine of warre, and approched nere the citie, and beat a tower, and tooke it.

44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,

45 In so much that the people of the citie reat their clothes and climed by vpon the walles with

*Ioseph. Ant. 13. chap. 10.*

*Or, Adidus.*

*Or, the Har, or baudrick: in Greeke Baimen, or bahen.*







Or, *Leuisa-*  
*ms.*

28 In ¶ Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the elders of the countrey, we would signifie vnto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the sonne of Mattathias (come of the children of Iarui) and his brethren put themselves in danger, and resisted the enemies of their nation, that their Sanctuarie, and Law might be maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their hie Priest, and is layde with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, and fought for his nation, & spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, and Berhura that lieth vpon the borders of Iudea, (where the ordinance of their enemies lay sometime) and set there a garrison of the Iewes.

34 And he fortified Toppe, which lieth vpon the sea, and ¶ Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, & furnished them with things necessary for the reparation thereof.

35 Howe when the people saw the faithfulness of Simon, and to what glory hee thought to bring his nation vnto, they made him their gouernour, and the chiefe Priest, because he had done all these things, and for the vprightnesse, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in the citie of Dauid at Ierusalem, where they had made them a castle, out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt vnto Religion.

37 And he set Iewes in it, and fortified it, for the assurance of the land and citie, and raised by the walles of Ierusalem.

38 And King Demetrius confirmed him in his hie Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romanes called the Iewes their friends and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Iewes and Priests consented that Simon should be their prince, and high Priest perpetually, till God raised by the true Prophet,

42 And that he should be their captaine and haue the charge of the Sanctuarie, and so set men ouer the workes, and ouer the Countrey, and ouer the weapons, and ouer the forrestes, and that should make provision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should be made in his name, and that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any

of the people, or Priests to breake any of these things, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a collar of golde :

45 And if any did contrary to these things, or brake any of them, hee should be punished.

46 So it pleased all the people to agree that it should be done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the hie Priest, and the captaine, and the Prince of the Iewes and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copy of the same should be layd vp in the treasure, that Simon and his sonnes might haue it.

## C H A P. XV.

1 Antiochus maketh a couenant of friendship with Simon. 11 Tryphon is persued. 15 The Romanes write letters vnto Kings and nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his couenant.

Demetrius King Antiochus the sonne of Demetrius sent letters from the yles of the sea, vnto Simon the priest, and prince of the Iewes, and to all the nation,

2 Containing these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes, lendeth greeting.

3 For so much as certaine pestilent men haue vsurped the kingdome of our fathers; I am purposed to challenge the realme againe, and to restore it to the olde estate: wherefore I haue gathered a great holte, and prepared myself of warre,

4 That I may goe through the countrey, and be auenged of them, which haue destroyed our countrey, and wasted many cities in the realme.

5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kings my progenitors haue discharged thee, and all the payments, whereof they haue released thee.

6 And I gae thee leaue to colne money of thine owne itampe within thy countrey,

7 And that Ierusalem and the Sanctuarie be free, and that all the weapons that thou hast prepared, and the forrestes, which thou hast builded, and keepest in thine handes, shall bee thine.

8 And all that is due vnto the King, and all that shall be due vnto the King, I forgive thee, from this time forth for evermore.

9 And when we haue obtained our kingdome, we wil giue thee and thy nation, and the temple great honour, so that your honoz shall be knowne throughout the world.

10 ¶ In the hundredth, seventy & foure yeere, went Antiochus into his fathers land, and all the bandes came together vnto him, so that few were left with Tryphon.

11 So the King Antiochus pursued him, but he fled and came to Doza, which lieth by the sea side.

12 For hee saw that troubles were toward him,

Or, *Gaza,* or  
*Gazara.**Ioseph. Ant.*  
*13. chap. 11.*



him, and that the armie had forsaken him.

13 Then camped Antiochus against Doza with an hundred and twenty thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they pressed the city by lande, and by sea, insomuch that they suffered no man to go in nor out.

15 In the meane season came Numenius, and his company from Rome, hauing letters writtten vnto the kings and countreies, wherem were contained these words,

16 LVCIVS the Consul of Rome vnto king Ptolemeus sendeth greeting.

17 The ambassadours of the Jewes are come vnto vs as our friends and confederates from Simon the high Priest, and from the people of the Jewes, to renew friendship, and the bond of loue,

18 Who haue brought a shield of golde weighing a thousand pound.

19 Wherefore we thought it good to write vnto the kings and countreies, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to maintaine their enemies against them.

20 And we were content to receiue of them the shield.

21 If therefore there be any pestilent felowes fled from their countrey vnto you, deliuer them vnto Simon the high Priest, that hee may punish them according to their owne law.

22 The same things were writtten to Demetrius the King, and to Attalus, and to Arathes, and to Arfaces,

23 And to all the countreys, as Samplames, and to them of Sparta, and to Delus, and to Rhodus, and to Sycon, and to Carta, and to Samas, and to Panphylia, and to Lycia, and to Halcarnassus, and to Rhodus, and to Phaleses, and to Coos, and to Siden, and to Coryna, and to Gindon, and to Cyprius, and to Cyene.

24 And they sent a copy of them to Simon the high Priest.

25 So Antiochus the king camped against Doza the second time euer ready to take it, and made diuers engines of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to help him with siluer and golde, and much furniture.

27 Neuertheless, he would not receiue them, but brake all the Couenant, which he had made with him afore, and withpewe himselfe from him.

28 And sent vnto him Athenobius one of his friends, to commune with him, saying, We withhold Ioppe, and Gazara, with the castle that is at Jerusalem, the city of my Realme.

29 Whose borders ye haue destroyed & done great hurt in the land, and haue the gouernment of many places of my kingdom.

30 Wherefore now deliue the cities, which ye haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Iudea,

31 Or else giue me for them five hundred talents of siluer, and for the harme that ye haue done, and for the tributes of the places other five hundred talents: if not, we will come, and fight against you.

32 So Athenobius the kings friende came to

Jerusalem, and when he saw the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation, he was astonished, and tolde him the kings message.

33 Then answered Simon, and sayde vnto him, We haue neither taken other mens lands, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrightrously in possession a certaine time.

34 But when we had occasion, we recovered the inheritance of our fathers.

35 And whereas thou requirest Ioppe and Gazara, they did great harme to our people, and thow our countrey, yet will wee giue an hundred talents for them. But Athenobius answered him not one word,

36 But turned againe angry vnto the king, and told him all these wordes, & the dignitie of Simon, with all that he had seene: and the king was very angry.

37 In the meane time fled Tryphon by ship vnto Ditholias.

38 Then the king made Cendebeus captaine of the sea coast, and gaue him bandes of footmen and horsemen,

39 And commanded him to remooue the hoste toward Iudea, and to bulde by Cedion, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to bere the people, and to invade Iudea, and to take the people prisoners, & to slay them.

41 And he built by Cedion, where he set horsemen and garisons, that they might make out-rides by the wayes of Iudea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus host is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon & his two sonnes at a banquet. 25 Iohn killeth them that lie in wait for his life.

Then came Iohn by from Gazara, & told Simon his father, what Cendebeus had done.

Ioseph, Ant 13. chap. 12

2 So Simon called two of his eldest sonnes, Judas and Iohn, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel oftentimes.

3 But I am now olde, and yee by Gods mercy are of a sufficient age: bee ye therefore in stead of me, and my brother, & goe forth and fight for our nation, and the helpe of heauen be with you.

4 So he chose twenty thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and behold, a mighty great hoste came against them both of footemen, and horsemen: but there was a river between them.

6 And Iohn ranged his armie ouer against him, and when hee sawe that the people was afraid to goe ouer the river, hee went ouer first himselfe, and the men seeing him, passed thowoe after him.

7 Then he deuicid his men, and set the horse-

ames  
P  
P  
P

Or, Samp-  
face.  
Or, Melo.  
Or, Mids,  
or, Mydis,

Or, com-  
plaineft con-  
cerning.



men in the mids of the footmen.

8 For their enemies horsemen were very many: but when they blew the trumpets Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Iohus brother wounded: but John followed after them, till hee came to Gedion, which Cendebeus had built.

10 Also they fled vnto the towres, that were in the fields of Azotus and those did Iohn burne with fire: thus were there slaine two thousande men of them: so he returned peacably into the land of Iuda.

11 Now in the fieldes of Jericho was Ptolemus the sonne of Abubus made captaine, and he had abundance of siluer and gold.

12 For hee had married the daughter of the he Pricest.

13 Therefore hee wared proud in his minde, and thought to rule the lande, & thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thoroze the cities of the countrey, and studied carefully for them, hee came downe to Jericho with Dactathias, and Judas his sonnes in the hundredth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receiued them by treaion into a litle hold, called Dochns, which he had built, where he made the a great bancket, and had his men there.

16 So when Simon & his sonnes had made good chere, Ptolemus stood by with his men and tooke their weapons, and entred in to Simon in the bancket house, and slewe him with his two sonnes and certain of his seruants.

17 What they hee committed a great villenie, and recompented euil for good.

18 Then wrote Ptolemus these things and sent to the king, that he might send him an holte to helpe him, and to would deliuer him the countrey with the cities.

19 He sent other men also vnto Gazara, to take Iohn, & sent letters vnto the captaines to come to him, and he would giue them siluer, and gold and rewards.

20 And to Jerusalem he sent other to take it, and the mountaine of the Temple.

21 But one ran before, and tolde Iohn in Gazara, that his father, & his brother were slaine, and that Ptolemus had sent to slay him.

22 When hee heard this, hee was sore affronted, and layd hands on them that were come to slay him, and slew them: for hee knew that they went about to kill him.

23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherein he behauid himselfe manfully) of y building of wals which he made, and other of his deeds,

24 Beholde, they are written in the Chronicles of his Pricesthood, from the time that he was made high Pricest after his father.

## The second Booke of the Maccabees.

### CHAP. I.

1 An Epistle of the Iewes that dwell at Ierusalem, sent vnto them that dwell in Egypt, wherein they exhort them to giue thanks for the death of Antiochus.

19 Of the fire that was hid in the pitte. 24 The prayer of Neermas.



He brethren the Iewes which be at Ierusalem, and they that are in the countrey of Iudea, vnto the brethren the Iewes that are thorozeout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you, and remember his couenant made with Abraham, and Isaac, and Jacob his faithfull seruants,

3 And giue you all an heart to worship him, and to doe his will with a whole heart and with a willing minde,

4 And open your hearts in his Lawe & commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned in the hundredth threescore and ninth yeer, we Iewes wrote vnto vs in the trouble and violence that came vnto vs in those yeeres, after that Jason and his company departed out of the holy lande and kingdom.

8 And burnt the porch, & shed innocent blood. Then wee prayed vnto the Lord, & were heard: we offered sacrifices and fine floure, and lighted

the lampes, and set forth the bread.

9 Nowe therefore keepe yee the dayes of the feast of the tabernacles in the moneth Chassen.

10 In the hundredth, fourescore and eght yeere, the people that was at Ierusalem, & in Iudea, and the counsell, and Judas, vnto Aristobolus king Ptolemus matter, which is of the stocke of the anointed Pricests, and to the Iewes that are in Egypt, sendeth greeting and health.

11 Inasmuch as God hath deliuered vs from great perils, we thanke him highly, as though we had ouercome the King.

12 For he brought them into Persia by heaps that fought against the holy citie.

13 For albeit the captaine and the army that was with him, seemed inuincible, yet they were slaine in the Temple of Panea, by the deceite of Paneas pricests.

14 For Antiochus as though he would dwell with her, came thither, hee and his friends with him to receiue money vnder the title of a dowry.

15 But when the pricests of Panea had laid it forth, and he was entred with a small company within the temple, they shut the temple, when Antiochus was come in.

16 And by opening a priuy doore of the vant, they cast stones, as it were thunder, vpon the captaine and his, and hauing bruiled them in pieces, they cut off their heads, and threw them to those that were without.

17 God be blessed in all things, which hath deliuered by the wicked.

18 Whereas wee are now purposed to keepe the



the purification of the temple upon the five and twenty day of the moneth Challeu, we thought it necessary to certifye you thereof, that yee also might keepe the feast of the Tabernacles, and of the fire which was given vs when Jeremias offered sacrifice, after that he had built the Temple, and the altar.

*Leuit. 6. 13. and 10. 2. and 16. 12.*

19 For when as our fathers were led away into Babilonia, the Priestes, which sought the honour of God, tooke the fire of the altar priuely, and hid it in a hollow pit, which was dye in the bottoome, and therein they kept it, so that the place was vnknowen vnto euery man.

20 Now after many yeeres when it pleased God that Jeremias should be sent from the king of Babilonia, hee sent of the posteritie of those Priestes, which had hid it, to fetch the fire, and as they told vs, they found no fire, but thicke water.

21 Then commaunded hee them to draw it vp, and to bring it: and when the things appertaining to the sacrifices were brought, Jeremias commaunded the Priestes to sprinkle the wood, and the things layd thereupon with water.

22 When this was done, and the time came that the Sunne shone, which afore was hid in the cloud, there was a great fire kindled, so that euery man marvelled.

23 Now the Priestes, and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Jeremias was after this manner, O Lord, Lord God maker of all things, which art fearefull & strong, and righteous, and mercifull, and the only and gracious King,

25 Onely liberall, onely iust and Almightye and euerlasting, thou that deliuerest Israel fro al trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserve thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer the that serue among the heathen: look vpon them that are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride doe vs wrong.

*Deut. 30. 5.*

29 Plant thy people againe in thine holie place, as Moyses hath spoken.

30 And the Priestes sang Psalmes therunto.

31 Now when the sacrifice was consumed, Jeremias commaunded the great stones to bee sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 So when this matter was knowne, it was told the king of Babilonia, that in the place where the Priestes, which were led away, had hid fire, there appeared water, wherewith Jeremias and his companie had purified the sacrifices.

*1 That is to say, a thing, it is also called Nepbi, or Nephbar, which is a cleansing.*

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the king fauoured, hee gaue and bestowed many giftes.

36 And Jeremias called y<sup>e</sup> same place Eph-

thar, which is to say, purification: but many men call it Nephthar.

CHAP. III.

4 How Jeremie hid the Tabernacle, the Arke and the Altar in the hill. 23 Of the five booke of Iason contained in one.

It is found also in the writings of Jeremias the Prophet, that hee commaunded them which were caried away, to take fire, as was declared, and as the Prophet commaunded them that were led into captiuitie,

*Baruch. 6.*

2 \*Giuing them a law, that they should not forget the commaundements of the Lord, & that they should not erre in their minds, when they saw images of gold and siluer, with their ornaments.

3 These and such other things commaunded hee them, and exhorted them that they should not let the Law goe out of their hearts.

4 It is written also, how the Prophet, by an oracle that he had, charged them to take the Tabernacle and the Arke, and follow him: and when hee came vp into the mountaine where Moyses went by, \* and saue the heritage of God,

*Deut. 34. 10.*

5 Jeremias went forth, and found an hollow caue, wherein he layd the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not find it.

7 Which when Jeremias perceived, hee reproued them, saying, As for that place, it shall be vnknowen, vntill the tyme that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, and the mathe of the Lord shall appeare and the cloud also, as it was shewed vnder Moyses, and as \* when Salomon desired, that the place might be honourably sanctified.

*1. King. 8.*

*14. 2. 3. 30.*

*2. chro. 6. 21*

*1. Kin. 8. 62,*

*65. 2. chro. 7*

*45.*

*Leuit. 9. 24.*

*and 10. 16.*

*2. chro. 7. 1.*

9 For it is manifest that hee, being a wise man, offered the \* sacrifice of dedication, and consecration of the Temple.

10 \* And as when Moyses prayed vnto the Lord, the fire came downe from heauen, and consumed the sacrifice: so when Salomon prayed, \* the fire came downe from heauen, and consumed the burnt offering.

11 And Moyses said, because the same offering was not eaten, therefore it is consumed.

12 So Salomon kept those eighthe dayes.

13 These things also are declared in the writings and registers of Jeremias, and how hee made a librarie, and how he gathered the acts of the Kings, and the Prophets, and the acts of Dauid, and the epistles of the Kinges concerning the holy giftes.

*[Some read Ieremie.*

14 Euen so Judas also gathered all things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue need thereof, send some to fetch them vnto you.

16 Whereas wee then are about to celebrate the purification, we haue written vnto you, and ye shall doe well, if yee keepe the same dayes.

17 Wee haue also that the God which deliuered all his people, and gaue an heritage to them all and the kingdom, and the Priest-



Dem. 30.5.

hood, and the Sanctuary,  
 18 \* As he promised in the Law, will shortly  
 have mercy vpon vs, and gather vs together  
 from vnder the heauen into his holy place: for  
 hee hath saued vs from great perils, and hath  
 cleansed the place.

19 As concerning Judas Maccabeus & his  
 brethren, the purification of the great Temple,  
 and the dedication of the altar.

20 And the warres against Antiochus Epi-  
 phanes, and Cupator his sonne,

21 And the manifest signes that came from  
 heauen vnto those, which inanfully stood for the  
 Jewes religion: (for though they were but few,  
 yet they ran thorow whole countreyes, and pur-  
 sued the barbarous armies,

22 And repayed the Temple that was re-  
 nouined thorowout all the world, and deliuered  
 the cities, and established the Lawes, that were  
 like to be abolished, because the Lord was mer-  
 cifull vnto them with all lenitie.)

23 Wee will assay to abridge in one volume  
 those things that Balon the Cyrenian hath de-  
 clared in five bookes.

24 For considering the wonderfull number,  
 and the difficultie that they haue that would be  
 occupied in the rehearfall of storied, because of  
 the diuersitie of the matters,

25 Wee haue endeouored, that they that would  
 read, might haue pleasure, and that they which  
 are studious, might easily keep them in memo-  
 rie, and that wholcner read them, might haue  
 profit.

26 Therefore to vs that haue taken in hand  
 this great labour, it was no easie thing to make  
 this abridgement, but required both sweate and  
 watching.

27 Like as he that maketh a feast, & seeketh  
 other mens comoditie, hath no small labour:  
 so wee also for many mens sakes are very well  
 content to vndertake this great labour.

28 Learning to the anthoz the exact diligence  
 of every particular, wee will labour to goe for-  
 ward according to the prescript order of an a-  
 bridgement.

29 For as hee that will build a new house,  
 must provide for the whole building, but he that  
 ferreteth out the plat, or goeth about to paint it,  
 seeketh but onely what is comely for the deck-  
 ing thereof:

30 Euen so I thinke for vs, that it appertain-  
 eth to the first writer of a storie to enter deepely  
 into it, and to make mention of all things, and to  
 be curious in every part:

31 But it is permitted to him that will short-  
 en it, to ble few words, & to auoid those things  
 that are curious therein.

32 Here then will we begin the storie, adding  
 thus much to our former wordes, that it is but a  
 foolish thing to abound in wordes before the sto-  
 rie, and to be short in the storie.

## CHAP. III.

2 Of the honor done to the Temple by the kings of  
 the Gentiles. 6 Simon uttereth what treasure is in  
 the Temple. 7 Heliodorus is sent to take them away.

26 He is stricken of God, and healed at the prayer of  
 Onias.

**W**Hat time as the holy city was inhabited  
 with all peace, and when the lawes were  
 very well kept, because of the godlines of Onias

the high Priest, and hatred of wickednesse,  
 2 It came to passe that euen the Kings did  
 honour the place, and garnished the Temple  
 with great gifts.

3 In to much that Seleucus king of Asia  
 of his own rents, bare all the coits belonging to  
 the seruice of the sacrifices.

4 But one Simon of the tribe of Benjamin  
 being appointed ruler of the Temple, contem-  
 ded with the hie Priest concerning the iniqui-  
 tie committed in the cite.

|| Or, the state  
 & provision.

5 And when he could not ouercome Onias,  
 hee gave him to Apollonius the sonne of Thra-  
 seas, which then was gouernour of Coelospria,  
 and Idhenice,

6 And told him that the treasure in Jerusa-  
 lem was full of innumerable money, which did  
 not belong to the prouision of the sacrifices, and  
 that it were possible that these thinges might  
 come into the kings hands.

7 Now when Apollonius came to the king,  
 & had shewed him of the money, as it was told  
 him, the king chose out Heliodorus his treas-  
 urer, and sent him with a commaundment, to  
 bring him the foresayd money.

8 Immediately Heliodorus tooke his iourney  
 as though he would visite the cities of Coelosp-  
 ria and Idhenice, but in effect to fulfill the kings  
 purpose.

9 So when hee came to Jerusalem, & was  
 courteously received of the hie Priest into the  
 cite, hee declared what was determined con-  
 cerning the money, and shewed the cause of his  
 comming, and asked if these thinges were so in-  
 deed.

10 Then the hie Priest told him that there  
 were such thinges layed vp by the widowes & fa-  
 therlesse,

11 And that a certaine of it belonged vnto  
 Hircanus the sonne of Tobias a noble man, and  
 not as that wicked Simon had reported, and  
 that in all, there were but foure hundredeth ta-  
 lents of silver, and two hundredeth of gold,

12 And that it were altogether impossible to  
 do this wrong to them that had committed it of  
 trust to the holinesse of the place and Temple,  
 which is honoured through the whole world for  
 holinesse and integrity.

13 But Heliodorus because of the kings com-  
 mandement given him, said that in any wise it  
 must be brought into the kings treasure.

14 So he appointed a day, & went in to take  
 order for these thinges: then there was no small  
 griefe throughout the whole cite.

15 For the Priests sel downe before the altar  
 in the Priests garments, & called vnto heauen  
 vpon him which had made a Law concerning  
 thinges given to be kept, that they should be safe-  
 ly preserved for such as had committed them to  
 be kept.

16 Then they that looked the hie Priest in  
 the face, were wounded in their heart: for his  
 countenance, and the changing of his colour de-  
 clared the sorrow of his minde.

17 The man was so wrapped in feare and  
 trembling of the body, that it was manifest to  
 them that looked vpon him, what sorrow he had  
 in his heart.

18 Others also came out of their houses by  
 heapes vnto the common prayer, because the  
 place was like to come vnto contempt.



19 And the women, girt with sackcloth vnder their bzels, filled the streets, and the virgins that were kept in, ranne some to the gates, and some to the wallles, and others looked our of the windowes.

20 And all held vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sorts, and the expectation of the hie Priest being in such anguiſh.

22 Therfore they called vpon the Almightye Lord, that he would keepe safe & sure the things, which were layed by for thoe that had deliuered them.

23 Neuerthelesse, the thing that Heliodorus was determined to doe, that did he performe.

24 And as hee and his souldiers were now there present by the treasure, he that is the Lord of the spirits, and of all power, shewed a great vision, so that all they which presumed to come with him, were astonish'd at the power of God, and fell into feare and trembling.

25 For there appeared vnto them an hoise with a terrible man sitting vpon him, most richly haberd, and he ran fiercely and smote at Heliodorus with his sofeete, and it seemed that he that sat vpon the hoise, had harness of gold.

26 Moreover, there appeared two yong men, notable in strength, excellent in beautie, and comely in apparel, which stood by him on either side, and scourged him continually, and gaue him many sofe stripes.

27 And Heliodorus fell suddenly vnto the ground, and was covered with great darknesse: but they that were with him,ooke him vp, and put him in a litter.

28 Thus he that came with so great compaignie, and many souldiers into the said treasure, was hozne out: for hee could not helpe himselſe with his weapons.

29 So they did know the power of God manifestly, but hee was ambe by the power of God, and lay destitute of all hope and health.

30 And they praised the Lord that had honoured his owne place: for the Temple which a litle afore was full of feare and trouble, when the Almightye Lord appeared, was filled with ioy and gladnesse.

31 Then straightway certaine of Heliodorus friends, prayed Dnias, that hee would call vpon the most High to grant him his life, which lay ready to giue by the ghost.

32 So the high Priest, considering that the King might suspect that the Jewes had done Heliodorus some euill, he offered a sacrifice for the health of the man.

33 Now when the high Priest had made his prayer, the same yong men in the same clothing appeared, and stood beside Heliodorus, saying, Giue Dnias the high Priest great thanks: for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offered vnto the Lord sacrifice, and made great bowes vnto him which had granted him his life and thanked Dnias, and went againe with his hoise to the king.

36 Then testified hee vnto euery man of the

great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, who were meet to be sent yet once againe to Ierusalem, he said,

38 If thou hast any enemy, or traitour, send him thither, & thou shalt receive him well scourged, if hee escape with his life: for in that place, no doubt, there is a special power of God.

39 For hee that dwilleth in heauen hath his eye on that place, and defendeth it, and bea-tereth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

C H A P. IIII.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King, 27 and was by Menelaus d. frauded by like bribing. 34 Onias vs flame traitorously by Andronicus.

**T**his Simon now, of whom wee spake afore, being a bewayer of the moncy, and of his owne natural countrey, reported euill of Dnias, as though he had mooued Heliodorus vnto this, and had bene the inuenter of the euill.

2 Thus was he bold to call him a traitour, that was so beneficiall to the city, and a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so far, that though one that belonged to Simon, murders were committed,

4 Dnias considering the danger of this contention, and that Apollonius, as hee that was the gouernour of Coelocypria and Phenice, did rage, and increased Simons malice,

5 Hee went to the King not as an accuser of the citizens, but as one that intended the common wealth both pynately and publikely.

6 For hee saw it was not possible, except the Kingooke order, to quiet the matters, and that Simon would not leane off his folly.

7 But after the death of Selencus, when Antiochus called Epiphanes,ooke the kingdome, Iason the brother of Dnias laboured by vnlawfull means to be high Priest.

8 For he came vnto the King, and promised him three hundredeth and threescore talents of silver, and of another rent fourescore talents.

9 Besides this he promised him an hundred and fiftie, if hee might haue licence to set by a place for exercise, and a place for the youth, and that they would name them of Ierusalem, Antiochians.

10 The which thing when the king had granted, and hee had gotten the superiority, hee began immediately to draw his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the kings, that the Jewes had set by by Iohn the father of Eupolmus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes and polities, and brought by new statutes, and contrarie to the Law.

12 For hee presumed to build a place of exercise vnder the caſtle, and brought the chiefe yong men vnder his subiection, and made them weare hats.

||Or, that he would write the Antiochians that were at Ierusalem among them.

||Or, huskins, in token of wantonnesse as the Gentiles did.

a In working some trecherie or forcerie against him.



13 So there beganne a great desire to follow the maners of the Gentiles, and they tooke by the fashions of strange nations by the exceeding wickednesse of Jason, not the hie Priest, but the vngodly person.

14 So that the Priestes were now no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expences at the play, after the calling of the stone.

15 For they did not set by the honour of their fathers, but liked the gloiy of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies and punishers, whose custome they followed to earnestly, and desired to be like them in all things.

17 For it is not a light thing to transgresse against the Lawes of God, but the time following shall declare these things.

18 Now when the games that were vsed every fife yeere, were played at Tyrus, the King being present,

19 This wicked Jason sent from Jerusalem men to looke vpon them, as though they had bene Antiochians, which brought thre hundredeth drachmes of siluer for a sacrifice to Hercules: about they that caried them, desired they might not be bestowed on the sacrifice, (because it was not comely) but to bee bestowed for other expences.

20 So hee that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were given to the making of galleis.

21 Now Appollonius the sonne of Bennesheus was sent into Egypt because of the coronation of King Ptolemes Philometor: but when Antiochus perceived that he was entl affected to ward his affaires, he sought his own assurance, and departed from thence to Ioppe, and so came to Jerusalem.

22 Where hee was honourably receiued of Jason, and of the cite, and was brought in with torchlight, and with great shoutings, and so he went with his hoste vnto Ihenice.

23 Three yeere afterward Jason sent Benneslaus, the forsaide Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But hee, being commended to the King, magnified him for the appearance of his power, and turned the Priesthood vnto himselfe: for he gaue thre hundredeth talents of siluer more then Jason.

25 So he gaue the Kings letters patents, albeit he had nothing in himselfe worthy of the hie Priesthood, but bare the stomacke of a cruell tyrant, and the wrath of a wilde beast.

26 Then Jason which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Benneslaus gaue the dominion; but as for the money that hee had promised vnto the king, he tooke none order for it, albeit Soltatus the ruler of the citie required it.

28 For vnto him appertained the gathering

of the customes: wherefore they were both called before the King.

29 Now Benneslaus left his brother Lysimachus in his stead in the Priesthood, & Soltatus left Crates which was gouernour of the Egyptians.

30 Whiles these things were in doing, the Charitians, and they of Gallor made insurrection, because they were giuen to the Kings concubine called Antiochis.

31 Then came the king in all haste to appeale the businesse, leauing Andronicus a man of authority to be his lieutenant.

32 Now Benneslaus, supposing that hee had gotten a convenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some hee sold at Tyrus and in the citiees thereby.

33 Which when Dnias knew of a surtice, hee reprooued him, and withdrew himselfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Benneslaus, taking Andronicus apart, prayed him to slay Dnias: so when hee came to Dnias, hee counseled him craftily, giuing him his right hand with an oath: (howbeit hee suspect him, and perswaded him to come out of the Sanctuarie) so hee slew him incontinently without any regard of rightousnesse.

35 For the which cause not onely the Jewes, but many other nations also were grieved, and tooke it heauily for the vnrighorous death of this man.

36 And when the King was come againe from the places about Cilicia, the Jewes that were in the citie, and certaine of the Greekes that abhorred the fact also, complained because Dnias was slaine without cause.

37 Therefore Antiochus was sorte in his mind, and he had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, hee tooke away Andronicus garment of purple, and rent his clothes, and commanded him to be led thoroughout the citie, and in the same place where hee had committed the wickednesse against Dnias, hee was slaine as a murderer. Thus the Lord rewarded him his punishment, as hee had desired.

39 Now when Lysimachus had done many wicked deedes in the citie through the counsell of Benneslaus, and the bute was spreaed abroad, the multitude gathered them together against Lysimachus: for hee had cartted out now much vessel of gold.

40 And when the people arose, and were full of anger, Lysimachus aimed about thre thousand, and began to vse vnlawfull power, a certaine tyrant being their captaine, who was no lesse decayed in wit then in age.

41 But when they understood the purpose of Lysimachus, some gaue stones, some great clubs, and some cast handfulls of dust which lay by, vpon Lysimachus men, and those that innaded them.

42 Whereby many of them were wounded, some were slaine and all the other chased away: but the wicked Churchrobber himselfe, they killed besides the treasure.

43 For these causes an accusation was laide against

b That is, of them that measured the corne.

a This game was to trie strength by casting a stone that had an hole in the mids, or a piece of metall.

Or, Olympian sportes, which were games kept every fife yeere.

Or, commandments



against Menelaus.

44 And when the king came to Tyris, three men sent from the Senate pleaded the cause before him.

45 But Menelaus being now convicted, promised to Ptolemicus the son of Dositheus much money, if he would persuade the king.

46 So Ptolemicus went to the king into a court, whereas he was to cool himself, and turned the kings minde,

47 Inso much that hee discharged Menelaus from the accusation (notwithstanding hee was the cause of all mischiefe) and condemned those poore men to death, which if they had told their cause, yea, before the Scythians, they should haue been heard as innocent.

48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holy vessels.

49 Wherefore they of Tyris hated that wickednesse, and ministred all things liberally for their buriall.

50 And so through the couctousnesse of them that were in power, Menelaus remained in authority, increasng in malice, and declared himselfe a great traitor to the citizens.

#### CHAP. V.

2 Of the signes and tokens seen in Ierusalem. 6 Of the end and wickednes of Iason. 11 The pursuit of Antiochus against the Jewes. 15 The spoiling of the Temple. 27 Maccabius fleeth into the wilderness.

About the same time Antiochus vnderooke his second voyage into Egypt.

2 And then were there seene thozowout all the citie of Ierusalem fourty dayes long, horsemen running in the airc, with robes of Golde, and as bands of spearemen,

3 And as troups of horsemen set in aray, incounting and coursing one against another with shakng of shields and multitude of darts, and drawing of swords and shooting of arrows, and the glittering of the golden armour scene, and harnesse of all sorts.

4 Therefore euery man prayed, that those tokens might turne to good.

5 Nowe when there was gone forth a false rumour, as though Antiochus had bene dead, Iason tooke at the least a thousand men, and came suddenly vpon the city, and they that were vpon the walles, being put backe, and the citie at length taken,

6 Menelaus fled into the castle, but Iason slew his owne citizens without merite, not considering, that to haue the advantage against his kinfemen is greatest disadvantage, but thought that hee had gotten the victorie of his enemies, and not of his owne nation.

7 Yet hee gate not the superiority, but at the last reeined shame for the reward of his treason, and went againe like a bagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conuersation, that he was accused before Areta the king of the Arabians, and fled from citie to city, being pursued of euery man, and dated as a forsaker of the Lawes, and was in abomination, as an enemy of his countrey and citizens, and was dnyen into Egypt.

9 Thus he that had chased many out of their

owne countrey, perished as a banished man, after that hee was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.

10 And hee that had cast many out vnburied, was spozownt out himselfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 Now when these things that were done, were declared to the king, hee thought that Iudea would haue fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they should kill and not spare such as they met, and to slay such as went into their houses.

13 This was there a slaughter of yong men, and olde men, and a destruction of men and women and childzen, and virgins and infants were murdered:

14 So that within three dayes were slaine fourefscore thousand, and fourtie thousand taken prisoner, and there were as many sold as were slaine.

15 Yet was hee not content with this, but durst goe into the most holy Temple of all the world, hauing Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other kings had giuen for the garnishing, gloiy, and honour of that place, and handled them with his wicked hands.

17 So haury in his minde was Antiochus, that he considered not that God was not a little wroth for the finnes of them that dwelt in the city, for the which such contempt came vpon that place.

18 For if they had not been wrapped in many finnes, hee, althosne as he had come, had suddenly been punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasure.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it bee partaker of the benefits of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shall be reconciled, it shall be set vp in great worship againe.

21 So when Antiochus had taken eghteene hundred talents out of the Temple, hee gate him to Antiochia in all haste, thinking in his pride to make men saile vpon the drie lande, and to walke vpon the sea: such an high minde had hee.

22 But he left deputies to bere the people: at Ierusalem Phylip a Phrygian by birth, in manners more cruel then he that set him there:

23 And at Gazzin Andronicus, and with them Menelaus, which was more grieuous to the citizens then the other, and was despitfull against the Jewes his citizens.

24 Hee sent also Apollonius a cruell prince, with an army of two and twenty thousand, whom he commanded to slay those that were toward mans age, and to sell the women, and the yonger sort.

25 So when he came to Ierusalem, he fained



peace, and kept him still untill the holy day of Sabbath; and then finding the Jewes keeping the feast, hee commanded his men to take their weapons.

26 And so hee slew all them that were gone forth to the shewe, and running thorow the citie with his men armed, hee murdered a great number.

27 But Judas Maccabens, being as it were the centur, fled into the wilderness, and lived there in the mountaines with his company among the beastes, and dwelling there, and eating grasse, lest they should be partakers of the filthinesse.

CHAP. VI.

1 The Jewes are compelled to leave the Law of God. 4 The Temple is defiled. 10 The women cruelly punished. 28 The grievous paine of Eleazarus.

Or, Antiochia.

NOT long after this, sent the King an old man Noris Athenz, for to compel the Jewes to transgresse the lawes of the fathers, and not to be governed by the Law of God,

2 And to defile the Temple that was at Jerusalem, and to call it the Temple of Iupiter Olympius, & that of Sarcin, according as they did that dwelt at that place, Jupiter that keepeth hospitality.

3 This wicked government was sore and grievous unto the people.

4 For the temple was full of dissolution, and gluttony of the Gentiles, which dallied with harlots, and had to doe with women within the circuit of the holy places, and brought in such things as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obsecrate their ancient feastes, nor plainly to confesse himselfe to be a Jew.

7 In the day of the Kings birth they were grievously compelled perforce every moneth to banquet, and when the feast of Bacchus was kept, they were constrained to goe in the procession of Bacchus with garlands of vyie.

8 Moreover, though the counsell of Ptolemens, there went out a commandement unto the next cities of the heathen against the Jewes, that the like custome, and banqueting should be kept.

9 And who so would not conforme themselves to the maners of the Gentiles, should be put to death; then might a man have leene the present miserie.

10 For there were two women brought forth that had circumcised their sonnes, in whom when they had led round about the city (the babes hanging at their breasts) they cast them down headlong over the walles.

11 Some that were runne together into dennes to keepe the Sabbath day secretly, were discovered unto Philip, and were burnt together, because that for the reverence of the honourable day they were astraide to helpe themselves.

12 Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they indge these afflictions not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnesse,

Or, eating of the flesh that was sacrificed.

not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lord doth not long wait for vs, as for other nations, whom he punisheth when they are come to the fullnesse of their finnes.

15 But thus hee dealeth with vs, that our finnes should not be heaped by to the full, so that afterward he should punish vs.

16 And therefore hee never withdraweth his mercie from vs; and though hee punish with adverselic, yet doeth he never forsake his people.

17 But let this be spoken now for a warning unto vs: and now will we come to the declaring of the matter in fewe wordes.

18 Eleazar then one of y principal Scribes, an aged man, and of a wel favoured countenance was constrained to open his mouth, and to cate swines flesh.

19 But hee desiring rather to dye gloriously then to live with hatred, offered himselfe willingly to the torment, and spit it out:

20 As they ought to goe to death which suffer punishment for such things, as it is not lawfull to talke of for the desire to live.

21 But they that had the charge of this wicked banker, for that olde friendship of the man, tooke him aside privately, and prayed him that hee would take such thing, as was lawfull for him to use, and as hee would prepare for himselfe, and dissemble as though hee had eaten of the things appointed by the King, even the flesh of the sacrifice.

22 That in so doing hee might be delivered from death, and that for the olde friendship that was among them, he would receive this favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient yeres, and the honour of his gray haire, whereunto he was come, and his most honest conversation from his childhoode, but chiefly the holy Law made and given by God: therefore hee answered consequently, and willed them straightwayes to send him to the grave.

24 For it becometh not our age, sayd he, to dissemble, whereby many young persons might thinke that Eleazar being fourescore yeres old and ten, were now gone to another religion.

25 And so thorough mine hypocrite (for a litle tyme of a transitory life) they might bee deceived by me, and I should procure malediction, and reproch to mine olde age.

26 For though I were now delivered from the torments of men, yet could I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore I will notwe change this life manfully, and will shewe my selfe such as mine age requirerth.

28 And so will leave a notable example for such as be young to die willingly, and courageously for the honourable and holy Lawes. And when he had sayd these wordes, immediately he went to torment.

29 Now they that led him, changed the tone which they bare him before, into barred, because of the words that he had spoken; for they thought it had been a rage.

30 And as he was ready to give the ghost because of the strokes, he sigred and sayd, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might have bene delivered from death, I am scourged, and suffer these

Or, to another maner of life.



these sore paines of my body: but in my mind I suffer them gladly for his religion.

31 Euen now after this manner ended hee his life, leaving his death for an example of a noble courage, and a memoriazl of vertue, not onely vnto yong men, but vnto all his nation.

### C H A P. VII.

*The punishment of the seven brethren and of their mother.*

It came to passe also that seven brethren, with their mother, were taken to bee compelled by the king against the Lawe to taste swines flesh, and were tormented with scourges and whips.

2 But one of them which spake first, sayde thus, What seekst thou? and what wouldest thou know of vs? wee are ready to die rather then to transgress the lawes of our fathers.

3 Then was the king angry, and commaunded to beate pans and cauldrons, which were incessantly made hote.

4 And he commaunded the tongue of him that spake first to bee cut out, and to slay him, and to cut off the vmoist parts of his body in the sight of his other brethren and his mother.

5 Now when hee was thus mangled in all his members, he commaunded him to be brought aliuie to the fire and to stie him in the pan: and while the smoke for a long time smoked out of the pan, the other brethren with their mother exhorted one another to die couragiously, saying in this manner,

6 The Lord God doth regard vs, & in deede taketh pleasure in vs, as *Doyle*'s declared in the song wherein hee testified openly, saying, That God will take pleasure in his seruants.

7 So when the first was dead after this manner, they brought the second to make him a mocking stocke: and when they had pulled the skinned with the haire ouer his head, they asked him if hee would eate, or he were punished in all the members of the body.

8 But hee answered in his owne language, and sayd, No. Wherefore hee was tormented forthwith like the first.

9 And when hee was at the last breath, hee sayd, Thou murderer takest this present life from vs, but the King of the world will raise vs vp, which die for the Lawes, in the resurrection of euertlasting life,

10 After him was the third had in derision, and when they demaunded his tongue, hee put it out incessantly, and stretched forth his hands boldly,

11 And spake manfully, These haue I had from the heauen, but now for the Lawe of God I despise them, and trust that I shall receiue them of him againe.

12 Insomuch that the King and they which were with him, maruelled at the yong mans courage, as at one that nothing regarded the paines.

13 Now when he was dead also, they vexed and tormented the fourth in like manner.

14 And when hee was now ready to die, hee sayd thus, It is better that wee should change this which we might hope to of men, and waite for our hope from God, that wee may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 Afterward they brought the fift also and

tormented him,

16 Who looked vpon the King, and sayd, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not that God hath forsaken our nation,

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixt, who being at the point of death, said, Deceme not thy selfe foolishly: for wee suffer these things, which are worthy to be wondred at for our owne sakes, becaus we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt bee unpunished.

20 But the mother was marvellous aboue all other, and worthy of honouerable memoire: for when she saw her seven sonnes slaine within the space of one day, she suffered it with a good will, becaus of the hope that she had in the Lord,

21 Pea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred by her womanly affections, with a manly stomacke, and sayd vnto them,

22 I cannot tell howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtlesse the Creator of the worlde, which formed the birch of man, and found out the beginning of all things, will also of his owne mercie giue yee breath, and life againe, as yee now regard not your owne selues, for his lawes sake.

24 Now Antiochus thinking himselfe despised, and considering the iniurious wordes, while the pongest was yet aliuie, he did exhort him not onely with wordes, but sware also vnto him by an othe that he would make him rich and wealthy, if he would forsake the lawes of his fathers, and that hee would take him as a friend, & giue him offices.

25 But when the yong man would in no case hearken vnto him, the King called his mother, and exhorted that shee would counsell the yong man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that shee would counsell her sonne.

27 So shee turned her vnto him, laughing the cruell tyrant to scoorne, and spake in her owne language, O my sonne, haue pittie vpon mee, that bare thee nine moneths in my wombe, and gaue thee sucke thee yeeres, and nourished thee, and tooke care for thee vnto this age, & brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shew thy selfe worthy such brethren by suffering death, that I may receiue thee in mercie with thy brethren.

30 While she was yet speaking these wordes, the yong man sayd, Whom waite ye for? I will not obey the kings commaundement: but I will obey the commaundement of the Lawe that was giuen vnto our fathers by *Moyses*.



31 And thou that imaginest all mischief against the Hebrewes, shalt not escape the hand of God.

32 For wee suffer these things because of our finnes.

33 But though the living Lord be angry with vs a little while for our chaulening and correction, yet will he be reconciled with his own seruants.

34 But thou, O man without religion and most wicked of all men, list not thy selfe by in vaine, which art puffed vp with uncerteine hope, and listest thine handes against the seruants of God.

35 For thou hast not yet escaped the iudgement of Almighty God, which seeth all things.

36 My brethren that haue suffered a little paine, are now vnder the diuine Covenant of euertlasting life: but thou through the iudgment of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my body and life for the Lawes of our fathers, beseeching God, that he will loone be mercifull vnto our nation, and that thou by torment and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon all our nation, may cease.

39 Then the king being kindled with anger, ragged more cruelly against him then the others, and tooke it graciously that he was mocked.

40 So he also died holily, and put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now bee enough spoken concerning the bankets, and extreme cruelties.

#### CHAP. VIII.

1 Judas gathereth together his hoste. 9 Nicanor is sent against Iudas. 16 Judas exhortheth his souldiers to constancie. 20 Nicanor is ouercome. 27 The Iewes giue thanks, after they haue put their enemies to flight, diuiding part of the spoiles vnto the fatherlesse & vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor fleeth vnto Antiochus.

**T**hen Iudas Maccabees, and they that were with him, went priuily into the towne, and called their kindred and friends together, and tooke vnto them all such as continued in the Iewes religion: and assembled fere thousand men.

2 So they called vpon the Lord, that hee would haue an eye vnto his people, which was bereed of every man, and haue pittie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voice of the blood that cried vnto him,

4 And that he would remember the wicked slaughter of the innocent children, and the blasphemies committed against his Name, and that he would shew his hatred against the wicked.

5 Now when Maccabees had gathered this multitude, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at bnauares, and burnt by the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially hee vsed the nights to make such assaults, in so much that the haire of his manlinesse was spread euery where.

8 So when Philip saw that this man increased by little and litle, and that things prospered with him for the most part, hee wrote vnto Ptolemeus the gouernour of Coelocytia and Idence to helpe him in the kings businesse.

9 Then sent he speedily Nicanor, the sonne of Patroclus, a speciall friend of his, and gaue him of all nations of the heathen no lesse then twenty thousand men, to roote out the whole generation of the Iewes, and ioyned with him Sogias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined also a tribute for y<sup>e</sup> king of two thousand talents, which the Romanes should haue, to be taken of the Iewes that were taken prisoners.

11 Therefore immediately he sent to the cities on the sea coast, ymouoking them to buy Iewes to be their seruants, promising to sell fourescore and ten for one talent: but he considered not the vengeance of Almighty God, that should come vpon him.

12 When Iudas then knewe of Nicanors coming, he tolde them that were with him, of the coming of the arme.

13 Now were there some of them fearefull, which trusted not vnto the righteousnes of God, but fled away, and abode not in that place.

14 But the other tolde all that they had left, and besought the Lord together to deliuer them from that wicked Nicanor, which had sold them, or euer he came nere them.

15 And though hee would not doe it for their sakes, yet for the covenant made with their fathers, and because they called vpon his holy and glorious Name.

16 And so Maccabees called his men together, about fere thousand, exhorting them not to bee afraid of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrightheously, but to fight manly,

17 Setting before their eyes the injury that they had vniuily done to the holy place, and the cruelty done to the citie by desolation, and the destruction of the orders established by their fathers.

18 For they, said hee, trust in their weapons and holynesse: but our confidence is in the Almighty God, which at a becke can both destroy them that come against vs, and all the world.

19 Moreover, hee adimouished them of the helpe that God shewed vnto their fathers, as when there perished an hundred and fourescore and sine thousand vnder Sennacherib,

20 And of the battell that they had in Babylon against the Galatians, how they came in all to the battell feight thousand, with foure thousand Macedonians: and when the Macedonians were asfortified, the eight thousand slew an hundred and twenty thousand through the helpe that was giuen them from heauen, whereby they had receiued many benefites.

21 Thus when hee had made them bold with these wordes, and ready to die for the lawes and

2. King. 19.

35 isa. 37.

36 2. b. 1. 18

ecclus. 48. 22

1 marc. 7. 41.

Some reade fixe thousand.



and the country, he diuided his army into foure parts,

22 And made his owne brethren captaines ouer the army, to wit, Simon, and Ioseph, a Jonathan, giuing eche one thirtene hundred men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Iudas which led the foreward, toynd with Micanoz,

24 And because the Almighty helped them, they flew aboue nine thousand men, and wounded and mained the most part of Micanozs host, and so put all to flight,

25 And tooke the money from those that came to buy them, and purcheid them farre: but lacking time, they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks, and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercy.

28 And after the Sabbath, they distributed the spoiles to the sick, and to the fatherlesse, and to the widowes, and diuided the residue among themselves and their children.

29 When this was done, and they all had made a generall prayer, they besought the mercifull Lord to bee reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and flew aboue twenty thousand, and wan bigg & strong holds, and diuided great spoiles, and gaue an equall portion vnto the sick, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreover, they gathered their weapons together, and laide them by diligently in conuenient places, and brought the remnant of the spoiles to Ierusalem.

32 They slew also Philarches a most wicked person which was with Timotheus, and had vered the Jewes many wayes.

33 And when they kept the feast of Mictre in their country, they burnt Calisthenes that had set fire vpon the holy gates, which was fled into a little house: so he receiued a reward meet for his wickednesse.

34 And that most wicked Micanoz, which had brought a thousand merchants to buy the Jewes,

35 Hee was through the helpe of the Lord brought downe of them whom he thought as nothing, inso much that he put off his glorious raiment, and fled ouerthwart the country like a fugitive seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus hee that promised to pay tribute to the Romanes, by means of the prisoners of Ierusalem, brought newes, that the Jewes had a defender, and for this cause none could hurt the Jewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoyle Persopolis, is put to flight. 5 As he persecuteth the Jewes, he is striken of the Lord. 13 The fained repentance of Antiochus, 28 He dieth miserably,

At the same time came Antiochus againe with dishonour, out of the country of Persia.

2 For when hee came to Persopolis, and went about to robbe the Temple, and to libbind the citie, the people ran in a rage to defend their selues with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbatana, hee vnderstood the things that had come vnto Micanoz and Timotheus.

4 And then being chafed in his fume, hee thought to impure to the Jewes their fault, which had put him to flight, and therefore commaunded his charretmen to daine continually, and to dispatch the iourney: for Gods iudgment compelled him: for he had said thus in his pride, I wil make Ierusalem a common burying place of the Jewes, when I come thither.

5 But the Lord Almighty, and God of Israel, smote him with an incurable and inuincible plague: for asloone as hee had spoken the se words, a paine of the bowels that was remediless, came vpon him, and sore torment of the inner parts,

6 And that most iustly: for he had tormentted other mens bowels with dimes and strange tormentts.

7 Howbeit hee would in no wise cease from his arrogancie, but swelled the more with pride, breatching out fire in his rage against the Jewes, and commaunded to haste the iourney: but it came to passe that he fell downe from the charret that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought hee might commaund the floods of the Sea (so proud was he beyond the condition of man) and to weigh the high mountaines in the balance, was now cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God.

9 \* So that the wormes came out of the body of this wicked man in abundance: & whiles he was alive, his flesh fell off for paine and torment: and all his arime was grieued at his smell.

10 Thus no man could beare because of his stinke, him that a litle afore thought he might reach to the starres of heauen.

11 Then hee began to leaue off his great pride, and selfewill when hee was plagued, and came to the knowledge of himselfe by the scourge of God, and by his paine which increased euery moment.

12 And when he himselfe might not abide his owne stinke, hee said these words, It is meete to bee subiect vnto God, and that a man which is mortall, should not thinke himselfe equalle vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would notue haue no mercie on him,

14 And said thus, that he would set at libertie the holy citie vnto the which hee made iuste to delroy it, and to make it a burying place.

15 And as touching the Jewes (whom hee had iudged not worthy to bee buried, but woulde haue cast them out with their chil-

Num. 31. 27.  
1. sam. 30. 24

Act. 12. 23.

|| Or, rottennesse.

|| Or, God their defender.



men to be deuoured of the foules & wild beasts) hee would make them all like the citizens of Athens.

16 And whereas he had spoiled the holy Temple afore, hee would garnish it with great gifts, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Jew himselfe, and goe thow all the world that was inhabited, and preach the power of God.

18 But for all this his paines would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health he wrote vnto the Jewes this letter vnder written, containing the forme of a supplication.

19 **THE KING**, and prince Antiochus vnto the Jewes his louing citizens, wisherh much toy, and health and prosperitie.

20 If ye and your children fare well, and if all things goe after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lie sicke, yet am I mindfull of your honour, and good will for the loue I beare you: therefore when I returned from the countrey of Persia, & fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sicknesse.

23 Therefore considering that when my father led an hoste against the high countreys, he appointed who should succede him:

24 That if any controuerie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers and neighbours vnto my kingdome, waite for all occasions, and looke but for opportunitie. I haue ordeined that my sonne Antiochus shall be king, whom I oft commended & committed to many of you, when I went into the high prouinces, and haue writen vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull to me and to my sonne.

27 For I trust that he will be gentle and louing vnto you accordyng vnto my mind.

28 Thus the murderer & blasphemour suffered most grieuouly, and as hee had intreated other men, so hee died a miserable death in a strange countrey among the mountaines.

29 And Philip that was brought vp with him, carried away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemens Philometor.

#### CHAP. X.

1 Judas Maccabeus taketh the citie and the Temple. 10 The acts of Eupator. 16 The Jewes fight against the Idumeans. 24 Timotheus inuadeth Iudea, with whom Iudas ioyneth battell. 29 Five men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

**M**accabeus now and his companie, though the helpe of the Lord, wanne the Temple

and the citie againe,

2 And destroyed the altars, & chappels that the heathen had builded in the open places,

3 And cleansed the Temple, and made another altar, and burned stones, and tooke fire of them, and offered sacrifices, and incense two yeeres, and sixe moneths after, and set forth the lampes, and the shewbread.

4 When that was done, they fell downe flat vpon the ground, and besought the Lord, that they might come no more into such troubles; but if they sinned any more against him, that he him selfe would chasten them with mercy, and that they might not be deliuered to the blasphemous, and barbarous nations.

5 Now vpon the same day, that the strangers polluted the temple, on the very same day it was cleansed againe, euen the five and twentieth day of the same moneth which is Challem.

6 They kept eight dayes with gladnesse as in the feast of the Tabernacles, remembering, that not long afore they held the feast of the Tabernacles when they lived in the mountaines and dennes like beasts.

7 And for the same cause they bare greene boughes, and saire branches and palmes, and sang Psalmes vnto him that had giuen them good successe in cleansing his place.

8 They ordeined also by a common statute and decree, that euery yere those dayes should be kept of the whole nation of the Jewes.

9 And this was the end of Antiochus called Epiphanes.

10 **How** will wee declare the acts of Antiochus Eupator, which was the sonne of this wicked man, gathering briefely the calamities of the warres that followed.

11 For when he had taken the kingdome, hee made one Lysias, which had bene captaine of the hoste in Phenice, and Coeloxippa, ruler ouer the affaires of the Realmes.

12 For Ptolomies that was called Barron, purposed to doe iustice vnto the Jewes for the wrong that had bene done vnto them, and went about to behaue himselfe peaceably with them.

13 For the which cause, hee was accused of his friendes before Eupator, and was called oft times traitour, because hee had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that hee was no more in estimation, he was discouraged, and poisoned himselfe, and died.

14 But when Sogias was gouernour of the same places, he entertained strangers, and made warre oft times against the Jewes.

15 Moreover, the Idumeans that held the strong holds which were meete for their purpose, troubled the Jewes, and by receiuing them that were driuen from Jerusalem, tooke in hand to continue warre.

16 Then they that were with Maccabeus, made prayers, and besought God that he would bee their helper, and so they fell vpon the strong holds of the Idumeans,

17 And assailed them fore, that they wanne the places, and slew all that fought against them on the wall, and killed all that they met with, and slew no lesse then twentie thousand.

18 And because certaine (which were no lesse then

|| Or, Nouember.



then nine thousand) were fled into two strong castles, having all manner of things convenient to sustaine the siege,

19 Maccabeus left Simon, and Joseph, and Jaccens also, and those that were with them, which were enow to besiege them, and departed to those places which were moze necessary.

20 Now they that were with Simon, being led with covetousnes, were intreated for money (through certame of those that were in y castle) and tooke seaventy thousand drachmes, and let some of them escape.

21 But when it was told Maccabeus what was done, hee called the governours of the people together, & accused those men, that they had sold their brethren for money, and let their enemies goe.

22 So he slew them when they were convict of treason, and immediately wanne the two castles:

23 And having good successe, as in all the warres that he tooke in hand, he slew in the two castles moe then twenty thousand.

24 Now Timotheus whome the Jewes had overcome afore, gathered an armie of strangers of all sorts, and brought a great troupe of horsemen out of Asia, to winne Jewrye by strength.

25 But when he drew nere, Maccabeus, and they that were with him, turned to pray unto God, and sprinkled earth vpon their heads, and girded their reines with sackcloth,

26 And fell downe at the foote of the altar, and besought the Lord to bee mercifull to them, and to be an enemy to their enemies, and to be an adversary to their adversaries,\* as the law declareth.

27 So after their prayer they took their weapons, and went on further from the citie, and when they came nere to the enemies, they tooke heed to themselves.

28 And when the morning appeared, they both toynd together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battel wared strong, there appeared vnto the enemies from heauen five comely men vpon horses with bridles of golde, and two of them led the Jewes,

30 And tooke Maccabeus betwixt them, and couered him on every side with their weapons, and kept him safe, but shot darts & lightnings against the enemies, so that they were confounded with blindness, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousand and five hundred, and five hundred horsemen.

32 As for Timotheus himselfe, hee fled vnto Gazara, which was called a very strong holde, wherein Thereas was captaine.

33 But Maccabeus and his company layde siege against the fortresses, with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35ouertheliefe, vpon the fifth day in the morning, twentie young men of Maccabeus

company, whose hearts were enflamed, because of the blasphemies, came vnto the wall, & with bold strokes smote downe those that they met.

36 Others also that climed by vpon the engines of warre against them that were within, let fire vpon the towers, and burnt those blasphemers quicke with the fires that they had made, and others brake by the gates, and receiued the rest of the armie, and tooke the citie.

37 And having found Timotheus, that was crept into a caue, they killed him, and Thereas his brother with Apollophanes.

38 When this was done, they prayled the Lord with psalmes and thanksgiving, which had done so great things for Israel, and giuen them the victorie.

C H A P. X I.

1 *Lysias goeth about to overcome the Jewes.* 8 *Succour is sent from heauen vnto the Jewes.* 16 *The letter of Lysias vnto the Jewes.* 20 *The letter of king Antiochus vnto Lysias.* 27 *A letter of the same vnto the Jewes.* 34 *A letter of the Romanes to the Jewes.*

VERY shortly after this, Lysias the Kinges steward, and a kinsman of his, which had the gouernance of the affaires, took soze displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with all the horsemen, hee came against the Jewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple would he haue to get money by, like the other temples of the heathen: for he would sell the Priestes office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, and thousands of horsemen, and in his fourescore Elephants,

5 He came into Judea, and drew nere to Beth-lura, which was a castle of defence, five furlongs from Jerusalem, and layde soze siege vnto it.

6 But when Maccabeus and his company knew that hee belleged the holds, they, and all the people made prayers with weeping, & teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would reopard themselves together with him to helpe their brethren: so they went forth together with a couragious mind.

8 And as they were there besides Jerusalem, there appeared before them vpon horsebacke a man in white clotying, shaking his harness of gold.

9 Then they prayled the mercifull God all together, and tooke heart, insonuch that they were ready, not only to fight with men, but with the most cruel beasts, and to breake downe walls of yon.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was mercifull vnto them.

11 And running vpon their enemies like Lyons, they slew eleven thousand footemen, and sixtene hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, & Lysias himselfe fled away shamefully,

a A drackme is the eight part of an ounce, which is about three pence.

Exod. 23. 20  
Leuit. 20. 4.

a Whereof eight make a milc.

For shee five and twen-tieth day.



fully and so escaped.

13 Who as he was a man of understanding, considering what losse he had had, and knowing that the Iewes could not be overcome because the Almighty God helped them, sent vnto them,

14 And promised that hee would consent to all things which were reasonable, and perswade the king to be their friend.

15 Haccabeus agreed to Lysias requestes, hauing respect in all things to the commonwealth, and whatsoever Haccabeus wrote vnto Lysias concerning the Iewes, the king granted it.

16 For there were letters written vnto the Iewes from Lysias containyng these wordes, L Y S I A S vnto the people of the Iewes sendeth greeting,

¶ Or, Absalon, or Absalom.

17 Iohn and I Absalom, which were sent from you, deliuced me the things that you demand by writing, and required me to fulfill the tyings that they had declared.

18 Therefore what things sooner were meet to be reported to the king himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends toward his affaires, hereafter also I will endeour my selfe to doe you good.

20 As concerning these things, I haue giuen commaundement to these men, & to those whom I sent vnto you, to commune with you of the same particularly.

21 Fare yee well, the hundred and eight and fortie yeere, the foure and twentieth day of the moneth Diocozinthius.

22 Now the Kings letter contained these wordes, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our Realme, liue quietly, that every man may applie his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to be brought vnto the custome of the Gentiles, but would keepe their owne manner of liuing: for the which cause they requite of vs, that we would suffer them to liue after their owne lawes.

25 Therefore our minde is that this nation shall bee in rest, and haue determined to restore them their Temple, that they may be governed according to the custome of their fathers.

26 Thou shalt doe well therefore to send vnto them, and grant them peace, that when they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If yee fare well, we haue our desire: we are also in good health.

29 Demetrius declared vnto vs that your desire was to returne home, & to apply your owne businesse.

30 Therefore, those that will depart, we giue them free libertie, vnto the thirti day of the moneth of Panthicus,

31 That the Iewes may vse their owne ma-

ner of liuing and lawes, like as afoze, and none of them by any manner of wayes to haue harme for things done by ignorance.

32 I haue sent also Demetrius to comfort you.

33 Fare yee well: the hundred and eight and fortie yeere, the fiftenth day of the moneth of Panthicus.

34 The Romanes also sent a letter containyng these wordes, QVIN TVS MEMMIVS and Titus I Hamulus ambassadours of the Romanes, vnto the people of the Iewes send greeting. ¶ Or, Mam-  
mā s.

35 The things that Lysias the kings kinsman hath granted you, we grant the same also.

36 But concerning that which he had reported vnto the king, sende hither some with speed, wher yee haue considered the matter diligently, that wee may consult thereupon, as shall bee best for you: for we must goe vnto Antiochia.

37 And therefore make haste and send some men, that we may know your mind.

38 Farewell: this hundred and eight and fortie yeere, the sixteenth day of the moneth of Panthicus.

#### CHAP. XII.

2 Timotheus troubleth the Iewes. 3 The wicked deed of them of Ioppe against the Iewes. 6 Judas is avenged of them. 9 He setteth fire in the haven of Jamnia. 20 The pursuit of the Iewes against Timotheus. 24 Timotheus is taken and led goe unhurt. 32 Judas pursueth Gorgias.

When these couenants were made, Lysias went vnto the king, and the Iewes tiled their ground.

2 But the gouernours of the places, as Timotheus, and Apollonius the sonne of Genneus, and Hieronymus, and also Demophon, and besides them Sicanor the gouernour of Cyprus, would not let them liue in rest and peace.

3 They of Ioppe also did such a vile act: they prayed the Iewes that dwelt among them, to goe with their wines and children into the ships, which they had prepared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspected nothing: but when they were gone forth into the deepe, they downed no lesse then two hundred of them.

5 Now when Judas knew of this crueltie shewed against his nation, he commanded those men that were with him, to make them ready.

6 And hauing called vpon God the righteous Iudge, he went forth against the murderers of his brethren, and set fire in the haven by night, and burnt the ships, and those that fled thence, he slew.

7 And when the citie was shut vp, hee departed as though hee would come againe, and roote out all them of the citie of Ioppe.

8 But when he perceived that the Iammites were minded to doe in like manner vnto the Iewes, which dwelt among them,

9 He came vpon the Iammites by night, and set fire in the haven with the nauie, so that the sight of the fire was scene at Ierusalem, vpon a two hundred and fortie furlonges.

10 Now when they were gone from thence nine furlonges, in their iourney toward Timotheus, about five thousand men of foote and

¶ Or, April, some reade Xanicus, and some Zanikus.



and five hundred and forty horsemen of the Arabians set upon him.

a So called, because they were they heads.  
|| Or, passages

11 So the battell was sharpe, but it prospered with Judas through the helpe of God: the Romanes of Arabia, being overcome, besought Judas to make peace with them, and promised to give him certaine scattell, and to helpe him in other things.

12 And Judas thinking that they should in deede bee profitable concerning many things, granted them peace: whereupon they tooke hands, and so they departed to their tents.

13 ¶ Judas also assaulted a citie called Calpis, which was strong by reason of a bridge, and fenced round about with walles, and had diuers kinds of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, resulting them that were with Judas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.

|| Or, battell  
rammes.  
Iosb. 6. 20.

15 But Baccabeus souldiers, calling vpon the great prince of the world (which without any instruments, or engines of warre, did cast downe the walles of Jericho, in the time of Jesus) gaue a fierce assault against the walles,

16 And tooke the city by the will of God, and made an exceeding great slaughter, inasmuch that a lake of two furlongs broad, which lay thereby, seemed to flow with blood.

17 ¶ Then departed they from thence, seven hundred and fiftie furlongs, and came to Characa vnto the Jewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garrison in a very strong holde.

19 But Dositheus, & Sosipater, which were captaiues with Baccabeus, went forth, & sawe thate Timotheus had left in the fortresse, more then ten thousand men.

20 And Baccabeus prepared, & ranged his army by bands, and went courageously against Timotheus, which had with him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 ¶ When Timotheus had knowledge of Judas coming, he sent the women, and children, and the other baggage afoze vnto a fortresse called Carnion (for it was hard to besiege, and vncasie to come vnto because of the straights on all sides)

22 ¶ But when Judas first band came in sight, the enemies were smitten with feare, & a trembling was among them through the presence of him that seeth all things, inasmuch that they fleeing one here, another there, were oft times hurt by their owne people, and wounded with the points of their owne swords.

23 ¶ But Judas was very earnest in pursuing, and slew those wicked men: yea, hee slew thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom hee besought with much craft to let him go with his life, because he had many of the Jewes parents, and the brethren of some of them, which, if they put him to death, should be despised.

25 So when he had assured them with many

words, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Baccabeus toward Carnion, and Retagion, and slew five and twenty thousand persons.

27 And after that hee had chased away and slaine them, Judas remoued the hoste toward Ephion a strong city, wherein was Lylias and a great multitude of all nations, and the strong yong men kept the walles, defending them mightily: there was also great preparation of engines of warre, and darts.

28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they waime the citie, and slewe five and twentie thousand of them that were within.

29 ¶ From thence went they to Scythopolis, which lyeth sixe hundred furlongs from Jerusalem.

30 But when the Jewes that dwelt there, testified that the Scythopolitans dealt louingly with them, and intreated them kindly in the time of their aduersitie,

|| Or, Scythians.

31 They gaue them thanks, desiring them to be friendly still vnto them, and so they came to Jerusalem, as the feast of the weekes approached.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with thre thousand men of foote, and foure hundred horsemen.

34 And when they ioyned together, a few of the Jewes were slaine,

35 And Dositheus one of the Baccabeus, which was on horsebacke and a mighty man, tooke Gorgias, and layd holde of his garment, and drew him by force, because hee would haue taken the wicked man alive: but an hezrian of Thracia fell vpon him, and smote off his shoulder, so that Gorgias fled into Parita.

|| Or, Morensa.

36 And when they that were with Herin, had foughten long, and were weary, Judas called vpon the Lord, that hee would shew himselfe to bee their helper, and Capitaine of the field.

|| Or, with Gorgias.

37 And then he began in his owne language, and sung Psalmes with a lowd voyce, inasmuch that straight wayes he made them that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came into the citie of Adolla. And when the seventh day came, they cleansed themselves (as the custome was) and kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas and his company came to take by the bodies of them that were slaine, and to bury them with their kinsmen in their fathers graues.

40 ¶ Now vnder the coates of euery one that was slaine, they found icwells that had bene consecrate to the idoles of the Jammites, which thing is forbidden the Jewes by the Law. Then euery man sawe that this was the cause wherefore they were slaine.

Deut. 7. 25,  
Iosb. 7. 1,  
11, 12.

41 And so euery man gaue thanks vnto the Lord, the righteous Judge, which had opened the things that were hid.

42 And



42 And they gave themselves to prayer, and besought him, that they should not utterly be destroyed for the fault committed. Besides that, noble Judas exhorted the people to keepe themselves from sinne, so so much as they sawe before their eyes the things which came to passe by the sinne of these that were slaine,

43 And having made a gathering thorow the company, sent to Jerusalem about two thousand drachmes of silver, to offer a sinne offering, doing very wel and honestly, that he thought of the resurrection.

44 For if hee had not hoped that they which were slaine, should rise againe, it had bene superfluous, and vaine, to pray for the dead.

45 And therefore he perceived that there was great fauour layed vpon for those that died godly. (It was an holy & good thought.) So he made a reconciliation for the dead that they might bee deliuered from sinne.

a From this verse to the end of this chapter, the Greeke text is corrupt, so that no good

sense, much lesse certaine doctrine can be gathered thereby. Also, it is euident, that this place was not written by the holy Ghost, both because it differeth from the rest of the holy Scriptures, and also the author of this booke acknowledging his owne infirmite, desireth pardon; if hee haue not attained to that hee should. And it seemeth that this Iason the Cyrenian, out of whom hee tooke this abridgement, is Ioseph Ben-gorion, who hath written in Ebrew five bookes of these matters, and intreating this place, maketh no mention of this prayer for the dead, *Lib. 3. cap. 19.* For it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more then Zipporahs was to prooue that women might minister the Sacraments, *Exodus 4. 25.* or the example of Razis, that one may kill himselfe, whom this author so much commendeth, *Chap. 14. 41.*

### C H A P. XIII.

1 The coming of Eupator into Iudea. 2 The death of Menelaus. 10 Maccabees going to fight against Eupator, moueth his souldiers vnto prayer. 15 Hee killeth foureene thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

In the hundredeth fourth and nine yere, it was tolde Judas that Antiochus Eupator was coming with a great power into Iudea,

2 And Lysias the steward and ruler of his affaires with him, hauing both in their army an hundredeth and tenne thousand men of foot of the Grecians, and five thousand horsemen, and two and twenty Elephants, and three hundredeth charcers set with hookes.

3 Menelaus also ioyned himselfe with them, and with great deccie encouraged Antiochus, not for the safegard of the country, but because he thought to haue bene made the gouernour.

4 But the King of kings moued Antiochus minde against this wicked man, and Lysias informed the king that this man was the cause of all mischiefe, so that the King commaunded to bring him to Berea to put him vnto death as the manner was in that place.

5 Nowe there was in that place a tower of sixtie cubits high, full of ashes, and it had an instrument that turned round, and on euery side it rouled downe into the ashes:

6 And there who soeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all mento the death.

7 And so it came to passe that this wicked

man should die such a death, and it was a most iust thing that Menelaus should want buriall.

8 For because he had committed many sinnes by the altar, whose fire and ashes were holy: hee himselfe also died in the ashes.

9 Now the king raged in his minde, and came to shew himselfe more cruel vnto the Iewes then his father.

10 Which things when Judas perceived, hee commaunded the people to call vpon the Lord night and day, that if euer hee had holpen them, he would now helpe them, when they should be put from their Law, from their country, and from the holy Temple:

11 And that hee would not suffer the people which a little afore began to recouer, to bee subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercy with weeping and fasting, and falling downe thre dayes together, Judas exhorted them to make themselves ready.

13 And he being apart with the Elders, tooke counsell to goe forth, afore the king brought his hoste into Iudea, and should take the city, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, hee exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the city, their country, and the common wealth, and camped by Modin.

15 And lo giuing his souldiers for a watch-word, The victory of God, hee picked out the manliest yong men, and went by night into the kings campe, and slewe of the hoste foureene thousand men, and the greatest Elephant with all that late vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all things went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 Nowe when the King had tasted the manlinesse of the Iewes, hee went about to take the holds by policie,

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt, and lost of his men.

20 For Judas had sent vnto them that were in it, such things as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was fought out, and when they had gotten him, they put him in prison.

22 After this did the King commune with them that were in Beth-sura, and soooke truce with them, departed, and ioyned battell with Judas, who ouertcame him.

¶ Or, gave and took the right hand.

23 But when hee understood, that Philty (whom he had left to be overseer of his businesse at Antiochia) did rebel against him, hee was astonished, so that hee yielded himselfe to the Iewes, and made them an oth to doe all things that were right, and was appeased toward them, and offered Sacrifice and adomed the Temple, and shewed great gentlenesse to the place,

24 And embraced Maccabees, & made him captaine and gouernour from Ptolemais vnto the Serreneans,



25 Neuerthelesse when hee came to Ptolemais, the people of the cite were not content with this agreement: and because they were grieved, they would that he should breake the covenants.

26 Then went Lysias by into the iudgement seate, and excused the fact alwell as he could, and perwarded them, and pacified them, and made them well affectioned, and came againe vnto Antiochia. This is the matter concerning the Kings tourney, and his returne.

C H A P. XIII.

1 Demetrius moued by Alcimus sendeth Nicanor to kill the Iewes. 28 Nicanor maketh a compact with the Iewes, 29 which he yet breaketh through the motion of the King. 37 Nicanor commandeth Raxis to be taken, who sauyeth himselfe.

AFTER three yeeres was Judas informed that Demetrius the sonne of Seleucus was come by with a great power and navy by the haucn of Tripolis,

2 When hee had wonne the country, and Maie Antiochus and his lieutenant Lysias.

3 Nowe Alcimus, which had bene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no means he could saue himselfe, nor haue any more entrance to the holy Altar,

4 Hee came to King Demetrius in the hundredth litle and one yeere, presenting vnto him a crowne of golde, & a palme, and of the boughes which were used solemnely in the Temple, and that day he held his tongue.

5 But when he had gotten opportunitie, and occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leaned vnto.

6 To the which he answered, The Iewes that be called AIdians, whose captaine is Judas Maccabeus, maintaine warres, and make insurrections, and will not let the Realme be in peace.

7 Therefore I, being deuyred of my fathers honour (I meane the tie Priesthood) am now come hither,

8 Partly because I was well affectioned vnto the Kings affaires, and secondly because I sought the profit of mine owne citizens: for all our people, though their rashnesse, are not a little troubled.

9 Wherefore, O King, seeing thou knowest all these things, make yoution for the country, and our nation which is abused, according to thine owne humanitie, that is readie to helpe all men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these words, other friends also hauing euill will at Judas, set Demetrius on fire.

12 Who immediately called for Nicanor the ruler of the Elephants, and made him captaine ouer Iudea,

13 And sent him forth, commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus hie priest of the great Temple.

14 Then the Heathen which fled out of Iudea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes hearde of Nicanors coming, and the gathering together of the Heathen, they sprinkled themselues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwaies defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remoued straightwayes from thence, and came to the towne of Delfan,

17 Where Simon Judas brother had ioynd battell with Nicanor, and was somewhat astonishd through the hidden silence of the enemies.

18 Neuerthelesse Nicanor hearing the manlinesse of them that were with Judas, and the bolde stomackes that they had for their country, durst not prooue the matter with bloodshedding.

19 Wherefore he sent Dositidonius, & Theodosius, and Hattchias before to make peace.

20 So when they had taken long aduilement thereupon, and the captaine shewed it vnto the multitude, they were agreed in one munde, and consented to the covenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery man his stoole.

22 Neuerthelesse Judas commaunded certaine men of armes to warte in conuenient places: least there should suddenly arise any euill through the enemies: and so they communed together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 Hee loved Judas, and fauoured him in his heart.

25 He prayed him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceluing the loue that was betwene them, and vnderstanding the covenants that were made, came to Demetrius, and tolde him, that Nicanor had taken strange matters in hand, and ordeyned Judas a traitor to the Realme, to be his successor.

27 When the King was displeas'd, and by the reports of this wicked man, hee wrote to Nicanor, saying, that he was very angry for the covenants, commanding him that he should send Maccabeus in all hast prisoner vnto Antiochia.

28 When these things came to Nicanor, hee was astonishd and sore grieved, that he should breake the things whereon they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor beganne to be rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore hee gathered a few of his men, and withdrew himselfe from Nicanor.

31 But the other perceiuing that he was

Or, Theodosias.

Or, Mattathias.

Or, had Iudias before his eyes.



presented by Maccabeus with the people, came into the great and holy Temple, and commanded the Priests, which were offering their usuall sacrifices, to deliuer him the man.

32 And when they were that they could not tell where the man was, which he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this manner, If ye will not deliuer mee Judas as a prisoner, I will make this Temple of God a plaine field, & will breake downe the altar, and will erect a notable temple vnto Bacchus.

34 After these wordes he departed: then the Priests life by their hands toward heauen, and he sought him that was ener the defender of their nation, laying in this manner,

35 Thou, O Lord of all things, which hast need of nothing, wouldest that the Temple of thine habitation should be among vs.

36 Therefore now, O most holy Lord, keepe this house euer undefiled, which lately was defiled, and stoppe all the mouthes of the vnrigh- teous.

37 Nowe was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a loue of the citie, and a man of very good report, which for his loue was called a father of the Jewes.

38 For this man sometimes when the Jewes were minded to keepe themselves undefiled and pure, bring accused to bee of the Religion of the Jewes, did offer to spend his body and life with all constancie for the Religion of the Jewes.

39 So Nicanor willing to declare the hatred that he bare to the Jewes, sent about six hundred men of warre to take him.

40 For hee thought by taking him to doe the Jewes much hurt.

41 But when this companie woulde haue taken his castle, and would haue broken the gates by violence, & commanded to bring fire to burne the gates, so that hee was ready to be taken on every side, he fell on his sword,

42 Killing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch unworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betwene the doores, he ranne boldly to the wall, and cast himselfe downe manfully among the multitude:

44 Which comeyed themselves lightly away, and gaue place, so that he fell vpon his bellie.

45 Neuertheless while there was yet breath in him, being kild in his minde, he rose vp, & though his blood gushyd out like a fountaine, and he was very sore wounded, yet he ranne thorow the mids of the people,

46 And gate him to the toppe of an hie rocke: so when his blood was vterly gone, heooke out his owne bowels with both his hands, & threw them vpon the people, calling vpon the Lord of life and Spirit: that he would restore them againe vnto him, and thus he died.

#### CHAP. XV.

1 Nicanor goeth about to come vpon Judas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Jewes the vision encoura-

geeth them. 21 The prayer of Maccabeus. 30 Maccabeus commandeth Nicanors head & handes to be cut off, and his tongue to be giuen vnto the foules. 39 The author excuseth himselfe.

Now when Nicanor knewe that Judas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.

2 Neuertheless the Jewes that were compelled to goe with him, sayd, O kill not so cruelly and barbarously, but honour and sanctifie the day that is appointed by him that seeth all thyngs.

3 But this most wicked person demanded, Is there a Lord in heauen, that commanded the Sabbath day to be kept?

4 And when they sayde, There is a liuing Lord, which ruleth in the heauen, who commaunded the seuerth day to be kept.

5 Then he sayd, And I am mightie vpon earth to commaund them for to arme themselves and to perfoyme the kings businesse. Forwithstanding he could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obtained of all them that were with Judas.

7 But Maccabeus had euer true confidence and a perfect hope that the Lord would helpe him,

8 And exhorted his people not to be afrayde at the coming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauen, and to trust nowe also that they shoulde haue the victorie by the Almighty.

9 Thus he encouraged them by the law and Prophe- ty, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,

10 And stirred vp their hearts, and shewed them also the deceitfullnesse of the heathen, and how they had broken their othes.

11 Thus hee armed every one of them, not with the assurance of shields and speares, but with wholesome words and exhortations, and shewed them a dreame woorthie to be beleued, and reioyced them greatly.

12 And this was his vision, He thought that he saw Onias, (which had bene the high Priest, a vertuous and a good man, reuerent in behauiour, and of sober conuersation, well spoken, and one that had bene exercised in all points of godlinesse from a childe) holding vs his hands toward heauen, and praying for the whole people of the Jewes.

13 After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellency aboue him.

14 And Onias spake and sayd, This is a loue of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 He thought also that Jeremias held out his right hand, & gaue vnto Judas a sword of gold and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wounde the aduersaries,

a. As this priuare example ought not to be followed of the godly because it is contrary to the words of God, although the author seeme hereto approoue it: so that place as touching praiser, Chap. 12. 44. though Judas had appointed it, yet were it not sufficient to prouoe a doctrine, because it is onely a particular example.



so being comforted by the wordes of  
 31. which were very sweete and able to stirre  
 them vp to valiantnes & to encourage the hearts  
 of the yong men, they determined to pitch no  
 campe, but couragiously to set vpon them, and  
 manfully to assault them, and to try the matter  
 hand to hand, because the citie and the Sanctu-  
 arie and the Temple were in danger.

18 As for their wives and children, and bre-  
 thren, and kinsfolkes, they set lesse by their dan-  
 ger: but their greatest and principall feare was  
 for the holy Temple.

19 Againe they that were in the citie, were  
 carefull for the armie that was abroad.

20 Now whiles they all waited for the tryall  
 of the matter, and the enemies now met with  
 them, and the hoste was set in aray, & the beasts  
 were separated into convenient places, and the  
 horsemen were placed in the wings:

21 Haccabeus considering the coming of  
 the multitude, and the diuers preparations of  
 weapons, and the fiercenesse of the beaults, held  
 vp his hands toward heauen, calling vpon the  
 Lord that doeth wonders, & that looked vpon  
 them, knowing that the victorie cometh not  
 by the weapons, but that hee giveth the victorie  
 to them that are worthy, as seemeth good vnto  
 him.

22 Therefore in his prayer he sayd after this  
 manner, O Lord, thou that didst send thine An-  
 gel in the time of Ezekias king of Iudca, who  
 in the hoste of Sennacherib, slew an hundred  
 fourscore and five thousand,

23 Send now also thy good Angel before vs,  
 O Lord of heaueus, for a feare and dread vnto  
 them,

24 And let them be discomfited by y strength  
 of thine arme, which come against thine holy  
 people to blasphemie. Thus with these wordes  
 he made an end.

25 Then Micanor and they that were with  
 him, drew neere with trumpets and shoutings  
 for toy.

26 But Judas and his companie praying  
 and calling vpon God, encountered with the e-  
 nemies.

27 So that with their handes they fought,  
 but with their hearts they prayed vnto God,  
 and slew no lesse then five and thirtie thousand  
 men: for though the presence of God they were

wonderously comforted.

28 Now when they left off, and were turning  
 againe with toy, they vnderstood that Micanor  
 himselfe was slaine for all his armour.

29 Then they made a great shout and a cry,  
 praying the Almightye in their owne language.

30 Therefore Judas which was euer the chiefe  
 defender of his citizens both in body and mind,  
 and which bare euer good affection towardes  
 them of his nation, commanded to linte off Mi-  
 canors head, with his hand and spoulder, and to  
 bring it to Ierusalem.

31 And when he came there, he called at them  
 of his nation, and let the Idolltes vpon the altar,  
 and sent for them of the castle,

32 And then hee cut Micanors head,  
 and the hand of that blasphemie, which hee had  
 holden vp against the holy Temple of the Al-  
 mighty, with proud bags.

33 Hee cauled the tongue also of wicked Mi-  
 canor to be cut in little peeces, and to be cast vnto  
 the foules, and that the rewards of his madnes  
 should be hanged vp before the Temple.

34 So euery man prayed toward the heauen  
 the glorious Lord, saying, Blessed be hee, that  
 hath kept his place vndefiled.

35 Hee hanged also Micanors head vpon the  
 high castle, for an euident and plaine token vnto  
 all of the help of God.

36 And so they established altogether by a  
 common decree that they would in no case suf-  
 fer this day without keeping it holy:

37 And that the feast should be the thirteenth  
 day of the twelfth moneth, which is called Adar  
 in the Syrians language, the day before Naba-  
 dochens day.

38 Thus saue as concerning Micanors mat-  
 ters, and from that time the Hebrewes had the  
 citie in possession. And here will I also make  
 an end.

39 If I haue done well, and as the storie re-  
 quired, it is the thing that I desired: but if I  
 haue spoken slenderly and barely, it is that I  
 could.

40 For as it is hurtfull to drinke wine alone,  
 and then againe water: and as wine tempered  
 with water is pleasant and delighteth the taste:  
 so the setting out of the matter delighteth the  
 cares of them that read the storie. And heere  
 shall be the end.

Or. Ele-  
 phants.

1. King. 19.  
 35.  
 isa 37. 36.  
 iob. 1. 18.  
 ecclus 48.  
 22.

The end of the Apocrypha.





Macca-  
cut off

1843

Macca-  
cut off



# ¶ The summe of the whole Scripture of the Bookes of the Old and New Testament.

GOD.



HE bookes of the olde Testament doe teach vs, that the same God, whom Adam, Noe, Abraham, Isaac, Jacob, David, and the other fathers did worship, is \* the onely true God, and that hee the same is Almighty and euerlasting: who of his mere goodnesse hath created by his Word <sup>b</sup> heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all: And that he is iust and mercifull: who also <sup>d</sup> worketh all in all, e after his owne will: f To whom it is not lawfull to say, wherefore doth he thus or thus?

- \* Iſaiah 45 14
- a Gene. 21. 33.
- dan 7. 9.
- b Gene. 2. 2.
- ifa. 45. 18.
- c Exod. 9. 27.
- pl. 9. 7. 8. ifa. 45. 21. exo. 22. 27.
- d 1. Cor. 12. 6.
- e Iere. 18. 6.
- f Iſaiah 45. 9.
- rom. 9. 20.
- g Gene. 1. 27.
- wild. 2. 23. 24.
- h Rom. 5. 14. 18
- i Ephes. 2. 3.
- k Gene. 3. 15.
- l Gene. 12. 3.
- m Gene. 26. 4.
- n Gene. 28. 14.
- o a. S. m. 7. 12.
- plal. 132. 11.
- p Heb. 3. 14.
- q Exod. 20. 11.
- r Rom. 3. 20.
- f Gal. 3. 19.
- t Heb. 7. 18.
- and 10. 1.
- u Iohn 1. 29.
- o Rom. 9. 5.
- a Luke 1. 31.
- b Gal. 4. 4. 5.
- ephe. 1. 10.
- c Rom. 5. 8.
- d Ep. 2. 9. tit. 3. 5.
- e Rom. 15. 8.
- f Ephes. 2. 7.
- g Titus 3. 5.
- h Iſaiah 53. 7.
- i Iohn 1. 29.
- k Ephe 5. 2.
- heb. 9. 26.
- l A&S 3. 19.
- m Ep. 2. 14. 15.
- n Reuel. 1. 5.
- o Hebr. 2. 14.
- p Ga. 4. 5. ep. 1. 5.
- q Rom. 8. 17.
- r Ephe 3. 5. rom. 8. 15 gal 4. 6.
- f Ephe. 1. 1.
- g il. 5. 23.
- t Ep. 1. 13. & 4. 3
- u 1. Cor. 12. 3.
- x Rom. 8. 16.
- y Rom 5. 4.
- 1. cor. 13. 5.
- z Ephe 1. 14.
- a Gal. 5. 22.
- b Ephe. 5. 2.
- heb. 13. 21.
- c Rom. 3. 30. and 4. 2. gal. 3. 16.

Creation of man.  
Sinne.

Moreover, these Bookes teach vs, that this very God Almighty, after he created all things, (thoep Also Adam the first man, <sup>g</sup>ro the image and spirituall similitude of himselfe, and that he did constitute him Lord ouer all things that he had created in earth. Which Adam by the enuie and fraude of the deull, transgressing the precept of his Creator, <sup>h</sup>by this his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, <sup>i</sup>bee in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke and tyranny of the deull.

Christ promised.

Furthermore, we are taught by these excellent bookes, that God promised to <sup>k</sup> Adam, <sup>l</sup> Abraham, <sup>m</sup> Isaac, <sup>n</sup> Jacob, <sup>o</sup> David, and to other Fathers of the olde time, that he would sende that blessed seede, his Sonne Iesus Christ our Sauour, which should deliuer all those from sinne, and from the tyranny of the deull which by a liuely and working faith should beleue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obtaine this deliuerance.

The Law.

Also they giue vs to vnderstand, that in the meane season, while those Fathers the Iſraelites looked for the saluation, and deliuerance promised (for that the nature of man is such, so proud and so corrupt, that those would not willingly acknowledge themselves to be sinners, which had neede of the Sauour promised) God the Creator gaue by Moses his <sup>q</sup> Lawe written in two Tables of stone: that by it, sinne & the malice of mans heart being <sup>r</sup> knownen, men might more vehemently thirst for the coming of Iesus Christ, who should redeeme and deliuer them from sinne: which thing, neither the Lawe, nor yet the sacrifices and oblations of the Law did <sup>t</sup> performe. For they were shadowes and figures of the true oblation of the body of Christ: by which oblation all <sup>u</sup> sinne should be blotted out, and quite put away.

Christ God our  
Sauour came.

By the bookes of the new Testament we be taught, that Christ so afore promised (\* which is God <sup>v</sup> aboute all things most blessed for euer) euen hee, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was <sup>w</sup> sent at the last from the Father, the selfe same time which the Father did constitute within himselfe: I say, <sup>x</sup> at that time when all wickednesse abounded in the world, then hee was sent. And this Iesus our Sauour being borne in the flesh, <sup>y</sup> suffered death, and rose againe from the dead. Which actes of his were not done by him in respect of the <sup>z</sup> good workes of any man (for we were all sinners) but that this God our Father should <sup>a</sup> appeare true, in exhibiting the abundant <sup>b</sup> riches of his grace which he promised, and that <sup>c</sup> through his mercie hee might bring vs to saluation.

A Lambe.  
A sacrifice.  
Peace.  
Adoption.

Whereupon it is evidently shewed in the <sup>d</sup> Newe Testament, that Iesus Christ, being the true <sup>e</sup> Lambe, the true <sup>f</sup> sacrifice of the worlde, <sup>g</sup> putting away the sinnes of men, came into this worlde to purchase grace and <sup>h</sup> peace for vs with the Father, <sup>i</sup> washing vs from our sinnes in his owne blood, and <sup>k</sup> should deliuer vs from the bondage of the deull, whom by sinne we did serue: And so we should be <sup>l</sup> adopted by him to be the sonnes of God, made theires with him of that most excellent and euerlasting kingdome.

The holy Ghost.  
Faith.

Now that we should acknowledge this singular and excellent benefit of God towards vs, almighty God <sup>m</sup> giueth vs his holy Spirit: the <sup>n</sup> fruit and effect of which, is faith in God, and in his Christ. For without the holy Ghost, by which we are <sup>o</sup> instructed and <sup>p</sup> sealed, neither can we beleue that God the Father sent Messias, nor yet that Iesus is Christ: For <sup>q</sup> no man (saith Paul) can say that Iesus is the Lord, but by the holy Ghost. The <sup>r</sup> same Spirit witnesseth to our spirit, that we are the children of God, <sup>s</sup> and powreth into our bowels that Charitie which Paul describeth to the Corinthians. Furthermore, that Iesus Christ doth giue vs hope, which is a sure looking for eternal life, whereof hee himselfe is the certain <sup>t</sup> token and pledge. Also he giueth vs other <sup>u</sup> spirituall gifts, of the which Paul writeth to the Galatians. Therefore the benefit of faith is not to be despised or litle to be set by. For by the means of this trust & <sup>v</sup> faith in Christ, which <sup>w</sup> worketh by charity, & sheweth it selfe forth by the works of charity, mouing man thereto, we are <sup>x</sup> iustified and sanctified: that is to say, God and the Father of our Lord

Charitie,  
Hope.

Iustification and  
sanctification.

- t Ep. 1. 13. & 4. 3
- u 1. Cor. 12. 3.
- x Rom. 8. 16.
- y Rom 5. 4.
- 1. cor. 13. 5.
- z Ephe 1. 14.
- a Gal. 5. 22.
- b Ephe. 5. 2.
- heb. 13. 21.
- c Rom. 3. 30. and 4. 2. gal. 3. 16.



# The summe of the holy Scripture.

Iesus Christ (which is made our <sup>d</sup> Father also by him, being our <sup>e</sup> brother) doth accompt vs to bee iust and holy through his grace, and through the merite of his Sonne Iesus Christ, nor <sup>f</sup> imputing our sinnes to vs, so farre forth, that we should suffer the paines of hell for them.

Finally, Christ himselfe g came into the world, to the intent that we through him being sanctified and cleansed from our sinnes, following his will in good workes, should denie the things pertaining to the flesh, and freely <sup>h</sup> serue him in right coulesse and holinesse all the dayes of our life: and that <sup>i</sup> by good workes (which God hath prepared for vs to walke in) we should <sup>k</sup> shew our selues to bee called to his grace and gift of faith: which good workes who so hath not, doth shew himselfe not to haue such a faith in Christ as is required in vs.

To Christ must we come, and follow him with a cheerefull minde, that he may teach vs: For hee is <sup>m</sup> our master, <sup>n</sup> lowly and humble of heart: he is to vs an <sup>o</sup> example, whereby we must learne the rule to liue well.

Moreouer, hee is our <sup>p</sup> Bishop, and our <sup>q</sup> high Priest, which did himselfe offer vp for vs his owne blood, being the onely <sup>r</sup> mediator betweene God and men: Who now sitteth at the right hand of God the Father, being made our <sup>s</sup> aduocate, making prayer and intercession for vs: who doubtlesse shall obtaine for vs <sup>t</sup> whatsoever we shall desire, either of him, or else of his Father in his Name, if so be that we thus desiring, shall beleue that he will so doe: for thus hath he promised. Therefore let vs not doubt, if we sinne at any time, to come with <sup>u</sup> repentance (to the which hee doeth inuite and stirre vs at the very beginning of his preaching) and with pure trust to the <sup>x</sup> throne of his grace, with this beleefe, that wee shall obtaine mercie. For therefore <sup>y</sup> hee came into the world, that hee might saue sinners by his grace.

This is verily Christ Iesus, which shall come at a <sup>z</sup> certaine time appointed by his Father, and shall sit in great maiestic to <sup>a</sup> iudge all men, and to render to euery man <sup>b</sup> the workes of his body according to that he hath done, whether it be good or euill: And hee shall say to them which shall be on the right side, which in this world did looke for the good things to come (that is, to say, life euerlasting): <sup>c</sup> Come yee blessed of my Father, enioy the kingdome that hath bene prepared for you from the beginning of the world: but to them which shall be on the left side, hee shall say, Depart from me yee cursed into euerlasting fire prepared for the deuil and his Angels. And then <sup>d</sup> shall the end be, when Christ hauing vterly vanquished all manner of enemies, shall deliuer vp the kingdome to God the Father,

To the intent that wee might vnderstand these things, the <sup>e</sup> sacred Bookes of the Bible were deliuered to vs by the goodnesse of God through his holy Spirit, with the preaching of that doctrine which is contained in them, and with his Sacraments, by which the truth of his doctrine is seal'd vp to vs: that we <sup>f</sup> might vnderstand, I say, and heleue that there is one onely true God, and one Sauiour Iesus Christ, whom (as he had promised) he hath sent: g and that we beleeuing might haue in his Name life euerlasting.

Besides this <sup>h</sup> foundation, no man can lay any other in the Church of Christ: and vpon this foundation the Church doeth stand sure and stedfast. And Paul willet him to bee <sup>i</sup> accursed which shall preach any other faith and saluation, then by Iesus Christ, yea, although hee were an Angel from heauen.

For <sup>k</sup> of him, through him, and for him, are all things: To whom with the Father and the holy Ghost, be all honour and glory, world without end, Amen.

d Math. 5. 48.  
and 23. 9.  
e Heb. 2. 11.  
f 2. Cor. 5. 19.  
g Titus 2. 11,  
12, 13.  
h Luke 1. 74  
i Ephes. 2. 10.  
k 2. Pet. 1. 10.  
l Ephes. 5. 2.  
m Mat. 23. 8.  
n Matt. 11. 29.  
o Iohn 13. 15.  
p 1. Pet. 2. 20, 21.  
q 1. Pet. 2. 25.  
r Heb. 4. 14.  
s 1. Tim. 2. 5.  
t 1. Iohn 2. 1, 2.  
u Iohn 14. 13.  
and 16. 23.  
v matke 11. 24.  
w Math. 4. 17.  
x Heb. 4. 16.  
y 1. Tim. 1. 15.  
z Mathe. 25. 13.  
a 2. Tim. 4. 1.  
b 2. Cor. 5. 10.  
c Mathe. 25. 34.  
&c.  
d 1. Cor. 15. 24.  
25, 26.  
e 2. Pet. 1. 19,  
21.  
f Iohn 17. 8.  
g Iohn 20. 31.

h 1. Cor. 3. 11.  
i Galat. 1. 8.  
k Rom. 11. 36.

Good workes,

Christ our master and teacher.

Bishop.  
Mediatour.  
Aduocate.

Iudgement.

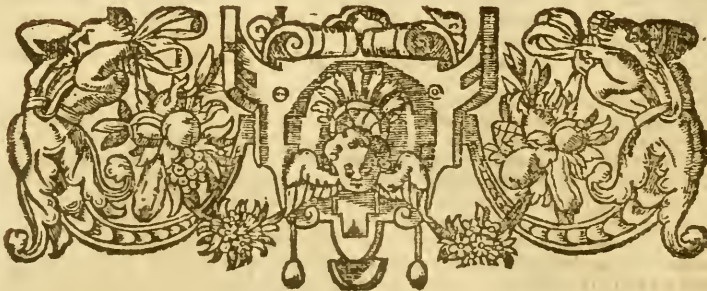
Eternall life.

Eternall fire.

To what intent the Scriptures were written.

Christ the onely foundation.

¶ Certaine







¶ Certaine questions and answers touching the doctrine of Predestination, the vse of Gods word and Sacraments.

Question.

**W**hy doe men so much vary in matters of religion?

By doe men so much vary in matters of religion?

Answer. Because all haue not the like measure of knowledge, neither do all beleene the Gospel of Christ.

Question.

What is the reason thereof?

Answer.

Because they onely beleue the Gospel and doctrine of Christ, which are ordained vnto eternall life.

Question.

Are not all ordained vnto eternall life?

Answer.

Some are vessels of wrath ordained vnto destruction, as others are vessels of mercie prepared to glory.

Question.

How standeth it with Gods iustice, that some are appointed vnto damnation?

Answer.

Very well: because all men haue in themselves sinne, which deserueth no lesse: and therefore the mercy of God is wonderfull in that hee vouchsafeth to saue some of that sinful race, and to bring them to the knowledge of the truth.

Question.

If Gods ordinance and determination must of necessitie take effect, then what need any man to care? for hee that liueth well, must needs be damned, if he be thereunto ordained: and he that liueth ill must needs be saued if he be thereunto appointed.

Answer.

Not so: for it is not possible, that either the elect should alwayes be without care to doe well, or that the reprobate should haue any will thereunto. For to haue either good will or good worke, it is a testimony of the Spirit of God, which is giuen to the elect onely, whereby faith is so wrought in them, that, being graft in Christ, they grow in holiness to that glory, whereunto they are appointed. Neither are they so vaine as once to thinke that they may doe as they list themselves, because they are predestinate vnto saluation: but rather they endeouour to walke in such good workes as God in Christ Iesus hath ordained them vnto, and

prepared for them to be occupied in, to their owne comfort, stay and assurance, and to his glory.

Question.

But how shall I know my selfe to bee one of those whom God hath ordained to life eternall?

Answer.

By the motions of spirituall life, which belong onely to the children of God: by the which that life is perceived, euen as the life of this body is discerned by the sence and motions thereof.

Question.

What meane you by the motions of spirituall life?

Answer.

I meane remoyse of conscience, loyned with the lothing of sinne, and loue of righteousness: the hand of faith reaching vnto life eternall in Christ, the conscience comforted in distresse, and raised by to confidence in God by the worke of his Spirit: a thankfull remembrance of Gods benefites received, and the vsing of all aduerities as occasions of amendement sent from God.

Question.

Cannot such perish as at some time or other feele these motions within themselves?

Answer.

It is not possible that they should: for as Gods purpose is not changeable, so hee repenteth not of the gifts and graces of his adoption: neither doth hee cast off those whom he hath once received.

Question.

Why then should we pray by the example of David, that hee cast vs not from his face, and that hee take not his holy Spirit from vs?

Answer.

In so praying we make protestation of the weaknesse of flesh, which moueth vs to doubt: yet should not we haue courage to aske, if wee were not assured that God will giue according to his purpose and promise that which we require.

Question.

Do the children of God feele the motions aforesayd alwayes alike?

Answer.

Not truely: for God sometime to prooue his, seemeth to leaue them in such sort, that the flesh ouermatcheth the spirit, whereof ariseth trouble of conscience for the time:



## Questions and answers

yet the spirit of adoption is neuer taken from them, that haue once receiued it: else might they perish. But as in many diseases of the body, the powers of bodily life are fettered: So in some assaults these motions of spiritual life are not perceined, because they lie hid- den in our manifold infirmitiez, as the fire covered with ashes. Yet as after sickness commeth health, and after clouds the sunne shineth cleare: so the powers of the spiritu- all life wil more or lesse be felt and perceined in the children of God.

Question.

What if I neuer feele these motions in my selfe, shall I despair, and thinke my selfe a castaway?

Answer.

God forbid: for God calleth his at what time he seeth good: & the instruments wher- by he usually calleth, haue not the like effect at all times, yet it is not good to neglect the meanes whereby God hath determined to worke the saluation of his. For as ware is not melted without heat, no: clay hardened but by meanes thereof: so God useth meanes both to draw those vnto himselfe, whom he hath appointed vnto saluation, and also to bewray the wickednesse of them whom hee iustly condemneth.

Question.

By what meanes vseth God to draw men to himselfe that they may be saued?

Answer.

By the preaching of his word and the mi- nistring of his Sacraments thereunto an- nered.

Question.

What meane you by the word of God?

Answer.

I meane the doctrine of the Prophets and Apostles which they receiued of the spirit of God, and haue left written in that Booke which we commonly call the Old and New Testament.

Question.

How may I be assured that it is the word of God, which that Booke containeth?

Answer.

By the maiestie of God appearing in that plaine and simple doctrine: by the purenes, vprightnesse and holines thereof: by the cer- taintie of enery thing therein affirmed: by the successe of all things according to it: by perpetuall consent which is to be teene in e- uery part thereof: by the excellencie of the matters vetered: But especially by the tes- timony of Gods Spirit, wherby it was written, who mouerth the hearts of those in whom it resteth, to consent vnto the worde, and reuerently to embrace it.

Question.

How doth this word of God serue to draw men vnto him?

Answer.

When it is so preached and heard, that men may vnderstand and learne what God teacheth: accept and receiue thankfully that which is thereby giuen, promised & assured: and be moued with desire and diligence to doe that which it commandeth.

Question.

Doe the Sacraments also serue to this end?

Answer.

Yea hereby: that by sight, taste and fee- ling, as well as by hearing, we might be in- structed, assured, and brought to obedience.

Question.

How doth our Baptisme serue hereunto?

Answer.

It teacheth vs to put on Christ, that with his righteousnesse our sinfulness may be hid- den: it assurcth vs that we are so graft into Christ, that all our sinnes by him are wa- shed away: it chargeth vs to die to sinne, to continue in the profession of Christ, and to loue each other.

Question.

Wath the Lords Supper also this vse?

Answer.

Yea doubtlesse: for it teacheth, that the body and blood of Christ crucified, is the only food of the new borne children of God: it assurcth that Christ is wholly theirs to giue and to continue life spiritual and hea- uenly to body and soule, to nourish, streng- then, refresh, & to make cheerefull the hearts of the elect: it requirerth thankfull remem- brance of the death of Christ, vniue among those that doe professe him with a free con- fession of his truth.

Question.

Why is not this vse of the Sacraments commonly knowne?

Answer.

Because they are abused for forme, for fa- shion, for custome and company, without re- gard vnto the word, wherunto they are so annexed, that they ought not vpon any ne- cessitie, by any person bee seuered from it, which teacheth the right vse of enery thing.

Question.

I perceiue that nothing is more necessary then the word of God: therefore I pray you shew me how I may attaine to some know- ledge and profit thereby.

Answer.

By diligent hearing of such as preach it, by continuall and orderly exercise of reading and praying.

Question.

What orderly exercise thinke you most conuenient to be vset herein?

Answer.



Answer.

That as every day, twise at the least, wee most commonly receiue foode to the nourishment of this cozpozall life: so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe vnto God by prayer, as he in his word speaketh vnto vs: So that at the least two Chapters would bee orderly and aduisedly read every day, all other businesse, impediments and lets set apart.

— Question.

This seemeth very easie to be done: what thinke you else requisite?

Answer.

That some especiall places of Scripture be so committed to memorie, that the minde may euer be furnished with some good matter against all temptations. To which ende

I note these Scriptures vnto you, whereunto you may toyne other at your owne choise: Psalmes 139. 37. 50. Esa. 53. Job. 17. Rom. 8. 1. Tim. 4.

Question.

But the Scriptures are hard, and not easie to vnderstand.

Answer.

Discourage not your selfe herewith: for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serueth to mooue you to the more diligence, and to make inquirie of such as haue knowledge, when any doubt ariseth. That which you perceiue not at one time, God shall reuella at another: So that you shall haue your growing in grace, knowledge and godlinesse, to Gods glorie and your owne comfort in Christ, whose Name for euer bee praised. Amen.



of The



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

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

*¶ The Bookes called Apocrypha.*

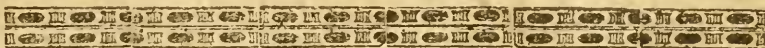
1. Eſdras	9	Baruch with the Epistle of Ieremiah	6
2. Eſdras	16	The Song of the three children	
Tobit	14	The ſtory of Susanna	
Iudeth	16	The idole Bel and the Dragon	
The reſt of Eſther	6	1. Maccabees	16
Wiſedome	19	2. Maccabees	15
Eccleſiaſticus	51		

*¶ The Bookes of the New Teſtament.*

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

¶ The





# The holy<sup>a</sup> Gospel of Iesus Christ

<sup>b</sup> according to Matthew.

## THE ARGUMENT.

**I**N this historie written by Matthew, Marke, Luke, & Iohn, the Spirit of God so governed their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and sometime one writeth more largely than which the other doeth abridge: neuertheless in matter and argument, they all tend to one end: which is to publish to the world the fauour of God toward mankind through Christ Iesus, whom the Father hath giuen as a pledge of his mercy and loue. And for this cause they entitle their story, Gospel, which signifieth good tydings, forasmuch as God hath performed in deed that which the fathers hoped for. So that hereby we are admonished to forsake the world, and the vanities thereof, and with most affectioned hearts embrace this incooperable treasure freely offered vnto vs: for there is no ioy nor consolation, nor peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, & in whom all the promises are Yea, and Amen. And therefore vnder this word is contained the whole new Testament: but commonly we vse this name for the historie, which the foure Euangelists write, containing Christs comming in the flesh, his death, and resurrection, which is the perfect summe of our saluation. Matthew, Marke, and Luke are more copious in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and also the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead, and risen againe, shou'd nothing profit vs. The which thing notwithstanding that the three first touch partly, as hee also sometime intermedleth the historical narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whose seer doth know the office, vertue and power of Christ, shall read that which is written of the Sonne of God come to be the Redeemer of the world, with most profic. Now as concerning the writers of this historie, it is euident that Matthew was a Publicane or custome gatherer, & was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yeere of the reigne of Nero. Luke was a Physician of Antiochia, and became Pauls disciple, and fellow in all his traualles: he liued fourescore and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threescore yeere after Christ, and was buried neere to the cite of Ephesus.

## CHAP. I.

<sup>a</sup> The genealogie of Christ, that is, The Messias promised to the Fathers, <sup>18</sup> Who was conceived by the holy Ghost, and borne of the Virgine Mary, when she was betrothed vnto Ioseph <sup>20</sup> The Angel satisfieth Iosephs mind. <sup>21</sup> Why hee is called Iesus, and wherefore Emmanuel.



**T**HIS booke of the generation of Iesus vs CHRIST the sonne of Dauid, the sonne of Abraham.

<sup>2</sup> \* Abraham begate Isaac. \* And Isaac begate Iacob. And Iacob begate Iudas and his brethren.

<sup>3</sup> \* And Iudas begate Phares, and Zaira of Thamar. And \* Phares begate Esrom. And Esrom begate Aram.

<sup>4</sup> And Aram begate Aminadab, And Aminadab begate Naasson. And Naasson

Luke 3. 23.  
c This is the rehearsal of the progenie, whereof Iesus Christ is sprung according to the flesh, & so called, for that he came of the stocke of Dauid.

e These two are first rehearsed, because Christ was especially promised to

come of them and their seede, and therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. *Gene. 21. 2. Gene. 25. 24. Gene. 29. 35. Gene. 38. 27.* f By incestuous adulterie, the which shame setteth fourth his great humilitie, who made himselfe of no reputation, but became a seruant for our sakes: wea, a worne and no man, the reproch of men, and contempt of the people, and at length suffered the accursed death of the crosse. *1. Chro. 2. 5. ruth. 4. 18, 19.*

begate Salmon.

<sup>5</sup> And Salmon begate Booz of Rachab. And \* Booz begate Obid of Ruth. And Obid begate Jesse.

<sup>6</sup> And \* Jesse begate Dauid the King. And \* Dauid the King begate Salomon of her that was the wife of Urias.

<sup>7</sup> And \* Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

<sup>8</sup> And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

<sup>9</sup> And Ozias begate Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

<sup>10</sup> And \* Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

<sup>11</sup> And \* Iosias begate Iacim. And Iacim begate Ierchontas and his brethren about the tyme they were caried away to Babylon.

<sup>12</sup> And after they were caried away into Babylon, \* Ierchontas begate Salatiel.

*2. King. 20. 21. and 21. 18. 1. Chron. 3. 13, 14, 15. 2. King. 23. 34. and 24. 1, 6. 2. Chron. 36. 4, 9. 1. Chron. 3. 16.* i After the captiuitie, the title royall was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernement remained in the family of Dauid where it continued till the comming of Christ.

g Rachab and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation.

*Ruth. 4. 21. 1. Sam. 16. 1. and 17. 12. 2. Sam. 12. 24. 1. King. 11. 43. 1. Chro. 3. 10.* h Hee hath omitted three Kings, Ioas, Ammazia, Azaria, abridging the number, to make the times foureteeene generations.



1. *Chro.* 3. 17. 19. *Exa* 3. 2. and 5. 2. k Albert the Jewes number their kindred by the male kinde; yet this lineage of Mary is comprehended vnder the same, because she was married to a man of her owne stocke and tribe.

l Who is the true King, Priest and Prophet anointed of God to accomplish the office of the redeemer.

*Luke* 1. 27. m Beh. see hee tooke her home to him.

n As the Angel afterward declared to Ioseph.

o Vpright and fearing God, and therefore suspecting that shee had committed fornication, before she was betrothed, would neither retaine her, which by the Law should be married to another, neither by accusing her put her to shame for her fault.

*Deut* 24. 1. p This dreame is witnessed by the holy Ghost, and is a kinde of reuelation, Num.

*12. 6.* q This name putteth him in remembrance of Gods promise to David *Luke* 1. 31. r That is, a Saviour. *Actes* 4. 11. *phi* 1. 2. 10. *Jhai* 7. 14. *Orsbou.* s God is ioyned with vs by the meanes of Iesus Christ, who is both God and man. t Christ is here called the first borne, because thee had neuer any before, and not in respect of any the had after. Neither yet doth this word (till) import alwayes a time following wherein the contrary may be affirmed, as our Saviour, saying that he will be present with his disciples till the end of the world, meaneth not, that after this world he will not be with them.

\*And Salathiel begate Zozobabel. 13 And Zozobabel begate Abiud. And Abiud begate Eliacin. And Eliacin begate Joz.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Dathan. And Dathan begate Jacob.

16 And Jacob begate Ioseph, the husband of Marie, of whom was borne Iesus, that is called Christ.

17 So all the generations from Abiham to David, are foureteeen generations: and from David vntill they were caried away into Babylon, foureteeen generations: and after they were caried away into Babylon, vntill Christ, foureteeen generations.

18 How the birth of Iesus Christ was thus: When as his mother Mary was betrothed to Ioseph, before they came together, shee was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

20 But whiles hee thought these things, behold, the Angel of the Lord appeared vnto him in a dreame, saying, Ioseph the sonne of David, feare not to take Marie for thy wife: for that which is conceived in her, is of the holy Ghost.

21 And shee shall bring forth a sonne, and thou shalt call his name: Iesus: for he shall saue his people from their sinnes.

22 And all this was done that it might bee fulfilled, which was spoken of the Lord by the Prophet, saying,

23 Behold, a Virgine shall bee with child, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with vs.

24 Then Ioseph being raised from sleepe, did as the Angel of the Lord had intioned him, and tooke his wife.

25 But shee knewe her not, till shee had brought forth her first borne sonne, and hee called his name IESVS.

b Wisemen from the East to Jerusalem, 2 Saying, Where is the King of the Jewes that is borne: for we haue seene his starre in the East, and are come to worship him.

3 When king Herode heard this he was troubled, and all Jerusalem with him.

4 And gathering together all the chiefe Priests and Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayde vnto him, At Bethlehem in Iudea: for so it is written by the Prophet,

6 And thou Beth lehem in the land of Iuda, art not the least among the princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode priuily called the wisemen, and diligently inquired of them the time of the starre that appeared.

8 And sent them to Bethlehem, saying, See, and search diligently for the babe: and when yee haue found him, bring me word againe, that I may come also, and worship him.

9 So when they had heard the King, they departed: and loe, the starre which they had seene in the East, went before them, till it came, and stood ouer the place where the babe was.

10 And when they sawe the starre, they reioyced with an exceeding great ioy.

11 And went into the house, and found the babe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, euen golde, and incense and myrrhe.

12 And after they were warned of God in a dreame, that they should not go againe to Herode, they returned into their countrey another way.

13 After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flee into Egypt, and bee there till I bring thee word: for Herode will seeke the babe, to destroy him.

14 So hee arose, and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my borne.

16 Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the coastes thereof, from two yeere olde and vnder, according to the time which hee had diligently searched out of the wisemen.

17 Then was that fulfilled which was saying of Iherusalem, that thou shalt be trodden with the feet of heathen, till thou shalt be brought to Iherusalem. And thou shalt be trodden with the feet of heathen, till thou shalt be brought to Iherusalem. And thou shalt be trodden with the feet of heathen, till thou shalt be brought to Iherusalem. And thou shalt be trodden with the feet of heathen, till thou shalt be brought to Iherusalem.

b Wisemen, or Magi, in the Persians and Chaldeans tongue, signifieth Philosophers, Priests, or Astronomers, and are here the first fruites of the Gentiles that came to worship Christ.

c An extraordinary signe to see forth that Kings honour whom the world did not esteeme.

d Which was a declaration of that reuerence, which the Gentiles should beare vnto Christ.

e They could well tell of Christ in general: but when they should professe his name, and giue him his due honour, they waxe cold, and shrinke backe.

*Micah* 5. 2. *1ohn* 7. 4. 2.

f An euill conscience is a burning fire.

g The starre vanished away before, to the intent they should tate at Ierusalem, and there inquire of the thing to the confusion of the Jewes.

*1 Or.* *1 Or.* h The Persians maner was not to salure Kings without a present, and therefore they brought of that which was most precious in their countrey, where of euery one of them offered.

i Promise ought not to be kept where Gods honour and preclusion is.

CHAP. II.

1 The time and place of Christs birth 11 The wise men offer their presents. 14 Christ fleeth into Egypt. 16 The young children are slaine. 23 Ioseph returneth into Galilee.

When Iesus was then borne at Bethlehem in Iudea, in the dayes of Herode the King, behold, there came

*Luke* 2. 6. a For there is another Bethlehem in the tribe of Zabulon.

ching of his truth is hindered: or else it ought not to be broken, k That which was prefigured by the deliuerance of the Israelites out of Egypt, which were Christs Church and his body, is nowe verified, and accomplished in the head Christ. *Hose* 11. 1. l With in a certain time after,



*Fere. 31. 15.* Herod renewed the sorrow which the Beniamites had suffered long before: yet for all his cruelty he could not bring to passe, y<sup>e</sup> Christ should not reigne.

*n* That is, they were killed and dead.  
*o* Thus the faithfull may see how God hath infinite meanes to preserve them from the rage of tyrants.  
*p* Which is holy and consecrated to God: alluding vnto those that were Nazaries in the old Law, which were a figure of that holinesse which should be manifested in Christ, as was Samson, Ioseph, &c.

spoken by the Prophet Ieremias, saying,

18 \* In Ramra was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

19 And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the lande of Israel: for they are dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the lande of Israel.

22 But when hee heard that Archelans did reigne in Iudea in stead of his father Herode, hee was afraid to goe thither: yet after hee was warned of God in a dreame, hee turned aside into the parts of Galilee,

23 And went and dwelt in a cite called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called I<sup>h</sup> Nazarite.

CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharises are repproued. 8 The fruits of repentance. 13 Christ is baptized in Iordan, 17 And authorized by God his Father.

As \* in a thofe dayes, Iohn the Baptist came and preached in the wilderness of Iudea,

2 And said, Repent: for the kingdom of heauen is at hand.

3 For this is he of whom it is spoken by the Prophet Elias, saying, \* The voice of him that crieth in the wilderness, is, Prepare ye the way of the Lord: make his paths straight.

4 And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes: his meate was all locusts and wilde hony.

5 \* Then went out to him Ierusalem and all Iudea, and all the region round about Iordan.

6 And they were baptized of him in Iordan, confessing their finnes.

7 Now when he saw many of the Pharises and of the Saducees come to his baptisme, he sayd vnto them, \* D Generations of vipers, who hath forewarned you to flee from the anger to come?

8 Bring forth therefore fruits worthy amendment of life.

*Mer. 1. 4. luk. 3. 3* a In the 15. yere of the reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30. yere old; *luk. 3. 1, 2, 3.* b So called in respect of the plaine countrey and fertile valleys: and not because it was not inhabited.  
*Or. be sorry for your faults past, and amend.* c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our finnes, and adopt vs by the preaching of the Gospel. *Ysa. 40. 3. mar. 1. 3. luk. 3. 4. iohn. 1. 23. Mar. 1. 16.* d Women with haire, as grosse haire cloth. *Or. gather up.* e Such meates as nature brought forth without mans labour or diligence: reade *Leu. 11. 22. Mar. 1. 5. luk. 3. 7.* f Acknowledge their faults: for there is no repentance without confession. *Chap. 12. 34 Or. broodes.* g Hee menaceth those venimous and malicious Pharises with the judgement of God, except they shewe before men such workes as are agreeable to the profession of the godly, whom Ihsa calleth the trees of righteousness, *Chap. 61. 3.*

9 And thinke not to say with your selues, \* We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And now also the axe is put to the roote of the trees: y<sup>e</sup> therefore euery tree which bringeth not forth good fruit, is hewen downe and cast into the fire.

11 \* Iudeede I baptize you with water to amendment of life, but hee that cometh after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with fire.

12 Which hath his fanne in his hand, and will make cleane his floore, and gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.

13 \* Then came Iesus from Galilee to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comest thou to me?

15 Then Iesus answering, sayd to him, Let bee now: for thus it becometh vs to fulfill all righteousness. So hee suffered him.

16 And Iesus when hee was baptized came straight out of the water. And loe, the heaucns were opened vnto him, and Iohn saw the Spirit of God descending like a dove, and lighting vpon him.

17 And loe, a voyce came from heauen, saying, \* This is my beloued Sonne, in whom I am well pleased.

nder persif obedience to God in all things, which he hath ordaind. m To shew the state of his kingdom, which is in all meeknes and lowlinesse. *Chap. 17. 5. 2 pet. 1. 17.* n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which defence of our selues his wrath and indignation. *Colos. 1. 13.*

CHAP. IIII.

1 Christ fasteth and is tempted. 11 The Angels minister to him. 17 Hee beginneth to preach. 18 Hee calleth Peter, Andrew, Iames and Iohn, and healeth all the sicke.

Then \* was Iesus led aside of the Spirit into the wilderness, to be tempted of the deuil.

2 And when he had fasted fourtie dayes and fourtie nightes, hee was afterward hungry.

3 Then came to him the tempter, and sayd, If thou be the Sonne of God, \* command that these stones be made bread.

4 But hee answering, sayd, It is written, \* that hee will giue his Angels charge ouer thee, and with their hands they shall feed thee vp, least at any time thou

5 \* Then the deuil tooke him vp into the holy Citie, and set him on a pinnacle of the Temple.

6 And sayde vnto him, If thou bee the Sonne of God, cast thy selfe downe: for it is written, \* that hee will giue his Angels charge ouer thee, and with their hands they shall feed thee vp, least at any time thou

e To wit, Ierusalem. *Or. vane which sheweth where the wilde flood. Psal 91. 11, 12.* f Hee allegeth halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.

*John 8. 39.* alth 13. 26. h The judgement of God is at hand to destroy such as are not meete to be of his Church. *Chap. 7. 19.* *Mar. 1. 8. luk. 3. 16 ioh. 1. 26. acts. 1. 5 & 2. 4 & 8.* 17. and 19. 4. 5. i When God baptiseth inwardly with the verue of his spirit, he burneth and consumeth the vices, and inflameth the hearts with loue toward him. k Which is the preaching of the Gospel, whereby he gathereth the faithfull as good corne, and scattereth the infidels as chaffe. *Marke 1. 9.* *luke 3. 21.* l We must render persif obedience to God in all things, which he hath ordaind. m To shew the state of his kingdom, which is in all meeknes and lowlinesse. *Chap. 17. 5. 2 pet. 1. 17.* n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which defence of our selues his wrath and indignation. *Colos. 1. 13.*



CHAP. V.

*Dem. 6. 16.*  
*g* We must not  
 leave such lawful  
 meances as God  
 hath appointed,  
 to seeke others  
 after our owne  
 fantasie.  
*h* In a vision.  
*Dem. 6. 13.*  
*and 10. 20.*  
*Marke 1. 13.*  
*luke 4. 13.*  
*i* The word of  
 God is the sword  
 of the Spirit,  
 wherewith Satan  
 is overcome.  
*k* To comfort  
 him.  
*Marke 1. 14.*  
*luke 4. 14.*  
*john 4. 13.*  
*l* And cast in pri-  
 son by Herod.  
*m* For so they  
 called the lake of  
 Gennezareth.  
*Ja. 9. 1. 2.*  
*n* Christ had  
 preached now  
 almost a yere in  
 Iudea, & Sama-  
 ria, & after went  
 to preach in the  
 vppermost Gali-  
 lee, which was out  
 of the borders of  
 Palestina.  
*o* Which was  
 without comfort.  
 hath received  
 consolation.  
*Marke 1. 1. 5.*  
*Marke 1. 1. 6.*  
*p* God hath cho-  
 sen the weake  
 things of the  
 world to confound  
 y mighty,  
*1. Cor. 1. 27.*  
*q* To draw them  
 out of the sea of  
 this worlde,  
 wherein they are  
 downe.  
*r* We ought to  
 be most ready to  
 follow Christ  
 when he calleth,  
 leaving all world-  
 ly respects apart.  
*s* That is, y blessed  
 tidings of  
 forgiveness of sins  
 and reconciliati-  
 on with God.  
*t* So that by hea-  
 ling incurable diseases  
 Christs diuinitie  
 appeared. *u* They  
 that were mad or  
 sicke at a certaine  
 time of the moone.  
*x* It was a coun-  
 tey wherein were  
 ten cities.

shouldest dash thy foote against a stone.  
 7 Jesus sayd vnto him, It is written a-  
 gaine, \* Thou shalt not steipt the Lord  
 thy God.  
 8 Again the deuill tooke him by vnto  
 an exceeding high mountaine, and <sup>b</sup> shewed  
 him all the kingdomes of the world, and the  
 glory of them,  
 9 And sayd to him, All these will I giue  
 thee, if thou wilt fall downe and worship me.  
 10 Then said Jesus vnto him, Awayde  
 Satan; for it is written, \* Thou shalt wor-  
 ship the Lord thy God, and him onely shalt  
 thou serue.  
 11 \* Then the deuill left him; and be-  
 hold, the Angells <sup>k</sup> came and ministred vnto  
 him.  
 12 \* And when Jesus had heard that  
 John was <sup>l</sup> deliuered by, hee returned into  
 Galile,  
 13 And leaning Nazareth, went & dwelt  
 in Capernaum, which is neere the <sup>m</sup> sea, in  
 the borders of Zabulon and Nephthali,  
 14 That it might be fulfilled which was  
 spoken by <sup>n</sup> Osee the Propheer, saying,  
 15 \* The land of Zabulon, and the land of  
 Nephthali by the way of the sea, beyond  
 Jordan, <sup>o</sup> Galilee of the Gentiles;  
 16 The people which sat in <sup>p</sup> darkenesse,  
 saw great light: and to them which sat in  
 the region and shadow of death, light is re-  
 vealed by.  
 17 \* From that time Jesus began to  
 preach, and to say, Amend your lines: for the  
 kingdome of heauen is at hand.  
 18 \* And Jesus walking by the sea of  
 Galile, saw two brethren, Simon, which  
 was called Peter, and Andrew his bro-  
 ther calling a net into the sea (for they were  
<sup>q</sup> fishers.)  
 19 And he sayd vnto them, Follow me,  
 and I will make you fishers of men.  
 20 And they straightway leaving the  
 nets, followed him.  
 21 And when hee was gone forth from  
 thence, hee saw other two brethren, James  
 the sonne of Zebedeus, and John his brother  
 in a ship with Zebedeus their father, men-  
 ding their nets, and he called them.  
 22 And they without tarying, leaving  
 the ship, and their father followed him.  
 23 So Jesus went about all Galile, teach-  
 ing in their Synagogues, and preaching the  
 Gospel of the <sup>r</sup> kingdome, and healing  
 euery sicknesse and euery disease among the  
 people.  
 24 And his fame spread abroad through  
 all Syria: and they brought vnto him all  
 sicke people, that were taken with diuers  
 diseases and gripings, and them that were  
 possessed with <sup>s</sup> demits, and those which were  
<sup>t</sup> lunatique, and those that had the palfie: and  
 hee healed them.  
 25 And there followed him great mul-  
 titudes out of Galile, and <sup>u</sup> Decapolis, and  
 Ierusalem, and Iudea, and from beyond  
 Jordan.

Christ teacheth who are blessed. 13 The salt  
 of the earth. & light of the world 16 Good works,  
 17 Christ came to fulfill the Law. 21 What is  
 meant by killing. 23 Reconciliation. 27 Adul-  
 tery. 29 Offences. 31 Disorcement. 33 Not  
 to swear. 39 To suffer wrong. 44 To loue our  
 enemies. 48 Perfection.  
 And when he saw the multitude, he went  
 A up into a mountaine: and when he was  
 set, his disciples came to him.  
 2 And he opened his mouth and taught  
 them, saying,  
 3 \* Blessed are the <sup>a</sup> poore in spirit: for  
 theirs is the kingdome of heauen.  
 4 \* Blessed are they that <sup>b</sup> mourne: for  
 they shall be comforted.  
 5 \* Blessed are they that <sup>c</sup> meeke: for they shall  
 inherite the earth.  
 6 Blessed are they which <sup>d</sup> hunger and  
 thirst for righteousnes: for they shall be filled.  
 7 Blessed are they that are merciful: for they shall  
 obtaine mercie.  
 8 Blessed are they that are <sup>e</sup> pure in heart: for they  
 shall see God.  
 9 Blessed are the peacemakers: for they  
 shall be called the <sup>f</sup> children of God.  
 10 Blessed are they which <sup>g</sup> suffer perse-  
 cution for righteousnes sake: for theirs is  
 the kingdome of heauen.  
 11 \* Blessed are ye when men reuile you,  
 and persecute you, and say all manner of euill  
 against you for my sake, fally.  
 12 Reioyce and be glad, for great is your  
 reward in heauen: for so persecuted they the  
 Prophets which were before you.  
 13 \* Ye are the salt of the earth: but if  
 the salt haue lost his sauour, wherewith shall  
 it be salted? it is thenceforth good for no-  
 thing but to be cast out, and to be troden vnder  
 foote of men.  
 14 Ye are the light of the world. A citie  
 that is set on an hill can not be hid.  
 15 \* Neither doe men light a candle, and  
 put it vnder a bushell, but on a candlesticke,  
 and it giueth light vnto all that are in the  
 house.  
 16 \* Let your light so shine before men,  
 that they may see your good works, and glo-  
 rifye your father which is in heauen.  
 17 Thinke not that I am come to de-  
 stroy the Law, or the Prophets. <sup>h</sup> I am not  
 come to destroy them, but to fulfill them.  
 18 \* For truly I say vnto you, Till hea-  
 ven and earth perish, one iote, or one tittle of  
 the Law shall not escape, till <sup>i</sup> all things be  
 fulfilled.  
 19 \* Whosoener therefore shall breake  
 one of <sup>j</sup> these least commandements, and  
 reach men so, hee shall be called the least in  
 the kingdome of heauen: but whosoener  
 shall obserue and teach them, the same  
 shall be called great in the kingdome  
 of heauen.  
 20 For I say vnto you, except your right-  
 eousnesse <sup>k</sup> exceede the righteousnesse of the  
 superfluous, James 2 10. k Whosoever shall transgreffe the least  
 of the Ten commandements in word and example, he shall bee cast  
 out of the kingdome of God, except it be pardoned him in Christ.  
 Luke 11-39.

Luke 6. 20.  
 a That feele  
 themselves voide  
 of all righteous-  
 nes, that they  
 may onely take  
 it in Christ.  
 Isa. 61 2, 3, 7.  
 and 65 13, 19.  
 luke 6. 21.  
 b Which feele  
 their owne misfe-  
 ric, and seeke  
 their comfort in  
 God.  
 Psal 37. 11.  
 c Who rather  
 would suffer all  
 iniuries, then they  
 would reuenge  
 themselves.  
 d Being in ne-  
 cessitie, desire no-  
 thing but that  
 which is spright  
 and godly.  
 Psal 24. 4.  
 e For he is cal-  
 led the God of  
 peace, 1. Cor. 14.  
 33.  
 1. Pet. 3 14.  
 1. Pet. 4. 14.  
 act 5 41.  
 Marke 9 50.  
 luke 14 34.  
 f Your office is  
 to season men  
 with the salt of  
 the heavenly  
 doctrine.  
 Marke 4 21.  
 luke 8 16. and  
 11 33.  
 1. Pet. 2 12.  
 g Because you  
 are seene faire  
 off, giue good  
 example of life.  
 h The Gospel is  
 the flash-  
 ing and accomplish-  
 ing of the law.  
 Luke 16 17.  
 i The doctrine  
 of the law con-  
 taineth nothing  
 vnprofitable or



I Which neither  
Expound the Law  
truly, nor ob-  
serue it well.  
m He sheweth  
how these wor-  
thie doers haue  
falsly glosed this  
commandment.  
Exod. 20. 13.  
deut. 5. 7.  
|| Or, subiect to  
punishment.  
|| Or, without  
cause.  
u For God  
knowing his se-  
cret malice will  
punish him.  
o Which signi-  
fied in s̄ Syrians  
tongue, an idle  
braine, and is  
spoken in con-  
tempt.  
p Like iudge-  
ment almost the  
Romanes obser-  
ued: for Trium-  
uiri had the exa-  
mination of fraal  
matters, s̄ coun-  
sel of 3, of grea-  
ter causes, and fi-  
nally great mat-  
ters of importace  
were decided by  
the Senate of 71.  
Iudges, which  
here is compared  
to the iudgement  
of God, or to be  
punished with  
hell fire.  
q For that thou  
hast offended  
him, or he hath  
offended thee:  
for God prefer-  
reth brotherly  
reconciliation  
to sacrifice.  
Luke. 12. 58.  
Exod 20. 14.  
rom 13. 9.  
r Chastitie is re-  
quired both in  
body and mind.  
Chap. 18. 8. 9.  
mar. 9. 47.  
s Nothing is so  
precious which  
ought not to be  
reieced in re-  
spect of the glo-  
ry of God.  
|| Or, and not that.  
Chap 19. 7. deut. 24. 1. mar. 10. 4. luk. 16. 18. 1. cor. 7. 10. t In that he  
giueth her leaue to marry another by that testimonial. Exod. 20. 7.  
leu. 19. 12. deut. 5. 11. u All superfluous ornes are viterly debarred,  
whether the Name of God be therein mentioned, or ether wise.

1 Scribes and Pharises, ye shall not enter in-  
to the kingdome of heauen.  
21 ¶ Ye haue heard that it was said vnto  
them of the olde time, \* Thou shalt not kill:  
for whosoever killeth, shall bee culpable of  
iudgement.  
22 But I say vnto you, Whosoever is an-  
gry with his brother s̄ vnadvisedly, shall be  
culpable of iudgement. And whosoever saith  
vnto his brother, ° Raca, shall be worthy to  
be punished by the p̄ Council. And whoso-  
uer shall say, Foole, shall be worthy to be pu-  
nished with hell fire.  
23 If then thou bring thy gift to the al-  
tar, and there rememberest that thy brother  
hath ought against thee,  
24 Leaueth there thine offering before the  
altar, and goe thy way: first be reconciled to  
thy brother, and then come and offer thy  
gift.  
25 \* Agree with thine aduersarie quick-  
ly, whiles thou art in the way with him, lest  
thine aduersarie deliuer thee to the Iudge,  
and the Iudge deliuer thee to the sergeant,  
and thou be cast into prison.  
26 Verely I say vnto thee, thou shalt not  
come out thence, till thou hast payed the vt-  
most farthing.  
27 ¶ Ye haue heard that it was sayd to  
them of olde time, \* Thou shalt not commit  
adulterie.  
28 But I say vnto you, that whosoever  
looketh on a woman to lust after her, hath  
committed adulterie with her already in  
his heart.  
29 ¶ Therefore if thy right eye cause thee  
to offend, plucke it out, and cast it from thee:  
for better it is for thee, that one of thy mem-  
bers perish, then that thy whole body should  
be cast into hell.  
30 Also if thy right hand make thee to of-  
fend, cut it off, and cast it from thee: for bet-  
ter it is for thee that one of thy members per-  
ish, then that thy whole body should bee cast  
into hell.  
31 It hath bene said also, \* Whosoever  
shal put away his wife, let him giue her a tes-  
timoniall of diuorcement.  
32 But I say vnto you, Whosoever shall  
put away his wife (except it be for fornicati-  
on) causeth her to commit adultery: & who-  
soever shall marie her that is diuorced, com-  
mitteth adultery.  
33 Again, ye haue heard that it was said  
to them of olde time, \* Thou shalt not so-  
swear thy selfe, but shalt performe thine  
othes to the Lord.  
34 But I say vnto you, ¶ Swear not at  
all, neither by heauen, for it is the throne of  
God:  
35 Nor yet by the earth: for it is his foot-  
stool: neither by Ierusalem: for it is the ci-  
tie of the great King.  
36 Neither shalt thou sweare by thine  
head, because thou canst not make one haire  
white or blacke.

37 \* But let your communication be: ¶ Pea-  
cea: Nay, nay. For what soeuer is more then  
these, commeth of y euill.  
38 ¶ Ye haue heard that it hath bene said,  
An eye for an eye, and a tooth for a tooth.  
39 But I say vnto you, \* Resist not euill:  
but whosoever shall smite thee on the right  
cheeke, turne to him the other also.  
40 And if any man will lit thee at the  
Law, and take away thy cloate, let him haue  
thy cloke also.  
41 And whosoever wil compell thee to go  
a mile, go with him twaine.  
42 ¶ Giue to him that asketh, and from  
him that would borrow of thee, turne not a-  
way.  
43 Ye haue heard that it hath bene said,  
\* Thou shalt loue thy neighbour, and hate  
thine enemy.  
44 But I say vnto you, \* Loue your ene-  
mies: blesse them that curse you: do good to  
them that hate you, & pray for them which  
hurt you, and persecute you.  
45 \* That ye may be the children of your  
Father that is in heauen: for he maketh his  
sunne to arise on the euill, and the good, and  
sendeth raine on the iust and vniust.  
46 \* For if you loue them which loue you,  
what reward shall you haue? Doe not the  
Publicanes enen the same?  
47 And if ye be friendly to your brethren  
onely, what singular thing doe ye? doe not  
euen the Publicanes likewise?  
48 Ye shall therefore be d̄ perfite, as your  
Father which is in heauen, is perfite.  
by the false expositors the Pharises. Luke 6. 27, 35. Luke 23. 34. act.  
7. 60. 1. cor. 4. 13. || Or, rush in upon you. Luke 6. 35. Luke 6. 32.  
c These did take to farme the taxes, tolls, and other payments, and  
therefore were in great disdain with all men. || Or, embrace. d We  
must labour to attaine to the perfection of God, who of his free libe-  
rality doeth good to them that are vnworthy.  
C H A P. V I.  
1 Of almes, 5 prayer, 14 forgiuing one ano-  
ther, 16 fasting. 19 Hee forbiddeth the carefull  
seeking of worldly things, and willett men to put  
their whole trust in him.  
T Ake heede that you giue not your almes  
before men, to be seene of them, or els ye  
shall haue no reward of your Father which  
is in heauen.  
2 \* Therefore when thou giuest thine  
almes, thou shalt not make a trumpet to be  
blowen before thee, as the hypocrates doe  
in the Synagogues and in the streets, to be  
praised of men. Verely I say vnto you, they  
haue their reward.  
3 But when thou doest thine almes, let  
not thy left hand knowe what thy right  
hand doeth,  
4 That thine almes may be in secret, and  
thy Father that seeth in secret, hee will re-  
ward thee d̄ openly.  
5 And when thou prayest, be not as the  
hypocrates: for they loue to stand, and pray  
in the Synagogues, and in the corners of  
the streets, because they would be seene of  
men. Verely I say vnto you, they haue their  
reward.  
James 5. 12.  
x Let simplicity  
and truth be in  
your words, and  
then ye shall not  
be fo light and  
ready to sweare,  
y When a man  
speaketh other-  
wise then hee  
thinketh in hear-  
it commeth of  
an euill consci-  
ence, and of the  
deuill.  
Exod. 21. 24.  
leuit. 24. 20.  
deut. 19. 21.  
z Albeit this was  
spoken for the  
iudges, yet euery  
man applied it  
to reuenge his  
private quere.  
Luke 6. 29.  
rom. 12. 17.  
1. cor. 6. 7.  
|| Or, iniury.  
a Rather receiue  
double wrong,  
then reuenge  
thine ovyne  
griefes.  
Deut. 15. 8.  
Leuit. 19. 18.  
b This was added



c Withdraw thy selfe rather apart. *10, babbler not much.*  
 f He comman- deth vs to beware of much bab- bling and sup- erfluous repeates.  
 g Who is not perfwaded by eloquent speech, and long talke, as men ate.  
 h Christ bindeth them not to the wordes, but to the sense, and forme of prayer. *Luke 11.2.*  
 i We must seeke Gods glory first and about all things.  
 k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels doe.  
 l To be ouer- come thereby, *Chap. 13. 19.*  
 m This conclusi- on excludeth mans merits, and teacheth vs to ground our prayers onely on God. *Mar. 11. 25. eecclus. 28. 2.*  
 n Make their fa- ces to seme of an other fort when they were wont to doe.  
 o Whereby is commanded to auoid all vaine ostentation. *Luke 12. 33. 1. tim. 6. 19.*  
*Luke 11. 34.*  
 p If thine eye be disposed to liberalitie, Prou. 22. 9.  
 q If thine affe- ction be corrupt, and giuen to co- uetousnesse, *Deut. 15. 9.*  
 r If the concu- pifcence & wick- ed affections ouercome rea- sons, we must not maruell though men be blinded, and be like vnto beasts. *Luke 16. 23. Psal. 5. 23. Luke 12. 22. phil. 4. 6. 1. tim. 6. 8. 1. pet. 5. 7.* f Maas  
 auaile auailerb

6 But when thou prayest, \* enter into thy chamber: and when thou hast shut thy doore, pray vnto thy ffather which is in se- cret, and thy ffather which seeth in secret, shall reward thee openly.  
 7 Alfo when ye pray, || \* vse no vaine re- petitions as the heathen: for they thinke to be heard for their much babbling.  
 8 Be ye not like them therefore: for your ffather knoweth whereof yee haue neede, before ye aske of him.  
 9 After this \* maner therefore pray ye, \* Our ffather which art in heauen, hallowed be thy \* name.  
 10 Thy \* kingdome come. Thy will be done euen in earth, as it is in heauen.  
 11 Giue vs this day our daily bread.  
 12 And forgie vs our debts, as we also forgiue our debtors.  
 13 And leade vs not into tentation, but deliuer vs \* from euill: for \* thine is the kingdome, and the power, and the glorie for euer, Amen.  
 14 \* For if yee doe forgiue men their tres- passes, your heauenly ffather will also for- giue you.  
 15 But if yee doe not forgiue men their trespasses, no more will your ffather for- giue you your trespasses.  
 16 Whereouer, when yee fast, looke not sovre, as the hypocrites: for thy \* disfigure their faces, that they might seme vnto men to fast. Certely I say vnto you, that they haue their reward.  
 17 But when thou fastest, \* anoint thine head, and wash thy face,  
 18 That thou seme not vnto men to fast, but vnto thy ffather which is in secret, and thy ffather which seeth in secret, will re- ward thee openly.  
 19 Lay not vp treasures for your selues vpon the earth, where the moth and canker corrupt, and where theues dig thongs, and steale.  
 20 \* But lay vp treasure for your selues in heauen, where neither the moth nor canker corrupteth, and where theues neither dig throug, nor steale.  
 21 For where your treasure is, there will your heart be also.  
 22 \* The light of the body is the eye: if ehen thine eye be single, thy whole body shall bee light.  
 23 But if thine eye be wicked, then all thy body shall bee darke. Wherefore if the \* light that is in thee, be darkenest, how great is that darknesse?  
 24 \* No man can serue two masters: for either, hee shall hate the one, and loue the other, or else hee shall leane to the one, and despise the other. Ye cannot serue God and riches.  
 25 \* Therefore I say vnto you, Bee not careful for your life, what yee shall eat, or what ye shall drinke: nor yet for your bodie, what yee shall put on. Is not th e life more woorth then meate? and the bodie then raiment?

26 Behold the foules of the heauen: for they sowe not, neither reape, nor carrie into the barns: yet your heauenly ffather feedeth them. Are ye not much better then they?  
 27 Which of you by taking care, is able to adde one cubit vnto his stature?  
 28 And why care ye for raiment? Learne, how the lilies of the ffield doe growe: they labour not, neither spin:  
 29 Yet I say vnto you, that euen Solo- mon in all his glory was not arrayed like one of these.  
 30 Wherefore if God do clothe the grasse of the ffield which is to day, and to morow is cast into the oven, shall he not do much more vnto you, O ye of little faith?  
 31 Therefore take no thought, saying, What shall we eat, or what shall we drinke? or where with shall we be clothed?  
 32 (For after all these things \* seeke the Gentiles) for your heauenly ffather know- eth that ye haue need of all these things.  
 33 But seeke ye first the kingdom of God, and his \* righteousnesse, and all these things shall be ministred vnto you.  
 34 Care not then for the morow: for the morow shall care for it: \* selfe: the day hath enough with his owne griefe.

## C H A P. VII.

1 Christ forbideth rash iudgement. 6 Not to cast holy things to dogs. 7 To aske, seeke, or knock. 12 The scope of the Scripture. 13 The strait and wide gate. 15 Of False prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocks, or vpon the sand.  
 1 Iudge \* not, that ye be not iudged.  
 2 For with what \* iudgement ye iudge, ye shall be iudged, and with what \* mea- sure ye mete, it shall be measured to you a- gaine.  
 3 And why seeest thou the beame that is in thy brothers eye, & perceiuest not the beame that is in thine owne eye?  
 4 \* O: how layest thou to thy brother, Suffer mee to cast out the mote out of thine eye, and behold, a beame is in thine owne eye?  
 5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy bro- thers eye.  
 6 \* C \* Giue ye not that which is holy, to dogges, neither cast yee your pearles be- fore the swine, lest they treade them vnder their feet, and turning againe, all to rent you.  
 7 \* Aske, and it shall be giuen you: seeke and ye shall finde: knock, and it shall be opened vnto you.  
 8 For whosoener askeeth, receiuethe: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.  
 9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?  
 10 O: if hee aske fish, will hee giue him a serpent?  
 11 If yee then, which are euill, can giue to your children good gifts, how much more shall

t The goodnesse of god euen to- ward the hebes of the feild farre passeth all things that man can co- passe by his pow- er and labour.  
 u The word sig- nifieth, they wea- rie not themselves.  
 x With care and distrust.  
 y That is, to bee regenera te, & a- mend your liues. *11 Or, his owne things.*  
 z God will pro- uide for euery day that that shall be necessary, though we do not increase the present griefe by the carefulnesse how to liue in time to come,  
 a Hee comman- deth not to be curious or mali- cious to try out, and condemne our neighbours faults: for hypo- crites hide their owne faults, and seeke not to a- mend them, but are curious to reprocue other mens. *Luke 6. 37. rom. 2. 1. 1. cor. 4. 3. Mar. 4. 24. Luke 6. 38. Luke 6. 41.*  
 b Declare not the Gospel to the wicked con- temners of God whom thou seest left to themselves, and forsaken. *Chap. 21. 22. mar. 11. 24. Luke 11. 9. solm 14. 13. & 16. 23. 24. iames 1. 5.*



shall your Father which is in heauen, giue good things to them that aske him?

12 \* Therefore whatsoeuer ye would that men should do to you, euen so do ye to them: for this is the Law and the Prophets.

13 \* Enter in at the strait gate, for it is the wide gate, and broad: way that leadeth to destruction: and many there be which goe in thereat.

14 Because the gate is strait, and the way narrow that leadeth vnto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues.

16 See shall know them by their fruites. \* Do men gather grapes of thornes? or figs of thistles?

17 So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euill fruit, neither can a corrupt tree bring forth good fruit.

19 \* Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire.

20 Therefore by their fruites yee shall know them.

21 For euery one that sayth vnto mee, Lord, Lord, shall enter into the kingdome of heauen, \* but hee that doeth my Fathers will which is in heauen.

22 \* Any will say to me in that day, Lord, Lord, haue wee not sate by thy Name prophesied, and by thy Name cast out devils, and by thy Name done many great workes?

23 And then will I professe to them, \* I neuer knew you: \* depart from me, yee that worke iniquitie.

24 Whosoever then heareth of me these wordes, \* and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke :

25 And the raine fell, & the floods came, and the windes blew, and beare vpon that house, and it fell not: for it was grounded on a rocke.

26 But whosoever heareth these my wordes, and doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand :

27 And the raine fell, & the floods came, and the windes blew, and beare vpon that house, & it fell, and the fall thereof was great.

28 \* And it came to passe when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For hee taught them as one hauing authority, and not as the Scribes.

CHAP. VIII.

2 Christ healeth the leper. 5 The Captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in law. 19 The Scribe that would follow Christ. 20 Christs pouerty. 24 Hee silenth the sea and the winde, 31 And dructh the devils out of the possessed into the swine.

Now when hee was come downe from the mountaine, great multitudes followed him.

2 \* And loe, there came a leper and wor-

shipped him, saying, Master, if thou wilt thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will be thou cleane: and immediately his leprosie was cleansed.

4 Then Iesus said vnto him, See thou telle no man, but goe, and shew thy selfe vnto the Priest, and offer the gift that \* Moses commanded, for a witnessse to thee.

5 \* When Iesus was entered into Capernaum, there came vnto him a Centurion, beseeching him,

6 And said, Master, my seruant lieth sick at home of the palsey, & is grievously pained.

7 And Iesus said vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come vnder my roofe: but speake the word onely, and my seruant shall be healed.

9 For I am a man also vnder the authority of another, and haue souldiers vnder me: and I say vnto one, Goe, and hee goeth; and to another, Come, and he cometh: and to my seruant, Doe this, and he doeth it.

10 When Iesus heard that, hee maruelled, and said to them that followed him, Verely I say vnto you, I haue not found so great faith, euen in Israel.

11 But I say vnto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Iacob in the kingdome of heauen.

12 And the children of the kingdome shall be cast out into vter darkenes: there shall be weeping and gnashing of teeth.

13 Then Iesus said vnto the Centurion, Goe thy way, and as thou hast beleued, so be it vnto thee. And his seruant was healed the same houre.

14 \* And when Iesus came to Peters house, hee saw his wifes mother laid downe, and sicke of a fener.

15 And hee touched her hand, & the fener left her: so the arole, & ministred vnto them.

16 \* When the euen was come, they brought vnto him many that were possessed with devils: and hee cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled which was spoken by \* Elias the Prophet, saying, Hee tooke our infirmitie, & bare our sicknesses.

18 And when Iesus saw great multitudes of people about him, hee commaunded them to goe ouer the water,

19 \* Then came there a certaine Scribe, and said vnto him, Master, \* I will follow thee whithersoener thou goest.

20 But Iesus said vnto him, The foxes haue holes, and the birdes of heauen haue nests, but the Sonne of man hath not wher- on to rest his head.

21 And another of his disciples said vnto him, Master, suffer me first to goe, and bury my father.

21 \* And another of his disciples said vnto him, Master, suffer me first to goe, and bury my father. him that hee is farre wide from that hee looked for: for in stead of worldly wealth there is but pouerty in Christ. i Luke maketh mention of three, which were hindered by worldly respects from coming to Christ. k To succour and help him in his old age till hee die, and then I will follow thee wholly.

It was not like that leprosie that is now, but was a kind thereof which was incurable.

He would not yet be thoroughly knowen: but had his time & hour appointed.

c Our Saviour would not come in at which was ordained by the Law, seeing as yet ceremonies therof were not abolished.

Leuit. 14. 4. d To condemne them of ingratitude when they shall see thee whole.

Luke 7. 1. Or, a captaine ouer a hundred, Or, sonne.

e Which are strange people and the Gentiles to whom the covenant of God did not properly appertaine.

f For there is nothing but meete darkenes out of the kingdome of heauen.

Chap. 22. 13. Mar. 1. 29.

Luke 4. 38. Mar. 1. 32.

Luke 4. 40. Isa. 53. 4. 1. pet.

g. 24.

The Prophet speaketh chiefly of the feblenesse & disease of our soules, which Iesus Christ hath borne: therefore hee seeth his great mercy and power before our eyes by healing the body.

Luke 9. 57. h Thought by this means to cury fur with the world: but Iesus sheweth

Luke 6. 31. Tob. 4. 15. c The whole law & the Scriptures set forth vnto vs, and commend charitic. Luke 13. 34. d We must ouercome and mortifie our affections, if wee will be true disciples of Christ. e For the most part of men seeke their owne libertie, and runne headlong to euil. Luke 6. 43, 44. Or, a rotten. Chap. 3. 10.

f He meaneth hirelings and hypocrites, who rather serue God with their lips than with their heart. Rom. 2. 13. James 1. 22. g By thy vertue, authority and power. Or, Miracles. h I neuer accepted you to be my true ministers and disciples. Luke 13. 27. Psalme 6. 8. Luke 6. 47. Marke 1. 22. Luke 4. 32. i The mightie power of Gods Spirit appeared in him, whereby he declared himselfe to be God and caused others to beleue in him.

Marke 1. 40. Luke 5. 12.



1 No duetic or loue is to be preferred to Gods calling: therefore Iesus callerh them dead which are hindered by any worldly thing to follow Christ.

Marke 4. 35.  
luke 8. 22.

Marke 5. 1.  
luke 8. 26.

m The wicked would euer desire their punishment thinking all correction to come too soone.

n The deuill desireth euer to do harme, but hee can doe no more then God doeth appoint.

o Meaning, the lake of Genezareth.

p These Gergesenes effected more their hogs then Iesus Christ,

22 But Iesus sayd vnto him, Follow me, and let the dead bury their dead.

23 ¶ And when hee was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the Sea, so that the ship was covered with waues: but he was asleepe.

25 Then his disciples came and awoke him, saying, Master, sleepe vs we perish.

26 And he said vnto them, Why are ye fearefull, O ye of little faith: Then he arose, and rebuked the winds and the sea: and so there was a great calme.

27 And the men marvelled, saying, What man is this, that both the windes and the Sea obey him!

28 ¶ And when hee was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce: so that no man might goe by that way.

29 And behold, they cryed out, saying, Iesus the Sonne of God, what haue wee to doe with thee? Art thou come hither to torment vs? before the time?

30 Now there was a fard off from them, a great herd of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the herd of swine.

32 And he said vnto them, Goe. So they went out, and departed into the herd of swine: and behold, the whole herd of swine was carryed with violence from a steepe downe place into the Sea, and dyed in the water.

33 Then the herdmen fled: and when they were come into the citie, they tolde all things, and what was become of them, that were possessed with the deuils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

### CHAP. IX.

2 He healeth the palsy, 5 And forgiveth sins, 9 He calleth and visiteth Matthew. 13 Mercy.

15 He answereth the Pharisees & Iohns disciples.

16 Of the raw cloth & new wine. 22 He healeth the woman of the bloody issue. 25 He raiseth Jairus daughter, 29 Giveth two blind men their sight, 33 Maketh a dumme man to speake, 35 Preacheth and healeth vs in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospell.

¶ When he entred into a ship, and passed ouer, and came into his owne Citie.

2 And loe, they brought to him a man sicke of the palsy, lying on a bed. And Iesus seeing their faith, sayd to the sicke of the palsy, Sonne, be of good comfort: thy sins are forgiven thee.

3 And beholde, certaine of the Scribes sayd with themselves, This man blasphemeth.

4 But when Iesus saw their thoughts, hee sayd, Wherefore thinke ye euill things in your hearts?

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive sinnes, (then saide hee vnto the sicke of the palsy,) Arise, take vp thy bed, and goe to thine house.

7 And he arose, and departed to his own house.

8 So when the multitude saw it, they marvelled, and glorified God, which had giuen such authority to men.

9 ¶ And as Iesus passed forth from thence, hee saw a man sitting at the rectice of custome, named Matthew, and said to him, Follow me. And he arose, and folowed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes and sinners, that came thither, late downe at the table with Iesus and his disciples.

11 And when the Pharisees saw that, they said to his Disciples, Why eatech your Master with Publicanes and kuners?

12 Now when Iesus heard it, hee said vnto them, The whole need not a phylician, but they that are sicke.

13 But goe ye and learne what this is, I will haue mercy, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

14 ¶ Then came the disciples of Iohn to him, saying, Why doe we and the Pharisees fast oft, and thy Disciples fast not?

15 And Iesus sayd vnto them, Can the children of the mariage chamber mourne, as long as the bridegome is with them? But the dayes will come when the bridegome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neither doe they put new wine into old vessels: for then the vessels would breake, and the wine would bee spilt, and the vessels should perish: but they put new wine into new vessels, and so are both preserued.

18 ¶ While hee thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come & lay thine hand on her and she shall liue.

19 And Iesus arose, and followed him with his disciples.

20 ( And behold, a woman which was diseased with an issue of blood twelue yeres, came behinde him, and touched the hemme of his garment.

21 For shee sayd in her selfe, If I may touch but his garment onely, I shall bee whole.

22 Then Iesus turned him about, and seeing her did say, Daughter, bee of good

comfort. ¶ Or, bottles or bags of leather or skin, where in wine was carried on asses or camels. Marke 5. 22, luke 8. 41.

d Christ speaketh according to their capacity: for they more cleemea outward miracles, then the vertue and power of Iesus Christ, whiche by their sinnes might be forgiven.

¶ Marke 2. 14. luke 5. 27.

e He reprooueth the vaine persuasion of them; which thought theselues whole, and concerned the poore sicke sinners, which sought Iesus Christ to be their phylician.

f Which are possessed vp with vaine confidence of your owne righteousness.

¶ Hose. 6. 6. chap. 12. 7.

g God requireth not ceremonies, but brotherly loue of one, towards another.

1. Tim. 1. 15.

¶ Marke 2. 18.

luke 5. 33.

h Christ would spare his disciples while, not burdening them too much, least he should discourage them.

i Christ comparerh his disciples to old garments, and old vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

¶ Or, raw and vndressed.

k The minde which is infected with the dregges of superstitious ceremonies, is not meete to receiue the pleasure

of the plea-

sure wine of the gospell. ¶ Or, bottles or bags of leather or skin, where in wine was carried on asses or camels. Marke 5. 22, luke 8. 41.

comfort.



comfort: thy faith hath made thee whole. And the woman was made whole at that heure.)

23 Now when Jesus came into the Rulers house, and saw the minstrels and the multitude making noise,

24 He said unto them, Get you hence: for the maid is not dead, but sleepeth. And they laughed him to scorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, and the maid arose.

26 And this brute went throughout all that land.

27 And as Jesus departed thence, two blind men followed him, crying, and saying, Sonne of David, haue mercy vpon vs.

28 And when hee was come into the house, the blind came to him, and Jesus layd vnto them, m Welcome ye that I am able to doe this: And they said vnto him, Pea, Lord.

29 Then touched hee their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Jesus charged them, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame throughout all that land.

32 \* And as they went out, behold, they brought to him a dumme man possessed with a deuill.

33 And when the deuill was cast out, the dumme spake: then the multitude marvelled, saying, The like was neuer seene in Israel.

34 But the Pharises said, \* Hee \* casteth out deuils through the prince of deuils,

35 \* And \* Jesus went about all cities and townes teaching in their Synagogues, and preaching the Gospel of the \* kingdom, and healing euery sicknesse and euery disease among the people.

36 \* But when he saw the multitude, hee had compassion vpon them, because they were dispersed, and scattered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, \* Surely the \* harvest is great, but the labourers are few.

38 \* Therefore pray the Lord of the harvest, that he would \* send forth labourers in to his harvest.

CHAP. X.

5 Christ sendeth out his Apostles to preach in Judea. 7 He giueth them charge teaching them, and comforting them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Whom we ought to feare. 30 Our haues are counted. 32 To conesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

40 \* he called his twelue Disciples vnto him. and gaue them power against vncleane spirits, to cast them out, and to heale euery sicknesse, and euery disease.

41 Now the names of the twelue Apostles are these. The first is Simon, called Peter, and Andrew his brother: James

the sonne of Zebedeus, and John his brother.

3 Philip and Bartlemew: Thomas, and Matthew the Publicane: James the sonne of Alphaus, and Lebbaus whose surname was Thaddaeus:

4 Simon the Cananite. and Judas Iscariot who also betrayed him.

5 These twelue did Jesus send forth, and commanded them, saying, Goe not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather \* to the \* lost sheepe of the house of Israel.

7 \* And as ye goe, preach, saying, The kingdom of heauen is at hand.

8 Heale the sicke: cleanse the lepers: raise by the dead: cast out the deuils. Freely ye haue receiued, \* freely giue.

9 \* \* Possesse not \* golde, nor siluer, nor money in your \* girdles,

10 Nor a scrip for the iourney, neither two coats, neither shooes, nor a staffe: \* for the workeman is worthy of his meate.

11 \* And into whatsoever citie or towne ye shall come, enquire who is worthy in it, and there abide till ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house bee worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 \* And whosoever that not receiue you, nor heare your words, when ye depart out of that house, or that citie, \* shake off the dust of your feete.

15 Truly I say vnto you, it shall be easier for them of the lande of \* Sodom and Gomorrah in the day of iudgement, then for that citie.

16 \* Behold, I send you as sheepe in the midst of wolues: be ye therefore wise as serpents, and \* innocent as dones.

17 But beware of men, for they will deliuge you vp to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the governors and Kings for my sake, in witness to them, and to the Gentiles.

19 \* But when they deliuer you vp, take no thought how or what ye shall speake: for it shall be giuen you in that houre, what ye shall say.

20 For it is not ye that speake, but the Spirit of your father which speaketh in you.

21 And the \* brother shall betray the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

22 \* And ye shall be \* hated of all men for my sakes: but he that endureth to the end, he shall be saued.

23 And when they persecute you in this city, flee into another: for verily I say vnto you, ye shall not finish all the cities of Israel, till the \* Sonne of man be come.

Luke 21. 16. Luke 21. 17. Mar. 13. 13. Luke 21. 19. h To ptefect and to doe good, and not to receive. i And will comfort you and give manifest euidence of his presence: and he speaketh not of the first sending, but of the whole time of their Apostleship.

[Or, the zealous. Acts 13. 46.]

a For the kingdom of God must first be preached vnto them, because Christ was especially promised vnto them.

Luke 10. 9.

b Hee commandeth them to offer themselves freely to the Lords worke without resp. & of gaine or lucre. Marke 6. 8. Luke 9. 3. and 22. 35.

[Or, promise not for.

c Because hee sendeth them not for a long time,

but onely for one journey, he desendeth the things that might let them: neither is this a perpetuall

all commandement.

[Or, purfes.

1. Tim. 5. 13. Luke 10. 8. Marke 6. 11. Luke 9. 5. Acts 13. 51. and 18. 6.]

d To signifie that their land is polluted, & that you consent not to their wickednes.

e Who were not so liuely taught and aduertised.

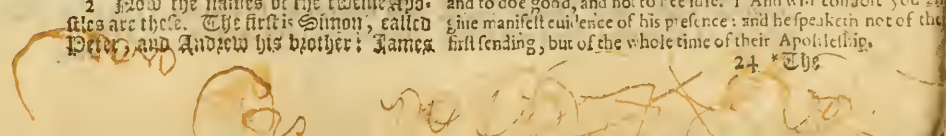
Luke 10. 3. [Or, simple.

f Not reuenging wrong, much lesse doing wrong.

g To take from them all presence of ignorance, and to make them inexcusable.

Marke 13. 11. Luke 12. 11.

m He would proue whether they bare him that reuerence which was due to Messias. Luke 11. 14. Chap. 12. 24. Marke 3. 32. Luke 11. 15. n This blasphemie proceedeth of extreme impietie, seeing all the people confessed the contrary. Marke 6. 6. Luke 13. 22. o Whereby God gathereth his people together, that he may reigne ouer them. Marke 6. 34. Luke 10. 2. iohn 4. 35. 36. p He meaneth the people are ripe, and ready to receiue the Gospel, comparing the number of the elect to a plentiful harvest. [Or, thrust fourth.]





like 6. 40.  
 iohu 13. 16.  
 and 15. 20.  
 Chap. 12. 24.  
 k It was the  
 name of an idole  
 which signified  
 the god of flies,  
 and in despite  
 thereof was at-  
 tributed to the  
 deuil, read 2.  
 King. 1. 2. and  
 the wicked cal-  
 led Christ by  
 this name.  
 Mar. 4. 22. like  
 8. 17 and 13. 2.  
 l Which in those  
 countreyes are  
 so made that men  
 may walke vpon  
 them.  
 2. Sam. 14. 11.  
 acts 27. 34.  
 Marke 3. 38.  
 like 9. 26.  
 and 12. 8.  
 2. tim. 2. 12.  
 m And acknow-  
 ledge me. his on-  
 ly Sauour.  
 Luke 12. 5. 1.  
 n He giueth vs  
 inward peace in  
 our consciences,  
 but outwardly we  
 must haue warre  
 with wicked  
 worldlings.  
 o Which thing  
 cometh not of  
 the proprietie of  
 Christ, but pro-  
 ceedeth of the  
 malice of iohu,  
 which loue not  
 the light, but  
 darknesse, and  
 are offended  
 with the word of  
 saluation.  
 Micah. 7. 6.  
 Luke 14. 26.  
 Chap. 16. 24.  
 marke 13. 34.  
 like 9. 23.  
 and 14. 27.  
 p Also they that  
 inuent any other  
 way to honour  
 God, then that  
 hee hath prescribed  
 by his word, follow  
 not Christ, but  
 goe before him.  
 q He that doeth  
 preferre his life  
 before my glory.  
 Luke 10.  
 16 iohu 13. 20.  
 r We must reuerence  
 Christ in his ser-  
 uants, and receiue  
 them as sent from  
 him, and honour  
 them for their office  
 sake.  
 Mar. 9. 41.

24 \* The discipie is not about his ma-  
 ster, nor the seruant about his loyn.  
 25 It is ynough for the discipie to bee as  
 his matter is, and the seruant as his Lord.  
 \* If they haue called the matter of the house  
 k Bezaiabud, how much more them of his  
 household?  
 26 Feare them not therefore: for there  
 is nothing covered, that shall not bee disco-  
 uered, nor hid, that shall not be knowne.  
 27 What I tell you in darkenesse, that  
 speake ye in light: and what ye heare in the  
 eare, that preach ye on the houses.  
 28 And feare ye not them which kill the  
 body, but are not able to kill the soule: but ra-  
 ther feare him, which is able to destroy both  
 soule and body in hell.  
 29 Are not two sparrowes sold for a far-  
 thing, and one of them shall not fall on the  
 ground without your fathers?  
 30 \* Pra, and all the haire of your head  
 are numbered.  
 31 Feare ye not therefore, ye are of more  
 value then many sparrowes.  
 32 \* Whosoever therefore shall confess  
 me before men, him will I confesse also be-  
 fore my father, which is in heauen.  
 33 But whosoever shall denie mee before  
 men, him will I also denie before my father,  
 which is in heauen.  
 34 \* Thinke not that I am come to send  
 peace into the earth: I came not to send  
 peace, but the sword.  
 35 For I am come to set a man at variance  
 against his father, and the daughter a-  
 gainst her mother, and the daughter in law  
 against her mother in law.  
 36 \* And a mans enemies shall be they of  
 his owne household.  
 37 \* He that loueth father or mother more  
 then mee, is not worthy of me. And hee that  
 loueth sonne or daughter more then mee, is  
 not worthy of me.  
 38 \* And he that taketh not his crosse, and  
 followeth after me, is not worthy of me.  
 39 He that will saue his life, shall lose  
 it, and he that loseth his life for my sake, shall  
 saue it.  
 40 Hee that receiueth you, receiueth me:  
 and he that receiueth me, receiueth him that  
 hath sent me.  
 41 \* He that receiueth a Prophet in the  
 name of a Prophet, shall receiue a Prophets  
 reward: and he that receiueth a righteous  
 man, in the name of a righteous man, shall  
 receiue the reward of a righteous man.  
 42 \* And whosoever shall giue vnto one  
 of these litle ones to drinke a cup of colde  
 water onely, in the name of a Discipie, ve-  
 rely I say vnto you, hee shall not lose his re-  
 ward.  
 q Hee hath prescribed by his word, follow  
 not Christ, but goe before him.  
 r We must reuerence Christ in his ser-  
 uants, and receiue them as sent from him,  
 and honour them for their office sake.  
 Mar. 9. 41.

ning Christ and Iohn. 20 Christ vpbraideth the  
 vnbauked full cures. 25 The Gospel is reueiled to  
 the simple. 28 They that labour, and are laden.  
 29 Christs yoke.  
 A ND it came to passe, that when Iesus  
 A had made an end of commanding his  
 twelue disciples, he departed thence to teach  
 and to preach in their cities.  
 2 \* And when Iohn heard in the pri-  
 son the workes of Christ, he sent two of his  
 disciples, and said vnto him,  
 3 Art thou hee that should come, or shall  
 we looke for another?  
 4 And Iesus answering, said vnto them,  
 See, and Iohn Iohn what things ye haue  
 heard and seene.  
 5 The blinde receiue sight, and the deafe  
 heare: the dead are raised vp, & the liue poore  
 receiue the Gospel.  
 6 And blessed is hee that shall not be of-  
 fended in me.  
 7 And as they departed, Iesus began to  
 speake vnto the multitude of Iohn, What  
 went ye out into the wilderness to see? A  
 reede shaken with the winde?  
 8 But what went ye out to see? A man  
 clothed in soft raiment? Beholde, they that  
 weare soft clothing, are in kings houses.  
 9 But what went ye out to see? A Pro-  
 phet? Yea, I say vnto you, and more then a  
 Prophet.  
 10 For this is hee of whom it is writen,  
 \* Beholde, I send my messenger before thy  
 face, which shall prepare thy way before  
 thee.  
 11 Verily I say vnto you, among them  
 which are begotten of women, arofe there  
 not a greater then Iohn Baptist: nor with-  
 standing, hee that is the least in the king-  
 dome of heauen, is greater then he.  
 12 And from the time of Iohn Baptist  
 hitherto, the kingdom of heauen suffereth  
 violence, and the violent take it by force.  
 13 For all the Prophets and the Lawe  
 prophesied vnto Iohn.  
 14 And if ye will receiue it, this is \*Eli-  
 as, which was to come.  
 15 \* He that hath eares to heare, let him  
 heare.  
 16 \* But wherunto shall I liken this  
 generation? It is like vnto litle children  
 which sit in the markets, and call vnto their  
 fellows,  
 17 And say, We haue piped vnto you, and  
 ye haue not danced, we haue mourned vnto  
 you, and ye haue not lamented.  
 18 For Iohn came neither eating nor  
 drinking, and they say, He hath a deuil.  
 19 The sonne of man came eating and  
 drinking, & they say, Beholde, a glutton and  
 a drinker of wine, a friend vnto Publicanes  
 and sinners: but \* wisedome is iustified of  
 her children.  
 20 \* Then began he to vpbraid the ci-

like 7. 18. 19.  
 a Not because  
 Iohn was igno-  
 rant of Christ,  
 but y he might  
 teach his disci-  
 ples that his of-  
 fice was to lead  
 them to Christ.  
 Isa. 61. 1.  
 like 4. 18.  
 Or, the Gospel is  
 preached to the  
 poore.  
 b That take no  
 occasion by  
 Christ to be hin-  
 dred from the  
 Gospel.  
 c A man in con-  
 stant.  
 d For the Pro-  
 phets declared  
 Christ long be-  
 fore he came, but  
 Iohn as it were  
 pointed him with  
 his finger.  
 Malach. 3. 1.  
 like 7. 27. 28.  
 e Which were  
 begotten and  
 borne by the  
 meanes of man,  
 and after the  
 common course  
 of nature: for  
 Christ was con-  
 ceined by the  
 holy Ghost.  
 f The least of  
 them that shall  
 preach the Gos-  
 pel in the new  
 estate of Christs  
 Church, shall  
 haue more cleare  
 knowledge then  
 Iohn, and their  
 message shall bee  
 more excellent.  
 Luke 16. 16.  
 g Mens zeales  
 are inflamed with  
 desire to receiue  
 Gods mercies  
 offered, and are  
 most greedy to  
 heare the word,  
 h They prophesied things to come, which now we see present, and  
 more cleare. i Meaning his testimonie concerning Iohn. Mal. 4. 5.  
 like 7. 31, 32. j Or, sung mourningly. k They that are wile in-  
 deed, acknowledge the wisedome of God in him, whom the Pha-  
 rises contemne, read Luke 7. 29. Luke 10. 13.  
 ties,

CHAP. XI.

i Christ preacheth. 2 Iohn Baptist sendeth his  
 disciples vnto him. 7 Christs testimonie concern-  
 ing Iohn. 13 The opinion of the people concei-



tes, wherein most of his great workes were done, because they repented not.

21 **W**oe be to thee, Chorazin: **W**oe be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in Tyzus and Sidon, they had repented long agoone in sackcloth and ashes.

22 **B**ut I say vnto you, it shall be easier for Tyzus and Sidon at the day of iudgement, then for you.

23 **A**nd thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to yell: for if the great workes which haue bene done in thee, had bene done among them of Sodome, they had remained to this day.

24 **B**ut I say vnto you, that it shall be easier for them of the land of Sodome in the day of iudgement, then for thee.

25 **A**t that time Iesus answered, and sayd, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 **I**t is so, O Father, because thy good pleasure was such.

27 **A**ll things are giuen vnto mee of my Father: and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, & he to whom the Sonne will reueale him.

28 **C**ome vnto me, all ye that are weary and laden: and I will ease you.

29 **T**ake my yoke on you, and learne of me, that I am meeke and lowly in heart, and ye shall finde rest vnto your soules.

30 **F**or my yoke is easie, and my burden light.

CHAP. XII.

3 **C**hrist excuseth his disciples which pluck the eares of corne. 10 He healeth the dried hand. 22 Helpeth the possessed that was blind & dumbe. 31 Blasphemy. 34 The generation of vipers. 35 Of good words. 36 Of idle words. 38 Hee rebuketh the vnfaithfull that would needs haue tokens. 49 And sheweth who is his brother, sister, and mother.

**A**t that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 **A**nd when the Pharisees sawe it, they sayd vnto him, Behold, thy disciples do that which is not lawfull to doe vpon the Sabbath.

3 **B**ut hee sayd vnto them, \*1 **H**aue ye not read what Dauid did when hee was an hungred, and they that were with him?

4 **H**ow he entred into the house of God, and ate the shewe bread, which was not lawfull for him to eate, neyther for them which were with him, but onely for the Priests?

5 **H**ave ye not read in the Lawe how that on the Sabbath dayes the Priests in the Temple \*2 **b**reake the Sabbath, and

are blamelesse?

6 **B**ut I say vnto you, that heere is one greater then the Temple.

7 **W**herfore if ye know what this is, \*3 **I** will haue mercy, and not sacrifice, ye would not haue condemned the innocents.

8 **F**or the Sonne of man is Lord, euen of the Sabbath.

9 **A**nd he departed thence, and went into their Synagogue.

10 **A**nd beholde, there was a man which had his hande dumd vp. **A**nd they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 **A**nd he sayd vnto them, **W**hat man shall there bee among you, that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will hee not take it and lift it out?

12 **H**ow much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day.

13 **T**hen sayde hee to the man, **S**tretch forth thine hand. **A**nd he stretched it forth, and it was made whole as the other.

14 **T**hen the Pharisees went out, & consulted against him how they might destroy him.

15 **B**ut when Iesus knew it, he departed thence, and great multitudes followed him, and he healed them all.

16 **A**nd charged them that they should not make him knowne,

17 **W**hat it might be fulfilled, which was spoken by Malas the Prophet, saying,

18 **B**eholde my seruant whom I haue choisen, my beloued in whom my soule delighteth: I will put my spirite on him, and he shall iudgement & vnto victorie.

19 **H**e shall not striaue, nor cry, neyther shall any man heare his voice in the streets.

20 **A** blinde reede shall be not breake, and smoking flaxe shall be not quench, till hee bring forth iudgement & vnto victorie.

21 **A**nd in his name shall the Gentiles trust.

22 **T**hen was brought to him one possessed with a deuil, both blinde and dumbe, and he healed him, so that he which was blind and dumbe, both spake and saw.

23 **A**nd all the people were amazed, and sayd, Is not this the sonne of Dauid?

24 **B**ut when the Pharisees heard it, they said, **H**is man can hee the deuil no other- wise out, but through Beelzebub the prince of deuils.

25 **B**ut Iesus knew their thoughts, and sayd to them, **W**hy kingdome diuided against it selfe, shall be brought to nought: and euery citie or house diuided against it selfe, shall not stand.

26 **S**o if Satan cast out Satan, he is diuided against himselfe: how shall then his kingdome endure?

27 **A**lso if I through Beelzebub cast out deuils, by whom doe your children cast them out? **T**herfore they shall bee panned iudges.

*Hose 6. 6.*

*chap. 9. 31.*

*c* Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same.

*Mar. 3. 1.*

*luke 6. 6.*

*Isa. 42. 1.*

*d* The right trade of government, nor onely to the Iewes, but also to strange nations.

*e* He shall not make great noyse, nor seeke outward pompe and glory.

*f* He will beare with them that be in fine and weake.

*g* Christ shall overcome all lets which hinder the course of the Gospell, & then shall giue sentence as a conquerour against all his enemies.

*Luke 11. 14.*

*Chap. 9. 34.*

*mar. 3. 22.*

*luke 11. 15.*

*ff. Or. desolate.*

*h* Which conuerted deuils by the vertue of Gods Name, albeit it was expressly against the Law of God.

*I* Cities of great merchandise full of dissolution and wantonnes. *|| Or, therefore.*

*Luke 10. 21.* *m* Faith cometh not of mans will or power, but by the secret illumination of God, which is the declaration of his eternal council. *Iohn 3. 35.*

*John 6. 46.* *n* Which feele the weight and grieue of your finnes and miseries.

*o* To bee gouerned by the spirit, and to mortifie your affections. *Iere 6. 16.*

*1. Iohn 5. 3.*

*Mar. 2. 23. luke*

*6. 1. dem. 23 25.*

*1. Sam. 21. 6.*

*a* Necessity maketh that lawfull, which is prohibited for a certaine respect, in things appertaining to ceremonies. *Exod. 29. 33.*

*leuit. 8. 31. and*

*24. 9.*

*Numb. 28. 9.*

*b* Not that the Priests brake the Sabbath in doing that which was commanded by the Law, but he speaketh thus to

confute the error of the people, who thought the Sabbath broken if any necessary worke were done that day.



He declareth  
to the Pharisees  
that they were in  
two sorts his ene-  
mies, not onely  
because they did  
forsake him, but  
also make open  
warre against  
him.

Mar. 3. 28, 29.  
Lūke 12. 10.  
1. Iohn 5. 16.  
k That is, he that  
rinceth against  
the truth, which  
he knoweth, and  
against his owne  
conscience, can-  
not returne to  
repentance: for  
he fianeth a-  
gainst the holy  
Ghoſt.

1. Or, corrupt.  
2. Or, broodes.  
Lūke 6. 45.  
l Much more  
they ſhal giue ac-  
count of their  
blaphemies.  
m Their wicked  
words ſhall be a  
ſufficient prooffe  
to condemne the  
vngodly, if there  
were no other  
thing.

Chap. 16. 1. Lūke  
11. 29. 1. cor. 1. 22  
n This was to  
find ſome new  
ſhift or pretext  
to reſiſt his do-  
ctrine  
o They were he  
come baſtards &  
degenerate from  
their holy ance-  
ſters.

1. 1. 17. & 2. 10  
p He taketh part  
of the day for  
the whole day.  
Iohn 3. 5.  
q Who was a  
poore ſtranger,  
and yet theſe  
know not the  
Meſſias which  
was promiſed to  
be their king.

1. King. 10. 1.  
2. chron. 9. 1.  
r It is meant as  
touching her fact  
in coming to  
ſee Salomon, and  
not her perſon:  
for he was not  
inſtructed in the law of God.

28 But if I caſt out devils by the Spirit  
of God, then is the kingdome of God come  
unto you.

29 Els how can a man enter into a ſtrong  
mans houſe and ſpoile his goods, except hee  
firſt bind the ſtrong man, and then ſpoile his  
houſe?

30 He that is not with mee, is againſt  
me: and he that gathereth not with me, ſca-  
tereth.

31 Wherefore I ſay unto you, every ſin,  
and blaſphemy ſhall be forgiven unto men:  
but the blaſphemy againſt the holy Ghoſt ſhal  
not be forgiven unto men.

32 And whoſoever ſhall ſpeake a word  
againſt the Sonne of man, it ſhal be forgiven  
him: but whoſoever ſhall ſpeake againſt the  
holy Ghoſt, it ſhal not be forgiven him,  
neither in this world, nor in the world to  
come.

33 Either make the tree good, and his  
fruit good: or elſe make the tree evil, and  
his fruit euill: for the tree is known by the  
fruit.

34 O ye generations of vipers, how can  
you ſpeake good things, when yee are euill?  
For of the abundance of the heart the mouth  
ſpeaketh.

35 A good man out of the good treaſure of  
his heart bringeth forth good things: and  
an euill man out of an euill treaſure bringeth  
forth euill things.

36 But I ſay unto you, that of euery  
idle worde that men ſhall ſpeake, they ſhal  
giue account thereof at the day of iudge-  
ment.

37 For by thy words thou ſhalt bee  
juſtified, and by thy words thou ſhalt bee  
condemned.

38 Then answered certaine of the  
Scribes and of the Pharisees, ſaying, Ma-  
ſter, we would ſee a ſigne of thee.

39 But he answered, and ſaid to them, An  
euill and adulterous generation ſeeketh a  
ſigne, but no ſigne ſhall be giuen unto it, ſaue  
the ſigne of the Prophet Ionas.

40 For as Ionas was three dayes and  
three nightes in the whales belly: ſo ſhal the  
Sonne of man bee three dayes and three  
nightes in the heart of the earth.

41 The men of Nineue ſhal riſe in iudge-  
ment with this generation, and condemne  
it: for they repented at the preaching of  
Jonas: and behold, a greater then Jonas  
is here.

42 The Queene of the South ſhall riſe  
in iudgement with this generation, and ſhal  
condemne it: for ſhe came from the remot  
partes of the earth to heare the wiſdome of  
Solomon: and behold, a greater then So-  
lomon is here.

43 Nowe when the vncleane ſpirit  
is gone out of a man, hee walketh throug  
out ſeyne places, ſeeking reſt, and findeth  
none.

44 Then hee ſayeth, I will returne into  
mine houſe, from whence I came: and when  
hee is come, hee findeth it empty, ſwept and  
garniſhed.

Lūke 11. 24. Or, wildeſneſſe.

45 Then he goeth, and taketh unto him  
ſeuene other ſpirites worſe then himſelfe,  
and they enter in and dwell there: and the  
end of that man is worſe the the beginning.  
Even ſo ſhall it be with this wicked genera-  
tion.

46 While hee yet ſpake to the multi-  
tude, behold, his mother, and his brethen  
ſtood without, deſiring to ſpeake with him.

47 Then one ſaid unto him, Behold, thy  
mother and thy brethen ſtand without, de-  
ſiring to ſpeake with thee.

48 But he answered and ſaid to him that  
told him, Who is my mother? and who are  
my brethen?

49 And hee ſtreched forth his hand to-  
ward his diſciples, & ſayd, Behold my mo-  
ther and my brethen.

50 For whoſoever ſhal do my fathers will  
which is in heauen, the ſame is my brother  
and ſiſter and mother.

CHAP. XIII.

3 The ſtate of the kingdome of God ſet forth by  
the parable of the ſeed: 24 Of the ſares. 31 Of  
the muſtard ſeed. 33 Of the leaſen. 43 Of the  
treasure hid in the field. 45 Of the pearles, 47  
And of the net. 57 The Prophet is contained in  
his owne country.

He ſaine day went Jeſus out of the  
houſe, and ſate by the ſea ſide.

2 And great multitudes reſorted unto  
him, ſo that hee went into a ſhippe, and ſate  
downe: and the whole multitude ſtood on  
the ſhore.

3 Then he ſpake many things to them in  
parables, ſaying, Behold, a ſower went forth  
to ſowe.

4 And as he ſowed, ſome fel by the wayes  
ſide, and the ſoules raine and deuoured them  
vp.

5 And ſome fel vpon ſtony ground, where  
they had not much earth, & anon they ſprung  
vp, becauſe they had no depth of earth.

6 And when the ſunne roſe vp, they were  
parched, and for lacke of rooting withered  
away.

7 And ſome fell among thornes, and the  
thornes ſprung vp and choked them.

8 Some againe fell in good ground, and  
brought forth fruit, one corne an hundred  
fold, ſome ſixtie fold, and another thirtie  
fold.

9 Hee that hath eares to heare, let him  
heare.

10 Then the diſciples came, and ſayd  
to him, What ſpeaketh thou to them in para-  
bles?

11 And he answered and ſaid unto them,  
Becauſe it is giuen unto you to know the ſe-  
cretes of the kingdome of heauen, but to them  
it is not giuen.

12 For whoſoever hath, to him ſhal be  
giuen, & hee ſhall haue abundance: but who-  
ſoever hath not, from him ſhall be taken a-  
way, euen what he hath.

13 Therefore ſpake I to them in para-  
bles, becauſe they ſeeing, doe not ſee: & hea-  
ring, they heare not, neither vnderſtand.

f Meaning, an in-  
finite number.  
t If Satan be caſt  
out, we mult  
watch ſtill, that  
he enter not a-  
gain: for ſince  
hee was once  
mans old gueſt,  
he knoweth eu-  
ry hole & corner  
of our houſe.  
2. Pet. 2. 26. heb.  
6. 4 and 10. 26.  
Lūke 8. 20.  
u This word in  
ſcriptures ſig-  
nifieth oft times,  
euery kinſman.  
x Chriſt prefer-  
reth the ſpirituall  
kinred to the  
carnall.

Marke 4. 1.  
Lūke 8. 4. 5.  
a All deſired to  
heare his do-  
ctrine, but there  
was not like affe-  
ction in all.

b He ſheweth  
that all men can-  
not vnderſtand  
theſe myſteries,  
and alſo maketh  
his diſciples  
more attentive.  
c The Goſpel is  
hid to them that  
perish.  
Chap. 25. 29.  
d Chriſt increa-  
ſeth in his child-  
ren his graces,  
e Euen that  
which he ſee-  
meth to haue.



*Isa. 6. 9. mar. 4. 12. luk. 8. 10. ioh. 12. 40. act. 28. 26. rom. 11. 8.*  
 f That which the prophet referreth to the secret courtell of God, is here attributed to the hard stubbornness of the people: for the one cannot bee separated from the other.  
 g To wit, the glory of the sonne of God, to acknowledge him their Saviour.  
*Luke 10. 24. Marke 4. 15. Luke 8. 11.*

¶ Or, was sowed.

14 So in them is fulfilled the prophesie of Elias, which prophesie sayth, \* By hearing, ye shall heare, and shall not understand, and seeing ye shall see, and shall not perceive.

15 f For this peoples heart is waxed fat, and their eares are dul of hearing, and with their eyes haue they winked, least they should see with their eyes, and heare with their eares, and should understand with their hearts, and should returne, that I might heale them.

16 But blessed are your eyes, for they see: and your eares, for they heare.

17 \* For verely I say vnto you, that many Prophets and righteous men haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, and haue not heard them.

18 ¶ Haue yee therefore the parable of the sower.

19 Whensoever a man heareth the word of the kingdom, and understandeth it not, the euill one cometh, and catcheth away that which was sowed in his heart: and this is hee which hath received the seede by the way side.

20 And hee that received seede in the stonie ground, is hee which heareth the worde, and incontinently with ioy receiveth it.

21 Yet hath hee no roote in himselfe, and dureth but a season: for as soone as tribulation or persecution cometh because of the worde, by and by he is offended.

22 And he that receiveth the seed among thornes, is hee, that heareth the worde: but the care of this world, and the deceitfulnesse of riches choke the worde, and he is made unfruitfull.

23 But he that receiveth the seede in the good ground, is he that heareth the word, & understandeth it, which also beareth fruitte, and bringeth forth some an hundred fold, some fiftie fold, and some thirtie folde.

24 ¶ Another parable put he forth vnto them, saying, The kingdom of heauen is like vnto a man which sowed good seede in his field.

25 <sup>b</sup> But while men slept there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprung vp, and brought forth fruit, then appeared the tares also.

27 Then came the seruants of the householder, and sayd vnto him, Master, sowest thou not good seed in thy field: from whence then hath it tares?

28 And hee sayd to them, The euillous man hath done this. Then the seruants said vnto him, Wilt thou then that we goe and gather them vp?

29 But hee sayd, Nay, lest while yee goe about to gather the tares, yee plucke vp also with them the wheat.

30 ¶ Let both grow together until the harvest, and in time of harvest I will say to the reapers, Gather yee first the tares, and bind them in sheaves to burne them:

but gather the wheate into my barn.

31 ¶ Another parable hee put forth vnto them, saying, The kingdom of heauen is like vnto a graiue of mustard seede, which a man taketh and sowerh in his felde:

*Marke 4. 30, 31. Luke 13. 19.*

32 Which indeede is the least of all seeds; but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen come and build in the branches thereof.

k This teacheth vs not to be astonished at the small beginnings of the Gospel, *Luke 1. 3. 21.*

33 ¶ Another parable spake he to them, The kingdom of heauen is like vnto leaven, which a woman taketh and hideth in three peckes of meale, till all bee leuened.

l By this he admonisheth them to waite til like fruit of the Gospel appeare. *Marke 4. 33, 34. Psal. 78. 2.*

34 ¶ All these things spake Iesus vnto the multitude in parables, and without parables spake he not vnto them,

m This word signifieth graue and sententious proverbes, to the end that the doctrine might haue the more maiestie, and the wicked might thereby be confounded.

35 That it might be fulfilled, which was spoken by the Prophet, saying, I will open my mouth in parables, and will utter the things which haue been kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and sayd to them, He that soweth the good seed, is the Sonne of man,

38 And the felde is the worlde, and the good seede, they are the children of the kingdom, and the tares are the children of the wicked,

39 And the enemy that soweth them, is the deuill, and the harvest is the ende of the world, and the reapers be the Angels.

*Isa. 3. 13. ier. 14. 15.*

40 As then the tares are gathered and burned in the fire: so shall it be the ende of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which doe iniquitie,

n The wicked which hurt others by their euill cuamples,

42 And shall cast them into a soynace of fire. There shall bee weeping and gnashing of teeth.

43 ¶ Then shall the iust men shine as the Sonne in the kingdom of their Father. Hee that hath eares to heare, let him heare.

*Den. 12. 3. wisd. 3. 7.*

44 ¶ Againe, the kingdom of heauen is like vnto a treasure hid in the field, which when a man hath found, hee hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdom of heauen is like to a merchant man that seeketh good pearles,

46 Which hauing found a pearle of great price, went, and solde all that hee had, and bought it.

o It is a kind of net that gathereth in all things that come in the way.

47 ¶ Againe, the kingdom of heauen is like vnto a draw net cast into the sea, that gathereth of all kinds of things.

p The Greeke word signifieth rotten things.

48 Which, when it is full, men draw to land, and sit a gather the good into baskets, and cast the bad away.

49 So shall it be at the end of the world.

The



q Because the Scribes office was to expound the Scripture, he meaneth him that doeth interpret them aright, and according to the spirit.

r The preachers of Gods word must haue store of sundry & ample instructions.

Mar. 6. 1. Luke 4. 16.

John 6. 42.

Or, cousins.

Mar. 6. 4. Luke 4.

24. Ioh. 4. 43. 44.

f Men commonly neglect them, whom they haue known of children also they do enuie them of the same country: & such is their ingratitude, y they take light occasion to contemne the graces of God in others.

The Angels shall goe forth, and leaue the bad from the ink,

50 And that cast the into a furnace of fire: there shall be wailing, and gnashing of teeth.

51 ¶ Jesus sayd vnto them, vnderstand ye all these things? They sayd vnto him, Yea, Lord.

52 ¶ Then sayd hee vnto them, Therefore euery scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new and old.

53 ¶ And it came to passe that when Jesus had ended these parables, hee departed thence,

54 ¶ And came into his owne countrey, and taught them in their Synagogue, so that they were astonished, and sayd, Whence cometh this wisdom, and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Mary, and his brethren James and Ioses, and Simon and Judas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Jesus said to them, ¶ A prophet is not without honour, save in his own countrey, and in his owne house.

58 And hee did not many great workes there, for their vnbeliefes sake.

#### CHAP. XIII.

2 Herods opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth five thousand men with five loaves & two fishes. 23 He prays in the mountaine. 25 He appeareth by night vnto his disciples upon the sea. 31 And saureth Peter. 33 They confesse him to be the sonne of God. 36 He healeth all that touched the hem of his garment.

¶ That tyme Herod the Tetrarch heard of the fame of Jesus,

2 And said vnto his seruants, This is John Baptists: he is risen againe from the dead, therefore great workes are wrought by him.

3 ¶ For Herod had taken Iohn & bound him, & put him in prison for Herodias sake, his brother Philipps wife.

4 For Iohn sayd vnto him, It is not lawful for thee to haue her.

5 And when hee would haue put him to death, he feared the multitude, because they counted him as a Prophet.

6 But when Herods birth day was kept, the daughter of Herodias daunced before them, and pleased Herod.

7 Wherefore he promised with an oath, that hee would giue her what she would aske.

8 And she being before instructed of her mother, sayd, Giue mee here Iohn Baptists head in a platter.

9 And the king was sorry: neuertheless he caule of the othe, and them that saue with him at the table, hee commanded it to be giuen her.

10 And sent, and beheaded Iohn in the prison.

11 And his head was brought in a platter, and giuen to the maide, and shee brought it vnto her mother.

12 And his disciples came, and tooke by his body, and buried it, and went, and tolde ¶ Ioh. 8. 45.

13 ¶ And when Jesus heard it, hee departed thence by ship into a desert place apart. And when the multitude had heard it, they followed him afoote out of the cities.

14 And Jesus went forth, and sawe a great multitude, and was moued with compassion toward them, and hee healed their sick.

15 ¶ And when euen was come, his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may goe into the towncs, and buy them victuals.

16 But Iesus sayde to them, They haue no neede to goe away: giue ye them to eate.

17 They sayd they vnto him, We haue here but five loaves, and two fishes.

18 And he said, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the five loaves and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaves to his disciples, and the disciples to the multitude.

20 And they did all eate, and were filled, and they tooke vp of the fragments that remained, twelue basketes full.

21 And they that had eaten, were about five thousand men, beside women and little children.

22 ¶ And straightway Iesus compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.

23 And afoone as hee had sent the multitude away, hee went by into a mountaine alone to pray: and when the evening was come, hee was there alone.

24 And the ship was now in the middes of the sea, and was tossed with waues: for it was a contrary wind.

25 And in the fourth watch of the night, Jesus went vnto them, walking on the sea.

26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and eyed out for feare.

27 But straightway Iesus spake vnto them, saying, Be of good comfort. It is I: be not afraid.

28 Then Peter answered him, and sayd, Master, if it bee thou, bid mee come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he saw a mighty wind, hee was afraid, and as he beganne to sinke, he cried, saying, Master, saue mee.

31 So immediately Iesus stretched forth his hand, and caught him, and sayd to him, O thou of little faith, wherefore didst thou doubt?

32 And afoone as they were come into the

Marke 6. 32. Luke 9. 10.

e To the intent that his disciples now after their ambassage might somewhat rest them, or els that hee might instruct them to greater enterprises.

Marke 6. 35.

Luke 9. 12.

Iohn 6. 5.

f Christ leaueh them not destitute of bodily nourishment,

which seeke he foode of the soule.

Or, prayed, and gaue thanks to God.

g The disciples were loth to depart from Christ

but yet they shewed their obedience.

Mar. 6. 46, 47.

Ioh. 6. 16, 17, 18.

h The night was diuided into foure watches,

whereof euery one contained three houres.

i The presence of Christ maketh his bold.

k His zeale was great, but he had not sufficiently considered the measure of his faith.

l His enterprise was too great, and therefore hee must needs fall into danger,

when his faith failed,

m Christ correcteth his fault, and also giueth remedy both at once,

Marke 6. 14.

Luke 9. 7.

a He spake after the common error: for they thought that the soles of them that were departed, entered into another body.

b To approue his resurrection, and to get him greater authoritie.

Marke 6. 17.

Luke 3. 19.

Leuit. 18. 16.

and 20. 21.

c Aswell because nature abhorreth such horrible incest, as also that hee had taken her by force from his brother.

Chap. 21. 26.

d The promise was tickled: but yet it was more vile to be obliuisc in the same, than he might seeme constant.



the ship, the wine ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the sonne of God.

34 ¶ And when they were come over, they came into the land of Gennesaret.

35 And when the men of thit place knew him, they sent out into all that countrey round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment onely: and as many as touched it, were made whole.

CHAP. XV.

3 Christ excuseth his disciples, and rebuketh the Scribes and Pharises, for transgressing Gods commandment by their owne traditions. 13 The plant that shall be rooted out. 18 What things defile a man. 22 He deliuereth the woman of Canaanee daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, besides women and children.

Then came to Iesus the Scribes and Pharises, which were at Ierusalem, saying,

2 Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eate bread.

3 But he answered and said vnto them, Why doe ye also transgresse the commandment of God by your tradition?

4 ¶ For God hath commaunded, saying, Honour thy father and mother: \* and hee that curseth father or mother, let him die the death.

5 But ye say, Whatsoeuer shall say to father or mother, <sup>b</sup> By the gift that is offered by me, thou mayest haue profit,

6 Though hee honour not his father, or his mother, shall be free: thus haue ye made the commandment of God of no authoritie by your tradition.

7 Hypocrites, ¶ Esaias prophceded well of you, saying,

8 ¶ This people draweth nere vnto me with their mouth, and honoureth mee with the lippes, but their heart is farre off from mee.

9 But in vaine they worship mee, teaching for doctrines mens precepts.

10 ¶ Then hee called the multitude vnto him, and said vnto them, Ye care and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not that the Pharises are offended in hearing this saying?

13 But hee answered and said, ¶ A Euery plant which mine heavenly father hath not planted, shall be rooted vp.

14 ¶ Let them alone: they be the \* blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ Then answered Peter, and said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entereth into the mouth, goeth into the belly, and is cast into the draught?

18 But those things which proceed out of the mouth, come from the heart, and they defile the man.

19 For out of the heart \* come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, flanders.

20 These are the things which defile the man: but to eat with vnwashen handes, defileth not the man.

21 ¶ And Iesus went thence, and departed into the coasts of Tyrus and Sidon.

22 And beholde, a woman a Canaanite came out of the lasse coastes, and cryed saying vnto him, Haue mercy on mee, O Lord, the soune of Dauid: i my daughter is miserably vexed with a deuill.

23 But hee answered her not a worde. Then came to him his disciples, a besought him, saying, Send her away, for she cryeth after vs.

24 But he answered, and sayd, I am not sent, but vnto the \* lost sheepe of the house of Israel.

25 Yet shee came, and worshipped him, saying, Lord helpe mee.

26 And he answered, and said, Is it not good to take the childrens bread, and to cast it to the whelkes?

27 But she said, Trueth, Lord: yet indeede the whelkes eat of the crummes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that hour.

29 ¶ So Iesus went away from thence, and came nere vnto the sea of Galilee, and went vp vnto a mountaine and sat downe there.

30 And great multitudes came vnto him, \* hauing with them halke, blinde, dumbe, maimed, and many other, and call them downe at Iesus feete, and hee healed them.

31 In so much that the multitude wondered, to see the dumbe speake, the maimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 ¶ Then Iesus called his disciples vnto him, and said, ¶ I haue compassion on this multitude, because they haue continued with me already three dayes, and haue nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayde vnto him, Whence should we get so much bread in the wilderness, as should suffice to great a multitude?

34 And Iesus said vnto them, How many loaves haue ye? and they said, Seuen, and a fewe little fishes.

35 Then hee commaunded the multitude to sit downe on the ground,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, and gaue to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed:

Marke 6. 54. n It seemeth they were led with a certaine superstition, notwithstanding our Sauiour would not quench the smoking flaxe, and therefore did beare with these small beginnings.

Marke 7. 1. 5. a Men are more rigorous to observe their owne traditions, then Gods commandment.

¶ Or, meate. Exod. 20. 12. deu. 5. 16 ephes. 6. 2. Exod. 21. 17. leuit. 20. 9. prou. 20. 20.

b The Scribes dispensed with them that did not their duties to their owne parents, so that they would recompense y same to their profit by their offerings. Isa 29. 13.

c God will not be honoured according to mans fantasie, but detesteth all good intentions, which are not grounded on his word. Marke 7. 14. 15. Iohn 15. 2.

d All they which are not grafted in Iesus Christ by free adoption, and euery doctrine that is not established by Gods word, e They are not worthy to be called for.

Luke 6. 39. Marke 7. 17.

Gene. 6. 5. and 8. 21. f All vices proceede of the corrupt affection of the heart. Marke 7. 24.

g The disciples were offended at her importunite. Chap. 10. 6.

h Christ calleth them dogges, or whelkes, which were strangers from the house of God.

i Christ granted her petition, for her faiths sake, and not at the request of his disciples. Marke 7. 31. Isa. 35. 5, 6.

Marke 8. 7. k Christ cannot forget those that follow him.



ced: and they tooke vp of the fragments that remained, seven baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke the shippe, and came into the parts of Magdala.

|| Or, Magadan.

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keys of heauen. 24 The faithfull must beare the crosse. 25 To winne or loose the life. 27 Christs commung.

Then came the Pharises and Sadducees, and did tempt him, desiring him to shew them a signe from heauen.

2 But he answered, and said vnto them, When it is euening, yee say, Faire weather: for the skie is redde.

3 And in the morning yee say, To day shall be a tempest: for the skie is redde and lowering. O hypocrites, ye can discern the face of the skie, & can yee not discern the signes of the times?

4 The wicked generation, and adulterous seeketh a signe, and there shall no signe be giuen it, but the signe of the Prophet Ionas: so he left them and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadduces.

7 And they thought in themselves, saying, It is because wee haue brought no bread.

8 But Iesus knowing it, sayde vnto them, O yee of little faith, why thinke you thus in your selues, because yee haue brought no bread?

9 Doe yee not yet perceiue, neither remember the five loaves, when there were five thousand men, and how many baskets tooke yee vp?

10 Neither the seven loaves when there were foure thousand men, and how many baskets tooke yee vp?

11 Why perceiue yee not, that I said not vnto you concerning bread, that yee should beware of the leauen of the Pharises and Sadduces?

12 Then vnderstoode they that hee had not said, that they should beware of the leauen of bread, but of the doctrine of the Pharises, and Sadduces.

13 Now when Iesus came into the coastes of Cesarea Philippi, hee asked his disciples, saying, Whome doe men say that I the Sonne of man am?

14 And they said, Some say, John Baptist: and some, Elias: and others, Jeremias, or one of the Prophets.

15 Hee said vnto them, But whom say yee that I am?

16 Then Simon Peter answered, and said, Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him,

Blessed art thou, Simon the sonne of Ionas: for a flesh and blood hath not reuelled it vnto thee, but my Father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not ouercome it.

19 And I will giue vnto thee the keys of the Kingdome of heauen, and whatsoever thou shalt binde vpon earth, shall be bound in heauen: and whatsoever thou shalt loose on earth shall be loosed in heauen.

20 Then hee charged his disciples, that they should tell no man that he was Iesus the Christ.

21 From that time forth Iesus began to shew vnto his disciples, that hee must go vnto Ierusalem, and suffer many things of the Elders, and of the hie Priests and Scribes, and be slaine, and rise againe the third day.

22 Peter tooke him aside, and began to rebuke him, saying, Walter, pittie thy selfe: this shall not be vnto thee.

23 Then hee turned backe and said vnto Peter, Get thee behind me, Satan: thou art an offence vnto me, because thou understandest not the things that are of God, but the things that are of men.

24 Iesus then said vnto his disciples, If any man will follow mee, let him forsake himselfe, and take vp his crosse and follow me.

25 For whosoever wil save his life, shall lose it: and whosoever shall lose his life for my sake, shall find it.

26 For what shall it profit a man, though he should win the whole world, if he lose his owne soule: or what shall a man giue for recompense of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and then shall hee giue to euery man according to his deedes.

28 Certily I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

of God, either of malice, as did Iudas, or of frailtiese and arrogance, as Peter did. Chapter 10. 38. marke 8. 34. luke 9. 23. and 14. 27. Chap. 10. 39. marke 8. 35. luke 9. 24. and 17. 33. P That is, whosoever thinketh to save himselfe by making Iesus Christ Marke 8. 36. luke 9. 25. iohn 12. 25. Psalme 62. 12. rom. 2. 6. Marke 9. 1. luke 9. 27. q This was fulfilled in his resurrection, which was as an entry into his kingdome, and was also confirmed by sending the holy Ghost whereby he wrought to great and sundrie miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11. 13 Of Elias and Iohn Baptist. 15 He healeth the lunaticke. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

And after sixe dayes Iesus tooke Peter, and James, and Iohn his brother and brought them by into an hie mountaine apart.

g He meant h any thing that is in ma, John 1. 42. h Vpon that faith whereby thou hast confessed and acknowledged me for it is grounded vpon an infalible truth. i The power of Saran which standeth in craft and violence. k The preachers of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this word is not purely taught, there is neither key nor authority. Iohn 20. 23. l Condemne by Gods word. || Or, absolute. m Because hee would yet intrude them, and not prevent his time. n He would plucke out of their hearts that false opinion, which they had of his temporall kingdome. o Which word signifieth an aduersarie, who resisteth the will

Chap. 12. 38. marke 8. 11. luke 12. 54. a Although they did not agree in doctrine, yet they ioyned together to fight against the truth b Men tempt God either by their incredulitie, or curiositie. c Which appertaine to the heauenly, and spirituall life. Chap. 12. 34. d Christ shalbe to them as a Iona raised vp from death. Ionas 1. 17. and 2. 1. Marke 8. 14. luke 12. 1. || Or, reasoned with themselves. e A token of Christs diuinitie, to know mens thoughts. Chap. 14. 17. iohn 6. 9. Chap 15 34. f We may boldly by Christs admonition reiect and contemne all erroneous doctrine and mans inuentions, and cleaue onely to the word of God. Marke 8. 27. luke 9. 18. Iohn 6. 69.

Marke 9. 2. luke 9. 28 || Or, the sixth day after.



a Christ shewed them his glory, that they might not thinke that hee suffered through infirmities, but that he offered vp himselfe willingly to die.

b By these two witnesses are represented the law and the Prophets, which lead vs to Christ, c After Moses and Elias departure, Peter fearing he should lose that joyfull sight, speaketh as a man distracted, and would haue lodged them in earthly houses, which were received in glory.

Chap. 3. 17.

2 pet. 1. 17.

d We are reconciled to God by Christ onely, e Christ is our chiefe and only schoolemaster, f And so worshipped Christ, g For men would not haue beleued them, before that Christ had made his glory more manifest by his resurrection.

Marke 9. 11.

Chap. 11. 14.

malac. 4. 5.

Mat. 9. 14, 17.

Luke 9. 38.

b He speaketh chiefly to the Scribes, who began to brag, as if they had now gotten the victorie ouer Christ, because his disciples were not able to doe this miracle.

Luke 17. 6.

i By this manner of speech he signifies, that they should doe things by their faith, that should seeme impossible. k The best remedie to strengthen the weak faith, is prayer, which hath fasting added to it, as an helpe to the same. l Or, were conuersant, or, returned into Galilee. Chap. 20. 17. Marke 9. 31. Luke 9. 44. and 24. 7.

2 And was transfigured before them: and his face did shine as the Sonne, and his clothes were as white as the light.

3 And behold, there appeared vnto them Moses and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While hee yet spake, behold, a bright cloud shadowed them: and behold, there came a voice out of the cloud, saying, This is my beloved Sonne, in whom I am well pleased: heare him.

6 And when y<sup>e</sup> disciples heard that, they fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and said, Arise, and be not afraid.

8 And when they lifted vp their eyes, they saw no man save Iesus onely.

9 And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, vntill the Sonne of man rise againe from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and said vnto them, Certainly Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceived that hee spake vnto them of Iohn Baptist.

14 And when they were come to the multitude, there came to him a certain man and knicled downe to him,

15 And said, Master, haue pittie on my sonne: for he is lunaticke, and is sore vexed: for oftentimes hee falleth into the fire, and oftentimes into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered and said, O generation faithlesse and crooked, how long now shall I be with you? how long now shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, and he went out of him, and the child was healed at that houre.

19 Then came y<sup>e</sup> disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus said vnto them, Because of your unbelief: for verily I say vnto you, if yee haue faith as much as is a graine of mustard seede, ye shall say vnto this mountaine, I remove hence to yonder place, and it shall remove: and nothing shall be impossible vnto you.

21 Howbeit this kind goeth not out, but by prayer and fasting.

22 And as he they abode in Galilee, Ie-

sus said vnto them, The sonne of man shall be deliuered into the hands of men,

23 And they shall kill him, but the third day shall he rise againe: and they were very soze.

24 And when they were come to Capernaum, they that receiued polle money, came to Peter, and sayde, Doeth not your Master pay tribute?

25 He said, Yes. And when he was come into the house, Iesus presented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take tribute, or polle money: of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free.

27 Neuertheless, lest we should offend them, go to the sea, and cast in an angle, and take the first fish that cometh vp, & when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, & giue it vnto them for me and thee.

#### CHAP. XVIII.

1 The greatest in the kingdome of heauen, 3 He teacheth his disciples to be humble & lowly, 5 To auoide occasions of euill, 10 Not to contemne the little ones, 11 Why Christ came, 15 Of brotherly correction, 17 Of the authoritie of the Church, 19 The commendation of prayer and godly assemblies, 21 Of brotherly forgiveness.

1 He same time the disciples came vnto Iesus, saying, Who is the greatest in the kingdome of heauen?

2 And Iesus called a little child vnto him, and set him in the mids of them,

3 And said, Verily I say vnto you, except yee be conuerted, and become as little children, yee shall not enter into the kingdome of heauen.

4 Who soeuer therefore shall humble himselfe as this little child, the same is the greatest in the kingdome of heauen.

5 And who soeuer shall receiue such a little child in my name, receiue me.

6 But who soeuer shall offend one of these little ones which beleue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 Woe be vnto the world because of offences: for it must needs bee that offences shall come, but woe be to that man by whom the offence cometh.

8 Wherefore, if thine hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands or two feete, to bee cast into euerlasting fire.

9 And if thine eye cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to bee cast into hell fire.

an asse turneth: and it is spoken in respect of that which is turned with mans hand which is lesse. e Christ warneth his to take heed, that they thinke not backe from him for any euill example or offence that man can giue. Chap. 5. 30 Marke 9. 45.

1 The Greeke word is (didrachma) which was of value about ten pence of olde sterling money, and the Israelites paid it or ce by the law, Exod. 30. 13. and at this time they paid it to the Romanes.

m Of iugie occasion to forsake the iudith.

n The word is (Statera) which containeth two didrachmas, and is valued about five groats of olde sterling.

Marke 9. 34.

Luke 9. 46.

a They strue for the reward before they haue taken any paine: and where as they should haue holpen and reuerenced one another, they were ambitious, & despisers of their brethren.

Chap. 19. 14.

1 cor. 14. 20.

b Not in lacke of discretion, but that they be not vaine glorious, seeking to aduance themselves to worldly honours,

c He calleth them little children now, which humble themselves with all humilitie and subiection.

Marke 9. 42.

Luke 17. 1, 2.

d The word signifies a great millstone which



Christ toucheth the cause of this offence, which is pride & disdain of our inferiours. *Psal. 34. 7.*

g Seeing God hath commaunded his Angels to take the charge of his children, the wicked may be assured that if they despise them, God will reuenge their cause. *Luke 19. 10.*

h We may not lose by our offence that which God hath so dearly bought. *Luke 15. 4.*

*Leuit. 19. 17. eccles. 19. 13. Luke 17. 3. James 5. 19.*

i Whether with thou mayest be offended: hee speaketh of secret or particular sinnes, and not of open or knownen to others. *Or, reprove him, Deut. 19. 15. John 8. 17. hebr. 10. 28. 2. cor. 13. 1.*

k He meaneth according to the order that was among the Iewes, who had their counsell of ancient and expert men, to reforme manners, and execute discipline. This assembly represented the Church, which had appointed them to this charge. *1. Cor. 5. 4. 2. thes. 3. 14.*

l In the 16. chap. 19. he meant this of doctrine, and here of ecclesiastical discipline, which dependeth of the doctrine. *John 20. 23. Or, do as to. Luke 17. 4.*

m Wee must be continually ready to forgive and be forgiven. n A committal talent was valued at threescore pound, it me also were greater, and some lesse.

IO See that yee despise not one of these little ones: for I say vnto you, that in heauen there \* s Angels alwayes behold the face of my ffather which is in heauen.

11 For \* the Sonne of man is come to save that which was lost.

12 How thinke yee? If a man haue an hundred sheepe, and one of them bee gone astray, doeth hee not leaue ninetie and nine, and goe into the mountaines, and seeke that which is gone astray?

13 And if so be that he find it, verily I say vnto you, hee reioyceeth more of that sheepe, then of the ninetie and nine which were not astray.

14 So it is not the will of your ffather which is in heauen, that one of these little ones should perill.

15 ¶ Moreover, if thy brother trespassse against thee, goe and tell him his fault betwene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 But if he heare thee not, take yet with thee one or two, that by the \* mouth of two or three witnesses euery word may be confirmed.

17 And if hee will not bouchsafe to heare them, tell it vnto the \* Church: and if hee refuse to heare the Church also, let him bee vnto thee as an heathen man, and a Publicane.

18 Verily I say vnto you, \* Whatsoeuer yee binde on earth, shall be binde in heauen: \* whatsoeuer yee loose on earth, shall be loosed in heauen.

19 Againe, Verily I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall bee giuen them of my ffather which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 Then came Peter to him, and sayde, Walter, how oft shall my brother sinne against mee, and I shall forgive him: \* vnto seven times?

22 Iesus said vnto him, I say not to thee, vnto seven times, but vnto \* seuentie times seven times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when hee had begun to reckon, one was brought vnto him, which ought him ten thousand \* talents.

25 And because hee had nothing to pay, his master commaunded him to be solde, and his wife and his children, and all that hee had and the debt to be payde.

26 The seruant therefore fell downe, and besought him, saying, Walter, appeale thine anger towards mee, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgane him the debt.

28 But when the seruant was departed, hee found one of his fellowes, which ought him an hundred \* pence, and he laide hands on him, and tooke him by the throate, saying, Pay me that thou owest.

29 Then his fellow fell down at his feet, and besought him, saying, Appaele thine anger towards me, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the debt.

31 And when his other fellowes saw what was done, they were very sozie, and came, and declared vnto their master all that was done.

32 Then his master called him, and said to him, I oull let aiant, I forgane thee all that debt, because thou praydest me.

33 Doughtest not thou also to haue had pittie on thy fellowe, euen as I had pittie on thee?

34 So his master was wroth, and deliuered him to the taxers, till he should pay all that was due vnto him.

35 So likewise shall mine heauenly ffather doe vnto you, except yee forgive \* from your heares, each one to his brother their trespassses.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Commencement is a gift of God. 14 Hee receiueth little children. 16 To obtaine life euerslasting. 24 That rich men can scarcely be saved. 28 He promisseth them which haue left all to follow him, life euerslasting.

A ¶ Ad \* it came to passe, that when Iesus had finished those sayings, hee departed from Galile, and came into the coasts of Iudaea beyond Iordan.

2 And great multitudes followed him, and hee healed them there.

3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawful for a man to put away his wife for euery \* fault?

4 And hee answered and said vnto them, Haue yee not read, \* that hee which made them at the beginning, made them male and female,

5 And said, \* For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they \* twaine shall bee one \* flesh?

6 ¶ Therefore they are no more twaine, but one flesh. Let not man therefore put a sinder that, which God hath coupled together.

7 They said to him, ¶ Why did then \* Moses commaund to glue a bit of diuorcement, and to put her away?

8 Hee said vnto them, Moses, because of the \* hardnesse of your heart, sufferd you to put away your wives: but \* from the beginning it was not so.

9 I say therefore vnto you, \* that whosoever shall put away his wife, except it bee for whoredome, and marrie another, \* committeth adulterie: and whosoever marrieth her which is diuorced, doeth commit adulterie.

10 Then said his disciples to him, If the matter

o Which amounteth of our money to the summe of 2 s. shillings, or very nere, and was nothing in respect of the forme, which his master forgane him,

p God esteemeth only the heart and affection.

Mar. 10. 1.

¶ Or, cause. *Gene. 1. 27. Gen. 2. 24. 1. cor. 6. 16. ephes. 7. 32.*

a They that afore were as two shall be now as one person. *Or, person. Deut. 24. 1.*

b It was to auoide the crueltie that men would haue vsed towards their wives, if they had bene forced to retaine them in their displeasure, farric, and malice.

c That is, at the beginning, and by Gods ordinance. *Chap. 5. 32. Marke 10. 11. Luke 16. 18. 1. cor. 7. 11.*

d For this band cannot be broken at mans pleasure.



e Some by nature are vnable to marrie, and some by arte.

f The word signifieth (gelded) and they were so made, because they should keep the chambers of noble women, for they were judged chaste.

g Which haue the gift of continence, and vie it to serue God with more free liberty.

h This gift is not common for all men, but is very rare, and giuen to few: therefore men may not rashly abstaine from marriage.

Chap. 18 3. mar. 10. 15. Luke 18. 1. Marke 10 17. Luke 18. 18.

i Because this yong man knew nothing in Iesus Christ but his manhood, hee leadeh him to higher things, to the intent that his doctrine might better take place.

k He spake this that he might learne the know himselfe.

Exo 20 13. deut. 5. 17 rom 12. 9. Marke 10 23. l He boaste much, because as yet he knew not himselfe.

m Christ hereby discovered his hypocrisse, and caused him to feele his owne weakenesse, not generally commanding all to doe the like.

n What hindrance men haue by riches. fOr cable rope. o Who can frame mens hearts so, that they shall not set their minds on their riches. Marke 10 28. Luke 18 28. p In this worke whereby the world is changed, reued and regenerate: or to ioyne this word with the sentence following, and to take regeneration for the day of Iudgement, when the elect shall in soule and body enioy their inheritance, to the end that they might know that it is not sufficient to haue begun on ce,

matter bee so betwene man and wife, it is not good to marrie.

11 But he sayd vnto them, All men can not receiue this thing, saue they to whom it is giuen.

12 For there are some chaste, which were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, which haue made themselves chaste for the kingdome of heauen. He that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him little children, that hee should put his handes on them, & pray: & the disciples rebuked them.

14 But Iesus said, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when hee had put his handes on them, he departed thence.

16 ¶ And behold, one came, and said vnto him, Good master, what good thing shall I doe, that I may haue eternall life?

17 And hee sayd vnto him, ¶ Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, keepe the commandmentes.

18 He sayd to him, ¶ Which? And Iesus said, These, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: Thou shalt not beare false witness.

19 Honour thy father and mother: and, Thou shalt loue thy neighbour as thy selfe.

20 ¶ The yong man said vnto him, I haue obserued all these things: from my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, goe, sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying, he went away sorrowfull: for he had great possessions.

23 ¶ Then Iesus sayd vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to goe thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, ¶ Who then can be saved?

26 And Iesus beheld them, and sayd vnto them, ¶ With men this is impossible, but with God all things are possible.

27 ¶ ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall we haue?

28 And Iesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Righteise, yee which followed mee in the regeneration,

\* shall sit also vpon twelue thrones, & iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, hee shall receiue an hundredfold more, and shall inherite euertlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is debter vnto no man, & how he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 Hee teacheth his to flee ambition. 28 Christ payeth our ransome. 30 Hee giueth two blind men their sight.

¶ The kingdome of heauen is like vnto a certaine householder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And hee agreed with the labourers for a penie a day, and sent them into his vineyard.

3 And hee went out about the thirde houre, and saue other standing idle in the market place,

4 And sayd vnto them, Goe yee also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the first and ninth houre, and did likewise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, ¶ Why stand yee here all the day idle?

7 They sayd vnto him, Because no man hath hired vs. He sayd to them, Goe yee also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard sayd vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penie.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penie.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burthen, and heate of the day.

13 And he answered one of them, saying, ¶ Friend, I doe thee no wrong: diddest thou not agree with me for a penie?

14 Take that which is thine owne, and goe thy way: I will giue vnto this last as much as to thee.

15 Is it not lawful for me to do as I will with mine owne? Is thine eye enuill because I am good?

16 ¶ So the last shall be first, and the first last: for many are called, but few chosen.

17 ¶ And Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

Luke 22. 30. q The ioy of sciencie which Gods children feele euen in their afflictions, is a thousand fold more worth then all worldly treasures. Cha. 20. 16 mar. 10 31. Luke 13. 30

a Which was called denarius, and was of value about foure pence halfe penny of olde money, and was commonly a workmans hire. b They diuided the day into twelue houres, so that the third was the fourth part of the day, fixe of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the Sunne set,

¶ Or, Fellow. c Or, enuious because of my liberalitie? Deut. 15. 9. Chap. 19 30. Marke 10. 31. Luke 13. 30. d The more euery man in his vocation, as he is called first, ought to goe forward, and encourage others seeing the hire is indifferent for all. Chap. 22. 14. Marke 10. 32. Luke 18. 31.



18 Behold, we goe by to Ierusalem, and the Sonne of man shalbe deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemn him to death,

John 18.32.

19 And \*shal deliuer him to the Gentiles to mocke and to scourge, and to crucifie him: but the third day he shall rise againe.

Marke 10.35.

20 \* Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he sayd vnto her, What wouldest thou? Shee sayd to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Yee knowe not what yee aske. Are yee able to drinke of the cup that I shal drinke of, and to be baptized with the baptisme that I shal be baptized with? They sayd to him, Wee are able.

e He setteth the croffe before their eyes to draw them from ambition, calling it a cup, to signifie the afflictions, which God hath ordained for every man: the which thing also he calleth baptisme.

23 And he said vnto them, Ye shal drinke in deede of my cuppe, and shal be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them, for whom it is prepared of my Father.

24 \* And when the other ten heard this, they disdaind at the two brethren.

f God my father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

25 Therefore Iesus called them vnto him, and sayd, Ye know that the lords of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.

26 But it shal not bee so among you: but whosoever will be great among you, let him be your seruant,

27 And whosoever will be chiefe among you, let him be your seruant,

Marke 10.41. Luke 22.25. Phil. 2.7.

28 \* Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 C \* And as they departed from Jericho, a great multitude followed him.

Marke 10.46. Luke 18.35.

30 And behold, two blinde men sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie vpon vs.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie vpon vs.

32 Then Iesus stood still, and called them, and sayd, What will yee that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus mooued with compassion touched their eyes, and immediately their eyes receiued light, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The buyers and sellers are chased out of the Temple. 15 The children with prosperity vnto Christ. 19 The figtree withereth 22 Faith requisite in prayer. 25 Johns baptisme. 28 The two sinnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Jewes reiected, and the Gentiles receiued.

A D \* when they drew neere to Ierusalem, and were come to Bethphage, vnto the mounte of the Oliues, then sent Iesus two disciples,

Marke 11.1. Luke 19.29. a By this entrie Christ would shew the state and condition of his kingdome, which is farre contrary to the pompe and glory of y world. Jsa 62.11. zeob. 9.9. iohn 12.15. b This is, the citie Sion or Ierusalem. c It is a manner of speech called Synecdoche, whereby two are taken for one. d He rid on the foale, and the dam went by. e Which is to say, Saue I pray thee, desiring God to prosper and send good success to the Messias. f For God which is in heauen, must onely saue. Mar. 11.11. Luke 19.45. ioh. 2.13. g In the porch or entrie into the Temple. Isa. 56.7. h Vnder the pretence of religion hypocrites seeke their owne gaine & spoile God of his true worship. Iere. 7.11. mar. 11.17. Luke 19.46. Marke 11.18. Psal. 8.2. i If God reueale his glory and might by babes y cannot as yet speake, is it maruell if they that can speake, doe set forth & magnifie the same? k In Ebrew it is, h. It ordained or grounded the strength: which is alio one purpose, because God is then most praised when his strength is best known. Mar. 11.12, 13. Chap. 17.20.

2 Saying to them, Goe into the towne that is ouer against you, and anon ye shall find an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man lay ought vnto you, say yee, that the Lord hath neede of them, and straightway he will let them goe.

4 All this was done, & that it might bee fulfilled which was spoken by the Prophet, saying,

5 C \* Tell ye the daughter of Sion, Behold, thy king cometh vnto thee, meeke, and sitting vpon an asse, and a colt, the foale of an asse yled to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse & the colt, and put on them their clothes, and let him thereon.

8 And a great multitude spied their garments in the way: & other cut downe branches from the trees, and strewed them in the way.

9 Moreover, the people that went before, and they also that followed, cryed, saying, \* Hosanna the sonne of Dauid: blessed bee hee that cometh in the Name of the Lord, Hosanna thou which art in the highest heuens.

10 \* And when he was come into Ierusalem, all the citie was moued, saying, What is this?

11 And the people said, This is Iesus the Prophet of Nazareth in Galile.

12 C And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written, \* Mine house shalbe called the house of prayer: but \* ye haue made it a denne of theeues.

14 Then the blind and the halt came to him in the Temple, and he healed them.

15 But when the chiefe Priests and Scribes saw the maruelles that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdaind,

16 And said vnto him, Hearest thou what these say? And Iesus sayd vnto them, Yea: read yee neuer, \* By the mouth of babes and sucklings thou hast made perfite the praise?

17 C So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And \* in the morning as he returned into the citie, he was hungry.

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite grow on thee henceforward. And anon the figge tree withered.

20 And when his disciples saw it, they marvelled, saying, How soone is the figge tree withered!

21 And Iesus answered, & said vnto them, \* Verily I say vnto you, if yee haue faith,

and



1 Which thing seemeth to be impossible.  
Chap. 7. 7. iohs 15. 7. iohs 3. 22.  
Mark. 11. 27, 18  
Luce 20. 1, 2.

and doubt not, yee shall not onely doe that which I haue done to the figge tree, but also if ye lay vnto this mouraine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 \* And whatsoeuer ye shall aske in prayer, if ye beleene, ye shall receiue it.

23 \* And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as hee was teaching, and sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and sayd vnto them, I will aske of you a certaine thing, which if you tell mee, I likewise will tell you by what authoritie I doe these things.

25 The Baptisme of John, whence was it? from heauen, or of men? Then they reasoned among themselves, saying, If we shall say, From heauen, he will say vnto vs, Why did ye not then beleene him?

26 And if we say, Of men, we feare the people: \* for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, Wee cannot tell. And hee sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two binnes, and came to the elder, and sayd, Sonne, goe, and worke to day in my vineyard.

29 But he answered and sayd, I will not yet afterward hee repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and said, I will sit: yet he went not.

31 Whether of them twaine did the will of the father? They sayd vnto him, The first. Iesus said vnto them, Verily I say vnto you, that the Publicans and the harlots shall goe before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, and yee beleued him not: but the Publicans, and the harlots beleued him, and ye though ye saw it, were not moued with repentance afterward, that yee might beleene him.

33 ¶ Here another parable, There was a certaine honshopper, which planted a vineyard, and hedged it round about, and builded a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit bryewen nede, he sent his seruants to the husbandmen to receiue the fruits thereof.

35 And the husbandmen rook his seruants, and beat one, and killed another, and stoned another.

36 Again hee sent other seruants, moe then the first: and they did the like vnto them.

37 But last of all hee sent vnto them his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselves, \* This

is the herte: come, let vs kill him, and let vs take his inheritance.

39 So they rooke him, and cast him out of the vineyard, and slew him.

40 ¶ When therefore the Lord of the vineyard shall come, what will hee do to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineyard vnto other husbandmen, which shall belueue him the fruites in their seasons.

42 Iesus said vnto them, Read yee neuer in the Scriptures, \* The stone which the builders refused, the same is made the head of the corner? This was the Lordes doing, and it is maruelous in our eyes.

43 Therefore I say vnto you, the kingdome of God shall be taken from you, and shall be giuen to a nation, which shall bring forth the fruites thereof.

44 \* And whosoever shall fall on this stone, hee shall bee broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chiefe Priestes and Pharises had heard his parables, they persecuted that hee spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

2 The parable of the marriage. 9 The vocation of the Gentiles. 15 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christ denieth.

¶ Then \* Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent forth his seruants to call them that were bidden to the wedding, but they would not come.

4 Again hee sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatchings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their waies, one to his farme, and another about his merchandise.

6 And the remnant tooke his seruants, and intereated them sharply, and slew them.

7 But when the King heard it, hee was wroth, and sent forth his wardiours, and destroyed those murderers, and burnt vp their citie.

8 Then sayd he to his seruants, Cruelly the wedding is prepared: but they which were bidden, were not worthy.

9 So ye therefore out into the hie waies, and as many as ye finde, bid them to the marriage.

10 So those seruants went out into the hie waies, and gathered together all that euer they found, both good and bad: so the wedding was furnished with guests.

11 Then the King came in, to see the guests, and saw there a man which had not on a wedding garment.

12 And hee said vnto him, Friends, how

Psal. 118. 22.  
actis 4. 11. rom.  
9. 33. 1. pet. 2. 7  
u As it is meet  
or fit for their  
building.  
x To fasten and  
ioyne the build-  
ing together,  
and to vphold  
the whole.  
1/a. 8. 14.

Luke 14. 16.  
reuel. 19. 9.  
a Christ repro-  
cherh the lewes  
of their ingrat-  
itude and obsti-  
nate malice, in  
that they reiect-  
ed the grace of God  
which was so  
plentifully offered  
vnto them.

b God punisheth  
extremely such  
ingratitude.

c The ingratitude  
of them which  
are bid, cannot  
cause Gods libe-  
rality & his ho-  
ly meats to pe-  
nish, which hee  
hath prepared  
for his.

d In the Church  
the hypocrites  
are mixed with  
the godly.

e He had not a  
pure affection  
& vpright con-  
science, which  
preceeded of  
faith.

¶ Or, of God.

m The hypo-  
crites feare man  
more then God,  
and malice neuer  
iustifieth the  
trueth.  
Chap. 1. 4. 5.  
mar. 6. 20.

n So far it is im-  
possible for them  
to repent and be  
saued, that stand  
in their owne  
conceit, that the  
greatest sinners  
that are, shall  
more soone  
come to repen-  
tance.

o God taught by  
Iohn the way of  
righteousnesse,  
whose life was  
vpright and  
perfit.  
I/a. 5. 1. ser. 2. 21.  
marke 12. 1.  
luke 20. 9.

p The vineyard  
is the people,  
whom hee had  
elected.

q Vsed all means  
to preferre it, &  
to make it fruit-  
full.

¶ Or, digged.  
r Which were  
the Priests and  
rulers.  
s The Prophets.  
t Iesus Christ.  
Chap. 26. 34. and  
27. 1. iohs. 1. 1. 33







Luke 14. 11. and 18. 14.

12 \* For whosoever will exalt himselfe, shall bee brought low: and whosoever will humble himselfe, shall be exalted.

13 \* Wo be therefore be unto you Scribes and Pharises, hypocrites: because ye shut up the kingdome of heauen before men: for yee your selues goe not in, neither suffer yee them that would enter, to come in.

14 \* Wo be unto you Scribes and Pharises, hypocrites: for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shall receive the greater damnation.

15 \* Wo be unto you Scribes and Pharises, hypocrites: for ye compass sea & land to make one of your profession: and when he is made, ye make him two fold more y<sup>e</sup> child of hell, then you your selues.

16 \* Wo be unto you blind guides which say, \* Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, he offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therefore sweareth by the altar, sweareth by it, and by all things thereon.

21 \* And whosoever sweareth by y<sup>e</sup> Temple, sweareth by it, and by him that dwelleth therein.

22 \* And hee that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 \* Wo be to you, Scribes, & Pharises, hypocrites: for ye tithe mune, and anise, and cummin, and leaue the weightier matters of the Law, as iudgement and mercie, and fidelitie. These ought ye to haue done, and ner to haue left the other.

24 Ye blind guides, which strain out a gnat, and swallow a camel.

25 \* Wo be to you, Scribes & Pharises, hypocrites: for yee make cleane the viter side of the cup and of the platter, but within they are full of bribery, and filthelie.

26 \* Thou blind Pharise, cleanse first the inside of the cup and platter, that the outside of them may be cleane also.

27 \* Wo be to you Scribes & Pharises, hypocrites: for ye are like vnto whitened tombs, but are within full of dead mens bones, and of all filthinesse.

28 So are yee also: for outward yee appeare righteous vnto men, but within ye are full of hypocritisie and iniquite.

29 \* Wo be unto you, Scribes & Pharises, hypocrites: for ye build the combs of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the dayes of our fathers, we would not haue bin partners with them in the blood of y<sup>e</sup> Prophets.

31 So then yee be witnesses vnto your

selues, that ye are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 \* Serpents, the generation of vipers, how should ye escape the damnation of hell?

34 \* Wherefore behold, I send vnto you Prophets, and wise men, and Scribes, and of them ye shall kill & crucifie: and of them shall ye scourge in your Synagogues, & persecute from city to city,

35 That vpon a you may come all the righteous blood that was shed vpon the earth: from the blood of Abel the righteous, vnto the blood of Zacharias, the sonne of Barachias, whome yee kild betwene the Temple and the altar.

36 \* Verily I say vnto you, All these things shall come vpon this generation.

37 \* Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not!

38 Behold, your habitation shall be left vnto you desolate.

39 For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is hee that cometh in the name of the Lord.

2. Esd. 1. 30. f He will returne no more to them as Iudge, when as they shall be compelled to confesse that he is the very Sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christs. 13 To persecute. 14 The preaching of the Gospell. 6. 29 The signes of the end of the world. 41 He warneth the to make. 44 The sudden coming of Christ.

And \* Jesus went out, & departed from the Temple, and his disciples came to him, to shew him the building of the Temple.

2 And Jesus said vnto them, See ye not all these things? Verily I say vnto you, there shall not bee here left a stone vpon a stone, that shall not be cast downe.

3 And as hee fate vpon the mount of Olives, his disciples came vnto him apart, saying, Tell vs when these things shall be, and what signe shall be of thy coming, and of the end of the world.

4 And Jesus answered, & said vnto them, \* Take heed that no man deceiue you.

5 For many shall come in my name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumours of warres: see that yee be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and realme against realme, and there shall be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the beginning of sorowes.

necessary for them to know, d Great and cruell warres hate ensued since among the heathen, for the contempt of the Gospell, and increase more and more.

g Ye keepe backe the pure religion and knowledge of God, when men are ready to embrace it.

h Which haue now their foote within the doores. Marke 12. 40. Luke 20. 47.

i They fought all means that they could inuent to make of a Gentile a Iew. Or, is a debter.

k And maketh it to be taken as an holy thing because of the vse: and hereby Christ sheweth that mans doctrine doth not onely obscure the word of God, but is contrary to it.

l King. 8. 13. 2. Chron. 6. 2. Chap. 5. 34.

Luke 11. 42.

l Yee stay at that which is nothing and let passe that which is of greater importance. m Ye seeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

n Or, intemperancie. Luke 11. 39. 2. Cor. 11. 29.

n For a remembrance of them, and in the meane season they passed not for their doctrine.

o It is not now onely that your nation hath begun to be cruell against the seruants of God, & therefore it is so maruell though the children of such murderers handle roughly the Prophets.

p To continue you of greater ingratitude.

q Christ meaneth that al the race shall be punished, so that the iniquitie of the fathers shall be powred into the bosome of the children, which resemble their fathers.

Gen. 4. 8. heb. 11. 4.

r Read 2. Chron. 24. 23.

Luke 13. 34.

a teacher ut as a (although too late) that he is the very Sonne of God.

Marke 13. 1. Luke 21. 5.

a Whose excellencie appeareth in that that Herod for the space of 8. yeeres kept tenne thousand men in worke: the stones were 15. cubites long, in height 12, in breadth 8, as Iosephus writeth. Luke 19. 44.

b They thought the world should be at an end, when Ierusalem were destroyed. Ephes. 5. 6. col. 2. 18.

c He answereth them not according to their mind, but admonisheth them of that which is



Chap. 10. 17. Luke 21. 12. ioh<sup>n</sup> 15. 20. and 16. 2. e As if you were the cause of thie troubles. f Many will keep backe their charitie, because they are vnthankfull and euil vpon whome they should bestow it. 2. Thee. 3. 13. 2. tm. 25. g When y<sup>e</sup> Temple shall be polluted, it shall be a signe of extreme defolation: the sacrifices shall end and neuer be restored. Marke 13. 14. Luke 21. 20. h The horrible destruction of the Temple, and the corruption of Gods pure religion. Dan. 9. 27. Acts 1. 12. || Or, man. i God prouideth for his children in the mids of troubles. Marke 13. 21. Luke 17. 23. k Whether the false Christs, and deceiuers leade y<sup>e</sup> people, hiding their selusions holes, as if they were ashamed of their profession. || Or, closets. Luke 17. 37. l In despite of Satan the fishfull shall be gathered and ioyned with Christ, as the Eagles assemble to a dead carkeis. Marke 13. 24. Luke 21. 25. isa. 13. 10. eze. 32. 7. ioh<sup>n</sup> 2. 3. 1. 23. 3. 15. m When God hath made an end of y<sup>e</sup> troubles of his church. n He meaneth an horrible trembling of the world, and as it were an alteration of the order of nature, Dan. 7. 13. reuel. 7. 7.

9 \*Then shall they deliuer you vp to be afflicted, and shall kill you, and ye shall be hated of all nations for my Names sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall arise, and shall deceiue many. 12 And because of iniquitie shall be increased, the loue of many shall be cold. 13 \*But he that endureth to the end, hee shall be saved. 14 And this Gospel of the kingdome shall be preached through the whole world for a witnesse vnto all nations, and then shall the end come. 15 \*When y<sup>e</sup> \* therefore shall see the <sup>h</sup> abominacion of desolation spoken of by \* Daniel the Prophet, standing in the holy place, (let him that readeth, consider it.) 16 \*Then let them which be in Iudea, flee into the mountaines. 17 Let him which is on the house top, not come downe to fetch any thing out of his house. 18 And he that is in the field, let him not returne backe to fetch his clothes. 19 And wo shall be to them that are with child, and to them that giue sucke in those dayes: 20 But pray that your flight be not in the winter, neither on the \* Sabbath day. 21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be. 22 And except those dayes should be shortned, there should no flesh be saved: but for the <sup>i</sup> elects sake, those dayes shall be shortned. 23 \*Then if any shall say vnto you, Lo, here is Christ, or there, beleeue it not. 24 For there shall arise false Christs and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect. 25 Behold, I haue told you before. 26 \*Wherefore if they shall say vnto you, Behold, he is in the <sup>h</sup> desert, goe not forth: Behold, he is in the <sup>h</sup> secret places, beleeue it not. 27 For as the lightning commeth out of the East, and shineth into the West, so shall also the coming of the Sonne of man be. 28 \*For wheresoeuer a dead <sup>i</sup> carkeis is, thither will the Eagles resort. 29 \*And immediately after the <sup>m</sup> tribulations of those dayes, shall the Sonne <sup>e</sup> be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken. 30 \*And then shall appear the signe of the Sonne of man in heauen: and then shall all the kindreds of the earth moue, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 \*And hee shall send his Angels with a great sound of a Trumpet, and they shall gather together his elect for the foure windes, and from the one end of the heauen to the other. 32 Now learne the parable of the figge tree: when her bough is yet tender, and it bringeth forth leaues, ye know that summer is neere. 33 So likewise ye, when ye see all these things, know that the kingdome of God is neere, euen at the doores. 34 Certily I say vnto you, this <sup>o</sup> generation shall not passe, till all these things be done. 35 \*Heauen and earth shall passe away: but my words shall not passe away. 36 But of that day and houre knoweth no man, no not the angels of heauen, but my Father only. 37 But as the dayes of Noe were, so likewise shall the coming of the Sonne of man be. 38 \*For as in the dayes before the flood, they did eat and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke, 39 And y<sup>e</sup> knew nothing till the flood came, and tooke them all away: so shall also the coming of the soune of man be. 40 \*¶ Then two men shall be in the fields, the one shall be receiued, and the other shall be refused. 41 Two women shall be grinding at the mill: the one shall be receiued, and the other shall be refused. 42 \*¶ Take therefore: for ye know not what houre your matter will come. 43 ¶ It is he sure, that if the goodman of the house knew at what watch the thiefe would come, he would surely watch, and not suffer his house to be digged thorow. 44 Therefore be ye alway ready: for in the houre that ye thinke not, will the Sonne of man come. 45 \*¶ Altho then is a faithfull seruant and wife, whom his master hath made ruler ouer his household, to giue them meat in reason? 46 Blessed is that seruant, whom his master when he cometh, shall find so doing. 47 Certily I say vnto you, hee shall make him ruler ouer all his goods. 48 But if that euill seruant shall say in his heart, My master doth deferre his coming, 49 And begin to smite his fellowes, and to eat, and to drinke with the drunken, 50 That seruants master will come in a day, when he looketh not for him, and in all houre that yet is not ware of. 51 And will <sup>h</sup> cut him off, and giue him his portion with hypocrites: \*there shall be weeping and gnashing of teeth.

1. Cor. 15. 52. 1. thes. 4. 16. o For within fiftie yeeres after Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religion was polluted, so that the world seemed to be at an end. Mar. 13. 31. Gen. 7. 5. 11. Luke 17. 16. 1. pet. 3. 20. p Because of their incredulitie. Luke 17. 34. 35. 1. thes. 4. 17. q This teacheth euery man to walke warily, not respecting euery mans company, although he be neuer so deare vnto him. Marke 13. 35. Luke 12. 39. 1. thes. 5. 2. reuel. 16. 15. Luke 12. 42.

CHAP. XXV.

¶ By the similitude of the virgins Iesus teacheth euery man to watch, 14 And by the talents to be diligent. 31 The last iudgements. 32 The sheepe and the goats. 35 The workes of the faithfull.

|| Or, separate him Chap. 13. 42. and 25. 30.



a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to follow Christ, but that we must continue.  
b To doe him honour, as the maner was.

Then the Kingdome of heauen shall be likened vnto ten virgins, which tooke their lampes, and went to meete the bridegrome.

2 And fise of them were wise, and fise foolishly.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all thole vsrgins arole, and trimmed their lampes.

8 And the foolish said to the wise, Since vs of your oyle, for our lampes are ll out.

9 But the wise answered, saying, Wee feare lest there wil not be enough for vs and you; but go ye rather to them that sell, and buy for your selues.

10 And while they went to buy, the bridegrome came: and they that were ready, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and sayd, Certly I say vnto you, I know you not.

13 Watch therefore: for ye know neither the day nor the houre, when the Sonne of man wil come.

14 For the Kingdome of heauen is as a man that goeth into a strange country, called his seruants, and deliued to them his goods.

15 And vnto one he gaue fise talents, and to another two, and to another one; and to every man after his own ability, & straightway went from home.

16 Then he that had receiued the fise talents, went & occupied with them, and he gained other fise talents.

17 Likewise also, he that receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

19 Now after a long season, the master of thole seruants came, and reckoned with them.

20 Then came he that had receiued fise talents, and brought other fise talents, saying, Master, thou deliueredst vnto me fise talents: behold, I haue gained with them other fise talents.

21 Then his master said vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters toy.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto mee two talents: behold, I haue gained two other talents with them.

23 His master said vnto him, It is well done good seruant, and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters toy.

24 Then he which had receiued the one talent, came and sayd, Master, I knew that thou wast an hard man, which reapest where thou sowest not, & gatherest where thou it wadest not:

25 I was therefore afraid, and went and hid thy talent in the earth: behold, thou hast tyme owae.

26 And his master answered, and sayd vnto him, Thou callst me servant and steward, thou knowest that I reape, & where I sowed not, and gather where I sowed not.

27 Thou oughtest therefore to haue put my money to the exchangers, & then at my coming should I haue receiued mine own with vantage.

28 Take therefore the talent from him, & geue it vnto him which hath ten talents.

29 For vnto every man that hath, it shall be giuen, and he shall haue abundance, and from him that hath not, euen that he hath, shall be taken away.

30 Cast therefore that vnprofitable seruant into vetter darkenes: there shall be weeping and gnashing of teeth.

31 And when the Sonne of man cometh in his glorie, and all the Angels with him, then shall he sit vpon the throne of his glorie.

32 And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd separateth the sheepe from the goats.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the King say to them on his left hand, Come ye blessed of my father: inherit ye the kingdome prepared for you from the foundations of the world.

35 For I was an hungred, & ye gaue me meat: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me: I was sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shall the righteous answer him, saying, Lord, when saw wee thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when saw wee thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came vnto thee?

40 And the King shall answer and say vnto them, Verily I say vnto you, In as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shall hee say vnto them on the left hand, Depart from me ye cursed, into everlasting fire: which is prepared for the deuil and his angels.

42 For I was an hungred, and ye gaue me no meat: I thirsted, and ye gaue me no drinke:

43 I was a stranger, and ye lodged me not: I was naked, and ye clothed me not: sicke, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw wee thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?

Or, lingerer.

Chap. 13, 12, Luke 8. 18. and 19, 26. Marke 4. 25. 1 The graces of God shall be taken away from him that doeth not bestow them to Gods glorie, and his neighbours profit. Chap. 8. 12. and 22. 13.

e I will not open to you because you haue failed in the midway. Chap. 24. 42, 44. Marke 13. 33, 35. Luke 19. 12. f This similitude teacheth how we ought to continue in the knowledge of God, and doe good with those graces that God hath giuen vs. g Every talent commonly made threecore pound, read chap. 18. 24. Or, made.

h The master receiveth him into his house to giue him part of his goods and commodities.

k For our saluation commeth of the blessing and fauour of God. l Herby God declareth the certaintie of our predestination, whereby we are saved, because we were chosen in Christ before the foundations of the world, Eph. 1. 4. Ffa. 8. 7. ezek. 18. 7. m Christ meaneth not that our saluatio dependeth on our works or merits, but teacheth what it isto liue iustly according to godlines & charity, & that God recompenseth his of his free mercy, likewise as he doth elect them, Eccles 7. 35. Or, in firme. Psa. 68. chap. 7. 23. Luke 13. 27.



*Dan. 12. 2. ioh. 5. 29.*  
n We must therefore only do that which God requireth of vs, and not follow mens foolish fantasies.

45 Then shall he answer them, and say, Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 \*And these shall go into everlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 Conspiracie of the Priests against Christ. 10 Hee excuseth Magdalene. 26 The institution of the Lords Supper. 31 The disciples weakenesse. 48 The treason of Iudas. 61 The sword. 64 Because Christ calleth himselfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth and repenteth.

**A**ND \* it came to passe when Iesus had finished at these sayings, he said unto his disciples,

2 Ye know that within two dayes is the Passouer, and the Sonne of man shall be deliuered to be crucified.

3 \* Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hal of the hie Priest, called Caiaphas;

4 And consulted how they might take Iesus by subtiltie, and kill him.

5 But they said, Not on the feast day, lest any uprore be among the people.

6 \* And when Iesus was in Bethanis, in the house of Simon the leper,

7 There came vnto him a woman, which had a boze of berie costly oyntment, & powred it on his head, as he sat at the table.

8 And when his disciples saw it, they had indignation, saying, What needed this wastte ?

9 For this oyntment might haue bene sold for much, and bene giuen to the poore.

10 And Iesus knowing it, sayd vnto them, Why trouble ye the woman? for shee hath wrought a good worke vpon me.

11 \* For ye shall haue the poore alwayes with you, but mee haue ye not: haue alwayes.

12 For in that she powred this oyntment on my body, hee did it to a bury me.

13 Verily I say vnto you, Where soeuer this Gospel shall be preached throughtout all the world, there shall also this that the haty done be spoken of for a memoriaall of her.

14 \* Then one of the twelue called Iudas Iscariot, went vnto the chiefe Priests,

15 And sayd, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirtie pieces of siluer.

16 And from that time he sought oportunitie to betray him.

17 \* Now on the first day of the feast of vnleavened bread, the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eate the Passouer?

18 And he said, Goe into the citie to such a man, and say to him, The maister sayeth, My time is at hand: I will keep the Passouer at thine house with my disciples.

19 And the disciples did as Iesus had giuen them charge, and made readie the Passouer.

20 \* So when the euen was come, he late downe with the twelue.

21 And as they did eat, hee said, Verily I say vnto you, that one of you shall betray me:

22 And they were exceeding sorrowfull, and began euery one of them to say vnto him, Is it I, Maister?

23 And he answered, and said, Hee that e dipperth his hand with mer in the dish, hee shall betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene doine.

25 Then Iudas which betrayed him, answered, and sayd, Is it I, Maister? He sayd vnto him, Thou hast sayd it.

26 \* And as they did eate, Iesus tooke the bread: and when hee had giuen thanks, he brake it, and gaue it to the disciples, and sayd, Take, eate: this is my body.

27 Also he tooke the cup, and when hee had giuen thanks, hee gaue it them, saying, Drinke ye all of it.

28 For this is my blood of the new testamēt, that is shed for many, for the remission of finnes.

29 I say vnto you, that I wil not drinke henceforth of this fruit of the vine vntil that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung a Psalm, they went out into the mount of Olives.

31 \* Then sayd Iesus vnto them, All ye shall be offended by me this night: for it is written, I will smite the shepheard, and the sheepe of the flocke shall be scattered.

32 But after I am risen againe, I will goe before you into Galilee.

33 But Peter answered, and sayd vnto him, \* Though that all men should be offended by thee, yet wil I neuer be offended.

34 \* Iesus said vnto him, Verily, I say vnto thee, that this night, before the cocke crow, thou shalt denie me threife.

35 Peter said vnto him, Though I should die with thee, yet wil I not denie thee. Likewise also laid all the disciples.

36 \* Then went Iesus with them into a place which is called Gethsemane, and said vnto his disciples, Sit ye here, while I goe and pray ponder.

37 And he tooke Peter, & the two sonnes of Zebedeus, and began to waie sorrowfull, and grieuously troubled.

38 Then said Iesus vnto them, My soule is very heauy, euen vnto the death: tary ye here, and watch with me.

39 So he went a little further, & fel on his face, & prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt.

40 After, hee came vnto the disciples, and found them asleepe, & said to Peter, What could ye not watch with me one houre?

41 Watch, and pray, that ye enter not into temptation: the spirit in deed is ready, but the flesh is weak.

42 Againe hee went away the second time, and prayed, saying, O my Father, if this

and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles, without respect of the eternall countsell of God.

*Psal. 41. 9.*  
g Hee that is accustomed to eate with me dayly at the table, *Psal. 41. 9.*

h To the intent his disciples might know that all this was appointed by the providence of God.

*1. Cor. 11. 24.*  
i That is, a true signe and testimony that my bodie is made yours, and by me your soules are nourished.

k The wine signifieth that our soules are refreshed and satisfied with the blood of Christ spiritually receiued, so that without him we haue no nourishment.

l You shall no more enioy my bodily presence til we meet together in heauen.

*Mar. 14. 27. ioh. 16. 32. and 18. 8.*  
m Shall tunc backe and be discouraged.

*Zech. 13. 7.*

*Marke 14. 28.*

*and 16. 7.*  
n This declareth what danger it is to trust too much to our owne strength.

*Ioh. 13. 38.*

*Marke 14. 32.*

*lake 12. 39.*

o He feared not death of it selfe, but trembled for feare of Gods anger toward sinne, the burden whereof hee bare for our sakes.

p For hee saw Gods anger kindled towards vs.

q That is, the anger of God for mans finnes.

r He knew well what his Father had determined

and therefore was ready to obey: but he prayeth as the faithfull doe in their troubles, without respect of the eternall countsell of God.

*Marke 14. 1.*  
*lake 22. 1.*

*Ioh. 11. 47.*

*Mar. 14. 3. ioh. 11. 2. & 12. 3.*

a He sheweth what occasion Iudas tooke to commit his treason.

b This was through Iudas motion to whom they gaue credit.

c This fact was extraordinary, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured with any outward pompe.

d To honour my buriall.

*Marke 14. 10.*  
*lake 22. 4.*

e Every one in value was about foure pence halfe-peny of old sterling.

*Marke 14. 12.*  
*lake 22. 7.*

f Hee maketh haste to a more worthy sacrifice, to wit, to that which the Passouer signified.

*Mar. 14. 18. lake 22. 14. ioh. 13. 21.*



e He speaketh this in a contrary sense, meaning they should anon be wel awakened.

u Christ died willingly and therefore pretended himselfe to his enemies.

Mar. 14.43.

luke 22.47.

john 8.3.

||Or, Hable Rabbi x He rebuketh his vnkindnesse vnder the cloke of pretended friendship.

||Or, Iheath. Gen. 9.6.

reuel. 13. 10.

y The exercising of the sword is forbid to private persons. Also he would haue hindered by his vndiscreet zeale y worke of God.

z Euery legion contained commonly 6000. footemen, and 732. horsemen, whereby here he meaneth an infinite number.

1/2 51.10.

Lamen. 4.20.

Verse 31.

Marke 14.53.

luke 22.54.

john 18.13, 24

Marke 14.55.

a He declareth how Iesus was wrongfully accused, to the end y we may know his innocency, & not that he suffered for himselfe, but for vs.

b Which could willy witness against him.

John 2.19.

c Christ did neglect their false reports, and moreover he was not thereto defend his cause, but to suffer condemnation

d Or, adure thee by thine allegiance towards God.

eny cannot passe away from mee, but that I must drinke it, thy will be done.

43 And he came, and found them asleepe againe: for their eyes were heauy.

44 So hee left them, and went away againe, and prayed the third time, saying the same words.

45 Then came hee to his disciples, and sayd vnto them, Sleepe henceforth & take your rest: behold, the houre is at hand, and the Sonne of man is giuen into the handes of sinners.

46 Rife, let vs goe, beholde, hee is at hand that betrayeth me.

47 And while he yet spake, loe, Judas, one of the twelue, came, & with him a great multitude with swords and staves, from the hie Priestes and Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whosoever I shall kisse, that is he, lay hold on him.

49 And forthwith he came to Iesus, and said, Godsaue thee, Master, and kissed him.

50 Then Iesus sayd vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sword, and strooke a seruant of the hie Priest, and smote of his eare.

52 Then sayd Iesus vnto him, Put thy sword into his place: for all that take the sword, shall perish with the sword.

53 Either thinkest thou, that I cannot now pray to my Father, and he will giue me more then twelue legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre laid Iesus to the multitude, Vee be come out as it were against a thiefe with swords and staves, to take me: I late daily teaching in the Temple among you, and ye tooke me not.

56 But al this was done, that the Scriptures of the Prophets might be fulfilled.

57 Then all the disciples forsooke him, & fled.

58 And they tooke Iesus, and led him to Caiaphas the hie Priest, where y Scribes and the Elders were assembled.

59 And Peter followed him afarre off vnto the hie Priests hall, and went in, & late with the seruants to see the end.

60 Nowe \* the chiefe Priestes and the Elders, and all the whole Councill \* sought false witness against Iesus, to put him to death.

61 But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses,

62 And sayd, This man sayd, I can destroy the temple of God, and build it in three dayes.

63 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

64 But Iesus held his peace

Then the chiefe Priest answered, and sayd to him, I charge thee by the liuing God, that thou tel vs if thou be the Christ, the Sonne of God,

64 \* Iesus said to him, Thou hast said it: neuertheless I say vnto you, hereafter shall ye see the Sonne of man sitting at the right hand of the power of God, and come in the clouds of the heauen.

65 Then the hie Priest rent his clothes, saying, He s b a hly blasphemed: what haue we any more need of witnesses? behold, now ye haue heard his blasphemy.

66 What thinke ye? They answered, and sayd, He is worthy to die.

67 Then spat they in his face, and buffeted him: and other smote him with their rods,

68 Saying, I Prophecie to vs, O Christ, What is he that smote thee?

69 \* Peter saze without in the hall: and a maid came to him, saying, Thou also wast with Iesus of Galilee.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when he went out into the porch, another mayd saw him, and sayd vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stood by, and said vnto Peter, Surely, thou art also one of them: for even thy speech bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediately the cock crew.

75 Then Peter remembered the words of Iesus, which had said vnto him, Before the cocke crow, thou shalt deny me thrise. So he went out, and wept bitterly.

76 touched with repentance by the motion of Gods spirit, who neuer breath his ro peris vterly, though for a time they fall, to the intent they may seele their owne weaknes, & acknowledge his great mercy,

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Judas hangeth himselfe. 24 Christ is pronounced innocent by the iudge. & yet is condemned. & crucified among theeues. 46 He prayeth vpon the crosse. 51 The vaine is rent. 52 The dead bodies arise 57 Joseph buriah Christ. 64 Watchmen keepe the graue.

W hen \* the morning was come, all the chiefe Priestes, and the Elders of the people tooke counsell against Iesus, to put him to death,

2 And led him away bound, & deliuered him vnto Pontius Pilate the gouernour.

3 Then when Judas which betrayed him, saw that he was condemned, hee repented himselfe, & brought againe the thirty pieces of siluer to y chiefe Priestes, & Elders,

4 Saying, I haue sinned betraying the innocent blood. But they said, What is that to vs? & see thou to it.

5 And when he had cast downe the siluer pieces in the Temple, he departed, and went, \* and hanged himselfe.

6 And the chiefe Priestes tooke the siluer pieces, and sayd, It is not lawfulfull vs to fault vpon Iudas. Acts 1.18. e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at.

Chap. 16. 27.

rom. 14.10.

1 thess 4. 14.

e Christ confessed that he is the Sonne of God.

f This was one of their owne traditions, if they had heard any Iudaelics blasphemy, g The enemies of God call a true confession blasphemy.

h Ja. 50.6.

i The officers smite Christ with their rods or little staves.

j They mocked him after this sort, that hee might not seeme to beea Prophet, and so would turne the peoples minds from him.

Marke 14.66.

luke 22.55.

john 18.25.

k An example of our infirmity, that we may learne to depend vpon God, and not put our trust in our selues.

l He was liuely spirit, who neuer breath his ro peris vterly, though for a time they fall, to the intent they may seele their owne weaknes, & acknowledge his great mercy,

Mar. 15. 1 luk 22. 66, john 18. 28.

a For they had no authority to condemn him, or to put any to death.

b Our late repentance bringeth desparation.

c Although hee abhor his finnes, yet is he not displeased therewith, but despaireth in Gods mercies, & seeketh his owne destruction.

d These hypocrites lay y whole



Or, Corbana.

to put them into the ſtreasure, becauſe it is the price of blood.

7 And they took counſell, and boughe with them a potters field, for the buryall of ſtrangers.

8 Therefore that field is called, \* The field of blood until this day.

9 ¶ When was fulfilled that which was ſpoken by Jeremias the Prophet, ſaying, \* And they took their thirty ſilver pieces, the price of him that was valued, whome they of the children of Iſrael valued.

10 And they gave them for the potters field, as the Lord appointed me.)

11 ¶ And Jeſus ſtood before the governour, and the Governour asked him, ſaying, Art thou the king of the Jewes? Jeſus ſayd unto him, Thou ſayeſt it.

12 And when he was accuſed of the chiefe Priests and Elders, he answered nothing.

13 Then ſaid Pilate unto him, Hearſt thou not how many things they lay againſt thee?

14 But he answered him not to one word, inſomuch that the Governour marvelled greatly.

15 Now at the feaſt the governour was wont to deliver unto the people a priſoner, whom they would.

16 And they had then a notable priſoner called Barabbas.

17 ¶ When they were then gathered together, Pilate ſayd unto them, Whether will ye that I let looſe unto you Barabbas, or Jeſus which is called Chriſt?

18 (For he knew well, that for envy they had delivered him.)

19 Alſo when he was ſet downe upon the judgement ſeat, his wife ſent to him, ſaying, I have thou nothing to doe with that witt man: for I have ſuffered many things this day in a dreame by reaſon of him.)

20 \* But the chiefe Priests and the Elders had perſwaded the people that they ſhould alſo Barabbas, and ſhould deſtroy Jeſus.

21 Then the governour answered, & ſaid unto them, Whether of the twayne wilt ye that I let looſe unto you? And they ſayde, Barabbas.

22 Pilate ſayd unto them, What ſhall I doe then with Jeſus which is called Chriſt? They all ſaid to him, Let him be crucified.

23 ¶ Then ſayd the governour, But what evil hath he done? Then they cried the more, ſaying, Let him be crucified.

24 ¶ When Pilate ſaw that he availed nothing, but that more tumult was made, heeooke water & waſhed his hands before the multitude, ſaying, I am innocent of y blood of this witt man: looke you to it.

25 ¶ Then answered all the people, & ſayd, His blood be on us, and on our children.

26 ¶ Thus hee let Barabbas looſe unto them, and ſcourgged Jeſus, and delivered him to be crucified.

27 ¶ ¶ Then the ſouldiers of the governour tooke Jeſus into the common hall, and gathered about him the whole band.

28 And they ſtripped him, and put upon him a ſcarlet robe,

29 And platted a crowne of thornes, and put it upon his head, and a reed in his right hand, & bowed their knees before him, and mocked him, ſaying, God ſave thee, King of the Jewes,

30 And ſpitted upon him, & tooke a reed, and ſmote him on the head.

31 ¶ Thus when they had mocked him, they tooke the robe from him, and put his owne rayment on him, and led him away to crucifie him.

32 ¶ And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his croſſe.

33 ¶ And when they came unto the place called Golgotha, (that is to ſay, the place of dead mens ſkullies.)

34 ¶ They gave him a vinegar to drinke mingled with gall: And when he had taſted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did caſt lots, that it might be fulfilled, which was ſpoken by the Prophet, \* They divided my garments among them, and upon my veſture did caſt lots.

36 And they ſate and watched him there.

37 ¶ They ſet up alſo over his head his cauſe written, \* THIS IS JEſVS THE KING OF THE JEWES.

38 ¶ And there were two others crucified with him, one on the right hand, and another on the left.

39 And they that paſſed by, reviled him, wagging their heads,

40 And ſaying, \* Thou that deſtroyeſt the Temple, and buildeſt it in three daies, ſave thy ſelfe: if thou be the Sonne of God, come downe from the Croſſe.

41 Likewise alſo the chiefe Priests mocking him, with the Scribes, & Elders, and Pharifees, ſaid,

42 Hee ſaved others, but hee cannot ſave himſelfe: if he be the King of Iſrael, let him now come downe from the croſſe, & we will beleeve him.

43 ¶ ¶ He trusted in God, let him deliver him now, if hee will have him: for he ſaid, I am the ſonne of God.

44 ¶ That ſame alſo the a thernes which were crucified with him, caſt in his teeth.

45 ¶ Now from the ſixt houre was there darkneſſe over all the land, unto the ninth houre.

46 ¶ And about the ninth houre Jeſus cried with a loud voice, ſaying, ¶ Eli, Eli, lamza ſabachani? that is, ¶ My God, my God, why haſt thou forſaken me?

47 ¶ And ſome of them that ſtood there, when they heard it, ſayd, This man calleth ¶ Elias.

48 ¶ And ſtraightway one of them ranne, and tooke ¶ a ſponge, and filled it with vinegar, and put it on a ¶ reede, and gave him to drinke.

49 ¶ Other ſaid, Let be: let vs ſee, if ¶ Elias will come and ſave him.

50 ¶ ¶ Then Jeſus cried againe with a loud

Marke 15. 21. Luke 23. 26.

Marke 15. 22. Iohn 19. 17.

n It was a kinde of drinke to open the veines, and ſo to haſten his death, which was given him vpon the croſſe.

¶ ſal. 22. 18.

marke 15. 24. o The maner then was to ſet vp a writing to ſignifie wherefore a man was executed: but here God governed Pilates hand to write otherwiſe then he thought.

Iohn 2. 19. ¶ ſal. 22. 18.

¶ ſal. 22. 18. p This was a great temptation, to goe about to take from him his truſt in God, and ſo to bring him to deſpaire.

¶ Meaning, by this Synecochy the one of the thecues.

r That was from noone till three of the clocke.

¶ Of Lewry, and the country therabouts.

¶ ſal. 22. 2.

c Notwithſtanding that hee felted himſelfe as it were wounded with Gods wrath and forſaken for our finnes, yet he ceaſed not to put his confidence in God and call vpon him: which is written to teach us in all afflictions to truſt ſtill in God, be the aſſaults neuer ſo grievous to the ſelfe.

Iohn 19

f For the Jewes thought it a great offence to be buried in the ſame place that the ſtrangers were buried. Acts 1. 19. Zach. 11. 13.

Mar. 15. 2. Luke 23. 3. Iohn 11. 33.

¶ Or, quitte.

g It was a tradition of the Jewes to deliver a priſoner to deliver a priſoner ¶ 22 Eaſter. h This was to the greater condemnation of Pilate, whom neither his owne knowledge could teach nor counſel of others, to defend Chriſts innocency.

Mar. 15. 11. Luke 23. 18. Iohn 18. 40. Acts 3. 14

i The multitude preferre the wicked to the righteous.

k Pilate beareth witneſſe that he is innocent before hee condemne him.

l If his death be not lawfull, let the puniſhment fall on our heads & our childrens.

And as they wiſhed, ſo this curſe taketh place to this day.

Marke 15. 16. Iohn 19. 2.

m To deride him becauſe hee called himſelfe a King.

u They mocked at Chriſts praieſe, as if it had bene in vaine. ¶ ſal. 69. 21.



x Voluntarily after he had obeyed his father in all things.  
 2. *Chrom.* 3. 14.  
 y Which signified an end of all the ceremonies of the Law.  
 Or, *Ierusalem.*  
 z This judgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.  
*Marke* 15. 42. 43  
*Luke* 23. 50. 51.  
*Iohn* 19. 38.  
 a Who was so much the more in danger by declaring himselfe to be Iesus disciple.  
 b Christs burying doth fo much more verifie his death and resurrection.  
 c Which was the day before the Sabbath.  
 d More will follow his doctrine, then did afore he was put to death.  
 e That is, men appointed for the keeping of the Temple.  
 f The more that men goe about to subdue Christs power, the more they shew their owne malice, and procure to themselves the greater condemnation, for as much as Gods glory the more appeareth thereby.

voyce, and yielded by the \*ghost.

51 And behold, \* the 7 walles of the temple were rent in waies, from the top to the bottom, and the earth did quake, and the stones were clouen,

52 And the graues did open themselves, and many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the // holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, sawe the earthquake, and the things that were done, they feared greatly, saying, Truly \* this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galilee, ministering vnto him.

56 Among whom was Mary Magdalene, and Mary the Mother of James and Ioses, and the mother of Zebedens sonnes.

57 ¶ And when the euen was come, there came a \* rich man of Arimathea, named Ioseph, who had also himselfe been Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth,

60 And put it in his new b tombe, which hee had hewen out in a rocke, and rolled a great stone to the dooze of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting euer against the sepulchre.

62 ¶ Nowe the next day that followed the ¶ Preparation of the Sabbath, the high Priests and Pharises assembled to Pilate,

63 And said, Sir, we remember that that deceiver sayd, while he was yet alive, ¶ Within three dayes I will rise.

64 Commaund therefore that the sepulchre be made sure vntill the third day, lest his Disciples come by night, and steale him away, and say vnto the people, ¶ Hee is risen from the dead: to shall the last ¶ error bee worse then the first.

65 Then Pilate said vnto them ¶ He haue a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre ¶ sure with the watch, and sealed the stone.

CHAP. XXVIII.

6 The resurrection of Christ. 10 The brethren of Christ. 12 The his Priests bribe the souldiers. 17 Christ appeareth to his disciples, and sendeth them forth to preach and to baptize, 20 Promising to them continuall assistance.

Now \* in the // ende of the \* Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre.

2 And behold, there was a great earthquake: for the ¶ Angel of the Lord descended from heauen, and came and rolled backe the stone from the dooze, and sat upon it.

3 And his countenance was like lightening, and his raiment white as snow.

4 And for feare of him the keepers were astonished, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for hee is risen, as hee sayd: Come, see the place where the Lorde was layd,

7 And goe quickly, and tell his disciples that hee is risen from the dead: and behold, hee goeth before you into Galilee: there yee shall see him, \* loe, I haue told you.

8 So they departed quickly from the sepulchre, with feare and great ¶ ioy, and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feet, and worshipped him.

10 Then sayd Iesus vnto them, Bee not afraid, Goe, and tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, and shewed vnto the iie Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, ¶ & gaue large money to the souldiers,

13 Saying, Say, His Disciples came by night, and stole him away while we slept.

14 And if the gouernour heare of this, we will perswade him, and saue you harmlesse.

15 So they tooke the money, and did as they were taught: and this slaying is noised among the Iewes vnto this day,

16 ¶ When the eleuen Disciples went into Galilee, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, ¶ & spake vnto them, saying, \* All power is giuen vnto me in heauen, and in earth.

19 ¶ Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to obserue all things, whatsoeuer I ¶ haue commanded you: and loe, ¶ I am with you alway, vntill the s ende of the world, Amen.

*Mar.* 16. 1, 2, 3.  
*Iohn* 20 11.  
 ¶ *Or, evening.*  
 a Here ¶ Euen-  
 gelist reckoneth the naturall day from the Sunne rising to his rising againe and not as the Iewes did, which began to count at the first houre after the Sunne set.  
 b There were two: but it is a manner of speech to vse the singular number for the plural, and contrary.  
 c He assureth them that it is so.  
 d Their ioy was mixed with feare, both because of the Angels presence, & also for that they were not assured,  
 e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot feele the profite of his death and resurrection.  
*Heb.* 2. 8. chap. 11. 27. *Iohn* 17. 2.  
*Mar.* 16. 15.  
 f Men may not teach their owne doctrine, but whatsoever Christ hath taught them: for hee resemeth this authoritie to himselfe, to be the only teacher and author of the doctrine.  
*Iohn* 1. 4. 16.  
 g By power grace, and vertue of the holy Ghost.



# The holy Gospel of Iesus Christ, according to Marke.

## CHAP. I.

2 The office, doctrine and life of Iohn the Baptist, 9 Christ is baptized, 13 and tempted, 14 He preacheth, 17 callth the fishers, 23 Christ healeth the man with the unclean spirit, 27 New doctrine, 29 Hee healeth Peters mother in law, 34 The devils know him, 41 Hee cleanseth the leper, and healeth divers others.

**T**he beginning of the Gospell of Iesus Christ, the Sonne of God:

2 As it is written in the Prophets, \* Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 \* The voyce of him that cryeth in the wilderness, is, \* Prepare the way of the Lord, make his pathes straight.

4 \* Iohn did baptize in the wilderness, and preach the baptisme of amendment of life, for remission of finnes.

5 And all the country of Iudea, & they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordán, confessing their finnes.

6 \* Now Iohn was clothed with camels haire, and with a girdle of a skinne about his loynes: and he did eate \* Locusts and wilde bounte,

7 \* And preached, saying, A stronger then I cometh after me, whose shoes latchet I am not worthy to stoupe downe, and vnloose.

8 Truth it is, I haue \* baptized you with water: but hee will baptize you with the holy Ghost.

9 \* And it came to passe in those dayes, that Iesus came from Nazaret a cite of Galile, and was baptized of Iohn in Iordán.

10 And as soon as hee was come out of the water, Iohn saue the heauens clouen in twaine, and the holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued Sonne, in whom I am well pleased.

12 \* And immediatly the Spirit diuyneth him into the wilderness.

13 And hee was there in the wilderness fourety dayes, and was tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

14 \* Nowe after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospell of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospell.

16 \* And as he walked by the Sea of Galile, hee saw Simon, and Andrew his brother, casting a net into the Sea, (for they were fishers.)

17 Then Iesus said vnto them, Follow me, & I will make you to be fishers of men.

18 And straightway they forooke their nets, and followed him.

19 And when he had gone a little further thence, he saw James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 \* So they entred into Capernaum, and straightway on the Sabbath day he entred into the Synagogue, and taught.

22 And they were astonied at his doctrine: for he taught them as one that had authoritie, and not as the Scribes.

23 \* And there was in their Synagogue a man which had an vncleane spirit, and hee cryed,

24 Saying, Ah, what haue wee to doe with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, euen that holy One of God.

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried with a loud voice, and came out of him.

27 And they were all amazed, so that they demanded one of another, saying, What thing is this? what new doctrine is this? for hee commaundeth the foule spirits with authoritie, and they obey him.

28 And immediatly his fame spread abroad throughout all the region bordering on Galile.

29 \* And as soon as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with James and Iohn.

30 And Simons wifes mother lay sicke of a feuer, and anon they told him of her.

31 And he came & tooke her by the hand, and lift her vp, and the feuer forooke her by and by, and she ministred vnto them.

32 And when euen was come, and the Sonne was downe, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole cite was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many devils, and \* suffered not the devils to say that they knew him.

35 And in the morning very early, hee before day, Iesus arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

Math. 4. 18. luke 5. 2. || Or, lake.

k To draw them from perdition.

Math. 4. 13. luke 4. 31.

Math. 7. 28, 29. luke 4. 32.

l Whose doctrine was dead, and nothing famous of the spirit.

m Christ would not suffer the father of lies to beare witness to the truth.

n They refferre the miracle to the kinde of doctrine, & so marueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the author of the one and of the other.

Math. 8. 14. luke 4. 38.

o Christ would not haue such witnesses to preach him and his Gospell. So Paul was offended that the Pythonesse should testifie of him, Acts 16. 18. || Or, being yet night.

a He sheweth that Iohn Baptist was the first preacher of the Gospell.

b In Greeke, Angel, or ambassador.

Isa. 40. 3. luk. 3. 4. Iohn 1. 1. 5.

c Take away all lets, which might hinder Christ to come to you.

Math. 3. 1. 6.

d He did both baptize and preach, but preached first, & after baptized, as appearance by Matt. 3. 1. so that the order is here inuerted, which ebing is common in the Scriptures.

Math. 3. 4.

|| Or, Grasshoppers.

Leuit. 11. 22.

Math. 3. 11. luke 3. 16. Iohn 1. 27.

Act. 1. 5 & 24. & 11. 16 & 19. 4.

e He declareth that he is but the minnister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Math. 3. 13. luke 3. 21. Iohn 1. 33.

|| Or, Iesus.

f This was done for the confirmation of Iohn and them that stood by.

g The Father beareth witness

that Christ is the very Sonne of God, Math. 4. 1. luke 4. 1. || Or, the holy Ghost.

h Christ would be tempted, to perswade vs that he will help them that be tempted, Heb. 2. 18. Matt. 4. 12. luke 4. 1. Iohn 4. 43.

i By the which Gospell he will rule and reigne ouer all,



37 And when they had found him, they said vnto him, All men seeke for thee.

38 Then he said vnto them, Let vs goe into the next towines, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galilee, and cast the deuils out.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, and touchted him, and said to him, I will: be thou cleane.

42 And as soone as hee had spoken, immediately the leprosie departed from him, and he was made cleane.

43 And after hee had giuen him a strait commandement, he sent him away fourthly with,

44 And sayd vnto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the \* Priest, and offer for thy cleaning those things, which Moses commanded for a testimony vnto them.

45 But when hee was departed, \* hee began to tell many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

C H A P. II.

3 He healeth the man of the palsy. 5 He forgiveth finnes. 14 He calleth Leuitus the customer. 16 He eateth with sinners. 18 Hee excuseth his disciples, as touching fasting, and keeping the Sabbath day.

AFTER a few dayes, he entred into Capernaum againe, and it was noyded that he was in the \* house.

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and hee preached the word vnto them.

3 And there came vnto him, that brought one like of the pallsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the rooffe of the house where he was: and when they had broken it open, they let downe the bed whereta the like of the pallsie lay.

5 Now when Iesus saw their faith, hee said to the like of the pallsie, Sonne, thy finnes are forgiven thee.

6 And there were certain of the Scribes sitting there, and reasoning in their hearts, 7 Why doeth this man speake such blasphemies? \* who can forgive finnes, but God onely?

8 And immediately when Iesus perceived in his spirit, that thus they thought with themselves, hee sayd vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the like of the pallsie, Thy finnes are forgiven thee? or to say, Arise, and take vp thy bed, and walke?

10 And that yee may knowe, that the Sonne of man hath authority in earth to

forgiue finnes, (hee said vnto the like of the pallsie.)

11 I say vnto thee, Arise and take vp thy bed, & get thee hence into thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, in token that they were all amazed, and glorified God, saying, We neuer saw such a thing.

13 ¶ Then hee went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 \* And as Iesus passed by, he saw Leui the sonne of Alphens sit at the receipt of custome, and said vnto him, Follow mee. And he rose and followed him.

15 ¶ And it came to passe, as Iesus sat at table in his house, many Publicanes and sinners late at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they sayd vnto his disciples, How is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayd vnto them, The whole haue no neede of the Phisitian, but the sicke. \* I came not to call the \* righteous, but y sinners to repentance.

18 \* And the disciples of John and the Pharises did fast, & came and said vnto him, Why doe the disciples of John and of the Pharises fast, and thy disciples fast not?

19 And Iesus sayd vnto them, Can the children of the marriage chamber fast, whyles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shall be taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of newe cloth in an olde garment: for else the newe piece taketh away the filling vp from the old, and the breach is worse.

22 Likewise, no man putteth new wine into olde vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ \* And it came to passe as he went thorow the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

24 And the Pharises said vnto him, Behold, why doe they on the Sabbath day that which is not lawfull?

25 And hee said to them, Haue ye neuer read what \* Dauid did when he had hunger, and was an hungred, both he, and they that were with him?

26 Now hee went into the house of God, in the dayes of Abtathar the chiefe Priest, and did eat the wheate, which were not lawfull to eat, but for the \* Priests, and gaue also to them that were with him?

27 And hee said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the sonne of man is Lord euen of the Sabbath.

d Their owne consciences cause them to confesse the truth. Math. 9. 9. Luke 5. 27.

i. Tim. 1. 15. c He speaketh of such as perfwade themselves to be iust, although they be nothing lesse.

Math. 9. 14. Luke 5. 33. f Christ sheweth that he will spare his, and not burden them before it be necessarie.

g The word properly signifyeth new cloth, which as yet hath not passed the hands of the fuller.

Math. 12. 1. Luke 6. 1. i. Sam. 21. 6. h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names.

1 Chron. 24. 6. 2 Sam. 8. 17 and 1 Kings. 2. 29. Exod. 29. 33. Luke 8. 31. and 24. 9.

i Seeing the Sabbath was made for mans vse, it was not meet it should be vsed to his hinderance and incommo- dities.

Math. 8. 2. Luke 5. 12. p Forbidding him to tell any man, because as yet his time was not come to be known. q It belonged to the Priest to know if a man were healed of the leprosie. Leuit 14. 4. r To rake all manner of excuse from them, and to condemne them of ingratitude. Luke 5. 15. f The preafe was so great, that he should haue bene thronged.

Math. 9. 1. Luke 5. 18. a Where he was wont to remaine.

b By these words Christ shewed that he was sent of his father with authority to take away our finnes. Job 14. 4. i. sa. 43. 25. c Christ speaketh according to their capacities, who were so blind that they would beleue nothing but that which they saw with their eyes, and therefore sheweth his authoritie over the soule by the power which he hath over the body.



CHAP. III.

1 He healeth the man with the dried hand. 14 He chuse h hu apostles. 21 Christ u thought of the worldlings to be besides himselfe. 22 He casteth out the nucleane spirit, which the Pharises ascribe vnto the deuil. 29 Blaspheme against the holy Ghost. 35 The brother, sister, and mother of Christ.

Matth 12.9, 10. Luke 6.6.

And he entered againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then he said vnto the man which had the withered hand, Arise: stand forth in the mids.

4 And hee said to them, Is it lawfull to doe a good dede on the Sabbath day, or to doe euill: to saue the life, or to kill? But they held their peace.

5 Then he looked round about on them angrily, mourning also for the hardnesse of their hearts, and said to the man, stretch forth thine hand: And hee stretched it out: and his hand was restored as whole as the other.

6 And the Pharises departed, and straightway gathered a Council with the Herodians against him, that they might destroy him.

7 But Iesus auoyded with his disciples to the sea: and a great multitude followed him from Galile, and from Iudaea,

8 And from Ierusalem, and from Idumea, and beyond Jordan, & they that dwelled about Tyms and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And hee commanded his disciples, that a shipp should waite for him, because of the multitude, lest they should thong him.

10 For hee had healed many; inso much that they pressed vpon him, to touch him, as many as had || plagues.

11 And when the nucleane spirits sawe him, they fell downe before him, and cried, saying, Thou art the sonne of God.

12 And hee sharply rebuked them, to the end they should not vteer him.

13 And when he went vp into a mountain, and called vnto him whome hee would, and they came vnto him.

14 And hee appointed thucle that they should be with him, and that hee might send them to preach,

15 And that they might haue power to heale sicknesses, and to cast out deuils.

16 And the first was Simon, and hee named Simon, Peter.

17 Then James the sonne of Zebedeus, and John, James brother, (and named them Boanerges, which is, the sonnes of thunder)

18 And Andrew, and Philip, and Barthelew, and Mattheu, and Thomas, and James the sonne of Alphaeus, and Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot who also betrayed him, and they came d home.

20 And the multitude assembled againe, so that they could not so much as eate breaui.

21 And when his kinsfolke heard of it, they went out to lay hold on him: for they thought he had bene beside himselfe.

22 And the Scribes which came from Ierusalem, said, Hee hath Beelsebub, and through the pitice of deuils hee casteth out deuils.

23 But hee called them vnto him, and said vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be diuided against itselfe, that kingdome cannot stand.

25 Or if a houie be diuided against it selfe, that houie cannot continue.

26 So if Satan make insurrection against himselfe, and bee diuided, hee cannot endure, but is at an end.

27 No man can enter into a strong mans houie, and take away his goods, except hee first binde that strong man, and then spoyle his houie.

28 Certily I say vnto you, all finnes shalbe forgiven vnto the children of men, & blasphemies, wherewith they blaspheme:

29 But he that blasphemeth against the holy Ghost shall neuer haue forgiveness, but is culpable of eternall damnation,

30 Because they said, he had an nucleane spirit.

31 Then came his brethren and mother, and stood without, and sent vnto him, and called him.

32 And the people sae about him, and they said vnto him, Behold, thy mother and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 And hee looked round about on them, which sae in compass about him, and said, Behold my mother and my brethren.

35 For whosoener doeth the will of God, he is my brother, and my sister, and mother.

CHAP. IIII.

2 By the parables of the seele, and the mustard corne, Christ sheweth the state of the kingdome of God. 11 A speccall gift of God to know the mysteries of his kingdome. 37 Hee sulleth the tempest of the sea, which obeyed him.

And hee beganne againe to teach by the sea side, and there gathered vnto him a great multitude, so that hee entered into a ship and sae in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and said vnto them in his doctrine.

3 Hearken: Behside, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the soiles of the steeuen came and deuoured it vp.

5 And some fell on stony ground, wher it had not much earth, and by and by sprang vp, because it had not depth of earth.

6 But as soone as the sunne was vp, it caught heate, and because it had no roote, it withered away.

7 And some fell among the thornes, and the thornes grew vp, and choked it, so that it gaue no fruit.

8 Some againe fel in good ground, & did yeeld

Or, they that were about him. His kinsfolkes would haue shut him within doores lest any harme shuld haue come vnto thm, if any tumult had bene made: for some would haue made him a King, and the Pharises with other sought his life: so that hereby they might haue procured the hatred of Herode, and of the Pharises and of the Romanes.

Matth. 9.34. and 12.24. Luke 11.15.

Matth. 12.31. Luke 12.10.

1 John 5.16.

f Which is, when a man fighteth against his owne conscience, and striueth against the truth which is reuealed vnto him: for such one is in a reprobate sense, and cannot come to repentance.

Matth. 12.46. Luke 8.19.

Or, cousins.

Matth. 13.1. Luke 8.9.

Or, as he taught. It is called Christs doctrine. either for that he was accustomed to speake vnto them by similitudes: or else because it had that vertue and maiestie, that men could not denie but it came from heauen.

a They held their tongues of malice: for they would neither confesse nor denie.

b Christ is in such sort angrie with man, that hee pitcheth him and seeketh to winne him, c Although they hated one another deadly, yet this hindreth them not to ioyne their malice to resist Christ, reade Mat. 23.16.

Or, scourges, meaning diseases

Chap 6 7. matth. 13.1. Luke 9.1.

Or, Lebbeus, or Iudus. Or, Zealous. The disciples were now content with Christ, both at home and abroad



b For God doth not open all mens hearts to vnderstand his mysteries.  
c Which are led by the Spirit of God.  
d And are not of the number of the faithfull, neither attaine to the pith and substance, but onely stay in the outward rinde and barke.  
Isa. 6. 9.  
mat. 13. 14.  
luke 8. 10.  
iohn 12. 40.  
acts 28. 26.  
rom. 11. 8.  
1. Tim. 6. 17.  
Mat. 5. 15.  
luke 8. 16.  
and 11. 33.  
e Christ setteth before their eyes the true paterne of a Christian life  
|| Or, brought,  
Mat. 10. 26.  
luke 8. 17.  
and 12. 3.  
f We may not take occasion to do euil vnder colour to hide our doings: for all shall be disclosed at the length.  
Mat. 7. 3.  
luke 6. 38.  
g If you do your endeavour faithfully, ye shall be recompensed iustly.  
Mat. 13. 12.  
and 25. 29.  
luke 8. 18.  
and 19. 26.  
h That which he thinketh him selfe to haue.  
i These two similitudes following, proueth that although the kingdom of God seemeth to haue very little appearance or beginning, yet God doth increase it about mans reason.  
k If the ministers doe their dutie, God will giue the increase.

yeelde fruit that sprung vp, and grew, and it brought forth some thirtie fold, some sixtie fold, and some an hundred fold.  
9 Then he said vnto them, He that hath cares to heare, let him heare.  
10 And when hee was alone, they that were about him with the twelue, asked him of the parable.  
11 And he said vnto them, To you it is giuen to know the mystery of the kingdom of God: but vnto them that are without, all things be done in parables,  
12 That they seeing, may see, and not discern: and they hearing may heare, and not vnderstand, lest at any time they should turne, and their sinnes should be forgiven them.  
13 Again hee said vnto them, Perceiue ye not this parable? how then should ye vnderstand all other parables?  
14 The sower soweth the word.  
15 And these are they that receive the seed by the wayes side, in whome the word is sowne: but when they haue heard it, Satan cometh immediately, and taketh away the word that was sowne in their hearts.  
16 And likewise they that receive the seed in stony ground, are they, which when they haue heard the word, straightwayes receive it with gladnesse.  
17 But hee hath no roote in themselves and endure but a time: for when trouble and persecution ariseth for the word, immediately they be offended.  
18 Also they that receive the seed among the thornes, are such as heare the word:  
19 But the cares of this world, and the deceitfulnesse of riches, and the lustes of other things enter in, and choke the word, and it is vnfruitfull.  
20 But they that haue received seed in good ground, are they that heare the word, and receiue it, and bring forth fruite, one cometh thirtie, another sixty, and some an hundred fold.  
21 Also hee said vnto them, As the candle is lighted to be put vnder a bushell, or vnder the table, and not to be put on a candlestick?  
22 For there is nothing hid, that shall not be opened: neither is there a secret, but that it shall come to light.  
23 If any man haue cares to heare, let him heare.  
24 And hee said vnto them, Take heede what ye heare. What is what measure ye mete, it shall be measured vnto you: and vnto you that heare, shall more be giuen.  
25 For vnto him that hath, shall be giuen, and from him that hath not, shall be taken away, euen that he hath.  
26 Also hee said, So is the kingdom of God, as if a man should cast seede in the ground,  
27 And should sleepe, and rise by night and day, and the seede should spring and grow vp, he not knowing how.  
28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after

that full cometh in the eares.  
29 And alsoone as the fruite sheweth it selfe, anon hee purteth in the sickle, because the harvest is come.  
30 As he said moreover, Whereunto shall wee liken the kingdom of God? or with what comparison shall we compare it?  
31 It is like a graine of mustard seede, which when it is sowne in the earth, is the least of all seedes that be in the earth:  
32 But after that it is sowne, it groweth vp, and is greater of all herbes, and beareth great branches, so that the fowles of heauen may build vnder the shadow of it.  
33 And with many such parables hee preached the word vnto them, as they were able to heare it.  
34 And without parables spake hee nothing vnto them, but he expounded at things to his disciples apart.  
35 Now the same day when euen was come, hee laid vnto them, Let vs passe ouer vnto the other side.  
36 And they left the multitude, and tooke him as hee was in the ship: and there were also with him other ships.  
37 And there arose a great storme of wind, and the waues dashed into the ship, so that it was now full.  
38 And he was in the sterne asleepe on a pillow: and they awoke him, and said to him, Master, carest thou not that wee perishe?  
39 And hee arose vp, and rebuked the wind, and said vnto the sea, Peace, and be still. So the wind ceased, and it was a great calme.  
40 Then he said vnto them, Why are ye so fearefull? how is it that ye haue no faith?  
41 And they feared exceedingly, and said one to another, Who is this, that both the winde and the sea obey him?  
C H A P. V.  
8 Iesus casteth the deuiils out of the man and suffereth them to enter into the swine. 25 Hee healeth a woman from the bloody issue, 41 And raiseth the captiues daughter.  
And they came ouer to the other side of the sea into the countrey of the Gadarenes.  
2 And when hee was come out of the shippes, there met him inconitently out of the graues a man, which had an vnclane spirit:  
3 Who had his abiding among the graues, and no man could binde him, no not with chaines,  
4 Because that when he was often bound with fetters and chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.  
5 And alwayes both night and day hee cryed in the mountaines, and in the graues, and stroke himselfe with stones.  
6 And when he saw Iesus as hee rose off, hee ranne, and worshipped him,  
7 And cryed with a loud voyce, and sayd, What haue I to doe with thee, Iesus, the Sonne of the most high God? All charge thee

Math. 13. 31.  
luke 13. 19.  
Math. 13. 34.  
Math 8. 23.  
luke 8. 22.  
1 And set forward.  
m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weaknesse, as his mightie power.  
|| Or, haue you not yet faith?  
Math 8. 28.  
luke 8. 26.  
a The deuil is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.  
|| Or, aduise thee to sweare by Gods



b He abuseth the Name of God, to maintaine his tyrannie.  
c A Legion contained about 6000. in number read Mar. 26.53.

thee by <sup>b</sup> God, that thou torment me not.  
8 (For hee said vnto him, Come out of the man, thou vncleane spirit.)  
9 And he asked him, What is thy name? and he answered, saying, My name is Legion: for we are many.  
10 And hee prayed him instantly, that he would not send them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine, feeding.

12 And all the devils besought him, saying, Send vs into the swine, that wee may enter into them.

13 And incontinently Iesus gaue them leave. Then the vncleane spirits went out, and entred into the swine, and the herd began heading from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the sea.

14 And the swineheards fledde, and told it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Iesus, and saw him that had bene possessed with the devill, and had the legion, sit bath clothed, and in his right minde: and they were afraid.

16 And they that saw it, tolde them what was done to him that was possessed with the devill, and concerning the swine.

17 Then <sup>d</sup> they began to pray him, that he would depart from their coasts.

18 And when hee was come into the ship, hee that had bene possessed with the devill, prayed him that he might be with him.

19 Howbeit Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and shew them what great things the Lord hath done vnto thee, and how hee hath had compassion on thee.

20 So hee departed, and began to publish in the Decapolis, what great things Iesus had done vnto him: and all men did marvaile.

21 And when Iesus was come ouer againe by shippe vnto the ocher side, a great multitude gathered to him, and hee was nere vnto the sea.

22 And behold, there came one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell downe at his feete,

23 And besought him instantly, saying, My little daughter lyeth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that shee may bee healed and live.

24 Then he went with him, and a great multitude followed him, and thronged him.

25 (And there was a certaine woman, which was diseased with an issue of blood twelue yeeres,

26 And had suffered many things of many physicians, and had spent all that shee had, and it availed her nothing, but shee became much worse.

27 When shee had heard of Iesus, shee came in the presse behind, and shee touched his garment.

28 For shee said, If I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried up, and shee felt in her body, that shee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him, hee turned him round about in the presse, and sayde, Who hath touched my clothes?

31 And his disciples said vnto him, Thou seest the multitude thronging thee, and sayest thou, Who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for shee knew what was done in her, and shee came and fell downe before him, and tolde him the whole truerhy.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and bee whole of thy plague.)

35 Where hee yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why dost thou trouble the Master any further?

36 As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Be not afraid: onely beleuee.

37 And he suffered no man to follow him, save Peter and James, and Iohn the brother of James.

38 So hee came vnto the house of the ruler of the Synagogue, and saw the tumult, and them that wept and wailed greatly.

39 And he went in, and said vnto them, Why make yee this trouble, and weepe? the child is not dead, but sleepeth.

40 And they laughed him to scorne: but he put them all out, and tooke the father, and the mother of the child, & them that were with him, and entred in where the child lay,

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Arise, I say vnto thee, Arise.

42 And straightway the mayden arose and walked: for she was of the age of twelue yeeres: and they were astonished out of measure.

43 And he charged them straitly that no man should know of it, and commanded to giue her meate.

Or, fountaine.  
Or, knew.  
Or, scourge.

Or, scourge.

h He meant, shee was not dead to remaine so, because she should incontinently be restored againe to life.  
i For they had no hope to see her alive againe.  
k That is, his three disciples.

Or, ranne with violence headlong.  
Or, in the lake.

d Marke how loue of riches and worldly respects hinder men to receiue Christ.  
e The worldlings more esteeme their swine, then they doe Iesus Christ.

f We must declare vnto others the benefites which God sheweth toward vs, that thereby they may giue him praise and glorie.  
Or, in the countrey of the tenne cities.  
Math. 9. 18.  
luke 8. 41.

g Her faith brought her to Christ, and moued her to approach nere vnto him, and nota superstitious opinion, to attribute any vertue to his garment.

CHAP. VI.

4 How Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundry opinions of Christ 25 Iohn is put to death and buried. 31 Christ giueth rest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 Hee healeth many.

A fterward hee departed thence, and came into his owne countrey, and his disciples followed him.

2 And when the Sabbath was come, hee beganne to teach in the Synagogue, and many that heard him were astonished, and sayde, From whence hath hee these things? and what wisdome is this that is

Math. 13. 54.  
luke 4. 16.

a Child is neglected of his owne friends and kinsfolkes.



¶ Or, miracles.  
 ¶ Or, causin.  
 b That which ought to moue them to come to Christ, causeth them to goe backe from him, which commeth of their owne wickednesse.  
 Math. 13. 57.  
 Luke 4. 24.  
 Iohn 4. 44.  
 c That is, hee would not.  
 d Lacke of faith maketh vs vnable to receiue Gods benefits.  
 Math. 4. 23.  
 Luke 13. 12.  
 Math. 10. 1. chap. 3. 14.  
 Luke 9. 11.  
 e Christ onely forbiddeth them to carie any thing, which might be burdensome, or hinder their message.  
 ¶ Or, purfes.  
 Acts 12. 8.  
 f Which were a kind of light shoes tied to the feete with strings.  
 g Hee forbiddeth curiositie in changing their lodgings, in this their speedy message.  
 Math. 10. 14.  
 Luke 9. 5.  
 h In token of excretion, & of the horrible vengeance of God which shall light vpon them.  
 Acts 13. 51. and 18. 6.  
 i James 5. 14.  
 j The oyle was a signe of this miraculous working, and not a medicine to heale diseases: so that the gift of miracles ceasing the ceremonies is to no vse.  
 Matth. 14. 1. Luke 9. 7.  
 k Meaning, of the olde Prophets. Luke 3. 19. 1 They had then this common error, that they thought the soules being departed out of one body, went straight into another.  
 Leuit. 18. 16 and 20. 21. m The liberty that Iohn vsed to reprove vice without exception of person, declareth how the true ministers ought to behaue themselves.

is giuen vnto him, that euen such ¶ great workes are done by his hands!  
 3 Is not this the Carpenter, ofartes sonne, the ¶ brother of James and Ioses, and of Iuda and Simon? and are not his sisters here with vs? And they were offended in him.  
 4 Then Iesus sayd vnto them, A ¶ Prophet is not without honour, but in his owne country, and among vs owne kintred, and in his owne house.  
 5 And hee could there ¶ doe no great workes, saue that hee sayd his hands vpon a few sicke folke, and healed them.  
 6 And hee marvelled at their vnbeliefs, ¶ and went about by the towncs on euery side, teaching.  
 7 ¶ And he called the twelue, and began to send them two and two, and gaue them power ouer vncleane spirits,  
 8 And commaunded them, that they should take nothing for their tounrey, saue a staffe onely: neither ¶ scrip, neither bread, neither money in their ¶ girdles.  
 9 But that they should bee shodde with ¶ sandals, and that they should not put on two coats.  
 10 And he sayd vnto them, ¶ Where soeuer ye shall enter into an house, there abide till ye depart into an house, there abide till ye depart ¶ thence.  
 11 ¶ And whosoever shall not receiue you, nor heare you, when ye depart thence, ¶ shake off the dust that is vnder your feete, for a witness vnto them. Verely I say vnto you, I shall be ealier for Sodom, or Gomorrah at the day of iudgement, then for that cite.  
 12 ¶ And they went out, and preached, that men should amend their liues.  
 13 And they cast out many deuils: and they ¶ annointed many that were sicke, with ¶ oyle, and healed them.  
 14 ¶ Then king Herode heard of him (for his name was spread abroad) and sayd, John Baptist is risen againe from the dead, and therefore great workes are wrought by him.  
 15 Other sayd, It is Elias: and some sayde, It is a ¶ Prophet, or as one ¶ of the Prophets.  
 16 ¶ So when Herod heard it, he sayd, It is John whom I beheaded, he is risen from the dead.  
 17 For Herod himselfe had sent forth, and had taken John and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.  
 18 For John sayd vnto Herode, ¶ It is not lawfull for thee to haue thy brothers wife.  
 19 Therefore Herodias had a quarrell against him, and would haue killed him, but she could not.  
 20 For Herode feared John, knowing

that hee was a iust man and an holy, and reuenced him, and when he heard him, hee did many things, and ¶ heard him gladly.  
 21 But the time being conuenient, when Herod on his birth day made a banquet to his princes and capitaines, and chiefe estates of Gaule:  
 22 And the daughter of the same Herodias came in and ¶ daunced, and pleased Herod and them that sate at table together, the king sayd vnto the mayd, Take of me what thou wilt, and I will giue it thee.  
 23 And hee swore vnto her, ¶ Whatsoeuer thou shalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome.  
 24 ¶ So she went forth, and sayd to her mother, ¶ What shall I aske? And she sayd, John Baptistes head.  
 25 Then she came in straightway with haste vnto the king & asked, saying, I would that thou shouldst giue mee euen now in a charger the head of John Baptist.  
 26 ¶ Then the king was very sorry: yet for his othes sake, for their sakes which sate at table with him, he would not refuse her.  
 27 And immediately the king sent the hangman, and gaue charge that his head should be brought. So she went and behaded him in the prison,  
 28 And brought his head in a charger, and gaue it to the mayde, and the mayde gaue it to her mother.  
 29 And when his disciples heard it, they came and tooke vp his ¶ body, and put in a tombe.  
 30 ¶ And the Apostles gathered themselves together to Iesus, and tolde him all things, both what they haue done, and what they had taught.  
 31 And he said vnto them, ¶ Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leasure to eat.  
 32 ¶ So they went by ship out of the way into a desert place.  
 33 But the people sawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and assembled vnto him.  
 34 ¶ Then Iesus went out, and sawe a great multitude, & had compassion on them, because they were like ¶ sheepe, which had no shepheard: and he began to teach them many things.  
 35 ¶ And when the day was nowe farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.  
 36 Let them depart, that they may go into the villages & townes about, and buy them bread: for they haue nothing to eat.  
 37 But he answered, and sayde vnto them, ¶ Giue ye them to eate. And they sayd vnto him, Shall we goe and buy ¶ two hundred penworth of bread and giue them to eate?  
 38 ¶ Then he sayd vnto them, How many loaves haue yee? goe and looke. And when they knew it, they sayd, ¶ Five, and two fishes.  
 39 So he commaunded them to make them

n Such is the nature of Gods word, that it compelleth the very tyrants to reuerence it: as no doubt the king had some good motions, but the seed fell in stonie places, and soooke no roote.  
 o What inconuenience commeth by wanton dancing.  
 Math. 14. 8.  
 p Iosephus called her name Salome, the daughter of Philip and Herodias.  
 ¶ Or, carke.  
 Luke 9. 10.  
 q The Apostles render account of their message, which is to declare their fidelitic & obedience.  
 r Christ beareth with his infirmity of his seruants, & bringeth them to quietnes, that he may instruct them, and make them strong against troubles.  
 Math. 14. 13.  
 Luke 9. 10.  
 Math. 9. 36. and 14. 14.  
 l This declareth that there is an horri le disorder among that people, whete the true preaching of Gods word wanteth.  
 Luke 9. 11.  
 Math. 14. 15.  
 t Which is about five pound sterling.  
 Mat. 11. 17. Luke 9. 13. Iohn 6. 9.



**¶ Or, by tables full;** for in every rank were as many as a table could hold. **u** The Greeke word signifieth such beddes as are made in a garden, so that the company which were there sit, might seeme as rowes, or borders of beddes in a garden.

all sit downe by **¶** copanies upon the greene graffe.

**40** Then they late downe by **¶** rowes, by hundreths, and by thirties. **41** And hee tooke the five loaves, and the two fishes, and looked by to heauen, and gaue thankes, and brake the loaves, and gaue them to his Disciples to set before them, and the two fishes he diuided among them all.

**42** So they did all eate, & were satisfied, **43** And they tooke by twelue baskets full of the fragments, and of the fishes.

**44** And they that had eaten, were about five thousand men.

**45** And straightway he caused his disciples to goe into the ship, and to goe before vnto the other side vnto Bethsaida, while he sent away the people.

**46** Then assoone as he had sent them away, he departed into a mountaine to pray.

**47** \* And when enen was come, the ship was in the middes of the sea, and he alone on the land.

**48** And he saw them troubled in rowing, (for the winde was contrary vnto them) and about the fourth \* watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

**49** And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cryed out.

**50** For they all saw him, and were soze afraid: but anon he talked with them, and sayd vnto them, We 7 of good comlort: it is I, be not afraid.

**51** Then he went by vnto them into the ship, and the winde cealed, and they were soze amazed in themselves beyond measure, and maruelled.

**52** \* For they had not considered the matter of the loaves, because their hearts were hardened.

**53** ¶ And they came ouer, and went into the lande of Genesaret, and arriued.

**54** So when they were come out of the ship, straightway they knew him,

**55** And ranne about throughout all that region round about, and began to carie hither and thither in beds all that were sicke, where they heard that he was.

**56** And whithersoouer hee entred into townes, or cities, or villag<sup>s</sup>, they layd their sicke in the streets, and prayd him that they might touch at the least the edge of his garment. And as many as touched him, were made whole.

**CHAP. VII.**

**1** The disciples eate with vnwashed hands. **8** The commandment of God vs transferred by mans traditions. **20** What d. flesh man. **24** Of the woman of Syrophonissa. **32** The healing of the dumbe. **37** The people praise Christ.

**T**hen \* gathered vnto him the Pharises, and certaine of the Scribes which came from Ierusalem.

**2** And when they sawe some of his disciples eate meate with **¶** common \* handes,

(that is to say vnwashed) they complained, **3** (For the Pharises and all the Jewes, except they wash their hands \* out, eate not, holding the tradition of the Elders.

**4** And when they come from the market, except they wash, they eate not: and many other things there bee, which they haue taken vpon them to obserue, as the washing of cups, and \* pots, and of brassen vessels, and of tables.)

**5** Then asked him the Pharises according to the tradition of the Elders, but eate **¶** meate with vnwashed hands?

**6** Then hee answered & sayd vnto them, Surely \* Clay hath prophesied well of you hypocrites, as it is written, This people honoureth me with their \* lips, but their heart is farre away from me.

**7** But they worship mee in vaine, teaching for doctrines the \* commandements of men.

**8** For ye lay the commandement of God apart, and obicure the tradition of men, as the washing of pots and of cups, and many other such like things ye doe.

**9** And he said vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

**10** For Moses sayd, \* Honour thy father and thy mother: and, \* Whosoever shal curse father or morber, let him \* die the death.

**11** But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou mayest haue profit, he shall be free.

**12** So ye suffer him no more to doe any thing for his father, or his mother.

**13** Making the word of God of noue authority, by your tradition which ye haue \* ordained: and ye doe many such like things.

**14** \* Then he called the whole multitude vnto him, and sayd vnto them, Hearken you all vnto me, and vnderstand.

**15** There is nothing without a man, that can defile him, when it entred into him: but the things which procede out of him, are they which defile the man.

**16** If any haue eares to heare, let him heare.

**17** And when he came into an house away from the people, his disciples asked him concerning the parable.

**18** And hee sayd vnto them, What \* are ye without vnderstanding also? Doe ye not knowe that whithersoouer thing from without entred into a man, cannot defile him,

**19** Because it entred not into his heart, but into the belly, and goeth out into the draught, which is the purging of all meates?

**20** Then hee sayd, That which cometh out of man, that defileth man.

**21** \* For from within, euen out of the heart of men, procede euill thoughts, adulteries, fornications, murders,

**22** Theftes, couetousnesse, wickednesse, deceit, **¶** uncleannesse, a wicked eye, backbiting, pride, foolishnesse.

**23** All these euill things come from within, and defile a man.

**24** ¶ And from thence he rose, and went into

**b** Or, conscientiously, struing to wash best.

**c** Little pots, somewhat more in quantitie then a wine pinte.

**¶ Or, bread.**

*Ja. 29. 13.*

**d** With an outward shew.

**e** Whosoever teacheth any doctrine than Gods word, is a false worshipper, and a seducer of the people, seeme his doctrine neuer so probable to the iudgement of man.

*Exod. 20. 12.*

*deut. 5. 16.*

*ephe. 6. 2.*

*Exod. 21. 17.*

*leuit. 20. 9.*

*prou. 20. 20.*

**f** That is, without any hope of pardon.

*Math. 15. 10.*

**g** There is no outward or corporal thing, which entred into man, that can defile him: meaning chiefly of meates, which if they be taken excessiuelly, it cometh of the inordinate lust of the heart, and so the lust is euill.

*Gen. 6. 5.*

*and 8. 21.*

**¶ Or, wantonnesse.**

**¶ Or, enuie.**

*Math. 15. 21.*

*Math. 14. 23.*

*iohn 6. 15.*

**x** Which was about two or three houres before day.

**y** Christ assureth him and maketh them bold, both by his word, and mighty power.

**z** They had forgot the miracle which was wrought with the five loaves. *Math. 14. 34.*

**¶ Or, markets.**

**a** Not for any such vertue that was in his garment, but for the confidence which they had in him.

*Math. 15. 2.*

**¶ Or, filthy.**

**a** The Pharises would not eate with vnwashed hands, because they thought that the common handling of things defiled them, so that they made holinesse and religion to depend in hands washing.



into the borders of Tyrus and Sidon, and entered into an house, and would that no man should haue knowne: but hee could not be hid.

25 For a certaine woman, whose little daughter had an uncleane spirit, heard of him, and came, and fell at his feet.

26 (And the woman was a Greeke, a Sypphenitian by nation) and she besought him that he would cast out the deuill out of her daughter.

27 But Iesus saide vnto her, Let the childen first be fed: for it is not good to take the childrens bread, and to cast it vnto i whelps.

28 Then she answered, and said vnto him, Trueth, Lord: yet indeede the whelps eate vnder the table of the childrens crumbes.

29 Then he said vnto her, For this saying go thy way: the deuill is gone out of thy daughter.

30 And when shee was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 And hee departed againe for the coasts of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coasts of Decapolis.

32 And they brought vnto him one that was deafe, and stambled in his speech, and prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, he sighed and said vnto him, Ephphata, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And hee commanded them that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonished, saying, \* He hath done all things well: he maketh both the deafe to heare, & the dumbe to speake.

CHAP. VIII.

2 The miracle of the seuen loaves. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 21 The blind receiueth his sight. 29 He was knowne of his disciples. 33 He reprooueth Peter, 34 and sheweth how necessarie persecution is.

1 \* whose daues, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and saide vnto them,

2 I haue compassion on the multitude, because they haue now continued with mee thre daues, and haue nothing to eat.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farre.

4 Then his disciples answered him, How can a man satifise these with bread here in the wilderness?

5 And he asked them, How many loaves haue ye? And they sayd, Seuen

6 Then he commanded the multitude to

sit down on the ground: and he tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a few small fishes. and when he had giuen thanks, he commanded them also to be set before them.

8 So they did eat, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 \* And anon hee entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 \* And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, and sayd, Why doth this generation seeke a signe? verily I say vnto you, if a signe shall not be giuen vnto this generation.

13 So he left them, and went into the ship againe, and departed to the other side.

14 \* And they had forgotten to take bread, neither had they in the ship with them but one loafe.

15 And he charged them, saying, Take heed, and beware of the leauen of the Pharises, and of the leauen of Herod.

16 And they thought among themselues, saying, It is, because we haue no bread.

17 And when Iesus knew it, he sayd vnto them, Why reason you thus because ye haue no bread? perceiue yee not yet, neither vnderstand? haue yee your hearts yet hardened?

18 Haue yee eyes and see not? and haue yee eares and heare not? and doe yee not remember?

19 \* When I brake the fixe loaves among five thousand, how many baskets full of broken meate tooke yee vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, how many baskets of the leauings of broken meate tooke yee vp? and they sayd, Seuen.

21 Then hee sayd vnto them, How is it that ye vnderstand not?

22 And he came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spet in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, hee put his handes againe vpon his eyes, and made him looke againe. And hee was restored to his sight, and saw euery man as farre off clearely.

26 And hee sent him home to his house, saying, Neither go into the towne, nor tell it to any in the towne.

27 \* And Iesus went out, and his disciples, into the towines of Cesarea Philippi. And by the way hee asked his disciples, saying vnto them, Whom doe men say that I am?

Matth. 15. 39.

c Which was neere to Bethsaida, betwene the lake of Gennezaret and mount Thabor. Matth. 16. 1.

d Oh the incomprehensible loue of our Christ!

how long shall we at uale his great mercies?

e Christ goeth about by sharpnes of speech to saue them from willfull destruction.

f Or, if a signe be giuen.

g As if he would say, If I shew them any signe,

let me be a liar and deceiver.

Matth. 16. 5.

h He will teach them to beware of contagious doctrine, & such subtill practises as the aduersaries vsed to suppress his Gospele.

John 6. 1.

i Christ reprooeth them the more because their minds are as yet vpon the materiall leauen, notwithstanding they had proued by diuers miracles that he gaue them their daily bread.

Matth. 16. 13.

like 9. 18.

h Meaning the Iewes, to whom the promises were first made.

i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.

k She asketh but the poore crumles, and not the childrens bread, wherein she declareth her faith and humilie.

l Declaring by this signe the compassion that hee hath vpon mans miseries.

Gen. 1. 31. *et elus* 39. 16.

m As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

n As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

o As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

p As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

q As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

r As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

s As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

t As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

u As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

v As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

w As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

x As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

y As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

z As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.

aa As if they would say, Besides: I the miracles that he hath done, euen this now declareth that what soeuer he doeth, is very well.



28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he sayd vnto them, But whom say yee that I am? Then Peter answered and said vnto him, Thou art the Christ.

30 And he sharply charged them that concerning him they should tell no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should be reproboued of the Elders, and of the high Priests, and of the Scribes, & be slaine, and within thre dayes rise againe.

32 And he spake that thing plainly. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behinde me, Satan: for thou understandest not the things that are of God, but the things that are of men.

34 And he called the people vnto him, with his Disciples, and sayd vnto them, Whosoever will follow mee, let him forsake himselfe, and take vp his crosse, and follow me.

35 For whosoever will save his life, shall lose it: but whosoever shall lose his life, for my sake and the Gospels, he shall save it.

36 For what shall it profit a man though he should winne the whole world, if he lose his soule?

37 What shall a man giue for recompense of his soule?

38 For whosoever shall be ashamed of mee, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man bee ashamed also, when hee cometh in the glory of his Father with the holy Angels.

CHAP. IX.

2 The transfiguration. 7 Christ is to be beard. 26 The dumbe spirit is cast out. 29 The force of prayer and fasting. 31 Of the death & resurrection of Christ. 33 The disputaion who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

And hee sayd vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death till they haue seene the kingdom of God come with power.

2 And sixe dayes after, Iesus tooke Peter, and James, and Iohn, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make vpon the earth.

4 And there appeared vnto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to bee here: let vs make also thre Tabernacles, one for thee, and one for Moses, and one for Elias.

6 Peter knew not what hee sayd: for they were afraid.

7 And there was a cloude that shadowed them, and a voice came out of the cloude, saying, This is my beloued Sonne, heare him.

8 And suddenly they looked round about, and sawe no more any man saue Iesus onely with them.

9 And as they came downe from the mountaine, he charged them that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, & demanded one of another, what the riling from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, That Elias must first come?

12 And he answered, and said vnto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, he must suffer many things, and be set at nought.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoever they would) as it is written of him.

14 And when hee came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my sonne vnto thee, which hath a dumbe spirit:

18 And wherelouer hee taketh him, hee teareth him, and hee smeth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then hee answered him, and sayd, O faithlesse generation, how long now shall I bee with you! How long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and as soone as the spirit saw him, hee tare him, and he fel downe on the ground, wallowing and foaming.

21 Then hee asked his father, How long tyme is it since he hath bene thus? And he sayd, Of a childe.

22 And oftentimes he casteth him into the fire, and into the water, to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus sayde vnto him, If all things are possible to him that beleueth.

24 And straightway the father of the childe crying with teares, sayd, Lord, I beleue: helpe my vnbelicfe.

25 When Iesus saw that the people came running together, hee rebuked the vnclane spirit, saying vnto him, Thou dumbe and deafe spirit, I charge thee, come out of him, and enter no more into him.

Math. 3. 17. and 17. 5. Luke 3. 22. chap. 1. 11.

d Christ onely must be chief teacher and instructor of all them which professe themselves to be his members, sensing that God the Father giueth him this authority, and commandeth vs this obedience. Math. 17. 9. Malc. 4. 5.

e Their false opinion was, that either Elias should rise againe from the dead, or that his soule should enter into some other body. Isa 53. 4. That is, Iohn Baptist. Math. 17. 14. Luke 9. 37, 38.

g To the nine, which he left the day before, Or, against them.

h When the spirit cometh vpon him, he teareth him with inward sorrow and pangs as in a colicke a man seeth such griefe, as if his bowels were rent asunder.

i It seemeth that this man deserued not so sharp an answer: but Christ speaketh in his person to the Pharisees which were stubbornne and desperate. The Lord is ever ready to helpe vs, so that we put him not backe through our incredulity.

All things that are agreeable to the will of God, shall be granted to him that beleueth: saith seeketh nothing.

that is contrary to his will, or that is not revealed in his word. That is, the feeblenesse and imperfection of my faith.

i Hethat is the anointed of God & fulfilled with all grace for mans saluation. k Deserving it to a more com-mo-dious time, lest sudden haste should hinder then further the mysterie of his coming. l This word signifieth aduersary, or enemy: and he callth him so, because hee did as much as in him lay, to pull him from obeying God. Math. 10. 38. and 16. 24. Luke 9. 23. and 14. 27. Math. 10. 39. and 16. 25. Luke 9. 24. and 17. 33. Iohn 12. 25. m For mortality and corruption, he shall recieue immortality and perfection. Math. 10. 33. Luke 9. 26. and 12. 9.

Math. 16. 28. Luke 9. 27. a The preaching of the Gospel received and increased: hee spake this to comfort them, and that they should not thinke they traueled in vaine. Math. 17. 1. Luke 9. 28. b Christ sheweth his maiestic so farre as their infirmitie was able to comprehend it. c Peter measured according to his owne capacitie, not considering the end thereof.



a Meaning, the childe.

26 Then the spirit cryed, & rent him fore and came out, and a he was as one dead, in so much that many said, he is dead.

27 But Iesus tooke hys hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why couldst not we call him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer and fasting.

30 ¶ And they departed thence, and went through Galile, and he would not that any should haue knowne it.

31 For he taught his disciples, and saide vnto them, The sonne of man shall be deliuered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 ¶ After hee came to Capernaum: and when he was in the house, hee asked them, What was it that yee disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefeit.

35 And hee satte downe, and called the twelue, and sayd to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoener shall receiue one of such little children in my name, receiuethe mee: and whosoener receiuethe mee, receiuethe not yme, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we saw one calling out deuits by thy name, which followed not vs, and wee forbadde him, because hee followeth vs not.

39 ¶ But Iesus sayde, Forbid him not: for there is no man that can doe a miracle by my name, that can lightly speake euill of me.

40 For whosoener is not against vs, is on our part.

41 ¶ And whosoener shall giue you a cup of water to drinke for my names sake, because ye belong to Christ, verely I say vnto you, hee shall not lose his reward.

42 ¶ And whosoener shall offend one of these little ones, that beleue in mee, it were better for him rather, that a millstone were hanged about his necke, and that hee were cast into the sea.

43 ¶ Wherefore, if thine hand cause thee to offend, cut it off: it is better for thee to enter into life maymed, then hauing two hands, to go into hel, into the fire that neuer shall be quenched,

44 ¶ And if thine right eye cause thee to offend, plucke it out: it is better for thee to go halfe blind, than hauing two eyes, to be cast into hell, into the fire that neuer shall be quenched,

45 Likewise, if thy foot cause thee to offend, cut it off: it is better for thee to go halfe lame, than hauing two feet, to be cast into hell, into the fire that neuer shall be quenched,

46 Where their woyme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their woyme dieth not, and the fire neuer goeth out.

49 For euery man shall be salted with fire: and euery sacrifice shall be salted with salt.

50 ¶ Salt is good: but if the salt be vsuall, where with shall it be seasonned? haue salt in your selues, and haue peace one with another.

ate as salt, which hath lost his sauour, and are worse

a He teacheth that it is better to be sacrificed to God by salt and fire, than is, to be purged and sanctified, then to be sent into hell fire.  
Leuit. 2. 13.  
Math. 5. 13.  
luke 14. 34.  
x They which destroy the grace that they haue receiued of God, then infidels:

CHAP. X.

2 Of diuorcement. 17 The rich man questioned with Christ. 30 Their reward that are persecuted. 35 Of the sonnes of Zebedees. 46 Bartimeus hath his eyes opened.

¶ And he arose from thence, and went into the coastes of Iudea by the bare side of Iordan, and the people resorted vnto him againe, & as hee was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and remprend him.

3 And he answered, and said vnto them, What did Moses commaund you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnesse of your heart hee wrote this precept vnto you.

6 But at the beginning of the creation, God made them male and female.

7 For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shall bee one flesh: so that they are no more twaine, but one flesh.

9 Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And hee said vnto them, Whosoener shall put away his wife and marrie another, he committeth adultery against her.

12 And if a woman put away her husband, and be married to another, shee committeth adultery.

13 ¶ Then they brought little children to him, that hee should touch them: and his disciples rebuked those that brought them.

14 But when Iesus saw it, hee was displeasid, and sayd to them, Suffer the little children to come to mee, and forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, Whosoener shall not receiue the kingdome of God as a little childe, hee shall not enter therein.

16 And hee tooke them by in his armes, and put his handes vpon them, and blessed them.

17 ¶ And when hee was gone out on the way,

Mat. 19. 1.

Deut. 24. 1.

a The true way to amend abuses, is to returne to the institution of things, and to try them by Gods word.

Gen. 1. 27.

Math. 19. 4.

Gen. 2. 1. cor.

6. 16. ephes. 5. 31.

¶ Or person.

1. cor. 7. 10.

Mat. 5. 32. & 19.

9. luke 16. 18.

1. cor. 7. 10.

b For the second

is not his wife,

but his harlot.

Math. 19. 13.

luke 18. 15.

c We must be

regenerate and

void of al pride,

& concupiscence.

d It was vsuall

with the Iewes

that the greater

should blesse the

inferior, Heb. 7. 7

therefore Christ

being head of his

Church, did by a

solemn kind of

prayer offer vp

& consecrate the

bales to God.

o Meaning, that prayer which is surely grounded vpon faith and hath fasting ioyned vnto it as a profitable aide.  
Math. 17. 22.  
luke 9. 22.

p Because they imagined that Christ should reigne temporally, this matter of his death was so strange, that they could perceiue nothing.  
Math. 18. 1.  
luke 9. 46.

q To wit, onely as man, but as him in whome is all perfection and fulnes of all graces and benefits.  
luke 9. 49.  
1. cor. 12. 3.  
¶ Or, any great worke.

r Although he shew not himselfe to be mine, yet in that he beareth reuerence to my name it is ynough for vs.  
Math. 10. 42.  
Math. 18. 6.  
luke 17. 1, 2.  
Math. 5. 30.  
and 18. 8.

s It is a manner of speech, which signifieth, that we should cut off all things, which hinder vs to serue Christ.  
Isa. 66. 24.  
t These similitudes declare the paines, and eternal tormentes of she damned.



Math. 19. 16. like 18. 18.

way, there came one \* running, and kneeling to him, and asked him, Good Master, what shall I doe, that I may possesse eternal life?

18 Iesus said to him, Why callest thou me good? there is none good but one, even God.

19 Thou knowest the commandements, \* Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then hee answered, and sayd to him, Master, all these thinges I haue obserued from my youth.

21 And Iesus behelde him, and \* loued him, and layd vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, follow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, how hardly doe they that haue riches, enter into the kingdome of God?

24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Iesus looked vpon them, and said, With men it is impossible, but not with God: for with God all thinges are possible.

28 ¶ Then Peter began to say vnto him, Loe, we haue forsaken all, and haue followed thee.

29 Iesus answered, and sayd, Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But he shall receive an hundredfold now at this present: houses, and brethren, and sisters, and mothers, and children, and lands with \* persecutions, and in the world to come eternall life.

31 But many that are first, shall be last, and the last, first.

32 ¶ And they were in the way going by to Ierusalem, and Iesus went before them, and they were amazed, and as they followed, they were afraide, and Iesus tooke the twelue againe, and beganne to tell them what thinges should come vnto him,

33 Saying, Behold, wee goe by to Ierusalem, and the Sonne of man shall be deliuered vnto the hie Priests, & to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they that mocke him, and scourge him, and spit vpon him, and kill him: but the third day, he shall rise againe.

35 ¶ Then James and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldst do for vs that we desire.

36 And he said vnto them, What would ye I should doe for you?

37 And they said vnto him, Graunt vnto vs, that wee may sit one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said vnto them, Ye know not what ye aske. Can ye drink of the cup that I shall drinke of, and be baptized with the baptism that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke indeed of the cup that I shall drinke of, and be baptized with the baptism wherewith I shall be baptized.

40 But to sit at my right hand, and at my left, is not mine to giue, but it shall be giuen to them to whom it is prepared.

41 And when the ten heard that, they began to disbaire at James and Iohn.

42 But Iesus called them vnto him, and sayd to them, \* Ye know that they which delight to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authority ouer them.

43 But it shall not be so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

46 ¶ Then they came to Iericho: and as hee went out of Iericho with his disciples, and a great multitude, ¶ Bartimeus the sonne of Timeus, a blinde man, late by the way side begging.

47 And when hee heard that it was Iesus of Nazaret, hee began to cry and to say, Iesus the Sonne of Dauid, haue mercy on mee.

48 And many rebuked him, because hee should hold his peace: but hee cryed much more, O Sonne of Dauid haue merete on mee.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying vnto him, Bee of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Iesus.

51 And Iesus answered, and sayd vnto him, What wilt thou that I doe vnto thee? And the blinde sayd vnto him, Lord, that I may receive sight.

52 Then Iesus sayd vnto him, Goe thy way: thy faith hath saved thee. And by and by hee receiued his sight, and followed Iesus in the way.

Math. 20. 20.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

Luke 22. 25.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours do.

Math. 20. 29. Luke 18. 35. p The other Euangelists mention two, but Marke nameth him that was most knowne.

q The more that Saran retheth vs, the more our faith ought to increase.

e Christ would shew that his goodnesse was farre otherwise then the goodnesse which is attributed to men, which is full of vanitie and hypocrisie.

Exod. 20. 13. f That is, hee approved certaine good seed that was in him, which gaue him a litle motion. g He toucheth his maladie and fore, which before he felt not.

¶ Or, cable rope. h Which putteth his trust in riches. i For he can giue grace to the rich to cause him to enjoy his riches as if he had them nor.

Math. 19. 27. Luke 18. 28. k We must not measure these promises by our owne covetous desires, but refferre the accomplishment to Gods will, who euen in our persecutions and afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue enough and to want, that being tried, wee may enjoy our treasures in heauen.

Math. 19. 30. Luke 13. 30. l He saith this because they that are first called, should goe still forward and not disdaine others.

Math. 20. 17. Luke 18. 31.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The fig tree dryeth vp. 15 The buyers and sellers are cast out of



of the Temple. 24 Hee declareth the vertus of faith, and how we should pray. 27 The Pharises question with Christ.

**A**nd \* when they came neere to Ierusalem, of Bethphage and Bethania unto the mount of Olives, hee sent forth two of his disciples,

2 And sayd vnto them, \* Goe your wayes into that towne that is ouer against you, and asloone as yee shall enter into it, yee shall finde a colt bound, wher on neuer man take: loose him, and bring him.

3 And if any man say vnto you, Why doe yee this? Say that the Lord hath neede of him, and straightway hee will send him hitter.

4 And they went their way, and found a colt tied by the doore without, in a place where two wayes mette, and they losed him.

5 Then certaine of them that stood there, sayd vnto them, What doe yee looking for the colt?

6 And they said vnto them as Iesus had commanded them. So they let them goe.

7 \* And they brought the colt to Iesus, and cast their garments on him, and he sat vpon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cryed, saying, ¶ Hosanna, Blessed be he that cometh in the Name of the Lord.

10 Blessed be the kingdome that cometh in the Name of the Lord of our father Dauid: Hosanna, O thou which art in the highest heauens.

11 \* So Iesus entred into Ierusalem, and into the Temple: and when hee had looked about on all thinges, and now it was euening, he went forth vnto Bethania with the twelue.

12 \* And on the morrow when they were come out from Bethania, hee was hungry,

13 And seeing a fig tree a farrre off, that had leaues, he went to see if hee might finde anyrthing thereon: but when hee came vnto it, he found nothyng but leaues: for the time of figs was not yet.

14 Then Iesus answered, and sayd to it, ¶ Neuer man eate fruite of thee hereafter while the world standeth: and his disciples heard it.

15 And they came to Ierusalem, and Iesus went into the Temple, and began to tell out them that sold and bought in the Temple, and ouertrew the Tables of the money changers, and the seats of them that sold dones.

16 Neither would he suffer that any man should cary a vessell thozow the Temple.

17 And hee taught, saying vnto them, As it not written, \* Wine house shall be called the house of prayer vnto all nations: \* but you haue made it a denne of theues.

18 And the Scribes & hie Priests heard it, and sought how to destroy him: for

they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the city.

20 \* And in the morning as they passed by, they saw the figge tree dried vpon the roots.

21 Then Peter remembered, and said vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and sayd vnto them, Vane be faith in God.

23 For verily I say vnto you, that whosoener shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleuee that those thinges which he saith shall come to passe, whatsoeuer he saith, shall be done to him.

24 \* Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleene that yee shall haue it, and it shall be done vnto you.

25 \* But when yee shall stand, and pray, forgiue, if yee haue anyrthing against any man, that your father also which is in heauen, may forgiue you your trespasses.

26 For if you will not forgiue, your father which is in heauen wil not pardon you your trespasses.

27 \* Then they came againe to Ierusalem: & as he walked in the Temple, there came to him the hie Priests, & the Scribes, and the Elders.

28 And sayd vnto him, By what authority dost thou these thinges? and who gaue thee this authority, that thou shouldst doe these thinges?

29 Then Iesus answered, and sayd vnto them, I will also aske of you a certaine thing, and answer ye me, and I will tell you by what authority I doe these thinges.

30 The baptisme of Iohn, was it from heauen, or of men: answer me.

31 And they thought with themselves, saying, If wee shall say, from heauen, hee will say, Why then did ye not beleene him?

32 But if wee say, Of men, wee feare the people: for all men counted Iohn, that hee had bene a very Prophet.

33 Then they answered & sayd vnto Iesus, Wee cannot tell. And Iesus answered and sayd vnto them, ¶ Neither will I tell you by what authority I doe these thinges.

CHAP. XII.

1 The vineyard is let out. 14 Obedience and tribute due to princes. 25 The resurrection of the dead. 28 The summe of the Law. 35 Christ the sonne of Dauid. 38 Hypocrites must bee eschewed. 41 The offering of the poore widow.

**A**nd he began to speak vnto them in parables. \* A certaine man planted a vineyard, and compassed it with a hedge, and digged a pit for the winepresse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

2 And at a time, hee sent vnto the husbandmen a seruant, that he might receiue of the husbandmen the fruite of the vineyard.

3 But

Matth. 21. 1. luke 19. 29.

a Christ sheweth by this poore entry the estate of his kingdom, and it is not like to the great magnificence of this world.

John 12. 14.

b Every one shewed some signe of honour and reuerence. Or, same I pray thee.

c Many came in their own name, but Christ came in the Name of the Lord. d Because the promise was made to him. Matth. 21. 10. luke 19. 45. Matth. 21. 19. e Christ was subiect to our infirmities.

f This was to declare how much they displeas God, which haue but an outward shew and appearance without fruit.

Isa. 56. 7. Ierem. 7. 11. g For neither could they suffer prehension, nor that their profits should bee hindered.

Mat. 21. 19, 20.

h Christ taketh occasion to instruct them of the virtue of faith.

Manh. 7. luke 11. 9. i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God. Matth. 6. 14. Manh. 21. 23. luke 20. 12.

k He comprehendeth his whole office and ministerie.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

I/a. 5. 7. ier. 22 mat. 21. 33. luke 20. 9. a The Greeke word signifieth the vcell or far, which standeth vnder the winepresse to receiue the iuyce or liquor.



3 But they tooke him, and beat him, and sent him away empty.

4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.

5 And againe, hee sent another, and him they flew, and many other, beating some, and killing some.

6 Per had he one sonne, his deare beloved: him also he sent the last vnto them, saying, They will reuerence my sonne.

7 But the husbandmen sayde among themselves, This is the heire: come, let vs kill him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee<sup>d</sup> will come and destroye these husbandmen, and giue the vineyard to others.

10 Haue yee not read so much as this scripture? \*The stone which the builders did refuse, is made the head of the corner?

11 This was done of the Lord, and it is marvellous in our eyes.

12 Then they went about to take him, but they feared the people: for they perceived that he spake that parable against the: therefore they let him, and went their way.

13 ¶ And they sent vnto him certaine of the Pharises, and of the Herodians, that they might take him in his talke.

14 And when they came, they said vnto him, Master, wee know that thou art true, and carest for no man: for thou considerest not the person of men, but teachest the way of God truly. Is it lawfull to giue tribute to Cesar, or not?

15 Should we giue it, or should wee not giue it? But hee knew their hypocritie, and sayd vnto them, Why tempt ye me? Bring me a penny, that I may see it.

16 So they brought it, and hee said vnto them, Whose is this image and superscription? and they said vnto him, Cesar.

17 Then Iesus answered, and said vnto them, \*Giue to Cesar the things that are Cezars, and to God, those that are Gods: and they maruelled at him.

18 ¶ Then came the Sadduces vnto him, (which say there is no resurrection) & they asked him, saying,

19 Master, \*Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seed vnto his brother.

20 There were seven brethren, & the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and hee dyed, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she bee of them? for seuen had her to wife.

24 Then Iesus answered, and sayd vnto them, Are yee not therefore deceiued, because yee know not the Scriptures, neither

the power of God?

25 For when they shall rise againe from the dead, neither men marry, nor wimes are married, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue yee not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceiued.

28 ¶ Then came one of the Scribes, that had heard them disputing together, and perceiving that he had answered them wel, he asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements is, \*Hear, Israel, the Lord our God is the onely Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy strength, & with all thy mind, and with all thy strength: this is the first commandement.

31 And the second is like, that is, \*Thou shalt loue thy neighbour as thy selfe. There is none other commandement greater then these.

32 Then the Scribe said vnto him, Master, thou hast said the truer, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt offerings and sacrifices.

34 Then, when Iesus saw that hee answered discreetly, hee sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and sayd teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himselfe said by the holy Ghost, \*The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 \*Whereouer hee sayd vnto them in his doctrine, Beware of the Scribes, which loue to goe in long robes, and loue salutations in the markets,

39 And the chiefe seats in the Synagogues, and the first roomes at feasts,

40 Which \*denoure widowes houses, seuen under a colour of long prayers. These shall receive the greater damnation.

41 \*And as Iesus saue ouer against the treasure, he beheld how the people cast money into the treasure, and many rich men cast in much.

42 And there came a certaine poore widow, and shee threw in two mites, which make a penny.

43 Then hee called vnto him his disciples, and sayde vnto them, Verily I say vnto

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortality, so that then there shall need no more enuimage.

Exc. 3. 6. Math. 22. 32.

i Then it followeth that they liue, although they be deceas'd out of this life, Math. 22. 35. Exc. 20. 2.

deut. 6. 4.

¶ Or, thought,

k That is, dependeth on the first,

& proceedeth of the loue of God,

Leu. 19. 18. Mat. 22. 39. rom. 13. 9.

gal 5. 14. iud. 2. 6. 1 He meaneth all ceremonies of

the Law, wherein the hypocrites put great holines.

m Because hee shewed himselfe willing to be taught, and well perceived the difference be-

tweene our outward profession, and y<sup>e</sup> which God doth principally

require of vs, Math. 22. 44.

luke 20. 41.

n Inspired by the holy Ghost and by the spirit of prophesie.

¶ Psal 110. 1.

Math. 23. 6. luke 11. 43. & 20. 46.

¶ Or, as he taught,

o He condemneth not their apparel, but their vaine ostentation, and outward shew of holines,

wherby they deceiued the simple people.

Math. 23. 14. luke 20. 47.

¶ Or, and vnder

pricke pray long.

luke 21. 1.

p Which is about halfe a farthing.

b He sheweth the plague that shall befall these ambitious and ambitious rulers, whose hearts are hardened against Christ.

¶ Psal. 118. 22. isa. 28. 16. math. 21. 42. act. 4. 11. rom. 9. 33. 1. pet. 2. 7. 8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, read

Math. 21. 16.

Math. 22. 15.

luke 20. 20.

d As the qualities of the minde or body, or of outward things.

e As godly manners, agreeable to Gods law.

f He gaue them to vnderstand that hee knew their malicious intent.

rom. 13. 7.

math. 22. 23.

luke 20. 27.

deut. 25. 5.

g This was a politike law giuen for a time for the preservation of families, read

math. 22. 24.



9 Our Sauour esteemeth our gifts, by our affections and ready wils.

vnto you, that this poore widow hath cast 4 more in, then all they which haue cast into the treasury.

44 For they all did cast in of their superfluite: but she of her pouertie did cast in all that she had, euen all her liuing.

C H A P. X I I I.

2 The destruction of Jerusalem. 10 The Gospel shall be preached to all. 9. 22 The persecution, and false prophets which shall be before the coming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

A **ND** as he went out of the Temple, one of his disciples said vnto him, Master, see what stones, & what buildings are here.

2 \* Then Iesus answered and said vnto him, Seest thou these great buildings: there shall not be left one stone vpon a stone, that shall not be throwen downe.

3 And as he late on the mount of oliues, ouer against the Temple, Peter, & James, and John, and Andrew asked him secretly,

4 Tell vs, when shall these things be, and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, & began to say, \* Take heed lest any man deceiue you.

6 For many shall come in my name, saying, I am Christ, and shall deceiue many.

7 Furthermore, when ye shall heare of warres, and rumours of warres, bee ye not troubled: for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters: & there shall be famine and troubles: these are the beginnings of sorowes.

9 But take ye heed to your selues: for they shall deliue you by to the Councils, and to the Synagoges: ye shall be beaten, and brought before rulers and kings for my sake, for a testimoniall vnto them.

10 And the Gospel must first be published among all nations.

11 But when they leade you, and deliue you by, take ye no thought for a foze: neither premeditate what ye shall say: but whatsoever is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

12 Yea, and the brother shall deliue the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoener shall endure vnto the end, he shall be saved.

14 \* Howouer, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) \* then let them that bee in Iudea, flee into the mountaines.

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which he left behinde him, to take his clothes.

17 When thou shalt see them that are with

childe, and to them that giue lucke in those dayes.

18 Pray therefore that your flight bee not in the winter.

19 For there shall bee in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this tyme, neither shall be.

20 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

21 Then if any man say to you, Lo, here is Christ, or, Lo, he is there, belesue it not.

22 For false Christs shall arise, and false prophets, and shall shew signes and wonders to deceiue, if it were possible, the very elect.

23 But take ye heed: behold, I haue shewed you all things before.

24 Howouer in those daies, after that tribulation, the Sonne shall waxe darke, and the Moone shall not giue her light,

25 And the starres of heauen shall fall: & the powers which are in heauen, shall shake.

26 And then shall they see the Sonne of man coming in the cloudes, with great power and glory.

27 And ye shall then send his Angels, and shall gather together his elect from the foure winds, and from the vniuersall part of the earth, to the vniuersall part of heauen.

28 Now learne a parable of the fig tree. When her bough is yet tender, and it bringeth forth leaues, ye know that Sommer is nere.

29 So in like maner, when ye see these things come to passe, know that the kingdome of God is nere, euen at the doores.

30 Truly I say vnto you, that this generation shall not passe, till all these things be done.

31 Heauen and earth shall passe away, but my words shall not passe away.

32 But of that day & houre knoweth no man, no, nor the Angels which are in heauen, neither the Son himselfe, saue the Father.

33 \* Take heed: watch, and pray: for ye know not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, & leaueh his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 Watch therefore. (for ye know not when the Master of the house will come, at euening, or at midnight, at the cocke crowing, or in the dawning)

36 Lest if he come suddenly, hee should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, watch.

C H A P. X I I I I.

1 The Priestess conspire against Christ. 2 Mary Magdalene anoniseth Christ. 12 The Passouer is eaten. 18 He telleth afoze of the treason of Iudas. 22 The Lords supper is instituted. 46 Christ is taken. 67 Peter denieth him.

A **ND** two dayes after followed the feast of the Passouer, and of vniuersall bread: and the high Priestesses, and Scribes sought howe they might take

h For they shall not be able to see.

i That you haue no let to hinder you when ye should escape.

40r, Mar. Math. 24. 23. Luke 21. 8.

k The elect may wauer and be troubled, but they cannot vtruly be deceiued and overcome.

l Wherefore he that suffereth himselfe now to be seduced hath none excuse.

1fa. 13. 10. Ezek. 32. 7. ioc. 2. 10. and 3. 15.

m This teacheth that there shall be a change of the whole order of nature.

n The word significth the space of 100. yeeres: albe it this came to passe before fiftie yeeres.

o When the destruction of Jerusalem, the persecutions, and illusions shall come: but chiefly these are vnderstood of the second coming of Christ.

p In that he is man and Mediator.

Math. 24. 42; q For of the coming we are most assured: but of the time, the yeere, the day or houre, we are ignorant, & therefore must watch continually.

Math. 26. 2. Luke 22. 2.

Math. 24. 1. Luke 21. 5.

Luke 19. 43, 44.

Ephes. 5. 6. 2. thes. 2. 3.

a He doeth assure them of things that were more necessary for them to know, then the things that they demanded.

b Vsurping the authoritie of Christ.

c That they may be inexcusable. Math. 10. 19. Luke 12. 11. and 21. 14.

d He onely forbiddeth that care which cometh of distrust.

e This is not to make them negligent, but to assure them that he will assist them & instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne wisdom, or cloquence.

Math. 24. 15. Dan. 9. 27.

f This is meant of that time that the Romanes should prophane the Temple.

40r, being. Luke 21. 20, 21.

g Because the destruction shall be most extreme and cruel.



take him by craft, and put him to death.

2 But they said, Not in the feast day, lest there be any tumult among the people.

3 \* And when he was in Bethania in the house of Simon the leper, as he sat at table, there came a woman having a borie of oymnt of yspikenard very costly, & she brake the borie, and powred it on his head.

4 Therefore some dishained among themselves, and said, To what ende is this waste of oymnt?

5 For it might have bene solde for moze then three hundred pence, & bene given vnto the poore, & they grueded against her.

6 But Iesus saide, Let her alone: why trouble yeer her? shee hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when ye will ye may do them good, but mine ye shall not haue alwayes.

8 Shee hath done that she could: she came afoychand to anoint my body to the burying.

9 Verily I say vnto you, Wheresoeuer this Gospel shalbe preached throughout the whole world, this also that shee hath done, shall be spoken of in remembrance of her.

10 \* Then Iudas Iscariot one of the twelue, went away vnto the hie Priests to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conveniently betray him.

12 \* Now the first day of vneleuened bread, when they sacrificed the Paskeoner, his disciples said vnto him, Where wilt thou that we go and prepare, that thou maiest eat the Paskeoner?

13 Then he sent forth two of his disciples, and said vnto them, Go ye into the city, and there shall a man meet you, bearing a picher of water: follow him.

14 And whither soeuer he goeth in, say ye to the Goodman of the house, The Master saith, Where is the lodging where I shall eat the Paskeoner with my disciples?

15 And he will shew you an upper chamber which is large, trimmed and prepared: there make it ready for vs.

16 So his disciples went forth, and came to the city, and found as hee had said vnto them, and made it ready the Paskeoner.

17 C And at euen he came w the twelue.

18 \* And as they sat at table and did eat, Iesus said, Verily I say vnto you, that one of you shall betray mee, whereby eateth with me.

19 Then they began to be sorrowfull, and to say to him one by one, Is it I? and another, Is it I?

20 And he answered and said vnto them, It is one of the twelue that \* dipperth with me in the platter.

21 \* Truly the Sonne of man goeth his way, as it is written of him: but woe bee to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene bozne.

22 \* And as they did eat, Iesus sooke the bread, and when he had giuen thankes, he brake it and gaue to them, and sayd,

Take, eat, this is my body.

23 Also he tooke the cup, and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And he sayd vnto them, This is my blood of the new Testament, which is shed for many.

25 Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the kingdome of God.

26 And when they had sung a Psalm, they went out to the mount of Olives.

27 \* Then Iesus said vnto them, All ye shall be offended by me this night: for it is written, \* I will smite the Shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will goe into Galilee before you.

29 And Peter sayd vnto him, Although all men should bee offended, yet would not I.

30 Then Iesus sayd vnto him, Verily I say vnto thee, this day, euen in this night, before the cocke crow twise, thou shalt deny me threie.

31 But hee sayd moze earnestly, If I should die with thee, I will not deny thee: likewise also sayd they all.

32 \* After, they came into a place named Gethsemane: then he sayd to his disciples, Sit ye here, till I haue prayed.

33 And hee tooke with him Peter, and James, & John, and he began to be afraid, and in great heauinesse.

34 And sayd vnto them, My soule is very heauy, euen vnto the death: tary here and watch.

35 So hee went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And he said, Abba Father, all things are possible vnto thee: take away this cup from me: Neuertheless, not that I will, but that thou wilt, be done.

37 Then he came & found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 Watch ye, and pray, that ye enter not into tentation: the spirit in deed is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And hee returned, and found them asleepe againe: for their eyes were heauy: neither knew they what they should answer him.

41 And he came the third time, and sayd vnto them, \* Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the hands of sinners.

42 Rise vp: let vs goe: loe, he that betrayeth me, is at hand.

43 \* And immediatly, while he yet spake, came Iudas was one of the twelue, and with him a great multitude with swordes and staves from the hie Priests & Scribes, and Elders.

44 And he that betrayed him, had giuen them

h The Greeke word is to blesse, which is here taken onely to giue thankes, as S. Luke and S. Paul interpret it, and Saine Marke also speaking of the cup.

Joh 16. 32. i That is, turned from me, because of the persecution, Zech. 13 7. Chap. 16. 7.

Math. 26. 36. Luke 22. 39.

k His diuinitie was asit were hid, and his humanity shewed it selfe fully,

l Ab in Ebrew, and Abba in the Syrian tongue, signifieth father. m He standeth not so to his own will, but that willingly he offereth himselfe to obey God.

n He meaneth that the houre wil come when they shalbe kept from sleeping.

Math. 26. 47. Luke 22. 47. Joh 18. 3.

Math. 26. 6. John 12. 1.

Or, of pure nard, and fishfully made.

a As Iudas who caused this murmuring.

b Which are in value about sixe pound sterling.

c To wit, Iudas: who was offended therewith, and therefore made a businesse.

Math. 26. 14. Luke 22. 4.

d He tooke occasion by this oymnt as of a thing euil done.

Math. 26. 17. Luke 22. 7, 8.

Math. 26. 20. Luke 22. 14.

John 13. 21. e To dippe the hand, is as much to say, as he that is accustomed to eat with me.

Psal. 41. 9. John 13. 18.

Math. 26. 24. Act. 1. 16.

f This declareth that nothing can be done without Gods prouidence.

Math 26. 26. 1. cor. 11. 24.

g Reade Math. chap. 26. 26.



o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeateth it twice, as if hee had been moued with a certaine pittie in raking his last leaue.

q To wit, Peter. r Called Malchus.

s Which declarereth that no man can do any thing contrary to Gods ordinance.

t Meaning, all the disciples.

Matt 26 57.

luke 22 54.

john 18 24.

u That is, they which had chiefest authoritie among the Priests.

x Which signified that his hate zeale began now to be abated.

||Or, light.

Math. 26 56.

||Or, were not like

John 2 19.

y These two witnesses differed, in that the one reported that Christ sayd,

he could destroy the Temple, (as Matthew writeth) and the other sayd that he heard him say,

that hee would doe it, as is here noted.

z That is, of God, who is worthy all praise: the which word in their language, the Iewes when they speak of God, use commonly in their wishings euen to this day.

Math 24 30.

a Whom they now contemned

in this base estate,

they should see appeare the last day with maiestie and glory.

b This declarereth the wickednesse and insolence of the governours, and rulers. seeing their officers contrary to all Iustice,

thus ragged and tormented him that was innocent,

them a token, saying, Whomsoever I shall kisse, he it is: take him, and lead him away safely.

45 And as soone as he was come, he went straightway to him, and sayd, y Walter, Walter, and kised him.

46 Then they layd their hands on him, and toake him.

47 And one of them that stood by drew out a sword, and smote a servant of the hie Priest, and cut off his eare.

48 And Iesus answered and sayd vnto them, Ye be come out as vnto a thiefe with swoods and with staves to take me.

49 I was dayly with you teaching in the Temple, and yee tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they all forsooke him, and fled.

51 And there followed him a certaine young man, clothed in linnen upon his bare bodie, and the young men caught him.

52 But he left his linnen cloth, and fled from them naked.

53 So they led Iesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farse off, enen into the hall of the hie Priest, and late with the seruants, and warmed himselfe at the fire.

55 And the hie Priests and all the Councill sought for witnesse against Iesus, to put them to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, \* I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stood by amongst them, and asked Iesus, saying, Answerest thou nothing? What is the matter that thou beare witnesse against thee?

61 But hee held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus sayd, I am hee, \* and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the clouds of heauen.

63 Then the hie Priest rent his clothes, and sayd, What haue wee any more neede of witnesses?

64 We haue heard the blasphemy: what thinke yee? and they all condemned him to be worthy of death.

65 And some began to spit at him and to couer his face, and to beate him with fistes, and to say vnto him, Prophecie. And the sergeantes smote him with their rods.

66 \* And as Peter was bruntath in the hall, there came one of the waiters of the hie Priest,

67 And when hee saw Peter warming himselfe, he looked on him. Glad, Thou wait also with Iesus of Nazaret.

68 But hee denied it, saying, I knowe him not, neither wote I what thou sayest. Then went he out into the porch, and the cocke crew.

69 \* Then a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after they that stood by, said againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speech is like.

71 And he began to curse and sweare, saying, I knowe nor this man of whome yee speake.

72 \* Then the second time the cocke crew, and Peter remembered the word that Iesus had sayd vnto him, Before the cocke crow twile, thou shalt denie me thise, and weighing that with himselfe, he wept.

CHAPTER XV.

1 Iesus is led to Pilate. 15 He is condemned, reuled, & put to death, 46 & is buried by Ioseph.

16 \* And anon in the dawning, the hie Priests held a councell with y Elders, and the Scribes, and the whole councell, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 \* Wherefore Pilate asked him againe, saying, Answerest thou nothing? beholde how many things they witnesse against thee.

5 But Iesus answered b no more at all, so that Pilate maruelled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to desire that he would do as he had ceter done vnto them.

9 Then Pilate answered them, & sayd, Will yee that I let loose vnto you the King of the Iewes?

10 For he knew that the hie Priests had deliuered him of enite.

11 But the hie Priests had mocked the people to desire that he would rather deliue Barabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What wilt yee then that I doe with him, whom yee call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate sayd vnto them, But what enill hath he done? And they cried the more ferrently, Crucifie him.

15 So Pilate willing to content the people,

Math. 26 69.

luke 22 55.

john 18 25.

c We ought to consider our owne infirmities, that we may learne onely to trust in God, and not in our owne strength.

||Or, entrie.

d Peter preparereth himselfe to flee, if hee were further layd vnto.

Math. 26 71.

luke 22 58.

john 18 25.

Math. 26 75.

john 13 38.

||Or, rushed out of the doores, and wept.

Math. 27 1, 2.

luke 22 66.

john 18 28.

a For the Romans gaue them no authority to put any man to death.

Math. 27 12.

luke 23 3.

john 18 35.

b He would not defend his cause, but presented himselfe willingly to be condemned.

c The people alwayes maintaine their customes, although they be worth nothing.

d When a iudge hath respect to men, hee quite forgetteth his office.



people, loosed them Sarabbas, and deliuered Iesus when hee had scourged him, that hee might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band.

17 And clad him with purple, and planted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Halle, King of the Jewes.

19 And they smote him on the head with a y reede, and spar vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 \* And they e compelled one that passed by, called Simon of Cyrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his crosse.

22 \* And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gaue him to drinke wine mingled e with myrre: but he receiued it not.

24 And when they had crucified him, they parted his garments, calling lots for them, what every man should haue.

25 And it was e the third houre when they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two others. the one on the right hand, and the other on his left.

28 Thus the Scripture was fulfilled, which sayth, \* And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and saying, \* Hee thou that destroyest the Temple, and buidest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the high Priests mocking, sayd among themselues with the Scribes, hee saued other men, himselfe hee cannot saue.

32 Let Christ the King of Israel now come downe from the crosse, that wee may see, and beleue. h They also that were crucified with him, reuiled him.

33 ¶ Now when the first houre was come, darkenesse arose ouer all the land vntill the ninth houre.

34 And at the k ninth houre Iesus cryed with a loude voyce, saying, \* Eloi, Eloi, lamma-sabachani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stood by when they heard it, sayd, i Beholde, hee calleth Elias.

36 And one ran, and filled \* a sponge full of vineger, and put it on a reede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue by the ghost.

38 ¶ And the baile of the Temple was rent in twaine, from the top to the bottoome.

39 Now when the m Centurion, which stood ouer against him, saw that he thus crying gaue by the ghost, he sayd, Truly this man was the sonne of God.

40 ¶ There were also women, which behelde a farre off, among whom was Marie Magdalene, & Marie the mother of Iames the lesse, and of Ioses, and Salome,

41 Which also when hee was in Galilee, \* followed him, and ministered vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ And now when night was come, (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an \* honourable Counsellour, which also looked for the kingdom of Gods, came, and went in boldly vnto Pilate and asked the body of Iesus.

44 And Pilate manured if he were already dead, & called vnto him the Centurion, and asked of him whether hee had bene any while dead.

45 And when hee knew the truth of the Centurion, he gaue the body to Ioseph,

46 Which bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layde him in a tombe that was hewen out of a rock, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he should be laid.

CHAP. XVI.

1 The women come to the graue. ¶ Christ being risen againe appeareth to Magdalene, 14 also to the eluies, and reproveth their vnbellefe. 16 He commeth to the preaching of the Gospel & the ministration of baptisme vnto them.

¶ And \* when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought sweete ointments, that they might come, and embaulme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the Sun was yet rising,

3 And they sayde one to another, Which shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one.)

5 \* So they went into the sepulchre, and sawe a young man sitting at the right side, clothed in a long white robe: and they were afraid.

6 But he said vnto them, Be not afraid: yee seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: behold the place where they put him.

7 But goe your way, and tell his disciples, and b Peter, that he will goe before you into Galilee: there shall yee see him, \* as he said vnto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, & were amazed: neyther sayd they any thing to any man: for they were afraid.

m Who had charge ouer an hundred men.

Luke 8.2.3.

Math. 27.57. Luke 23.50.51. iohn 19.38.

n A graue man and of great authoritic.

o This man shewed his faith boldly when the danger seemed to be most perillous.

Luke 24.1. iohn 20.1.

¶ Or, not risen.

Math 28.1. iohn 20.12.

a The Angel of God in the likeness of a yong man.

b He specially maketh mention of Peter, to comfort him, because he had fallen into greater danger then the rest.

Math 26.31. chap. 14.28.

¶ Or, Pretorie.

¶ Or, Askhe.

Math. 27. 32. Luke 23. 26.

e It was the custome to make him that was condemned, to carie his crosse,

but Iesus was not able for weaknesse.

Math. 27. 33. Luke 23. 33.

f Which was to hasten his death:

but he would not drinke it, because he would waite for the houre that his Father had appointed,

that he might render vnto him perfect obedience.

g The Iewes diuided their day into foure parts,

so that by the third houre is here meant the third part of the day which was from six a clocke to nine, at what time Matthe.

saith he was crucified.

Isa. 53. 12. Iohn 2. 19.

h Meaning the one of them that were crucified.

i Because this darkenesse was onely ouer the land of Canaan,

when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of the clocke after noone.

Psalm. 22. 1. math. 27. 46.

! This was spoken mockingly.

Psal. 69. 21.



9 And when Iesus was risen againe, in the morow (which was the first day of the weeke) he appeared first to Marie Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had bene with him, which mourned and wept.

11 And when they heard that hee was alive, and had appeared to her, they beleevued it not.

12 After that, hee appeared unto two of them in another soime, as they walked and went into the conuery.

13 And they went and told it to the remnant, but they beleued them nor.

14 Finally, he appeared unto the eleven as they came together, and reprooved them of their unbeliefe & hardness of heart, because they beleued not them which had seene him, being risen vp againe.

15 And he said vnto them, Go ye into all the world, and preach the Gospel to

every creature.

16 He that shall beleue and be baptised, shall be saved: but he that will not beleue, shall be damned.

17 And these tokens shall follow them that beleue, In my name they shall cast out devils, and shall speake with a new tongues,

18 And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shall recover.

19 So after the Lord had spoken vnto them, he was receiued into heauen, and sat at the right hand of God.

20 And they went forth, and preached euery where. And the Lord wrought with them, and confirmed the word with signes that followed, Amen.

He. 2.4. h The miracles & signs follow y doctine, as certain scales to that if the doctin be false, the miracles can be no better. Dec. 13. 3

c As well - Gentile as Iewe, Iohn 2. 2. 48.

f This gift was but for a time, to cause men the more willingly to receive the Gospel, which as yet was not evidently known.

Actes 16. 8.

Act. 2. 4. et 10. 46

g With other and diuers, as Luke saith,

Actes 2. 5, Actes 28. 8.

Luke 24. 51.

Iohn 20. 16. Luke 8. 2.

c They had soone forgotten that, that Christ had foretold them of his resurrection. Luke 24. 13, 15.

Luke 24. 36. Iohn 20. 19. d Mourning and praying.

Math. 28. 19.

# The holy Gospel of Iesus Christ, according to Luke.

## CHAP. I.

5 Of Zacharias, and Elisabet. 11 The Angel sheweth him of the nauic of John Baptist. 20 His incredulitie is punished. 28 The talke of the Angel and Mary 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thanks to God, and prophesieth.

As much as many haue taken in hand to set forth the storie of those things whereof we are fully persuaded,

2 As they haue deliuered them vnto vs, which from the beginning sawe their selues, and were ministers of the word,

3 It seemed good also to me (most noble Theophilus) as soone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things, whereof thou hast bene instructed.

5 In the time of Herode King of Iudea, there was a certaine priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabet.

6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reproofe.

7 And they had no child, because that Elisabet was barren: and both were well stricken in age.

8 And it came to passe, as he executed the Priests office before God, as his course came in order,

9 According to the custome of the Priests office, his lot was to burne incense, when

he went into the Temple of the Lord. 10 And the whole multitude of the people were without in prayer, while the incense was burning.

11 Then appeared vnto him an Angel of the Lord standing at the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell vpon him.

13 But the Angel said vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name John.

14 And thou shalt haue ioy and gladnes, and many shall reioyce at his birth.

15 For he shall be great in the sight of the Lord, & shall neither drinke wine, nor strong drinke: and hee shall be filled with the holy Ghost, euen from his mothers wombe.

16 And many of the children of Israel shall be turne to their Lord God.

17 For hee shall goe before him in spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said vnto the Angel, Whereby shall I know this? For I am an old man, and my wife is of a great age.

20 And the Angel answered, and said vnto him, I am Gabriel that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

25 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou beleuest not my words, which shall be fulfilled in their season.

i The Temple was diuided into three parts: the first was the body of the Temple called

Strium, where the people was: the second called

Sandum, where the Priests and Leuites were: and the third

Sandum Sandorum, into the which the high Priest entred once a yeere to sacrifice.

Exod. 30 7. leuit. 16. 17.

k Which signifieth the grace of the Lord.

l The word signifieth all manner of drinke which maketh men drunken.

Matlach. 4. 5, 6. Math. 11. 14.

m As a King in his royaltie hath one to goe before him,

who signifieth the King to be at hand,

n When Christ saith he came for to set the father against the sonne, &c. he meaneth the successe which commeth of the Gospel, through the malice of men: but here hee speaketh of the true ende and prosperitie of the Gospel. o Which signifieth, the strength or fouraignty of God: p Wee must not measure Gods promise by our weak senses.

a Meaning, the Apostles with whom hee was conuersant. b Or of the thing: and it may be referred either to Christ, or to the Gospel: and hereby is meant, that they were the ministers of Christ, who is called the word: or ministers of the word, that is to say, of this Gospel: and this commendeth the authoritie of his doctrine, seeing hee received it of the Apostles. c The soone of Antipater. d Reade i. Chro. 24. 10. e By her father: for by her mothers line she was of the house of David. f This perfection or iustice is iudged by the fruits and outward appearance, and not by the cause: which onely commeth of Gods free mercie through Christ. g The Greeke word signifieth, iustificacions, whereby is meant the outward obseruation of the ceremonies commanded by God. h That is, the cusping and morning sacrifice, according to the Law.



21 Now the people waited for Zacharias, and marvelled that hee tarried so long in the Temple.

22 And when hee came out, hee could not speake unto them: then they perceived that he had seene a vision in the Temple: for hee made signes unto them, and remained dumme.

23 And it came to passe, when the dayes of his office were fulfilled, that hee departed to his owne house.

24 And after those dayes, his wife Elisabeth conceived, and hid her selfe sixe monthes, saying,

24 Thus hath the Lord dealt with mee, in the dayes wherein hee looked on mee, to take from me: my rebuke among men.

26 And in the first moneth, the Angel Gabriel was sent from God unto a citie of Galilee, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marie.

28 And the Angel went in vnto her, and said, Hailte thou that art freely beloued: the Lord is with thee: blessed art thou among women.

29 And when she saw him, shee was troubled at his saying, and thought what manner of saluation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast found fauour with God.

31 For loe, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 Hee shall be great, and shall bee called the Sonne of the most High, and the Lord God shall giue vnto him the throne of his father Dauid.

33 And he shall reigne ouer the house of Jacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angel, How shall this be, seeing I knowe not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee: therefore also that holy thing which shall be borne of thee, shall bee called the Sonne of God.

36 And behold, thy cousin Elisabeth, hee hath also conceived a sonne in her olde age: and this is her sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie said, Behold the seruant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 And Marie arose in those dayes and went into the hill cuntry with haste to

a citie of Iuda.

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to passe, as Elisabeth heard the salutation of Marie, the babe sprang in her belly, and Elisabeth was filled with the holy Ghost.

42 And she cried with a lowde voice, and said, Blessed art thou among women, because the fruite of thy wombe is blessed.

43 And whence cometh this to me, that the mother of my Lord should come to mee?

44 For loe, as soone as the voice of thy salutation sounded in mine eares, the babe sprang in my belly for ioi.

45 And blessed is shee that beleued: for those things shall be performed, which were told her of from the Lord.

46 Then Marie said, My soule magnified the Lord,

47 And my spirit reioyced in God my Saviour.

48 For hee hath looked on the poore degree of his seruant: for behold, from henceforth shall all ages call me blessed.

49 Because hee that is mightie, hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them that feare him.

51 Hee hath shewed strength with his arme: hee hath scattered the pouldre in the imagination of their hearts,

52 Hee hath put downe the mightie from their seates, and exalted them of low degree.

53 Hee hath filled the hungrie with good things, and sent away the rich emptye.

54 He hath vpholden Israel his seruant, being mindfull of his mercy.

55 As hee hath spoken to our fathers, to wit, to Abraham, and hee (seed) for euer.

56 And Marie abode with her about thre moneths: after, shee returned to her owne house.

57 Now Elisabeths time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, & coulins heard tell howe the Lord had shewed his great mercy vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and said, Not so, but he shall be called Iohn.

61 And they said vnto her, There is none of thy kindred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So hee asked for writing tables, and wrote, saying, His name is Iohn: and they inaruelled all.

64 And his mouth was opened immediatly, and his tongue loosed, and hee spake and praised God.

65 Then hee came on all them that dwelt nere vnto them, and all these words were noyced abroad throughout all the hill cuntry of Iudea.

66 And all they that heard them, layed them

a Which was also called Kirath-arba, or Hebron, Ios. 14. 15. and 21. 11.

b This mouing was extraordinary, and not natural, which was to commend the miracle.

c Shee sheweth the cause why Mary was blessed

d By the message of the Angel.

e The soule and the spirit signifie the vnderstanding & affection, which are the two principall parts of the soule.

f Or, low estate.

g This fauour that God hath shewed me, shall be spoken of for euer.

h According to the promise made to Abraham, that he would be his God, and the God of his seede for euer.

i For, 51. 9.

For, 33. 10.

For, 29. 15.

11 The wicked laye snares for other, wherein they themselves are taken.

1. Sam. 25. 6, 7.

For, 34. 10.

For, 30. 18 & 41.

9. and 54. 5.

Iere. 32. 3, 20.

Gene. 17. 19.

and 22. 17.

For, 1. 32. 11.

Or, posteritie.

i Not onely for his benefit in pardoning his fault, but also to shew that he was iustly punished for his inre-

ducitie.

them

q While their course endured to sacrifice they might not lie with their wiues, nor drinke any licour that might make one drunke. For the barren women enioyed not the promise which God made to them that were married to haue issue: but principally they were deprived of that promise which God made to Abraham, that hee would encrease his seede.

Or, gladnesse bee to thee.

Or, received into fauour.

r Not for her merits but onely through Gods free mercy, who loued vs when we were sinners, that whosoever reioyced should reioyce in the Lord.

Isa. 7. 14.

Mat. 1. 21.

chap. 2. 21.

r Because he is the true Spone of God begotten from before all beginning, and manifested in flesh at the determinate time.

Dan. 7. 14.

micah. 4. 7.

u She would be refused of all doubts, to the ende that shee might more surely embrace the promise of God.

x It shall be a secret operation of the holy Ghost.

y Hee must be pure and without sinne, which must take away the sinnes of the world.

z Notwithstanding that Elisabeth was married to one of the tribe of Leui, yet there was Maries cousin, which was of the stocke of Dauid.

For the Lawe which forbade marriage out of their owne tribe, was onely that the tribes should not be mixt and confounded, which could not bee in marrying with the Leuites: for they had no portion assigned vnto them.



k The mightie power of God and his graces which declared that hee should be an excellent person.

l In declaring himselfe mindfull of his people and therefore is come from heauen to visite and redeeme them.

Math. 1. 21. chap. 2. 30.

m When the promises of God seemed to haue failed, and the state of Israel to haue perished, then sent he his Christ, who by his inuincible strength, as with a strong horne overthrow his enemies.

Jere. 23. 6. and 30. 10.

n He declareth the cause and fountaine of our redemption.

Jerem. 22. 16, 17. ierem. 31. 23. hebr. 6. 13.

o This is the ende of our redemption.

1. Pet. 1. 15.

p To whom no hypocritic can be acceptable.

q He sheweth that our saluation consisteth in the remission of sins, which is the principall part of the Gospell.

Zech. 3. 8. and 6. 13. mat. 4. 2. r Or branch of a tree, meaning the Messias, who is the Sunne of righteousness, which shineth from heauen.

f That is, of all felicitie.

t He meaneth that part of Iudca which was least inhabited, where also the gentes and Iude people dwelled.

them by in their hearts, saying, What manner childe shall this be? and the hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited \* and redeemed his people,

69 \* And hath raised by the \* horne of saluation vnto vs, in the house of his seruant Dauid,

70 \* As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs,

72 That he would shew \*mercy towards our fathers, and remember his holy Ceuenant,

73 \* And the oath which hee sware to our father Abraham;

74 Which was, that he would graunt vnto vs, that we being deliuered out of the hands of our enemies, should \*serue him without feare

75 All the dayes of our life, in \*holinesse and righteousnesse before him.

76 And thou, babe, shalt be called the Prophet of the most High; for thou shalt goe before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the remission of their finnes,

78 Through the tender mercie of our God, whereby \*the \* day spring from an high, hath visited vs,

79 To giue light to them that sit in darkness, and in the shadow of death, to guide our feete into the way of \*peace.

80 And the childe grew, & waxed strong in spirit, and was in \* the wilderness, til the day came, that he should shew himselfe vnto Israel.

C H A P. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon & Anna prophesie of him 46 He was found among the doctours. 51 His obedience to father and mother.

And it came to passe in those dayes, that there came a commandment from Augustus Cæsar, that all the \* world should be taxed.

2 ( This first \* taxing was made when Cyprianus was gouernour of Syria.)

3 Therfore went all to be taxed, euerie man to his owne citie.

4 And \* Joseph also went vp from Gallile out of a citie called Nazaret, into Iudæa, vnto the citie of \* Dauid, which is called

Beth-lehem, (because hee was of the house and lineage of Dauid.)

5 To be taxed with Mary that was giuen him to wife, which was with child.

6 And so it was, that while they were there, the dayes were accomplished that they should be deliuered.

7 And he brought forth her \* first begotten Sonne, and wrapped him in swaddling clothes, and layde him in a \* cratch, because there was no roome for them in the Inn.

8 And there were in the same countrey shepherds abiding in the field, and keeping watch by night because of their flocke.

9 And loe, the Angel of the Lord came vpon them, and the glorie of the Lord shone about them, and they were feare afraid.

10 Then the Angel said vnto them, Bee not afraid: for behold, I bring you tidings of great ioy, that shall be to all the people:

11 That is, that vnto you is borne this day in the citie of \* Dauid, a Saviour, which is Christ the Lord.

12 And \* this shall be a signe to you. Ye shall find the childe swaddled, and layd in a cratch.

13 And straightway there was with the Angel a multitude of heauenly souldiers, praying God, and saying;

14 Glorifie to God in the high heaues, and peace in earth, and towards men \* good will.

15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds said one to another, Let vs goe then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, and found both Mary and Ioseph, and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it, wondered at the things which were tolde them of the shepherds.

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned, glorifying and praying God, for all that they had heard & seene, as it was spoken vnto them.

21 And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called \* IESVS, which was named of the Angel, before hec was concieued in the wombe.

22 \* And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.

23 (As it is written in the Lawe of the Lord, \* Euerie man childe that first openeth the wombe, shall be called holy to the Lord.)

24 And to giue an oblation, \* as it is commanded in the Lawe of the Lord, a paire of turtle doves, or two yong pigeons.

25 And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the \* holy Ghost was vpon him.

d Reade Matth. 1. 25.

e Whereby appeared his power, and their cruelty, which would not pitiesuch a woman in such a case.

f Which was Beth-lehem.

g Because they should not be offended with Christs poore estate, the Angel preuenteth this doubt, & sheweth in what sort they should find him.

h The free mercy and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.

Gene. 17. 12.

Leuit. 12. 3.

John 7. 22.

Matth. 1. 25. chap. 1. 31.

Leuit. 12. 6.

Exod. 13. 2. num 8. 16.

|| Or, that is first borne.

Leuit. 12. 6.

i Which offering was appointed to them which were so poore that they were not able to offer a lambe.

k The spirit of prophetic.

a So much as was subject to the Romanes.

b put in writing.

b. Whereby the people were more charged and oppressed.

c Hee sheweth by what occasion Iesus was borne in Beth-lehem. Iohn 7. 4.



26 And a reuelation was giuen him of the holy Ghost, that hee should not see death, before he had seene the Lords || Christ.

27 And hee came ¶ by the motion of the Spirit into the Temple, and when the parents brought in the childe Iesus, to doe for him after the custome of the Law,

28 Then hee tooke him in his armes, and praised God, and said,

29 Lord, now lettest thou thy seruant depart in peace, according to thy word:

30 For mine eyes haue seene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to be reuiled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and said vnto Mary his mother, Behold, this childe is appointed for the \* fall and rising againe of many in Israel, and for a signe which shall be spoken againe,

35 (Pea and a sword shall pearce thorrow thy soule) that the thoughts of many hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had binued with an husband seuen yeeres from her virginitee.

37 And shee was widowed about fourescore and foure yeeres, and went not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the Lawe of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the child grew and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Jerusalem euery yeere, \* at the feast of the Passouer.

42 And when hee was twelue yeere olde, and they were come vp to Jerusalem after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Jerusalem, and Ioseph knewe not nor his mother,

44 But they supposing that he had bene in the company, went a dayes iourney and sought him among their kinnesfolke, and acquaintance.

45 And when they found him not, they turned backe to Jerusalem, and sought him.

46 And it came to passe thre dayes after that they found him in the Temple, sitting in the middes of the doctours, both hearing them, and asking them questions.

47 And all that heard him were astonished at his vnderstanding, and answers.

48 So when they saw him, they were

amased, and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee with heauie hearts.

49 Then said hee vnto them, How is it that ye sought me? knewe ye not that I must goe about my fathers busiuesse?

50 But they \* vnderstood not the word that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

3 The preaching, bapisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is bapized. 23 His age, and genealogie.

Now in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iurea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abileur,

2 \* When Annas and Cataphas were the blye Priestes, the word of God came vnto Iohn, the sonne of Zacharias, in the wilderness.

3 \* And hee came into all the coastes about Iorden, preaching the bapisme of repentance for the remission of sinnes.

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, The voice of him that crieth in the wilderness is, Prepare ye the way of the Lord: make his paths straight.

5 Euery valley shall be filled, and euery mountaine, and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And ¶ all flesh shall see the saluation of God.

7 Then said hee to the people that were come out to be bapized of him, ¶ W ¶ generacions of vipers, who hath forewarned you to flee from the wrath to come?

8 Bynge forth therefore frutes worthy amendment of life, and beginne not to say with your selues, Alce haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the \* axe laide vnto the roote of the trees: therefore euery tree which bringeth not forth good fruite, shall be hewed downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and said vnto them, ¶ He that hath two coats, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there s Dubitantes also to be bapized, and said vnto him, Master, what shall we doe?

13 And hee said vnto them, Require no more then that which is appointed vnto you

14 The souldiers likewise demanded of him,

Our dutie to God is to be preferred before father and mother. For his vocation was not yet manifestly knowne.

a This was the sonne of Herode called the great. Actes 4.6. b There could be by Gods law but one sacrificer at once: but because of the troubles that thereigned, the office was so mangled by reason of ambition and bribery, that both Caiaphas and Annas his father in law had it diuided betweene them.

Math. 3.2. Marke 1.4. Efa. 40.3. iohn 1.23. c All impediments shall be taken away, which should hinder the way of God, or of saluation. so that the way shall bee plane by Christ to leade vs vnto God. ¶ Or, euery man, d That is, the Messias shall be reuiled to the world.

Math. 3.7 ¶ Or, vipers broods e The vengeance of God is at hand James 2.15. 1 iohn 3.17. f He will that the rich helpe the poore according to their needes g Whose office was to receiue the tribute and tolles

¶ Or, Messias. ¶ Greeke, in the Spirit.

¶ Simon declarerth himselfe to die willingly, since he hath seene that Messias which was promised. ¶ The meane and substance of saluation.

¶ Or, for the reuelation of. ¶ That is, prayed to God for them, and for the prosperitie of Christs kingdome. ¶ To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whom God giueth faith.

Efa. 8. 14. rom 9. 32. 1. pet. 2. 8. ¶ That is, forrowes should pearce her heart as a sword.

¶ This chiefly appeareth when the crosse is laide vpon vs, where by mens hearts are tried.

¶ She was seuen yeeres married.

¶ She was continually in the Temple.

¶ Or, praised. Deut. 1.6. 1.

¶ Or, learned men.



him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsly, and bee content with your wages.

15 As the people waited, and all men inuaded in their hearts of Iohn, if he were not the Christ,

16 Iohn answered, and sayd to them all, \* Iudede I baptize you with water, but one stronger then I cometh, whose shoes latchet I am not worthy to vnloose: he will baptize you with the holy Ghost, and i with fire.

17 \* Whose fanne is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 \* But when \* herode the Tetrarch was rebuked of him for Herodias his brother Philips wife, & for all the euils which herode had done,

20 He added yet this about all, that hec shut vp Iohn in prison.

21 \* Now it came to passe, that all the people were baptized, & that Iesus was baptized and did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shapc like a doue vpon him, and there was a voice from heaue, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 C And Iesus himselfe began to bee about thirtie yeeres of age, being as men say, vnto the sonne of Ioseph, which was the sonne of Eli,

24 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

25 The sonne of Mattathias, the sonne of Amos, the sonne of Naumi, the sonne of Eli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semer, the sonne of Ioseph, the sonne of Iuda,

27 The sonne of Isaias, the sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Dauid,

28 The sonne of Melchi, the sonne of Addi, the sonne of Cosam, the sonne of Elmodam, the sonne of Er,

29 The sonne of Iosef, the sonne of Eliezer, the sonne of Iozim, the sonne of Matthat, the sonne of Eli,

30 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliachim,

31 The sonne of Melea, the sonne of Matthan, the sonne of Mattathia, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Iesse, the sonne of Dbed, the sonne of Booz, the sonne of Salmon, the sonne of Dauid,

33 The sonne of Aminadab, the sonne of Aiam, the sonne of Elom, the sonne of Phares, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Sarich, the sonne of Ragan, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Methuselch, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

C H A P. IIII.

1 Iesus is led into the wilderness to be tempted.

2 Hee cauet cometh the deuil. 3 He goeth into Galile.

4 He preacheth at Nazaret, and Capernaum.

5 The Iewes despise him. 6 He cometh into Peters house, and healeth his mother in lawe.

7 The deuil acknowledge Christ. 8 He preacheth thorow the ciues.

9 And Iesus full of the holy Ghost returneth from Iordan, and was led by the Spirit into the wilderness,

10 And was there foure dayes tempted of the deuil, and in those dayes he did care nothing: but when they were ended, he afterward was hungry.

11 Then the deuil said vnto him, If thou be the Sonne of God, command this stone that it be made bread.

12 But Iesus answered him, saying, It is written: That man shall not liue by bread onely, but by euery word of God.

13 Then the deuil tooke him vp into an high mountaine, and shewed him all the kingdomes of the world, & in the twinkling of an eye.

14 And the deuil sayd vnto him, All this power will I giue thee, and the glory of those kingdomes: for that is deliuered to me: and to whom soeuer I will, I giue it:

15 If thou therefore wilt worship mee, they shall be all thine.

16 But Iesus answered him, and sayd, Hence from me, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

17 Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

18 For it is written, That he will giue his Angels charge ouer thee to keepe thee,

19 And with their handes they shall lift thee vp, lest at any time thou shouldest dash thy foot against a stone.

20 And Iesus answered, and sayd vnto him, It is sayd, Thou shalt not tempt the Lord thy God.

21 And when the deuil had ended all the temptation, he departed fro him for a season.

22 And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout all the region round about.

m North that Adam was 3 Sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deu. 32.6, 18, 19.

Math. 4. v. 1. 2. This fall was miraculou, to confirme the Gospell, & oughe no more of men to be followed then the other miracles that Christ did. Deut. 8. 3. b That is, by the ordinance, and prouidence of God.

Grecke, in a manner of time. Satan promisseth that which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the world by permission and hath his power limited.

Or, full downe before me. Greeke, see behind me. Deut. 6. 13. and 10. 20. d Christ sheweth that all creatures ought onely to worship & serue God. This declareth how hard it is to resist the temptations of Satan: for hee beginneth not ouer for wise or thicke putting backe. Psal. 91. 1, 12. Deut. 6. 16. f It is not enough, twice or thrise to resist Satan: for he neuer ceaseth to tempt: or if hee relent a little, it is to the end that he may renew his force, and assaile vs more sharply.

Math. 3. 11. Marke 1. 8. Iohn 1. 26. act. 1. 5. and 2. 4. and 11. 16. and 19. 4.

h The vertue and force of baptisme standeth in Iesus Christ, and Iohn was: ut the minister thereof. i That is, with a mighty and vehement spirit: whose proprietie is to consume, & purge our filth as fire doeth the mettals.

Math. 3. 12. Math. 14. 3. Marke 6. 17. k Named Antipas. Math. 3. 13. Marke 1. 9. Iohn 1. 32.

l Luke ascendeth from the last father to the first, and Matthew descendeth fro the first to the last. Matthew extendeth not his research further the to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legal descent, & Luke by the natural: finally both two speaking of the same persons apply vnto them diuers names. Or, Ioseph. Or, Iesua. Or, Martha. Or, Miriam.



15 For hee taught in their Synagogues and was honoured of all men.

16 And he came to Nazaret, where hee had been brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he opened the booke, he found the place, where it was written,

18 The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: hee hath sent mee, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bound,

19 And that I should preach the acceptable yere of the Lord.

20 And hee closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee beganne to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto mee this prouerbe, Physician, heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say vnto you, No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the daues of Esaias, when heauen was shut thre yeeres and sixe moneths, when great famine was throught out all the land.

26 But vnto none of them was Elias sent, saue into Sarepta, a ciue of Sidon, vnto a certaine widowe.

27 Also many sleepers were in Israel, in the tyme of Esaiens the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then all that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the cite, and led him vnto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But hee passed through the mids of them, and went his way,

31 And came downe into Capernaum a ciue of Galile, and there taught them on the Sabbath dayes.

32 And they were astonied at his doctrine: for his word was with authoritie.

33 And in the Synagogue there was a man which had a spirit of an uncleane Deuill, which cryed with a loud voice,

34 Saying, Oh, what haue wee to doe with thee, thou Iesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the holy One of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authority and power he commandeth the foule spirits, and they come out.

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 And hee rose vp, and came out of the Synagogue, and entred into Simons house, and Simons wifes mocher was taken with a great feuer, and they required him for her.

39 Then he stood ouer her, and rebuked the feuer, and it left her: and immediatly she rose, and ministred vnto him.

40 Now when the Sonne was downe, all they that had likee tolkes of diuers diseases, brought them vnto him, and he layd his handes on euery one of them, and healed them.

41 And devils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but hee rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, hee departed, and went forth into a desert place, and the people sought him; and came to him, and kept him, that hee should not depart from thence.

43 But hee sayd vnto them, Surely I must also preach the kingdome of God to other cities: for therfore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish 10 Certaine disciples are called. 12 He clemseth the Leper. 18 He healeth the man of the palse. 17 He calleth Matthew the customer, 30 Eateth with sinners, 34 And excuseth him, as touching fasting.

Then it came to passe, as the people pressed vpon him to heare the worde of God, that hee stood by the lake of Genesaret,

2 And sawe two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships which was Simons, and required him that hee would thrust off a little from the land: and hee satte downe, and taught the people out of the ship.

4 Now when hee had left speaking, hee sayd vnto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said vnto him, Master, we haue trauelled all night, and haue taken nothing: neuertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which

Math. 8. 14 marke 1. 30.

Marke 1. 34.

The deuils are constrained to confesse Christ to be the Sonne of God, and yet it doth nothing auail them, because it commeth not of faith.

Math. 4. 18. marke 1. 16.

To the intent that he might not be throught of the preache, and also that hee might the better be heard.

The word significeth him that is made ruler ouer any thing. c He sheweth his prompt obedience to Christs commandement.

Math. 13. 54. marke 6. 1. iohn 4. 43.

Jsa. 61. 1. g That is, endued with graces, h He alludeth to the yere of lubble, which is mentioned in the law, whereby this great deliniance was figured. i They approved and commended whatsoeuer he sayd, k Below thy benefits vpon them, which appertaine more vnto thee.

John 4. 44. l Their indelicriestayed Christ from working miracles.

1 King 17. 9. james 5. 17.

m He sheweth by examples, that God oft times preferreth the strangers to them of the household.

2 Kings 5. 14. n Because they perceiued that the grace of God should be taken from them and giuen to others.

o And escaped miraculously out of their hands: for his houre was not yet come.

Math. 4. 13. marke 1. 21.

Math 7. 29. marke 1. 22.

p Full of dignitie, and maiestie, which touched the heart of the auditors, and caused them to beare reuerence to his words.

q That is, the motion of the deuill, or that was tormented with a very deuil.



which were in the other shippe, that they should come and help them, who came then, and filled both the shippes, that they did

them, and tooke by his bed whereon he lay, and departed to his owne house, praying God.

d They were so laden that they almost sunke.

8 Now when Simon Peter sawe it, hee fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

26 And they were all amazed, and prayed God, and were filled with feare, saying, Doubtlesse wee haue scene strange things to day.

e The feeling of Gods presence maketh afraid.

9 For he was utterly altoned, and all that were with him, for the draught of fishes which they tooke.

27 ¶ And after that he went forth and saw a Publicane named ¶ Leui, sitting at the receipt of Custome, and sayd vnto him, Follow me.

¶ Or, above our expectation. Math. 9.9. Marke 2.14. ¶ Or Matthew.

f He appointeth him to the office of an Apostle.

10 And so was also James and John the sonnes of Zebedeus, which were copartners with Simon. Then Iesus sayd vnto Simon, I care not: from henceforth thou shalt catch men.

28 And hee left all, rose vp, and followed him.

Math. 8 2. Marke 1.40.

11 And when they had brought the shippes to land, they forsooke all and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sat at table with them.

12 ¶ Now it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee sawe Iesus, hee fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

30 But they that were Scribes & Pharisees among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

1. Tim. 1.15. k Which seeme to be righteous, and yet are but hypocrites. Math. 9.14. Marke 2.18. † Greeke, make prayers. l The friends and familiars of Corint: and hereby Iesus Christ declareth that he will not burden his, before that he hath made them able to beare. m Reade Matt. 9.17. n He admonisheth them not to trust too much to their owne sense or iudgement: nor, because they haue accustomed themselves to one thing, to condemn another which is better.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

31 Then Iesus answered, and sayd vnto them, They that are whole, neede not the Physician, but they that are sicke.

g Hethy he shewed them that he would not transgresse the law, and that they should be inexcusable, who seeing the miracle wrought, would not be, Iesus Christ.

14 And hee commaunded him that hee should tell it no man: but hee, sayeth hee, and shew thy selfe to the Priest, and offer for thy cleansing, as ¶ Moses hath commaunded, for a witness vnto them.

32 ¶ I came not to cal the righteous, but sinners to repentance.

h Christ toucheth the principall cause of all our euils.

15 But so much moze went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharisees also, but thine eat and drinke?

16 But he kept himselfe apart in the wilderness, and prayed.

34 And he sayd vnto them, Can ye make the childre of the wedding chamber to fast, as long as the bridegrome is with them?

Math. 9.2. Marke 2.3.

17 ¶ And it came to passe, on a certaine day, as hee was teaching, that the Pharisees and doctors of the Law, late by, which were come out of euery towne of Galilee, and Iudea, and Jerusalem, and the power of the Lord was in him to heale them.

35 But the daies wil come euen when the bridegrome shall be taken away from them; then shall they fast in those dayes.

18 ¶ When behold, men brought a man lying in a bed, which was taken with a palfie, and they sought meanes to bring him in, and to lay him before him.

36 Again he spake also vnto them a parable, No man putteth a piece of a new garment into an olde vesture: for then the garment is, & the piece taken out of the new, agreeth not with the old.

i Forasmuch as his diuinitie was sufficiently shewed by this miracle, he gaue them hereby to understand that he had power to forgive sinnes.

19 And when they could not find by what way they might bring him in, because of the presse, they went vp on the house, and let him downe through the tiling bed and all, in the middes before Iesus.

37 ¶ Also no man putteth new wine into old vessels: for then the new wine wil breake the vessels, and it will runne out, and the vessels will perish.

20 And when he saw their faith, he sayd vnto him, Man, thy sinnes are forgiven thee.

38 But new wine must be powzed into new vessels: so both are preferred.

21 Then the Scribes and the Pharisees began to thinke, saying, What is this that speaketh blasphemies? Who can forgive sinnes, but God onely?

39 Also no man that drinketh old wine, straightway desireth new, for hee saith, The old is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer hee electeth his Apostles. 18 Hee healeth and teacheth the people. 20 Hee sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly. 41 And to a- uoyd hypocrisie.

And it came to passe on the second Sabbath, after the first, that he went thorow the corne fields, and his disciples plucked the eares of corne, and did eat, and rub them in their hands.

2 And certaine of the Pharisees said vnto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?

3 Then Iesus answered them, and said, I haue yee not read this, that Dauid did when hee hunckle was an hungred, and they

Mat 12.1. Marke 2.23. a Those feasts which contemned many dayes, as the Passouer & the feast of Tabernacles, had two Sabbath: the first day of the feast, and the last. 1. Sam. 21.6.



they which were with him,

4 How hee went into the house of God, and took, and ate the shew bread, and gave also to them that were with him, which was not lawfull to eate, but for the \* Priests onely?

5 And hee said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 \* It came to passe also on another Sabbath, that hee entered into the Synagogue and taught, and there was a man whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether hee would heate on the Sabbath day, that they might finde an accusation against him.

8 But hee knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the mids. And he arose and stood vp.

9 Then sayd Iesus vnto them, I will aske you a question, Whether it is lawfull on the Sabbath dayes to do good, or to do euill? to saue life, or to destroy it?

10 And hee beheld them all in compasse, and said vnto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 \* And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 \* And when it was day, hee called his disciples, and of them hee chose twelve, which also hee called \* Apostles.

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip, and Bartolomew:

15 Matthew, and Thomas: James the sonne of Alphens, and Simon called Zelous:

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then hee came downe with them, and stood in a plaine place, with the company of his disciples, & a great multitude of people out of Iudaea and Ierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 \* \* And hee lifted vp his eyes vpon his disciples, and said, Blessed be ye: poore: for yours is the kingdome of God.

21 \* \* Blessed are ye that hunger now: for ye shalbe satisfied. Blessed are ye that weepe now: for ye shall laugh.

22 \* \* Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for behold, your reward is great in heauen: for after this manner their fathers did to the Prophets.

24 \* \* But woe be to you that are rich: for ye haue receiued your consolation.

25 \* \* Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall weep and weepe.

26 \* \* Woe be to you when all men speake well of you, for so did their fathers to the false prophets.

27 \* \* But I say vnto you which heare, Love your enemies: doe well to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 \* \* And vnto him that smiteth thee on the one cheeke, offer also the other: \* and him that taketh away thy cloake, forbid not to take thy coat also.

30 Giue to every man that asketh of thee: and of him that taketh away thy goods, aske them not againe.

31 \* \* And as ye would that men should do to you, so do ye to them likewise.

32 \* \* For if ye loue them which loue you, what thanke shall ye haue: for euen the sinners loue those which loue them.

33 And if you do good for them which do good for you, what thanke shall ye haue: for euen the sinners doe the same.

34 \* \* And if ye lend to them of whom ye hope to receiue, what thanke shall ye haue: for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, & do good, & lend, \* looking for nothing againe, and your reward shall be great: and ye shall be the children of \* the most high: for he is kinde vnto the vnkinde, and to the euil.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 \* \* Judge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgive, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you: \* a good measure, pressed downe, shaken together, & running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And hee spake a parable vnto them, \* Can the blinde leade the blinde? shall they not both fall into the ditch?

40 \* \* The disciple is not aboue his Master: but whosoever will be a disciple, shall be as his master.

41 \* \* And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly, to pull out the mote that is in thy brothers eye.

43 \* \* For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruit.

44 \* \* For every tree is knowne by his owne fruit: \* for neither of thornes gather

Amos 6. 1.  
eccles 3. 18.  
h 3 hat put your trust in your riches, and forger the life to come.  
I say 5. 3. 14.  
1 Signifying them that lie in ease, and after the pleasures of the flesh.  
k Hee reproveth ambition and vaine glory, when as men goe about by all meanes to get fauour and worldly pompe.  
Math. 5. 44.  
Math. 5. 39.  
l Rather endure more injury then reuenge your felts.

Exod. 29 33.  
leuit. 8. 31. and 24. 9.  
b Having power to dispence with, and qualifie the keeping of the Sabbath and other ceremonies.  
Math. 12. 9.  
marke. 3. 1.  
Or, a person.  
Math. 10. 1.  
mar. 3. 13 & 6. 7.  
chap. 9. 1.  
c According to the similitude of the twelue Patriarkes, of whom the Church of God is sprung.  
d Ambassadors or messengers whom hee had elected before, but now enjoyeth them their charge.  
HOr, Champion.  
Math. 5. 3.  
e They that are humble and submit themselves willingly to obey God.  
H. 2. 65. 13.  
H. 2. 61. 3.  
Math. 5. 11.  
f He meareth excommunication, which also he calleth putting out their names: S Iohn calleth it calling out of the Synagogue, S Paul, deliuering to Satan, which punishment as it is most terrible when it is iustly executed, so it is comfortable to the godly when they are cast out of wicked mens company as the Prophet declareth. Psal. 1. 16.  
g The word signifieth to leape for joy, or to shew mirth by outward gesture.

faines, and yet are too curious to spy out the least fault in their brother. Math. 7. 17. Math. 12. 33. Math 7. 16.



The name and title are nothing worth to prooue that a man is seruant of God, except in effect he shew the same.

Math. 7. 28. rom. 2. 13. r He speaketh not onely to the false prophets, but to all false pastors, hirelings and hypocrites.

men figs, nor of bushes gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call yee mee a Master, Hailer, and doe not the things that I speake?

47 Whosoener commeth to me, and heareth my words, and doeth the same, I will shew vnto you to whom he is like.

48 He is like a man which built an house and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doeth not, is like a man, that built an house vpon the earth without foundation, against which the flood did beat, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 He healeth the captaines seruant. 11 Hee rayseth vp the widowers sonne from death to life.

19 He answereth the disciples whom Iohn Baptist sent vnto him 24 He commendeth Iohn, 31 And reproveth the Iewes for their unfaithfulness. 36 Hee eateth with the Pharisee. 37 The woman washeth his feet with her teares, and hee forgiveth her finnes.

When hee had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certaine Centurions seruant was sick and ready to die, which was deare vnto him.

3 And when he heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that hee would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthy that he should doe this for him.

5 For he loueth, said they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofe.

7 Wherefore, I thought not my selfe worthy to come vnto thee: but say y word, and my seruant shall be whole.

8 For I am likewise a man set vnder authority, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth; and to another, Come, and he cometh; and to my seruant, Doe this, and he doeth it.

9 When Iesus heard these things, hee marvelled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, nor not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a city called Pain, and many of his disciples went with him, and a great multitude.

12 Now when he came neere to the gate of the city, behold, there was a dead man carried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the city was with her.

13 And when the Lord saw her, hee had compassion on her, and said vnto her, Weep not.

14 And he went and touched the coffin, (and they that bare him, stood still) and hee said, s Dong man, I say vnto thee, Arise.

15 And hee that was dead, late vp, and began to speake, and hee deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shal we waite for another?

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time hee cured many of their sicknesses and plagues, and of euill spirits, and vnto many blind men hee gaue sight.

22 And Iesus answered and sayd vnto them, See your waies: s Hew Iohn what things ye haue seene & heard: that the blind see, the halt goe, the Lepers are cleansed, the deafe heare, the dead rise againe, and the poore receiue the Gospel.

23 And blessed is he, that shal not be offended in me.

24 And when the messengers of Iohn were departed, hee began to speake vnto the people, of Iohn, What went yee out into the wilderness to see? A Reed shaken with the winde?

25 But what went you out to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and liue delicately, are in kings courts.

26 But what art went ye forth to see? A Prophet? yea, I say vnto you, and greater then a Prophet.

27 This is hee of whom it is writtten, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, hee that is the least in the kingdom of God, is greater then he.

29 Then all the people that heard, and the Publicanes which mistified God, being baptized with theer baptism of Iohn,

f Which was a towne of Galile in the tribe of Machar, not far from Tiberias.

g Or, bier.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

h That is, to establish and restore them,

i To wit, the Messias and redeemer.

k Hee declareth by the vertues & power that were in him, that he was the Christ.

l Such as feele their owne miseries and wretchednesse.

Or, the Gospel preached to the poore.

m That shall perseuer and not shrinke backe for any things that can come vnto them.

n Read Math. 21. 7.

Mal. 3. 1. Or, Angel. Or, borne.

o They prayed him as iust, faithfull, good and mercifull, so that the fruit of their baptism appeared in them.

p This word comprehendeth the whole doctrine that Iohn taught.

Math. 8. 5.

a It might be that this captaine did lie with his garison in Capernaum.

b In building them a Temple for their assemblies he shewed his zeale towards the true seruice of God.

c The friends speak to Iesus in the captaines name.

d Or, command by a word onely that it to be.

e He commendeth this hee as a captaine because he assurcth himselfe vpon Christs word alone,



30 But the Pharises and the expounders of the Law despised the counsel of God against themselves, and were not baptized of him.

31 \* And the Lord said, Whereunto shall I liken the men of this generation? & what thing are they like unto?

32 They are like unto children sitting in the market place, and crying one to another, and saying, \* Wee haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

33 For John Baptist came, neither eating bread, nor drinking wine: and ye say, Hee hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdom is justified of all her children.

36 \* And one of the Pharises desired him that hee would eat with him: and hee went into the Pharises house, & late downe at table.

37 And beholde, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, she brought a bove of oynment.

38 \* And he stood at his feet behind him weeping, and began to wash his feet with teares, and did wipe them with the haire of her head, and killed his feet, and anointed them with the oynment.

39 Now when the Pharise which bade him, saw it, hee spake within himselfe, saying, If this man were a Prophet, he would surely haue knowne who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and sayd vnto him, Simon, I haue somewhat to say vnto thee. And he said, Walter, say on.

41 There was a certaine lender which had two debtors: the one ought five hundred pence, and the other sicke.

42 When they had nothing to pay, hee forgave them both. Which of them therefore, will loue him most?

43 Simon answered, and sayd, I suppose that hee to whome hee forgave most. And hee said vnto him, Thou hast truly iudged.

44 Then hee turned to the woman, and said vnto Simon, Seekest thou this woman? I entered into thine house, and thou gauest me no water to my feet: but she hath washed my feet with teares, and wiped them with the haire of her head.

45 Thou gauest me no kisse: but shee since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feete with ointment.

47 Wherefore I say vnto thee, Many finnes are forgiven her: for shee loued much. To whom a litle is forgiven, he doeth louse a litle.

48 And hee said vnto her, Thy finnes are forgiven thee.

49 And they that sate at table with him, began to saye within themselves, \* Who is this that euery forgiveth finnes?

50 And hee said to the woman, Thy faith hath saved thee, goe in \* peace.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 2 The women minister vnto them of their goods. 3 Hee sheweth the parable of the seede. 4 He telleth who is his mother and his brother. 5 Hee stilleth the raging of the lake. 6 Hee deliuereth the possessed. 7 The deuiils enter into the herde of swine. 8 He healeth the sicke woman, and Iarus daughter.

And it came to passe afterward, that hee himselfe went through euery citie and towne, preaching, and publishing the kingdom of God, and the twelve were with him.

2 And certaine women which were healed of euill spirits, and infirmities, as \* Mary which was called Magdalene, out of whom went seven deuils,

3 And Ioaanna the wife of Chuza, Herods steward, and Sulanna, and many other which ministered vnto him of their substance.

4 \* Now when much people were gathered together, and were come to him out of all citie, he spake by a parable.

5 A sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden vnder fete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprung vp, it withered away, because it lacked moystnesse.

7 And some fell among thornes, and the thornes sprung vp with it, and choked it.

8 And some fell on good ground, and sprang vp and bare fruit, an hundred fold. And as hee sayd these things, he cryed, \* Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And hee said, Vnto you it is giuen to know the secrets of the kingdom of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

11 \* The parable is this, the seede is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the word out of their hearts, lest they should beleue, and be saved.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while beleue, but in the time of tentation goe away.

14 And that which fell among thornes, are they which haue heard, and after their departure are choked with cares, and with riches, and voluptuous living, and bring forth no fruit.

15 But that which fell on good ground, are they which with an honest and good heart heare

x The peace of conscience cometh onely of faith.

Mar. 16, 9,

a Whereby they acknowledged the benefit which they had receiued of him, and also shewed their perseuerance, which proued their knowledge to be of God, || Or, to them. Math. 13, 35. mar. 4, 1, 2,

b That is, to vnderstand, and beleue these things,

c Which word is here taken for an obscure or darke saying. Isa. 6, 9. mat. 13, 14, mar. 4, 12. iohn 12, 40. act. 28, 26. rom. 11, 8. Math. 13, 18. mar. 4, 15,

d That is, acknowledgement, and consent to the word, and also reuerence it. e When they returne home to their affaires.

q Meaning, to their owne condemnation, or as some read, with themselves because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 21 46. Maub. 11. 16.

r The songs of little children are sufficient to condemn the Pharises & such like. s Liuech according to the fashion of other men, t He sheweth that the wicked although they turne from God, shall nothing hinder the elect to continue in the faith of the Gospel.

Mar. 14, 3. Mar. 15, 40. iohn 11, 3.

u This great loue is a signe that she felt her selfe much bound vnto Christ who had forgiven her so many finnes.



Chap. 11. 3. 3. mat.  
5. 15. mar. 4. 21.

Christ war-  
neth his to doe  
good with their  
light, which they  
haue receiued,  
and to set it forth  
before all mens  
faces.

¶ Or, bed.

Chap. 12. 2. mat.  
10. 26. mar. 4. 22.

Mat. 13. 12. and  
25. 29. mar. 4. 25.

chap. 19. 24. 26.  
g Both to him-  
selfe, and to o-  
thers.

Math. 12. 46.  
mar. 3. 31.

¶ Or, kinsfolkes.  
h The spiritual

kinred is to bee  
preferred to the  
carnall and nat-  
ural, forasmuch  
as thereby of  
many, we are  
made one, con-  
fessing together  
one God, one  
faith, and one  
baptisme, louing  
God about all  
things, and our  
neighbours as  
our selues.

Mat. 8. 23. mar.  
4. 36.

i The word sig-  
nifieth a deepe  
or sound sleepe.

Mat. 8. 28. mar.  
5. 1.

k Satan is tor-  
mented where  
Christ is present.

¶ Or, many a day  
agone.

l The word sig-  
nifieth to be in-  
spired with vio-  
lence, as an horse  
when hee is spur-  
red.

m A legion, as  
wrieth Vegeti-  
us, contained  
6000 footmen,  
and 732. horse-  
men: but here it  
is taken for an  
vncertaine & in-  
finite number.

n That is, so to  
depart that they  
could doe no  
harme: and this  
word Chap. 16. 23. is called hell, where the deuils are chained in the  
shroud of darkness, 2. Pet. 2. 4.

heare the word, and keep it, and bring forth  
fruit with patience.

16 ¶ No man when he lighteth a can-  
dle, covereth it vnder a vessell, neither put-  
teth it vnder the table, but setteth it on a  
candlesticke, that they that enter in may see  
the light.

17 \* For nothing is secret, that shall not be  
evident: neither any thing hid, that shall not  
be knowne, and come to light.

18 Take heed therefore how yee heare:  
\* for whosoever hath, to him shall be giuen:  
and whosoener hath not, from him shall be  
taken euen that which he seemeth that hee  
hath.

19 ¶ Then came to him his mother and  
his brethren, and could not come neere to  
him for the people.

20 And it was told him by certaine which  
sayd, Thy mother and thy brethren stand  
without, and would see thee.

21 But he answered, and said vnto them,  
My mother, and my brethren are these  
which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine  
day, that he went into a shippe with his dis-  
ciples, and hee sayd vnto them, Let vs goe  
ouer vnto the other side of the lake. And  
they lancht forth.

23 And as they sailed, he fel asleepe, and  
there came downe a storme of winde on the  
lake, and they were filled with water, and  
were in leopardy.

24 Then they went to him, and awoke  
him saying, Master, Master, wee perish.  
And he aroise, and rebuked the winde, and  
the waues of water: and they ceased, and it  
was calme.

25 Then hee sayd vnto them, Where is  
your faith? and they feared, and wondered  
among themselves, saying, Who is this that  
commandeth both the winds & water, and  
they obey him?

26 ¶ So they sailed vnto the region of  
the Gadarenes, which is ouer against Ga-  
lile.

27 And as hee went out to land, there  
mette him a certaine man out of the cite,  
which had a deuill long time, and hee ware  
no clothes, neither abode in house, but in the  
graues.

28 And when he saw Iesus, he cryed out,  
and fell downe before him, and with a loud  
voyce sayd, What haue I to doe with thee,  
Iesus the sonne of God, the most high? I be-  
seech thee torment mee not.

29 For hee commanded the foule spirit to  
come out of the man: (for so oft times he had  
caught him: therefore hee was bound with  
chaines, and kept in fetters: but he brake the  
bandes, and was carried of the deuill into  
wildernesses.)

30 Then Iesus asked him, saying, What  
is thy name? And he said, Legion, because  
many deuils were entred into him.

31 And they besought him, that he would  
not command the to goe out into the deepe.

32 And there was thereby, an herde of  
swine, feeding on an hill, and the deuils  
besought him, that he would suffer them to  
enter into them. So hee suffered them.

33 Then went the deuils out of the man,  
and entred into the swine: and the herd was  
carried with violence from a steepe downe  
place into the lake, and was chokt.

34 When the herdemen saw what was  
done, they fled: and when they were depar-  
ted, they told it in the cite and in the coun-  
trei.

35 Then they came out to see what was  
done, and came to Iesus, and found the  
man, out of whome the deuils were de-  
parted, sitting at the feete of Iesus, clo-  
thed, and in his right minde, and they were  
afraid.

36 They also which saw it, told them by  
what meanes he that was possessed with the  
deuill was healed.

37 Then the whole multitude of the coun-  
trei about the Gadarenes, besought him,  
that hee would depart from them: for they  
were taken with a great feare: and he went  
into the ship, and returned.

38 Then the man out of whome the De-  
mons were departed, besought him that hee  
might be with him: but Iesus sent him a-  
way, saying,

39 Returne into thine owne house, and  
shew what great things God hath done to  
thee. So he went his way, & preached thro-  
rowout all the peticke, what great things  
Iesus had done vnto him.

40 ¶ And it came to passe when Iesus  
was come againe, that the people receiued  
him: for they all waited for him.

41 ¶ And behold, there came a man  
named Jairus, and he was the ruler of the  
synagogue, who fel downe at Iesus feete,  
and besought him that he would come into  
his house.

42 For hee had but a daughter onely,  
about twelue yeeres of age, and she lay dy-  
ing. (And as hee went the people thronged  
him.)

43 And a woman hauing an issue of blood,  
twelue yeeres long, which had spent all her  
substance vpon physicians, and could not be  
healed of any:

44 When shee came behind him, she tou-  
ched the hemme of his garment, and im-  
mediatly her issue of blood stancht.

45 Then Iesus said, Who is it that hath  
touched mee? When euery man denyed,  
Peter sayd and they that were with him,  
Master, and they that were with him,  
Master, the multitude thrust thee, and tread  
on thee, and sayest thou, Who hath touched  
me?

46 And Iesus sayd, Some one hath tou-  
ched me: for I perceiue that vertue is gone  
out of me.

47 When the woman saw that shee was  
not hidde, shee came trembling, and fell  
downe before him, and tolde him before all  
the people, for what cause shee had touched  
him, and how she was healed immediately.

48 And he sayd vnto her, Daughter, bee  
of good comfort: thy faith hath made thee  
whole: goe in peace.)

49 Whyle hee yet spake, there came one  
from

o Christ knew  
that he should  
better serue him  
being absent,  
then with him.

p This was his  
owne city called  
Gadaris, which  
was in the coun-  
trei of Decapo-  
lis, and therefore  
Luke dissenteth  
not from Marke,  
who writeth that  
he preached in  
Decapolis.

Matth. 9. 18.

q Of the con-  
gregation of the  
Iewes.

r Being assured  
of the vertue &  
power of Iesus  
Christ, and nor  
attributing any  
vertue to the  
garment.

s Christ doth not  
impute vnto vs  
the weaknesse  
of our faith, but  
doth accept it as  
though it were  
perfect.

t



from the ruler of the Synagogues house, which sayd to him, Thy daughter is dead: disease not the matter.

50 When Iesus heard it, hee answered him, saying, feare not: beleeue onely, and she shall be made whole.

51 And when he went into the house, hee suffered no man to go in with him, saue Peter, and James, and John, and the father, and mother of the maid.

52 And all wept and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeeth.

53 And they laught him to scorn, knowing that she was dead.

54 So hee thrust them all out, & tooke her by the hand, and cryed, saying, Waide, arise.

55 And her spirit came againe, and shee rose straight way: and hee commaunded it to giue her meat.

56 Then her parents were astonied: but hee commaunded them that they should tell no man what was done.

CHAP. IX.

2 Hee sendeth out the twelue Apostles to preach. 7 Herod beareth the death of him 12 He feedeth foue thousand men with foue loaves, and two fishes. 19 Diuers opinions of Christ. 28 He transfigurareth himselfe vpon the mount. 42 He deliuereth the possessed, 47 and teacheth his disciples to be lowly. 54 They desire vengeance, but hee reprooueth them.

Then called hee the twelue disciples together, and gaue them power & authoritie ouer all deuils, and to heale diseases.

2 And he sent them to preach the kingdom of God, and to cure the sicke.

3 And he sayd to them, Take nothing to your iourney, neither staves, nor scrip, neither bread, nor shooes, neither haue two coats.

4 And whatsoeuer house yee enter into, there abide, and thence depart.

5 And whosoever will not receiue you, when ye goe out of that citie, shake off the very dust from your feete for a testimonie against them.

6 And they went out, and went thorow euery towne preaching the Gospel, and healing euery where.

7 ¶ Now Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was sayd of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whom I heare such things? And he desired to see him.

10 ¶ And when the Apostles returned, they told him what great things they had done. ¶ Then he roske them, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and hee receiued them, and spake vnto them of the kingdom of God, and healed them that had need to be healed.

12 ¶ And when the day began to waere away, the twelue came, and sayd vnto him,

Send the people away, that they may go into the townes & villages round about, and lodge, and get meat: for we are here in a desert place.

13 But hee sayd vnto them, ¶ Since yee them to eate. And they sayd, Wee haue no more but foue loaves and two fishes, except wee should goe and buy meate for all this people.

14 For they were about foue thousand men. Then he sayd to his Disciples, Cause them to sit downe by fittes in a companie.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the foue loaves, and the two fishes, & looked vp to heauen, and blessed them, and brake, & gaue to the disciples, to set before the people.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

18 ¶ And it came to passe as he was alone praying, his Disciples were with him, and hee asked them, saying, Whome say the people that I am?

19 They answered, and sayde, John Baptist: and others say, Elias: and some say, that one of the old Prophets is risen againe.

20 And he sayd vnto them, But whome say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, & commaunded them, that they should tell that to no man,

22 Saying, ¶ The sonne of man must suffer many things, and be repproued of the Elders, and of the hie Priests & Scribes, and be slaine, and the thir day rise againe.

23 ¶ And he said to them all, If any man will come after mee, let him denie himselfe, and take vp his crosse dayly, and follow mee.

24 ¶ For whosoever will saue his life, shall lose it: and whosoever will lose his life for my sake, the same shall saue it.

25 For what aduantage it a man, if hee win the whole world, and destroy himselfe, or lose himselfe?

26 ¶ For whosoever shall be ashamed of me, and of my wordes, of him shall the Sonne of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 ¶ And I tell you of a suretie, there bee some standing here, which shall not taste of death, till they haue seene the kingdom of God.

28 ¶ And it came to passe about an eight dayes after those wordes, that hee tooke Peter and John, and James, and went vp into a mountaine to pray.

29 And as hee prayed, the fashion of his countenance was changed, & his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in gloiy, and told of his departure, which hee should accomplish at Ierusalem.

32 But Peter and they that were with him,

d Christ forsake them not them that follow him, but sendeth them sufficient reliefe.

c John sayth, hee gaue thanks, Iohn 6. 11.

Math. 16. 17. Marke 8. 27.

f For he knew best his contentment time which was appointed for him to bee manifested in.

Math. 17. 22. Marke 8. 32. Chap. 14. 27. Mat. 10. 38. & 16. 24. Marke 8. 34. g For as one day so loweth another, so doth one crosse follow in the necke of another.

Chap. 17. 33. Mat. 10. 39. & 16. 25. Marke 8. 35.

Math. 10. 33. Chap. 12. 9. Marke 8. 38. 2. Tim. 2. 12.

Math. 16. 28. Marke 9. 1. h Established and enlarged by the preaching of the Gospel.

Math. 17. 20. Marke 9. 2.

i That is, what issue he should haue, and how he should die.

e Meaning the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe. x He meaneth those which hee found in the house.

Mat. 10. 1. Mar. 3. 13 and 6. 7. Mat. 10. 7. 8.

Marke 6. 7. a To the ende they might doe their charge with greater diligence when they had nothing to let them.

Or, rods. b He willett them not to tary long, but to preach from towne to towne

Act. 10. 51. Chap. 10. 11.

c Which was a signe of dereliction, and of the vengeance which was prepared for such contemners of Gods benefites which are vnworthy that one should receiue any thing at their hands.

Math. 14. 1. Marke 6. 14. Marke 6. 30. Math. 14. 13. Marke 6. 32.

Mat. 14. 15. Mar. 6. 35. Iohn 6. 5.



him, were heaue with sleepe, and when they awoke, they saw his glory, and the two men standing with him.

33 And it came to passe as they departed from him, Peter said vnto Iesus, Master, it is good for vs to bee here: let vs therefore make three Tabernacles, one for thee, and one for Moses, and one for Elias, and wilt not what he said.

34 While hee thus spake, there came a cloud, and <sup>o</sup>uershadowed them, & they feared when they were entering into the cloud.

35 \* And there came a voyce out of the cloud, saying, This is my beloved Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in those <sup>l</sup> dayes any of those things which they had seene.

37 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 \* And beholde, a man of the company cried out, saying, Master, I beseech thee, behold my sonne: for he is all that I haue.

39 And loe, a spirit taketh him, & suddenly he cryeth, and he tearch him, that he foomeh, and with much paine departeth from him, when he hath bawled him.

40 Now I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and said, <sup>o</sup> Generation faithlesse and crooked, how long now shall I be with you, and suffer you! being thy sonne hitter.

42 And whiles he was yet conning, the deuill rent him, and tare him: and Iesus rebuked the deuileas spirit, and healed the childe, and deliuered him to his father.

43 And they were all amazed at the mighty power of God: and while they all wondered at all things, which Iesus did, he sayd vnto his disciples,

44 <sup>l</sup> Marke these wordes diligently: for it shall come to passe, that the Sonne of man shall be deliuered into the hands of men.

45 But they understood not <sup>o</sup> that word: for it was hid from them, so that they could not perceine it: and they feared to aske him of that word.

46 \* Then there arose a disputation among them, which of them should bee the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little childe, and set him by him,

48 And said vnto them, Whosoener receiveth this little childe in my Name, receiveth me: and whosoener shall receine me, receiveth him that sent me: for he that is least among you, hee shall be great.

49 \* And John answered, and sayd, Master, we saw one casting out devils in thy Name, and we forbad him, because hee followeth thee not with vs.

50 Then Iesus sayd vnto him, Forbid vs him not: for he that is not against vs, <sup>o</sup> is with vs.

51 And it came to passe, when the <sup>l</sup> dayes were accomplisshed, that hee should be receined by, he settled himselfe fully to goe

to Jerusalem, and sent messengers before him: and they went and entered into a towne of the Samaritans, to prepare him lodging.

53 But they would not receive him, because his <sup>o</sup> behauiour was, as though hee would goe to Jerusalem.

54 And when his disciples, James and John, saw it, they said, Lord, wilt thou that wee command that fire come downe from heauen, and consume them, even as <sup>o</sup> Elias did?

55 But Iesus turned about and rebuked them, and said, Ye know not of what <sup>o</sup> spirit ye are.

56 For the Sonne of man is not come to destroy mens liues, but to save them. Then they went to another towne.

57 And it came to passe that as they went in the way, <sup>o</sup> a certaine man sayd vnto him, I will follow thee, Lord, whither soeuer thou goest.

58 And Iesus said vnto him, The <sup>o</sup> fores haue holes, and the birds of the heauen haue nests, but the Sonne of man hath not whereon to lay his head,

59 But he said vnto another, Follow me. And the same said, Lord, suffer me first to go and <sup>o</sup> bury my father.

60 And Iesus sayd vnto him, Let the dead bury their dead: but goe thou & preach the kingdom of God.

61 Then another said, I will follow thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus sayd vnto him, No man that putteth his hand to the plough, and <sup>o</sup> looketh backe, is apt to the kingdom of God.

by dead, he meaneth those that are vnprofitable to serue God. <sup>x</sup> To be hindered, or entangled with respect of any worldly commodity, or stayed to goe forward for any paine or trouble.

C H A P. X.

1 He sendeth the seventy before him to preach, and giueth them a charge how to behaue themselves. 13 He breakeeth the obstinate. 21 Hee giueth thanks to his heauenly Father. 25 He answereth the Scribes that tempted him, 33 and by the example of the Samaritane sheweth who is a mans neighbor. 38 Martha receiveth the Lord into her house. 40 Marys seruise in bearing his word.

After <sup>o</sup> these things, the Lord appointed other centurie also, and sent them two and two before him into euery city & place, whither he himselfe should come.

2 And hee said vnto them, <sup>o</sup> The harvest is great, but the <sup>o</sup> labourers are few: pray therefore the Lord of the harvest to sende fourth labourers into his harvest.

3 See your wayes: behold, <sup>o</sup> I send you forth as lambs among <sup>o</sup> wolues.

4 Beare no bagge, neither scrip, nor shoes, <sup>o</sup> and <sup>o</sup> salute no man by the way.

5 \* And into whatsoeuer house ye enter,

c Not that they should hurt you, but that you shall be persecuted by my providence. 2 King. 4. 29. d Hee willett that they should dispatch this journey with diligence, not occupying themselves about other duties, Math, 10. 12. marke 6. 10.

q Or face, or apparel: for they knew he was a lew, and as touching the Samaritanes opinion of the Temple, reade Iob. 4. 20. also they hated the Iewes, because they differed from them in religion. 2 King. 1. 10. r Hee proovertb their rash and carnal affectior, which were not led with Elias spirit. Math. 8. 19. f We must not follow Christ for riches and commodities, but prepare our selues to pueritie, and to the crosse, by his example. t That is, till he be dead, and he haue done my duty to him in burying him. u We may not follow what seemeth best to vs, but onely Gods calling: and here

Math. 10. 1. s

Math. 10. 2. s

Math. 10. 3. s

Math. 10. 4. s

Math. 10. 5. s

Math. 10. 6. s

Math. 10. 7. s

Math. 10. 8. s

k For other-ways they had not bene able to comprehend his great Maieestie. Math. 3. 17. marke 1. 11. l They concealed it till Christs resurrection, as Marke writeth.

Math. 17. 14. marke 9. 17.

m Vnder the colour that his disciples could not heale the sicke man, he reprooeth them which would haue diminished his authoritie.

l Greeke, put these words into your eares.

n They were so blinded with this opinion that Christ should haue a temporal kingdom, that they would not vnderstand when he spake of his death.

Math. 18 1. mar. 9. 33, 34.

Marke 9 38.

o Forasmuch as he leteeth vs not, and God is glorified by his occasion.

p Of his death, whereby he was exalted.



e It was their maner of salutation, whereby they wished health and felicitie. f Which loeueh the doctrine of peace and the Gospel.

first say, \* Peace be to this house. 6 And if the Sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.

7 And in that house tary, eating and drinking such things as by them shall be set before you: \* for the labourer is worthy of his wages. Goe not from a house to house.

8 But into whatsoeuer citie ye shall enter, if they receive you, b eate such things as are set before you,

9 And heale the sicke that are there, and say vnto them, The kingdome of God is come neere vnto you.

10 But into whatsoeuer city ye shall enter, if they will not receive you, goe your wayes out into the streetes of the same, and say,

11 Euen the very \* dust, which cleaueth on vs of our citie, we wipe off against you: notwithstanding know this, that the kingdome of God was come neere vnto you.

12 For I say to you, that it shall be easier in that day for them of Sodome, then for that citie.

13 \* Woe be to thee, Chorazin: woe be to thee, Bethsaida: for if the miracles had bene done in Tyris and Sidon, which haue bin done in you, they had a great while agone repented, sitting k in sackecloth and ashes.

14 Therefore it shall be easier for Tyris, and Sidon at the iudgement, then for you.

15 And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.

16 \* We that heareth you, heareth me: and he that despiseth you, despiseth me: and hee that despiseth me, despiseth him that sent me.

17 And the seueny turned againe with toy, saying, Lord, euen the devils are subdued to vs through thy name.

18 And he sayd vnto them, I saw m Satan like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power co tread on serpents, and scorpions, and ouer all the power of the enemy, and nothing shall hurt you.

20 Auert belesse, in this reioyce not, that the spirits are subdued vnto you: but rather reioyce, because your names are writen in heauen.

21 ¶ That same houre reioyced Iesus in the spirit, and said, I confesse vnto thee, Father, Lord of heauen and earth, that thou hast hid these things from the wise and learned, and hast reueyled them to babes: euen so, Father, because it so pleased thee.

22 Then hee turned to his disciples, and sayd, All things are o giuen mee of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and hee to whom the Sonne will reueyle him.

23 And he returned to his disciples, and sayd secretly, \* Blessed are the eyes which see that ye see.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them: and to heare those things, which ye heare, and haue not heard them.

25 ¶ Then behold, a certaine eyppouder of the Law stood vp, and tempted him, saying, Master, what shall I doe to inherit eternall life?

26 And he sayd vnto him, What is writen in the Law: how readest thou?

27 And he answered, & sayd, \* Thou shalt loue thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, \* and thy neighbour as thy selfe.

28 Then hee sayd vnto him, Thou hast answered right: this doe, and thou shalt liue.

29 But hee willing to iustifie himselfe, sayde vnto Iesus, Who is then my neighbour?

30 And Iesus answered, and sayd, A certaine man went downe from Ierusalem to Jericho, and fell among thornes, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And by chance there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise also a Leuite, when hee was come neere to the place, went and looked on him, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere vnto him, and when he saw him, he had compassion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an inne, and made provision for him.

35 And on the morow when he departed, hee tooke out \* two pence, and gaue them to the hoste, and sayd vnto him, Take care of him, and whatsoeuer thou spendest morow, when I come againe, I will recompente thee.

36 Which now of these thre, thinkest thou, was neighbour vnto him that fell among the thornes?

37 And he sayd, he that shewed mercy on him. Then sayd Iesus vnto him, Go, and doe thou likewise.

38 ¶ Now it came to passe as they went, that hee entered into a certaine towne, and a certaine woman named Martha, reueyled him into her house.

39 And shee had a sister called Marie, which also sat at Iesus feet, and heard his preaching.

40 But Martha was troubled about much seruing, and came to him, and sayd, Master, doest thou not care that my sister hath left mee to serue alone: bid her therefore that she helpe me.

41 And Iesus answered, and sayd vnto her, Martha, Martha, thou carest and art troubled about many things:

42 But one thing is needfull, Mary hath chosen the good part, which shall not be taken away from her.

Math. 22. 35. Marke 12. 28.

Deut. 6. 5.

Leuit. 19. 18.

¶ Or, to approue himselfe as iust. r For they counted no man their neighbour, but their friend.

f For so it seemed to mans iudgement, although this was so appointed by Gods counsell and providence. t Hee priuily noteth the great cruelty, which was among this people, & chiefly the gouernours, u This nation was odious to the Iewes. x Which was about nine pence of sterling money.

y Helpe him that hath neede of thee, although thou know him not.

z For shee forgot the principall, which was to heare Gods word.

a It was not meet that she should haue bene drawn from so profitable a thing, whereunto shee could not waye hie oportunitie.

Deut. 24. 14, 15. Math. 10. 10. 1. Tim. 5. 18.

g. He would not that they should tary long in one towne. neither yet be carefull to change thire lodging. h Doubt not to receive nourishment of them, for whom you trauell.

Math. 10. 14. chap 9. 5. act. 13. 51. and 18. 6.

i. God did present himselfe vnto you by his messengers, and would haue reigned ouer you. Math. 11. 21. k Which were the signes of repentance.

l The mo benefites that God bestoweth vpon any people, the more doth their ingratitude deserue to be punished.

Math. 10. 40. iohs 13. 20.

m The power of Satan is beaten downe by the preaching of the Gospel.

¶ Or, in his minde. n Hee attributeth it to the free election of God, that his wife & worldlings know not the Gospel, & yet the poore haue people vnderstand it.

o Christ is our onely meane to receive Gods mercy by.

p Therefore we must seeke him as hee Father's voice hath taught vs, and not according to mans iudgement.

q In whom we see Gods most liuely image. Math. 13. 16.



CHAP. XI.

2 He teacheth his disciples to pray. 14 He driueth out a deuill, 15 And rebuketh the blasphe- mous Pharises. 28 Hee preferreth the spirituall coufnage. 29 They require signes and tokens. 37 He eateth with the Pharise, and reprobeth the hypocrite of the Pharises, Scribes and hypocrites.

As so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples sayd vnto him, Master, teach vs to pray, as Iohn also taught his disciples.

Math. 6. 9.

2 \* And he said vnto them, When ye pray, say, Our father, which art in heauen, hallowed be thy Name: Thy kingdome come: Let thy will be done euen in earth as it is in heauen:

a Or, euery day, or as much as is sufficient for this day.

3 Our dayly bread giue vs for the day: 4 And forgive vs our finnes: for euen we forgive every man that is indebted to vs: And leade vs not into temptation: but deliuer vs from euill.

Or, pardon. b By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incon- tinently that which we demand.

5 \* Whoeuer he said vnto them, Which of you shall haue a friend, and shal go to him at midnight, and say vnto him, Friend, lend me three loaves?

Or, in passing by the way.

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

Or, impudencie.

7 And he within should answer and say, Trouble me not: the doore is now shut, and my children are with mee in bed: I cannot rise and giue them to thee.

8 I say vnto you, Though he would not arise, and giue him, because he is his friend, yet doubtlesse because of his importunitie, he would rise, and giue him as many as he needed.

Math. 7. 7 and 21. 22. marke 11. 24. ioh. 14. 13. & 16. 23. james 1. 5.

9 \* And I say vnto you, Aske, and it shall be giuen you; seeke, and ye shall finde; knocke, and it shall be opened vnto you.

Math. 7. 9.

10 For euery one that asketh, receiveth: and he that seeketh, findeth; and to him that knocketh, it shall be opened. 11 \* If a sonne shall aske bread of any of you that is a father, will hee giue him a stone? or if hee aske a fish, will hee for a fish giue him a serpent?

c The chiefest thing that we can desire of God, is his holy Spirit.

12 Or if hee aske an egge, will hee giue him a scorpion?

13 If yee then which are euill, can giue good gifts vnto your children, how much more shall your heavenly Father giue vnto the holy Ghost to them, that desire him?

14 \* When hee cast out a deuill which was durable: and when the deuill was gone out, the dumbe spake, and the people wondered.

15 But some of them sayde, Wee casteth out deuils through Beelzebub the chiefe of the deuills.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and said vnto them, \* Every kingdome diuided against it selfe, shall be desolate, and a house diuided against an house, falleth.

18 So if Satan also be diuided against himselfe, how shall his kingdome stand, because yee say that I cast out deuils through Beelzebub?

Math. 12. 25. mar. 3. 24. 25.

19 If I through Beelzebub cast out deuils, by whome doe youe children cast them out? Therefore shall they bee your iudges.

20 But if I by the finger of God cast out deuils, doubtlesse the kingdome of God is come vnto you.

21 \* When a strong man armed keepeth his palace, the things that he possesseth are in peace.

22 But when a stronger then hee cometh vpon him, and ouercometh him, hee taketh from him all his armour wherein hee trusted, and diuideth his spoiles.

23 Hee that is not with mee, is against mee: and hee that gathereth not with mee, scattereth.

24 \* When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking rest: and when hee findeth none, hee sayth, I will returne vnto my house whence I came out.

25 And when hee cometh, hee findeth it swept and garnished.

26 Then goeth hee, and taketh to him seuen other spirits worse then himselfe: and they enter in and dwell there: so the last state of that man is worse then the first.

27 \* And it came to passe, as hee sayd these things, a certaine woman of the companie, lifted vp her voyce, and said vnto him, Blessed is the wombe that bare thee, and the paps which thou hast sucked.

28 But hee sayd, \* Yea, rather blessed are they that heare the worde of God, and keepe it.

29 \* And when the people were gathered thicke together, hee began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of \* Ionas the Prophet.

30 For as Ionas was a signe to the Ninuites, so shall also the sonne of man be to this generation.

31 \* The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for shee came from the binmost parts of the earth to heare the wisdom of Salomon, and beholde, a greater then Salomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

33 \* No man lighteth a candle, and putteth it in a priuy place, neither vnder a bushell: but on a candlestick, that they which come in may see the light.

34 \* The light of the body is the eye: therefore when thine eye is single, then is thy whole body light; but if thine eye be euill, then thy body is darke.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thine whole body shall be light, hauing no part darke, then shall all

d Thatisto say, your conuers. e The finger of God is taken for the vertue and power of God. And the vertue of the Father and the Sonne is the holy Ghost: for so Matthew doth interpret this place. f The word signifieth an entrie or porch before an house. | Or, asferie. g They that doe not wholly applie themselves to destroy the kingdome of Satan, cannot be counted to bee on Christs side, but are his aduersaries: how much more is hee against him, that maketh open warre with him as Satan doth?

Math. 12. 43. h To the intent that hee might worke according to his malicious nature.

i Moreapt to receiue him then it was afore. k If by infidelity we turne backe from God, Satan hath greater power ouer vs then he had before.

l Hee meaneth an infinite number.

Hebr. 6. 4, 6, 2. pet. 1. 20.

m Christ gaue her a priuy taunt for that she omitted the chiefe

praise which was due vnto him: that was, that they are blessed indeed to whom hee communica-

teah himselfe by his word.

Math 12. 38, 39

Jonas 1. 17. 1. King. 10. 1. 2 Chron. 9. 1. Ionas 3. 5.

Chap. 8. 6. math. 5. 15. marke 4. 21. Math. 6. 32

Or, candle. n Because it should guide and leade the body.

o Without spore or vice.

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Math. 23. 25. p Christ here requireth two things: first, that we come truly by our meate and drinke: and next that we distribute part to the poore: for charitie is the perfection of the Law.

¶ Or, of that that you haue. ¶ Or, that which is iust and right, q He would not breake the very least commandment before all things were accomplished: but taught them to sticke to the chiefest, and not preferre the inferior ceremonies which must quickly be abolished.

Chap. 20. 46. mat. 23. 6. mar. 1. 2. 38. r Whose sinke and infection appeare not suddenly. A. B. 15. 10. f Whereby you keepe in remembrance the execrable deedes of your fathers.

e You shew your selues as great hypocrites as were your fathers, making men beleue ye honour God, when ye dishonour him.

u They were more curious to build their graues then to follow their doctrine. ¶ Or, cruelly expell them. Gene 4. 8.

2. Chron. 24. 21. x Because they were culpable of the same fault that their ancestors were.

y They hid and tooke away the pure doctrine, and the true vnderstanding of the Scripures.

be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise brought him to dine with him: and he went in, and sat downe at table.

38 And when the Pharise sawe it, hee marvelled that hee had not first washed before dinner.

39 \* And the Lord said to him: In dede ye Pharises make cleane the outside of the cup and of the platter: but the inward part is full of rauening and wickednesse.

40 Pee fooles, did not he that made that which is without, make that which is within also?

41 Therefore giue almes of those things which are within, and behold, all things shall be cleane to you.

42 But woe bee to you Pharises: for ye sitte the rufins, and the rewe, and all manner herbes, and passe ouer iudgement and the loue of God: these ought yee to haue done, and y not to haue left the other vndone.

43 \* Woe be to you Pharises: for ye loue the hyppocritall seates in the Synagogues, and greetings in the markets.

44 Woe to you Scribes and Pharises hypocrites: for ye are as graues which appere not, & the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Law, and said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye interpreters of the Law: for yee \* lade men with burdens grievous to be borne, and yee your selues touch not the burdens with one of your fingers.

47 Woe to you: for ye \* build the sepulchres of the Prophets, and your fathers killed them.

48 \* Truly ye beare witness, and allow the deedes of your fathers: for they killed them, and ye \* build their sepulchres.

49 Therefore sayd the wisdome of God, I will send them Prophets and Apostles, and of them they shall slay and persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of \* Abel vnto the blood of \* Zacharias, which was slaine betwene the Altar, and the Temple: verely I say vnto you, it shall be required of \* this generation.

52 Woe be to you, interpreters of the Law: for yee haue \* taken away the key of knowledge: ye entered not in your selues, & them that came in, ye barbaide.

53 And as he said these things vnto them, the Scribes and Pharises began to vexe him sore, and to prouoke him to speake of many things,

54 Laying walte for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

Name. 10 Blasphemy against the Spirit. 14 Not to passe our vocation. 15 Not to giue our selues to courtes care of this life, 23 but to righteousnesse, almes, watching, patience, wisdom, and concord.

¶ \* the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heede to your selues of the leauen of the Pharises, which is hypocritie.

2 \* For there is nothing couered, that shall not be reuealed: neither hid, that shall not be knowne.

3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shall be heard in the light: and that which yee haue spoken in the eare, in secret places, shall bee preached on the \* houles.

4 \* And I say vnto you, my felends, Bee not afraid of them that kill the body, and after that are not able to doe any more.

5 But I will forewarne you, whom yee shall feare: feare him which after bee hath killed, hath power to cast into heile: yea, I say vnto you, him feare.

6 Are not sine sparrowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the haire of your head are numbered: feare not therefore: yee are more of value then many sparrows.

8 \* Also I say vnto you, whoesoever shall confesse me before men, him shall the sonne of man confesse also before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whoesoever shall speake a worde against the Sonne of man, it shall bee forgiven him: but vnto him, that \* shall blaspheme the holy Ghost, it shall not bee forgiven.

11 \* And when they shall bring you vnto the Synagogues, & vnto the rulers & princes, take no \* thought how, or what thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 And one of the companie sayde vnto him, Master, bid my brother diuide the inheritance with me.

14 And hee sayd vnto him, What, who made me a iudge, or a diuider of our you?

15 ¶ Wherefore hee sayd vnto them, Take heede and beware of covetousnesse: for though a man haue abundance, yet his life standeth not in his riches.

16 And hee purt forth a parable vnto them, saying, There is a ground of a certaine rich man brought forth fruite plentifully.

17 Therefore hee thought with himselfe, saying, What shall I doe, because I haue no roume where I may lay up my fruite.

18 And hee sayd, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruite, and my goods.

19 And I will say to my soule, Soule, thou hast much goods layed up for many yeres, lye at ease, eat, drinke, and take thy pastime.

Math. 16. 5, 6. marke 8. 14

Math. 10. 26. marke 4. 22.

a Openly that all men may heare, Math. 10. 28.

Chap. 9. 26. mat. 10. 32. mar. 8. 3. S. 2. rom. 1. 12.

b He that shall resist against the word of God purposefully, and against his conscience.

Math. 10. 19.

marke 13. 11.

c Bee not so doubtful that you should bee discouraged or distrust.

¶ Or, moment.

d Christ chiefly came to be iudged, and not to iudge: not with-

standing hee willeth the Christians to be iudges

and decide controversies betwix their brethren, 1. Cor. 6. 1.

e Christ commendeth the arrogancie of the rich worldlings, who

as though they had God locked vp in their coffers

and barnes, set their whole felicitie in their goods, not considering that God

gave him life, and also can take it away when hee will,

¶ Or, country.

Eccles. 11. 19.

CHAP. XII.

¶ Christ commandeth to auoid hypocritie. 4 That we should not feare man but God. 5 To esseie his



20 But God said vnto him, O fool, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast pounderd?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, \* Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on.

23 The life is more then meate: and the body more then the raiment.

24 Consider the rauen: for they neither sowe nor reape: which neither haue storehouse nor barn, and yet God feedeth them: how much more are yee better then foules?

25 And which of you w taking thought, can adde to his stature one cubite?

26 If yee then be not able to doe the least thing, why take yee thought for the remnant?

27 Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

28 If then God so clothe the grasse which is to day in the fildes, and to morrow is cast into the ouen, how much more will hee clothe you, O ye of little faith?

29 Therefore aske not what ye shall eat, or what yee shall drinke, neither shall in doubt.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

31 But rather seeke ye after the kingdom of God, and all these things shall be ministred vnto you.

32 Feare not, little flocke: for it is your Father's pleasure, to giue you the Kingdom.

33 Sell that ye haue, and giue almes: make you bags, which waxe not old, a treasure that can neuer faile in heauen, where no theefe commeth, neither mothe corrupteth.

34 For where your treasure is, there will your hearts be also.

35 Let your loynes be girded about, and your lights burning,

36 And ye your selues like vnto men that waite for their master, when he will returne from the wedding, that when hee commeth and knocketh, they may open vnto him immediately.

37 Blessed are those seruants, whom the Lord when hee commeth, shall finde waking: verily I say vnto you, hee will gird himselfe about, and make them to sit downe at table, and will come forth, and serue them.

38 And if hee come in the second watch, or come in the third watch, and shall finde them so, blessed are those seruants.

39 Nowe vnderstand this, that if the good man of the house had knowne at what houre the theefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when

ye thinke not.

41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithfull steward, and wise, whom the master shall make ruler ouer his househould, to giue them their portion of meate in season?

43 Blessed is that seruant, whom his master when hee cometh, shall finde so doing.

44 Of a truerher I say vnto you, that hee will make him ruler ouer all that hee hath.

45 But if that seruant say in his heart, My Master doeth defer his coming, and shall begin to limite the seruants, and maydens, and to eat & drinke, and to be drunken,

46 The master of that seruant will come in a day when hee thinketh not, and at an houre when hee is not ware of, and will cut him off, and giue him his portion with the vnbelievers.

47 And that seruant that knewe his masters will, and prepared not himselfe neither did according to his will, shall be beaten with many stripes.

48 But hee that knewe it not, and yet did commit things unworthy of stripes, shall be beaten with few stripes: for vnto whomsoever much is giuen, of him shall be much required, and to whom men much commit, the more of him will they aske.

49 I am come to put a fire on the earth, and what is my desire, if it bee already kindled?

50 Notwithstanding I must be baptized with a baptisme, and how am I grieued, till it be ended?

51 Think yee that I am come to giue peace on earth? I tell you, nay, but rather Debate.

52 For from henceforth there shall be sune in one house diuided, three against two, and two against thre.

53 The father shall be diuided against the sone, and the sone against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe, and the daughter in lawe against her mother in lawe.

54 Then said he to the people, When you see a cloud rise out of the west, straightway yee say, A howze commeth: and so it is.

55 And when yee see the South winde blow, ye say, that it will be hote: and it commeth to passe.

56 Hypocrites, yee can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge you not of your selues what is right?

58 While thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest bee deliuered from him, leaue hee bring thee to the iudge, and the iudge deliuer thee to the taylor, and the taylor cast thee into prison.

59 I tel thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

n The portion of seruants eury moneth was foure peeces of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable. p To whom God hath giuen many graces.

q The Gospell is as a burning fire most vehement which maketh a change of things through all the world.

r If there be great troubles and alterations vpon the earth, which things come not by the propertie of the Gospell, but through the wickednesse of man.

s He compareth his death to baptisme. Math. 10. 34. Math. 16. 20.

Math. 5. 25.

t Though it be to thy losse and hindrance.

f To depend only on his providence, knowing that hee hath enough for all. 1. Pet. 5. 7. psalms 5. 22. g He exhortheth vs to cast our care on God, and to submit our selues to his providence.

h The liberaltie of God, which shineth in the herbs and floures, surmounteth all that man can doe by his riches or force.

i Or, make discourses in the eyre.

j Which are but necessaries, and are common as wel to the wicked men as to the godly.

k Which is the chiefest thing that can be giuen, and therefore you cannot want those things which are of lesse importance. Math. 6. 20. 1. Pet. 1. 13. l Be in a readinesse to execute the charge which is committed vnto you. m Because they did vie long garments, the maner wasto giue or cruse them vp when they went about any business. Math 24. 43. reue. 16. 15.



## . CHAP. XIII.

1 The crueltie of Pilate. 2 Wee ought not to condemne all to bee wicked men which suffer. 3 Christ exhorteth to repentance. 11 Hee healeth the crooked woman, 15 answereth to the master of the Synagogue. 18 By diuers similitudes he declareth what the kingdome of God is, 23 also that the number of them which shall be saved, is small. 33 Finally hee sheweth that no worldly policie or force can let the worke and counsell of God.

a Hee murdered them as they were sacrificing; and so their blood was mingled with the blood of the beasts which were sacrificed.

b For the Iewes tooke occasion hereby to condemne them, as most wicked men

c He warneth them, rather to consider their owne estate, then to teproue other mens.

d Which tower stood by the riuer Siloe or fish poole in Ierusalem.

Or, debtors.

e By this similitude is declared the great patience that God vseth towards sinners in looking for their amendment: but this delay auaileth them nothing, when they still remaine in their corruption.

f Wee see our state, if we bring not forth fruites.

g For both it is vnfruitfull if selfe and doth hurt to the ground where it groweth.

h Whom Satan had stricken with a disease, as the spirit of couetousnesse is that spirit, that maketh a man covetous.

i As they are, whose sinewes are shrunked.

Or, set at libertie our of Satans bands.

There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

2 And Iesus answered, and sayde vnto them, Suppose yee, that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things?

3 I tell you, nay: but except yee amend your liues, ye shall all likewise perish.

4 D<sup>r</sup> thinke you that those eightene, vpon whom the towre in Siloam fell, and slew them, were less sinners aboue all men that dwell in Ierusalem?

5 I tell you, nay: but except yee amend your liues, yee all shall likewise perish.

6 Hee spake also this parable, A certaine man had a figge tree planted in his vineyard: and hee came and sought fruite thereon, and found none.

7 Then said he to the dresser of the vineyard, Behold, these three yeeres haue I come and sought fruite of this fig tree, and finde none: cut it downe: why keepeth it also the ground barren?

8 And he answered, and said vnto him, Lord, let it alone this yeere also, till I digge round about it, and dung it.

9 And if it beare fruite, well: if not, then after thou shalt cut it downe.

10 And hee was taught in one of the Synagogues on the Sabbath day.

11 And behold, there was a woman which had a spirit of infirmitie eightene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Iesus saw her, he called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And hee laide his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people, There are five dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not each one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham whom Satan had bound, loe, eightene yeeres, be loosed from this bond on the Sabbath day?

17 And when hee said these things, all his

aduersaries were ashamed: but all the people rejoyced at all the excellent things that were done by him.

18 \* Then said he, What is the kingdome of God like? or whereto shall I compare it?

19 It is like a graine of mustard seede which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 And againe hee said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke and hid in three peckes of flour, till all was leauened.

22 \* And hee went through all cities and townes, teaching, and tourneying towards Ierusalem.

23 Then said one vnto him, Lord, are there few that shall be saved? And hee said vnto them,

24 \* I Strive to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and yee begin to stand without, and to knocke at the doore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I know you not whence ye are,

26 \* Then shall ye begin to say, We haue eaten and drunken in thy presence, and thou hast taught in our streetes.

27 But hee shall say, I tell you, I know you not whence yee are: \* depart from mee, all yee workers of iniquitie.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 \* And behold, there are last, which shall be first: and there are first which shall be last.

31 The same day there came certaine Pharisees, and said vnto him, Depart and goe hence: for Herode will kill thee.

32 Then said he vnto them, Goe yee and tell that foxe, Behold, I cast out devils, and will heale till 4 day, and to morrow, and the third day I shall be perfected.

33 Neuertheless I must walke to day, and to morrow, and the day following: for it can not be, that a Prophet should perish out of Ierusalem.

34 \* O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent to thee, howe often would I haue gathered thy children together, as the hen gathereth her broode vnder her wings, and yee would not!

35 Beholde, your house is left vnto you

all meanes sought his death more then did the tyrant of whom the y willd him to beware. Math. 23.37 t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

Desolat:

Math. 13. 31. Marke 4. 31. k By these similitudes he sheweth the increase whereby God augmenteth his kingdome contrary to all mens opinions.

Math. 9. 35. Marke 6. 6. Math. 7. 13. l We must indeuour, and cut off all impediments which may let vs, m He warneth the Iewes, that they deprive not themselves by their owne negligence of that saluation, which was offered vnto them.

Psal 68. mat. 7. 23. and 25. 41. n The people which then were strangers.

Math. 19. 30 & 20. 16. Marke 10. 31. o Christ cutteth off the vaine confidence of the Iewes, who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his word,

p Neither the enuie of the Pharisees, who would haue him put in feare of Herode, not yet any policie of man could fray him from that office which God had enioyned him.

q Meaning, a little while.

r By Christs death we are made perfect for euer.

Or, make an end of He noteth their malice, which by



When your owne conscience shall reprove you, and cause you to confesse that which yee now denie, which shall be when you shall see me in my mansieffe.

desolate: & verily I tel you, ye shall not see me until the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIII.

1 Iesus eateth with the Pharise, 4 Healeth the dropie upon the Sabbath, 8 Teacheth to bee lowly, and to bid the poore to our table. 15 Hee telleth of the great Supper. 28 He warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The fall of the earth.

Or, take his refection.

And it came to passe, that when hee was entred into the house of one of the chiefe Pharises on the Sabbath day, to eate bread, they watched him.

2 And behold, there was a certaine man before him, which had the dropie.

3 Then Iesus answering, spake unto the expounders of the Law, and Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall have an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answer him againe to those things.

7 He spake also a parable to the guests, when hee marked how they chose out the chiefe rooms, and said unto them,

8 When thou shalt bee bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honourable man then thou, be bidden of him,

6 And hee that bade both him and thee, come, and lay to thee, Sit this man roomer, and thou then begin with shame to take the lowest roomer.

10 \* But when thou art bidden, goe, and sit downe in the lowest roomer, that when hee that bade thee, commeth, hee may say unto thee, friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 \* For whosoever exalteth himselfe, shall be brought low, and hee that humbly himselfe, shall be exalted.

12 \* Then he said also to him that had bidden him, \* When thou makest a dinner or a supper, call not thy friends, nor thy bretheren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blind,

14 And thou shalt bee blessed, because they cannot recompense thee: for thou shalt bee recompensed at the resurrection of the just.

15 Now when one of them that sate at table, heard these things, hee said unto him, Blessed is hee that eateth bread in the kingdom of God.

16 Then said hee to him, \* A certaine man made a great supper, and bade many,

17 And sent his servant at supper time

to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first said unto him, I have bought a farme, and I must needs goe out and see it: I pray thee haue me excused.

19 And another said, I have bought five yoke of oxen, and I goe to proove them: I pray thee haue me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the good man of the house angry, and said to his servant, \* Goe out quickly into the places and streetes of the citie and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is done as thou hast commaunded, and yet there is roomer.

23 Then the master said to the servant, Goe out into the hie wayes, and hedges, and c\* compell them to come in, that mine house may be filled.

24 For I say unto you, that none of these men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and hee turned and sayde unto them,

26 \* If any man come to mee, and e hate not his father, and mother, and wife, and children, and bretheren and sisters, yea, and his owne life also, he cannot be my discipule.

27 \* And whosoever beareth not his crosse, and commeth after me, cannot bee my discipule.

28 For which of you minding to build a tower, sitteth not downe before, and c\* counteth the cost, whether hee haue sufficient to perforce it,

29 Lest that after hee hath layed the foundation, and is not able to perforce it, al that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end?

31 Or what king going to make warre against another king, sitteth not downe first and taketh counsell, whether hee be able with tenne thousand, to meete him that commeth against him with twentie thousand?

32 Or els while hee is yet a great way off, hee sendeth an ambassage, and desireth conditions of peace

33 So likewise, whosoever hee bee of you that forsaketh not all that hee hath, hee cannot be my discipule.

34 \* Salt is good: \* but if salt have lost his savour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

See no man

d Here is signified the calling of the Gentiles. e God wil rather receiue al the rascall people of the world to his banquet, then them which are unthankfull.

f This compulsion commeth of the feeling of the power of Gods word, after that his word hath bene preached. Math. 10. 37. and 16. 24.

g That is, hee that casteth not off all affections and desires which draw vs from Christ. Chap. 9. 23. mat. 16. 24. mar. 8. 34.

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand fo

great an enterprise, neither yee when hee hath taken it in hand, in any case forsake it.

i Hee that is not perswaded to leave all at euery hour to bestowe himselfe frankly in Gods seruice. Math. 5. 13.

marke 9. 50. k If they that should season others, haue lost themselves, where should a man recover it? Or, seasoned.

Hee reprooueth their ambition, which desire to sit in the highest places.

Prou. 25. 7. Chap. 18. 14. math. 23. 12. b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompense. Prou. 3. 9. tob 4. 7. Math. 22. 2. reuel. 1. 9.

c Hee casteth the Iewes in the teeth with their ingratitude, which would not eate of these holy meates of Gods word which was presented vnto them and whereunto they were bid a long time before,

CHAP. XV.

1 The Pharisees murmure because Christ receiueeth sinners. 4 The Kinge mercie of God is openly set forth in the parable of the hundred sheepe. 7 Joy in heauen for one sinner. 12 Of the prodigall sonne.



**T**hen resorted vnto him all the Publicanes and sinners, to heare him.

**2** Therefore the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them.

**3** Then spake hee this parable to them, saying,

**4** What man of you hauing an hundred sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wilderness, and goe after that which is lost, vntill hee finde it?

**5** And when hee hath found it, he layeth it on his shoulders with ioy.

**6** And when he cometh home, hee calleth together his friends and neighbours, saying vnto them, Reioyce with mee: for I haue found my sheepe which was lost.

**7** I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine iust men, which neede none amendment of life.

**8** Either what woman hauing ten peces of siluer, if shee loose one peece, doeth not light a candle, and sweep the house, & seeke diligently till shee finde it?

**9** And when shee hath found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the peece which I had lost.

**10** Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

**11** Thee hee said moxeouer, A certaine man had two sonnes.

**12** And the yonger of them said to his father, Father, giue mee thy portion of the goods that fallerh to me. So he diuided vnto them his substance.

**13** So not long after, when the yonger sonne had gathered all together, hee tooke his iourney into a farr country, and there hee wasted his goods with riotous living.

**14** Now when hee had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

**15** Then hee went and claued to a citizen of that country, and hee sent him to his farme, to feede swine.

**16** And hee would faine haue filled his belly with the huskes, that the swine eate: but no man gaue them him.

**17** Then hee came to himselfe, and said, Howe many hyred seruants at my fathers haue bread enough, and I die for hunger?

**18** I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,

**19** And am no more worthy to be called thy sonne: make me as one of thy hyred seruants.

**20** So hee arose, and came to his father, and when he was yet a great way off, his father sawe him, and had compassion, and ranne and fell on his necke, and kissed him.

**21** And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

**22** Then the father said to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete,

**23** And bring the fat calfe, and kill him, and let vs eate and be merrye.

**24** For this my sonne was dead, and is aliue againe: and hee was lost, but hee is found. And they began to be merrye.

**25** Now the elder brother was in the field, and when hee came and drew nere to the house, hee heard melodie, and dancing,

**26** And called one of his seruants, and asked what those things meant.

**27** And hee said vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because hee hath receiued him safe and found.

**28** Then he was angry, and would not goe in: therefore came his father out and intreated him.

**29** But hee answered and said to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any tyme thy commandement, and yet thou neuer gauest me a kid, that I might make merry with my friends.

**30** But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatted calfe.

**31** And hee said vnto him, Sonne, thou art euer with mee, and all that I haue, is thine. It was meete that wee should make merry, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but hee is found.

CHAP. XVI.

*1* Christ exhorteth his to wisdom and liberality by the example of the steward. *13* None can serue twy masters. *14* Hee reprehendeth the covetousnes and hypocrysie of the Pharisees. *16* Of the end and force of the Law. *18* The holy state of marriage. *19* Of the rich man, and Lazarus.

**A**ND hee said also vnto his disciples, There was a certaine rich man, which had a steward, and hee was accused vnto him, that he wasted his goods.

**2** And he called him, and said vnto him, How is it that I heare this of thee? Sure an account of thy stewardship: for thou maist be no longer steward.

**3** Then the steward said within himselfe, What shall I doe? for my master will take away from mee the stewardship. I can not dig, and to beg I am ashamed.

**4** I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.

**5** Then called hee euery one of his masters debtors, and said vnto the first, How much owest thou vnto my master?

**6** And hee said, An hundred measures of oyle. And hee said to him, Take thy writing, and sit downe quickly, and write thirtie.

**7** Then said he to another, How much owest thou? And hee sayde, An hundred measures

i God reproveth the cruie of such as gudge when God receiveth sinners to mercy.

k Thy part which art a few, is nothing diminished by that, that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life everlasting.

a Christ teacheth hereby, that likewise as he which is in authorities, and hath riches, if he get friends in his prosperitie, may be relieved in his aduersitie: so our liberahitie towards our neighbour shall stand vs in such stead at the day of Iudgement, that God will accept it as done vnto him.

Math. 18. 12.

a Which iustifie themselves, and know not their owne faults.  
b The word is, *drachma*, which is somewhat more in value then five pence of old sterling money, and was equall with a Romane pennis.

c This declareth that we ought not to desire to haue out portion separate from God, except we will lose all.  
d The Greeke word signifieth so to waste all, that a man referreth nothing to himselfe.

e For no man had pittie vpon him.

f That is, against God.  
g God preuenteth vs and heareth our groanings before we cry to him.  
h He was touched with the feeling of his sinne, and therefore was ashamed thereof, and heaue in hart.



b God who doth here represent the matter of the house doth rather comend the predigall waste of his goods, and the libellall giuing of the same to the poore, then the straight keeping and hounding of them.

c That is, either wickedly gotten, or wickedly kept, or wickedly spent: and hereby we be warned to suspect riches, which for the most part are an occasion for their possessors of great wickednesse.

d They which cannot well bestowe worldly goods, will bestow ill spiritual treasures: and therefore they ought not to be committed vnto them.

e As are riches and such like things, which God hath giuen not for your selues onely, but to bellow vpon others.

f Christ calleth the gifts which he giueth vnto vs, ours.

g Because they iudged no man happy, but those that were rich.

h Which looke outward appearance and vaine-glory.

Math. 11. 12.

i Their zeale is so inflamed, that they follow the Gospel without respect of worldly things, Mat. 5. 18, Mat. 5. 32 and 19. 9. 1. cor. 7. 11.

k That is, which is not lawfully diuorced. l By this storie is declared, what punishment they shall haue, which liue deliciously and neglect the poore.

m As the fathers in the old lawe, were sayd to be gathered into the bofome of Abraham, because they receiued y<sup>e</sup> fruit of the same faith with him: so in the New Testament we say that the members of Christ are ioyned to his head, or gathered vnto him. n Whereby is signified that most blessed life, which they that die in the faith that Abraham did, shall enjoy after this world.

measures of wheate. Then he sayd to him, Take thy writing, and write fourescore.

8 And the Lord commended the vniuersall toward, because hee had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Take you friends with the riches of iniquitie, that when yee shall want, they may receiue you into euerslasting habitation.

10 Yee that is faithfull in the least, he is also faithfull in much: and he that is vniuersall in the least, is vniuersall also in much.

11 If then yee haue not been faithfull in the wicked riches, who will trust you in the true treasure?

12 And if yee haue not been faithfull in another mans goods, who shall giue you that which is yours?

13 \* No seruant can serue two masters: for either he shall hate the one, and loue the other: or else he shall leaue to the one, and despise the other. Ye cannot serue God and riches.

14 All these things heard the Pharisees also which were couetous, and they mocked him.

15 Then he sayd vnto them, Ye are they which build vniuersall your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 \* The Law of the Prophets endured vntill John: and since that time the kingdom of God is preached, and euery man preacheth into it.

17 \* Now it is more easie that heauen and earth should passe away, then that one tittle of the law should fall.

18 \* Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

19 There was a certaine rich man, which was clothed in purple, and fine linnen, and fard well and delicately every day.

20 Also there was a certaine begger named Lazarus, which was layd at his gate full of sores,

21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogs came and licked his sores.

22 And it was so that the begger died, and was caried by the Angels into Abrahams bofome. The rich man also died and was buried.

23 And being in hell in tormentes, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bofome.

24 Then he cried and said, Father Abraham, haue mercie on me, and send Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham sayd, Sonne, remember that thou in thy life time receiuest thy pleasures, and likewise Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Besides all this betwene you and vs there is a great gulf set, so that they which would go from hence to you, cannot, neither can they come from thence to vs.

27 Then he sayd, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue five brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham sayd vnto him, They haue Moses and the Prophets: let them heare them.

30 And hee sayd, Nay, father Abraham: but if one come vnto them from the dead, they will amend their liues.

31 Then he sayd vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

o Christ deceiue both spiritual things by such manner of speeche, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirlike, or speake: but the Lord as it were in a table, painted forth the state of the life to come, as our capacity is able to comprehend it.

p In calling him sonne, he toucheth his vaine boasting, who in his life wanted himselfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auaille. Or, good things. Or, euill things. Or, swallowing pit. q Which declareth that it is too late to be instructed by the dead, if in their life time they cannot profit by the liuely word of Gods word.

r As faith cometh by Gods word, so it is maintained by the same. So that wee neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerslasting.

CHAP. XVII.

1 Christ teacheth his disciples to auoide occasions of offence. 3 one to forgive another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith, 10 and sheweth the vniuersality of mans, 11 bealeth ten lepers, 20 speaketh of the latter dayes, and of the ende of the world.

Then sayd he to the disciples, \* It cannot be auoided, but that offences will come, but woe be to him by whom they come.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee should offend one of these little ones.

3 Take heede to your selues: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 And though hee sinne against thee 7 seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgive him.

5 And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord sayd, \* If yee had faith, as much as is a graine of mustard seed, and should say vnto this mulberry tree, d Plucke thy selfe vnto the rootes, and plant thy selfe in the sea, thou shouldst euen obey him.

o Christ deceiue both spiritual things by such manner of speeche, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirlike, or speake: but the Lord as it were in a table, painted forth the state of the life to come, as our capacity is able to comprehend it.

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r As faith cometh by Gods word, so it is maintained by the same. So that wee neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerslasting.

Math. 18. 7.

Mar. 9. 42.

a That is, to turne him backe from the knowledge of God, and his salvation.

Math. 18. 11.

b That is, many times: for by a certaine number he meaneth an vncertaine.

Math. 17. 20.

c That is, if they had neuer so little of pure and perfect faith.

d Meaning, they should doe wonderful and incredible things.



e Hereby is declared that it is not enough to do a piece of our duty for a time, but also we must continue to the end, f For God receiveth nothing of vs, whereby he should stand bound vnto vs, *Leuit. 14. 2. g* To whom it did appertain to iudge of theleprouse, *Leu. 14. 2.* and hereby also *7 Priests* should haue no occasion to gudge or murmure. h Hee noteth hereby their ingratitude, & that the greatest part neglect the benefits of God, i It cannot be discerned by any outward shew, or maieslie, whereby it might the rather be known. *Or, among you.* k Either by reason of the word of Gods, which is receiued by faith, or that the Messias whom they sought absent, is now present, cuen within their owne doores, and yet they knowe him not, *John 2. 11.* l He speaketh of his first coming into the world, *Math. 24 23; marke 13. 21.* m Meaning his second coming wherein he shall appeare in glory. *Gen. 7. 5. mar. 24 38. 1. pet 3. 20.* n When men contemned the judgement of God where with they were before menaced. *G. 2. 19. 24.*

7 **¶** Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, *Goe, and sit downe at table?*  
 8 **¶** And would not rather say to him, *e Dresse wherewith I may sup, and gird thy selfe, and serue mee, till I haue eaten and drunken, and afterward eate thou, and drinke thou?*  
 9 **¶** Doeth he thanke that seruant, because hee did that which was commaunded vnto him? *I trow not.*  
 10 **¶** So likewise ye, when ye haue done all those things which are commaunded you, say, *We are iust & vnpopositable seruants: wee haue done that which was our duty to doe.*  
 11 **¶** And so it was when he went to *Galilee*, that hee passed thorow the mids of *Samarita* and *Galile*.  
 12 **¶** And as he entred into a certain town, there met him tenne men that were lepers, which stood as farre off.  
 13 **¶** And they lift vp their voyces and said, *Iesus, Master, haue mercie on vs.*  
 14 **¶** And when he saw them, he sayd vnto them, *\* Goe, shewe your selues vnto the Priests.* And it came to passe, that as they went, they were cleansed.  
 15 **¶** Then one of them, when hee saw that hee was healed, turned backe, and with a loude voyce prayed God,  
 16 **¶** And fell downe on his face at his feet, and gaue him thankes: and he was a *Samaritan*.  
 17 **¶** And Iesus answered, & said, *Are there not ten cleansed: but where are the nine?*  
 18 **¶** There are none found that returned to giue god praise, saue this stranger.  
 19 **¶** And he sayd vnto him, *Artie, Goe thy way, thy faith hath made thee whole.*  
 20 **¶** And when hee was demaunded of the *Pharises*, when the kingdome of God should come, hee answered them, and sayd, *The kingdome of God commeth not with obseruation,*  
 21 **¶** Neither shall men say, *Loe here, or loe there: for behold, the kingdome of God is* *l* *within you.*  
 22 **¶** And hee sayd vnto the disciples, *The dayes will come, when ye shall desire to see* *1* *one of the dayes of the Sonne of man, and ye shall not see it.*  
 23 **¶** Then they shall say to you, *Behold here, or behold there: but go not thither neither follow them.*  
 24 **¶** For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his *m* *day.*  
 25 **¶** But first must hee suffer many things, and be repproued of this generation.  
 26 **¶** And as it was in the *n* *dayes of Noe,* so shall it be in the dayes of the Sonne of man.  
 27 **¶** They ate, they dranke, they married wines, & gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.  
 28 **¶** Likewise also as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they built,

29 **¶** But in the day that Lot went out of *Sodom*, it rained fire and brimstone from heauen and destroyed them all.  
 30 **¶** After these ensamples shall it be in the day when the Sonne of man shall be reuealed.  
 31 **¶** At that day, he that is vpon the *o* *house* and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.  
 32 **¶** Remember Lots wife.  
 33 **¶** Whosoever will seeke to saue his soule, shall lose it: and whosoever shall lose it, shall get it life.  
 34 **¶** I tell you, in that night there shall be two in one bed: the one shall be receiued and the other shall be left.  
 35 **¶** Two women shall be grinding together: the one shall be taken and the other shall be left.  
 36 **¶** Two shall be in the field: one shall be receiued and another shall be left.  
 37 **¶** And they answered, and sayd to him, *Where, Lord? And hee sayd vnto them, \* Wheresoener the body is, thither will also the Eagles resort.*  
 should say vs. *Math. 24. 28.* r Nothing can hinder the faithfull to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birds about a caion.

CHAP. XVIII.

2 *By the example of the widowe, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The reward promised to him, 31 and of the crosse. 35 A blinde man receiueth sight.*  
**¶** And hee spake also a parable vnto them, *A* *to this ende,* that they oughte alwayes to pray and not to *wa* *ge faint,*  
 2 **¶** Saying, *There was a iudge in a certaine cite, which feared not God, neither reuerenced man.*  
 3 **¶** And there was a widowe in that cite, which came vnto him, saying, *¶ Doe me iustice against mine* *b* *aduercarie.*  
 4 **¶** And he would not for a time: but afterward hee sayd with himselfe, *Though I feare not God, nor reuerence man,*  
 5 **¶** Yet because this widow troubleth me, I will do her right, least at the last she come and make me wearie.  
 6 **¶** And the Lord sayd, *Hear what the vnrighteous iudge sayth.*  
 7 **¶** Now shall not God auenge his elect, which crye day and night vnto him, yea, though hee suffer long for them?  
 8 **¶** I tell you he will auenge them quickly: but when the Sonne of man commeth, shall hee find faith on the earth?  
 9 **¶** Hee spake also this parable vnto certaine which trusted in themselves that they were iust, and despised other.  
 10 **¶** Two men went by into the Temple to pray: the one a *Pharise*, and the other a *Publicane*.  
 11 **¶** The *Pharise* stood and prayed thus with himselfe, *O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or such as this Publicane.*

o We must forget that which we haue left behinde vs, to the end that we may the better follow our heavenly vocation. *Gen. 19. 26. Cha. 9 24 & 16. 25. math. 10. 39. marke 8 35. iohn 12. 25.* p This corporall death shall ingender life everlasting. *Mat. 2. 40, 41.* q He meaneth that no hand or coniunction is so straight that  
*Eccles. 18. 22.*  
*rom 12. 12.*  
*1. the. 5. 17.*  
 a The Greeke word signifieth not to shrinke backe, as cowards do in warre, or to giue place in afflictions or dangers.  
 b *Or auenge me.*  
 c *Who pleadeth against me,*  
 c And ceme slow in reuenging their wrongs.  
 p Whereby hee declareth his proud and disdainfull heart.



e These were signes of an humble and lowly heart.

|| Or, and not the other.

Chap. 14. 11.

Matth. 23. 12.

Matth. 19. 13.

marke 10. 13.

f The word signifieth young sucking babes which they carried in their arms.

g He meaneth the nourishe or them that bare the babes, whom the Apokles rebuked.

h He comprehendeth allwell them that are infants of age, as them also, which are like vnto infants in simplicity and plainnesse.

i Signifying that they ought to lay aside all malice and pride.

Matth. 19. 16.

marke 10. 17.

k Because commonly they abused this word, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that hee was of God.

Exod. 20. 13, 14.

|| Or, cable rope.

l For he so gouerneth the hearts of his, that their riches doe not blinde them.

Matth. 19. 27.

marke 10. 28.

m The little that a man hath with the grace of God, is an hundredfold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen.

Matth. 20. 17.

mar. 10. 32.

12 I fast twice in the weeke : I giue tithe of all that euer I possesse.

13 But the Publicane standing a far off, would not lift vp so much as his eyes to heauen, but smote his breast, saying, O God be mercifull to me a sinner.

14 I tell you this man departed to his house iustificed, rather then the other: \* For euery man that exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

15 C \* They brought vnto him also babes, that he should touch them. And when his disciples saw it, they rebuked them.

16 But Iesus called s them vnto him, and said, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 Verely I say vnto you, Whosoener relearneth not the kingdome of God, as a babe, he shall not enter therein.

18 \* Then a certaine ruler asked him, saying, Good master, what ought I to do, to inherit eternal life?

19 And Iesus sayd vnto him, Why callest thou me good? none is good, saue one, euen God.

20 Thou knowest the commandements, \* Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And hee sayd, All these haue I kept from my youth.

22 Now when Iesus heard that, he sayd vnto him, Per lackest thou one thing, Sel all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, followe me.

23 But when he heard those things, hee was very heauy: for hee was maruelous rich.

24 And when Iesus saw him sorrowfull, hee sayd, With what difficultie shall they that haue riches enter into the kingdome of God?

25 Surely it is easier for a camell to goe through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then sayd they that heard it, And who then can be saved?

27 And hee sayd, The things which are impossible with men, are possible with God.

28 C \* Then Peter sayd, Loe, wee haue left all, and haue followed thee.

29 And hee sayd vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdome of Gods sake,

20 Which shall not receiue much more in this worlde, and in the world to come life euerlasting.

31 C \* Then Iesus tooke vnto him the twelue, and sayd vnto them, Behold, we go vp to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For hee shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully increased, and shall be spiced on.

33 And when they haue scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they vnderstoode none of these things, and this saying was hid from them, neither perceived they the things, which were spoken.

35 C \* And it came to passe, that as hee was come neere vnto Jericho, a certain blind man face by the way side begging.

36 And when hee heard the people passe by, he asked what it meant.

37 And they sayd vnto him, that Iesus of Nazareth passed by.

38 Then hee cryed, saying, Iesus the sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that hee should hold his peace, but hee cryed much more, D \* Sonne of Dauid, haue mercy on mee.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I may receiue my sight.

42 And Iesus sayd vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly hee receiued his sight, and followed him, praying God: and all the people when they saw this, gaue praise to God.

CHAP. XIX.

2 Of Zaccheus. 12 The tenne pieces of money.

28 Christ rideth to Ierusalem, and weepeth for it.

45 He chaseth out the merchants, 47 and his enemies seeke to destroy him.

NOW when Iesus entred and passed throu N row Jericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And hee sought to see Iesus, who hee should be, and could not for the preale, because he was of a lowe stature.

4 Wherefore hee ran before, and climed by into a wilde figge tree, that hee might see him, for he should come that way.

5 And when Iesus came to the place, hee looked vp and saw him, and sayd vnto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinner.

8 And Zaccheus stood forth, and sayd vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged caualition, I restore him fouer fold.

9 Then Iesus sayd vnto him, This day is saluation come vnto this house, forasmuch as he is also become the sonne of Abraham.

10 \* For the Sonne of man is come to seeke, and to saue that which was lost.

Matth. 10. 29.

marke 10. 46.

n The people vsed to call the Messias by this name, because they knew hee should come of the stocke of Dauid, Psal. 132. 11. acts 2. 30. o He was mindful of the benefite receiued, and also the people were moued thereby to glorifie God.

|| Or, a man of a wicked life.

|| Or, false accommodation.

a Zaccheus adoption was a signe that the whole family was receiued to mercy.

Notwithstanding this promise, God referueth to himselfe free liberty,

either to chuse or forsake, as in Abrahams house,

b To see the sonne of Abraham is to be chosen freely,

Rom. 9. 8. to walke in the steps of the faith of Abraham,

Rom. 4. 12.

to doe the workes of Abraham, Iohn 8. 39. by the which things we are most assured of life euerlasting, Rom. 8. 29. Matth. 8. 11.



11 And while they heard these things, he continued and spake a parable, because hee was nere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

12 He sayd therefore, \* A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and so to come againe.

13 And he called his ten seruants, and deliuered them ten pieces of money, and sayd vnto them, \* Occuipie till I come.

14 Now his citizens hated him, and sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe when hee was come againe, and had receiued his kingdome, that he commaunded the seruants to be called to him, to whome he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy piece had increased ten pieces.

17 And he sayd vnto him, Well good seruant: because thou hast bene faithfull in a very litle thing, take thou authoritie ouer ten cities.

18 And the second came, saying, Lord, thy piece hath increased five pieces.

19 And to the same he said, Be thou also ruler ouer five cities.

20 So the other came and sayd, Lord, behold thy piece, which I haue layd vp in a napkin.

21 For I feared thee, because thou art a straite man, thou takest vp that thou laydest not downe, and reapest that thou didst not sowe.

22 Then he said vnto him, Of thine owne mouth wilt I iudge thee, O thou seruant. Thou knowest that I am a straite man, taking vp that I layd not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the bank, that at my coming I might haue required it with vantage?

24 And hee sayd to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, hee hath ten pieces.)

26 \* For I say vnto you, that vnto all them that haue, it shall be giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 And when he had thus spoken, hee went forth: before ascending vp to Ierusalem.

29 \* And it came to passe, when he was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Olues, hee sent two of his disciples,

30 Saying, Goe ye to the towne which is before you, wherein assoone as ye are come, ye shall finde a colt, tyed, whereon neuer man sat: loose him, and bring him hither.

31 \* And if any man aske you, why seeke him, thus shall ye say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as hee had layd vnto them.

33 And as they were loosing the colt, the owners thereof sayd vnto them, Why loose ye the colt?

34 And they sayd, The Lord hath neede of him.

35 \* So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spred their clothes in the way.

37 And when hee was now come nere to the going downe of the mount of Olues, the whole multitude of the disciples began to reioyce, and to prayse God with a loude voyce, for all the great woorkes that they had seene.

38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heauen, and glory in the highest places.

39 Then some of the Pharisees of the company sayd vnto him, Master, rebuke thy disciples.

40 But he answered and sayd vnto them, I tell you, that if these should hold their peace, the stones would cry.

41 \* And when hee was come nere, he beheld the city, and wept for it,

42 Saying, \* Woe it thou haddest euen knowne at the least in this thy day: those things, which belong vnto thy peace! but now are they hid from thine eyes.

43 For the dayes shall come vpon thee, that thine enemies shall cast a trench vpon thee, and compass thee round, and keepe thee in on euery side,

44 And shall make thee euen with the ground, and the children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knowest not the tunc of thyre visitation.

45 \* He went also into the Temple, and began to cast out them that sold therein, and them that bought,

46 Saying vnto them, It is writtten, \* Mine house is the house of prayer, \* but ye haue made it a denne of thieues.

47 And hee taught daily in the Temple. And the hie Priests, & the Scribes, and the chiefe of the people sought to destroy him.

48 But they coude not finde what they might doe to him: for all the people hangd vpon him when they heard him.

## CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question, 9 heareth their destruction by a parable. 22 The authoritie of priuies. 27 The resurrection. & his diuine power. 46 Hee reprooueth the ambition of the Scribes.

And it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the hie Priests and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what

k Christ preventeth such difficulties as might haue troubled his disciples.

Math. 21. 7. Ioh. 12. 14.

l They with that God may be appeyred & reconciled with men: and so by this meanes be glorified.

Chap. 21. 6. mat. 24. 1. mar. 13. 1.

m Christ partly piercieth the citie which was so nere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Satiour, and therefore pronounceth greater punishment to Ierusalem, then to other cities which had not receiued like graces.

n Meaning, Christ, without whom there is no saluation, and with whom is all felicitie.

o Through thine owne malice thou art blinded.

p And receiuedst not the Redeemer which was sent thee.

Math. 21. 13. mar. 11. 17. Ioh. 5. 6. 7.

q That is, were most attent to heare.

Math. 25. 14. c This was to declare to them, that hee must yet take great paines before his kingdome should be established. d This piece of money is called Mina, and the whole summe mounted about the value of seuenteeene pound, esteeming euery piece about five nobles and seven pence. e God will not that his graces remaine idle with vs. f Whereby we learne that the second coming of our Satiour Christ shall be more glorious and excellent then it doth now appeare. g They that suppress the gifts of God, and liue in idleness, are without all excuse. Chap. 3. 18 mat. 13. 12. and 25. 29. mar. 4. 25. h He that faithfully bestoweth the graces of God, shall haue them increased: but they shall be taken away from him that is vnprofitable, and vseth them not to Gods glory. i Hereby we perceiue the excellent constancy of Christ, who notwithstanding he did now fight against the terror of death, and Gods iudgement: yet went before his faithful disciples, and led the way to death. Mat. 21. 1. marke 11. 1.



what authorize thou doest these things, or who is he that hath giuen thee this authority?

3 And he answered, and sayd vnto them, I also will aske you one thing: tell me therefore:

4 The ° baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned within themselves, saying, If we shall say, ° From heauen, hee will say, Why then beleueed ye him not?

6 But if we shall say, ° From men, all the people will stone vs: for they be perauaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus sayd vnto them, ° Neither tell I you by what authority I doe these things.

9 ¶ Then began he to speake to the people this parable, ° A certaine man planted a ° vineyard, and ° let it forth to husbandmen, and went into a strange country, for a great season.

10 And at a time he sent a ° seruant to the husbandmen, that they should giue him of the fruit of the vineyard, but the husbandmen did beat him, and sent him away empty.

11 Againe hee sent yet another seruant: and they did beat him, and soule increased him, and sent him away empty.

12 Moreover, he sent the third, and him they wounded, and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will send my beloved Sonne: it may bee that they will doe reuerence, when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe vnto them?

16 Hee will come and destroy these husbandmen, and will giue out his vineyard to others: But when they heard it, they said, God forbid.

17 ¶ And he beheld them, & said, What meaneth this in them that is written, ° The stone that the builders refused, that is made the head of the corner?

18 ° Whosoever shall fall vpon that stone, shall be broken: and on whomsoeuer it shall fall, it will grind him to powder.

19 Then the high Priests & the Scribes the same houre went about to lay hands on him: (But they feared the people) for they perceiued that hee had spoken this parable againt them.

20 ¶ And they watched him, and sent forth spies, which should faine themselves, iust men, to take him in his talke, and to deliuer him vnto the power and authority of the gouernour.

21 And they asked him, saying, Master, wee know that thou sayest, & teachest right, neither doest thou accept any mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tri-

bute, or no?

23 But he perceiued their craftinesse, and sayd vnto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and sayd, Cesars.

25 Then hee sayd vnto them, ° Give then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not repossue his saying before the people: but they marvelled at his answer, and held their peace.

27 ¶ Then came to him certaine of the Sadducees, (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and rayle by seede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seuen dyed, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife,

34 Then Iesus answered, and said vnto them, The ° children of this world marrie wives and are married.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 ° For they can die no more, forasmuch as they are equal vnto the Angels, and are the sonnes of God, ° since they are the children of the resurrection.

37 And that the dead shall liue againe, euen ° Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For hee is not the God of the ° dead, but of them which liue: ° for all liue vnto him.

39 Then certaine of the Pharisees answered, and sayd, Master, thou hast well sayd.

40 And after that, durst not they aske him any thing at all.

41 ¶ Then said he vnto them, How say they that Christ is Davids sonne?

42 And Dauid himselfe saith in the book of the Psalmes, ° The Lord sayd vnto my Lord, sit at my right hand,

43 Till I shall make thine enemies thy footstool.

44 Seeing Dauid called him Lord, how is he then his ° sonne?

45 ¶ Then in the audience of all the people, he sayd vnto his disciples,

46 Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chiefe rooms at feasts:

Rom. 13. 17.  
k The duty which we owe to Princes, letteth nothing that which is due vnto God.  
Math. 23. 23.  
mar. 12. 18.  
Deut. 25 5.

l In this place he called all them children of this world which remaine in y<sup>e</sup> lame: or els matrimony should not seeme to appertaine to the children of God, as that wicked moster Pope Cyricius taught, against the manifest Scriptures,  
m Since mariage is ordained to maintaine and increase mankind, when we shall be immortal, it shall not be in any use.  
n For although the wicked arise againe, yet that life is but death and an eternal destruction,  
Exod. 3. 6.  
o Of them which are not, but of them which are.  
p The immortality of the soule cannot be separated from the resurrection of the body, whereof here Christ properly speaketh.  
Math. 22. 44.  
mar. 12 35.  
Psal. 110. 1.  
q For the sonne is not Lord of his father, and therefore it followeth that Christ is God,  
Chap. 11. 43.  
math. 23. 6.  
mar. 12 38.

a By Baptisme he comprehendeth all Iohns ministerie, who bare witness to Christ.

b By this meane he made them ashamed and astonished.  
Matt. 21. 33.  
mar. 12. 1. 1. sa. 5.  
1. ier. 2. 21.

c The Lewes were as Gods plants, and his owne grafting- d God committed his people to the gouernours and priests.

e He rayled vp prophets.

Psal. 118. 22. i. sa. 28. 16. act. 4 11.

1. ier. 2. 21. 2. 7.

f For by it the building is ioined together, and made strong.

g They that stumble & fall on Christ, thinking to oppresse him, shall be overthrown themselves and destroyed.  
Matt. 22. 16.

mar. 12. 13.

h They waited for a convenient time and place.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his temple.



47 Which deuoure widowes houses, euen vnder a colone of long praying: these shall receiue greater damnation.

## CHAP. XXI.

3 Christ commendeth the poore widow, 6 Hee forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the world, 37 and of his dayly exercise.

Mat. 13. 41.

**A**nd as he beheld, hee saw the rich men, which cast their gifts into the treasure,

2 And hee saw also a certaine poore widow, which cast in thither two mites,

3 And hee sayd, Of a cruethe I say vnto you, that this poore widow hath cast in more then they all.

4 For they all haue of their superfluyty, cast into the offerings of God: but shee of her penny hath cast in all the liuing that she had.

5 Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrate things, he sayd,

6 Are these the things that ye looke vpon: the dayes wil come, wherein a stone shall not be left vpon a stone, that shall not be thowen downe.

7 When they asked him, sayng, Master, but when shall these things bee: and what signe shall there be when these things shall come to passe?

8 And hee sayd, Take heed that yee be not deceiued: for many will come in my name, saying, I am Christ, and the time draweth nere: follow yee not them therefore.

9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome.

11 And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heauen.

12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my names sake.

13 And this shall turne to you, for a testimoniall.

14 Lay it by therefore in your hearts, that yee premeditate not what yee shall answer.

15 For I will giue you a mouth, and wisdom, where against all your aduersaries shall not be able to speake, nor resist.

16 Yea, yee shall be betrayed also of your parentes, and of your brethren, and kindred, and friends, and some of you shall they yue to death.

17 And yee shall be hated of all men for my names sake.

18 Yet there shall not one haire of your heads perish.

19 By your patience possesse your soules.

20 And when ye see Ierusalem belie-

ged with souldiers, then vnderstand that the desolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with child, and to them that giue sucke in those dayes: for there shall be great distress in this land, and wrath ouer this people.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the time of the Gentiles be fulfilled.

25 Then there shall bee signes in the Sunne, & in the Moone, and in the Stars, and vpon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, & for looking after those things which shall come on the world: for the powers of heauen shall be shaken,

27 And then shall they see the Sonne of man come in a cloud, with power and great glory.

28 And when these things begin to come to passe, then looke vp, & lift vp your heads: for your redemption draweth nere.

29 And hee spake to them a parable, Behold the fig tree, and all trees,

30 When they now shoot forth, ye seeing them, know of your owne selves, that Sommer is then nere.

31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is nere.

32 Verely I say vnto you, This age shall not passe, till all these things be done.

33 Heauen and earth shall passe away, but my wordes shall not passe away.

34 Take heede to your selues, lest at any time your hearts bee oppressed with surfeiting and drunkennes, and cares of this life, and lest that day come on you at vnwares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

37 Now in the day time hee taught in the Temple, and at night hee went out, and abode in the mount that is called the mount of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

## CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Pasche. 19 The institutio of the Lords Supper. 24 They strue who shall be greatest, and hee reprooueth them. 42 Hee praieeth vpo the mount. 47 Iudas betrays him. 54 They take him, & bring him to the high Priests.

a God esteemeth not the gift or almes by the quantity or value, but by the heart and affection.

Chap. 19. 43, 44. mat. 24. 1. mar. 13. 1. || Or, 2. gift.

Ephes. 5. 6. 2. thef. 4. 1. b Christ them maketh answer of that which was more necessary for them and not to the question they demanded.

Math. 24. 7. mar. 13. 8.

c This their sufferance shall both be a greater confirmation to the Gospel, & also by their constancie the tyranny of their enemies shall at length be manifest before God and man.

Chap. 12. 12. mat. 10. 19. mar. 13. 11.

d For though they were so impudent to resist, yet tueth euer gaineth the victorie.

Math. 10. 30.

e That is, liue joyfully & blessedly euen vnder the crosse.

Mar. 24. 15. mar. 13. 14. dan. 9. 27.

f Gods wrath against his people shall appeare by the calamities & plagues wherewith he will punish them.

g He meaneth their iniquities to receiue likewise their punishment afterward, I sa. 13. 10. ezek. 32. 7. mat. 24. 29. mar. 13. 24.

Rom. 8. 23. h The effect of that redemption which Iesus Christ hath purchased shall then fully appeare.

i For all these things came within little yeres after.

k To catch and intangle them, wherseuer they be in the world. || Or, that ye may be made worthy.



*Priests house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Council, where he maketh ample confession.*

*Math. 26. 1.*

*mar. 14. 1.*  
a The feast was so called, because they could eat no leavened bread for the space of seven dayes: for so long the feast of the Pascheouer continued.

b Such as were appointed to Keepe ſ Temple.

c For y they were in doubt what way to take before this occasion was offered.

*Math. 26. 17.*  
*mar. 14. 13.*

d According to Gods comendement, which was first to offer it, & after to eat it.

*Math. 26. 20.*  
*mar. 14. 17, 18.*

e Which was in the evening about twilight, which time was appointed to eat the Pascheouer.

f He meaneth that this is the last time that hee would be conuersant with the as he was before or to eate with them.

*Math 26. 26.*  
*mar. 14. 22.*

g The bread is a true signe, and an assured testimony that the body of Iesus Christ is giuen for the noriture of our souls: likewise the wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

h The signe of ſ new couenant which is established & ratified by Christs blood.

*Iohn 13. 18.*  
*psal. 41. 9.*

i By the secret counsell of God

*as Acts 4. 28.*

**N**Owe \* the feast of vneleavened bread  
Drew neere, which is called the Pascheouer.

2 And the hie Priestes & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way and communed with the hie Priestes and captaines, how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And hee consented and sought opportunity to betray him vnto them, when the people were away.

7 ¶ Then came the day of vneleavened bread when the Pascheouer must be sacrificed.

8 And he sent Peter and John, saying, Goe, and prepare vs the Pascheouer, that wee may eat it.

9 And they said to him, Where wilt thou that we prepare it?

10 Then hee sayd vnto them, Beholde, when ye be entred into the citie, there shal a man meet you, bearing a pitcher of water: follow him into the house that hee entreteth in,

11 And say vnto the Goodman of the house, The master sayth vnto thee, Where is the lodging where I shall eate my Pascheouer with my disciples?

12 When hee shall shew you a great high chamber trimmed, there make it ready.

13 So they went and found as hee had sayd vnto them, and made ready the Pascheouer.

14 \* And when the hour was come, hee satte downe, and the twelue Apostles with him.

15 Then he sayd vnto them, I haue earnestly desired to eate this Pascheouer with you before I suffer.

16 For I say vnto you, Henceforth I will not eat of it any more, vntill it be fulfilled in the kingdom of God.

17 And he tooke the cup, & gaue thanks, and sayd, Take this, and diuide it among you.

18 For I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdom of God be come.

19 \* And hee tooke bread, and when hee had giuen thanks, hee brake it, and gaue to them, saying, This is my bodie, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you.

21 ¶ Yet behold, the hand of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is appointed: but woe be to that man, by whom he is betrayed.

23 Then they began to enquire among themselves, which of them it should be, that should doe that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he sayd vnto them, The kings of the Gentiles reigne ouer them, & they that beare rule ouer them, are called Gracious Lords.

26 But ye shall not be so: but let the greatest among you be as the least: & the chiefest as he that serueth.

27 For who is greater, hee that sitteth at table, or he that serueth? is not hee that sitteth at table? And I am among you as hee that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdom, as my Father hath appointed to me,

30 \* That ye may eat and drinke at my table in my kingdom, and sit on seats, and iudge the twelue tribes of Israel.

31 ¶ And the Lord sayd, Simon, Simon, behold, Satan hath desired you, to winnow you as wheat.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 \* And he sayd vnto him, Lord, I am ready to goe with thee into prison, and to death.

34 But hee sayd, I tell thee Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.

35 ¶ And he sayd vnto them, ¶ When I sent you without bag, and scrip, and shoes, lacked yet any thing? And they sayd, Nothing.

36 Then he sayd to them, But now hee that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sel his coat, and buy a sword.

37 For I say vnto you, that yet the same which is writen must be performed in mee, ¶ Euen with the wicked was hee numbered: for doubtlesse those things which are writen of me, haue an end.

38 And they sayd, Lord, behold, here are two swords. And he sayd vnto them, It is enough.

39 ¶ And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

40 \* And when he came to the place, hee sayd to them, Pray, least ye enter into temptation.

41 And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed.

42 Saying, Father, if thou wilt, take away this cup from mee: neuerthelesse, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an agony, hee prayed more earnestly: and his sweate was like dropes of blood, trickling downe to the ground.

*Math. 20. 25.*

*mar. 10. 42.*

k Meaning, that they haue vaine and flattering titles, giuen them, forasmuch as they are nothing lesse than their names doe signifie.

*Or. yongest.*

*Or. leaue by bequest.*

*Math. 19. 28.*

l By these similitudes he declarerth that they shall be partakers of his glory: for in heauen is neither eating nor drinking.

*1. Pet. 5. 8.*

m Satan seeketh by all meanes to disquiet ſ Church of Christ, to disperse it, and to shake it from the true faith.

n It was fore shaken, but yet neuer ouerthrowen.

*Math. 26. 34, 35.*

*mar. 14. 29, 31.*

*Iohn 13. 38.*

*Mar. 10. 9, 10.*

o By this he sheweth the that they must sustain great troubles & afflictions.

*Isa. 53. 12.*

p They were yet to rude that they thought to haue resisted with material weapons,

whereas Christ warneth them of a spiritual fight,

wherein as well their life as faith should be in danger.

*Math. 27. 36.*

*marke 14. 32.*

*Iohn 18. 1.*

*Math 26. 41.*

*mar. 14. 38.*

q Meaning, his death & passion.

r The word signifieth that Christ had conceived, not only for feare of death, but of his Fathers iudgement and wrath against sinne.



45 And he rose up from prayer, and came to his disciples, and found them sleeping for heavinesse.

46 And he sayd unto them, Why sleepe ye: rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold, a company, and he that was called Judas one of the twelve, went before them, and came neere unto Jesus to kisse him.

48 And Jesus sayd unto him, Judas, betrayest thou the Sonne of man with a kisse?

49 Now when they which were about him, saw what would follow, they sayd unto him, Lord, shall we smite with sword?

50 And one of them smote a servant of the hie Priest, and strook off his right eare.

51 Then Jesus answered and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Jesus sayd to the hie Priestes, and capitaines of the Temple, & the Elders which were come to him, Bee ye come out as unto a theefe with swords and staves?

53 When I was dayly with you in the Temple, ye stretched not forth the handes against me: but this is your very houre, and the power of darkenesse.

54 Thenooke they him, and led him and brought him to the hie Priestes house. And Peter followed a farre off.

55 ¶ And when they had kindled a fire in the mids of the hall, & were set downe together, Peter also late downe among them.

56 And a certaine maid beheld him as he late by the fire, and having well looked on him, said, This man was also with him.

57 But he denyed him, saying, Woman, I know him not.

58 And after a little while, another man saw him, and said, Thou art also of them, But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely even this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cocke crow, thou shalt deny me thrise.

62 And Peter went out and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesie who it is that smote thee.

65 And many other things blasphemously spake they against him.

66 ¶ And asloone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together and led him into thes Court.

67 Saying, Art thou the Christ? tell us. And he layd unto them, If I tell you, ye will not beleue it.

68 And if also I aske you, ye will not answer me, nor let me goe.

69 ¶ Hereafter shall the Sonne of man sit at the y right hand of the power of God.

70 Then sayd they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then sayd they, What need wee any further witness: for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1 Iesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simons the Cyrenian. 27 The woman make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the sheefe and many others at his death. 53 And is buried.

Then \* the whole multitude of the arole, and led him unto Pilate.

2 And they began to accuse him, saying, Wee haue found this man perverting the people and forbidding to pay tribute to Cæsar, saying, That he is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jewes? And he answered him, and sayd, Thou sayest it.

4 Then sayd Pilate to the hie Priestes, & to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout all Iudæa, beginning at Galile, even to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knew that he was of Herodes iurisdiction, he sent him to Herode, which was also at Ierusalem in those daies.

8 And when Herode saw Iesus, hee was exceedingly glad: for he was desirous to see him of a long season, because hee had heard many thinges of him, and trusted to haue seene some signe done by him.

9 Then questioned he with him of many thinges: but he answered him nothing.

10 The hie Priestes also & Scribes stood forth, and accused him vehemently.

11 And Herod with his men of warre despised him, and mocked him, and arrayed him in white, and sent him againe to Pilate.

12 The same day Pilate and Herode were made friends together: for before they were enemies one to another.

13 Then Pilate called together the hie Priestes, and the rulers, and the people,

14 ¶ And said unto them, Ye haue brought this man unto me, as one that perverted the people: & behold, I haue examined him before you, & haue found no fault in this man, of those thinges whereof ye accuse him:

15 No, nor yet Herode: for I sent you to him: and loe, nothing woorthy of death is done to him.

16 I will therefore chastise him, and let him loose.

17 (For of necessity hee must haue let one loose unto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliver to us

x At his second coming.  
y As in the second place of honour and dignitie.

Math. 22. 21.  
marke 12. 17.  
a Who was the chiefe gouernour, and had the examination of matters of life and death.  
Math. 27. 11.  
uarke 15. 2.  
iohn 18. 33.

b To rid his hands, and to gratifie Herod.  
¶ Or, at that time.  
c Of a certaine curiositie.  
¶ Or, Miracle.  
d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.  
¶ Or, band or traine.  
e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.  
¶ Or, in bright colour.  
Math. 27. 23.  
marke 15. 14.  
Iohn 18. 38. and 19. 4.  
¶ Or, by him.  
f For the Romanes had giuen such franchises & liberties to the Jewes, which was but a tradition, and not according to the word of God.

Math. 26. 47.  
marke 14. 43.  
iohn 18. 2.

f For now God gaue libertie to Satan, whose mindlers they were, to execute his rage against him: which thing wee see is gouerned by the providence of God.  
Math. 26. 69.  
marke 14. 66.  
iohn 18. 25.

Math. 26. 34.  
iohn 13. 38.  
e They scoffed at him because the people thought he was a Prophet.  
Math. 27. 1.  
marke 15. 1.  
iohn 18. 28.  
u They asked not to the end that the truth might be knowne (for the thing was too manifest) but for mallice they bare towards Christ.



vs Barabbas :

19 Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 And he said unto them the third time, But what euill hath he done? I finde no cause of death in him: I will therefore cha-  
g The iudge gi-  
ueth sentence  
with Christ, be-  
fore he condem-  
neth him, where-  
by plainly ap-  
peareth Iesus in-  
nocencie.

23 But they were instant with loud voy-  
ces, and required that he might be crucified: and the voyces of them, & of the high Priest's prevailed.

24 So Pilate gaue sentence that it should be as they required.

25 And hee let loose unto them him that for insurrection and murder was cast into prison, whom they desired, and deliuered Iesus to do with him what they would.

26 ¶ And as they led him away, they caught one Simon of Cyrene, coming out of the field, and on him they layd the crosse, to beare it after Iesus.

27 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe vnto them, and sayd, ¶ Daughters of Ierusalem, weep not for me, but weepe for your selues, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke.

30 Then shall they beginne to say to the mountaines, ¶ Fall on vs: and to the hilles, Coner vs.

31 ¶ For if they do these things to a green tree, what shall be done to the drie?

32 ¶ And there were two others, which were euill doers, led with him to be slaine.

33 And when they were come to the place which is called Caluarie, there they crucified him, and the euill doers: one at the right hand, and the other at the left.

34 Then sayde Iesus, Father, forgive them: for they knowe not what they do. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, He saued others: let him saue himselfe, if he be the Christ, the Chosen of God.

36 The souldiers also mocked him, and came and offered him vineger,

37 And sayd, If thou be the King of the Jewes, saue thy selfe.

38 And a superscription was also written ouer him, in Greeke letters, and in Latine, and in Hebrew, THIS IS THE KING OF THE IEWES.

39 ¶ And one of the euill doers, which were hanged, railed on him, saying, If thou be the Christ, saue thy selfe and as.

40 But the other answered, and rebuked him, saying, ¶ Fearest thou not God, seeing thou art in the same condemnation?

41 ¶ Wee are indeed rightly coully here: for wee receiue things worthy of that wee haue

done: but this man hath done nothing amisse.

42 And hee sayd vnto Iesus, Lord remember me, when thou comest into thy kingdome.

43 Then Iesus sayd vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darknell ouer all the land, vntill the ninth houre.

45 And the Sunne was darkened, and the vayle of the Temple rent thowen the middes.

46 And Iesus cryed with a loud voyce, and sayd, ¶ Father, into thine hands I commend my spirit. And when hee thus had said, he gaue vp the ghost.

47 ¶ Now when the Centurion sawe what was done, hee glorified God, saying, ¶ Verely this man was iust.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.

49 And all his acquaintance stood afarre off, and the women that followed him from Galilee, beholding these things.

50 ¶ And behold there was a man named Ioseph, which was a Counsellor, a good man and a iust.

51 Hee did not consent to the counsell and deed of them, which was of Annanias, a citie of the Jewes: who also himselfe desired for the kingdome of God.

52 He went vnto Pilate, and asked the body of Iesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and layd it in a tombe hewn out of a rocke, wherein was neuer man yet layd.

54 And that day was the Preparation, and the Sabbath drew on.

55 And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was layd.

56 And they returned, and prepared odours and oymments, and rested the Sabbath day, according to the commandment.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the mid of his disciples, & openeth their vnderstanding in the Scriptures. 47 kee gaue them a charge. 58 Hee ascended vp to heauen. 52 His disciples worship him, 53 and of their daily exercise.

Now the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odours, which they had prepared, and certaine women with them.

2 And they found the stone rolled away from the sepulchre,

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amazed thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed

n Which was midday.

Psa. 31.5.

Or, captaine. o The Roman captaine, who had charge ouer an hundred men.

Math. 27.57. marke. 15.43. iohs 19.38.

Or, had embraced p He looked for the redeemer by whom all should be restored.

q When men prepared all things ready for the feast. r That is, began the same euening.

Math. 28.5. mar. 16.1. iohs. 20.1.

a Which was the first day after the first Sabbath of the feast.

b Two Angells in forme of men,

Math. 27.32. mar. 15.21.

Or, womē of Ierusalem.

Jsa. 2.19. hofe. 10. 8. reuel. 6.16.

1 Pet. 4.17.

h If the innocent be thus handled, what shall the wicked man be?

Mat. 27.38. mar. 15.27. ioh. 19.18.

Or, the place of sculles

i Whom God hath before all others appointed to be the Messias: otherwise the Scriptures callerh them the elect of God, whom he hath chosen before all beginning to life everlasting.

k Mixt with myrrhe and gall to hasten his death.

l That the thing might be knowne to all nations, because these 3 languages were most common.

m The condemnation which thou now suffrest, causeth it thee not to feare God?



downe their faces to the earth, they sayd to  
them, Why seeke ye him that liueth, among  
the dead?

6 He is not here, but is risen: remember  
how he spake vnto you, when he was yet in  
Galilee,

7 Saying, that the Sonne of man must  
bee deliuered into the hands of sinfull men,  
and be crucified, & the third day rise againe.

8 And they remembered his words,

9 And returned from the sepulchre, and  
tolde all these things vnto the eleuen, and to  
all the remnant.

10 Now it was Mary Magdalen, and  
Joanna, and Mary the mother of James,  
and other women with them, which tolde  
these things vnto the Apostles.

11 But their words seemed vnto them, as  
a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the  
sepulchre, and looked in, and saw the linnen  
clothes layed by themselves, and departed  
wondering in himselfe, at that which was  
come to passe.

13 ¶ And beholde, two of them went  
that same day to a towne which was from  
Ierusalem aboute threescore furlongs, cal-  
led Emmaus.

14 And they talked together of all these  
things that were done.

15 And it came to passe, as they commu-  
ned together, and reasoned, that Iesus him-  
selfe drew neere, and went with them.

16 But their eyes were holden, that they  
could not know him.

17 And he said vnto them, What maner  
of communications are these that yee haue  
one to another as ye walke, and are lad?

18 And the one (named Cleopas) answer-  
ed, and saide vnto him, Art thou onely a  
stranger in Ierusalem, and hast not knowen  
the things which are come to passe there-  
in, in these dayes?

19 And hee sayde vnto them, What  
things? And they sayd vnto him, Of Iesus  
of Nazaret, which was a Prophet mighty  
in deed and in word before God, and all the  
people,

20 And how the hie Priests and our rul-  
ers deliuered him to bee condemned to  
death, and haue crucified him.

21 But we trusted that it had bene hee  
that should haue deliuered Israel, and as  
touching all these things, to day is the thirde  
day that they were done.

22 Pea, and certaine women among vs  
made vs astonied, which came earely vnto  
the sepulchre,

23 And when they found not his body,  
they came, saying, that they had also scene  
a vision of Angels, which sayd, that hee was  
alike.

24 Therefore certaine of them which  
were with vs, went to the sepulchre, and  
found it euen so as the women had sayd, but  
him they saw not.

25 Then he sayd vnto them, O fooles,  
and slow of heart to beleeuual that the Pro-  
phets haue spoken,

26 Ought not Christ to haue suffered  
these things, and to enter into his glory?

27 And he began at Moses, and at all the  
Propheers, and interpreted vnto them in all  
the Scriptures the things which were written  
of him.

28 And they drew neere vnto the towne  
which they went to, but he made as though  
he would haue gone further.

29 But they constrained him, saying, Ab-  
ide with vs: for it is towards night, and  
the day is farre spent. So he went in to tarie  
with them.

30 And it came to passe, as he sat at table  
with them, hee tooke the bread, and gaue  
thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they  
knew him: but hee was taken out of their  
sight.

32 And they sayde betwene themselves,  
Did not our hearts burne within vs, while  
he talked with vs by the way, and when hee  
opened to vs the Scriptures?

33 And they rose by the same houre, and  
returned to Ierusalem, and found the eleuen  
gathered together, and them that were with  
them,

34 Which sayd, The Lorde is risen in  
deed, and hath appeared to Simon.

35 Then they tolde what things were done  
in the way, and how hee was knowen of them  
in breaking of bread.

36 ¶ And as they spake these things, Ie-  
sus himselfe stood in the middes of them, and  
said vnto them, Peace be to you.

37 But they were abashed and astrayd, sup-  
plying that they had scene a spirit.

38 Then he said vnto them, Why are yee  
troubled? and wherefore do doubts arise in  
your hearts?

39 Beholde mine handes and my feete: for  
it is I myselfe: handle mee, and see: for a  
spirit hath not flesh and bones, as yee see me  
haue.

40 And when hee had thus spoken, hee  
shewed them his handes and feete.

41 And while they yet beleeued not for ioy,  
and wondred, hee sayd vnto them, Haue yee  
here any meat?

42 And they gaue him a piece of a broiled  
fish, and of an hony combe.

43 And hee tooke, and did eate before  
them.

44 And he sayd vnto them, These are the  
words, which I spake vnto you while I  
was yet with you, That all must bee fulfil-  
led which are written of mee in the Lawe of  
Moses, and in the Propheers, and in the  
Psalmes.

45 Then opened he their vnderstanding,  
that they might vnderstand the scriptures,

46 And said vnto them, Thus is it writ-  
ten, and thus it behoued Christ to suffer, and  
to rise againe from the dead the thirde day,

47 And that repentance and remission of  
sinnes should be preached in his Name among  
all nations, beginning at Ierusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the promise  
of my Father vpon you: but tarie yee in the  
cite of Ierusalem, untilt ye be indued with  
power from an high.

50 Afterward he led them out into Betha-  
nia,

i Christ onely is the interpreter  
of the Scriptures:  
for both the be-  
ginning and end  
thereof direct vs  
to him, because  
he is the Sauour  
that is promised.  
k Because Christ  
did both shut  
their eyes and  
open them, he  
would keepe  
them in suspence  
till his time came  
to manifest him-  
selfe vnto them.  
l According to the  
custome: the  
which maner of  
praying before  
meales they vse  
to this day.

m So soone as  
he began to  
breake bread.  
Marke 16. 14.  
iohn. 20. 19.

John 15. 26. acti  
1. 4.  
n Which was  
till Whitsantide  
when the holy  
Ghost was sent  
from heauen.

chap. 9. 22. matt.  
7. 23. mar. 9. 31.

Marke 16. 12.

Which is a-  
out seven miles  
nd an halfe.

Hereby appea-  
eth that they had  
sight, although it  
was weake.

This declareth  
that we can nei-  
ther see, nor vnder-  
stand it. God  
open our eyes.

For the thing  
as fo notorious,  
all men might  
haue knowne it.

They vnder-  
stood not yet  
that was the de-  
uerance that  
Iesus Christ pur-  
pased for vs, but  
looked for some  
ordly prospere-  
ty.

Infidelity is  
proued.



nia, and lift by his hands, and blessed them. 51 And it came to passe, that as he blessed them, he departed from them, and was carried by into heauen.

Marke 16. 19. Acts 1. 9.

52 And they worshipped him, & returned to Ierusalem with great ioy, 53 And were continually in the Temple praising and lauding God, Amen.

# The holy Gospel of Iesus Christ, according to Iohn.

## CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Iesus Christ. 15 The testimony of Iohn. 39 The calling of Andrew Peter, &c.

**I**n the beginning was the Word, and the Word was with God, and that Word was God.

2 The same was in the beginning with God.

3 All things were made by it, and without it was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darknes, and the darknes comprehended it not.

6 There was a man sent from God, whose name was Iohn.

7 The same came for a witness, to beare witness of the light, that all men through him might beleeue.

8 He was not that light, but was sent to beare witness of the light.

9 That was y true light, which lighteth every man that cometh into the world.

10 Hee was in the world, and the world was made by him: and the world knew him not.

11 He came vnto his owne, and his owne receiued him not.

12 But as many as receiued him, to them hee gaue power to bee the sonnes of God, euen to them that beleeue in his name,

13 Which are borne not of blood, nor of the will of the fleshy, nor of the will of man, but of God,

14 And the Word was made fleshy, and dwelt among vs, (we saw the gloiy thereof, as the gloiy of the only begotten Sonne of the Father) full of grace and trueti.

15 Iohn bare witness of him, & cryed, saying, This was hee of whom I sayd, hee that cometh after mee, is preferred before me: for he was before me.

16 And of his fullnesse haue all we receiued, and grace for grace.

17 For the Law was giuen by Moses: but grace and trueti came by Iesus Christ.

18 No man hath seene God at any time: the only begotten Son, which is in the bosome of the Father, he hath declared him.

19 Then this is the record of Iohn, when the Iewes sent Priestes and Leuites from Ierusalem, to aske him, Who art thou?

20 And he confessed, and denied not, and

sayd plainly, I am not the Christ.

21 And they asked him, What then? Art thou Elias? and he said, I am not. Art thou the Prophet? And he answered, No.

22 Then sayd they vnto him, Who art thou, that wee may giue an answer to them that sent vs? what sayest thou of thy selfe?

23 He sayd, I am the voice of him that crieth in the wilde-nesse, Make straight the way of y Lord, as sayd the Prophet Elias.

24 Now they which were sent, were of the Pharisees.

25 And they asked him, & said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 He it is that cometh after me, which is preferred before me, whose shoe latchet I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 The next day Iohn seeth Iesus coming vnto him, & saith, Behold the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I sayd, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I sawe the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, he said vnto mee, Upon whom thou shalt see the Spirit come down, and tary still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the Sonne of God.

35 The next day, Iohn stood againe, and two of his disciples:

36 And he beheld Iesus walking by, and said, Behold the Lamb of God.

37 And y two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them follow, and sayd vnto them, What seeke ye? And they sayd vnto him, Rabbi, (which is to say by interpretation, Master) where dwellest thou?

39 He said vnto them, Come & see. They came and saw where hee dwelt, and abode with him that day: for it was about the tenth house.

40 And ielwe, Simon Peters brother, was one of the two which had heard of Iohn, and that followed him.

Acts 13. 25.

o Whom they looked for to be such one as Moses was, Deut. 18. 15.

Ier. 40. 3. math. 3. 3. luke 3. 4.

Math. 3. 11.

marke 1. 7. luke 3. 16.

acts 15. and 11. 16. and 19. 4.

p Signifying the original sinne, which is y fountain of all sinnes, & therewith all other finnes.

q That is, by sight, but onely by the reuelation of God.

Math. 3. 16. marke 1. 10. luke 3. 22.

r Who giueth the vertue and effecte to baptisme

s accomplishing that thing, which is thereby represented.

t He alludeth to y Paschall lambe which was a figure of Christ.

u Or, where is thy lodging? or whither goest thou? for hee dwelled in Nazareth, and was there as a stranger.

v That wast, wo houres before night.

x How Iohn said that Iesus was the Lambe of God.

Or, before the beginning.

a Christ is God before all time.

b The Sonne is of the same substance with the Father.

c No creature was made without Christ.

d Whereby all things are quickened & preferred.

e The life of man is more excellent then of any other creature, becaufe it is ioyned with light and vnderstanding.

f Mans mind is full of darknes becaufe of the corruption thereof.

g Because they did not worship him as their God,

Rom. 1. 21, acts 14. 15.

h To the Itraekes, who were his peculiar people.

i Meaning, a priuiledge or dignitie.

Math. 1. 16. luke 2. 7. 11.

k He was formed and made man by the operation of the holy Ghost without the operatio of man.

Meith 17. 2. 2. pet. 1. 12.

Or, proceeding from the Father. Col 1. 19 & 2. 9. Or, more excellent then f. 1 More abundant grace then by Moses. 1. Tem. 6. 16. 1. ioh. 4. 12.

m Meaning, he is most deare, & straightly ioyned to his Father, not onely in loue, but also in nature and vnion.

n And so God that before was inuisible, was made, as it were, visible in Christ.



41 The same found his brother Simon  
first, and sayd unto him, Hee haue found  
the Messias, which is by interpretation, the  
Christ.  
Or, she anointed.

42 And hee brought him to Iesus. And  
Iesus behelde him, and sayd, Thou art  
Simon the sonne of Iona: thou shalt bee  
called Cephas, which is by interpretation,  
a stone.  
Or, Petrus.

43 The day following, Iesus would  
goe into Galile, and found Philip, and sayd  
unto him, Follow me.  
Gen. 49. 10.  
Leuit. 18. 18.  
I. Sa. 4. 3. & 40. 10.  
E. 42. 1. & 45. 8,  
9. ier. 23. 5. & 33.  
14. eze. 34. 23, 29  
& 37. 24, 25. dan.  
9. 24, 25.

44 Now Philip was of Bethsaida, the  
citty of Andrew and Peter.  
45 Philip found Nathanael, and sayd  
unto him, We haue found him, of whom  
\* Moses did write in the Lawe, and the  
\* Prophets, Iesus of Nazaret the sonne of  
Ioseph.

46 Then Nathanael said vnto him, Can  
there any good thing come out of Nazaret?  
Philip said to him, Come and see.

47 Iesus sawe Nathanael comming to  
him, & said of him, Behold indeed an Israe-  
elite, in whom is no guile.

48 Nathanael said vnto him, Whence  
knowest thou me? Iesus answered, and sayd  
vnto him, Before that Philip called thee,  
when thou wast vnder the figge tree, I saw  
thee.

49 Nathanael answered, and said vnto  
him, Rabbi, thou art the Sonne of God:  
thou art the King of Israel.

50 Iesus answered, and sayd vnto him,  
Because I sayd vnto thee, I saw thee vnder  
the fig tree, I beleuest thou: thou shalt see  
greater things then these.

51 And he sayd vnto him, Verely, verely  
I say vnto you, hereafter thou shalt see heauen  
open, and the Angels of God \* ascending  
and descending vpon the Sonne of man.  
y Those things  
which are con-  
temptible to the  
world, are este-  
med and prefer-  
red of God: and  
those things  
which the world  
preferreth, God  
abhorreth.  
Or, thou belieue-  
ust.  
z Christ openeth  
the heauens, that  
we may haue ac-  
cesse to God, and  
maketh vs fel-  
lows to the An-  
gels.  
Gen. 28. 12.

8 Christ turneth the water into wine. 14 He  
drineth the buyers and sellers out of the Temple.  
19 He forewarneth his death and resurrection.  
23 He conuerteth many, and distrusteth man.

At Cana a towne of Galile, and the mo-  
ther of Iesus was there.

2 And Iesus was called also, and his dis-  
ciples vnto the marriage.

3 Now when the wine failed, the mo-  
ther of Iesus sayd vnto him, They haue no  
wine.

4 Iesus sayd vnto her, Woman, what  
haue I to doe with thee? mine houre is not  
yet come.

5 His mother sayde vnto the seruants,  
Whatsoeuer he sayth vnto you, doe it.

6 And there were set there lixe water  
pots of stone after the maner of the \* purify-  
ing of the Iewes, containing two or thre  
\* b. skins a peece.

7 And Iesus sayd vnto them, Fill the  
water pots with water, When they filled  
them vp to the brimme.

8 Then he sayd vnto them, Drawe out  
now, and beare vnto the \* gouernour of the  
feast. So they bare it.

9 Now when the gouernour of the feast

had tasted the water that was made wine,  
(for hee knew not whence it was: but the  
seruants which drew the water, knewe)  
the gouernour of the feast called the bide-  
grome.

10 And sayd vnto him, All men at the  
beginning set fourth good wine, and when  
men haue well drunke, then that which is  
worse: but thou hast kept backe the good  
wine: vntill now.

11 This beginning of \* miracles did Je-  
sus in Cana a towne of Galile, and shewed  
fourth his glory: and his disciples beleued  
on him.

12 After that hee went downe into Ca-  
pernaum, he and his mother, and his bre-  
ther, and his disciples: but they continued  
not many daies there.

13 For the Iewes Passouer was at hand.  
Therefore Iesus went vp to Ierusalem.

14 \* And hee found in the Temple those  
that sold open, and sheepe, and dones, & chan-  
gers of money, sitting there.

15 Then he made a scourge of smal cords,  
and draue them all out of the Temple with  
the sheepe & oren, and powred out the chan-  
gers money, and ouerthrew the tables,

16 And sayd vnto them that solde dones,  
Take these things hence: make not my fa-  
thers house a house of merchandise.

17 And his disciples remembered, that it  
was written, \* The \* zeale of thine house  
hath eaten me vp.

18 Then answered the Iewes, and sayd  
vnto him, What I signe shewest thou vnto  
vs, that thou doest these things?

19 Iesus answered and said vnto them,  
\* Destroy this Temple, and in thre dayes  
I will raise it vp againe.

20 Then sayd the Iewes, Forty and sixe  
yeres was this Temple a building, and wilt  
thou reare it vp in thre dayes?

21 But hee spake of the Temple of his  
body.

22 At noone therefore as he was risen from  
the dead, his disciples remembered that hee  
thus sayd vnto them: and they beleued the  
Scripture, and the word which Iesus had  
sayd.

23 Now when hee was at Ierusalem at  
the Passouer in the feast, many beleued  
in his name, when they saw his miracles  
which hee did.

24 But Iesus \* did not commit himselfe  
vnto them, because hee knew them all,

25 And had no need that any should testi-  
fy of man: for hee knew what was in man.

8 Christ in serueth Nicodemus in the regenera-  
tion. 15 Offsh. 16 Of the loue of God to-  
wards the world. 23 The doct-ns and bap-  
tisme of John. 28 And the witnesseth that hee beareth  
of Christ.

There was now a man of the Pharisees,  
I named Nicodemus, a ruler of the Iewes,

2 Came to Iesus by night, and sayd  
vnto him, Rabbi, We know that thou art  
a teacher come from God: for no man could  
doe these miracles that thou doest, except  
God were with him.

Or, signes.

Or, confusis.

Matth. 21. 12.  
mar. 12. 15.  
Iuke 19. 45.

Psal 69. 9.

c This affection  
was so burning  
in him, that it  
surmounted and  
swallowed vp all  
the others.

Or, miracle.  
Mat. 26. 61. and  
27. 40. mar. 14.  
58. and 15. 29.

d Christs body  
might iustly be  
called the Tem-  
ple, because the  
fullnesse of the  
Godhead dwel-  
led in it corpo-  
rally, Col. 2. 9.

e For hee tooke  
not them for true  
disciples, as hee  
knew by their in-  
ward thoughts,  
what religion  
soeuer they did  
pretend out-  
wardly.

a Who vsed con-  
tinuall washings  
to purifie them-  
selues. Which  
superstition He-  
bion the here-  
tike would haue  
brought into the  
Church, and now  
the Papists haue  
received it.  
Or, measures.  
b Whereof eue-  
ry one contained  
15. gallons.  
Or, steward.



**a** To enter therein.  
**b** Which thing is to be assimiled and incorporate into the Church of God.  
**c** Which is the spirituall water where the holy Ghost doth wash vs into newnesse of life.  
**d** As the power of God is manifest by the moving of the ayre, so is it in changing and renewing vs, although the manner bee hid from vs.  
**e** Although hee was excellently learned, yet knew he not those things which the Christs schoole ought to know.  
**f** We may not teach our owne inventions.  
**g** He reprooveth him, for that men doe teach things which they vnderstand not, and yet others beleue them: but Christ teacheth things most certaine, & known, and men will not receive his doctrine.  
**h** Which was after a common and grosse manner.  
**i** By reason of the vnion of his Godhead with his manhood.  
*Num. 21. 9.*  
**k** His power muste manifest which is not yet known.  
*1. Iohn 4. 9.*  
*Chap. 9. 39.*  
*and 12. 47.*  
**l** The contempt of Christ, and the finnes of the wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate.  
**m** Not only the Iewes, but whofoeuer should beleue in him.  
*Chap. 19. n* The cause and matter of condemnation, o In walking roundly and sincerely. *1. Or. in God. p* As they doe which set God only before their eyes, and follow the rule of his word.

3 Jesus answered, and sayde vnto him, Verily, verily I say vnto thee, except a man be borne againe, hee cannot see the kingdom of God.  
 4 Nicodemus said vnto him, How can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?  
 5 Jesus answered, Verily, verily I say vnto thee, except that a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God.  
 6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is spirit.  
 7 Maruaile not that I said to thee, Vee must be borne againe.  
 8 The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.  
 9 Nicodemus answered, and said vnto him, How can these things be?  
 10 Jesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?  
 11 Verily, verily I say vnto thee, wee speake that we know, and testifie that wee haue seene; but yee receive not our witness.  
 12 If when I tell you earthly things, ye beleue not, how should ye beleue, if I shall tell you of heavenly things?  
 13 For no man ascenderth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.  
 14 And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp.  
 15 That whofoeuer beleueth in him, should not perish, but haue eternall life.  
 16 For God so loued the world, that he hath giuen his only begotten Sonne, that whofoeuer beleueth in him, should not perish, but haue euermouing life.  
 17 For God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saved.  
 18 Hee that beleueth in him, shall not be condemned: but hee that beleueth not, is condemned already, because he beleueth not in the Sonne of the only begotten Sonne of God.  
 19 And this is the condemnation, that light is come into the world, and men loued darkenesse rather then light, because their deedes were euill.  
 20 For every man that euill doeth, hateth the light, neither cometh to light, least his deedes should be reprobated.  
 21 But hee that doeth truth, cometh to the light, that his deedes might be made manifest, that they are wrought according to God.

22 After these things came Jesus and his disciples into the land of Iudea, and there taried with them, and were baptized.  
 23 And Iohn also baptized in Enon, besides Salim, because there was much water there: and they came, and were baptized.  
 24 For Iohn was not yett cast into prison.  
 25 Then there arose a question betwene Johns disciples and the Jewes, about purifying.  
 26 And they came vnto Iohn, and said vnto him, Rabbi, hee that was with thee beyond Iordain, to whom thou barest witness, be baptizeth, and all men come to him.  
 27 Iohn answered, and said, A man can receiue nothing, except it be giuen him from heauen.  
 28 Ye vour selues are my witnesses, that I said, I am not the Christ, but that I am sent before him.  
 29 Hee that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyseth greatly, because of the bridegromes voyce. This my ioy therefore is fulfilled.  
 30 Yee must increase, but I must decrease.  
 31 Ye that is come from on high, is aboue all: hee that is of the earth, is of the earth, and speaketh of the earth: hee that is come from heauen, is aboue all.  
 32 And what hee hath seene and heard, that hee testifieth: but no man receiueth his testimony.  
 33 Hee that hath refused his testimony, hath sealed that God is true.  
 34 For he whom God hath sent, speaketh the words of God: for God giueth him not the Spirit by measure.  
 35 The Father loueth the Sonne, and hath giuen all things into his hand.  
 36 He that beleueth in the Sonne, hath euermouing life, and hee that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towards his Father, and his baruest. 39 The conuersion of the Samaritans. 45 And Galileans. 47 How hee healeth the rulers sonne.  
 Now when the Lord knewe, how the Pharisees had heard, that Jesus made and baptized more disciples then Iohn,  
 2 (Though Jesus himselfe baptized not: but his disciples)  
 3 Hee left Iudea, and departed againe into Galile.  
 4 And he must needs goe through Samaria.  
 5 Then came hee to a citie of Samaria called Sychar, nere vnto the possession that Iacob gaue to his sonne Joseph.  
 6 And there was Jacobs well. Jesus then wearied in the iourney, satc thus on the well: it was about the sixth houre.  
 7 There came a woman of Samaria to draw water. Jesus said vnto her, Giue mee drinke.

*1. Or. territorie. Chap. 4. 1. 2.*  
**q** That is, how they might be made cleane before God, which the washings vnder the Law did represent.  
**r** They were led with ambition, fearing lest their master should haue lost his fame.  
*Chap. 1. 34. Chap. 1. 20.*  
**l** No men ought to vsurpe any thing further then God giueth him.  
**t** And he exalted, and I esteemed as his seruant.  
**u** The minister compared to Christ, is but earth.  
*Rom. 3. 4.*  
**x** For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine.  
*Mat. 11. 27.*  
*Habak. 2. 4.*  
*1. Iohn 5. 19.*  
**a** To giue place to their age.  
*1. Or. Sychem. Gene. 33. 19. and 48. 22.*  
*1. Ioh 3. 4. 32.*  
**b** Euen weary as he was.  
**c** Which was midday.  
 8: For



8 For his disciples were gone away into the cite to buy meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Jew alkeft drinke of me, which am a woman of a Samaria? For the Jewes medle not with the Samaritanes.

10 Iesus answered, and said vnto her, If thou knewest the gift of God, and who it is that sayth to thee, Giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee life.

11 The woman said vnto him, Sir, thou hast nothing to drawe with, and the well is deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the well, and he himselfe dranke thereof, and his children, and his cattell?

13 Iesus answered, and sayde vnto her, Whosoener drinketh of this water, shall thirst againe:

14 But whosoener drinketh of the water that I shall giue him, shall neuer be more athirst: but the water that I shall giue him shall be in him a well of water, springing vp into euerlasting life.

15 The woman said vnto him, Sir, giue me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said vnto her, See, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said vnto her, Thou hast well said, I haue no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saidest thou truely.

19 The woman said vnto him, Sir, I see that thou art a Prophet.

20 Our fathers worshipped in this mountaine, and yee say that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeu me, the houre commeth, when yee shall neither in this mountaine, nor at Ierusalem, worship the Father.

22 Ye worship that which ye know not: we worship that which we know: for saluation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirit, and truely: for the father requirerh euen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truely.

25 The woman said vnto him, I know well that Ihesus shall come, which is called Christ: when hee is come, he will tell vs all things.

26 Iesus said vnto her, I am hee that speake vnto thee.

27 And vpon that came his disciples, and marvelled that hee talked with a woman: yet no man said vnto him, What alkeft thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the cite, and said to the men,

29 Come, see a man which hath told mee all things that euer I did: is not hee the Christ?

30 Then they went out of the cite, and came vnto him.

31 In the meane while, the disciples prayed him, saying, Master, rate.

32 But he said vnto them, I haue meate to eate, that ye know not of.

33 Then said the disciples between themselves, Vahy any man brought him meate?

34 Iesus said vnto them, My meate is that I may doe the will of him that sent me, and finish his worke.

35 Say not yet, There are yet foure moneths, and then commeth harvest: Behold, I say vnto you, lift vp your eyes, and looke on the regions: for they are white already vnto harvest.

36 And he that reapeth receiueth wages, and gathereth fruite vnto life eternall, that both hee that soweth, and hee that reapeth, might reioyce together.

37 For herein is the saying true, that one soweth, and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 Nowe many of the Samaritanes of that cite beleued in him, for the laying of the woman which testified, Ye hath told me all things that euer I did.

40 Then when the Samaritanes were come vnto him, they besought him, that hee would tarry with them: and he abode there two dayes.

41 And many more beleued because of his owne word.

42 And they said vnto the woman, Now we beleue, not because of thy saying: for we haue heard him our selues, and knowe that this is in deede the Christ the Saviour of the world.

43 So two dayes after, hee departed thence, and went into Galile.

44 For Iesus himselfe had testified that a Prophet hath none honour in his owne country.

45 Then when hee was come into Galile, the Galileans receiued him, which had seene all the things that hee did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into Cana a towne of Galile, where he had made of water wine. And there was a certaine ruler whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudaea into Galile, he went vnto him, and besought him that he would go downe, and heale his sonne: for hee was euen ready to die.

48 Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleue.

49 The ruler said vnto him, Sir, goe downe before my sonne die.

50 Iesus said vnto him, See thy way, thy sonne liueth: and the man beleued the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants

l There is nothing that I hunger for more, or wherein I take greater pleasure.

Math. 9.37. Luke 10.2.

m Without grudging the one at the others labour,

n Meaning the Prophets.

o The Samaritans shewed themselves willing to receiue his doctrine: who being but strangers, and scarcely knowing Christ, are a condemnation to the Iewes, and all others, which neglect Gods word when it is offered.

p This is, had the right and true faith.

q Here by his owne country he meaneth Ierusalem, and the country about.

r The word signifies royall, or one of the kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herod, whom the people called King, Marke 6.14.

s Or, come.

t Or, returning.

d For the Jewes esteemed the Samaritanes as wicked and profane.

e Meaning, of himselfe, whom his Father had sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost, vnto euerlasting life, Rom. 5.5.

g Of the spirituall grace.

h He shall neuer be dried vp, or destitute.

i Till she was liuely touched with her faults, she mocked and would not heare Christ.

Deut. 12.6.

2. King. 17.29.

2. Cor. 3.17. k God being of a spirituall nature, requirerh a spirituall seruice, and agreeable to his nature,



servants met him, saying, Thy sonne lieth. 52 Then enquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the seventh houre the fever left him.

53 Then the father knew, that it was the same houre in the which Iesus had said vnto him, Thy sonne lieth. And he beleueed, and all his household.

54 This second miracle did Iesus againe, after hee was come out of Iudea into Galilee.

CHAP. V.

8 He healeth the man that was sicke eight and thirtie yeeres. 10 The Jewes accuse him. 19 Christ answereth for himselfe, and reprooueth them. 32 Shewing by the testimonie of his Father, 33 Of Iohn, 36 Of his works, 39 And of the Scriptures, who hee is.

Leuit. 23. 3. deut. 16. 1. Or. the sheepe market. a Where the sheepe were washed, that should he sacrificed. b Which signifieth the house of powring out, because the water ranne out by conduits.

After that, there was a feast of y Jewes, and Iesus went by to Ierusalem. 2 And there is at Ierusalem a place of the sheepe, a poole called in Hebrew Bethesda, having five porches:

3 In the which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mouing of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease hee had.

5 And a certaine man was there, which had bene diseased eight and thirtie yeeres:

6 When Iesus saw him lie, and knewe that hee now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Sir, I haue no man, when the water is troubled, to put mee into the poole: but while I am coming, another steppeth downe before mee.

8 Iesus said vnto him, Rise: take vp thy bed, and walke.

9 And immediately, the man was made whole, andooke by his bed, and walked: and the same day was the Sabbath.

10 The Jewes therefore said to him that was made whole, It is the Sabbath day: it is not lawfull for thee to carrie thy bed.

11 He answered them, Hee that made me whole, hee said vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed, and walke?

13 And hee that was healed, knewe not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: a sinne no more, lest a worse thing come vnto thee.

15 The man departed, and tolde the Jewes that it was Iesus, which had made him whole.

16 And therefore the Jewes did persecute Iesus, and sought to slay him, because

hee had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Jewes sought the more to kill him: not onely because he had broken the Sabbath, but said also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and said vnto them, Verily, verily I say vnto you, The sonne can doe nothing of himselfe, save that hee seeth the Father doe: for whatsoeuer things hee doeth, the same things doeth the Sonne alio.

20 For the Father loueth the Sonne, and sheweth him all things, whatsoeuer hee himselfe doeth, and hee will shew him greater workes then these, that yee should maruaile.

21 For likewise as the Father raiseth by the dead, and quickneth them, so the Sonne quickneth whom hee will.

22 For the Father iudgeth no man, but hath committed all iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verily, verily I say vnto you, he that heareth my word, and beleueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life.

25 Verily, verily I say vnto you, The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that hee is the sonne of man.

28 Maruaile not at this: for as the honore shall come in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent mee.

31 If I should beare witnesse of my selfe, my witnesse were not true.

32 There is an other that beareth witnesse of mee, and I know that the witnesse, which he beareth of me, is true.

33 The sent vnto Iohn, and hee bare witnesse vnto the truth.

34 But I receiue not the record of man: neuertheless, these things I say, that yee might be saued.

35 He was a burning, and a shining candle: and yee would for a reason haue reioyced in his light.

c That is, proper and peculiar to him alone. f It was lawfull for all Israel to call God their Father, Exod. 4. 22. but because Christ did attribute to himselfe that he had power ouer all things, and wrought as his Father did they gathered that Christ did not onely make himselfe the Sonne of God, but also equall with him. g That is, hee doeth communicate with him: hauing the same power and the same will. h In giuing him power and rule ouer all.

i They that receiue it by faith. k To communicate it with vs.

l That is, to gouerne and rule all things.

Math. 25. 46.

Chap. 8. 14. math 3. 17.

m Christ had respect to their weaknesse that heard him, and therefore said that his owne witnesse should not be sufficient. Chap 1. 27. Or. lampe. n But yee left him quickly, and did not persecute,

c This was to the end that the miracle might be so euident, that no man could speake against it. Ierem. 17. 22.

d The afflictions that we endure, are chastisements for our sinnes.



*Math. 3. 17.*  
*and 17. 5.*  
 o In the law and Prophets,  
*Deut. 4. 1. 2.*  
*Acts 17. 11.*  
 p The people are more ready to receive false prophets than Iesus Christ.  
 q Vaine glory is a great let for a man to come to God.

36 But I have greater witness then the witness of Iohn: for the works which the Father hath given mee to finish, the same works that I do, beare witness of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seen his face.

38 And his word hath ye not abiding in you: for whom he hath sent, him ye beleeveth not.

39 \* Search the Scriptures: for in them ye thinke to have eternall life, and they are they which testify of me.

40 But ye will not come to mee, that ye might have life.

41 I receive not praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye beleeveth, which I receive \* honour one of another, and seeke not the honour that cometh of God alone?

45 Doe not thinke that I will accuse you to my Father: it is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleeveth Moses, ye would have beleeveth me: for he wrote of me.

47 But if ye beleeveth not his writings, how shall ye beleeveth my words?

CHAP. VI.

10 Iesus feedeth the five thousand men with five loaves and two fishes. 15 He departeth away, that they should not make him King. 26 He reprooveth the fleshly hearers of his word. 51 The carnall are offended at him. 63 The flesh profiteth not.

After these things, Iesus went his way <sup>a</sup> over the sea of Galilee, or of <sup>b</sup> Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went up into a mountaine, and there he sate with his disciples.

4 Now the Passover, a \* feast of the Jewes, was nere.

5 \* Then Iesus lift up his eyes, and seeing that a great multitude came unto him, hee said unto Philip, Whence shall wee buy bread, that these might eat?

6 (And this he said to prove him: for hee himselfe knew what he would doe)

7 Philip answered him, \* Two hundredth p. worth of bread is not sufficient for them, that every one of them may take a little.

8 Then said unto him one of his disciples, Andrew, Simon Peters brother,

9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit down. (Now there was much grasse in that place.) Then the men sate downe in number about five thousand.

11 And Iesus took the bread and gave thanks, and gaue to the disciples, and the

disciples to them that were set downe: and likewise of the fishes as much as they would

12 And when they were satisfied, he said unto his disciples, Gather up the broken meate which remaineth, that \* nothing bee lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the five barley loaves, which remained unto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a truer, the Prophet that should come into the world.

15 When Iesus therefore perceived that they would come, and take him to make him a King, hee departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe unto the sea,

17 \* And entred into a shippe, and went over the sea towards Capernaum: and now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about five and twentie, or thirtie \* furlongs, they saw Iesus walking on the sea, and drawing nere unto the ship: so they were afraid.

20 But he said unto them, It is I: be not afraid.

21 Then willingly they received him into the ship: and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other shippe there, save that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other ships from Tiberias nere unto the place where they ate the bread, after the Lord had given thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verily, verily I say unto you, ye seeke me not, because ye saw the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meate which perisheth, but for the meate that endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath \* God the Father sealed.

28 Then said they unto him, What shall we doe, that wee might worke the \* workes of God?

29 Iesus answered, and said unto them, \* This is the worke of God, that ye beleeveth in him, whom he hath sent.

30 They said therefore unto him, What signe shewest thou then, that wee may see it, and beleeveth thee what dost thou worke?

31 \* Our fathers did eate Manna in the desert,

e The abundance of Gods gifts ought not to make vs prodigall to waste them.

f They imagined an earthly kingdom without the Testimonie of Gods word, so that by this means his spirituall kingdom should have beene abolished.

*Math. 14. 25.*  
*marke 6. 47.*  
 g Over a corner of the lake.  
 h Whereof eight make a mile.

i Wherefore it must needs follow that Christ passed miraculously.

k This was not straight over the lake from side to side, but over a creeke or arme of the lake, which saucth much labour to them that should haue gone about by land.

l Which nourisheth and augmenteth our flesh.

*Chap. 1. 32. mat. 3. 17. and 17. 5.*  
 m For when he appointed him to be the Mediator, he set his make and seale in him to be the onely one to reconcile God and man together.

n Such as wee acceptable unto God.

1. *Iohn 3. 23.*  
*Exud. 16. 14. 15.*  
 numb. 1. 7.

a Called the lake of Gennezareth.  
 b Tiberias, Bethsaida, and Capernaum were on this side the lake in respect of Galilee: but it is here said that he went over, because there were diuers creekes and turnings, over the which men ferried.  
*Leuit. 23. 5.*  
*deut. 16. 1.*  
*Mat. 14. 16. mar. 6. 37. Luke 9. 13.*  
 c The summe amounteth to about five pound sterling.  
 d Pryer and thanksgiving doe sanctifie our meates, whereunto we are nourished.



*Pfal* 78. 24. 25. *wisd.* 16. 20.

Desert, as it is writtē, he gaue them bread from heauen to eate.

32 Then Iesus sayd vnto them, Verely, verely I say vnto you, °Hoses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the world.

34 Then they said vnto him, Lord, euermore giue vs this bread.

35 And Iesus sayd vnto them, I am the bread of life: he that cometh to mee, shall not hunger, and °he that beleueth in mee, shall neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleue not.

37 All ¶ that the Father giueth me, shall come to mee: and him that cometh to me, I cast not away.

38 For I came downe from heauen, not to doe mine owne wil, but his wil which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent me, that every man which seeth the Sonne, and beleueth in him, should haue euertlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because he sayd, I am the bread, which is come downe from heauen.

42 And they said, °Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saith he, I came downe from heauen?

43 Iesus then answered, and sayd vnto them, Murmure not among your selues.

44 No man can come to me, except the Father which hath sent me, ° & draws him, and I will raise him vp at the last day.

45 It is writen in the ° Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh vnto me,

46 ° Not that any man hath seene the Father, saue he which is of God, hee hath seene the Father.

47 Verely, verely I say vnto you, he that beleueth in me hath euertlasting life.

48 I am the bread of life.

49 ° Your fathers did eate Manna in the wilderness, and are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it should not die.

51 I am the ° liuing bread which came downe from heauen: if any man eate of this bread, hee shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

52 Then the Iewes strone among themselves, saying, How can this man giue vs his flesh to eate?

53 Then Iesus sayd vnto them, Verely, verely I say vnto you, Except yee eate the flesh of the Sonne of man, and drinke his blood, ye haue ° no life in you.

54 Whosoever ° eateth my flesh, & drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deed, and my blood is drunke in deede.

56 Hee ¶ that eateth my flesh, & drinketh my blood, ° dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth mee, euer he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 Thise things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) sayd, This is an hard saying: who can ° heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, sayd vnto them, Doeth this offend you?

62 What then if yee should see the Sonne of man ascend vp? where he was before?

63 It is the Spirit that quickeneth: the flesh ° profiteth nothing: the words that I speake vnto you are spirit and life.

64 But there are some of you that beleue not: for Iesus knewe from the beginning, which they were that beleued not, and who should betray him.

65 And hee sayd, Therefore sayd I vnto you, that no man can come vnto mee, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then sayd Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall wee goe? Thou hast the words of ° eternall life?

69 And we beleue, and know that thou art ° the Christ, the sonne of the liuing God.

70 Iesus answered them, I haue not ° ° chosē you twelue, and one ° of you is a deuil?

71 Now hee spake it of Judas Iscariot the sonne of Sinton: for hee it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reprooeth the ambition of his cousins.

12 There are diuers opinions of him among the people.

17 He sheweth how to know the truth.

20 The imure they doe vnto him.

47 The Pharisee rebuke the officers because they haue not taken him.

52 and chide with Nicodemus for taking his part.

A fter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ° feast of the Tabernacles was at hand.

3 His brethren therefore sayd vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doeth any thing secretly, and hee himselfe seeth to

*1. Cor.* 11. 27.

y As our bodies are sustained with meate and drinke: for we are our soules nourished with the body & blood of Iesus Christ.

z To eat the flesh of Christ & drinke his blood, is to dwell in Christ & to haue Christ dwelling in vs.

a That is, understand it.

b He meaneth not that his humane nature descended from heauen: but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other.

Chap. 3. 13. c To wit, if it be separated from the Spirit, whereof it hath force for it cometh of the power of the Spirit, that the flesh of Christ giueth vs life.

d Then without Christ there is but death: for his word onely leadeth vs to life.

*Math.* 16. 16. *Math.* 26. 14. e Although your number be small, yet shall ye be multiplied.

*Eccles.* 24. 24. *chap.* 4. 14.

p He shall neuer want spiritual nourishment.

q God doeth regenerate his elect, and causeth them to obey the Gospel.

*Math.* 13. 55.

r That is, or beleue in me.

s By lightning his heart with his holy Spirit.

*Isa* 54. 13. *sero.* 32. 33.

*Math.* 11. 27.

*Exod.* 16. 15.

t Then there is no food that can nourish our soules but Iesus Christ.

u Which giue life to the world.

x Where Christ is not, there death reigneth,

*Leuit.* 23. 34. a At this feast they dwelled seuen dayes in the tents, which put them in remembrance, that they had no city here permanent, but they must seeke one to come.



||Or, manifest.

be famous. If thou doest these things, how thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus sayd vnto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you: but mee it hateth, because I testify of it, that the workes thereof are euill.

8 Soe ye vp vnto this feast: I will not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 These things hee sayd vnto them, and abode still in Galile.

10 But as soone as his brethren were gone vp, then went hee also vp vnto the feast, not openly, but as it were pynly.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay, but he deceiveth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple & caught.

15 And the Iewes maruelled, saying, How knoweth this man the Scriptures, seeing that he neuer learned?

16 Iesus answered them, and sayd, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of himselfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no vnrighteousnesse is in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? Why go ye about to kill me?

20 The people answered, and sayde, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, and sayde to them, I haue done one worke, and yett all maruel.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the fathers) and ye on the Sabbath day circuncise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses should not be broken, be ye angry with mee, because I haue made a man euery whit whole on the Sabbath day?

24 Iudge not according to the appearance, but iudge righteous iudgement.

25 Then said some of them of Ierusalem, Is not this he, whom they goe about to kill?

26 And beholde, hee speaketh openly, and they say nothing to him: doe the rulers knowe it, decide that this is the deuy Christ?

27 Howbeit wee know this man whence he is: but when the Christ cometh, no man shall know whence he is.

28 Then cryed Iesus in the Temple

as he taught, saying, Pee both know mee, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layd hands on him, because his houre was not yett come.

31 Now many of the people beleueed in him, and sayd, When the Christ cometh, will he do moe miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, & the Pharises and high Priestes sent officers to take him.

33 Then sayd Iesus vnto them, Yet am I a little while with you, and then goe I vnto him that sent me.

34 Ye shall seeke me, and shall not finde me, and where I am, can ye not come.

35 Then sayd the Iewes among themselves, Whither will he go, that we shall not finde him? Will he go vnto them that are dispersed among the Grecians, and teach the Grecians?

36 What saying is this that he sayd, Yet shall seeke me, and shall not finde me? where I am, can ye not come?

37 Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto mee, and drinke.

38 He that beleueth in mee, as sayth the Scripture, out of his belly shall flow riuers of water of life.

39 This spake he of the Spirit, which they that beleueed in him, should receiue: for the Holy Ghost was not yett giuen, because that Iesus was not yett glorified.

40 So many of the people, when they heard this saying, sayd, Of a truth this is the Prophet.

41 Other said, This is the Christ: & some sayd, But shall Christ come out of Galile.

42 So sayth not the Scripture that the Christ shall come of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of them would haue taken him, but no man layd hands on him.

45 Then came the officers to the high Priestes and Pharises, and they sayd vnto them, Why haue ye not brought him?

46 The officers answered, Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also dectued?

48 Doeth any of the rulers, or of the Pharises beleue in him?

49 But this people which know not the Law, are curst.

50 Nicodemus sayd vnto them, (Hee that came to Iesus by night, and was one of them.)

51 Doeth our Lawe iudge a man before it heare him, and knowe what hee hath done?

b Why the world hateth Christ.

c Christ doeth not vterly deny that he would go to the feast, but significth that as yett hee was not fully determined.

d There were the heads of the people, who did enuie Christ.

e In that, that he is man onely.

f By this marke we may knowe whether the doctrine be of God or of man.

g Nothing counterfeite: or vntrue.

Exod 24.3. Chap. 5. 18.

h Who did not know the fetch of the Scribes.

i Because I did it on the Sabbath day.

Leu. 12.3. Gen. 17.10.

Deut 1.16, 17.

||Or, freely.

l They were well minded to heare him, which preparation is here called (although improperly) faith.

m He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

n He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

o The true way to come to Christ, is by faith.

p Which shall neuer drie vp.

q These were the visible graces which were giue to the Apostles after his ascension.

r They looked for some notable Prophet besides the Messias.

s Wherein appeareth the mighty power of Christs word against his enemies.

t They allege the authoritie of man against Gods authority.

u They were well minded to heare him, which preparation is here called (although improperly) faith.

v He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

w He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

x He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

y He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.

z He sheweth vnto them that they haue no power ouer him till the time come that his Father hath ordained.



52 They answered and said vnto him, Art thou alio of Galilee? search and looke: for out of Galilee ariseth no Prophet.

53 And euery man went vnto his owne houle.

CHAP. VIII.

11 Christ deliuereth her that was taken in adultery. 12 He is the light of the world. 14 He sheweth from whence he is come, wherefore, and whither he goeth 32 Who are free and who are bond.

34 Officers and slaues, and their reward. 46 Hee deseth his enemies, 59 And being persecuted, withdraweth himselfe.

And Iesus went vnto the mount of Olives,

2 And early in the morning came againe into the Temple, & all the people came vnto him, and he saide downe, and taught them.

3 Then the Scribes and the Pharises brought vnto him a woman, taken in adultery, and set her in the mids,

4 And saide vnto him, Master, this woman was taken in adultery, in the very act.

5 \* Howe shouldest thou be stoned: what sayest thou thereto?

6 And this they sayd to tempt him, that they might haue whereof to accuse him. But Iesus stooped downe, and with his finger wroote on the ground.

7 And while they continued asking him, he list himselfe vp, and said vnto them, \* Let him that is among you without sinne, cast the first stone at her.

8 And againe hee stooped downe, and wroote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the mids.

10 When Iesus had list by himselfe againe, & saw no man, but the woman, he said vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus sayd, \* Neither do I condemne thee; go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shall not walke in darkenesse, but shall haue the light of life.

13 The Pharises therefore said vnto him, Thou bearest record of thy selfe: thy record is not true.

14 \* Iesus answered, and said vnto them, \* Though I beare record of my selfe, yet my record is true: for I knowe whence I came, & whither I go: but ye cannot tell whence I come, and whither I go.

15 Ye iudge after the flesh: I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father that sent me.

17 And it is also written in your Lawe,

\* that the testimony of two men is true.

18 I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me.

19 Then sayd they vnto him, Where is thy Father? Iesus answered, Ye neither knowe mee, nor my Father. If yee had knowne me, ye should haue knowne my Father also.

20 These words spake Iesus in the temple, as he taught in the Temple, and no man layd hands on him: for his houre was not yet come.

21 Then sayde Iesus againe vnto them, I goe my way, and ye shall seeke mee, and shall die in your sinnes. Whither I goe, can ye not come?

22 Then sayd the Jewes, Will hee kill himselfe, because hee saith, Whither I goe, can ye not come?

23 And he said vnto them, I be from beneath: I am from above: ye are of this world, I am not of this world.

24 I sayd therefore vnto you, That yee shall die in your sinnes: for except yee beleue, that I am hee, yee shall die in your sinnes.

25 Then sayd they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I sayd vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the world.

27 They understood not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue list vp the Sonne of man, then shall ye know that I am he, and that I do nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent mee, is with mee: the Father hath not left me alone, because I do alwayes those things that please him.

30 As he spake these things, many beleued in him.

31 Then said Iesus to the Jewes which beleued in him, If ye continue in my word, ye are verely my disciples,

32 And shall know the trueth, and the trueth shall make you free.

33 They answered him, We be the Abrahams seed, and were neuer bond to any man: why sayest thou then. Yee shall bee made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is the seruant of sinne.

35 And the seruaunt abideth not in the houle for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shall bee free indeede.

37 I know that ye are Abrahams seed, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which yee haue seene with your father.

39 They answered and sayde vnto him, Abraham is our father. Iesus sayde vnto them,

f Which place prooueth Christ to be very God and man.

g That is, the place where the vessel and other things belonging to the Temple were kept. h Because of their rebellion wherein they did perseuere.

i He sheweth the difference betwene the Gospel, and the subtil wit of man.

Or, from the beginning, euen that I said vnto you, k That is, who he was, whence he was, and why he came into this world.

l Their endeouours and practices, whereby they thinke to destroy him, shall serue to exalt and magnifie his glory. m Not to beleue in him, but to be conuicted. n To wit, the Messias.

o For they were slaues to sinne. p These were not the beleeuing Jewes, but the mockers that answered thus. Rom. 6. 20. 2. pet. 2. 19.

q He granteth their sayings in such sort, that he sheweth vnto them that their owne deedes proueth them liars,

Leuit. 24. 10. a Either for breaking the Law, if he did deliue her, and of lightnesse and inconstancie, if he did condemne her. Deut. 17. 6, 7. b Iesus would not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: and therefore did not abolish the Law against adultery. Chap. 1. 5. & 9. 5. Or, openly light. Or, vsf. Chap. 5. 31. c That which Christ denied, Chap. 5. 31. here he granteth, to declare vnto the their stubbornnesse, and faith that being God, he beareth witness to his humanitie: likewise doeth God the Father witness the same, which are two distinct persons, though but one God, chap. 5. 37. d In that he came from his father, he sheweth that he is not onely man, but God also. e Hee would not iudge rashly, as they did. Deut. 17. 6. & 19. 15. mat. 18. 16. 2 cor. 13. 1. boob. 10. 28.



r Which were his obedience, charitie, and such good workes which proceeded of faith.

them, If yee were Abrahams childzen, yee would do the workes of Abraham.

40 But now go ye about to kill me, a man that hath told you the trueth, which I haue heard of God: this did not Abraham.

41 Yee doe the workes of your father. Then sayd they to him, Wee are not borne of fornication: wee haue one father, which is God.

42 Therefore Iesus sayd vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he lent me.

43 Why do ye not understand my talke? because ye cannot heare my word.

44 \* Ye are of your father the deuil, and the lusts of your father ye will doe: hee hath bene a murderer from the beginning, and now abode not in the trueth, because there is no trueth in him. When he spakech a lie, then speaketh he of his own: for he is a liar, and the father thereof.

45 And because I tell you the trueth, yee beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why doe yee not beleeue mee?

47 \* He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Jewes, and sayd vnto him, Say we not well, that thou art a Samaritane, and hast a deuil?

49 Iesus answered, I haue not a deuil, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine own praiſe: but there is one that seeketh it, and y indgeth.

51 Merely, verely I say vnto you, If a man keepe my word, he shall neuer see death.

52 Then sayd the Jewes to him, Howe know we that thou hast a deuil. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth me, whom ye say, that he is your God.

55 Yee yee haue not known him: but I know him, and if I should say I know him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my day, and he saw it, and was glad.

57 Then said the Jewes vnto him, Thou art not yett five yeer old, and hast thou seene Abraham?

58 Iesus sayd vnto them, Merely, verely I say vnto you, before Abraham was, I am.

59 \* Then rooke they vp stones to cast at him, but Iesus hid himselfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blind. 11 The confession of him that was borne blind. 39 To what blind men Christ giveth sight.

A As Iesus passed by, hee saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent mee, while it is day: the night cometh, when no man can worke.

5 As long as I am in the world, \* I am the light of the world.

6 Alsoone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay.

7 And sayd vnto him, Goe wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore and washed, and came againe seeing.

8 Some of the neighbours and they that had seene him before, when hee was blinde, said, Is not this he that sate and begged?

9 Some sayde, this is hee: and others sayd, he is like him: but he himselfe sayd, I am he.

10 Therefore they sayd vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, and aneiynd mine eyes, and sayd vnto me, Go to the pool of Siloam, and wash. So I went and washed, and received sight.

12 Then they sayd vnto him, Where is he, he sayd, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the claye, and opened his eyes.

15 Then againe the Pharisees also asked him, how he had receiued sight. And he said vnto them, He sayd claye vpon mine eyes, and I washed, and do see.

16 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others sayde, how can a man that is a sinner, doe such miracles? and there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because hee hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Jewes did not beleeue him (that hee had bene blinde, and receiued his sight) vntill they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom yee say was borne blinde? how doeth he now see them?

20 His parents answered them, and said, We know that this is our sonne, and that he was borne blind:

21 But by what means hee now seeth, wee knowe not: or who hath opened his eyes, we can wee not tell: he is old enough: alke him: hee shall answer for himselfe.

22 These words spake his parents, because

a God doth not always punish men for their finnes, b When opportunite and the season serueth. Chap. 1. 9. and 8. 12. and 12. 35. c This was not for any vertue that was in the earth, in the spittle, or in the clay, to make one see: but it onely pleased him to vse these signes and rrecases. d Hereby was prefigured the Messias, who should bee sent vnto them.

a Which wasto see the coming of Christ in the flesh, which thing Abraham saw far off with y eyes of faith, Heb. 11. 10. b Not only God, but the mediator betweene God & man, appointed before al eternitie Chap. 10. 31. c And he passed thorow the mids of them, and so went his way.

e They durst not speake the trueth, for feare they should bee excommunicate.



cause they feared the Jewes: for the Jewes had obteneid already, that if any man did confesse that he was the Christ, he should be excommunicated out of the Synagogue.

23 Therefore said his parents, He is old ynough; alke him.

24 Then againe called they the man that had bene blind, and said vnto him, What gloz vn to God: we know that this man is a sinner.

25 Then hee answered, and sayd, Whether hee be a sinner or no, I cannot tell: one thing I know, that I was blinde, and now I see.

26 Then saide they to him againe, What did he to thee? how opened hee thine eyes?

27 He answered them, I haue tolde you already, and yee haue not heard it: wherefore would ye heare it againe? will yee also be his disciples?

28 Then checked they him, and said, We thou his disciples: We be Moses disciples.

29 We know that God spake with Moses; but this man we know not from whence he is.

30 The man answered, and sayd vnto them, Doubtles this is a maruelous thing, that ye know not whence he is, and yet hee hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blind.

33 If this man were not of God, he could haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heere that they had cast him out, and when hee had found him, hee said vnto him, Dost thou beleue in the Sonne of God?

36 He answered, and said, Who is hee, Lord, that I might beleue in him?

37 And Iesus said vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord, I beleue, and worshipped him.

39 And Iesus saide, I am come vnto iudgement into this worlde, that they which see not, might see: and that they which see, might be made blind,

40 And some of the Pharises which were with him heard these sayings, and said vnto him, Are we blind also?

41 Iesus said vnto them, If yee were blind, ye should not haue sin: but now yee say, We see: therefore your sinne remaineth.

CHAP. X.

11 Christ is the true shepheard, and the doore. 19 Diuers opinions of Christ. 24 Hee is asked if he be Christ. 32 His works declare that he is God. 34 The Princes called gods.

sheepfold, but climeth by another way, hee is a thiefe and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and hee calleth his owne sheepe by name, and leadech them out.

4 And when he hath sent forth his owne sheepe, hee goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they seee from him: for they know not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstood not what things they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All that euer came before mee, are theenes and robbers: but the sheepe did not heare them.

9 I am the doore: by mee if any man enter in, he shall be saued, and shall go in and go out, and finde pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe coming, and hee leauech the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because hee is an hireling, and carech not for the sheepe.

14 I am the good shepheard, and know mine, and am known of mine.

15 As the father knoweth me, so know I the father: and I lay downe my life for my sheepe.

16 Other sheepe I haue also, which are not of this fold: them also must I bring, and they shall heare my voyce: and there shall be one sheepefold, and one shepheard.

17 Therefore doth my father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commandement haue I receiued of my father.

19 Euen there was a dissension againe among the Jewes for these sayings.

20 And many of them sayd, Hee hath a deuil, and is madde: why heere ye him?

21 Other said, These are not the wordes of him that hath a deuil: can the deuil open the eyes of the blind?

22 And it was at Ierusalem the i feast of the Dedication, and it was winter.

23 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Jewes round about him, and said vnto him, how long dost thou make vs doubt? If thou bee the

a That is, there is mutual agreement and consent of faith between the pastour & the sheepe.

b Hee meaneth all the false prophets, who led not men to Christ but from him.

c Hee shalbe sure of his life.

d I.e. 40. 11. eze. 34. 23.

e Christ knoweth his because hee loueth them, carech & prouideth for them.

f As the Father cannot forget him, so more can hee forget vs.

g In that hee lo-ueth and appro-ueth me.

h To wit, among the Gentiles,

which then were strangers fro the Church of God.

eze. 12. 22, 24. h Christ euen in that that hee is

man, hath deserued of his Fathers loue and euilising life, not to his flesh: only, but

to vs also, which by his obedienc & perfect iustice

are imputed righteous, Rom. 5. 19. Phil. 2. 7.

I.a. 53. 7. Act. 17. 24.

i Which was institute, that the people might giue thanks to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted & polluted.

1 Mac. 4. 59.

k Which was builded againe after the patterne of j which Salomon builded.

l Or, holdest our mind in substance

f That is, confider that nothing is hid from God: therefore tell vs the truth, that God may be glorified thereby, Ioh. 7. 19. 1. Sam. 6. 5. g Hee spake this in mockerie. h They thought either to drine him from the truth, or to make him swaue by their ostiaces examining him: which practise Satans members euer doe obserue in examining Christians. i Hee derideth their willfull mallice & ignorance k They doubted not of his countrey or parents, but of his office and authoritie. l O wicked men contemners of God, and such as delight in sinne. || Or, excommunicate him.

w As all astonished hee fell downe and worshipped him, n Meaning, with rule & authority, to make the poore blind to see, and the proud seers blind. Chap 3. 17. 18. and 5. 2. 46. 47. o You should not be so much in fault,

Verely, verely I say vnto you, hee that entrench not in by the doore into the



Christ, tell vs plainly.

25 Iesus answered them, I told you, and ye beleene not: the workes that I doe, in my fathere Name, they beare witnesse of me.

26 But ye beleene not: for ye are not of my sheepe, as I said vnto you.

27 Why sheepe heare my voyce, & I know them, and they follow me.

28 And I giue vnto them eternall life, and they shall neuer perishe, neither shall any plucke them out of mine hand.

29 My Father which gaue them mee, is greater then all, and none is able to take them out of my fathere hand.

30 I and my Father are one.

31 Then the Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my fathere: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemy, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, \*I said, ye are gods?

35 If hee called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,

36 Say ye of him, whome the Father hath sanctified, & sent into the world, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I doe, then though ye beleue not me, yet beleue the workes, that ye may know and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptised, and there abode.

41 And many resorted vnto him, and said, Iohn did no miracle: but all things that Iohn spake of this man were true.

42 And many beleued in him there.

#### CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The his Priests and Pharises gather a counsel against him. 50 Caiaphas prophesieth, 54 Christ getteth him out of the way.

And a certaine man was sicke, named Lazarus of Bethania, the town of Mary, and her sister Martha,

2 And it was that Mary which anoynted the Lord with oynment, and wiped his feete with her haire, whole brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, hee sayd, This sickness is not vnto death, but for the glory of God, that the Sonne of God might bee glorified thereby.

5 Now Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that hee was sicke, yet abode he two dayes til in the same place where he was.

7 Then after that, said hee to his Disciples, Let vs goe into Iudea againe.

8 The Disciples said vnto him, Master, the Iewes lately sought to stone thee, and dost thou goe thither againe?

9 Iesus answered, Are there not twelue houres in the day? if a man walke in the day he stumbleth not, because hee seeth the light of this world.

10 But if a man walke in the night, hee stumbleth, because there is no light in him.

11 These things spake hee, and after hee said vnto them, Our friend Lazarus sleepe: but I goe to wake him vp.

12 Then said his Disciples, Lord, if hee sleepe, he shall be safe.

13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then said Iesus vnto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there: that ye may beleue: but let vs goe vnto him.

16 Then said Thomas (which is called a Didymus) vnto his fellow Disciples, Let vs also goe, that wee may die with him.

17 Then came Iesus and found that he had lien in the graue foure dayes already.

18 (Now Bethania was nere vnto Ierusalem, about a fiftene furlongs off.)

19 And many of the Iewes were come to Martha & Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meet him: but Mary late still in the house.

21 Then said Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

22 But now if I know also, that whatsoever thou alkest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise againe.

24 Martha said vnto him, I know that he shall rise againe in the resurrection at the last day.

25 Iesus said vnto her, I am the resurrection and the life: he that beleueth in me, though he were dead, yet shall he liue.

26 And whosoener liueth and beleueth in me, shall neuer die. Beleueth thou this?

27 Shee said vnto him, Yea, Lord, I beleene that thou art the Christ the sonne of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 And when shee heard it, shee arose quickly and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw

Chap. 7. 30 & 8. 59, and 10. 31.

b He that walke in his vocation, and hath the light of God for his guid, needeth to feare no dangers. The day also both sommer and winter was with the Iewes deuided into xii. houres.

c They laboured to slay Christ from going into Iudea, as though there had benee no need.

Or, slumbering sleepe.

d Which signified in our tongue, a twin is birth.

e Which were almost two miles

f She sheweth some faith, which notwithstanding was almost overcome by her affections.

g Christ resurrected vs from death to giue vs euerlasting life.

1 The cause wherefore the reprobate cannot beleue.

m Whereby wee learne how safely we are preferred against all dangers.

Chap. 8. 59.

Psal. 82. 6.

n Meaning of princes & rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertaineth to him that is the Sonne of God equall with his Father.

o Whereby they gathered that Christ was more excellent then Iohn.

Chap. 12. 3. Matthe. 26. 7.

a For although he died, yet being restored so soone to life, it was almost no death in comparison.



h Wherein ſhe declared her affection and reverence that ſhe bare to Chriſt.

ſaw Marie, that ſhe roſe up haſtily, and went out, followed her, ſaying, Where goeſt thou to the grave, to weepe there.

32 When when Mary was come where Jeſus was, and ſaw him, ſhe fell downe at his feete, ſaying unto him, Lord, if thou haddeſt bene here, my brother had not bene dead.

33 When Jeſus therefore ſaw her weepe, and the Jewes alſo weepe which came with her, hee groined in the ſpirit, and was troubled in himſelfe,

34 And ſaid, Where haue yee laid him? They ſayd unto him, Lord, come and ſee.

35 And Jeſus wept.

36 Then ſayd the Jewes, Behold, how he loued him.

37 And ſome of them ſaid, Could not he, which opened the eyes of the blinde, haue made alſo that this man ſhould not haue died?

38 Jeſus therefore againe groined in himſelfe, and came to the grave. And it was a cane, and a ſtone was layd vpon it.

39 Jeſus ſayd, Take yee away the ſtone. Martha the ſiſter of him that was dead, ſayd vnto him, Lord, he ſitteth already: for he hath bene dead foure dayes.

40 Jeſus ſayd vnto her, Sayd I not vnto thee, that if thou diddeſt belecue, thou ſhouldeſt ſee the glorie of God?

41 When they tooke away the ſtone from the place where the dead was laid. And Jeſus lift vp his eyes, and ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I knowe that thou heareſt mee alwayes, but becauſe of the people that ſtand by, I ſayd it, that they may belecue, that thou haſt ſent me.

43 As hee had ſpoken theſe thinges, hee cryed with a loud voyce, Lazarus, come forth.

44 Then hee that was dead, came forth, bound hand and ſoothe with bandes, and his face was bound with a napkin. Jeſus ſayd vnto them, Loocke him, and let him goe.

45 When many of the Jewes which came to Mary, and had ſene the thynges, which Jeſus did, beleueed in him.

46 But ſome of them went their way to the Pharifees, and told them what thinges Jeſus had done.

47 When gathered the hie Prieſtes, and the Pharifees a council, and ſayd, What ſhall wee doe? For this man doeth many miracles.

48 If wee let him thus alone, all men will beleue in him, and the Romanes will come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the hie Prieſt that ſame yere, ſayd vnto them, We perceiue nothing at all,

50 Now yet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 This ſpake he not of himſelfe: but being hie Prieſt that ſame yere, he propheteed that Jeſus ſhould die for the nation:

52 And not for the nation only, but that

hee ſhould gather together in one the children of God, which were ſcattered.

53 Then from that day forth they conſulted together to put him to death.

54 Jeſus therefore walked no more openly among the Jewes, but went thence vnto a country nere to the wilderneſſe, into a cite called Ephraim, and there continued with his diſciples.

55 And the Jewes Paſſeouer was at hand, and many went out of the country vnto Ieruſalem before the Paſſeouer, to purifie themſelues.

56 Then ſought they for Jeſus, & ſpake among themſelues, as they ſtoode in the Temple. What thinke ye, that he cometh not to the feaſt?

57 Now both the hie Prieſtes and the Pharifees had giuen a commandement, that if any man knew where he were, hee ſhould ſhew it, that they might take him.

## CHAP. XII.

7 Chriſt excuſeth Maries ſact. 13 The affection of ſome towards him, & the rage of others againſt him and Lazarus. 25 The commodity of the croſſe. 27 His prayer. 28 The anſwere of the Father. 32 His death, and the fruit thereof. 36 He exhorteth to faith. 40 The blindneſſe of ſome, and the infirmities of others.

Then Jeſus ſix dayes before the Paſſeouer, came to Bethania, where Lazarus was, which was dead, whom hee had raiſed from the dead.

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Mary a pound of oymnt of ſpikenard very coſly, and anoynted Jeſus feete, and wiped his feete with her haire, and the houſe was filled with the ſauiour of the oymnt.

4 Then layd one of his diſciples, euen Iudas Iſcariot Simons ſon, which ſhould betray him,

5 Why was not this oymnt ſold for three hundred pence, and giuen to the poore?

6 Now he ſayd this, not that hee cared for the poore, but becauſe hee was a thiefe, and had the bagge, and bare that which was giuen.

7 Then ſayd Jeſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes ye haue with you, but me ye ſhall not haue alwayes.

9 Then much people of the Jewes knew that hee was there: and they came, not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom hee had rayfed from the dead.

10 The hie Prieſtes therefore conſulted, that they might pyn Lazarus to death alſo.

11 Becauſe that for his ſake many of the Jewes went away, and beleueed in Jeſus.

12 On the morrow a great multitude that were come to the feaſt, when they heard that Jeſus ſhould come to Ieruſalem,

13 Cooke

i For compaſſion: for he felt our miſeries as though he ſuffered the like.  
k We read not that his affections were fo exceſſiue that he kept no meaſure, as we doe in our ſorrowes, ioyes, and other affections.

l That is, a miracle whereby Gods Name ſhould be glorified.

m They reſiſt God, thinking to hinder his worke by their owne policies.  
n Or, for that preſent time.  
o God made him to ſpeake, neither could his impie- tie let Gods purpoſe, who cauſed this wicked man euen as hee did Balaam, to be an inſtrument of the holy Ghoſt.

p Becauſe they thought hereby to make themſelues more holy againſt they ſhould eate the Paſſeouer: but they were noe commaunded by God to uſe this ceremonye.

Matth. 26. 7.  
marke. 14. 3.

a Euen from the head to the feete.

b Read Marke 14. 5.

Chap. 13. 29.

Matth. 21. 8.  
marke 11. 8.  
luke 19. 35.



c That is, face I beleeue thee.

d This doeth well declare that his kingdome flood nor in outward things, *Zech. 9. 9.*

13 Tooke branches of palme trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the Name of the Lord.

14 And Iesus found a young asse, and sat thereon, as it is written,

15 \* Fears not, daughter of Sion; beheld, thy King cometh sitting on an asses colt.

16 But his disciples understood not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witness that hee called Lazarus out of the graue, and raysed him from the dead.

18 Therefore mette him the people also, because they heard that hee had done this miracle.

19 And the Pharises sayd among themselves, Verelieue ye how ye prouaile nothing? Behold, the world goeth after him.

20 Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, & desired him, saying, Sir, we would see Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The hour is come, that the sonne of man must be glorified.

24 Verely, verely I say vnto you, except the wheate corne fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

25 \* He that so loueth his life, shall lose it, and hee that hateth his life in this world, shall keepe it vnto life eternall.

26 \* If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled, and what shall I say? Father, launcie mee from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I both haue glorified it, and will glorifie it againe.

29 Then sayd the people that stood by and heard, that it was a thunder: others sayd, An Angel spake to him.

30 Iesus answered, and sayd, This voyce came not because of mee, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world bee cast out.

32 \* And k I, if I were lifted vp from the earth, will draw all men vnto me.

33 Now this sayd hee, signifying what death he should die.

34 The people answered him, We haue heard out of the Law, that the Christ bideth for ener: and how sayest thou, that the Sonne of man must be lifted vp? who is that Sonne of man?

35 Then Iesus said vnto them, Yet a little while is the light with you: walk while ye haue light, lest the darkenesse come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue light, beleeue in the light, that ye may see the children of the light. These things saide Iesus, and departed, and hid himselfe from them.

37 And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Elaias the Prophet might be fulfilled, that he sayd, \* Lord, who beleeueth in our report? and to whom is the name of the Lord recited?

39 Therefore could they not beleeue, because that Elaias saith againe,

40 \* He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should blyte them.

41 These things sayd Elaias when hee saw his glory, and spake of him.

42 Neuertheless euen among the chiefe rulers many beleeued in him: but because of the Pharises, they did not confesse him, lest they should be cast out of the Synagogue.

43 \* For they loued the prayer of men, more then the praye of God.

44 And Iesus cryed, and sayd, Hee that beleeueth in me, beleeueth not in mee, but in him that sent me.

45 And he that seeth mee, seeth him that sent me.

46 \* I am come a light into the world, that whosoener beleeueth in me, should not abide in darkenesse.

47 \* And if any man heare my wordes, and beleeue not, I will iudge him not: for I came not to iudge the world, but to saue the world.

48 He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: \* the word that I haue spoken, it shall iudge him in the last day.

49 For I haue not spoken of my selfe: but the father, which sent me, he gaue me a commandement what I should say, and what I should spake.

50 And I know that his commandement is life everlasting: the things therefore that I speake, I speake them so as the father sayd vnto me.

*Chap. 1. 9.*

*Jsa. 53. 1. rom. 10. 16.*

*n* That is, the Gospel which is the power of God to salvation to euery one that doeth beleeue,

*Isa. 6. 9. mar. 13. 14. mar. 4. 12.*

*Luk 8. 10. act. 28. 26. rom. 11. 8.*

*n* By deliuering them from their miseries, and giuing them true felicity.

*|| Or, excommuni- cate.*

*Chap. 5. 44. o* To be effect- med of men.

*Chap. 3. 19. and 9. 39.*

*Chap. 3. 17. || Or, condemne.*

*|| Or, condemne.*

*|| Or, condemneth.*

*Marke 16. 16. p* For that day shall be the approbation of the Gospel.

CHAP. XIII.

5 Christ washeth the disciples feet, 14 Exhorting them to humilitie and charitie, 21 Tell th them of Judas the traitour, 34 And commandeth them earnestly to loue one another. 38 Hee forewarneth of Peters deniall.

Now \* before the feast of the Passouer, when Iesus knew that his houre was come, that hee should depart out of this world vnto the father, for as much as hee loued his own which were in the world, vnto the end hee \* loued them.

*Mat. 26. 2. marke 14. 1. luke 22. 1.*

*a* Because he saw the danger great which was for them.

*|| Or, the preasc.*

*e* They were of the race of the Iewes, and came our of Asia and Grecia: for else the Iewes would not haue permitted that they should worship with them in the Temple.

*f* Which is, that the knowledge of him should be manifest thorow all the world.

*M. 10. 39. and 16. 25. mar. 8. 35. luke 9. 24. and 17. 33.*

*g* If the loue thereof let him from coming to Christ.

*h* And to loleth it for Christs sake.

*Chap. 17. 14.*

*i* The reformation & restoring of those things which were out of order.

*Chap. 3. 14.*

*k* The Crosse is the meane to gather the Church of God together, and to draw men to heauen.

*l* Not onely the Iewes but also the Gentiles.

*Psal. 83. 36 and 110. 4. and 117. 2. ex. 37. 25.*



b Which was the eating of the Pasche.

2 And when supper was done, (as that the deuil had now put in the heart of Judas Iscariot, Simons sonne to betray him.)

3 Jesus knowing that the father had giuen all things into his hands, and that he was come from God, and went to God,

4 Hee riseth from supper, and layeth aside his upper garments, and tooke a towell, and girded himselfe.

5 After that, he powred water into a bason and began to wash the disciples feet, and to wipe them with the towell wherewith he was girded.

6 Then came he to Simon Peter, who said to him, Lord, dost thou waly my feet?

7 Jesus answered and sayd vnto him, What I doe, thou knowest not now: but thou shalt know it hereafter.

8 Peter sayd vnto him, Thou shalt neuer wash my feete. Jesus answered him, If I wash thee not, thou shalt haue no part with me.

9 Simon Peter sayd vnto him, Lord, nor my feete onely, but also the handes, and the head.

10 Jesus said to him, Hee that is washed, needeth not, saue to wash his feete, but is cleane enuyr whir: and ye are cleane, but not all.

11 For hee knowe who should betray him: therefore sayd he, Ye are not all cleane.

12 So after he had washed their feete, and had taken his garments, and was set downe againe, he sayd vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to waly one anothers feete.

15 For I haue giuen you an example, that ye should doe, euen as I haue done to you.

16 Certely, verely I say vnto you, \* The seruant is not greater then his maister, neither the ambassadour greater then hee that sent him.

17 If ye know these things, blessed are ye, if ye do them.

18 If I speake not of you all: I knowe whom I haue chosen: but it is that the scripture might be fulfilled, \* Hee that careth bread with mee, hath I life by his heele against me.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleuee that I am soe.

20 \* Certely, verely I say vnto you, If I send any, hee that receiueth him, receiueth me, and hee that receiueth me, receiueth him that sent mee.

21 When Jesus had sayd these things, he was troubled in the spirit, and testified, and sayde, Certely, verely I say vnto you, that one of you shall betray me.

22 \* Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus bosome, whom Jesus loued.

24 To him beckened therefore Simon Peter, that hee should aske who it was of

whom he spake.

25 He then, as hee leaned on Jesus backe, sayd vnto him, Lord, who is it?

26 Jesus answered, Hee it is, to whom I shall giue a sopp, when I haue dipped it: and he wet a sopp, and gaue it to Judas Iscariot, Simons sonne.

27 And after the sopp, Satan entred into him. Then said Jesus vnto him, That thou doest, doe quickly.

28 But none of them that were at table, knew for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had said vnto him, Buy those things that we haue need of against the feast: or that hee should giue some thing to the poore.

30 Aftoone then as hee had received the sopp, he went immediatly out, and it was night.

31 When he was gone out, Jesus said, Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, & shall straightway glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke mee, but as I sayd vnto the \* Jewes, Whether I goe, can ye not come: also to you say I now,

34 \* A new commandment giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 By this shall all men know that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayd vnto him, Lord, whither goest thou? Jesus answered him, Whether I goe, thou canst not follow mee now: but thou shalt follow me afterwards.

37 Peter sayd vnto him, Lord, why can I not follow thee now? \* I will lay downe my life for thy sake.

38 Jesus answered him, Wilt thou lay downe thy life for my sake? Certely, verely I say vnto thee, The cocke shall not crow, till thou haue denyed me thrise.

CHAP. XIII.

1 Hee smeth his disciples with consolation against trouble. 2 Hee ascendeth into heauen to prepare us a place. 6 The Way, the Truth and the Life. 10 The Father and Christ one, 13 How we should pray. 23 The promise vnto them that keepe his word.

And hee said to his disciples, Let not your heart be troubled: ye beleuee in God, & beleuee also in me.

2 In my Fathers house are many dwelling places: if it were not so, I would haue told you: I goe to prepare a place for you.

3 And though I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas sayd vnto him, Lord, wee know not whether thou goest: how can we then know the way?

6 Jesus said vnto him, I am the Way.

l Satan tooke full possession of him.

m Meaning, that his crosse shall ingender a marvellous glory, and that in it shall shine the infinite bonnie of God.

Chap. 7. 34. Leuit. 19. 18. mat. 22. 39. chap. 15. 12. 1. sho. 4. 21.

n Whereof we ought to haue continuall remembrance, as though it were euen newly giuen.

o When thou shalt be more strong.

Matth 26. 33. Marke 14. 29.

a For in so beleueing, no troubles shall overcome them.

b So that there is not only place for him, but for all his.

c At the latter day, Act. 1. 11.

d He was not alone her ignorant, but his knowledge was weak and imperfect.

e Therefore we must begin in him, continue in him & end in him.

e And make thee of one from thy names.

d That is, to be continually purged of the corrupt affections, and worldly cares which remaine daily in vs. Chap. 25. 3.

e To serue one another.

Chap 15. 20. mat. 10. 24. luke 6. 0.

f Under pretence of friendship seeketh his destruction.

g To wit, the Christ and redeemer of the world.

Matth. 10. 40. luke 10. 16.

h For very horror and indignation of such an abominable act, as Indas should commit.

i He did openly asseme.

Matth. 26. 21. Marke. 14. 18.

luke 22. 27.

k Their fashion was not to sit at table, but having their shoes off, & cushions vnder their elbowes, leaned on their sides, as it were halfe lying.



and the Truth, and the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen mee, ye should haue knowen my Father also : and from henceforth ye know him and haue seene him.

8 Philip saide vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus laide vnto him, I haue bene so long time with you, & hast thou not knowen me, Philip: he that hath seene me, hath seene my Father: how then sayest thou, Shew vs thy Father?

10 Beleueest thou not, that I am in the Father, & the Father is in mee? the words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleuee mee, that I am in the Father, and the Father in mee: at the least, beleuee me for the very workes sake.

12 Verely, verely I say vnto you, hee that beleueeth in me, the workes that I do, he shal do also, and greater then these that he do: for I goe vnto my Father.

13 And whatsoeuer ye aske in my Name, that wil I doe, that the Father may bee glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue mee, keepe my Commandements.

16 And I will pray the Father, & he shall giue you another Comforter, that hee may abide with you for euer.

17 Euen the Spirit of truth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I wil not leaue you comfortlesse: but I wil come to you.

19 Yet a little while, and the world shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my Commandements, and keepeth them, is he that loueth me: and he that loueth mee, shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

22 Judas saide vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the world?

23 Iesus answered, and sayd vnto him, If any man loue mee, hee wil keepe my word, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 Hee that loueth mee not, keepeth not my wordes, and the word which yee heare, is not of a mine, but the Fathers which sent mee.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will sende in my Name, hee shall teach you all things, and bring all things to your remembrance, which I haue told you.

27 Peace I leaue with you: my peace I giue vnto you: not as the world giueth,

guc I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I goe away, and will come vnto you. If ye loued me, yee would verely reioyce, because I said, I goe vnto the Father: for my Father is greater then I.

29 And now I haue spoken vnto you, before it come, that when it is come to passe, yee might beleuee.

30 Hereafter will I not speake many things vnto you: for the prince of this world cometh, and hath nought in me.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded mee, so I doe. Arise, let vs goe hence.

CHAP. XV.

The sweete consolation, and mutual loue betwene Christ and his members vnder the parable of the Vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true Vine, and my Father is an husbandman.

2 Every branch that beareth not fruit in me, hee taketh away: and every one that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 How are ye cleane throughe the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can yee, except ye abide in me.

5 I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without mee can ye do nothing.

6 If a man abide not in mee, hee is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my wordes abide in you, aske what yee will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loued mee, so haue I loued you: continue in my loue.

10 If ye shal keepe my Commandements, yee shall abide in my loue, as I haue kept my Fathers Commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my joy might remaine in you, and that your joy might be full.

12 This is my Commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth call I you not seruants: for the seruant knoweth not what his Master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowen to you.

16 Yee haue not chosen mee, but I haue chosen

f In that, that Christ is become man, to be Mediator betwene God and vs. Satan executeth his rage and tyrannie by the permission of God.

u Satan shall assault me with all his force, but he shal not find that in me which he looketh for: for I am that innocent Lambe without spot.

Math. 15. 13.

Chap. 13. 10.

a We can bring forth no fruit, except wee be ingrafted in Christ.

b We must be rooted in Iesus Christ by faith, which commeth of the word of God.

c So that ye follow Gods word which ye comprehend by faith. d Wherewith I loue you.

e Perfect and entire. Chap. 13. 34. 1. Ioh. 4. 9. 1. Ioh. 3. 15. and 4. 21.

f So that there is nothing omitted that is necessary for vs, and concerning our saluation.

f For the very fullness of the diuinitie remaineth in Christ.  
g In that, that he is man.  
h Who declarerh his Maiestie and vertue by his doctrine and miracles.  
i This is referred to the whole body of the Church, in whom this vertue of Christ doth shine and remaine for euer. Chap. 16. 23. math. 7. 7. marke 11. 24. iames 1. 5.  
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and pre-serue you.  
l So called, because he worketh in vs the truth.  
m Which thing he doeth by the vertue of his Spirit.  
n He shall sensibly feele that the grace of God abideth in him.  
o But the brother of Iames.  
p Wherby he aduertiseth them not to haue respect to the world, lest they should be drawn backe by euill example.  
q That is, not his alone: for he had nothing separate from his Father.  
r All comfort, and prosperitie.



Math. 8. 19.

chosen you and ordeined you, \* that yee goe and bring forth fruit, and that your triuie remaine, that wha soeuer yee shall aske of the Father in my Name, hee may giue it you.

17 These things command I you, that ye loue one another.

18 If the world hate you, ye know that it hated me before you.

19 If ye were of the world, the world would loue his owne: but because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said vnto you, \* The seruant is not greater then his master. \* If they haue persecuted mee, they will persecute you also: if they haue kept my worde, they will also keepe your.

21 But all these things will they do vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both sene, and haue hated both mee and my Father.

25 But it is that the worde might be fulfilled, that it is written in their Law, \* They hated me without a cause.

26 But when the Comforter shall come, \* whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witness also, because yee haue bene with me from the beginning.

CHAP. XVI.

2 Hee putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of his coming againe of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 33 Peace in Christ, and in the world affliction.

These things haue I sayd vnto you, that ye should not be offended.

2 They that communicate you: yea, the time shall come, that whosoever killeth you, will thinke that he doeth Gods seruice.

3 And these things will they doe vnto you, because they haue not knownen the Father, nor me.

4 But these things haue I told you, that when the houre shall come, ye might remember that I told you them. And these things I sayd I not vnto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh mee, \* Whither goest thou?

6 But because I haue sayd these things vnto you, your hearts are full of sorrow.

7 Yet I tell you the truth, it is expedient: for you that I see away: for if I goe not away, the Comforter will not come vnto

you: but if I depart, I will send him vnto you.

8 And when he is come, he wil reprove the world of sinne, and of righteousness, and of iudgement:

9 Of sinne, because they beleue not in me:

10 Of righteousness, because I goe to my Father, and ye shall see me no more.

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you, but ye cannot bære them now.

13 Howbeit, when hee is come which is the Spirit of truth, hee will lead you into all truth: for hee shall not speake of himselfe, but what soeuer hee shall heare, shall hee speake, and hee will shew you the things to come.

14 He shall glorifie me: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: theretore sayd I, that he shall take of mine, and shew it vnto you.

16 A little while, and ye shall not see me: and againe a little while, and ye shall see me: for I goe to my Father.

17 Then said some of his disciples among themselves, What is this that he saith vnto vs, A little while, and ye shall not see me, and againe, A little while, and ye shall see me, and for I goe to my Father?

18 They sayd therfore, What is this that he sayth, A little while? wee know not what he sayth.

19 Now Iesus knewe that they would aske him, and said vnto them, Do ye enquire among your selues of that I sayd, A little while, and yee shall not see me: and againe a little while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weep and lament, and the world shall reioyce: and ye shall sorrow, but your sorrow shall be turned to ioy.

21 A woman when shee travaileth, hath sorrow, because her houre is come: but as soone as she is deliuered of the childe, the remembrance no more the anguish, for ioy that a man is borne into the world.

22 And ye now therfore are in sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me nothing. Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, & ye shall receiue, that your ioy may be full.

God: for the Apostles knew not that, till after the resurrection, Mine absence shall not be long: for I will send you the holy Ghost, who shall remaine with you for euer. I From death I passe to glory, and so I will endue you with mine heavenly vertue. M By the power and vertue of the holy Ghost. n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For yee shall haue perfect knowledge, and shall no more doubt as ye were wont. Chap 14 13, math. 7. 7. and 21. 22. mar. 1. 24. luke 11. 9. james 1. 5. p In respect of that, that you shall obtaine, if you aske in faith.

Chap. 13. 16. math. 10. 24. Math. 24. 9.

g The word also signifieth to bee diligent to eschew faults to trip one in.

h Which is the selfe same word, but called there because they preach it.

i But should haue seemed to be innocent, for I had not discoloured their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified themselves, as if they had bene very holy, and without all sinne.

l That is, in the holy Scriptures, P sal. 35. 19. Chap. 14. 26. luke 24. 49.

a And so shrinke from me. b Greeke. put you out of the Synagogues.

b He bare with them because they were but weaklings. c For if you did consider, yee would reioyce.

d Or, conuince. This is to be vnderstood of the coming of the holy Ghost when his vertue and strength shall shine in the Church.

e His enemies which contemned him, and put him to death, shall be conuict by their owne conscience, for that they did not beleue in him, Acts 2. 37. and shall know that without Iesus Christ there is nothing but sinne.

f Wherefore the wicked must needs confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or transgressor.

g When they shall know that I (whom they called the carpenters sonne, and willed to come downe from the crosse) am the very Sonne of God which haue overcome all the powers of hell, and reigne ouer all, Ephes. 1. 19, 20.

h These things are contayned in the doctrine of the Apostles which onely is sufficient.

i As touching the spiritual kingdom of



25 These things haue I spoken vnto you in parabes: but the time will come, when I shall no more speake to you in parabes: but I shall shew you plainly of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued mee, and haue beleued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples sayd vnto him, Loe, now speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should alke thee. By this we beleue that thou art come out from God.

31 Iesus answered them, Do you beleue now?

32 \* Behold, the houre commeth, and is already come, that ye shall be scattered euery man into his owne, and that leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that if in mee ye might haue peace, in the world ye shall haue affliction, but be of good comfort: I haue overcome the world.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receive the truth.

These things spake Iesus, and lift by his eyes to heauen, and sayd, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 \* As thou hast giuen him a powre ouer all flesh, that hee should giue eternal life to all them that thou hast giuen him.

3 And this is life eternal, that they know thee to be the onely very God, & whom thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

5 And nowe glorifie mee, thou Father, with thine owne selfe, with the glory which I had with thee before the world was.

6 I haue declared thy Name vnto the men which thou gauest me out of the world: & thine they were, and thou gauest them me, and they haue kept thy word.

7 Now they know that all things whatsoever thou hast giuen me, are of thee.

8 For I haue giuen vnto them the words which thou gauest me, and they haue receiued them, and haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world,

but these are in the world, & I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen mee, that they may be one, as we are,

12 While I was with them in the world, I kept them in thy name: those that thou gauest me, haue I kept, and none of them is lost, but he that is childe of perdition, that the Scripture might be fulfilled.

13 And nowe come I to thee, and these things I speake I in thy world, that they might haue my ioy fulfilled in themselves.

14 I haue giuen them thy word, and the worlde hath hated them, because they are not of the world, as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou keepest them from euill.

16 They are not of the world, as I am not of the world.

17 \* Sanctifie them with thy truth; thy word is truth.

18 As thou didst send me into the world, so haue I sent them into the world.

19 And I pray for them, because I myselfe, that they also may be sanctified through thy truth.

20 I pray not for these alone, but for them also which shall beleue in me through their word,

21 That they all may bee one, as thou, O Father, art in mee, and I in thee: euen that they may be all one in vs, that the world may beleue that thou hast sent me.

22 And the glory that thou gauest mee, I haue giuen them, that they may be one, as we are one,

23 I in them, and thou in mee, that they may be made perfect in one, & that the world may know that thou hast sent me, and hast loued them as thou hast loued me.

24 \* Father, I will that they which thou hast giuen me, bee with me euen where I am, that they may behold my glory, which thou hast giuen mee: for thou louedst me before the foundation of the world.

25 O righteous Father, the worlde also hath not knownen thee, but I haue knownen thee, and these haue knownen that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may bee in them, and I in thee.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Ananias and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdom is.

When Iesus had spoken these things, hee went forth with his disciples ouer the brooke Cedron, where was a garden into the which hee entered, and his disciples.

2 And Judas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

g That they may be ioyned in vnitie of faith and spirit.

h He was so called, not only for that he perished, but because God had appointed & ordained him to this end, Acts 1. 16, 18. and 4. 27, 28.

i But are separated by the spirit of regeneration, || Or, consecrate them to thy selfe.

k Renew them with thine heavenly grace, that they only may seeke thy will.

l Which thing declareth that Christs holinesse is ours.

m That the infidels may by experience bee conuicted to confesse my glory.

n I haue shewed them the example and pateme of perfect felicitie.

o That they may profit and grow vp in such sort, that is the end they may enioy the eternal glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their request without difficultie or any paine. Chap. 17. 8.

Matth. 26. 31. Marke 14. 27. r Although men forsake Christ, yet is he no whit diminished, for he and his father are one. s We haue rest & comfort when we are truly grafted in Christ.

Matth. 28. 18. a Christ hath all rule and dominion ouer men. b Which are the elect. c That is, that they acknowledge both the Father and the Sonne to be very God. d As well by doctrine as miracles. e Our election standeth in the good pleasure of God, which is the only foundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustificed by faith, and sanctified, Rom 8. 29, 30. Ephes. 1. 4, 5. Chap. 16. 27. f That is, the reprobate.

a Which was a deepe valley through which a steame ran after a great raine. 1. King. 15. 13. mat. 26. 36 mar. 14. 32 Iuk. 22. 39



Matth. 26. 47. marke 14. 43. luke 22. 47. b The which he had obtined of the governour of the Temple.

3 \* Judas then after hee had received a band of men & officers of the high Priestes, and of the Pharisees, came thither with lanterns, and torches, and weapons.

4 Then Jesus knowing all things that should come unto him, went forth and laid vnto them, Whom seeke ye?

5 They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Now Judas also which betrayed him, stood with them.

6 Almoone then as he had said vnto them, I am hee, they went backwards, and fell to the ground.

7 Then hee asked them againe, Whom seeke ye? And they said, Jesus of Nazareth.

8 Jesus answered, I said vnto you, that I am hee: therefore if ye seeke me, let these goe their way.

9 This was that the word might be fulfilled which hee spake. \* Of them which thou gauest mee, haue I lost none.

10 Then Simon Peter hauing a sword, drew it, and smote the high Priestes seruant, and cut off his right eare. Now the seruants name was Malchus.

11 Then said Jesus vnto Peter. Put thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me?

12 Then the band and the captaine, and the officers of the Jewes tooke Jesus, and bound him,

13 And ledde him away to \* Annas first (for hee was father in lawe to Caiaphas, which was the high Priest: the same yeere)

14 \* And Caiaphas was hee that gaue counsell to the Jewes, that it was expedient that one man should die for the people.

15 ¶ Now Simon Peter followed Jesus, and an other discipule, and that discipule was knowne of the high Priest: therefore hee went in with Jesus into the hall of the high Priest.

16 But Peter stoode at the doore without. Then went out the other discipule, which was knowne vnto the high Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore vnto Peter, Art not thou also one of this mans disciples? he said, I am not.

18 And the seruants and officers stoode there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ The high Priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world: I neuer taught in the Synagogue and in the Temple, whither the Jewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard mee what I said vnto them: behold, they know what I said.

22 When he had spoken these things, one of the officers which stood by, smote Jesus with his rod, saying, Answerest thou the high Priest so?

23 Jesus answered him, If I haue euill

spoken, beare witness of the euill: but if I haue well spoken, why smitest thou mee?

24 ¶ Now Annas had sent him bound vnto Caiaphas the high Priest.

25 \* And Simon Peter stood and warmed himselfe, and they said vnto him, Art not thou also of his disciples? Hee denied it and said, I am not.

26 One of the seruants of the high Priest, his cousin, whose eare Peter smote off, said, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crew.

28 ¶ Then led they Jesus from Caiaphas into the common hall. Nowe it was morning, and they themselves went not into the common hall, lest they should bee defiled, but that they might eate the Passouer.

29 Pilate then went out vnto them, and said, What accusation bring ye against this man?

30 They answered, and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take hee ye him, and iudge him after your owne Law. Then the Jewes said vnto him, It is not lawfull for vs to put any man to death.

32 It was that the word of Jesus \* might be fulfilled which hee spake, signifying what death he should die.

33 \* So Pilate entered into the common hall againe, and called Jesus, and said vnto him, Art thou the king of the Jewes?

34 Jesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Jewe? Thine owne nation, and the high Priestes haue deliuered thee vnto mee. What hast thou done?

36 Jesus answered, My kingdome is not of this world: if my kingdome were of this world, my seruants would surely fight, that I should not bee deliuered to the Jewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a King: for this cause am I borne, and for this came I into the world, that I should beare witness vnto the truth: every one that is of the truth, heareth my voice.

38 Pilate said vnto him, What is truth? and when hee had said that, hee went out againe vnto the Jewes, and said vnto them, I finde in him no cause at all.

39 \* But you haue an custome, that I should deliuer you one looke at the Passouer: will you then that I loose vnto you the King of the Jewes?

40 \* Then cried they all againe, saying, Not him, but Barabbas: now this Barabbas was a murthrer.

Matth. 26. 57. marke 14. 53. luke 22. 54. c After that Caiaphas had first sent him to him. Mat. 26. 69, 70. marke 14. 67. luke 22. 55, 56, 57.

Mat. 27. 2. marke 15. 1. luke 23. 1.

Act. 10. 28. and 11. 3.

h He spake this disdainfully, because they were so bent against all right and equitie. i As if they should say, Thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romanes to punish with death. Matth. 20. 19. Mat. 27. 11. marke 15. 2. luke 23. 3. k It standeth not in strength of men nor in worldly defence. l This was a mocking and disdainfull question. Mat. 27. 15. marke 15. 6. luke 23. 17. m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser. Act. 3. 14.

Chap. 17. 12. c He both spareth their bodies and also saureth their soules.

Luke 3. 2. d Who sent Christ vnto Caiaphas the high Priest bound. e Although this office was for terme of life by Gods ordinance, yet the ambition and disention of the Jewes caused the Romanes from time to time to change it, either for briberie or fauour. Chap. 11. 50. Mat. 26. 58. mar. 14. 54. luke 22. 54.

f That is, frankly and plainly.

CHAP. XIX.

1 When Pilate could not swage the rage of the Jewes: againe Christ, hee deliuereth him up with his



his superscription to be hanged betwene two  
thieves. 23 They cast lots for his garments. 26 He  
commendeth his mother unto Iohn. 28 Calleth for  
drinke, 33 death, and his side u pierced, and taken  
downe from the crosse. 38 He u buried.

**T**hen Pilate tooke Iesus and scourged  
him.

2 And the souldiers platted a crowne of  
thornes, and put it on his head, and they put  
on him a purple garment,

3 And said, waile, King of the Iewes.  
And they smote him with their rods.

4 Then Pilate went forth againe, and  
said vnto them, Behold, I bring him forth  
to you, that yee may knowe, that I finde no  
fault in him at all.

5 Then came Iesus forth wearing a  
crowne of thornes, and a purple garment.  
And Pilate said vnto them, Behold the  
man.

6 Then when the high Priestes and of-  
ficers saw him, they cried, saying, Crucifie,  
crucifie him. Pilate said vnto them, Take  
ye him, and crucifie him: for I finde no fault  
in him.

7 The Iewes answered him, Wee haue  
a lawe, and by our lawe hee ought to die,  
because hee made himselfe the Sonne of  
God.

8 When Pilate then heard that word,  
he was the more afraid,

9 And went againe into the common  
hall, and laid vnto Iesus, Whence art thou?  
But Iesus gaue him none answer.

10 Then said Pilate vnto him, Spea-  
kest thou not vnto mee? knowest thou not  
that I haue power to crucifie thee, and haue  
power to loose thee?

11 Iesus answered, Thou couldest haue  
no power at all against mee, except it were  
given thee from above: therefore hee that  
deliuered mee vnto thee, hath the greater  
sinne.

12 From thencefoorth Pilate sought to  
loose him, but the Iewes cried, saying, If  
thou deliuer him, thou art not Celsars friend:  
for whosoever maketh himselfe a King, speaketh  
against Celsar.

13 When Pilate heard that word,  
hee brought Iesus forth, and set downe  
in the iudgement seate in a place called  
the Panement, and in Hebrew, Sab-  
batha.

14 And it was the preparation of the  
Passouer, and about the sixth houre: and  
hee sayde vnto the Iewes, Behold your  
King.

15 But they cried, Away with him, away  
with him, crucifie him. Pilate sayde vnto  
them, Shall I crucifie your King? The high  
Priests answered, Wee haue no King but  
Celsar.

16 Then deliuered hee him vnto them to  
be crucified. And they tooke Iesus and led  
him away.

17 And he bare his crosse, and came into  
a place named of dead mens skulles, which is  
called in Hebrew, Golgotha:

18 Where they crucified him, and two o-  
ther with him, on either side one, and Iesus  
in the midst.

19 And Pilate wrote also a title, and  
put it on the crosse, and it was written, I-  
E-S-V-S OF NAZARETH THE KING  
OF THE IEWES.

20 This title they read many of the  
Iewes: for the place where Iesus was cruci-  
fied was here to the cite, and it was writ-  
ten in Hebrew, Greeke, and Latin.

21 Then said the high Priestes of the  
Iewes to Pilate, Write not, The King of  
the Iewes, but that hee said, I am King of  
the Iewes.

22 Pilate answered, What I haue writ-  
ten, I haue written.

23 Then the souldiers, when they  
had crucified Iesus, tooke his garments,  
and made foure parts, to euery souldier a  
part, and his coate, and the coate was with-  
out seame, wouen from the toppe thoro-  
out.

24 Therefore they said one to another,  
Let vs not diuide it, but cast lots for it,  
whose it shall be. This was that the scripture  
might be fulfilled, which saith, They part-  
ed my garments among them, and on my  
coat did cast lots. So the souldiers did the-  
se things indeed.

25 Then stood by the crosse of Iesus  
his mother, and his mothers siter, Marie  
the wife of Cleophas, and Marie Magda-  
lene.

26 And when Iesus saw his mother, and  
the disciple standing by, whom hee loued,  
hee said vnto his mocher, Woman, behold  
thy sonne.

27 Then said hee to the disciple, Behold  
thy mother: and from that houre the disci-  
ple tooke her home vnto him.

28 After, when Iesus knewe that all  
things were performed, that the scripture  
might be fulfilled, he said, I thirst.

29 And there was set a vessel full of vi-  
neger: and they filled a sponge with vine-  
ger, and put it about an hyssope stalke, and  
put it to his mouth.

30 Now when Iesus had received of the  
vineger, he said, It is finished, and bowed  
his head, and gaue up the ghost.

31 The Iewes then (because it was the  
Preparation, that the bodies should not re-  
maine vpon the crosse on the Sabbath day:  
for that Sabbath was an high day) besought  
Pilate that their legs might be broken, and  
that they might be taken downe.

32 Then came the souldiers, and brake  
the legs of the first, and of the other, which  
was crucified with Iesus.

33 But when they came to Iesus, and  
saw that hee was dead already, they brake  
not his legs.

34 But one of the souldiers with a speare  
pierced his side, and forthwith came there  
out blood and water.

35 And hee that saw it, haue record, and  
his record is true: and hee knoweth that hee  
saith true, that yee might beleue it.

36 For these things were done, that the  
scripture should be fulfilled, Not a bone  
of him shall be broken.

37 And againe an other scripture saith,  
They shall see him whome they haue  
thrust

Math. 27. 27.  
mar. 15. 16. 17.  
a He thought to  
haue pacified the  
fury of the Iewes  
by some indiffe-  
rent correction.

b He spake in  
mockerie, be-  
cause Christ cal-  
led himselfe  
King.

c Christ was in  
deede the Sonne  
of God, & there-  
fore might iustly  
call himselfe so  
without breach  
of the Lawe:  
wherefore their  
coloured accu-  
sation was fallly  
applied.

d Hereby hee  
sheweth him,  
that he ought  
not to abuse his  
office and au-  
thoritic.

e A place some-  
what high and  
raised vp,  
f Which was  
mid day.

Math. 27. 32.  
marke 15. 21.  
luke 23. 26.

g The place of  
execution.

h Because all na-  
tions might vn-  
derstand it,

Math. 27. 35.  
marke 15. 24.  
luke 23. 34.

i That which  
was prefigured  
in Dauid, was ac-  
complished in Ie-  
sus Christ.

Psal. 22. 18.

|| Or, clopas.

Psal. 69. 22.  
k Or, fastened it  
vpon an hyssope  
stalke.

l It may appeare  
that the crosse  
was not high, see-  
ing a man might  
reach Christes  
mouth with an  
hyssope stalke,  
which as appea-  
reth, 1. Kings

4. 33 was the  
lowest among  
herbs, as the ce-  
dar was highest  
among trees.

m Mans saluati-  
on is perfected  
by the onely Sa-  
crifice of Christ,  
and all the cere-  
monies of the

Law are ended.  
n Because the da-  
y of the Passouer  
fell on the Sab-  
bath day.

o Which declar-  
eth that hee was  
dead indeed as  
he rose againe  
from death to  
life.

Exod. 12. 46.  
num. 9. 12.  
Zech. 12. 10.



*Math. 27. 57.*  
*marke 15. 42, 43*  
*luke 23. 50, 51.*  
 p That is to say,  
 before Christes  
 death, but now  
 he declareth him  
 selfe manifestly.  
*Chap. 3. 2.*

q This honoura-  
 ble buriall was  
 as a preparation  
 and entrie vnto  
 the resurrection.

thrust through.

38 \*And after these things Ioseph of Ari-  
 mathea, (who was a Disciple of Iesus, but  
 secretly for feare of the Jewes) besought  
 Pilate that he might take downe the body  
 of Iesus. And Pilate gave him licence. Hee  
 came then and tooke Iesus body.

39 And there came \* also Nicodemus  
 (which first came to Iesus by night) and  
 brought of myrthe and aloes mingled toge-  
 ther about an hundred pound.

40 ¶ Then tooke they the body of Iesus, and  
 wrapped it in linnen clothes with the  
 odours, as the maner of the Jewes is to  
 burie.

41 And in that place where Iesus was  
 crucified, was a garden, and in the garden a  
 new sepulchre, wherein was neuer man yet  
 laide.

42 There then laide they Iesus, because  
 of the Jewes Preparation day, for the sepul-  
 chre was nere.

### C H A P. XX.

1 Marie Magdalene commeth to the sepulchre.  
 3 So doe Peter and John, 12 Ther two Angels ap-  
 peare. 17 Christ appeareth to Mary Magdalene,  
 19 And to all his disciples. 25 The incredulitie of  
 Thomas. 28 His confession.

*Marke 16. 1.*  
*luke 24. 1.*  
 a She departed  
 from home be-  
 fore day, and  
 came thither a-  
 bout the sunne  
 rising, Mar. 16. 2.

**N**OW \* the first day of the weeke came  
 Marie Magdalene, early when it was  
 yet darke, vnto the sepulchre, and sawe the  
 stone taken away from the tombe.

2 Then shee ranne, and came to Simon  
 Peter, and to the other disciple, whom Ie-  
 sus loued, and said vnto them, They haue  
 taken away the Lord out of the sepulchre,  
 and wee knowe not where they haue laide  
 him.

3 Peter therefore went forth, and the  
 other Disciple, and they came vnto the se-  
 pulchre.

4 So they ran both together, but the o-  
 ther Disciple did outrun Peter, and came  
 first to the sepulchre.

5 And hee stooped downe, and sawe the  
 linnen clothes lying: yet went hee not in.

6 Then came Simon Peter following  
 him, and went into the Sepulchre, and sawe  
 the linnen clothes lie,

7 And the kerchiefe that was vpon his  
 head, not lying wiche the linnen clothes, but  
 wrapped together in a place by it selfe.

8 Then went in also the other discipule,  
 which came first to the sepulchre, and he saw  
 it, and beleeued.

9 For as yet they knewe not the Scrip-  
 ture, that he must rise againe from the dead.  
 10 And the Disciples went away againe  
 vnto their owne home.

11 ¶ \* But Marie stode without at the  
 sepulchre weeping: and as shee wept, shee  
 bowed her selfe into the sepulchre,

12 And saw two Angels in white, sitting,  
 the one at the head, and the other at the feet,  
 where the body of Iesus had layen.

13 And they said vnto her, Woman, why  
 weepest thou? Shee said vnto them, They  
 haue taken away my Lord, and I knowe not

where they haue layd him.

14 ¶ When shee had thus said, shee turned  
 her selfe backe, and saw Iesus standing, and  
 knewe not that it was Iesus.

15 Iesus saith vnto her, Woman, why  
 weepest thou? whom seekest thou? Shee sup-  
 posing that hee had bene the gardiner, said  
 vnto him, Sir, if thou hast borne him hence,  
 tell me where thou hast layd him, and I will  
 take him away.

16 Iesus saith vnto her, Marie. Shee tur-  
 ned her selfe, and said vnto him, Rabboni,  
 which is to say, Master.

17 Iesus saith vnto her, Touch me not,  
 for I am not yet ascended to my Father,  
 but goe to my brethren, and say vnto them,  
 I ascend vnto my Father, and to your Fa-  
 ther, and to my God, and your God.

18 Marie Magdalene came and told the  
 Disciples, that shee had seene the Lord, and  
 that he had spoken these things vnto her.

19 ¶ The same day then at night, which  
 was the first day of the weeke, and when the  
 doores were shut where the Disciples were  
 assembled for feare of the Jewes, came Je-  
 sus and stood in the midst, and said to them,  
 Peace be vnto you.

20 And when hee had so said, hee shewed  
 vnto them his hands, and his side. Then  
 were the disciples glad, when they had seene  
 the Lord.

21 Then said Iesus vnto them againe,  
 Peace be vnto you: as my Father sent mee,  
 so send I you.

22 And when hee had said that, he bre-  
 athed on them, and said vnto them, Receive  
 the holy Ghost.

23 \* Whosoever sinnes yee remit, they are  
 remitted vnto them: and whosoever  
 sinnes yee retaine, they are retained.

24 ¶ But Thomas one of the twelue,  
 called Didymus, was not with them when  
 Iesus came.

25 The other disciples therefore said vnto  
 him, We haue seene the Lord: but hee said  
 vnto them, Except I see in his hands the  
 print of the nayles, and put my finger into  
 the print of the nayles, and put mine hand  
 into his side, I will not beleene it.

26 ¶ And eight dayes after, againe his  
 Disciples were within, and Thomas with  
 them. Then came Iesus when the doores  
 were shut, and stode in the midst, and said,  
 Peace be vnto you.

27 After, said hee to Thomas, Put thy  
 finger here, and see my hands, and put forth  
 thine hand and put it into my side, and bee  
 not faithlesse but faithfull.

28 Then Thomas answered, and said  
 vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because  
 thou hast seene mee, thou beleuest: blessed  
 are they that haue \* not seene, and haue be-  
 leeued.

30 ¶ \* And many other signes also did  
 Iesus in the presence of his Disciples, which  
 are not written in this booke.

31 But these things are written, that  
 yee might beleene, that Iesus is the Christ  
 the Sonne of GOD, and that in beleeu-  
 ing yee might haue life through his Name.

¶ q q C H A P.

d Because shee  
 was too much  
 addicted to the  
 corporall pres-  
 ence, Christ  
 teacheth her to  
 lift vp her mind  
 by faith into  
 heauen, where  
 onely after his  
 Ascension he  
 remaineth, and  
 where we see  
 with him at the  
 right hand of  
 the Father.  
 e That is, the  
 disciples for he  
 was the first  
 borne among  
 my brethren,  
 Psal. 22. 22, 23,  
 rom 8. 29.  
 coloss. 1. 13.  
 f He is our father  
 and our God,  
 because Iesus  
 Christ is our  
 brother.  
 Mar. 16. 14. luke  
 24. 36. 1 cor. 15. 5  
 g So that no man  
 opened him the  
 doores, but by  
 his diuine power  
 hee caused them  
 to open of their  
 owne accord,  
 as of Peter is  
 read, Act. 5. 19.  
 and 12. 10.  
 h Or, all proste-  
 ntie: which man-  
 ner of greeting  
 the Jewes used.  
 i To giue them  
 greater power  
 and vertue to  
 execute that  
 weightie charge  
 that he would  
 commit vnto  
 them,  
 Marth 18. 18.  
 k Or, place,  
 l Which depend  
 vpon the simpli-  
 citie of Gods  
 word, and ground  
 not themselves  
 vpon his sense  
 and reason.  
 Chap 22. 25.



## C H A P. XXI.

1 Christ appeareth to his disciples againe. 15 He commandeth Peter earnestly to feede his sheepe. 18 He forewarneth him of his death. 25 Of Christs manifold miracles.

10r, lake of Genesareth.

After these things, Iesus shewed himselfe againe to his disciples at the Sea of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his disciples.

3 Simon Peter said vnto them, I goe a fishing. They said vnto him, Wee also will go with thee. They went their way, and entered into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: neuertheless the disciples knew not that it was Iesus.

5 Iesus then said vnto them, Sirs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to draw it for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coat to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not far from land, but about two hundred cubits) and they drew the net with fishes.

9 As soone then as they were come to land, they laid hot coales, and fish laid thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drew the net to land full of great fishes, an hundred threescore and thre: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knew that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Ie-

sus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 So when they had dined, Iesus said to Simon Peter, Simon the sonne of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. Hee sayde vnto him, Feede my lambs.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou mee? Hee said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the third time, Simon the sonne of Iona, louest thou mee? Peter was sore because he said to him the third time, Louest thou mee? and said vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus sayde vnto him, Feede my sheepe.

18 Verily, verily I say vnto thee, When thou wast young, thou girdedst thy selfe and walkedst whither thou wouldest: but when thou shalt bee olde, thou shalt stretch forth thine hands, and another shall gird thee, and lead thee whither thou wouldest not.

19 And thus spake he, signifying by what death he should glorifie God. And when hee had said this, he said to him, Follow me.

20 Then Peter turned about, and saue the disciple whom Iesus loued, following, which had also leaned on his breast at supper, and had said, Lord, which is he that betrayeth thee?

21 When Peter therefore saw him, hee sayde to Iesus, Lord, what shall this man doe?

22 Iesus said vnto him, If I will that he tarry till I come, what is it to thee? followe thou me.

23 Then went this word abroad among the brethren, that this Disciple should not die. But Iesus said not so him, He shall not die: but, If I will that hee tarry till I come, what is it to thee?

24 This is that disciple which testified of these things, and wrote these things, and we know that his testimonie is true.

25 Nowe there are also many other things which Iesus did, the which if they should bee written euery one, I suppose the world could not containe the bookes that should be written. Amen.

c The Minister cannot well teach his congregation, except hee be iustly: Christ essentially, which loue is not in them that feede not the flocke. d Because Peter should be established in his office of an Apostle, Christ cautesh him by these three times confessing, to wipe away the shame of his three times denying.

e In stead of a girdle, thou shalt be tied with bands and ceardes: and whereas now thou goest at libertie, then thou shalt be drawn to punishment, when thy flesh shall after a sort resist.

Chap. 13. 23.

Chap. 20. 30.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

## The Actes of the holy Apostles, written by Luke the Euangelist.

### THE ARGUMENT.

Christ after his ascension performed his promise to his Apostles, and sent them the holy Ghost, declaring thereby that hee was not onely mindefull of his Church, but would bee the head and maintainer thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a few simple men of no reputation, replenished all the world with the sound of his Gospel. And here in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise & malice which Satan continually vseth to suppress & overthrow the Gospel: hee riseth conspiracies, tumults, commotions, persecutions, slanders, & all kind of cruelty. Again we shall here behold the prouidence of God, who overthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth & encourageth his most



most valiantly & constantly to follow their captaine Christ, leaſſing as it were by this hiflorie a perpetual memorie to the Church: that the croſſe is to be ioyned with the Goſpel, that they are fellowes inſeparable, and that the end of one affliction is the beginning of another: Yet neuertheleſſe God: witheth that troubles, perſecutions, imprisonment, and tentations of his: to a good iſſue, giving them as it were, in ſorrow, joy: in ſonds, like death in priſon, deliuerance: in trouble, quietneſſe: in death, life. Finally, this booke containeth many excellent ſermons of the Apoſtles and diſciples, as touching the death, reſurrection, and aſcenſion of Chriſt. The mercie of God: Of the grace and remiſſion of ſinne through Jeſus Chriſt. Of the bleſſed immortallitie. An exhortation to the miniſters of Chriſt ſheeke. Of repentance, and feare of God, with other principall points of our faith: ſo that this onely hiflorie in a manner may be ſufficient to inſtruct a man in all true doctrine and Religion.

CHAP. I.

7 The wordes of Chriſt and his Angels to the Apoſtles. 9 His aſcenſion. 14 Wherein the Apoſtles are occupied till the holy Ghoſt be ſent. 26 And of the election of Matthias.



Have made the former treatiſe, Theophylitus, of all that Feiſts began to doe, and teach,

2 Untill the day, that he was taken up, after that he by through the holy Ghoſt, had given com-mandements vnto the Apoſtles, whom he had choſen:

3 To whom alſo hee preſented himſelfe alive after that he had aſcended, by many in-ſaillible tokens, being ſene of them by the ſpace of fouerete dayes, and ſpeaking of thoſe things which appertaine to the kingdom of God.

4 And when he had gathered them together, he commanded them that they ſhould not depart from Jeruſalem, but to waite for the promiſe of the father, which, ſaid he, yee haue heard of me.

5 For John in deed baptizeth with water, but yee ſhall be baptizeth with the holy Ghoſt within theſe few dayes.

6 When they theſe ſoze were come together, they aſked of him, ſaying, Lord, wilt thoue at this time reſtore the kingdom to Iſrael?

7 And he ſaid vnto them, It is not for you to know the times, or the ſeaſons, which the father hath put in his owne power,

8 But yee ſhall receite power of the holy Ghoſt, when he ſhal come on you: and ye ſhal be witnesses vnto mee both in Jeruſalem, and in all Iudea, and in Samaria, and vnto the uttermoſt part of the earth.

9 And when he had ſpoken theſe things, while they beheld, hee was taken up: for a cloud tooke him vp out of their ſight.

10 And while they looked ſtedfaſtly toward heauen, as hee went, behold, two men ſtood by them in white apparell,

11 Which alſo ſayde, Men of Galile, why ſtand yee gazing into heauen? This

12 I D And while they looked ſtedfaſtly toward heauen, as hee went, behold, two men ſtood by them in white apparell,

13 Which alſo ſayde, Men of Galile, why ſtand yee gazing into heauen? This would haue all things accomplished according to their affecti- ons. Reade Zach. 6. 14. h For this paſſeth our capacity, and God referueth it to himſelfe. i To ſtand in the face of the whole worlde, which ſignifieth that they muſt enter into heauen by afflictions, and therefore muſt fight before they get the victorie. k Hereby they might learne that the Meſſias was not onely for the Iewes, but alſo for the Gentiles. Luke 24. 51. l Whereby they knew certainlye whether he went. m Where were Angels in mens forme. n And ſeeking him with carnall eyes.

Jeſus, which is taken up from you into heauen, ſhall come, as yee haue ſene him goe into heauen.

12 And then returned they vnto Jeruſalem from the mount that is called the mount of Olives, which is neere to Jeruſalem, containing a Sabbath dayes iourney.

13 And when they were come in, they went vp into an upper chamber, where abode both Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartolomew, and Mattheu, James the ſonne of Alphaeus, and Simon Zelotes, and Judas James brother.

14 Theſe all continued with one accord in prayer and ſupplication with the women, and Mary the mother of Jeſus, and with his brethren.

15 And in thoſe dayes Peter ſtoode by in the middes of the diſciples, and ſayd, (now the number of names that were in one place, were about an hundred and twenty)

16 Ye men and brethren, this ſcripture muſt needs haue bene fulfilled, which the holy Ghoſt by the mouth of Dauid ſpake before of Judas, which was a guide to them that tooke Jeſus.

17 For hec was numbred with vs, and had obtained fellowſhip in this ministration.

18 Hee therefore hath purchaſed a ſeld with the reward of iniquitie: and when he had thruſt downe himſelfe headlong, he braiſt aſunder in the mids, and all his bowels guſted out.

19 And it is knowen vnto all the inhabitants of Jeruſalem, inſomuch that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Pſalmes, Let his habitation be void, and let no man dwell therein: alſo let another take his charge.

21 Wherefore, of theſe men which haue companied with vs, all the time that the Lord Jeſus was conuerſant among vs,

22 Beginning from the Baptiſme of John, vnto the day that hec was taken up from vs, muſt one of them be made a witnes with vs of his reſurrection.

23 And they preſented two, Joſeph called Barſabas, whoſe ſurname was Juſtus, and Matias.

24 And they prayed, ſaying, Thou Lord which knoweſt the hearts of all men, ſhewe whether of theſe two thou haſt choſen,

that hec that ſhould take in hand that excellent office of an Apoſtle, might be choſen by the authority of God.

o As the true redemptio gather vs vnto him.

p Which was two male, according to the Jewes tradition, albe it was not ſo appointed by the ſcriptures.

q A lively pattern to learne how to diſpoſe our ſelues to receive the holy Ghoſt.

r Partly to obtaine the holy Ghoſt, and partly to be deliuered from the preſent dangers.

ſ Or, wives.

ſ Or, men.

t The offence which might haue come by Judas fall, is hereby taken away becauſe the ſcripture had ſo forewarned.

u Paſ 41. 9.

Iohn 13. 27.

and 18. 2. 3.

ſ Or, poſtior.

t Perpetuall infamie is the reward of all ſuch as by vnlawfully gotten goods buy any thing.

Maith 27. 5.

Paſ 69. 15.

Paſ 109. 8.

ſ Or, miniſter.

ſ Or, hec, went in and went out.

u In that hec mentioneth the principall role of our liſe, he comprehendeth alſo the reſt.

x To the intent

a Whereby is meant Chriſtes doctrine and his miracles declared for the confirmation of the ſame.

b To preach the Goſpel.

c Who as they were called by God, ſo haue they their conſciences aſſured by his holy Spirit.

d Whereby God reigneth in vs.

e Becauſe they ſhould be all witnesses of his aſcenſion.

Luke 24. 49.

Iohn 14. 26.

and 15. 26.

and 16. 7.

Maith. 3. 11.

make 1. 8.

luke 3. 16.

Iohn 1. 26.

chap. 2. 2.

and 11. 16.

and 19. 4.

f That is, with thoſe ſpiritual graces, which Jeſus onely giueth by his Spirit.

g This declareth mens impatience, who cannot abide quietly till Gods appointed time come, but would haue all things accomplished according to their affecti- ons.



25 That he may take the roume of this  
 ministracion and Apostichip, from which  
 Judas hath gone astray, to goe to his owne  
 place.  
 26 Then they gaue forth their lots: and  
 the lot fell on Bartholus, and hee was by a  
 common consent counted with the eleuen A-  
 postles.

CHAP. II.

3 The Apostles having received the holy Ghost,  
 make their hearers astonished. 14 When Peter  
 had stopped the mouths of the mockers, he shew-  
 eth by the visible graces of the holy Spirit, that  
 Christ is come. 41 He baptizeth a great number  
 that were converted. 42 The godly exercise, cha-  
 rity, and diuers vertues of the faithfull.

a The holy Ghost  
 was sent when  
 much people  
 was assembled in  
 Ierusalem, at the  
 feast, Exo. 23. 16.  
 Leuit. 23. 16.  
 Deut. 16. 9. be-  
 cause the thing  
 might not onely  
 be knowne there  
 but also through  
 the world.  
 b That is, the  
 Apostles,  
 Chap. 1. 5. and 11.  
 15. and 19. 6.  
 math. 3. 11.  
 marke 1. 8.  
 luke 3. 16.  
 c Whereby is  
 signified the  
 holy Ghost.  
 d This signe a-  
 greeth with the  
 thing which is  
 signified thereby.  
 e To declare the  
 vertue and force  
 that should be  
 in them.  
 f Or, to speake.  
 g How the Apo-  
 stles spake diuers  
 languages.  
 h For they could  
 speake all lan-  
 guages, so that  
 they were able to  
 speake to euery  
 man in his owne  
 language.  
 i Or, those that  
 dwelt at Rome.  
 h Whole ances-  
 ters were not of  
 the Iewish natio,  
 but were conuer-  
 ted to the Iewes  
 religion, which  
 their children did  
 professe. i That is,  
 such as were con-  
 uerted to the Iewish  
 religion, which  
 were before Paimins  
 and idolaters. k  
 There is no worke  
 of God so excellent,  
 which f wicked  
 scoulers do not  
 deride. || Or,  
 sweet.

AND when the day of Pentecost was  
 come, they were all with one accord in  
 one place.

2 And suddenly there came a sounde  
 from heauen, and of a rushing and mighty  
 wind, and it filled all the house where they  
 sat.

3 And there appeared vnto them clouen  
 tongues, like fire, and it sat vpon each of  
 them.

4 And they were all filled with the holy  
 Ghost, and beganne to speake with other  
 tongues, as the spirit gaue them vtterance.

5 And there were dwelling at Iherusa-  
 lem Iewes, men that feared God, of euery  
 nation vnder heauen.

6 Now when this was noised, the mul-  
 titude came together, and were astoned, be-  
 cause that euery man heard them speake his  
 owne language.

7 And they wondered all, and maruel-  
 led, saying among themselves, Beholde, are  
 not all these which speake, of Galile?

8 How then heare wee euery man our  
 owne language, wherein we were borne?

9 Parthians, and Medes, and Clamites,  
 and the inhabitants of Mesopotamia,  
 and of Iudea, and of Cappadocia, of  
 Pontus, and Asia,

10 And of Egypta, and Pamphylia, of  
 Egypt, and of the parts of Libya. which is  
 beside Cyrene, and strangers of Rome, and  
 Iewes, and Proselytes,

11 Cretes, and Arabians: we heard them  
 speake in their owne tongues the wonderful  
 workes of God.

12 They were all then amazed, and doub-  
 ted, saying one to another, What may this  
 bee?

13 And others mocked, and sayd, They  
 are full of newe wine.

14 But Peter standing with the ele-  
 uen, lift vp his voyce, & sayd vnto them, Men  
 of Iudea, and ye all that inhabite Ieru-  
 salem, be this knowne vnto you, and hear-  
 ken vnto my words.

15 For these are not drunken, as yee sup-  
 pose, since it is but the thirde hoire of the day.

16 But this is that, which was spoken

by the Prophet Joel,  
 17 And it shall be in the last dayes, sayth  
 God, I will poure out of my spirit vpon all  
 flesh, and your sonnes, and your daughters  
 shall prophetic, and your yong men shall see  
 visions, and your olde men shall dreame  
 dreames.

18 And on my seruants, and on mine  
 handmaydes I will poure out of my Spi-  
 rite in those dayes, and they shall pro-  
 phesie.

19 And I will shew wonders in heauen  
 aboue, and tokens in the earth beneath,  
 blood, and fire, and the vapour of limoke.

20 The Sunne shall bee turned into  
 darkenelle, and the Moone into blood, be-  
 fore that great and notable day of the Lord  
 come.

21 And it shall bee that whosoener shall  
 call on the name of the Lord shall be sa-  
 ued.

22 Ye men of Israel, heare these words?  
 Jesus of Nazaret, a man approued of God  
 among you with great workes, and won-  
 ders, and signes, which God did by him in  
 the middes of you, as yee your selues also  
 know:

23 Whom I say, haue ye taken by the hands  
 of the wicked, being deliuered by the de-  
 terminate counsell, all forcknowledge of  
 God, and haue crucified and slaine:

24 Whom God hath raised by, and loo-  
 sed the sorowes of death, because it was im-  
 possible that he should be holden of it.

25 For Dauid sayth concerning him, I  
 beheld the Lord alwayes before me: for hee  
 is at my right hand, that I should not bee  
 shaken.

26 Therefore did mine heart reioyce, and  
 my tongue was glad, and inprocurer also my  
 flesh shall rest in hope,

27 Because thou wilt not leaue my soule  
 in graue, neither wilt suffer thine holy one  
 to see corruption.

28 Thou hast shewed mee thy wayes of  
 life, and shalt make me full of ioy with thy  
 countenance.

29 Men & brethren, I may boldly speake  
 vnto you of the Patriarke Dauid, that hee  
 is both dead and buried, and his sepulchre  
 remaineth vnto this day.

30 Therefore seeing he was a Prophet,  
 and knew that God had wrought with an  
 othe to him, that of the fruite of his loynes  
 hee would raise vp Christ concerning the  
 flesh to set him vpon his throne,

31 We knowing this before, spake of the  
 resurrection of Christ, that his soule should  
 not be left in graue, neither his flesh should  
 see corruption.

32 This Jesus hath God raised vp, where-  
 of we all are witnesses.

Psal. 16. 8. 9 u To signifie that nothing can comfort vs in our af-  
 flictions, except we know that God is present with vs. x Our hope  
 standeth in Gods defence. || Or, life, or person. || Or, feele y In  
 restoring me from death to life. y King. 2. 10. chap. 13. 36. z And  
 so knew by reuelacion and special promise that which els he could  
 not haue knowne. Psal. 132. 11. Psal. 16. 10. chap. 13. 35. || Or,  
 person. a The word signifieth a place where one can see nothing,  
 || Or, feele,

1 He expoundeth  
 Joels minde  
 without bind-  
 ing himselfe  
 to his words.  
 Joel 2. 28.  
 isa. 44. 3.  
 m Or man:  
 meaning yong  
 and old, man  
 and woman.  
 n Meaning, that  
 God will shew  
 himselfe very  
 familiarly, and  
 plainly, both to  
 olde and yong.  
 o Euen in great  
 abundance.  
 Joel 2. 31.  
 p God will shew  
 luch signes of his  
 wrath through  
 all the world,  
 that men shall  
 be no lesse amafed,  
 then if the whole  
 order of nature  
 were changed.  
 Joel 2. 32.  
 rom. 10. 13.  
 q He teacheth  
 this remedie to  
 auoid the wrath  
 and threathings  
 of God, and to  
 obtaine salua-  
 tion.  
 r God caused  
 their wickednesse  
 to let forth his  
 glory contrary  
 to their minds.  
 s As Iudas traie-  
 son & the Iewes  
 cruelty towards  
 Christ were most  
 detestable, so  
 were they not  
 onely knowne  
 to the eternal  
 wisdom of  
 God, but also di-  
 rected by his im-  
 mutable counsell  
 to a most blessed  
 ende.  
 || Or, prouid. nec.  
 t Both as tou-  
 ching the paine,  
 and also the hor-  
 rour of Gods  
 wrath and curse,



**b** By the vertue and power.  
**c** He obtained of his Father power to accomplish the promise which he made to his Apostles, as touching the holy Ghost to be sent vnto them.  
*Pal 110. 1.*  
**d** And therefore Christ doth far excell David.  
**e** Christ is the only redeemer vnto whom all powers are subiect and must obey.  
**f** That is, hath appointed as king and ruler: and note, that in all this Sermon Peter speaketh of Christs manhood, as he was dead, buried, risen, and ascended to heauen.  
**g** He speaketh not here of the forme of Baptisme, but teacheth that the whole effect thereof consisteth in Iesus Christ.  
**h** The visible signes.  
**i** Christ is promised both to the Iewes, and Gentiles, but the Iewes haue the first place.  
*¶ Or, protested before God.*  
*¶ Or, persons.*  
**k** Which standeth in brotherly loue & liberality,  
 Rom. 15. 26. 2. Cor. 9. 13. Heb. 13. 16. I Which was the ministracion of the Lords Supper. Chap. 4. 32. m Not that their goods were mingled all together: but such order was obserued that eury man frankly relieued anothers necessitie. Chap. 20. 7. 7 They did eate together, and at these feasts did vs: to minister the Lords Supper, 1. Cor. 11. 21. Iude 12. ¶ Or, from house to house. o Whereby we see that the Apostles traualled not in vaine.

33 Since then that he by the <sup>b</sup> right hand of God hath bene exalted, and hath <sup>c</sup> receiued of his father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For David is not ascended into heauen, but he sayeth, \* The Lord sayd to my Lord, a Sit at my right hand,

35 Untill I <sup>e</sup> make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a surety, that God hath <sup>f</sup> made him both Lord & Christ, this Iesus, I say, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren, what shall we doe?

38 Then Peter sayd vnto them, Amend your liues, and ebe baptized eury one of you in the name of Iesus Christ for the remission of finnes: and ye shall receiue the <sup>b</sup> gift of the holy Ghost.

39 For the promise <sup>i</sup> is made vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.

40 And with many other words he <sup>g</sup> besought, & exhorted them, saying, Save your selves from this froward generation.

41 Then they that gladly receiued his word, were baptized: & the same day, there were added to the Church about three thousand <sup>h</sup> soules.

42 And they continued in the Apostles doctrine and <sup>i</sup> fellowship, and <sup>h</sup> breaking of bread, and prayers.

43 ¶ And feare came vpon eury soule: and many wonders and signes were done by the Apostles.

44 And all that beleeued were in one place, and had all things <sup>j</sup> common.

45 And they sold their possessions and <sup>k</sup> goods, and parted them to all men, as eury one had need.

46 And they continued daily with one accord in the Temple, \* and <sup>l</sup> breaking bread <sup>l</sup> at home, did eate their meat together with gladnesse and singlenesse of heart,

47 Praising God, and had fauour with all the people: and the Lord added to the Church <sup>m</sup> from day to day, such as should be saved.

CHAP. II.

7 The lame <sup>n</sup> is restored to his feet. 12 Peter preacheth Christ vnto the people.

Now Peter and John went vp together vnto the Temple, at the <sup>n</sup> ninth houre of prayer.

**a** Which is with vs thre a clocke after noone, which was their euening sacrifice, at which the Apostles were present to teach that the shadowes of the Law were abolished by that Lambe that tooke away the finnes of the world.

2 And a certain man which was a creeple from his mothers wombe was caried, whom they ladd daily at the gate of the temple called Beautiful, to alke <sup>o</sup> almes of them that entred into the Temple.

3 Who seeing Peter and John, that they would enter into the Temple, desired to receive an almes

4 And Peter earnestly beholding him with John, sayd, Looke on vs.

5 And he gaue heed vnto them, trusting to receive some thing of them.

6 Then sayd Peter, Siluer and gold haue I none, but such as I <sup>p</sup> haue, that giue I thee: In the <sup>q</sup> Name of Iesus Christ of Nazareth, rise vp, and walke.

7 And hee tooke him by the right hand, and lift him vp, and immediatly his feet and ankle bones received strength.

8 And he leaped vp, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.

9 And all the people saw him walke, and praising God,

10 And they knew him that it was hee which late for the almes at the Beautiful gate of the Temple, and they were amazed, and sore astounded at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and John, all the people ran amazed vnto them in the porch which is called Salomons.

12 So when Peter saw it, hee answered vnto the people, Ye men of Israel, why maruaile yee at this? or why looke ye onstedfastly on vs, as though by our owne <sup>r</sup> power or godlinesse, we had made this man goe?

13 The God of Abraham, and Isaac, and Jacob, \* the God of our Fathers hath glorified his Sonne Iesus, whom yee betrayed, and denied in the presence of Pilate, when hee had iudged him to bee deliuered.

14 \* But yee denied the Holy one and the Iust, and desired a <sup>s</sup> murderer to be giuen you,

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his <sup>t</sup> Name hath made this man sound, whom yee see, and knowe, through faith in \* his <sup>t</sup> Name: and the faith which is by him, hath giuen to him this disposition of his whole body in the presence of you all.

17 And now, brethren, I know <sup>u</sup> through <sup>u</sup> ignorance yee did it, as did also your <sup>v</sup> governors.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, and tume, that your finnes may be put away, when the time of refreshing <sup>w</sup> shall come from the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must <sup>x</sup> containe vntill

**b** Because the disease was incurable, hee gaue him alme to kee himselfe.

**c** Hee had the gift of healing ticknesse.  
**d** In the vertue of Iesus: for Christ was the author of this miracle, & Peter was the minister.

**e** He correcteth the abuse of men, who attribute that to mansholinesse, which onely appertaineth to God.  
*Chap. 5. 30.*  
*Mat. 17. 20.*  
*mar. 15. 11.*  
*luke 23. 18.*  
*iohn 18. 40.*

**f** To wit, Barabhas.  
**g** To wit, Gods name, whereby it appeareth that they did strue against God.  
*1. Pet. 1. 21.*  
*¶ Or, in Christ.*

**h** He doth not excuse their malice, but because that ignorance and a blind zeale led many, he putteth them in hope of saluation.  
**i** He meant some, & not all.

**k** When Iesus shall come to iudge the world, ye shall know that he will be your redeemer, and not your iudge.  
**l** Wee therefore beleue constantly that he is in none other place.



m Which is begun and continued: but the full accomplishment and perfection is deferred to the last day. *D ut. 18. 15. chap 7. 37.*  
 n Of the stocke of Abraham.  
 o Because they came of the same nation, and therefore were heires of the same promise which appertained to the whole body of the people. *Gen. 12. 3. galat. 3. 8.*  
 p Both Iew and Gentile.  
 q None are blessed but in Christ. r So that our regeneration and newnesse of life is inclosed vnder this blessing.

til the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.  
 22 For Dohis saide vnto the Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your brethren like vnto me: ye shall heare him in all things whatsoeuer he shall say vnto you.  
 23 For it shall be, that euery person which shall not heare that Prophet, shall be destroyed out of the people.  
 24 Also all the Prophets from Samuel, and thenceforth as many as haue spoken, haue likewise foretold of these dayes.  
 25 Ye are the children of the Prophets, and of the couenant which God hath made vnto our fathers, saying to Abraham, Euen in thy seed shall all the kindreds of the earth be blessed.  
 26 First vnto you hath God called by his Sonne Iesus, and him he hath sent to bless you, in turning euery one of you from your iniquities.

ther: for among men there is giuen none other name vnder heauen, whereby we must be saved.  
 13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were vnlearned men, without knowledge, they marvelled, and knew them, that they had bene with Iesus:  
 14 And beholding also the man which was healed standing with them, they had nothing to say against it.  
 15 Then they commanded them to go aside out of the Council, and conferred among themselves,  
 16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly known to all them that dwell in Ierusalem: and we cannot denie it.  
 17 But that it be noysed no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.  
 18 So they called them, and commaunded them, that in no wise they should speake or teach in the name of Iesus.  
 19 But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, Iudge ye.  
 20 For we cannot but speake the things which we haue seene and heard.  
 21 So they threatened them, & let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.  
 22 For the man was abone fourtie yeere olde, on whom this miracle of healing was shewed.  
 23 Then alsoone as they were let goe, they came to their fellows, and shewed all that the hee Priests and Elders had said vnto them.  
 24 And when they heard it, they lift by their voices to God with one accord, & said, Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.  
 25 Which by the mouth of thy seruant Dauid hast sayde, Why did the Gentiles rage, and the people imagine vaine things?  
 26 The Kings of the earth assembled, and the rulers came together against the Kinge, and against his Christ.  
 27 For doubtlesse against thine holy Sonne Iesus, whom thou hast anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,  
 28 To doe whatsoeuer thine hand and thy counsell had determined before to be done.  
 29 And now, Lord, behold their threatenings, & grant vnto thy seruants with all boldnesse to speake thy word,  
 30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.  
 31 And when as they had prayed, the place was shaken where they were assembled

i That is, none other cause or meane.  
 k The wicked still rage against Christ, though their owne conscience do condemn them: they commended to preach Christ no more,  
 m They prefer their authority to the ordinance of God.  
 n To the intent that wee should beare witness, and preach them.  
 o God hath put a wicked thorow the wicked noses, so that he stayeth them from their malicious purposes.  
 p To encourage one another, and to glorifie God.  
 q They ground their prayers vpon Gods promise who had assured that hee would enlarge the kingdom of Christ. *P sal. 2. 1.*  
 r This is the verifying of the prophesie.  
 s Appointed to be king.  
 t Power and iusticie.  
 u All things are done by the force of Gods purpose, according to the decree of his will. *Eph. 1. 11.*  
 x Aswage their rage and malice which they enterprise against thee.  
 y They seeke not how to liue at ease, but whereby they may most glorifie God.

CHAP. IIII.

3 Peter and Iohn deliuered out of prison preach the Gospel boldly. 10 They confesse plainly the Name of Christ. 16 They are commaunded to preach no more in that Name. 24 They pray for the good successe of the Gospel. 32 The increase, unity, and charity of the Church.

As D as they spake vnto the people, the Priests and the captain of the Temple, and the Sadduces came vpon them,  
 2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.  
 3 And they laid hands on them, and put them in hold vntill the next day: for it was noto enemie.  
 4 Howbeit, many of them which heard the word, believed, & the number of the men was about foure thousand.  
 5 And it came to passe on the morrow, that their rulers and Elders, and Scribes, were gathered together at Ierusalem,  
 6 And Annas the chiefe Priest, & Cataphas, and Iohn, & Alexander, and as many as were of the kindred of the hee Priests.  
 7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?  
 8 Then Peter full of the holy Ghost, sayd vnto them, Ye rulers of the people, and Elders of Israel,  
 9 Forasmuch as wee this day are examined of the good dedde done to the impotent man, to wite, by what meanes he is made whole,  
 10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whom God raised againe from the dead, euen by him doeth this man stand here before you whole.  
 11 This is the stone cast aside of you builders, which is because the head of the corner.  
 12 Neither is there saluation in any o-

a It is to bee thought that this was the captaine of the Romanes garison.  
 b The Sadduces were great enemies to this doctrine.  
 c The whole Church was increased to this number.  
 d By whose authority or commaundement?  
 e For he could not haue spoken of himselfe.  
 f Iudges ought not to condemn, but approve and commend that which is well done. *P sal. 118. 22. ihs 28. 16. mat. 21. 42. ihs 12. 10. Luke 20. 17. rom. 9. 33. 1. pet. 2. 7*  
 g Meaning, Priests, Elders, and gouernours.  
 h For to vphold the weight and force of the building.

ther: for among men there is giuen none other name vnder heauen, whereby we must be saved.  
 13 Now when they saw the boldnesse of Peter and Iohn, and understood that they were vnlearned men, without knowledge, they marvelled, and knew them, that they had bene with Iesus:  
 14 And beholding also the man which was healed standing with them, they had nothing to say against it.  
 15 Then they commanded them to go aside out of the Council, and conferred among themselves,  
 16 Saying, What shall wee doe to these men? For surely a manifest signe is done by them, and it is openly known to all them that dwell in Ierusalem: and we cannot denie it.  
 17 But that it be noysed no further among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.  
 18 So they called them, and commaunded them, that in no wise they should speake or teach in the name of Iesus.  
 19 But Peter and Iohn answered vnto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, Iudge ye.  
 20 For we cannot but speake the things which we haue seene and heard.  
 21 So they threatened them, & let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.  
 22 For the man was abone fourtie yeere olde, on whom this miracle of healing was shewed.  
 23 Then alsoone as they were let goe, they came to their fellows, and shewed all that the hee Priests and Elders had said vnto them.  
 24 And when they heard it, they lift by their voices to God with one accord, & said, Lord, thou art the God which hast made the heauen and the earth, the sea & all things that are in them.  
 25 Which by the mouth of thy seruant Dauid hast sayde, Why did the Gentiles rage, and the people imagine vaine things?  
 26 The Kings of the earth assembled, and the rulers came together against the Kinge, and against his Christ.  
 27 For doubtlesse against thine holy Sonne Iesus, whom thou hast anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together,  
 28 To doe whatsoeuer thine hand and thy counsell had determined before to be done.  
 29 And now, Lord, behold their threatenings, & grant vnto thy seruants with all boldnesse to speake thy word,  
 30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus.  
 31 And when as they had prayed, the place was shaken where they were assembled



**z** This was a signe of Gods presence and the performance of his promise.  
**a** This boldnesse and constancie declared that their prayer tooke effect.  
**b** Of one mind, will, consent, and affection.  
**c** Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be destitute.  
*Chap. 2. 44.*  
**d** As the Apostles suffred none to lack, so S. Paul commaunded that no idle loyterers bee maintained, 1. thessa. 3. 10.  
**e** The goods were not alike divided among all, but as every man had want, so was his necessity moderately relieved.

sembled together, and they were all filled with the holy Ghost, & they spake the word of God boldly.  
**32** And the multitude of them that beleevned, were of one heart, & of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things in common.  
**33** And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: and great grace was vpon them all.  
**34** Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, & brought the price of the things that were sold,  
**35** And laid it downe at the Apostles feet, and it was distributed vnto every man, according as hee had neede.  
**36** Alfo Ioses, which was called of the Apostles, Barnabas (that is by interpretation, the son of Consolation) being a Leuite, and of the countrey of Cyprius,  
**37** Whereas hee had land sold it, and brought the money, and laid it downe at the Apostles feet.

of the Lord? behold, the feet of them which haue buried thine husband, are at the doore, and shall carry thee out.  
**10** Then shee fell downe straigh tway at his feet, & crept vnder the foote: & the young men came in, and found her dead, & carried her out, and buried her by her husband.  
**11** And great feare came on all y<sup>e</sup> Church, and on as many as heard these things.  
**12** Thus by the handes of the Apostles, were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.)  
**13** And of the other I durst no man soyne himselfe to them: neuertheless the people magnified them.  
**14** Also the number of them that beleevned in the Lord, both of men and women, grew more and more.)  
**15** Insomuch that they brought the sicke into the streets, and laid them on beds, and couches, that at the least way the shadow of Peter, when hee came by, might shadow some of them.  
**16** There came also a multitude out of the citty round about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.  
**17** Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,  
**18** And layd handes on the Apostles, and put them in the common prison.  
**19** But the Angel of the Lord by night opened the prison doores, and brought them forth, and laid,  
**20** Goe your way and stand in the Temple, and speake to the people all the wordes of this life.  
**21** So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to call them to be brought.  
**22** But when the officers came, & found them not in the prison, they returned and told it,  
**23** Saying, Certainely wee found the prison shut as lure as was possible, and the keepers standing without before the doores: but when we had opened, we found no man within.  
**24** Then when the chiefe Priest, and the captaine of the Temple, and the chiefe Priests heard these things, they doubted of them, whereunto this would grow.  
**25** Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.  
**26** Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned.)  
**27** And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

**g** Because of their own euill consciences, which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.  
**h** That is, they gaue them great praise.

**a** Which signified their sacrilege, distrust, and hypocisie.  
**b** Who moued thy heart to sell thy possession? whereas thou turnest part to another use, as if God did not see thy dissimulation.  
**c** His sinne therefore was so much greater in that he committed it willingly.  
**d** Then no man was compell'd to sell his possessions, nor to put his money to the common use.  
**e** Because God so disposed it.  
**f** And to mocke him as if hee should not haue knownen your crafty fetch?  
 which declareth that when men do any thing of an euill conscience, they do not only pronounce the sentence of damnation vpon themselves, but also prouoke the wrath of God, because they doe proude, as it were purposely, whether God be righteous and Almighty.

CHAP. V.

**5** The hypocrisie of Ananias & Sapphira is punished. **12** Miracles are done by the Apostles. **17** They are taken, but the Angel of God bringeth them out of prison. **29** Their bold confession before the Councill. **34** The counsel of Gamaliel. **40** The Apostles are beat, and resioyce in trouble.  
**A**t a certain man named Ananias, with Sapphira his wife, sold a possession,  
**2** And kept away part of the price, his wife also being of counsell, and brought a certaine part, and laid it downe at the Apostles feet.  
**3** Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie vnto the holy Ghost, and keepe away part of the price of the possession?  
**4** Whyles it remained, & appertained it not vnto thee: and after it was sold, was it not in thine owne power? how is it that thou hast coeined this thing in thine heart? thou hast not lied vnto men, but vnto God.  
**5** Now when Ananias heard these words, he fell downe, and gaue vp the Ghost.  
**6** And the young men rose vp, and tooke him vp, and carried him out, and buried him.  
**7** And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.  
**8** And Peter said vnto her, Tell mee, sold ye the land for so much? And she sayd, Yea, for so much.  
**9** Then Peter said vnto her, Why haue ye agreed together, to tempt the Spirit

of the Lord? behold, the feet of them which haue buried thine husband, are at the doore, and shall carry thee out.  
**10** Then shee fell downe straigh tway at his feet, & crept vnder the foote: & the young men came in, and found her dead, & carried her out, and buried her by her husband.  
**11** And great feare came on all y<sup>e</sup> Church, and on as many as heard these things.  
**12** Thus by the handes of the Apostles, were many signes and wonders shewed among the people (and they were all with one accord in Solomons porch.)  
**13** And of the other I durst no man soyne himselfe to them: neuertheless the people magnified them.  
**14** Also the number of them that beleevned in the Lord, both of men and women, grew more and more.)  
**15** Insomuch that they brought the sicke into the streets, and laid them on beds, and couches, that at the least way the shadow of Peter, when hee came by, might shadow some of them.  
**16** There came also a multitude out of the citty round about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.  
**17** Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadduces) and were full of indignation,  
**18** And layd handes on the Apostles, and put them in the common prison.  
**19** But the Angel of the Lord by night opened the prison doores, and brought them forth, and laid,  
**20** Goe your way and stand in the Temple, and speake to the people all the wordes of this life.  
**21** So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to call them to be brought.  
**22** But when the officers came, & found them not in the prison, they returned and told it,  
**23** Saying, Certainely wee found the prison shut as lure as was possible, and the keepers standing without before the doores: but when we had opened, we found no man within.  
**24** Then when the chiefe Priest, and the captaine of the Temple, and the chiefe Priests heard these things, they doubted of them, whereunto this would grow.  
**25** Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.  
**26** Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned.)  
**27** And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

**i** Which then were the chiefe among them.  
**k** They were full of blind zeale, emulation and ielousie, in defence of their superstition.  
**l** That is, of the liuely doctrine, whereby the way to life is declared.  
**m** So that there was no fraud nor deceit, nor negligence: but it liuely set forth the power of God and his providence for his,



28 Saying, Did not we straightly com-  
mand you, that yee should not teach in this  
Name? and behold, yee haue filled <sup>u</sup> Ierusa-  
lem with your doctrine, and ye would bring  
this mans <sup>o</sup> blood vpon vs.

29 Then Peter and the Apostles answer-  
ed, and sayd, We ought rather to obey God  
then <sup>p</sup> men.

30 The <sup>q</sup> God of our fathers hath ray-  
sed vp Iesus, whom ye slew, and hanged on  
a tree.

31 Him hath God lift vp with his right  
hand, to be a p<sup>r</sup>ince and a <sup>r</sup> Saviour, to giue  
repentance to Israel, and forgiveness of  
sinnes.

32 And we are his witnesses concerning  
these things which we say: yea, and the holy  
Ghost, whom God hath giuen to them that  
obey <sup>t</sup> him.

33 Now when they heard it, they brast  
fo<sup>r</sup> anger, and consulted to slay them.

34 Then stood there vp in the Council a  
certaine Pharisee named Gamaliel, a docto<sup>r</sup>  
of the law, honoured of all the people, and  
commanded to put the Apostles fo<sup>r</sup>th a litle  
space,

35 And said vnto them, Men of Israel,  
take heed to your selues, what ye intend to  
do touching these men.

36 For before these times, rose vp <sup>f</sup> Theu-  
das boasting himselfe, to whom resorted a  
number of men, about a foure hundreth, who  
was slaine: and they all which obeyed him,  
were scattered and brought to nought.

37 After this man, rose vp <sup>g</sup> Iudas of  
Galilee, in the dayes of the tribute, and drew  
away much people after him: hee also peris-  
hed, and all that obeyed him, were scatter-  
ed abroad.

38 And now I say vnto you, Refraine  
your selues from these men, & let them alone:  
for if this counsell, or this worke be of men,  
it will come to nought:

39 But if it be of <sup>h</sup> God, yee cannot de-  
stroy it, lest yee be found euen fighte<sup>r</sup>s a-  
gainst God.

40 And to him they agreed, and called  
the Apostles: and when they had beaten  
them, they commanded that they should  
not speake in the name of Iesus, and let  
them goe.

41 So they departed from the Council,  
reioycing that they were counted worthy to  
suffer rebuke fo<sup>r</sup> his Name.

42 And dayly in the Temple, and from  
houle to houle they ceased not to teach and  
preach Iesus Christ.

CHAP. VI.

3 Seven Deacons are ordeined in the Church.

8 The graces and miracles of Steuen whom they  
accused falsely.

And in those dayes, as the number of the  
disciples grew, there arose a murmu-  
ring of the Grecians towards <sup>u</sup> Hebrewes,  
because their widowes were <sup>o</sup> neglected in  
the dayly ministring.

2 Then the twelue called the multitude

a Whose ane-  
ceters were Iewes,  
and dwelled in  
Grecia: there-  
fore these spake

greek and not Hebrew, b They were not looked vnto in the di-  
stribution of the almes.

of the Disciples together, and sayd, It is not  
meet that we should leaue the word of God  
to serue the <sup>r</sup> tables.

3 Wherefo<sup>r</sup> brethren, looke ye out among  
you Iewen men of honest report, and full of  
the holy Ghost, and of wisdom, which wee  
may appoint to this buisnesse.

4 And we will giue our selues continu-  
ally to prayer, and to the ministration of the  
word.

5 And the saying pleased the whole mul-  
titude: and they chose Steuen a man full of  
<sup>u</sup> faith and of the holy Ghost, and <sup>o</sup> Phily,  
and Prochorus, and Nicanor, and Timon,  
and Parmenias, and nicolas a <sup>r</sup> Proselyte  
of Antiochia,

6 Which they set before the Apostles, and  
they prayed, and s<sup>t</sup> laid their hands on them.

7 And the word of God increased, & the  
number of the disciples was multiplied in  
Ierusalem greatly, and a great company of  
the Priests were obedient to the <sup>s</sup> faith.

8 Now Steuen full of faith and pow-  
er, did great wonders and miracles among  
the people.

9 Then there arose certaine of the <sup>h</sup> Sy-  
nagogue, which are called Libertines, and  
Cyrenians, and of Alexandria, and of them  
of Cilicia, and of Asia, and disputed with  
Steuen.

10 But they were not able to resist the  
wisdom, and the Spirit by the which hee  
spake.

11 Then they <sup>i</sup> suborned men, which sayd,  
Wee haue heard him speake blasphemous  
words against Moyses, and God.

12 Thus they mooued the people and the  
Elders, and the Scribes: and running vpon  
him, caught him, and brought him to  
the Council.

13 And set fo<sup>r</sup>th false witnesses, which  
said, This man cease<sup>r</sup>ly not to speake blas-  
phemous words against his holy place, and  
the Law.

14 For we haue heard him say, that <sup>h</sup> this  
Iesus of Nazaret shall destroy this place,  
and shall change the ordinances, which Mo-  
ses gaue vs.

15 And as all that late in the Council,  
looked stedfastly on him, they saw his face  
as it had bene the <sup>i</sup> face of an Angel.

False witnesses: and thus malice seeketh false chits when truth faileth her. k They speake this in contempt. l Not onely a certaine confidence, but also great wisely appearing in him.

CHAP. VII.

2 Steuen maketh answer to the Scriptures to  
his accusers. 51 Hee rebuketh the hardned  
Iewes, 57 And is stoned to death. 58 Saul  
keepeth the tormentors clothes.

Then said the chiefe Priests, Are these  
things so?

2 And hee said, Ye <sup>a</sup> men, brethren, and  
fathers, hearken. The God of <sup>o</sup> glory ap-  
peared vnto our father Abraham, while hee  
was in <sup>o</sup> Mesopotamia, before hee dwelt in  
Charan,

b Hereby he is discerned from the false gods, c Hee speaketh here  
of Mesopotamia, as it containeth Babylon and Chaldea in it.

c That is, to  
make promise  
for the mainte-  
nance of the  
poore, forasmuch  
as they were not  
able to satisfie  
both the offices,  
d Hee ioyneth  
faith with the o-  
ther gifts of the  
holy Ghost.  
Chap. 21. 8.

c Meaning one  
that was turned  
to the Iewes re-  
ligion.

f This ceremo-  
ny the Iewes ob-  
serued in sole-  
mne sacrifices,  
Leuit. 3. 2. and also in  
prayer and pri-  
uate blessing,  
Gen. 48. 14.

Likewise in the  
primitive church  
it was vsed, either  
when they made  
ministres, or gaue  
the gifts of the  
holy Ghost: which  
gifts being  
now taken away,  
the ceremony  
must cease.

g That is, to the  
Gospel, which is  
receiued by  
faith.

h Or, colledge:  
diuers nations  
had colleges at  
Ierusalem, when  
in their youth  
was instructed, as  
we see in Vniuer-  
sities.

i That is, instru-  
cted & set fo<sup>r</sup>th



Gen. 12. 1.

3 \* And said unto him. Come out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came hee out of the land of the Chaldeans, and dwelt in Charan. And after that his father was dead, God brought him from thence into this land, wherein yee now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seed after him, when as yet he had no child.

6 But God spake thus, that his \* seed should be a sower in a strange land, and that they should keep it in bondage, and increase it euen <sup>to</sup> foure hundredeth yeeres.

7 But the nation to whom they shall be in bondage will I iudge, sayth God: and after that, they shall come forth and serue me in this place.

8 \* He gaue him also the couenant of circumcision: and so Abraham begate \* Isaac, and circumcised him the eight day: and Isaac begate Jacob, and Jacob the twelue \* Patriakes.

9 And the Patriakes moued with enuie, sold \* Ioseph into Egypt: but God was with him,

10 And deliuered him out of all his afflictions, and \* gaue him fauour and wisdom in y light of Pharaoh king of Egypt, who made him gouernour ouer Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance.

12 But when \* Jacob heard that there was corne in Egypt, hee sent our fathers first.

13 \* And at the second time Ioseph was knowne of his brethren, and Iosephs kindred was made knowne vnto Pharas.

14 Then sent Ioseph and caused his father to be brought, and all his kindred, euen <sup>to</sup> threelcore and fiftene soules.

15 So \* Jacob went downe into Egypt, and he \* died, and our fathers,

16 And were remooued into \* Sychem, and were put in the sepulchre, that <sup>is</sup> Abraham had bought \* for money of the sonnes of Canaan, sonne of Sychem.

17 But when the time of the promise drew neere, which God had soken to Abraham, the people \* grew and multiplied in Egypt,

18 Till another thing arose, which knew not Ioseph.

19 The same deat <sup>is</sup> subtilly with our kindred, and euill increased our fathers, and made them to cast out their young children, that <sup>is</sup> they should not remaine aliue.

20 \* The same time was Moses borne, and was acceptable vnto God, which was nourished in his fathers house thre moneths.

21 And when hee was cast out, Pharaohs daughter tooke him vp, and nourished him for her own sonne.

22 And Moses was learned in all the

wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when he was full forty yeere old, it came into his heart to visite his brethren the children of Israel.

24 \* And when he saw one of them suffer wrong, he defended him, and auenged his quarrel that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethren would haue vnderstoode that God by his hand should giue them deliuerance: but they vnderstood it not.

26 \* And the next day hee shewed himselfe vnto them as they stroue, and would haue set them at one againe, saying, <sup>is</sup> this ye are brethren: why do yee wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a Iudge ouer vs?

28 ¶ Cill thou kil me, as thou didst the Egyptian yesterday?

29 Then siew Moses at that saying, and was a stranger in y land of Madian, where he begate two sonnes.

30 And when forty yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame <sup>is</sup> of fire, in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew neere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the <sup>is</sup> God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold it.

33 ¶ Then the Lord sayd to him, ¶ Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I haue sene, I haue sene the affliction of my people, which is in Egypt, and I haue heard their groning, & am come down to deliuer them: and now come, and I will send thee into Egypt.

35 ¶ This Moses whom they forsooke, saying, Who made thee a prince, and a Iudge? the same God sent for a prince, and a deliuerer by the hand of the Angel, which appeared to him in the bush.

36 ¶ He \* brought them out, doing wonders & miracles in the land of Egypt, and in the red Sea, and in the wilderness \* forty yeeres.

37 ¶ This is that Moses which sayd vnto the children of Israel, \* A Prophet shall the Lord your God raise vp vnto you, euen of your brethren like vnto me: him shall yee heare.

38 \* ¶ This is he that was in the Congregation, in the wilderness with the <sup>is</sup> Angel which spake to him in mount Sina, and with our fathers, who receiued the <sup>is</sup> liuely oracles to giue vnto vs.

39 ¶ To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, \* Make vs gods that may goe before vs: for we know not what is become of this Moses that brought

Exod. 2. 11.

Exod. 2. 13.

Exod. 3. 2.

k This fire represented the forme of affliction, wherein the people of God were.

l Seeing this Angel called himselfe God, it declareth that he was Christ the Mediatour, who is the eternall God.

m In signe of reuerence, reade Exod. 3. 5.

Exod. 7. 8, 9, 10, 11, 14 chapters. Exod. 16. 1.

Deut. 18. 15. chap. 3. 22.

n He proueth that Christ is the end of the Law & the Prophets.

Exod. 19. 2. o Moses was the Angels or Christs minister, and a guide to the fathers.

p By oracles is meant the sayings that God spake to Moses.

Exod. 32. 1. q Figures or testimonies of the presence of God.

r Yet they knew he was absent for their commodity, and to would shortly returne and bring them the Law.

Gen. 15. 13.

d Beginning to reckon the yeeres from the time that Isaac was borne.

e Take vengeance of them and deliuer my people.

Gen. 17. 9, 10.

Gen. 21. 3.

Gen. 25. 24, 26.

Gen. 29. 32, 33,

and 30. 5 & 35.

22.

Gen. 37. 28.

f That is, preferred and brought all things to a good issue.

Gen. 41. 37, 39,

40.

Gen. 42. 1, 2.

Gen. 45. 4.

g After the Hebrew, threelcore and tenn.

Gen. 46. 5, 6.

Gen. 49. 33.

Gen. 50. 7.

isch. 24. 32.

h It is probable that some writer through negligence put in Abraham in this place in stead of Iacob, who bought this field.

Gen. 33. 19, or

by Abraham he

meaneth the posteritie of Abraham.

Gen. 23. 16.

Exod. 1. 7.

i He inuented

craftie wayes

both to destroy

the Israelites

with ouermuch

labour, and also

to get great pro-

fit by them,

Exod. 1. 10.

¶ Or, that their

vace should faile.

Exod. 2. 2.

heb. 11. 23.



brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, and offered sacrifice vnto the idole, and re-  
loped in the works of their owne hands.

42 Then God turned himselfe away, and  
\*gane them vp to serue the host of heauen, as it is written in the booke of *Prophets*,  
\**House of Israel, haue ye offered to mee  
flaine beastes and sacrifices by the space of  
forty yeres in the wilderness?*

43 And yeooke by the Tabernacle of  
\*Holoch, and the starr of your god Rem-  
phan, figures, which ye made to worship  
them: therefore I will cary you away beyond  
Babylon.

44 Our fathers had the Tabernacle of  
\*winesse in the wilderness, as hee had ap-  
pointed, speaking vnto \*Holes, that hee  
should make it according to the fashion that  
he had seene.

45 Which Tabernacle also our fathers re-  
ceiued, and brought in with \*Iesus into the  
possession of the Gentiles, which God draue  
out before our fathers, vnto the dayes of  
Dauid :

46 \*Who found fauour before God, and  
desired that he might \*finde a Tabernacle  
for the God of Jacob.

47 \*But Salomon built him an house.

48 Howbeit the most High dwelleth not  
in temples made with hands, as sayeth the  
\*Prophet,

49 Heauen is my throne, and earth is my  
footstool: what house will ye build for  
mee, saith the Lord : or what place is it that  
I should rest in ?

50 Hath not mine hand made all these  
things ?

51 \*Ye likewise and of vniceruenised  
\*hearts and eeres, ye haue alwayes resistid  
the holy Ghost : as your fathers did, so doe  
you.

52 Which of the Prophets haue not your  
fathers persecuted? & they haue slaine them,  
which shewed before of the coming of that  
\*Just, of whom ye are now the betrayers  
and murderers,

53 \*Which haue receiued the Law by the  
ordinance of Angels, and haue not kept it.

54 But when they heard these things,  
their hearts brast for anger, & they gnashed  
at him with their teeth.

55 But he being full of the holy Ghost,  
looked stedfastly into heauen, and saw the  
glory of *GD*, and Iesus standing at the  
right hand of God,

56 And sayd, Behold, I see the heauens  
open, and the Sonne of man standing at  
the right hand of God.

57 Then they gaue a shoute with a loude  
voice and stopped their eares, and ran vp  
on him all at once,

58 And cast him out of the city, and stoned  
him: and the \*witnesses layde doluue  
their clothes at a young mans feete, named  
Saul.

59 And they stoned Steuen, who called

on God, and sayd, Lord Iesus receiue my  
spirit.

60 And hee knecled downe, and cryed  
with a loud voyce, \*Lord, lay not this sinne  
to their charge. And when he had thus spo-  
ken, he slept.

*Matth. 5. 44.  
Luke 23. 34.  
1. Cor. 4. 13.*

CHAP. VIII.

2 Steuen is lamented and buried. 3 The rage  
of the Jewes & of Saul against the. 4 The faith-  
full scattered, preach here and there. 5 Samaria is  
seduced by Simon the forcerer, but was conuerted  
by Philip, and confirmed by the Apostles. 6 The  
conuersiōnesse and hypocrisie of Simon, 26 And  
conuersion of the Eunuch.

AND Saul consented to his death, and  
at that time there was a great perfec-  
tion against the Church which was at Jeru-  
salem, and they were all scattered abroad  
through the regions of Iudea, and of Sa-  
maria, except the Apostles.

2 Then certaine men fearing God, car-  
ried Steuen among them, to be buried, and  
made great lamentation for him.

3 But Saul made hauck of the Church,  
and entred into euery house, and drew out  
both men and women, and put them into  
prison.

4 Therefore they that were scattered a-  
broad, went to and fro preaching the word.

5 Then came Philip into the city of  
Samaria, and preached Christ vnto them.

6 And the people gaue heed vnto those  
things which Philip spake, with one ac-  
cord, hearing, and seeing the miracles which  
he did.

7 For vncleane spirits crying with a  
loud voyce, came out of many that were pos-  
sessed of them: and many taken with pallsies,  
and that halted, were healed.

8 And there was great ioy in that city.

9 And there was before in the city a cer-  
taine man called Simon, which vied witch-  
craft, and bewitched the people of Sama-  
ria, saying, That hee himselfe was some  
great man.

10 To whom they gaue heed from the  
least to the greatest, saying, This man is the  
great power of God.

11 And they gaue heed vnto him, because  
that of long time hee had bewitched them  
with lozeries.

12 But asoone as they beleieued Philip,  
which preached the things that concerned  
the kingdome of God, and the name of Je-  
sus Christ, they were baptized both men  
and women.

13 Then Simon himselfe beleueed also  
and was baptized, & continued with Phi-  
lip, and wondered, when hee saw the signes  
and great miracles which were done.

14 Now when the Apostles which  
were at Ierusalem, heard say, that Sama-  
ria had receiued the word of God, they sent  
vnto them Peter and Iohn.

15 Which when they were come downe,  
prayed for them, that they might receiue the  
holy Ghost.

16 For as yet he was come downe on  
none of them, but they were baptized in the  
name of the Lord Iesus.)

a From the place  
where he was  
stoned.

b When the  
Church is depri-  
ued of any wor-  
thy member, there  
is iust cause of so-  
row: & note that  
here is no men-  
tion of any re-  
liques or prayers  
for the dead, or  
worshipping.

c The conuersi-  
on of Samaria  
was as it were the  
first fruits of the  
calling of the  
Gentiles.

d This declareth  
how much more  
we are inclined  
to soloe the il-  
lusions of Satan,  
then the truth of  
God.

e This is the craft  
of Satan, to couer  
all his illusions  
vnder the Name  
of God.

f The miserie of  
Gods word for-  
ced him to con-  
fesse the truth:  
but yet was he  
not regenerate  
therefore.

g Meaning the  
particular gifts of  
the holy Spirit.

h They had only  
receiued the  
common grace  
of adoption and  
regeneration,  
which are offered  
to all the faithfull  
in baptism, & as  
yet had not re-  
ceiued the gifts to  
speak in diuers  
languages and to  
doe miracles.

*Rom. 1. 24.  
As the sunne,  
moone, & other  
starres, Deu. 17. 3  
Amos 5. 25.  
Your fathers  
began in wilder-  
nesse to contemne  
mine ordinances,  
and you now far  
passe them in im-  
piety.  
And caried it  
vpon yout shoul-  
ders.  
Leuit. 20. 2,  
Which they ought  
to haue bene  
content with this  
covenant onely,  
and not to haue  
gone after their  
lewd phantasies.  
Exod. 25. 40,  
hebr. 8. 5.  
Ioh. 3. 14.  
1. Sam. 13. 14.  
psal. 89. 21.  
2. Sam. 7. 2.  
psal. 132. 5.  
1. Chron. 17. 12.  
1. King. 6. 1.  
Chap. 17. 24.  
He reprooueth  
the grosse dulnes  
of the people,  
which abused the  
power of God in  
that they would  
haue contained it  
within the Tem-  
ple,  
1. Isa 66. 1.  
2. God cannot  
be contained in  
any space of  
place.  
1. Iere. 9. 26.  
ezek. 44. 9.  
a. Which nei-  
ther forsake  
your olde wic-  
kednesse, nor so  
much as heare  
when God speak-  
eth to you, but  
still rebell.  
b Which is Iesus  
Christ, who is  
not onely in for  
his innocencie,  
but because all  
true iustice com-  
meth of him.  
Exod. 19. 16. gal. 3. 19. c By their ministry or office, d And reign-  
ing in his flesh, wherein he had suffered. e This was done of furious  
violence, and by no forme of iustice. Chap. 22. 20.*



i Thou art not worthy to be of the number of the faithfull  
k That is, turne away from thy wickednesse,  
Hereby hee would make him to feele his sinne, and not that he doubted of Gods mercies, if hee could repent.  
m Or thine heart is full of despitefull malice, & deuillish poyson of impiety, so that now Satan hath thee as a captiue in his bands, Deut. 29. 18.  
n After that Alexander had destroyed it, it was not much peopled as it was before, and therefore in respect was as waite.  
o Eunuch signifieth him that is gelded: but because in the East parts great affaires were committed to such, it came in vse that noble men were called Eunuches, although they were not gelded: also all manner officers and seruants that were put in credit or necessary affaires were called by this name, as Isa. 53. 7.  
p A beir Christ was in graue and in deatnes bands, feeling also his fathers anger against sinne, yet he brake the bands of death and was exalted,  
Acts 2. 24. q The punishment which he suffered, was the beginning of his glory. r That is, how long his age shall endure: for being risen fro death, death shall no more reigne, neither shall his kingdom euer haue end: or els we may take generation, for his church which neuer shall haue end: for now they sit in the heauenly places with Christ their head, as Ephe. 2. 6. f And now he reigneth in heauen. t He declared at length this matter of so great importance.

17 Then layd they their hands on them, and they receiued the holy Ghost.  
18 And when Simon saw that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money,  
19 Saying, Giue me also this power, that on whom soeuer I lay the hands, he may receiue the holy Ghost.  
20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.  
21 Thou hast neither part nor fellowship in this business: for thine heart is not right in the sight of God.  
22 Repent therefore of this thy wickednesse, and pray God, that if it bee possible, the thought of thine heart may be forgiven thee.  
23 For I see that thou art in the gall of bitterness, and in the bond of iniquity.  
24 Then answered Simon, & said, Pray yee to the Lord for mee, that none of these things which ye haue spoken, come vpon me.  
25 And so they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many towncs of the Samaritanes.  
26 Then the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South vnto the way that goeth down from Jerusalem vnto Gaza, which is waste.  
27 And he arose, & went on: and behold, a certaine Eunuch of Ethiopia, Candaces the Quene of the Ethiopians chiefe gouernour, who had the rule of all her treasure, and came to Jerusalem to worship.  
28 And as he returned sitting in his charret, he read Esaus the Propheet.  
29 Then the Spirit said vnto Philip, Go neere, and loyue thy selfe to yonder charret.  
30 And Philip ran thither, & heard him read the Propheet Esaias, and said, Vnderstandest thou what thou readest?  
31 And he sayd, How can I perceyue that hee would come vnto me?  
32 Nowe the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened hee not his mouth.  
33 For his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.  
34 Then the Eunuch answered Philip, and sayd, I pray thee of whom speaketh the Propheet this? of himselfe, or of some other man?  
35 Then Philip opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certain water, and the Eunuch said, See, here is water: what doeth let mee to be baptized?  
37 And Philip sayde vnto him, If thou belieuest with all thine heart, thou mayest. Then he answered and said, I beleene that Iesus Christ is the Sonne of God.  
38 Then he commaunded the charret to stand still: and they went downe both into the water, both Philip, and the Eunuch, and hee was baptized.  
39 And as soon as they were come vp out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way reioycing.  
40 But Philip was found at Azotus, and hee walked to and fro preaching in all the cities, till he came to Cesarea.

3 The conuersion of Saul. 15 His vocation to the Apostle. 23 How hee was to execute the same.  
25 How hee escapeth the Iewes conspiracy. 26 How hee came to the Apostles. 31 The property of the Church. 34 Peter healeth Aeneas, 40 Resurreth Tabitha. 42 He conuerteth many to Christ, 43: And lodgeth in a Tanners house.

And Saul yet breathing out threatenings & slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to Damascus, that if he found any that were of that way (whether men or women) hee might bring them bound vnto Jerusalem.  
3 Now as he Iourned, it came to passe, that as hee was come neere to Damascus, suddenly there shined round about him a light from heauen.  
4 And hee fell to the earth, and heard a voyce, saying to him, Saul, Saul, why persecutest thou me?  
5 And hee said, Who art thou, Lord? And the Lord sayd, I am Iesus whom thou persecutest: it is hard for thee to kicke against a prick.  
6 He then both trembling and astonished, said, Lord, what wilt thou that I doe? And the Lord sayd vnto him, Arise, and goe into the city, and it shall be told thee what thou shalt doe.  
7 The men also which Ioureynded with him, stood amazed, hearing his voyce, but seeing no man.  
8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus.  
9 Where hee was thre dayes without sight, and neither saw nor dranke.  
10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And hee said, Behold, I am here, Lord.  
11 Then the Lord sayd vnto him, Arise, and goe into the streete which is called Streight, and seeke in the house of Judas after one called Saul of Tarsus: for hee,

With a pure & perfect heart. x This was, o the intent that he might know so much the better that Philip was sent to him by God.  
|| Or, perceived himselfe to be. y Some thinke this city was also called Asdod, Iosh. 15. 47.

Chap 22. 45, 51. a He persecuted with a great rage and cruelly the innocent blood which hee thirsted for, which declared wherunto man is led by his rash zeale, before he hath the true knowledge of God.  
b That is, of that sect or sort.  
c Chap. 22. 6. 1. cor. 15. 8. c That is, to relesse God when hee pricketh and soliciteeth our consciences.  
d Meaning Sauls voyce, as Chap. 22. 9.  
e For onely Saul knew what Iesus spake vnto him.  
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CHAP. IX.

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hold, he prayeth.

12 And he lay in a bison a man named Ananias comming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lorde, I haue heard by many of this man, how much euill he hath done to thy Saints at Ierusalem.

14 Wherefore here hee hath authority of the high Priestis, to binde all that call on thy Name.

15 Then the Lord said vnto him, So thy way: for he is a chosen vessel vnto mee, to beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receive thy sight and bee filled with the holy Ghost.

18 And immediatly there fell from his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meate, and was strengthened. So was Saul certaine daies with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed, and sayd, Is not this he that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that hee should bring them bound vnto the high Priestis?

22 But Saul increased the more in strength, and confounded the Iewes which dwell at Damascus, confirming that this was the Christ.

23 And after that many dayes were fulfilled, the Iewes tooke counsell together to kill him.

24 But thei laying awaynt was knowen of Saul: now they watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe in a basker.

26 And when Saul was come to Ierusalem, hee assayed to ioyn himselfe with the disciples: but they were all afrayd of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, & brought him to the Apostles, and declared to them, how hee had seene the Lord in the way, and that he had spoken vnto him, & how hee had spoken boldly at Damascus in the Name of Iesus.

28 And he & was conuersant with them at Ierusalem,

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knew it, they

brought him to Cesarea, and sent him forth to Caesars.

31 Then had the Churches rest thorow al Iudea, and Galile, and Samaria, & were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, hee came also to the Saints which dwell at Lydda,

33 And there he found a certaine man named Aeneas, which had kept his bed eight yeeres, and was sicke of the palse.

34 Then sayd Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make by thy bed. And hee arose immediatly.

35 And all that dwell at Lydda, and Sharon saw him, and turned to the Lord.

36 There was also at Ioppa, a certayne woman a discipule named Tabitha (which by interpretation is called Dorcas) shee was full of good works and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they layd her in an vpper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose & came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coats & garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and sayd, Tabitha, Arise. And shee opened her eyes, and when she saw Peter, she sayd by.

41 Then hee gaue her the hand and lift her vp, and called the Saints & widowes, and restored her alme.

42 And it was knowen throughout all Ioppa, and many beleuen in the Lord.

43 And it came to passe that hee taried many dayes in Ioppa with one Simon a tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter saw.

17 How he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

Furthermore there was a certaine man in Cesarea called Cornelius, a Captayne of the band called the Italian band,

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth houre of the day) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, hee was afraid.

q Because it was his owne country, and there he might haue some authority.

l Or, truste thy couch together.

r Meaning the greatest part.

s A place so called, and not a citie.

t That is, a deere, or, roebucke.

u Or, rich.

v To the intent they might bury her afterwards:

w for this was their custome.

x For she was restored to life,

rather than other might haue occasion to beleue

and glorifie God, then for her owne sake.

l Or, Currier.

A worthy seruant of God, and endued with excellent graces aboue others.

To heare me witnesse, and set forth my glory.

Proving by the conference of the scriptures.

That was after three yeeres that he had remained at Damascus, and in the countrey about, Gal. 1. 18.

2. Cor. 11. 32.

The gouernour at their request appointed a watch, as he declared to the

Corinthians.

2. Cor. 11. 32.

Greeke, went in and out.

With Peter & James, Gal. 1. 18, 19.

Making open profession of the Gospel.

Which were Iewes, but so called, because they were dispersed through Grecia and other countreys.

a Who had seaken all superstitions, and gaue himselfe to the true seruice of God.



feard, and sayd, What is it, Lord? And hee said vnto him, Thy prayers & thine almes are come v<sup>b</sup> vnto remembrance before God.

5 Powe therefore send men to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: & he shall tell thee what thou oughtest to doe.

7 And when the Angel which spake vnto Cornelius, was departed, hee called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all thiss, and sent them to Ioppa.

9 On the morrow as they went on their iourney, and drew nere vnto the citie, Peter went v<sup>b</sup> vpon the house to pray, about the e<sup>c</sup> light houre.

10 Then waxed he an hungred, & would haue eaten: but while they made some thing ready, he fell into a trance.

11 And he saw heauen opened, and a certaine vessel come downe vnto him, as it had been a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were a<sup>d</sup> all manner of foure footed beasts of the earth, and wilde beasts, and creeping things, & soules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is v<sup>b</sup> polluted or vn-cleane.

15 And the voyce spake vnto him againe the second time, The things that God hath e<sup>c</sup> purtified, & pollute thou not.

16 This was so done thise: and the vessel was drawn vp againe into heauen.

17 Now while Peter doubted in himselfe what this vision which hee had leene, meant, beholde, the men which were sent from Cornelius, had enquired for Simons house, and stood at the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee downe, and goe with them, and e<sup>d</sup> doubt nothing: for I haue sent thee.

21 Then Peter went downe to the men which were sent vnto him from Cornelius, and sayd, Behold, I am hee whom ye seeke; what is the cause wherefore ye are come?

22 And they said, Cornelius the captain, a iust man, and one that feareth God, and of good report among all the nation of the Jewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them, and the next day Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 And the day after, they entered into Cesarea. Now Cornelius waited for them, and had called together his kinsmen, and

speciall friends.

25 And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and <sup>h</sup> worshipped him.

26 But Peterooke him vp, saying, Stand vp: for euen I my selfe am a man.

27 And as he talked with him, hee came in, and found many that were come together.

28 And he sayd vnto them, Ye know that it is an vnlawfull thing for a man that is a Jewe, to company of come vnto one of an other nation: but God hath shewed me, that I should not call any man v<sup>b</sup> polluted, or vn-cleane.

29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue yee sent for mee?

30 Then Cornelius sayd, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,

31 And sayde, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter (hee is lodged in the house of Simon a tanner by the Sea side) who when hee commeth, shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Now therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and sayd, Of a truth I perceiue, that God is no acceptor of persons.

35 But in enery nation hee that feareth him and worketh <sup>k</sup> rightcoustnesse, is accepted with him.

36 Pee knowe the worde which God hath sent to the children of Israel, preaching <sup>l</sup> peace by Iesus Christ, which is Lord of all.

37 Euen the word which came through all Iudaea <sup>m</sup> beginning in Galile, after the baptism which John preached,

38 To wit, how God <sup>n</sup> anointed Iesus of Nazaret, with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.

39 And wee are witnesses of all things which hee did both in the land of the Jewes, and in Ierusalem: whom they slewe, hanging him on a tree.

40 Him God raised v<sup>b</sup> the third day, and caused that he was shewed openly:

41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after hee arose from the dead.

42 And hee commanded vs to preach vnto the people, and to testifie, that it is hee that is ordained of God a Iudge of quicke and dead.

43 To him also giue all the <sup>o</sup> Propheets witness, that through his Name, all that

<sup>h</sup> Shewed too much reuerence and farr passing decent order, as though Peter had been God.

|| Or, common.

<sup>b</sup> That is, God did accept them: whereof it followeth that he had faith: or els it is impossible to please God.

<sup>c</sup> Which was midday.

<sup>d</sup> As camels, horses, dogs, oxen, sheeps, swine, and such like, which man nourisheth for his vse.

<sup>e</sup> In taking away the difference betwix vn-cleane beasts and cleane, he sheweth there is no difference betwix the Iewes and Gentiles.

<sup>g</sup> Then true obedience which proceedeth of faith ought to be without doubt or questioning.

|| Or, Peter.

Deut. 10. 17.  
2. chro. 19. 7.  
iob 34. 19. vsd. 6.  
7 ecclis. 35. 16.  
rom. 2. 11. gal. 2. 6.  
ephe. 6. 9. col. 3. 25. 1. per. 1. 17.  
i By this speech the Hebrewes meant the whole religion of God, which without faith profiteth vs nothing.  
k That is, he that is upright and doth hurt to no man, but doeth good to all.  
l Meaning, the reconciliation betwene God and man through Christ Iesus, Luke 4. 14.  
m That is, endued him with graces and gifts aboue all others, Ierem. 31. 34. micah. 7. 11. 18.  
chap. 15. 9.



believe in him, shall receive remission of finnes.

44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the name of the Lord. Then prayed they him to tary certaine dayes.

CHAP. XI.

1 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approacheth it. 21 The Church increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus propheseth death to come, 29 and the remedie.

Now the Apostles and the brethren that had also received the word of God:

2 And when Peter was come by to Jerusalem, they of the circumcision contended against him,

3 Saying, Thou wentest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 It was in the citie of Toppa, praying, and in a trance I saw this vision, A certaine vessel comming downe as it had been a great sheet, let downe from heauen by the foure corners, and it came to me.

6 Toward the which, when I had fastened mine eyes, I considered, and sawe foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce saying vnto me, Arise, Peter: stay and eate.

8 And I sayd, God forbid, Lord: for nothing polluted or vncleane hath at any time entered into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done thre times, and all were taken by againe into heauen.

11 Then behold, immediately there were thre men already come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit sayd vnto mee, that I should goe with them without doubting: moreover these thre brethren came with me, and we entered into the mans house.

13 And he shewed vs how he had seene an Angel in his house, which stood and said to him, Send men to Toppa, and call for Simon whose surname is Peter.

14 Wee shall speake wordes vnto thee, whether by both thou and at thine house shalbe saued.

15 And as I began to speake, the holy

Ghost fell on them, \* euen as vpon vs at the beginning.

16 Then I remembered the worde of the Lord, how he sayd, \* Iohn baptized with water, but ye shalbe baptized with the Holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we believed in the Lord Iesus Christ, who was I, that I could let God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted \* repentance vnto life.

19 And they which were scattered abroad because of the affliction that rose about Sennen, walked throughout till they came vnto Phenice, and Cyprius, and Antiochia, preaching the word to no man, but vnto the Jewes onely.

20 Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number believed and turned vnto the Lord.

22 Then risings of these things came vnto the eares of the Church, which was in Jerusalem, and they sent forth Barnabas that he should goe vnto Antiochia.

23 Who when he was come, and had seen the grace of God, was glad, and exhorted all, that with purpose of heart they would cleane vnto the Lord.

24 For hee was a good man, and full of the holy Ghost, and faith, and much people toynded themselves vnto the Lord.

25 Then departed Barnabas to Cesarea to seeke Saul:

26 And when hee had founde him, hee brought him vnto Antiochia, and it came to passe, that a whole yere they were conuersant with the Church, and taught much people, insomuch, that the Disciples were first called Christians in Antiochia.

27 In those dayes also came Prophets from Jerusalem vnto Antiochia.

28 And there stood by one of them named Agabus, and signified by the spirit, that there should bee great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples every man according to his abilitie, purposed to send succour vnto y brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

CHAP. XII.

1 Herod persecuteth the Christians. 2 He killeth James. 4 And putteth Peter in prison, 7 Whom the Lord delivereth by an Angel. 23 The horrible death of Herod. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia take Iohn Marke with them.

Now about that time, Herod the king stretched forth his handes to bere certaine of the Church,

whew vnto Herode the great, and brother of Herodias,

n We ought not to debarre them of bapcisme whom God testifieth to be his: for seeing they haue the principall, that is lesse ought not to be denied them. Iesus Christ.

a For they could not yet comprehend this secret which was hid from the Angels themselves, euen from the creation of the world. Ephes 3 8,9.col. 1.26. b He purgeth his fact before the Church.

Chap 11. 4. and 4.31. Cha. 11. 5. and 19. 2. math. 3. 11. marke 1. 8. luke 3. 16. ubi 1. 26. c That is, endued with the graces of the holy Ghost. d Their modesty declares, that they were not ashamed to vnshy that whereof they had vnjustly blamed Peter. e This repentance dependeth vpon faith. Chap. 8. 1. f Or, streble. g He meaneth not the Jewes which being scattered abroad in diuers countries were called, by this name, t ut the Grecians which were Gentiles. h The power and vertue. i This was the most famous citie of Syria, and bordered vpon Cilicia. k This prophesie was an occasion to the Antiochians to relieve the necessitie of their brethren in Ierusalem. l To signifie that it came of a charitable mind towards them.



b There was an other so named which was the sonne of Alpheus.

c It came then of no zedle nor religion, but onely to flatter the people.

d The number being sixteene was diuided by foures to keepe diuers wardes,

Chap 5. 19.

e Reade Marke 6. 9.

f For they thought that Herod would haue put him to death, as he had purposed,

g For they did know by Gods word, that Angels were appointed to defend the faithfull, and also in those dayes they were accustomed to see such sights, which was lke suspicē, by reason of the brethren.

2 And hee killed James the brother of John with the sword.

3 And when hee saw that it pleased the Jewes, hee proceeded further to take Peter also (then were the dayes of unseasoned bread.)

4 And when he had caught him, he put him in prison, and deliuered him to foure quartenes of souldiers to be kept, intending after the Passouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herod would haue brought him out vnto the people, the same night slepe Peter betwene two souldiers, bound with two chaines, & the keepers before the doore, kept the prison.

7 And behold, the Angel of the Lord came vpon them, and a light shined in the house, and hee smote Peter on the side, and raised him vp, saying, Arise quickly. And his chaines fall off from his hands.

8 And the Angel said vnto him, Gird thy selfe, and binde on thy sandals, And so hee did. Then hee said vnto him, Cast thy garment about thee, and follow me.

9 So Peter came out and followed him, and knew not that it was true, which was done by the Angel, but thought he had scene a vision.

10 Now when they were past the first and the second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by its owne accord, and they went out, and passed through one streete, and by and by the Angel departed from him.

11 And when Peter was come to himselfe, hee said, Now I know for a trueth that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting for of the people of the Jewes.

12 And as he considered the thing, he came to the house of Mary the mother of John, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came forth to hearken, named Rhode.

14 And when she knew Peters voice, she opened not the entrie doore for gladnesse, but ran in, and told how Peter stood before the entrie.

15 But they sayde vnto her, Thou art made. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 And hee beckened vnto them with the hand to hold their peace, and said them how the Lord had brought him out of the prison. And hee said, Doe shewe these things vnto James and to the brethren; and he departed and went into another place.

18 Now as soon as it was day, there was no small trouble among the souldiers,

what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers and commanded them to be led to be punished. And hee went downe from Iudaea to Cesarea, and there abode.

20 Then Herod intended to make warre against the king of Cyprus and Sidon, but they came all with one accord vnto him, and perswaded Blastus the kings chamberlain, and they desired peace, because their countrey was moued by the kings land.

21 And vpon a day appointed, Herod arrayed himselfe in royall apparell, and sat on the iudgement seate, and made an oath vnto them.

22 And the people gaue a shout, saying, The voice of God, and not of man.

23 But immediately the Angel of the Lord smote him, because hee gaue not glorie vnto God, so that he was eaten of worms, and gaue by the Ghost.

24 And the word of God grew, and multiplied.

25 So Barnabas and Saul returned from Ierusalem, when they had fulfilled their office, and toke with them John, whose surname was Marke.

m The more that tyrants goe about to suppress Gods word, the more doeth it increas. n Which was to distribute the almes sent, from Antiochia, Chap. 11. 29.

CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus and Elymas the soecerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Jewes reiected. 48 They that are ordeined to life, beleene. 52 The fruit of faith.

There were also in the Church that was at Antiochia, certaine prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and a Manahan, (which had bene brought vp with Herod the Tetrarch) and Saul.

2 Now as they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 Then fasted they, and prayed, and laid their hands on them, and let them goe.

4 And they, after they were sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached by word of God in the Synagogues of the Iewes: and they had also John to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine soecerer, a false prophet, being a Jew, named Barcielis.

7 Which was with the Deputie Sergius Paulus, a prudent man. Hee called vnto him Barnabas and Saul, and desired to heare the word of God.

8 But Elymas the soecerer (for so is his name

i Both by flattering words, and also by bribery. k Which hee should haue done if he had punished the flatterers, of whose vanitie he complained when he was a dying, as Iosephus writeth. l The wickednesse of the punishment declareth how God detesteth pride and tyranny: his grandfather also was eaten of lice.

a This declareth that God calleth of all sorts both he and lo. b The word signifies that to execute a publike charge, as the Apostleship was: so that here is shewed that they preached, and prophesied. Chap. 14. 26.



name by interpretation) with foode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, see his eyes on him,

10 And said, D full of all subtiltie and all mischief, the child of the devill, and enemye of all righteousnesse, wilt thou not cease to pervert the straight wayes of the Lord?

11 Now therefore behold, the hand of the Lord is vpon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediately there fell on him a myste and a darknesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he saw what was done, beleueed, and was astonied at the doctrine of the Lord.

13 Now when Paul and they that were with him, were departed by ship from Paphus, they came to Perga, a cite of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia a cite of Pisidia, and went into the Synagogue on the Sabbath day, and late downe.

15 And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Pee men and brethren, if yett haue any word of exhortation for the people, say on.

16 Then Paul stood vp and beckened with the hand, and said, Men of Israel, and yee that feare God, hearken.

17 The God of this people of Israel chole our fathers, and exalted the people when they dwelt in the land of Egypt, and with an high arme brought them out thereof.

18 And about the time of fouertie yeeres, suffered hee their maners in the wilderness.

19 And he destroyed seuen nations in the land of Chanaan, and diuided their land to them by lot.

20 Then afterward hee gaue vnto them Iudges about foure hundred and fiftie yeeres, vnto the time of Samuel the Prophet.

21 So after that they desired a King, and God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fouertie yeeres.

22 And after he had taken him away, hee raised vp Dauid to be their king, of whom hee witnesseth, saying, I haue found Dauid the sonne of Jesse, a man after mine owne heart, which will doe all things that I will.

23 Of this mans seede hath God accorded to his promise raised vp to Israel the Saviour Iesus:

24 When John had first preached before his coming the baptisme of repentance to all the people of Israel.

25 And when John had fulfilled his course, hee said, Whom yee thinke that I am, I am not hee: but beholde, there com-

eth one after mee, whose shoe of his feete I am not worthy to looke.

26 Pee men and brethren, children of the generation of Abraham, and whosoer among you feareth God, to you tis the word of this saluation sent.

27 For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yett the words of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they found no cause of death in him, yett desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Jerusalem, which are his witness vnto the people.

32 And wee declare vnto you that touching the promise made vnto the fathers,

33 God hath fulfilled it vnto vs their children, in that hee raised vp Iesus, euen as it is written in the second Psalm, Thou art my Sonne: this day haue I begotten thee.

34 Now as concerning that hee raised him vp from the dead, no moze to returne to the grave, he hath said thus, I will giue you the holy things of Dauid which are faithfull.

35 Wherefore hee saith also in another place, Thou wilt not suffer thine holy one to see corruption.

36 Nowbeit, Dauid after hee had serued his time by the counsell of God, hee slept, and was layd with his fathers, and saw corruption.

37 But hee whom God raised vp, saw no corruption.

38 Bee it known vnto you therefore, men and brethren, that through this man is preached vnto you the forgiveness of finnes.

39 And from all things from which yee could not bee iustified by the Law of Moses, by him euery one that beleueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoken of in the Prophets,

41 Behold, yee despisers, and wonder, and haue away: for I worke a worke in youe dayes, a worke which yee shall not beleuee, if a man would declare it you.

42 And when they were come out of the Synagogue of the Jewes, the Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Now when the Congregation was dissolved, many of the Jewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

i That is, this message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they read the lawe, yett their hearts are covered that they cannot vnderstand, 2. Cor. 3. 14.

m In Christ all the promises are Yea, and Amen, 2. Cor. 1. 20.

n Math. 28. 2, 6. marke 16. 6.

o luke 24. 6. iohn 10. 13.

p In that he was borne and incarnate.

q Psal. 2. 7. i. br. 1. 5. & 5. 5. i. br. 55. 3.

r Meaning, that he would faithfully accomplish the promises,

which he made of his free mercy with the forefathers: and he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the sonne is eternall.

Psal. 16. 10. chap. 2. 9. 1. King 2. 10. chap. 2. 29.

Habak. 1. 5. p He reproveth them tharpeley because of their wilfulnesse would not preuaile.

q Which is, vengeance vnspcakable, for the contempt of Gods word.

e Which are the doctrine of the Apostles, that onely leadeth vs to God,

d This was another Antiochia, then that which was in Syria.

e This declareth that the Scripture is giuen to teach and exhort vs, and that they refused none that had gifts to set forth Gods glorie, and to edifie his people.

f Here is declared the great patience and long suffering of God before hee punisheth.

g For these 450. yeeres were not fully accomplished, but there lacked 3. yeeres, counting from the birth of Isaac, to the distribution of the land of Chanaan.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.

1. Sam. 8. 5. 1. Sam. 9. 15, 16. and 10. 1. 1. Sam. 16. 13. psal. 89. 20, 21.



r They disdaind that the Gentiles should be made equall with them. *Ma. 10. 6.*  
 f Which is, to know on onely God, and whom he hath sent, Iesus Christ. *I. sa. 45. 6.*  
 luke 2. 32.  
 t Nono can belectie, but they whom God doth appoint before all beginings to be faued.  
 u He meaneth superstitious women, and such as were led with a blind zeale, albe it the common people esteemed them godly, and therefore Luke speaketh as the world esteemed them. *Ma. 10. 14.*  
 marke 6. 11.  
 luke 9. 5.  
 chap. 18. 6.

44 And the next Sabbath day came almost the whole cite together, to heare the word of God.

45 But when the Jewes saw the people, they were full of enuie, and vsake againt those things, which were spoken of Paul, contrarying them, and railing on them.

46 Then Paul and Barnabas spake boldly, and said, \* It was necessarie that the word of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues unworthy of euertasting life, loe, we turne to the Gentiles.

47 For so hath the Lord commanded vs, saying, \* I haue made thee a light of the Gentiles, that thou shouldest see the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, & glorified the word of the Lord: and as many as were ordeined vnto eternall life, beleeued.

49 Thus the word of the Lord was published throughout the whole countrey.

50 But the Jewes stirred certaine deuout and honourable women, and the chiefe men of the cite, and raised persecution againt Paul and Barnabas, and expelled them out of their coastes.

51 But they \* shooke off the dust of their feete againt them, and came vnto Iconium.

52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIII.

3 God giueth success to his word. 6 Paul and Barnabas preach at Iconium and are persecuted. 13 At Lystra they would doe sacrifice to Barnabas and Paul, which refuse it, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience. 23 Appoint ministers. 26 And passing through many places, make report of their diligence at Antiochia.

And it came to passe in Iconium, that they went both together into the Synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and of the Grecians beleeued.

2 But the \* unbelceuing Jewes stirred vp, and corrupted the mindes of the Gentiles againt the brethren.

3 So therefore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the word of his grace, and caused signes and wonders to be done by their hands.

4 But the people of the cite were diuided: and some were with the Jewes, and some with the Apostles.

5 And when there was an assault made both of the Gentiles, and of the Jewes with their rulers, to doe them violence, and to stone them,

6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,

7 And there were preaching the Gospell. 8 Now there late a certaine man at Lystra, impotent in his feete, which was a creeple from his mothers wombe, who had neuer walked.

9 He heard Paul speake who beholding him, and perceiuing that he had faith to bee healed,

10 Said with a lowde voyce, † Stand vpright on thy feete. And he leaped vp, and walked.

11 Then when the people saw what Paul had done, they lifted vp their voyces, saying in the speech of Lycaonia, Gods are come downe to vs in the likenesse of men.

12 And they called Barnabas, Jupiter, and Paul, Mercurius, because hee was the chiefe speaker.

13 Then Jupiters Priest, which was before their cite, brought buls with garlands vnto the cite, and would haue sacrificed with the people.

14 But when the Apostles Barnabas and Paul heard it, they rent their clothes, and ranne in among the people, crying,

15 And saying, Men, why doe yee these things? For are euery men subiect to the like passions that ye be, and preach vnto you, that yee should turne from these vaine idoles vnto the liuing God, \* which made heauen and earth, and the sea, and all things that in them are.

16 Who in times past \* suffered all the Gentiles to walke in their owne wayes.

17 Meneryelesse, hee left not himselfe without a witnesse, in that hee did good, and gaue vs raine from heauen, and fruitful seasons, filling our hearts with food and gladnesse.

18 And speaking these things, scarce restrained they the people, that they had not sacrificed vnto them †.

19 Then there came certaine Jewes from Antiochia and Iconium, which when they had perswaded the people, † \* stoned Paul, and drew him out of the cite, supposing hee had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the cite, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that cite, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, and payed, and fasted, they commended them to the Lord in whom they beleeued.

24 Thus they went thorowout Pisidia, and came to Pamphylia.

25 And when they had preached the word in Perga, they came downe to Attalia.

26 And thence sailed to Antiochia, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had gathered the Church together, they rehearsed all the things that God had done by them, and how hee had opened the doore of faith vnto the Gentiles.

† I say to thee in the Name of the Lord Iesus Christ.

b That is, trimmed with flowers and garlands.

c He meaneth, before the gates of the house where the Apostles lodged: for the Temple was without yronne, and therefore the Priest brought the sacrifice (as he thought) to the gods themselves.

d In signe of detesting and abhorring it.

e That is, not without our infirmities and finnes, and also subiect to death.

Gene. 1. 1. psal. 146. 6. reue. 14. 7

psal. 8. 1. 12. 13. 1 rom. 1. 24.

f To line after their owne fantasies, not preferring vnto them any religion.

g To take from men all excuse.

h That being satisfied they might reioyce.

i But that they should goe euenly man home.

And whiles they taried and taught, there came, &c.

† And disputing boldly, perswaded the people to forsake them: so, said they, they say nothing true, but lie in all things.

2. Cor. 11. 25.

i The word significeth to elect by putting vnto the hands, which declareth that ministers were not made without the consente of the people.

Chap. 13. 1. 4.

k By their ministerie.

a Which would not obey the doctrine, neither suffer themselves to be perswaded to belectie the truth, and to embrace Christ.

† In to which that all the people were moued at the doctrine. So both Paul and Barnabas remained at Lystra.



23 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 And separate companis because of Jehu Marke.

Then came downe certaine from Iudea, and taught the brethren, saying, Except ye be circumcised after the maner of Moyses, ye cannot be saved.

2 And when there was great dissention and disputacion by Paul and Barnabas against them, they ordeined that Paul and Barnabas, & certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But said they, certaine of the sect of the Pharisees, which did beleue, rose vp, saying, that it was needfull to circumcise them, and to commaund them to keepe the Law of Moyses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputacion, Peter rose vp, and sayde vnto them, Ye men and brethren, yee knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witness, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And hee put no difference betwene vs and them, after that by faith hee had purified their hearts.

10 Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers, nor wee were able to beare?

11 But we beleue, through the grace of the Lord Iesus Christ to bee saved, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, James answered, saying, Men and brethren, hearken vnto me.

14 Simon hath declared how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the words of the Prophets, as it is written,

16 After this I will returne, and will build againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will let it vp,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, saith the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his worke.

19 Wherefore my sentence is, that wee trouble not them of the Gentiles that are turned to God,

20 But that wee write vnto them, that they abstaine themselves from filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For as much as these of old time hath in euery cite them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church to chuse men of their owne companie to Antiochia with Paul and Barnabas: to wit, Judas whose surname was Barsabas, and Silas, which were chiefe men among the brethren.

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as wee haue heard, that certaine which departed from vs, haue troubled you with words, and embred your mindes, saying, Ye must be circumcised and keepe the Lawe, to whom wee gaue no such commandement:

25 It seemed therefore good to vs, when wee were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen by their liues for the Name of our Lord Iesus Christ.

27 Wee haue therefore sent Judas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to vs, to lay no more burthen vpon you, then these necessarie things,

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: for which if yee keepe your selues, yee shall doe well. Fare ye well.

30 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the Epistle.

31 And when they had read it, they reioiced for the consolation.

32 And Judas and Silas being Prophets, exhorted the brethren with many words and strengthened them.

33 And after they had tarried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

Should doe vnto you doe not to others. Or, comforted. n Hauing desired leaue of the Church, the brethren praised God to prosper their iourney. o Who for iust causes, changed his mind. t And onely Judas went.

h Which are gathered into one family with the Iewes, to the intent they should acknowledge all one God, and one Saviour Christ Iesus.

i For some thought it none offence to be present in the idoles temples, and there to banquet: which Saint Paul saith, is to drinke the cup of the deuil, 1. Cor. 10. 21.

k The heathen thought this no vice, but made it a common custome, As touching a strangled thing and blood, they were not vnlawfull of themselves, and therefore were obserued but for a time.

l And whatsoever they would not should be done to themselves, that they should not doe it to others.

l Therefore the ceremonies commanded by God, could not so soone be abolished, till the liberty of the Gospel were better known.

m Whom the holy Ghost hath moued and directed to ordaine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 3 iudg. 7. 20. hag. 1. 13.

t And what soener ye would not that men

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the same of the place whence they came, did much preuaile to perswade abroad. Gal. 5. 12.

b Which were factious and giuen to dissention.

Chap. 10. 20. and 11. 13.

c As touching adoption and eternall life.

d By faith God purifieth the heart.

1. Cor. 1. 2, chap. 10. 4. 3.

e They purposefully tempt God, which lay greater charges on mens consciences, then they are able to beare.

Matth. 23. 4.

f And not by the Law: for it is a clog to the conscience, and we cannot be deliuered thereby.

2. Pet. 1. 1.

Amos 9. 11.

g That is, the Church, whereof the Temple was a figure.



35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery cite, where we haue preached the word of the Lord, and see how they doe.

37 And Barnabas † counselled to take with them Iohn called Marke.

38 But Paul thought it not meet to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 Then were they so stirred, that they departed asunder one from another, so that Barnabas tooke Marke, and sayed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went thorow Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had circumcised Timothee, hee took him with him. 7 The Spirit calleth them from one country to another. 14 Lydia is conuerted. 28 Paul and Silas imprisoned, conuers the Gaoler, 37 and are deliuered as Romanes.

Then came hee to Derbe and to Lystra: And beholde, a certaine discipule was there, named \* Timotheus, a womans sonne, which was a Jewesse and beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he should go forth with him, and tooke and \* circumcised him, because of the Jewes which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went thorow the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and increased in number dayly.

6 Now when they had gone thorowout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in \* Asia.

7 Then came they to Mysia, and sought to goe into Bithinia: but the Spirit † suffered them not.

8 Therefore they passed thorow Mysia, and came downe to \* Troas,

9 Where a vision appeared to Paul in the night. There stooke a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediately hee prepared to goe into Macedonia, being \* assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a streight course came to Samothracia, and the next day to \* Neapolis,

12 And from thence to Philippi, which is the chiefe cite in the parts of Macedonia, and whose inhabitants came from

Rome to dwell there, and we were in that cite abiding certaine dayes.

13 And on the Sabbath day, wee went out of the cite, besides a riuer where they were wont to pray: and we sat downe, and spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the cite of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things which Paul spake.

15 And when shee was baptized and her household, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house and abide here: and she constrained vs.

16 And it came to passe, that as we went to prayer, a certaine madee hauing \* a spirit of diuination, met vs, which gaue her spectacles much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.

18 And this did she many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the name of Iesus Christ, that thou come out of her. And hee came out the same hour.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the gouernours, saying, These men which are Jewes, trouble our cite,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose by together against them, and the gouernours rent \* their clothes, and \* commanded them to be beaten with rods.

23 And when they had beaten them sore, they cast them into prison, commanding the Gaoler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, and made them sitte fast in the stocks.

25 Now at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, hee drew out his sword, and would haue killed himselfe, supposing the prisoners had been fled.

28 But Paul cried with a loude voyce, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and said, Sirs, what must I doe to be saved?

31 And they said vnto him, Belieue in the Lord Je-

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

Leuit. 20. 27. deut. 18. 10, 11. 1. sam. 28. 7.

i Which could gesse, and foredecme of things past, present, and to come: which knowledge in many things God permitteeth to the deuil.

k Satan, although hee spake the truth, yet was his malicious purpose to cause the Apostles to be troubled as feditious persons, and teachers of strange religion.

l For Satans subtiltie increased, and also it might seeme that Satan and the Spirit of God taught both one doctrine.

m Read Mar. 1. 34. To wit, the clothes of Paul and Silas.

n. Cor. 12. 25. 1. thest. 2. 2. Or, in the bottom of the prison, or, in a darke place.

† Would take Iohn, &c.

p God suffereth the most perfite to fall, and yet turneth their infirmities to the serving forth of his glory, as this breach of company caused the word to be preached in more places.

Rom. 16. 21. phil. 2. 19. 1. thes. 3. 2.

a Lest the Jewes should disdain him as one that were prophane & without God. b God chuseth not only men, but also appointeth countrys where his word shall be preached, and only as hee will. c Meaning, Asia the least. d Of Iesus. e Called also An'gonia, and Alexandria.

e We ought not to credit visions, except we be assured thereof by the spirit of God. f Which is in the borders of Thracia and Macedonia. g In Greeke and Latine the word is called Colonia, which cannot otherwise be well expressed, but by such circumstance of words.



sus Christ, and thou shalt be saved, and thine household.

32 And they preached vnto him the word of the Lord, and to all that were in his house.

33 Afterward hee tooke them the same hoire of the night, and walked their stripes, & was baptised with all that belonged vnto him straightway.

34 And when hee had brought them into his house, he set meate before them, and reioyced that he with all his household beleued in God.

35 And when it was day the Governours sent the sericants, saying, Let those men goe.

36 Then the keeper of the prison tolde these words vnto Paul, saying, The Governours haue sent to loose you: now therefore get you hence and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncouered, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily: nay verely: but let them come & bring vs out.

38 And the sericants tolde these words vnto the Governours, who feared when they heard that they were Romanes.

39 Then came they and payed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: & when they had seene the brethren, they comforted them, and departed.

#### C H A P. XVII.

1 Paul cometh to Thessalonica, 4 Where some receiue him, and others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruit of his doctrine.

**N**ow as they passed thorow Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in vnto them, and thre Sabbath daies disputed with them by the Scriptures.

3 Opening & alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whom, sayd hee, I preach to you.

4 And some of them beleued, and toynd in company with Paul and Silas: altho the Grecians that feared God, a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleued not, moued with enmie, tooke vnto them certaine vagabonds, and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, & made assault against the house of Iason and sought to bring them out to the people.

6 But when they found them not, they drew Iason and certaine brethren vnto the heads of the cite, crying, These are they which haue subuerted the state of the worlde, and here they are,

7 Whom Iason hath receiued, and these

all doe against the decrees of Cesar, saying, That there is another King, one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, & searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleued, and of honest women, which were Grecians, and men not a few.

13 But when the Iewes of Thessalonica knewe, that the word of God was also preached of Paul at Berea, they came thither also and moued the people.

14 But by and by the brethren sent away Paul to go as it were to the Sea: but Silas and Timotheus abode there still.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas and Timotheus that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was kindled in him, when he saw the cite subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly, with whomsoeuer he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What will this babbler say? Others sayd, He seemeth to be a setter forth of strange gods (because hee preached vnto them Iesus, and the resurrection)

19 And they tooke him, and brought him into Mars streete, saying, May wee not know, what this new doctrine whercof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: wee would knowe therefore, what these things meane.

21 For all the Athenians and strangers which dwelt there, gaue themselves to nothing els, but either to tell or to heare some newes.

22 Then Paul stood in the mids of Mars streete, and sayd, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheld your deuotions, I founde an altar whercin

reined vnto. *Or, ascal, or essler.* h Where iudgement was giuen of weighty matters, but chiefly of impiety against their gods, whercof Paul was accused: or els was ticked thither, because of the report of the people, whose eares euentickled to heare newes. *Or, had leaseure.*

i Which was also called Areopagus,

a Like quarell picking they voted against

Christ: and these be the weapons wherewith the world continually fighteth against y members of Christ, treason and sedition. *Or, a sufficient answer.*

b Not more excellent of birth, but more prompt & couragious in receiuing y word of God: for he conpareth them of Berea with the of Thessalonica, who persecuted the Apostles in Berea.

*Iohn 5. 39.* c This was not onely to trie if these things

which they had heard, were true, but also to confirme themselves in the same, and to increase their faith.

*Or, had the charge to conduct him safely.*

d That cite which was the founaine of all knowledge, was now the sincke of most horrible idolatry.

e Such was his feruent zeale towards Gods glory, that he laboured to amplify the same both in season, as hee taught afterward to Timothie.

f Who held, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained.

h Where iudgement was giuen of weighty matters, but chiefly of impiety against their gods, whercof Paul was accused: or els was ticked thither, because of the report of the people, whose eares euentickled to heare newes. *Or, had leaseure.*



k Hereby Paul taketh an occasion to bring them to the true God, *Chap. 7. 48. Psal 50. 8.*

l Before man was created, God had appointed his estate and condition.

m This is meant as touching the sundry changes of the world, as when some people depart out of a country, and others come to dwell therein.

n Men grope in darkenesse, till Christ the true light shine in their hearts.

o As Aratus, and others.

*Isa. 40. 19.*

p He condemneth the matter and the forme wherewith God is counterfeited.

q But pardoned it, and did not punish it as it deserved.

r This is meant of the vniuersal world, and not of euery particular mā: for whosoeuer sinneth without the law, shall die without the law.

*Rom. 2. 13.*

*For a iudge of Mars freete.*

was written, VNTO THE VNKNOWEN GOD. Whom ye then ignorantly worship, him shew I vnto you.

24 God that made the world, and all things that are therein, seeing that hee is Lord of heauen and earth, dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though hee needed any thing, seeing he giueth to all, life and breath and all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the times which were ordained before, and the bounds of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtlesse he be not far from euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your own Poets haue sayd, For wee are also his generation.

29 Forasmuch then as we are the generation of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by art and the inuention of man.

30 And the time of this ignorance God regarded not: but now he admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man who he hath appointed, wherof he hath giuen an assurance to all men, in that he hath raised him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other sayd, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men came vnto Paul, and beleued: among whom was also Decius Arcepagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet received of many. 9 And comforted of the Lord. 14 Gallio resisteth to meddle with religion. 18 Pauls vowe. 21 Hu saith in the providence of God, 22 And care for the brethren. 24 The praise of Apollus.

A fter these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Jew named Aquila, bozne in Pontus, lately come from Italy, and his wife Priscilla (because that Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes and the Grecians.

5 Nowe when Silas and Timotheus

were come from Macedonia, Paul burned in spirit, testifying to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he shooke his raiment, and sayd vnto them, Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Titus, a worshipper of God, whose house toynded hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue, beleued in the Lord with all his household: and many of the Corinthians hearing it, beleued and were baptizyd.

9 Then sayd the Lord to Paul in the night by a vision, Feare not, but speake, and hold not thy peace.

10 For I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this cite.

11 So he continued there a yeere and sixe moneths, & taught the word of God among them.

12 Nowe when Gallio was deputie of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seat,

13 Saying, This fellow perswadeth men to worship God contrary to the Law.

14 And as Paul was about to open his mouth, Gallio sayde vnto the Iewes, If it were a matter of wrong, or an euill deed, I yee Iewes, I would according to reason inauite you.

15 But if it be a question of words, and names, and of your Lawe, looke yee to it your selues: for I will bee no iudge of those things.

16 And he drave them from the iudgement seat.

17 Then tooke all the Grecians Sosthenes, the chiefe ruler of the Synagogue, and beat him because of the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had taried there yet a good while, he tooke leaue of the brethren, and sayled into Syria (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had a vow.

19 Then hee came to Ephesus, and left them there: but hee entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tarry a longer time with them: but hee would not consent.

21 But bad them farewell, saying, I must needs keepe this feast that cometh, in Jerusalem: but I will retorne againe vnto you, if God will. So he sayled from Ephesus.

22 And when he came downe to Cesarea, he went vnto Jerusalem: and when hee had saluted the Church, he went downe vnto Antiochia.

23 Now when hee had taried there a while, he departed, and went thorow the country of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Jew named Apollus, bozne at Alexandria, came to Ephesus,

d And boyled in spirit, testifying to the Iewes that Iesus was the certaine zeale.

*Chap. 13. 51. math. 10. 14.*

e Because they haue none excuse hee denounceth the vengeance of God against them through their owne fault.

*1. Cor. 1. 14.*

f God promiseth him an especial protection, wherby he would defend him from the violent rage of his enemies.

*Or, Grecia.*

g They accused him, because hee transgressed the seruice of God appointed by the Law.

h Of whom is spoken, *1. Cor. 1. 11.*

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed.

*Num. 6. 18. chap. 21. 24.*

*1. Cor. 4. 19.*

*James 4. 15.*

k Called Cesarea Stratonis.

*1. Cor. 1. 12.*



*Or, well instructed.*

1 That is, was somewhat entered.

m He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

n This great learned and eloquent man disdained not to be taught of a poore crafts man.

o The way to saluation,

an eloquent man, and mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake feruently in the spirit, and taught diligently the things of the Lord, and knew but the <sup>m</sup> baptisme of John onely.

26 And hee began to speake boldly in the Synagogue. Whom when Aquila & Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was minded to goe into Achaia, the brethren exhorted him, wrote to the disciples to receive him: and after hee was come thither, hee holpe them much which had beleued through grace.

28 For mightily hee confuted publickely the Jewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

### CHAP. XIX.

6 The holy Ghost is given by Pauls hands. 9 The Jewes blaspheme his doctrine which was confirmed by miracles. 13 The raynes, and punishment of the Conuersers, and the fruit that came thereof. 24 Demetrius rayseth sedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeareth it by the Towne clerke.

AND it came to passe, while Apollos was at Corinthus, that Paul when hee passed thow the byrr coastes, came to Ephesus, and found certaine disciples,

2 And layd vnto them, haue ye receiued the holy Ghost since ye beleued? And they sayd vnto him, Wee haue not so much as heard whether there be an holy Ghost.

3 And hee layd vnto them, vnto what were ye then baptized? And they sayd, vnto Johns baptisme.

4 Then said Paul, John verily baptized with the Baptisme of repentance, saying vnto the people, that they should beleue in him, which should come after him, that is, in Christ Iesus.

5 So when they heard it, they were baptized in the Name of the Lord Iesus.

6 And Paul layd his hands vpon them, and the holy Ghost came on them, and they spake the tongues and prophesied.

7 And all the men were about twelue.

8 Moreover, he went into the Synagogue, and spake boldly for the space of thre monethes, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and dissembled, speaking euill of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeres, so that all they which dwelt in Asia, heard the Word of the Lord Iesus,

both Jewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought vnto the lithe, kerchiefs, or handkerchiefs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certaine of ymaginabond Jewes Hierocitils, took in hand to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, Wee adure you by Iesus whom Paul preacheth.

14 And there were certaine sonnes of Scena a Jew, the Priest, about seuen which did this.

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and overcame them, and pincialled against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Jewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleued, came and confessed, and shewed their workes.

19 Many also of them which vied curious arts, brought their bookes, and burned them before all men, and they counted the price of them, and found it <sup>to be</sup> sixtie thousand pieces of siluer.

20 So the Word of God grew mightily and pncialled.

21 Now when these things were accomplished, Paul purposed by the Spirit to passe thow Macedonia and Achaia, and to go to Jerusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministered vnto him, Timotheus and Erastus, but hee remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius, a siluer smith, which made siluer temples of Diana, by whome great gaines vnto the craftsmen:

25 Whom hee called together, with the workemen of like things, and sayde, Sirs, ye know that by this craft wee haue our goods,

26 Moreover, ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they bee not gods which are made with hands;

27 So that not onely this thing is dangerous vnto vs, <sup>o</sup> that the state should bee reprooued, but also that the temple of the great goddesse Diana should bee nothing esteemed, and that it woulde come to passe, that her magnificence, which I see that Iust, which thing is contrary to the doing for they preferre Religion about all,

*Or, napkins.*

e This was to authorize the Gospel, and to confirme Pauls ministry, not to cause men to worship him or his napkins.

*Or, conuersors.*

f They abuse Pauls authority, and without any vocation of God viurp that which is not in mans power.

g That is, declared by confession

of their sinnes & by their good works, that they were faithfull.

h This mounteth to of our money about 2000.

ma.ks.

i By the motion of the holy ghost he undertooke this iourney.

k That is, about the state of the Christians: for they contented the Christians,

because they left the old religion, and brought in another trade of doctrine.

*Or, shames.*

l What impiety doth not euen

roufnesse driues man vnto?

m Hee was moued with his profit,

and the others for their bellies, so that they would rather lose both their liues & religion, then their filthy gaine.

n Meaning their art and occupation.

o Religion is his second argument

which hee esteemeth in his profit, and therefore pur-

reth it last, which thing is contrary to the doing of the faithfull

all

all

all

all

all

all

all

a That is, the particular gifts of the Spirit: for as yer they knew not the visible gifts.

b Meaning, what doctrine they did profess by their baptisme: for to be baptized in Johns baptisme, signifieth to profess the doctrine,

which hee taught, and sealed with the signe of baptisme: to be baptized in y Name of the Father, &c.

is to be dedicate and consecrate vnto him: to be baptized in the death of Christ,

or for the dead, or into one body

vnto remission of sinnes, is, that sinne by Christs death may be abolished & die in vs,

and that way may grow in Christ our head, and that our sinnes may be washed away by the blood of Christ.

Matt. 3. 11. mark 1. 8. luke 3. 16. iohn 1. 27. chap. 15. and 2. 3. and 11. 16.

c Included with the visible graces of the holy Ghost.

d That is, of a certaine man so called.

f From sine a clacke vnto ten.

g

h

i

j

k

l



He groundeth his religion vpon the multitude and authoritie of the world, as doe the Papists.

all Asia, and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephelians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, & caught Caius, and Aristarchus, men of Macedonia, & Pauls companions of his journey.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certain also of the chiefe of Asia which were his friends, sent vnto him, desiring him that hee would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drewe forth Alexander, the Jewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Jew, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephelians.

35 Then the towne Clerke, when he had staied the people, said, Ye men of Ephesus, what man is it that knoweth not, how that the citie of the Ephelians is a worshippet of the great goddess Diana, and of the image which came downe from Iupiter?

36 Seeing then that no man can speake against these things, yer ought to be appealed, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius & the craftsmen which are with him, haue a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if ye enquire any thing concerning other matters, it may bee determined in a lawfull assembly.

40 For we are euen in leopordie to be accused of this dayes sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Greece. 7 He celebrateth the Lords Supper, and preacheth. 9 At Troas hee reaseth vpon Eutychus. 17 At Ephesus hee callieth the Elders of the Church together, committeth the keeping of Gods stocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by shippe toward Jerusalem.

Now after the tumult was ceased, Paul called the Disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone throug those

partes, and had exhorted them with many wordes, he came into Grecia.

3 And hauing taried there three moneths because the Jewes layd waite for him, as he was about to saile into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia, Supatris of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaus of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi after the dayes of vnlauened bread, and came vnto them to Troas in foue dayes, where we abode seuen dayes.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morrow, and continued the preaching vnto midnight.

8 And there were many lights in an upper chamber, where they were gathered together.

9 And there sat in a window a certaine yong man named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken by dead.

10 But Paul went downe, and layed himselfe vpon him, and embraced him, saying, Trouble not your selfes: for his life is in him.

11 So when Paul was come by againe, and had broken bread, and eaten, hee commured a long while till the dawning of the day, and so he departed.

12 And they brought the boy aliue, and they were not a little comforted.

13 Then we went forth to ship, and sailed vnto the cite of Assos, that wee might receiue Paul there. for so had he appointed, and would himselfe goe afoot.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arrived at Samos, and taried at Troglitium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for hee halted to be, if he could possibly, at Jerusalem, at the day of Pentecost.

17 Wherefore from Miletum hee sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what manner I haue bene with you at all seasons,

19 Seruing the Lord with all modestie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Jewes,

20 And howe I kept backe nothing that was profitable, but haue shewed you, and taught you openly, and througout

a He remained there these daies, because he had better opportunity to teach: also the abolishing of the Law was not yet known.

b Which we call Sunday. Of this place, and also of the 1. Cor. 16.3.

c We gather that the Christians used to haue their Solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

d To celebrate the Lords Supper, Chap. 2. 46. 1. Or, we. 1. Or, boy.

d Which was a cite of Mysia, called otherwise Apollonia, Plin. lib. 5. cap. 50.

1. Or, Whit sumide

e In my vocation & ministerie.

f This vertue is contrary to boasting & hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.



h Which is the turning to God by newnesse of life.

i Which is the receiving of the grace which Christ doeth offer vs.

k That is, by the impulsio & commandement of the holy Ghost, who draweth me as with a band.

l By 7 Prophets. 73 in Ierusalem.

m I am not the occasion of any of your destructions.

n Which concerneth your saluation.

o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie because of the communion of the proprieties and vnion of the two natures in one person.

p Through their ambition, which is mother of all heresie and wickednesse.

q To increase you with further graces, and to finish his worke in you.

r He promiseth to the faithfull continuall increase of grace, till they enter into the possession of yinheritance which is prepared for them.

1. Cor. 4. 12.

2. thes. 2. 9.

2. thes. 3. 8.

f Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

euery house,

21 Witnessing both to the Jewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 And now behold, I go bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there.

23 Saue that the holy Ghost witnesseth in euery city, saying, that bandes and afflictions abide me t.

24 But I passe not at all, neither is my life deere vnto my selfe, so that I may fulfill my course with ioy, and the ministracion which I haue receiued of the Lord Iesus, to testify the Gospel of the grace of God.

25 And now, behold, I know that henceforth ye al, though whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to recorde this day, that I am pure from the blood of all men.

27 For I haue kept nothing backe, but haue shewed you all the counsell of God.

28 Take heed therefore vnto your selues, and to all the flocks, whereof the holy Ghost hath made you ouerscers, to feed the Church of God, which hee hath purchased with his owne blood.

29 For I know this, that after my departing shall grieuous wolues enter in among you, not sparing the flicke.

30 Moreouer of your owne selues shall men arise, speaking p peruerse things, to draw disciples after them.

31 Wherefore watch, and remember, that by the space of thre yeeres I cealed not to warne euery one, both night and day with feares.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance, among all them which are sanctified.

33 I haue coucted no mans siluer, nor gold, nor apparell.

34 Yea, ye know, that these handes haue ministered vnto my necessities, and to them that were with me.

35 I haue shewed you al things, how that so labouring, ye ought to support the weakes, and to remember the words of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

36 And when hee had thus spoken, hee kneeled downe, and prayed with them all.

37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

## CHAP. XXI.

5 The common prayers of the faithfull. 9 Philips foure daughters prophetes. 13 Pauls constancy to beare the crosse, as Agabus & other forspake, although he were otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

As we lanchd forth, and were departed from them, wee came with a straight course vnto Coos, and the day following vnto the Rhodes, and from thence vnto Iarara.

2 And wee found a ship that went ouer vnto Iphenice, & went aboard, and set forth.

3 And when we had discouered Cyprius, we left it on the left hand, and sailed toward Syria, and arrued at Tyzus: for there the ship vnladed the burden.

4 And when we had found disciples, we taried there seue daies. And they told Paul through the Spirit, that he should not go vp to Ierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied vs with their wiuues & children, euen out of the cite: and we kneeling downe on the shore, prayed.

6 Then when wee had embraced one another, wee tooke shippe, and they returned home.

7 And when wee had ended the course from Tyzus, we arrived at Iotolomais, and saluted the brethren, and abode with them one day.

8 And the next day Paul and they that were with him, departed, & came vnto Cesarea: and we entred into the house of Philyp the Euangelist, which was one of the seuen Discouers, and abode with him.

9 Now he had foure daughters, virgins, which did prophesie.

10 And as we taried there many dayes, there came a certaine Prophet from Iudaea, named Agabus.

11 And when hee was come vnto vs, hee tooke Pauls girdle, and bound his owne hands and feet, and said, Thus saith the holy Ghost, So shall the Jewes at Ierusalem bind the man that oweth this girdle, and shall deliuer him into the handes of the Gentiles.

12 And when wee had heard these things, both wee & other of the same place besought him that he would not go vp to Ierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.

14 So when he would not be perswaded, we cealed, saying, The will of the Lord be done.

15 And after those dayes we trusted by our fardels, and went vp to Ierusalem.

16 There were with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprius, an olde disciple, with whom we should lodge.

17 And when wee were come to Ierusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto James: and all the Elders were there assembled.

19 And when hee had embraced them, hee told by order all things, that God had wrought amongst the Gentiles by his ministracion.

20 So when they heard it, they glorified

a By the reuelacion of Gods Spirit.

b The holy Spirit receiued vnto them the persecutions that Paul should haue made against him, & the same spirit also strengthened Paul to sustaine them.

Chap. 6. 5.

c This office of Deaconship was but for a time according as the congregation had need, or otherwise.

d God would haue his seruants bands known, to the intent that no man should thinke that hee cast himselfe into wilful danger.

e This was not to make Paul afraid, but to encourage him against the brunt.

f Who was the chiefe or superintendent of the Church of Ierusalem.



fied the Lord, and said vnto him, Thou seeft brother, how many thousand Iewes there are which beleene, and they are all zealous of the law.

21 Now they are informed of thee, that thou teachest all the Iewes which are among the Gentiles, to forsake Moses, and sayest, that they ought not to circumcise their chyldren, neither to linc after the customs.

22 What is then to be done? the multitude must needs come together: for they shall heare that thou art come.

23 Doe therefore this that wee say to thee. See howe <sup>b</sup> foure men, which haue made a yane.

24 Them take, and i purrifie thy selfe with them, and contribute with them, that they may <sup>a</sup> shane their heads: and all shall know, that those things, whereof they haue bin informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

25 For as touching the Gentiles, which beleene, wee haue written, and determined <sup>a</sup> that they obserue no such thing, but that they keepe themselves from things offered to idoles, and from blood, & from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entered into the Temple, <sup>a</sup> declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.

27 And when the seven dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooued all the people, and <sup>b</sup> layde handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, and this place: moreover he hath brought Grecians into the Temple, and hath <sup>c</sup> polluted this holy place.

29 For they had seene before Trophimus an Ephelian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was mooued, & the people ran together: and they tooke Paul, and drew him out of the Temple, and lozdw with the doores were shut.

31 But as they went about to kill him, stings came vnto the chiefe Captaine of the band, that all Ierusalem was on an uprore.

32 Who immediatly tooke souldiers, and <sup>a</sup> Centurions, and ranne <sup>b</sup> downe vnto them: and when they saw the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commaunded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when hee could not know the certaintye for the tumult, he commaunded him to be led into the castle.

35 And when hee came vnto the grieues, it was so that he was boyme of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should haue bene led into the castle, hee laid vnto the chiefe captaine, May I speake vnto thee? Who sayd, Canst thou speake Greeke?

38 Art not thou the <sup>a</sup> Egyptian, who before these dayes raised a sedition, & led out into the wilderness foure thousand men that were murderers?

39 Then Paul sayd, Doubtlesse I am a man which am a Jew, and citizen of <sup>a</sup> Carisus a famous citie in Cilicia, and I beseech thee, suffer me to speake vnto the people.

40 And when hee had giuen him licence, Paul stood on the grieues, & beckened with the hand vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying.

CHAP. XXII.

3 Paul reareth an account of his life, and doctrine. 25 He escapeth the whyp by reason he was a citizen of Rome.

Y E men, brethren, and fathers, heare my defence now toward you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he sayd)

3 I am verily a man, which am a Iewe, boyme in <sup>a</sup> Carisus in Cilicia, but brought up in this citie at the feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 <sup>a</sup> And I persecuted this way vnto the death, binding & deliuering into prison both men and women.

5 As also the chiefe Priest doth beare me witnesse, and all the state of the Elders: of <sup>a</sup> who also I receiued letters vnto the brethren, and went to Damascus to bring them which were there, bound vnto Ierusalem, that they might be punished.

6 And so it was, as Iourneyed and was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And hee sayd to mee, I am Iesus of Nazaret, whom thou persecutest.

9 Moreover, they that were with mee, saw indeed a light, and were afraid, but they heard not the voyce of him that spake vnto me.

10 Then I sayd, What shal I doe, Lord? And the Lord sayd vnto mee, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

Chap. 5. 36. o Ioseph. li. An. 20. cap. 11. & de bello Iuda. lib. 2. cap. 12. Chap. 22. 30.

Or, reason, or excuse.

Chap. 21. 39. a Whereby he declaereth his modestie, diligence, and docility.

Chap. 8. 3. Or, this profession of the Christians.

Chap. 9. 1, 2. b To the Iewes to whom the letters were directed.

g That is, according to the manners that our fathers obserued, which were commanded by God. h Who as yet were not well instructed in Christ.

i The end of this ceremonie was thanksgiving, and was instituted by God, and partly of ignorance, and infirmitie retained: therefore S. Paul supported therein the weakenes of others, and made himselfe all to all men, not hindering his conscience.

Nam. 6. 18. chap. 13. 18.

Chap. 15. 20. Num. 6. 13.

chap. 24. 18.

k In thinking to appeale the faithfull, and to support the infirme, hee falleth into the hands of his enemies.

l By bringing in such as were not circumcised.

m Which were vndercaptaines, and had charge ouer an hundred souldiers.

n A notable example of Gods providence for the defence of his.



12 And one Ananias, a godly man, as pertaining to the Law, having good report of all the Jewes which dwell there.

13 Came unto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that I am one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse vnto all men, of the things which thou hast seen and heard.

16 Now therefore why tarriest thou? Arise, & be baptized, & wash away thy finnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And saw him laying vnto mee, Make haste, & get thee quickly out of Ierusalem: for they will not receiue thy witnesse concerning me.

19 Then I said, Lord, they know that I am \*pysioned, and bear in euery Synagogue their that beleeued in thee.

20 And when the blood of thy martyrs Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slew him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 And they heard him vnto this word, but then they lift vp their voyces, and sayd, Away with such a fellow from the earth: for it is not meet that he should liue.

23 And as they cryed and cast off their clothes, and threw dust into the ayre,

24 The chiefe Captaine commaunded him to be led into the Castle, and bade that he should be scourged and examined, that hee might know wherfore they cryed so on him.

25 And as they bound him with thongs, Paul sayd vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, hee went and told the chiefe Captaine, saying, Take heed what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & said to him, Tell me: Art thou a Romane? And he sayd, Yea.

28 And the chiefe Captaine answered, With what summe obtainedst thou this burgeship. Then Paul sayd, But I was sold borne.

29 Then straightway they departed from him which should haue examined him: and the chiefe captaine also was afraid, after hee knew that he was a Romane, and that hee had bound him.

30 On the next day, because hee would haue knowne the certaintie wherfore hee was accused of the Jewes, hee looked him from his bowdes, and commaunded the hie Priestes and all their Council to come together: and hee brought Paul, and set him before them.

## CHAP. XXIII.

3 The answer of Paul being smitten, and the ouerthrow of his enemies. 11 The Lord encourageh him. 23 And because the Iewes laid waite for him, he is sent to Cesarea.

AND Paul beheld earnestly the Countenace, and said, Men and brethren, I haue in all good conscience serued God vntil this day.

2 Then the hie Priest Ananias commaunded them that stood by, to smitte him on the mouth.

3 Then sayd Paul to him, God will smite thee that thou whitedst: for thou sittest to iudge me according to the Law, and commaundest thou mee to be smitten contrary to the Law?

4 And they that stood by, sayd, Reuilest thou Gods hie Priest?

5 Then sayd Paul, I know not, brethren, that he was the hie Priest: for it is written, Thou shalt not speake euill of the ruler of thy people.

6 But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharisees, he cried in the Council, Men and brethren, I am a Pharisee, the sonne of a Pharisee: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissention betwene the Pharisees and the Sadduces, so that the multitude was diuided.

8 For the Sadduces say that there is no resurrection, neither Angel nor spirit: but the Pharisees confesse both.

9 Then there was a great cry: and the Scribes of the Pharisees part rose by, and stroue, saying, We finde none euill in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chiefe captaine, fearing lest Paul should haue bene pulled in pieces of them, commaunded the souldiers to go downe, and to take him from among them, and to bring him into the castle.

11 Now the night following the Lord stood by him, and sayd, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Jewes made an assembly, and bound themselves with an othe, saying, that they would neither eate nor drinke, till they had killed Paul.

13 And they were more then fortie, which had made this conspiracie.

14 And they came to the chiefe Priestes and Elders, and sayd, We haue bound our selues with a solemn othe, that we will eate nothing vntill we haue slaine Paul.

15 Now therefore, yee and the Councill, signifye to the chiefe captaine, that hee bring him forth vnto you to morrow, as though ye would know some thing more perfectly of him, and we, or euer hee come neere, will be ready to kill him.

16 But when Pauls sisters (some heard

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which should light vpon him, who vnderpreteth of maine teining the Law, doth transgresse it.

b He made this excuse as it were in mockery, as if he would say, I know not him: in this more worthe the office of the high Priest.

Exod. 22. 28. Phil. 3. 5. chap. 24. 22.

c He denieth not but there were other points, but he expresseth that for the which the Sadduces were the chiefe gouernours hated him most.

Math. 23. 23. d Vnderstanding both kinds, the Angels, and the spirits, which hee concluded vnder one, and the resurrection which is the other part.

e The word signifyeth cursing, as when a man either sweareth, voweth, or wisheth himselfe to die, or to be giue to the diuell, except hee bring his purpose to passe. f This declareth that God hath so many means to deliuer his children out of danger, as there are creatures in the world, so that the aduersaries cannot conspire to craftily against them, but hee hath infinite means to defeat their wicked practises.

e This may be referred to the eternal counsell of God, or els to the execution & declaration of the same, which seemeth here to be more proper.

d Which is Christ, 1. Iohn 2. 1. e He sheweth that finnes cannot be washed away, but by Christ who is the substance of Baptisme: in whome also is comprehended the Father and the holy Ghost.

Chap. 8. 3. Chap. 7. 58.

f Not because hee was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romans, and was their Colonia, whereof read chap. 16. 12. [Or, freedome, g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their children, though they were not borne in the citie.



of their laying awaÿt, he went, and entred into the caſtle, and told Paul.

17 And Paul called one of the Centurions vnto him, and ſaid, Bring this young man vnto the chiefe captaine: for he hath a certayne thing to ſhew him.

18 So he tooke him, and brought him to the chiefe captaine, and ſaid, Paul the priſoner called me vnto him, and prayed mee to bring this yong man vnto thee, which hath ſome thing to ſay vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, & asked him, What haſt thou to ſhewe me?

20 And he ſaid, The Iewes haue conſpired to deſire thee, that thou wouldeſt bring fourth Paul to morrow into the Council, as though they would inquire ſomewhat of him more perfectly.

21 But let them not perſwade thee: for there lie in waÿt for him of them more then forty men, which haue bound theſelues with an orb, that they will neither eat nor drinke, till they haue killed him: and now are they ready, and wait for thy promiſe.

22 The chiefe captaine then let the yong man depart, and charged him to ſpeake it to no man, that hee had ſhewed him theſe things.

23 And he called vnto him two certayne Centurions, ſaying, Vnto theſe ready two hundred ſouldiers, that they may go to Ceſarea, and horſemen threſcore and ten, and two hundred with darts, at the third houre of the night,

24 And let them make ready an horſe, that Paul being ſet on, may be brought ſafe vnto Felix the Governour.

25 And he wrote an epiſtle in this manner:

26 Claudius Lyſias vnto the moſt noble Governour Felix, ſendeth greeting.

27 As this man was taken of the Iewes, and ſhould haue bene killed of them, I came vpon them with the garriſon, & reſcued him, perceiving that he was a Romane.

28 And when I would haue knowne the cauſe wherefore they accuſed him, I brought him forth into their Council.

29 There I perceived that he was accuſed of queſtions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed me, how that the Iewes layd wait for the man, I ſent him ſtraightway into thee, & commanded his accuſers to ſpeak before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers, as it was commanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day they left the horſemen to go with him, and returned vnto the caſtle.

33 Some when they came to Ceſarea, they deliuered the Epiſtle to the governour, and preſented Paul alſo vnto him.

34 So when the gouernour had read it, hee asked of what pronuntice hee was: and when hee vnderſtood that he was of Cilicia,

35 I will heare thee, ſayd hee, when thine

accuſers alſo are come, and commanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accuſed, anſwereth for his life and doctrine againſt his accuſers. 25 Felix greepeth him, thinking to haue a bribe, 28 And after leaueeth him in priſon.

Now after ſixe dayes, Ananias the hye Pretit came down with the Elders, and with Tertullus a certayne Oratour, which appeared before the Governour againſt Paul.

2 And when he was called fourth, Tertullus began to accuſe him, ſaying, Seeing that wee haue obtained great quietneſſe through thee, and that many worthy things are done vnto this nation through thy piouidence,

3 Wee acknowledge it wholly, and in all places, moſt noble Felix, with all thanks.

4 But that I bee not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy courteſie a few words.

5 Certaynely we haue found this man a peſtilent fellow, and a moouer of ſeditiõ among all the Iewes throughout the world, and a chiefe maintainer of the ſect of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would haue indged him according to our law:

7 But the chiefe captaine Lylas came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt inquire) know all theſe things whereof we accuſe him.

9 And the Iewes likewiſe affirmed, ſaying, that it was ſo.

10 Then Paul, after that the governour had beckned vnto him that he ſhould ſpeake, anſwered, I doe the more gladly anſwere for my ſelfe, foaſmuch as I know that thou haſt bene of many yeres a iudge vnto this nation,

11 Seeing thou mayeſt know, that there are but twelue dayes ſince I came by thee to worſhip in Jeruſalem,

12 And they neither found mee in the Temple diſputing with any man, neyther making bypocrite among the people, neyther in the Synagogues, nor in the city.

13 Neither can they proſeue the things whereof they now accuſe me.

14 But this I confeſſe vnto thee, that after the way which they call e hereſe, to worſhip I the God of my fathers, belecuting all things which are written in the Law and the Propheets,

15 And haue hope towards God, that the reſurrection of the dead which they themſelues looke for, alſo, ſhall be both of iuſt and vniuſt.

16 And heretin I end noy my ſelfe to haue

a For Felix by his diligence had taken Eleazarus the captaine of the murderers, and put the Egyptian to flight which raiſed vp tumults in Iudea: for theſe the orator praifeeth him; otherwiſe he was both cruel and couetous, reade Iosephus lib. 20. Antiq. cap. 11. & 12. & lib. 2. de bello Iudaico cap. 12.

b Or, hereſie: ſo the wicked termed the true Chriſtiana Religion.

c Which taught the people to maintaine their liberty againſt the Romans: and though the accuſers approued both this ſect, & their doctrine, yet to get Paul puniſhed, they ſeeme to condeemne it.

d Or, captaine of a thouſand. e Or, gouernour: for before this, hee ruled Trachonitis, Batanea, and Gaulanias. e So that thou art not ignorant of their ſaſions.

† Greeke, that thou haſt ſhewed theſe things to me.

g This letter was written partly in the fauour of Paul, that his aduerſaries might not oppreſſe him. h The Captayne diſſembleth to commend his own diligence: ſ. r he did not know that Paul was a Romane, before hee had reſcued him, and giuen him to be ſtraightly examined.

† By this name the Romans called every country which they had ſubdued.

f Not that his purpoſe was to worſhip there, but that he thought to haue wonne the ſimple brethren, and to ſtop the enemies mouths. g As the Scribes and Phariſes teamed the Chriſtians doctrine.



alway a cleare conscience toward God; and toward men.

17 Now after many yeeres I came and brought almes to my nation and offerings.

18 At what time certaine Jewes of Asia found me purified in the Temple,

12 Neither with multitude, nor with tumult.

20 Who ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Let these themselves say, if they haue found any vnjust thing in me, while I stood in the Councell,

22 Except it be for this one voice that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the coming of Lysias the chiefe Captayne, I will decide your matter.

24 Then he commanded a Centurion to keepe Paul, and that hee should haue ease, and that hee should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certaine dayes came Felix with his wife Drusilla, which was a Jewesse, and hee called forth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousness, and temperance, and of the iudgement to come, Felix trembled, and answered, See thy way for this time, and when I haue convenient time, I will call for thee.

27 We hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore hee sent for him the oftener, and communed with him.

28 When two yeeres were expired, Porcius Festus came into Felts roome: and Felix willing to get fauour of the Jewes, left Paul bound.

CHAP. XXV.

2 The Jewes accuse Paul before Festus. 8 He answereth for himselfe. 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

When Festus was then come into the prouince, after three daies he went by from Cesarea vnto Ierusalem.

2 When the high Priest, and the chiefe of the Jewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that hee would send for him to Ierusalem: and they laid wait to kill him by the way.

4 But Festus answered, that Paul should bee kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there bee any wickednesse in the man, let them accuse him.

6 Now when hee had taried among them no more then ten dayes, hee went downe to Cesarea, and the next day late in

the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem stood about him, and laid many and grieuous complaints against Paul, which they could not proue.

8 Forasmuch as he answered that hee had neither offended any thing against the lawe of the Jewes, neither against the Temple, nor against Cesar.

9 Pet Festus willing to get fauour of the Jewes, answered Paul, and sayd, Wilt thou goe vnto Ierusalem, & there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Jewes I haue done no wrong, as thou very well knowest.

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to dye: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

12 Then when Festus had spoken with the Council, he answered, Wilt thou appeare vnto Cesar? vnto Cesar shalt thou goe.

13 And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remayned there many dayes, Felix proposed Pauls cause vnto the King, saying, There is a certayne man left in prison by Felte.

15 Of whom when I came to Ierusalem, the high Priestes and Elders of the Jewes informed me, and desired to haue iudgment against him.

16 To whom I answered, that it is not the maner of the Romanes for fauour to deliuer any man to death, before that he which is accused, haue the accusers before him, and haue place to defend himselfe concerning the crime.

17 Therefore when they were come hither, without delay, the day following, I late on the iudgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood by, they brought no crime of such things as I supposed:

19 But had certayne questions against him of their owne superstitiion, and of one Iesus which was dead, whom Paul affirmed to be alme.

20 And because I doubted of such manner of question, I asked him, whether he would goe to Ierusalem, and there bee iudged of these things.

21 But because hee appeale to be referred to the examinatio of Augustus, I commanded him to be kept, till I might send him to Cesar.

22 Then Agrippa sayd vnto Festus, I would also heare the man myselfe. To morrow, sayd he, thou shalt heare him.

23 And on the morrow when Agrippa was come and Bernice with great pompe, and were entered into the Common hall with the chiefe Captaines and chiefe men of the citie, at Festus commandment

c Paul defendeth himselfe in iudgement.

|| Or, to doe pleasure.

d Seeing himselfe betrayed by the ambition of the iudge, he desireth that in consideration of his freedome, hee may be sent to Rome.

e It is lawfull to require the defence of the Magistrare to mainteine our right.

f Without whose consent he could doe nothing.

g This was his owne sister who he entertained.

h This worde doth also signifie religion: but hee speaketh in contempt of the true doctrine.

|| Or, auditory.

h Meaning, that it was a long time since he had bene at Ierusalem, which was when he brought almes.

Chap. 11. 29. rom. 15. 26.

2. cor. 9. 2.

Chap. 21. 27.

i For his accusers spake but vpon a false report, which these bellowes of Satan had blowne abroad, and durst not themselves appeare.

Chap. 23. 7.

|| Or, sect.

k By whose counsell Felix called for Paul.

l The word of God maketh the very wicked astonished, and therefore to them it is the fauour of death vnto death.

|| Or, to do a pleasure.

a The enuious fire of the Priests against Paul.

b Which may most commodiously.



mandement Paul was brought fourth.

24 And Festus sayd, King Agrippa, and all men which are present with vs, yee see this man, about whom all the multitude of the Jewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I found nothing worthy of death, that hee hath committed: neuertheless, seeing that hee hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my lord: wherefore I haue brought him fourth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

27 For mee thinketh it vncertaine to send a prisoner, and not to shew the causes which are layd against him.

C H A P. XXVI.

The innocencie of Paul u appr. ued by rehearsing his conuersation. 25 Hu modest answere against the iururie of Festus.

When Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretcht fourth the hand, and answered for himselfe,

2 I thinke my selfe happie, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Jewes:

3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Jewes: wherefore, I beseech thee to heare me patiently.

4 As touching my life from my childehood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Jewes,

5 Which knew mee heretofore (if they would testifie) that after the most strait sect of our religion, I liued a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God vnto our fathers.

7 Whereunto our twelue tribes instantly turning God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Jewes.

8 Why should it bee thought a thing incredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to do many contrary things against the name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: for many of the Saints I shut vp in prison, hauing receiued authoritie of the hie Priests, and when they were put to death I gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to Damascus with authoritie, and commission from the hie Priests,

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse

of the sunne, shine round about me, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voice speaking vnto mee, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I sayd, Who art thou, Lord? And he sayd, I am Iesus, whom thou persecutest.

16 But rise and stand vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom now I send thee,

18 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sinnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore King Agrippa, I was not disobedient vnto the heavenly vision,

20 But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coasts of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendment of life.

21 For this cause the Jewes caught mee in the Temple, and went about to kill me.

22 Neuertheless, I obtained helpe of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Poets did say should come,

23 To wit, that Christ should suffer, and that hee should bee the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus layd with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he sayd, I am not mad, O noble Festus, but I speake the words of truth and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that if none of these things are hid from him: for this thing was not done in a corner.

27 O King Agrippa, beleuest thou the Prophets? I know that thou belieuest.

28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul sayde, I would to God, that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when hee had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that sat with them.

31 And when they were gone apart, they talked berweene themselves, saying, This man doeth nothing worthy of death,

Flatterers first used to call Tyrants by this name, and after it so grew into vfe, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

Forasmuch as he best vnderstood the religion, he ought to be more attentive.

Paul speaketh of this sect according to the peoples estimation, who preferred it as most holy about all others; for their doctrine was least corrupt.

Chap. 8. 3.

That is, I approved their cruelty which they vse d against them.

Chap. 9. 2. 3.

Chap 9. 4. And 22. 7.

d Of the Jewes.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

Chap. 9. 22, 26. and 13. 4, 16.

Chap. 21. 30.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.



no: of bondes.

32 Then said Agrippa vnto Festus, This man might haue been loosed, if hee had not appeald vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage, and his companie toward Rome. 44 How, and where they arrive.

**N**Owe when it was concluded, that we should sayle into Italie, they deliuered both Paul, and certaine other prisoners vnto a Centurion named Iulius, of the band of Augustus.

2 And wee entred into a ship of Adramittium, pynpoing to sayle by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously intreated Paul, and gaue him liberty to goe vnto his friends, that they might refresh him.

4 And from thence we launched, & sayled hard by Cyprus, because the winds were contrary.

5 Then sailled we ouer the sea by Cilicia, and Pamphylia, and came to Myra, a city in Lybia.

6 And there the Centurion found a ship of Alexandria sayling into Italy, and put vs therein.

7 And when we had sailled slowly, many dayes, and scarce were come against Sidum, because the winde suffered vs not, we sayled hard by Candie, nere to Salomone.

8 And with much adoe sayled beyond it, and came vnto a certaine place called the Faier haues, nere vnto the which was the cite Laica.

9 So when much time was spent, and sailing was now teoparous, because also the fast was new passed, Paul exhorted them,

10 And sayd vnto them, Syrs, I see that this vopage will be with hurt and much damage, not of the lading and ship onely, but also of our liues.

11ouertheless the Centurion beleneed rather the gouernour and the master of the ship, then those things which were spoken of Paul.

12 And because the haueu was not commodious to winter in, many tookc counsell to depart thence, if by any meanes they might attaine to Iheremie, thence to winter, which is an haue of Candie, and lyeth toward the Southwest and by West, and Northwest and by West.

13 And when the Southerne wind blew softly, they vppoling to obtaine their purpose, loosed nere, and sayled by Candy.

14 But anon after, there afole by it a stormie winde called Euroclydon.

15 And when the ship was caught, and could not resist the wind, we let her goe, and were caried away.

16 And wee ranne vnder a litle Ile named Canda, and had much adoe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing lest they should haue fallen into Syrtes, and they let downe the vessel, and so were carted.

18 The next day when wee were tossed with an exceeding tempest, they lightened the ship.

19 And the thied day wee cast out with our owne hands the tackling of the ship.

20 And when neither sunne nor starres in many dayes appeared, and no final tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stood forth in the middes of them, and said, Syrs, yee should haue hearkened to mee, and not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to bee of good courage: for there shall bee no losse of any mans life among you, saue of the shippe onely.

23 For there stood by mee this night the Angel of God, whose I am, and whom I serue.

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto thee all that sayle with thee.

25 Therefore, sirs, bee of good courage: for I beleene God, that it shall bee to as it hath bene told me.

26 Nowbeit, wee must be cast into a certaine Island.

27 And when the fourteenth night was come, as wee were carted to and fro in the Adriaticall sea about midnight, the slytmen deemed that some countrey approached vnto them,

28 And lounded, and found it twenty fathoms: and when they had gone a litle further, they lounded againe, and found fiftene fathoms.

29 Then fearing lest they should haue fallen thro some rough places, they cast foure ankers out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the ship, and had let downe the boate into the sea vnder a colour as though they would haue cast ankers out of the fore-ship.

31 Paul said vnto the Centurion and the soldiers, Crept these abide in the ship, I can not be late.

32 Then the soldiers cut off the ropes of the boate, and let it fall away.

33 And when it began to bee day, Paul exhorted them all to take meate, saying, This is the fourteenth day that yee haue taried, and continued fasting, receiuing nothing.

34 Therefore I exhort you to take meate: for this is for your safeguard: for there shall not an haire fall from the head of any of you.

35 And when hee had thus spoken, hee tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eate.

|| Or, boate.

[Or, cast out the waves.

f That is, yee should haue saued the losse by auoiding the danger.

g They could not then reprove him of rashnesse, seeing that this was the ordinaunce of God,

h The graces and blessings which God giueth to his children, profit many times the enemies,

which are vnworthy to receiue the fruit thereof.

i Faith is grounded vpon the word of God,

k This sea in Strabos time was taken for all that part, which was about the mountaines called Cerauij, and so diuideth Italy from Dalmacia, and goeth vnto Venice.

l Paul would vse such meanes as God had ordeined, lest he should seeme to haue tempted him.

m He meaneth an extraordinary abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is meant that they should be in all points life and found, 1. Sam. 14. 45. 1. King. 1. 52. Matth. 10. 30.

2. Cor. 11. 25.

a From Sidon to Myra they should haue sayled North, and by West: but the winds caused them to faile to Cypr-s plaine North: thence to Cilicia North & by East, and so to Pamphylia and Myra plaine West.

b Or, Creta, b Which was an high hill of Candie bowing to the seaward, c This fast the Iewes obserued about the moneth of October in the feast of their expiatiou, Leuit. 23. 37. So that Paul thought it better to winter there, then to faile in the deepe of winter which was at hand.

d That is, the Northeast wind, or euery East wind that is furious and stormie, e This Ile was West and by South from Candie straight toward the gulf of Syrtes, which were certaine boyling sandes that swallowed vp all that they caught.



36 Then were they all of good courage, and they also tooke meate.

37 Now wee were in the ship in all two hundred threescore and thirteene soules.

38 And when they had eaten enough, they lightened the ship, and cast out the wheate into the sea.

39 And when it was day, they knew not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken up the anchors, they committed the shippe vnto the sea, and looked the rudder bonds, and hoyled vpon the maine saile to the wind, and drew to the shore.

41 And when they fell into a place whereto two seas met, they thrust in the shippe: and the fore-part sturcke fast, and could not bee mooued, but the hinder part was broken with the violence of the waues.

42 Then the souldiers counsell was to kill the prisoners: lest any of them, when hee had swomme out, should see away.

43 But the Centurion willing to saue Paul, stayed them from this counsell, and commaunded that they that could swimme, should cast themselves first into the sea, and goe out to land:

44 And the other, some on boards, and some on certayne pieces of the shippe: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 Hee healeth Publius father and others, and being furnished by them of things necessarie, hee saued toward Rome. 15 Where being receiued of the brethren, hee declareth his businesse. 30 And there preacheth two yeeres.

AND when they were come safe, then they knew that the yle was called Melita.

2 And the Barbarians shewed vs no little kinde of kinde: for they kindled a fire, and receiued vs euery one, because of the present showre, and because of the cold.

3 And when Paul had gathered a number of stickes, and layed them on the fire, there came a viper out of the heate, and leapt on his hand.

4 Now when the Barbarians sawe the worme hang on his hand, they said among themselves, This man surely is a murderer, whome though hee hath escaped the sea, yet hee cannot escape to liue.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Wherewith they waited when he should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and saw no inconuenience come to him, they changed their minds, and said, That he was a god.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs by three daies continuallie.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloody fluxe: to whom Paul entred in, and when hee prayed, hee laide his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed.

10 Which also did vs great honour: and when wee departed, they laded vs with things necessarie.

11 Now after three moneths wee departed in a ship of Alexandria, which had wintered in the Ile, whose name was Caesar and Pollux.

12 And when wee arrived at Syracuse, we taried there thre dayes.

13 And from thence wee set a compassse, and came to Rhegium: and after one day, the South wind blew, and we came the second day to Puteoli,

14 Where wee found brethren, and were desired to tarry with them seuen dayes, and so we went toward Rome.

15 And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the threile Cauesnes, whom when Paul saw, hee thanked God, and waied bold.

16 So when he came to Rome, the Centurion deliuered the prisoners to the generall captaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, hee said vnto them, Men and brethren, though I haue committed nothing against the people or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined mee, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudaea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, wee knowe that euery where it is spoken against.

23 And when they had appointed him a day, thre came many vnto him into his lodging, to whom hee repoynded and testified the kingdom of God, and preached vnto them concerning Iesus, both out of the Lawe of Moyses, and out of the Prophetes from morning to night.

24 And some were perswaded with the things which were spoken, and some beleeued not.

25 Therefore when they agreed not among them-

e These the Paimims fained to be Jupiters children and gods of the sea,

f These places were distant from Rome a dayes iourney, or there about. Or, shoppes.

g No doubt the captaine vnderstood both by Festus letters, and also by the report of the vnder captaine, that Paul had committed no fault.

h That is, for Iesus Christs cause whom they had long looked for as he that should be the redeemer of the world.

i That this kingdom, which was spoken of by the Prophetes was offered vnto them by the comming of Christ,

This declareth the great and barbarous ingratitude of the wicked, which cannot be wonne by any benefits,

a Now called Melita.

10r, heape.

b Such is the peruerse judgement of men that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Diane, or Nemesis. d Behold the extremities of these infidels, and how much they are bent to superstition: for after one rage and error they fell into another.



*Ja. 6. 9. mat. 13.  
14. mar. 4. 12.  
luke 8. 10. ioh. 12.  
40 rom 11. 8.  
k Hereby the  
hearts of the in-  
fidels ought to  
be mollified, and  
the weakelings  
confirmed, that  
they be not of-  
fended by the  
bubburnesse of  
the wicked.*

themselves, they departed after that Paul had spoken one word, to wit, **C**ell (spake the holy Ghost by **C**aius the Prophet vnto our fathers,  
26 Saying, \* k **G**oe vnto this people, and say, By hearing ye shall heare, and shall not understand, and seeing yee shall see, and not perceiue.  
27 For the heart of this people is waxed fatte, and their eares are dul of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstande with their heartes, and should returne that I might

1 heale them.  
28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.  
29 And when hee had said these things, the Iewes departed, and had great reasoning among themselves.  
30 And Paul remained two yeeres full in an house hired for himselfe, and receiued all that came in vnto him,  
31 Teaching those things, which concerne the Lord Iesus Christ, with all boldnesse of speeche, without let.

*l The word of God healeth when the vertue of the Spirit is ioyned with it; and it is preached generally, that all men might be inexcusable.*

## The Epistle of the Apostle Paul to the Romanes.

### THE ARGUMENT.

**T**he great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through faith. For when man by reason of his owne corruption could not fulfill the law, yea, committed most abhominably, both against the law of God, and nature, the infinite bountie of God, and full of his promise made to his seruant Abraham, the father of all beleeuers, ordained that mans saluation should onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnesse by faith. And to the intent that none should thinke that the couenant which God made to him and his posteritie, was not performed: either because the Iewes receiued not Christ, (which was the blessed seede) or else beleued not that he was the true redeemer, because he did not onely, or at least more notably preserue the Iewes: the examples of Ismael and Esau declare, that all are Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers and Gentiles grafted in by faith, are made heires of the promise. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length will stretch toward the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This ground-woke of faith and doctrine laied, instructions of Christian maners follow: teaching every man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charitie, putting off the old man, and putting on Christ, bearing with the weak, and louing one another according to Christs example. Finally, Saint Paul asher his commendations to the brethren, exhorteth them to vniend to flee falsse preachers and flatterers, and so concludeth with a prayer.

### CHAP. I.

*ul sheweth by whom and to what purpose  
ed. 13 Hu ready will. 16 What the Gos-  
The use of creatures, and wherefore  
made. 21. 24 The ingratitude, perner-  
ishment of all mankind.*

*1 P.  
be is call  
pel in. 21  
they were  
guic and ga*



the holy Scrit  
3 Concern  
our Lord (whil  
Dauid accordin  
4 And declar

**A**ll a seruant of Iesus Christ, called to be an Apostle, \* put apart to preach the Gospel of God,  
2 (Which he had promised afoze by his \* Prophets in vntures)  
ng his Sonne Iesus Christ  
1 was made of the \* seede of  
to the flesh,  
1 mightily to be the Sonne

of God, touching the Spirit of sanctification by the resurrection from the dead  
5 By whom wee haue receiued grace and Apostleship (that obedience might be given vnto the faith) in his Name among all the Gentiles.

6 Among whom yee bee also the s called of Iesus Christ:  
7 To all you that be at Rome beloued of God, called to be Saints: \* Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through Iesus Christ for you all, because your faith is published throughout the whole world.  
9 For God is my witness (whom I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you

*e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humane, that it could not feele corruption, nor yet remaine in death.  
f Which was that most liberal benefite to preach the vnsearchable riches of Christ.  
g That is, by the mercy of God are adopted in Iesus Christ.*

*Or, minister.  
2 Through Gods mercie, and also appointed by commandement to this Apostleship.  
b Or, chosen by the eternal counsell of God, or by the declaration of the same counsell. Act. 13. 2. D. ut. 18. 15. act. 3. 22. c The Scriptures onely set forth the great benefite of God promised and performed to the world in Iesus Christ. d Meaning of the posteritie and of the flesh of the virgine Marie.*

*1. Cor. 1. 3. gal. 1. 3. 2. timo. 1. 2. h The free mercie of God, and prosperous successe in all things. i That is, through all Christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.*



10 Always in my prayers, beseeching that by some means one time or other I might have a prosperous journey by the will of God to come vnto you.

11 For I long to see you, that I might bestowe among you some spiritual gift, to strengthen you,

12 That is, that I might bee comforted together with you, through our mutual faith, both yours and mine.

13 Now my brethren, I would that yee should not bee ignorant, how that I haue oftentimes purposed to come vnto you (but haue bene <sup>me</sup> leg hitherto) that I might haue some <sup>of</sup> fruit also among you, as haue among the other Gentiles.

14 I am deterr'd both to the Grecians, and to the Barbarians, both to the wise men, and to the vnwise.

15 Therefore as much as in me is, I am ready to preach the Gospel to you also that are at Rome.

16 For I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to every one that beleeueth, to the Jew first, and also to the Grecian.

17 For by it the righteousness of God is revealed, from faith to faith: as it is written, The iust shall liue by faith.

18 For the wrath of God is revealed from heauen against all vngodlinesse, and vnrightheousnesse of men, which withholdeth the truth in vnrightheousnesse.

19 Forasmuch as that, which may bee knowne of God, is manifest in them: for God hath shewed it vnto them.

20 For the invisible things of him, that is; his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

21 Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darknesse.

22 When they professed themselves to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God gave them vp to their hearts lustes, vnto uncleannesse, to desire their owne bodies betwene themselves:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer. Amen.

26 For this cause God gave them vp vnto vile affections: for euen their women did

change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and receiued in themselves such recompence of their error, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them by vnto a reprobate minde, to do those things which are not convenient,

29 Being full of all vnrightheousnesse, fornication, wickednesse, concupiscesse, malitiousnesse, full of enuie, of murder, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuentors of euill things, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer bee appeased, mercilesse.

31 Which men, though they knewe the Lawe of God, how that they which commit such things, are worthy of death, yet not onely doe the same, but also fauour them that doe them.

CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holinesse, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Iewes by the Law written.

Therefore thou art incredible, O man, whofocuer thou art that iudgeth: for in that that thou iudgeth another, thou condemnest thy selfe: for thou that iudgeth, doest the same things.

2 But wee know that the iudgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgeth them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Despisest thou the riches of his bountifullnes, and patience, and long sufferance, not knowing that the bountifullnesse of God leadech thee to repentance?

5 But thou after thine hardnesse, and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 Who will reward euery man according to his workes:

7 That is, to them which by continuance in well doing seeke glorie, and honour, and immortalitye, eternall life:

8 But vnto them that are contentious and disobey the truth, and obey vnrightheousnesse, shall be indignation and wrath.

be iustified by their workes: seeing Abraham the father of beleeuers hath nothing to glory of before God, and therefore all mens workes shall condemne them, and they onely shall be saved, which apprehend Iesus Christ by faith to be their onely iustice and sanctification.

Chap 15. 23.  
m Either by Sa-  
tan, 1. Thef. 2. 18.  
or by the holy  
G. of. Acts 16. 6.  
or called to some  
other place to  
preach the Gos-  
pel, Chap. 15. 20.  
n Whereof is  
spoken, Iohn  
15. 16.  
o He passeth not  
for the mocking  
of the wicked,  
1. Cor. 5. 18.  
p Or, effectually  
instrument.  
q Or, Gentile.  
r The perfection,  
and integrity,  
which whofocuer  
hath, appeareth  
before God holy,  
blamelesse, and  
can be accused of  
no fault: and this  
iustice is contrary  
to mans iustice,  
or the iustice of  
workes, and onely  
is apprehended  
by faith which  
daily increaseth,  
Psal. 84. 7.  
r Which God  
approoueth.  
Habak. 2. 4.  
galat. 3. 11.  
Hebr. 10. 38.  
s He diuided the  
Law of nature  
corrupt, into vn-  
godlinesse, and  
vnrightheousnesse.  
Vngodlinesse  
containe the false  
worshipping  
of God: vn-  
rightheousnesse,  
breach of loue:  
toward man,  
In that they  
neither worship  
God, as nature  
partly teacheth  
them, nor loue  
one another.  
Ephes. 4. 18.  
u They wer-  
shipped him  
not as hee prescribed,  
but after their good  
intentions. x Or deli-  
uered them as a iust  
Iudge, y Seeing men  
would not according  
to the knowledge  
that God gave them,  
worship him right,  
he smote  
their hearts with  
blindnesse, that  
they should not  
know themselves,  
but doe iniurie  
to another, and  
commit such hor-  
rible villenie.  
10r, abuse the  
Creator.

¶ Or, appetus.  
x That is, such  
one as was de-  
stitute of all iudge-  
ment.  
y Which law  
God writ in their  
consciences, and  
the Philosophers  
called it the law  
of nature: the  
lawyers, the Law  
of nations, wher-  
of Moses law is a  
plain exposition.  
¶ Or, rightheousnes  
b Or, consent to  
them: which is  
the full measure  
of all iniquitie.

¶ Or, blameless.  
a Neither they  
which doe ap-  
proue euil doers,  
nor they which  
reprooue them,  
are excusable be-  
fore God.  
Math. 7. 1, 2.  
1. cor. 4. 5.  
b For either thou  
art guilty of the  
same fault, or the  
like.  
c For he iudgeth  
the heart, and re-  
gardeth not the  
outward person,  
2. Pet. 3. 9.  
James 5. 3. ¶  
d The wicked  
shall be condem-  
ned, & the faith-  
full deliuered.  
Psal. 62. 12. ¶  
math. 16. 27.  
reuel. 22. 12.  
e The common  
sort of men are  
most vnable to



C H A P. III.

By the Grecian he vnderstandeth the Gentiles, and every one that is not a Jew.  
*Deut. 10. 17. 2. Chron. 19. 7. ioh. 3. 19. Actes 10. 34. g.* As touching any outward qualitie, but as the pottor before he make his vessels, he doeth appoint some to glory, and others to ignominie. h That is, without y knowledge of the law written, which was giuen by Moses. *Math. 7. 21. iames 1. 22. i* For mans conscience sheweth him whē he doth good or euill. k Awaketh the Iewes, which were asleepe through a certaine securitie and confidence in the Law. *Chap. 9. 4.* For, *vnto the things that descend from it.* l The way to teach others in the knowledge of the truth. *Ifa. 52. 5. ezech. 36. 20.* m The end of circumcision was the keeping of the Law, and the Sacrament separated from his end, is of none effect. *|| Or. condemne.* n When the Law is called the Letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strength of sinne, it is meant as we consider the Law of it selfe without Christ. *Coloss. 2. 13. o* In the inward man and heart.

9 Tribulation and anguish shall be vpon the soule of every man that doth euill: of the Jew first, and also of the Grecian.  
 10 But to every man that doth good, shall be glory, and honour, and peace, to the Jewe first, and also to the Grecian.  
 11 For there is no respect of persons with God.  
 12 For as many as haue sinned without the Law, shall perishe also without the Law; and as many as shaine sinned in the Law, shall be iudged by the Law,  
 13 For the heartes of the Law are not righteous before God: but the doers of the Law shall be iustified.  
 14 For when the Gentiles which haue not the Law, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto themselves,  
 15 Which shewe the effect of the Law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.)  
 16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.  
 17 Beholde, thou art called a Jewe, and restest in the Law, and gloriest in God.  
 18 And knowest his will, and allowest the things that are excellent, in that thou art instructed by the Law:  
 19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darknesse,  
 20 An instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, and of the truth in the law.  
 21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, dost thou steale?  
 22 Thou that sayest, A man should not commit adultery, dost thou commit adultery? thou that abhorrest idoles, comittest thou sacrificed?  
 23 Thou that gloryest in the Lawe, through breaking of the Lawe, dishonourest thou God?  
 24 For the Name of God is blasphemed among the Gentiles through you, as it is written.  
 25 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Lawe, thy circumcision is made vnicircumcision.  
 26 Therefore if the vnicircumcision keepe the ordinances of the Lawe, shall not his vnicircumcision be counted for circumcision?  
 27 And shall not vnicircumcision which is by nature (if it keepe the Lawe) iudge thee, which by the Letter and circumcision art a transgressour of the Lawe?  
 28 For he is not a Jew which is one outward: neither is that circumcision which is outward in the flesh:  
 29 But he is a Jew which is one within, and the circumcision is of the heart, in the Spirit, not in the Letter, whose praise is not of men, but of God.

Having graunted some prerogatiues to the Jewes, because of Gods free and stable promise, to be proueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 and to be iustified by grace through faith, and not by worke, 31 and so the Law to be established.  
 What is then the preferment of the Jewe? or what is the profit of circumcision?  
 2 Much vniuerly manner of way: for chiefly, because vnto them were committed the oracles of God.  
 3 For what though some did not beleue: shall their unbelieve make the faith of God without effect?  
 4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest bee iustified in thy wordes, and ouercome when thou art iudged.  
 5 How if our vnrightheousnesse commend the rightheousnesse of God, what shall we say? Is God vnrightheous which punisheth? (I speake as a man)  
 6 God forbid: els how shall God iudge the world?  
 7 For if the veritie of God hath more abounded, through my lie, vnto his glory, why and I yet condemned as a sinner?  
 8 And (as wee are blamed, and as some affirme that wee say) why doe wee not euill, that good may come thereof? whose damnation is iust.  
 9 What then? are we more excellent? No, in any wise: for we haue already proued, that all, both Jewes and Gentiles are vnder sinne.  
 10 As it is written, There is none righteous, no not one.  
 11 There is none, that vnderstandeth: there is none that seeketh God.  
 12 They haue all gone out of the way: they haue becine made altogether vnprofitable: there is none that doeth good, no not one.  
 13 Their throteate is an open sepulchre: they haue vsed their tongues to deceit: the poison of aspses is vnder their lips.  
 14 Whose mouth is full of cursing and bitterness.  
 15 Their feete are swift to shed blood.  
 16 Destruction and calamitie are in their wayes,  
 17 And the way of peace they haue not known.  
 18 The feare of God is not before their eyes.  
 19 How wee know that whatsoeuer the Law saith, it saith it to them which are vnder the Law, that every mouth may be stopped, and all the world be a culpable before God.  
 20 Therefore by the workes of the Law shall no flesh bee iustified in his sight: for by the Law cometh the knowledge of sinne.  
 The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deserue condemnation, Galat. 2. 16. h He meaneth the Law, either written or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.

|| Or, words. *Ifa. 46. 13. chap. 9. 6. 2. tim. 2. 13. || Or. promise. Iohn 3. 33. Psa. 116. 11. Psa. 51. 4.* a That thou mightest be declared iust, and thy goodnesse and truth in performing thy promises may appeare, when man either of curiositie or arrogancie would iudge thy workes. b He sheweth how the wicked do reason against God. c Whose carnall wisdom will not obey the will of God. d Left the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Jew and Gentile through sinne are subiect to Gods wrath, that they might both be made equal in Christ. *Galat. 3. 22. Psa. 14. 1, 3. and 53. 1, 3. Psa. 5. 9. Psa. 140. 3. Psa. 10. 7. Ifa. 59. 7. prou. 1. 16.* e A peaceable and innocent life. *Psa. 36. 1.* f That is, the old Testament. g The Law doth not make vs guiltie, but doth declare that wee are guiltie before God, and deserue condemnation, Galat. 2. 16. h He meaneth the Law, either written or vnwritten, which commandeth or forbiddeth any thing, whose workes cannot iustifie, because we cannot performe them.



Chap. i. 17. i The word signifieth them which are left behind in the race, and are not able to runne to the marke, that is to everlasting life, which here is called the glory of God.

k Or fidelitie in performing his promise.

l The law of faith is the Gospel which offereth saluation with condition (if thou beleuest) which condition also Christ freely giueth to vs. So the condition of the Law is (if thou doest all these things) the which only Christ hath fulfilled for vs.

m Meaning, that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none. n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath sacrificed the Law: so that the Law which could not bring vs to saluation by reason of our owne corruption, is now made effectual to vs by Christ Iesus.

a That is, by works. b He might pretend some merite or worke worthy to be recognised. Gen. 15. 6. Gal. 3. 12. c Meriteth by his workes. d That dependeth not on his workes, neither thinketh to merite by them. e Which maketh him that is wicked in himselfe, iust in Christ. Psal. 32. 1. f Vnder this excellent sacrament he comprehendeth the whole Law.

21 But now is the \* righteousness of God made manifest without the Law, hauing witness of the Law and of the Prophets.

22 To wit, the righteousness of God by the faith of Iesus Christ, vnto all, and vpon all that beleue.

23 For there is no difference: for all haue sinned, and are <sup>i</sup> deprauid of the glory of God.

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus.

25 Whom God hath set forth to bee a reconciliation through faith in his blood, to declare his <sup>k</sup> righteousness, by the forgiveness of the sinnes that are passed, through the patience of God.

26 To shewe at this time his righteousness, that he might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Law: of workes? Nay: but by the <sup>l</sup> Law of faith.

28 Therefore we conclude, that a man is iustified by faith without the workes of the Law.

29 God, is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcition <sup>m</sup> of faith and vncircumcition through faith.

31 Doe wee then make the Law of none effect through faith: God forbid: yea, <sup>n</sup> wee establish the Law.

17 Hee declareth that iustification is a free gift, euen by them selues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

CHAP. IIII.

17 Hee declareth that iustification is a free gift, euen by them selues of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

What shall we say then, that Abraham our father hath found <sup>a</sup> concerning the flesh?

2 For if Abraham were iustified by workes, he hath wherewith to <sup>b</sup> reioyce, but not with God.

3 For what saith the Scripture? \* Abraham beleued God, and it was counted to him for righteousness.

4 Now to him that <sup>c</sup> worketh, the wages is not counted by fauour, but by debt:

5 But to him that <sup>d</sup> worketh not, but beleueth in him that <sup>e</sup> iustifieth the vngodly, his faith is counted for righteousness.

6 Euen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness without workes, saying,

7 \* Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

8 Blessed is the man, to whom the Lord imputeth not sinne.

9 Came this blessednesse then vpon the circumcision onely, or vpon the vncircumcition also? For we say, that faith was imputed vnto Abraham for righteousness.

10 How was it then imputed? when hee was circumcised, or vncircumcised? nor when he was circumcised, but when he was vncircumcised.

11 \* After he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was vncircumcised, that he should be the father of all them that beleue, not being circumcised, y<sup>e</sup> righteousness might be imputed to them also.

12 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that waike in the <sup>f</sup> steps of the faith of our father Abraham, which he had when he was vncircumcised.

13 For the promise that he should bee the heire of the worlde, was not giuen to Abraham, or to his seed, through the <sup>g</sup> Lawe, but through the righteousness of faith.

14 For if they which <sup>h</sup> are of the Law, be <sup>i</sup> heires, faith is made voyd, and the promise is made of none effect.

15 For the Law causeth <sup>j</sup> wrath: for where no Law is, there is no <sup>k</sup> transgression.

16 Therefore it is by faith, that it might come by grace, and the promise might be sure to <sup>l</sup> all the seed, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is written, \* I haue made thee a father of many nations) euen <sup>m</sup> before God whom hee beleued, who quickeneth the <sup>n</sup> dead, and calleth those things which bee not, as though they were.

18 Which Abraham about hope beleued vnder hope, that he should bee the father of many nations, according to that which was spoken to him, \* So shall thy seed be.

19 And he is not weak in the faith, considered not his owne body, which was now dead, being almost an hundred yere old, neither <sup>o</sup> the deadnesse of Sarras wombe.

20 Neither did hee doubt of the promise of God through vnbeliefe, but was strengthened in the faith, and gaue <sup>p</sup> glory to God,

21 Being fully assured that he which had promised, was also able to doe it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed vnto him for righteousness,

24 But also <sup>q</sup> for vs, to whom it shall bee imputed for righteousness, which beleue in him that raised vp Iesus our Lord from the Dead.

25 Who was deliuered to death for our sinnes, and <sup>r</sup> is risen againe for our iustification.

q But most strong and constant. r In that he was past child bearing. s For his mercie and truth. t For our instruction: for we shall be iustified by the same meanes. u To accomplish, and make perfect our iustification.

CHAP. V.

1 He declareth the fruite of faith; 7 And by comparison setteth forth the loue of God and obedience of Christ, which is the foundation & ground of the same.

Gen. 17. 11.

g This may not be vnderstood of the fruits of faith (for thereof the Apostle doeth hereafter expressly intreat) but of the faith it selfe. h In fulfilling the works thereof. i And thinke to performe the same by workes. k It is requisite to fulfill the law for him that shall be inheritor of Abrahams inheritance, then it is in vaine to beleue the promise: for it serueth to no vse. l Through our default, and not of it selfe. m That is, no breach of commandement. n Which beleue.

o By a spirituall kindred, which God chiefly accepteth. p Abraham began the circumcision, euen by the vertue of faith, and not by the power of nature, which was extinguished: so the Gentiles which were nothing are called by the power of God to be of the number of the faithfull. q Gen. 15. 5.

r In that he was past child bearing. s For his mercie and truth. t For our instruction: for we shall be iustified by the same meanes. u To accomplish, and make perfect our iustification.



a By peace here is meant that incredible & most constant ioy of minde when we are deliuered from all terror of conscience and fully persuaded of the fauour of God: and this peace is the fruit of faith.

*Ephes. 2. 18.*  
*James 1. 3.*  
 b For it hath ever good successe.

c He meaneth that loue wherewith God loueth vs.

*Hebr. 9. 15.*  
*1. pet. 3. 18.*  
 d By this comparison he amplifieth the death of Christ.

e That is, for such one of who he hath received good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: and this may also comprehend the Gentiles.

i Yet all mankind, as it were sinned, when they were as yt included in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from the sinnes of Adams, but also from all such as we have added thereunto.

m The Iustice of Iesus Christ which is imputed to the faithfull.

n Which beleue to be saved in Iesus Christ.

**T**hen being iustified by faith, wee haue peace toward God through our Loide Iesus Christ.

2 By whome also wee haue accessethrough faith vnto this grace, wherein wee stand, and reioice vnder the hope of the glory of God.

3 Neither doe we so only, but also we restore in tribulations, knowing that tribulation bringeth forth patience.

4 And patience experience, and expectatione hope.

5 And hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when wee were yet of no strength, at his time died for vs vngodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one dare die.

8 But God fettereth out his loue towards vs, seeing that while wee were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saved from wrath through him.

10 For if when wee were enemies wee were reconciled to God by the death of his Sonne, much more being reconciled, wee shall be saved by his life.

11 And not onely so, but wee also reioyce in God through our Lord Iesus Christ, by whom wee haue nowe received the attonement.

12 Wherefore, as by one man sinne entered into the world, and death by sinne, and so death went ouer all men: soasmuch as all men haue sinned.

13 For vnto the same time of the Law was sinne in the world, but sinne is not imputed while there is no Law.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more by the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault came of one essence vnto condemnation: but the gift is of many sources to iustification.

17 For if by the offence of one death reigned through one, much more shall they which receive the abundance of grace, and of the gift of righteousness, reaigne in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one the fault came on all men to condemnation, so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

ence of one, shall many also be made righteous.

20 Howouer the Law entred thereupon, that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more:

21 That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

**CHAP. VI.**

*Because no man should glory in the flesh, but rather seeke to subdue it to the spirit, 3 He sheweth by the vertue and end of Baptisme, 5 That regeneration is wynd with iustification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of sinne and righteousness.*

**W**hat shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.

2 How shall we that are dead to sinne, liue yet therein?

3 Know ye not, that all we which haue bene baptized into Iesus Christ, haue been baptized into his death?

4 Wee are buried then with him by baptisme into his death, that like as Christ was raised vp from the dead by the glory of the Father, so we also should walke in newnesse of life.

5 For if wee be grafted with him to the similitude of his death, euen so shall wee be to the similitude of his resurrection,

6 Knowing this, that our olde man is crucified with him, that the body of sinne might be destroyed, that henceforth wee should not serue sinne.

7 For hee that is dead is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleue that wee shall liue also with him.

9 Knowing that Christ being raised from the dead dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once to sinne: but in that hee liueth, hee liueth to God.

11 Likewise thinks yee also, that yee are dead to sinne, but are aliuē to God in Iesus Christ our Lord.

12 Let not sinne reigne therefore in your mortall body, that yee should obey it in the lusts thereof.

13 Neither giue yee your members as weapons of vnrightheousnesse vnto sinne: but giue your selues vnto God, as they that are aliuē from the dead, and giue your members as weapons of rightheousnesse vnto God.

being dead we cannot sinne, g That hee might destroy sinne in our flesh. h And sitteth at the right hand of the Father. i Wee may gather that we are dead to sinne, when sinne beginneth to die in vs, which is by the participation of Christs death, by whome also being quickened, we liue to God, that is, to rightheousnesse. k In that yee are led with the Spirit of God. l The minde first misstreeth euill motions, wherby mans will is enticed: thence burst forth the lusts, by then the body is provoked, and the body by his actions doth solicit the minde: therefore he commandeth, at the least, that we rule our bodies. || *Or, instruments, or, armour.*

o The Law of Moses.

p That it might be more manifestly knowne, and set before all mens eyes.

a He dieth to sinne, in whom the strength of sinne is broken by the vertue of Christ, & so now liueth to God.

*Galat. 3. 27.*  
 b Which is, that growing together with him, we might receive vertue to kill sinne, and raise vp our new man.

*Coloss. 2. 12.*  
*Ephes. 4. 3, 24.*  
*col. 3. 8. heb. 12. 5.*  
*1. pet. 2. 1.*  
*1. Cor. 6. 14.*  
*2. tim. 2. 11.*  
 c The Greeke word meaneth that we grow vp together with Christ, as we see moisse, yuic, milletow, or such like grow vp by a tree, and are nourished with the milke thereof.

d If we by his vertue die to sinne.

e The flesh wherein sinne sticketh fast.

f Because that



m Which is the declaration of sinne.

n Indued with the spirit of Christ.

o Showing that none can be iust, which doth not obey God.

p To conforme your selues vnto it.

q It is a most vile thing for him that is deliuered from the Auerie of sinne, to returne againe to the same.

r Leaving to speake of heauenly things, according to your capacite, I vse these similitudes of seruitude and freedome, that ye might the better vaderstand.

s Or, the reward and recompence. t Sinne is compared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Law.

14 For sinne shall not haue dominion ouer you, for ye are not vnder the Law, but vnder grace.

15 What then? shall we sinne, because we are not vnder the Lawe, but vnder grace? God forbid.

16 Know ye not, that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousnesse?

17 But God be thanked, that ye haue bene the seruants of sinne, but yee haue obeyed fro the heart vnto the forme of the doctrine, wherunto ye were delinced.

18 Being then made a free from sinne, ye are made the seruants of righteousnesse.

19 I spake after the maner of man, because of the infirmity of your flesh: for as ye haue giuen your members seruants to vncleannesse and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.

20 For when yee were the seruants of sinne, ye were freed from righteousnesse.

21 What fruite had yee then in those things, wherof ye are now ashamed? For the ende of those things is death.

22 But now being freed from sinne, and made seruants vnto God, ye haue your fruite in holinesse, and the ende, everlasting life.

23 For the wages of sinne is death: but the gift of God is eternal life through Iesus Christ our Lord.

CHAP. VII.

1. 7. 12 The use of the Law, 6. 24. And how Christ hath deliuered vs from it. 16 The infirmity of the faithfull. 23 The dangerous fight betweene the flesh and the spirit.

Now ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominion ouer a man as long as he liueth?

2 For the woman which is in subiection to a man, is bound by the Lawe to the man, while hee liueth: but if the man bee dead, shee is deliuered from the lawe of the man.

3 So then, if while the man liueth, shee take another man, she shall be called an adulteresse: but if the man bee dead, shee is free from the Lawe, so that the is not an adulteresse, though shee take another man.

4 So ye, my brethren, are dead also to the Lawe by the body of Christ, that yee should be vnto another, euen vnto him that is rayled by from the dead, that we should bring forth fruite vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

6 But now we are deliuered from the Lawe, being dead vnto it, wherein we were holden, that wee should serue in newnesse of spirit, and not in the oldnesse of the letter.

7 What shall we say then? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowne elust, except the Law had sayd, Thou shalt not lute.

8 But sinne tooke an occasion by the commandement, and brought in mee all maner of concupiscent: for without the law sinne is dead.

9 For I once was alme, without the law: but when the commandement came, sinne reuiued.

10 But I died: and the same commandement which was ordeined vnto life, was found to be vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceiued mee, and thereby slew me.

12 Wherefore the Law is holy, and the commandement is holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might appeare sinne, wrought death in me by that which is good, that sinne might bee out of measure sinfull by the commandement.

14 For we know that the Law is spiritall, but I am carnall, sold vnder sinne.

15 For I allow not that which I doe: for what I would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, that it is good.

17 Now then, it is no more I, that doe it: but the sinne that dwelleth in me.

18 For I knowe that in me, that is, in my flesh dwelleth no good thing: for to will is present with mee: but I finde no means to performe that which is good.

19 For I doe not the good thing, which I would, but the euill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 I finde then by the Law, that when I would doe good, euill is present with me.

22 For I delight in the Law of God, concerning the inner man:

23 But I seee another Lawe in my members, rebelling against the Lawe of my minde, and leading mee captiue vnto the law of sinne, which is in my members.

24 O wretched man that I am, who shall deliue mee from the bodie of this death?

25 I thanke God through Iesus Christ our Lord. Then I myselfe in my minde serue the Lawe of God, but in my flesh the law of sinne.

e Meaning, so sinne our first husband.

f There is nothing more enemie to sinne, then the Law: for to be therefore that sinne rage more by reason thereof, then before, why should it be imputed to the law which displeaseth the sights of sinne her enemie?

g Which is an inward vice not openly knowne.

Exod. 20. 17. deut. 5. 21.

h He thoughte himselfe to be alme, when he knew not the law.

i. Timo. 1. 8. i. Sinne being disclosed by the law, is so much more detestable, because it turneth the goodness of the law to our destruction.

k So that it can iudge the affection of the heart.

l He is not able to do that which hee desireth to doe, and therefore is farre from the true perfection.

m He doth not excuse himselfe, but sheweth that he is not able to accomplish that good desire, which is in him.

n Or, in my nature.

o The flesh stayeth euil the most part, as the spirit wisheth.

p That is, in my spirit.

q Or commandement.

r In that part which is regenerate.

s Which is the part corrupted.

a Meaning the morall law.

1 Cor. 7. 39.

b Both in this first marriage and in the second, the husband and the wife must be considered with in our selues: the first husband was sinne, and our flesh was the wife: their children were the fruits of the flesh, Galat. 5. 19.

In the second marriage the spirit is the husband, the new creature is the wife, and their children are the fruits of the spirit, Galat. 5. 22.

Mar. 5. 32.

c Which is the spirit or the second husband.

d When we were destitute of the spirit of God.

Or, affections.



CHAP. VIII.

1 The assurance of the faithfull, and of the fruits of the holy Ghost in them. 3 The weaknes of the Lawe, and who accomplished it. 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The Fruit of the Spirit in them. 17 Of hope. 18 Of patience under the crosse. 28 Of the mutual loue betwixt God and his children. 29 Of his foreknowledge.

**N**owe then there is no <sup>a</sup> condemnation to them that are in Christ Iesus, which walke not <sup>b</sup> after the flesh, but after the Spirit.

**2** For the <sup>c</sup> Lawe of the Spirit of life, which is in <sup>d</sup> Christ Iesus, hath freedme from the Law of sinne and of death.

**3** For (that that was impossible to the Lawe in as much as it was <sup>e</sup> weake, because of the flesh) God sending his owne Sonne, in the <sup>f</sup> similitude of sinfull flesh, and <sup>g</sup> for sinne, condemned sinne in the flesh,

**4** That the <sup>h</sup> righteousnesse of the Law might be fulfilled in vs, which walac not after the flesh, but after the Spirit.

**5** For they that are after the flesh, labour the <sup>i</sup> things of the flesh: but they that are after the Spirit, the things of the Spirit.

**6** For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace,

**7** Because the wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither in deed can be.

**8** So then they that are in the flesh, cannot please God.

**9** Now ye are not in the flesh, but in the Spirit, <sup>j</sup> because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

**10** And if Christ be in you, the <sup>k</sup> body is dead because of sinne: but the <sup>l</sup> Spirit is life for righteousnesse sake.

**11** But if the Spirit of him that rayled by Iesus from the dead, dwell in you, he that rayled by Christ from the dead, shall also quicken your mortal bodies, because that his Spirit dwelleth in you.

**12** Therefore brethren, wee are debtors not to the flesh, to live after the <sup>m</sup> flesh:

**13** For if ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the Spirit, ye shall live.

**14** For as many as are led by the Spirit of God, they are the <sup>n</sup> sonnes of God.

**15** For ye have not received the Spirit of bondage to feare againe: but ye have receiued the Spirit of <sup>o</sup> adoption, whereby wee cry <sup>p</sup> Aba, Father.

**16** The same Spirit <sup>q</sup> beareth witness with our spirit, that wee are the children of God.

**17** Wee must in the meane time call to God through patience. <sup>r</sup> But to live after the Spirit. **18** So hee nameth the holy Ghost of the effect, which he causeth in vs, when hee propoeth vs salvation by the Law with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. Galat. 4.5.6. **1** So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God,

**17** If we be children, we are also <sup>a</sup> heires, even the heires of God, and heires anuered with Christ, if to be that wee suffer with him, that wee may also bee glorified with him.

**18** For I count that the afflictions of this present time, are not <sup>b</sup> worthy of the glory, which shall be shewed vnto vs.

**19** For the feruent desire of the creature waiteth when the sonnes of God shall be revealed,

**20** Because the <sup>c</sup> creature is subject to vanity, not of it owne will, but by reason of him which hath subdued it vnder hope,

**21** Because the creature also shall bee deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

**22** For wee know that every <sup>d</sup> creature groweth with vs also, and travaileth in paine together vnto this present,

**23** And not onely the creature, but we also which haue the <sup>e</sup> first fruits of the Spirit, euen we doe sigh in our selves, wayning for the adoption, euen the <sup>f</sup> redemption of our <sup>g</sup> body.

**24** For we are saied by hope: but <sup>h</sup> hope that is idle, is not hope: for how can a man hope for that which he seeth?

**25** But if we hope for that we see not, we do with patience abide for it.

**26** Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it selfe maketh request for vs with sighes, which cannot be expressed.

**27** But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for hee <sup>i</sup> maketh request for the Saints, according to the will of God.

**28** Also we know that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

**29** For those which he <sup>j</sup> knew before, he also predestinated, to bee made like to the image of his Sonne, in whom hee might be the first borne among many brethren.

**30** Moreover, whom he predestinated, them also hee called, and whom hee called, them also hee iustified, and whom he iustified, them hee also glorified.

**31** What shall we then say to these things? If God be on our side, who can bee against vs?

**32** Who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him giue vs all things also?

**33** Who shall lay any thing to the charge of Gods cholen? It is God that <sup>k</sup> iustifieth.

**34** Who shall condemn? It is Christ, which is dead, yea <sup>l</sup> or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

**35** Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

**36** As it is writen, <sup>m</sup> For thy sake are we <sup>n</sup> killed

freely made partakers of the fathers treasures.

|| Or, of like value

n The creatures that not be reformed before that Gods children be brought to their perfection: in the meane season they waite.

o That is, to destruction, because of mans sinne.

p Hee meaneth not the Angels, neither deuils, nor men.

q And yet are late from the perfection.

l Luke 2.1.28.

r Which shall be in the resurrection, when we shall be made conformable to our head Christ.

s By hope is meant: that thing which we hope for.

t In that he searcheth their hearts to pray, & sheweth both whom to aske, and how.

u He sheweth by the order of our election, that afflictions are meanes to make vs like the Sonne of God.

x Who pronounceth his iust in his Sonne Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose: and Christ is the pledge thereof.

z Psal. 44. 22.

I/a. 50. 8.

x Who pronounceth his iust in his Sonne Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose: and Christ is the pledge thereof.

z Psal. 44. 22.

a Though sinne be in vs, yet it is not imputed vnto vs: though Christ Iesus.  
b Hee meaneth the condition, lest we should abuse the libertie.  
c The power and authoritie of the Spirit, that is, the grace of regeneration.  
d Whose sanctification is made ours.  
e Or, of no strength.  
f Christ did take flesh, which of nature was subiect to sinne, which notwithstanding hee sanctified euen in the very instant of his conception, and so did appropriate it vnto him that hee might destroy sinne in it.  
g Or, by same.  
h That which the Law requireth.  
i The word comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.  
j Or, if so be.  
k Or, Father.  
l The Spirit of regeneration, which abolisheth sinne in our flesh, not all at once but by degrees: wherefore wee must in the meane time call to God through patience.  
m But to live after the Spirit.  
n So hee nameth the holy Ghost of the effect, which he causeth in vs, when hee propoeth vs salvation by the Law with an impossible condition, who also doth seale our saluation in our hearts by Christs free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father.  
Galat. 4.5.6. **1** So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirit of God,



z Which is to  
signifie the con-  
dition of Christs  
Church.  
a Paul letteth  
forth by these  
words the won-  
derfull nature of  
the spirits, as well  
the good, Ephes.  
1. 3. 1. Col. 1. 16.  
as the euill spi-  
rits, Phel. 6. 12.  
Col. 2. 15.  
b That is, where  
with God loueth vs  
in his Sonne Christ  
Iesus.

2 Killed all day long: wee are counted as  
sheepe for the slaughter.  
27 Neuertheless, in all these things wee  
are more then conquerers through him that  
loued vs.  
28 For I am perswaded that neither  
death, nor life, nor Angels, nor principa-  
lities, nor powers, nor things present, nor  
things to come,  
29 Nor height, nor depth, nor any other  
creature shall bee able to separate vs from  
the loue of God, which is in Christ Iesus  
our Lord.

CHAP. IX.

1 Having testified his great love towards his na-  
tion and the signes thereof, 11 He entereth of the  
election and reprobation. 24 Of the vocation of the  
Gentiles. 30 And reuersion of the Iewes.  
I Say the truth in Christ, I lye not, my  
conscience bearing me witness in the holy  
Ghost.

2 That I haue great heauinesse, and  
continuall sorrow in mine heart.  
3 For I would with my selfe to bee se-  
parated from Christ, for my brethren that  
are my kinsmen according to the flesh.

4 Which are the Israelites, to whom  
pertaineth the adoption, and the glory, & the  
covenants, and the giuing of the Law,  
and the seruice of God and the promises.

5 Of whom are the fathers, and of whom  
concerning the flesh, Christ came, who is  
God ouer all, blessed for euer Amen.

6 Norwithstanding it cannot bee that  
the word of God should take none effect: for  
all they are not Israel, which are of Israel:

7 Neither are they all children, because  
they are the seede of Abraham: \* but, In s I-  
saac shall thy seede be called:

8 That is, they which are the children of  
the flesh, are not the children of God: but  
the children of the promise are counted for  
the seede.

9 For this is a word of promise, \* In this  
same time will I come, and Sara shall haue  
a sonne.

10 Neither he onely felt this but also Re-  
becca when she had conceiued by one, euen by  
our father Isaac.

11 For, per the children were borne, and  
when they had neither done good nor euill,  
(that the purpose of God might remaine ac-  
cording to election, not by works, but by him  
that calleth.)

12 It was said vnto her, \* The elder  
shall serue the younger:

13 As it is written, \* I haue loued Jacob  
and haue hated Esau.

14 What shall we say then? Is there un-  
righteousnesse with God? God forbid.

15 For he saith to Moses, \* I will haue  
mercy on him to whom I will shew mercie:  
and will haue compassion on him, on whom  
I will haue compa'sion.

16 So then it is not in him that will-  
eth: nor in him that runneth, but in God  
that sheweth mercie.

17 For the Scripture saith vnto Pha-  
rao, \* For this same purpose haue I stirred  
thee up, that I might shew my power in  
thee, and that my name might bee declared  
throughout all ege earth.

18 Therefore he hath mercie on whom he  
will, and whom he will, he hardeneth.

19 Thou wilt say then vnto mee, \* Why  
doeth he yet complaine? for who hath re-  
sisted his will?

20 But, O man, who art thou which  
thou pleadest against God? Shall the thing for-  
med say to him that formed it, \* Why hast  
thou made me thus?

21 Hath not the potter power of the clay  
to make of the same kinne one vessel to ll ho-  
nour, and another to dishonour?

22 What and if God would, to shew his  
wrath, and to make his power knowne, suf-  
fer with long patience the vessels of wrath  
prepared to destruction?

23 And that he might declare the riches  
of his glory vpon the vessels of mercie, which  
he hath prepared vnto glory?

24 Euen vs, whom he hath called, not of  
the Iewes onely, but also of the Gentiles.

25 As he saith also in Osee, \* I will call  
them, O ye people, which were not my people:  
and her, Beloued, which was not beloued.

26 And it shall be, in the place where it  
was said vnto them, \* We are not my people,  
that there they shall be called, The children  
of the liuing God.

27 Also Elias crieth concerning Israel,  
\* Though the number of the children of Is-  
rael were as the sand of the sea, yet shall but  
a remnant be saued.

28 For he will make his account, and  
gather it into a thorn: (summe with right con-  
science: for the Lord will make a thorn count in  
the earth.

29 \* And as Elias said before, Except  
the Lord of hostes had left vs a seed, we had  
bene made as Sodome, and had bene like  
to Gomorrah.

30 What shall we say then? That the  
Gentiles which followed not righteounesse,  
haue attained vnto righteounesse, euen the  
righteounesse which is of faith.

31 But Israel which followed the Law  
of righteounesse, could not attaine vnto the  
Law of righteounesse.

32 Wherefore? Because they sought it not  
by faith, but as it were by the workes of the  
Law: for they haue stumbled at the stum-  
bling stone.

33 As it is written, \* Behold, I lay in Si-  
on a stumbling stone, and a rocke to make  
men fall: and euery one that belieueth in  
him, shall not be ashamed.

CHAP. X.

1 After that he had declared his zeale towards  
them, 3 He sheweth the cause of the reuice of the  
Iewes. 4 The end of the Law. 5 The difference be-  
tweene the iustice of the Law, and of faith, 17  
Whereof saith cometh, and to whom it belongeth,  
19 The reuersion of the Iewes, and calling of the  
Gentiles.

k That is, God  
in the Scripture,  
Exod. 9. 16.

ll Or, speake  
against.  
Ia. 45. 9. ier. 18.  
6. wif. 15. 7.  
ll Or, vnto honest  
vser.

Hofe 2. 23.  
1. pet. 2. 10.

Hofe. 1. 10.

Isa. 10. 21. 22.

I God will make  
such wast of that  
people, that  
the few which shall  
remaine, shall be  
a wo-ke of his  
iustice, and shall  
set forth his glo-  
ry in his Church  
Isa. 1. 9.  
m That is vterly  
lost.

Ia. 8. 14. and 28.  
16. 1. pet. 2. 6.  
psal. 118. 22.  
n Iesus: hrist is  
to the infidels  
destruction, and  
to the faithfull  
life and relin-  
quation.

a As becommeth  
him that eueren  
ceith Christ, or  
whose tongue  
Christ ruleth, &  
so taketh Christ  
for his witness.  
b He would re-  
deeme y reiection  
of the Iewes with  
his owne damna-  
tion, which de-  
clareth his zeale  
towards Gods  
glory, reade  
Exod. 32. 32.  
c The Arke of  
the couenant,  
because it was a  
signe of Gods  
presence was cal-  
led Gods glory,  
1. Sam. 4. 21.  
Psal. 26. 8.  
d The two tables  
of the Couenant  
Deut. 11. 9.  
e Chap. 2. 17.  
e phes. 2. 12.  
f Christ is very  
God.  
g Chap. 2. 28.  
h Greeke, salama-  
y. That is, of Ia-  
cob, whose name  
was also Israel.  
Gen. 21. 12.  
i bebr. 11. 18.  
j The Israelites  
must not be este-  
med by their kin-  
red, but by the se-  
erect election of  
God, which is a-  
boue the exter-  
nal vocation.  
h As Imael  
Gal. 4. 28 Gen.  
18. 10. Gen. 3. 5. 21. Gen. 25. 23. Mal. 1. 2, 3. Eno. 33. 19. i As the  
only wil & purpose of God is the chief cause of election, & reprob-  
ation: so his free mercie in Christ is an inferiour cause of saluation,  
and the hardening of the heart an inferiour cause of damnation.



**B**elieuer, mine hearts desire and prayer  
God for Israel is, that they might be  
saued.

2 For I heare them recorde, that they  
haue the zeale of God, but not according to  
knowledge.

3 For they being ignorant of the right-  
eousnesse of God, and going about to sta-  
bilish their owne righteousness, haue not  
submitted themselves to the righteousness  
of God.

4 For Christ is the end of the Lawe  
for righteousness vnto every one that belieu-  
eth.

5 For Moses thus describeth the right-  
eousnesse which is of the Law, \* That the  
man which doeth these things, shall liue  
thereby.

6 But the righteousness which is of  
faith, speaketh on this wise, \* Say not in  
thine heart, who shall ascend into heauen?  
(that is, to bring Christ from aboue.)

7 Or who shall descend into the deepe?  
(that is, to bring Christ againe from the  
dead)

8 But what saith it? \* The word is  
nere thee, euen in thy mouth, and in thine  
heart. This is the word of faith which we  
preach.

9 For if thou shalt confesse with thy  
mouth the Lord Iesus, and shalt beleue in  
thine heart, that God raised him vp from  
the dead, thou shalt be saued.

10 For with the heart man belieueth vnto  
righteousnesse, and with the mouth man  
confesseth to saluation.

11 For the Scripture saith, \* Whosoener  
beleueth in him shall not be ashamed.

12 For there is no difference betweene  
the Iewes and the Greecians: for hee that is  
Lord ouer all, is rich vnto all, that call on  
him.

13 \* For whosoener shall call vpon the  
Name of the Lord, shall be saued.

14 But how shall they call on him, in  
whom they haue not beleued: and how shall  
they beleue in him, of whom they haue not  
heard? and how shall they heare without a  
preacher?

15 And how shall they preach, except they  
be sent? as it is written, \* How beautifull  
are the feete of them which bring glad tid-  
ings of peace, and bring glad tidings of  
good things!

16 But they haue not all obeyed the Gos-  
pel: for Calas saith, \* Lord, who hath be-  
lieued out report.

17 Then saith is by hearing, and hearing  
e by the word of God.

18 But I demanda, Haue they not  
heard? No doubt their sound went out  
through all the earth, and their words into

the ends of the world.

19 But I demanda, did not Israel know  
God? first Moses saith, \* I will prouoke  
you to enuy by a nation that is not my nation,  
and by a wissh nation I will anger you.

20 And Calas is bold, and saith, waie is  
found of them that thought me not, and haue  
bene made manifest to them that asked not  
after me.

21 And vnto Israel he saith, \* All the day  
long haue I stretcht forth mine hand vnto  
a disobedient and gainelaying people.

CHAP. XI.

4 God hath his Church, although it be not seene  
to mans eye. 5 The grace shewed to the elect. 7  
The iudgment of the reprobate 8 God hath blin-  
ded the Iewes for a time and reuealed himselfe to the  
Gentiles. 18 Whom hee werneth to bosome them-  
selves. 19 The gifts of God without repentance.  
33 The depth of Gods iudgements.

1 Demanda then, hath God cast away his  
people? God forbid. for I also am an Isra-  
elite, of the seede of Abraham, of the tribe  
of Benjamin.

2 God hath not cast away his people  
which hee knew before. Know yee not  
what the Scripture saith of Elias, how hee  
maketh request vnto God against Israel,  
saying,

3 Lord, they haue killed thy Prophets,  
and digged downe thine altars: and I am  
left alone, and they seeke my life?

4 But what saith the answer of God to  
him? I haue reserved vnto my selfe seuen  
thousand men, which haue not bowed the  
knee to Baal.

5 Euen so then at this present time is  
there a remnant through the election of  
grace.

6 And if it bee of grace, it is no more of  
works: of else grace, were no more grace:  
but if it be of works, it is no more grace: of  
else were worke no more worke.

7 What then? Israel hath not obtined  
that he sought: but the election hath obti-  
ned it, and the rest haue bene hardened.

8 According as it is written, \* God hath  
giuen them the spirit of slumber: eyes that  
they should not see, eares that they should  
not heare vnto this day.

9 And David saith, \* Let their table be  
made a snare, and a net, and a stumbling  
blocke euen for a recompence vnto them.

10 Let their eyes be darkened that they  
see not, e their downe their backs alwayes, thinkto finde

11 I demanda then, haue they liued  
blessed, that they should fall? God forbid: but  
through their fall saluation cometh vnto  
the Gentiles, to prouoke them to follow  
the Gospel, thinking

12 Therefore if the fall of them bee the  
riches of the world: and the diminishing of  
them the riches of the Gentiles, how much  
more shall their abundance be?

13 For in that I speake to you Gentiles, e  
Take from in as much as I am the Apostle of the Gen-  
tiles I magnifie mine office.

k Then seeing  
all the world  
knew God by  
his creatures, the  
Iewes could not  
be ignorant, and  
so signed of mal-  
lice.

Deut. 32. 21.  
Isai 65. 11.  
Isai 65. 2.

a And elected  
before all begin-  
ning.  
b Hee talked with  
God, not that he  
should punish Is-  
rael, but yet la-  
mented their  
fallhood, and so  
his words made  
against them.

1 King 19. 10.  
1 King 19. 18.  
c Meaning an  
infinite number.  
works, for free election.  
1 Sa. 6. 9. mat. 13.  
14 iohn. 12. 40.  
acts 28. 26.

10, pricking.  
Psal. 69. 22.

d Christ by the  
mouth of the  
Prophet wiseth  
that which came  
vpon the Iewes,  
that is, that as  
birds are taken

whereas they  
seek to finde  
food, so the Law-  
blessed, which the Iewes  
through their fall  
preferred to the  
Gospel, thinking

to haue saluation  
by it, should  
come to their  
destruction.  
e Take from  
them thy grace  
and strength.  
f Without hope.

a That is, a cer-  
taine affection,  
but not a true  
Knowledge.  
Gal. 3. 24.  
b The end of the  
Law is to iustifie  
them which ob-  
serue it: therefore  
Christ hauing  
fulfilled it for vs,  
is made our ius-  
tice, sanctifica-  
tion, &c.  
Leuit. 18. 5.  
ezek. 20. 11.  
gal. 3. 12.  
c Because wee  
cannot performe  
the Law, it ma-  
keth vs to doubt,  
who shall goe  
to heauen, and  
to say, Who shall  
goe downe to the  
deepe to deliuer  
vs thence? but  
faith reacheth vs  
that Christ is as-  
cended vp to  
take vs with him,  
and hath descen-  
ded into the  
depth of death  
to destroy death,  
and deliuer vs.  
Deut. 30. 12.  
Deut. 30. 14.  
d That is, the  
promise and the  
Gospel which  
agreeth with  
the Law.  
e That is, the  
way to be saued,  
is to beleue with  
heart, that wee  
are saued only by  
Christ, and to  
confesse the  
same before the  
world.  
Isai. 28. 16.  
Icol 2. 32.  
actes 2. 21.  
Isai. 52. 7.  
nahum. 1. 15.  
10, the com-  
mune.  
1 Sa. 3. iohn 12. 38. f Meaning the Gospel, and the good tri-  
dings of saluation, which they preached. g That is, by Gods  
commandement, of whom they are teat that preach the Gospel. It  
may bee also taken for the very preaching it selfe. h Both the  
Iewes and Gentiles. Psal. 19. 4. i The Hebrew word signifieth the  
lie or proportion of the heauens, whose most excellent frame, be-  
sides the rest of Gods creatures, preacher vnto the whole world,  
and setteth forth the worthinesse of the Creator.

to be restored g The Iewes to follow the Gentiles, h In that  
the Gentiles haue the knowledge of the Gospel.



That they might be zealous over Christ against the Gentiles, and so to be more fervent in love toward Christ than the Gentiles. k The Jewes now remaine, as it were in death, for lacke of the Gospell, but wh n both they and the Gentiles shal embrace Christ, the world shall be restored to a new life. l Abraham was not onely sanctified, but his seed also which neglected a nor the promise. m Meaning Abraham, for, in them. n That is, the Church of the Israelites. o Be careful: worship God, and trust in his promise. p He speaketh of the Jewes and Gentiles in general. q Meaning stubbness in induration against Gods word. r e sheweth that the time shal come that the whole nation of the Jewes, though not every one particularly, shal be joynted to the Church of Christ. *Jsa. 59. 20. Isa 27. 9. iere. 31. 33. 34. heb. 8. 8. and 10. 16. 17.* f To whom God giueth his Spirit of adoption, and whom he calleth effectually, hee cannot perish: for Gods eternall counsell neuer changeth. | Or, that by your mercy. t That is, both Jewes and Gentiles. *I sai. 40. 13. wisd. 9. 13. i. cor. 2. 16.* u He reprooveth the rashnesse of men which murmure against the judgements of God.

14 To trie if by any meanes I might provoke them of my flesh to follow them, and might save some of them.  
15 For if the casting away of them be the reconciling of the world, what shall the retaining be but <sup>a</sup> life from the dead?  
16 For if <sup>b</sup> the first fruites be holy, so is the whole lump: and if the <sup>c</sup> roote be holy, so are the branches.  
17 And though some of the branches bee broken off, and thou being a wilde Olive tree, wait graff in <sup>d</sup> for them, and made partaker of the roote, and fatnesse of the Olive tree,  
18 Boast not thy selfe against the branches: and if thou boast thy selfe, thou bearest not the roote, but the rove thee.  
19 Thou wilt say then, The branches are broken off, that I might be graff in.  
20 Well: though unbelieve they are broken off, and thou standest by faith: bee not high minded, but <sup>e</sup> feare.  
21 For if God spared not the naturall branches, eakeheed, lest he also spare not thee.  
22 Behold therefore the bountifullnesse, and lenitie of God: toward them which haue fallen, lenitie: but toward thee, bountifullnesse, if thou continue in his bountifullnesse: or else thou shalt also be cut off.  
23 And they also, if they abide not still in unbelieve, shall be graffed in: for God is able to graffe them in againe.  
24 For if thou wait cut out of the Olive tree, which was wilde by nature, and wait graffed contrarie to nature in a rigth Olive tree: how much more shall they that are by nature, be graffed in their owne Olive tree?  
25 For I would not, brethren, that ye should be ignorant of this secret, ( lest ye should be arrogant in your flesh) that partly by obstinacie is come to Israel, untill the fullnesse of the Gentiles be come in.  
26 And so <sup>f</sup> all Israel shall be saved, as it is written, \* The deliverer shall come out of Zion, and shall turne away the ungodlinesse from Jacob.  
27 And this is my covenant to them, \* When I shall take away their sinnes.  
28 As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.  
29 For the <sup>g</sup> gifts and calling of God are without repentance.  
30 For euen as yet in time past haue not beleued God, yet haue now obtained mercy through their unbelieve,  
31 Euen so now haue they not beleued <sup>h</sup> by the mercy shewed unto you, that they also may obtaine mercy.  
32 For God hath shut by <sup>i</sup> all in unbelieve, that he might haue mercy on all.  
33 O the depthes of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out!  
34 \* For <sup>j</sup> who hath known the minde

of the Lord? or who hath his counsell?  
25 O who hath <sup>k</sup> given unto him first, and he shall be recompensed?  
26 For of <sup>l</sup> him, and through him, and for him are all things: to him be glory for ever, Amen.

CHAP. XII.

The consuetion, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengence.

1 Beweich you therefore brethren, by the mercies of God, that ye giue by your bodies a <sup>a</sup> living sacrifice, holy, acceptable unto God, which is your <sup>b</sup> reasonable seruice of God.  
2 And fashion not your members (like unto this world, but be ye changed by the renewing of your minde, that ye may <sup>c</sup> proue what is the <sup>d</sup> good will of God, and acceptable, and perfect.  
3 For I say through the grace that is giuen unto mee, to euery one that is among you, that no man presume to understand, a <sup>e</sup> bowe that which is meete to understand, but that he <sup>f</sup> understand according to <sup>g</sup> sobriety, faith to godlines, and charitie, b <sup>h</sup> That is, true, lawfull, and spiritual. *Per 2. 5. Ephes. 5. 17.*  
4 For as wee haue many members in one body, and all members haue not one office,  
5 So we being many are one body in Christ, and euery one, one anothers members.  
6 \* Seeing then that we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue <sup>i</sup> prophetic, let vs prophesie according to the proportion of <sup>j</sup> faith:  
7 Or an office, let vs waite on the office: or be that teacheth, on teaching:  
8 Or he that exhorteth, on exhortation: hee that <sup>k</sup> distributeth, let him doe it <sup>l</sup> with simplicitie: hee that ruleth, with diligence: hee that <sup>m</sup> sheweth mercie, with <sup>n</sup> charitifulnesse.  
9 Let loue be without dissimulation. \* As heore that which is euill, and cleane vnto that which is good.  
10 \* Wee affectioned to loue one another with brotherly loue. In giuing honour, goe one before another.  
11 For forsooth to doe seruice: fervent in spirit: feeling <sup>o</sup> the Lord,  
12 Retoycing in hope, patient in tribulation, <sup>p</sup> continuing in prayer,  
13 \* Distributing vnto the necessities of the Saints: <sup>q</sup> giuing your selues do hospita lity.  
14 \* Blesse them which persecute you: <sup>r</sup> blesse, lay, and curse not.  
15 Retoyce with them that reioyce, and weepe with them that weepe.

x That is, prouoked him by his good workes?  
y All things are created & preferred of God to let forth his glory.  
a In stead of dead beasts, liuelv sacrifice: in stead of the blood of beasts, which was but a shadow, & pleased not God of it selfe, the acceptable sacrifice of the spirituell man, framed by faith to godlines and charitie. b That is, true, lawfull, and spiritual. *Per 2. 5. Ephes. 5. 17.* c Whatsoever is not agreeable to Gods wil, is euill, displeasent, and vnperfect. d Two things are required if wee will iudge soberly of Gods giues in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that wee boast not of the gifts, but reuerently yle them to Gods honour. e That is, soberly, nor neglecting Gods gifts, but vying them to his glory. *1. Cor. 12. 13. ephes 4. 7. 1. Pet. 4. 10.* f By prophesying: here, he meaneth preaching and teaching, and by office and ministerie, all such offices, as pertaine to the Church, as Elders, Deacons, &c. g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost. h Of these Officers some are Deacons, some gouernours, some keepe the poore. *Math. 6. 2. i. He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, Act 6. 1. 1. tim. 5. 9. 2. Cor. 9. 7. Amos 5. 15. Ephes 4. 2. 1. pet. 2. 17. hebr. 13. 1. | Or, the summe. Luke 13. 1. 1. Cor. 16. 1. Hebr. 13. 2. 1. pet. 4. 9. Math. 5. 44.* 16 Be.



16 Be of like affection one towards another: bec not his minded: but make your selues equal to them of the lower sort: \* bec not wise in your selues.

17 \* Recompense to no man euill for euill: procure things honest in the light of all men.

18 \* If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloned, \* auenge not your selues, but giue place vnto wrath: for it is written, \* Vengeance is mine: I will repay, saith the Lord.

20 \* Therefore if thine enemy hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt beape m coates of fire on his head.

21 Wee not overcome of euill, but overcome euill with goodnesse.

m For thou shalt either winne him wich thy benefit, or els his conscience shall beare him witness that Gods burning wrath hangeth ouer him.

CHAP. XIII.

1 The obedience to the rulers. 4 Why they haue the sword. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

Let every soule be subiect vnto the high: L R powers: for there is no power but of God: and the powers that bee, are ordained of God.

2 Whosoener therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to themselves iudgement.

3 For princes are not to be feared for good workes, but for euill. What thou then be without feare of the power: doe well: so shalt thou haue praise of the same.

4 For hee is the minister of God for thy wealth: but if thou doe euill, feare: for hee beareth not the sword for nought: for hee is the minister of God: to take vengeance on him that doeth euill.

5 Therefore ye must be subiect, not because of wrath onely, but also for conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

7 Giue to all men therefore their due: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honours, to whom ye owe honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the Law.

9 For this, \* Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, euen in this: \* Thou shalt loue thy neighbour as thy selfe

10 Loue doeth not euill to his neighbour: therefore is loue the fulfilling of the Law.

11 And that considering the season, that it is now time that we should arise from

sleep: for now is our saluation nearer then when we beleued it.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the armour of light.

13 So that we walke honestly, as in the day: not in \* gluttonie and drunkennesse, neither in chambering and wantonnesse, nor in strife and enuying:

14 \* But put yee on the Lord IESVS Christ, and take no thought for the flesh, to fulfill the lusts of it.

CHAP. XIII.

1 The weak ought not to be despised. 10 No man should offend anothers conscience. 15 But one to support another in charitie and faith.

Thin that is weak in the faith, receiue H vnto you, but not for controuersies of disputations.

2 One beloueth that he may eate of all things: and another, which is weak, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath reelected him.

4 \* Who art thou that condemnest another mans seruant: hee standeth of falseth to his owne master: yea, he shall bee established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be fully perswaded in his minde.

6 He that obserueth the day, obserueth it to the Lord: and hee that obserueth not the day, obserueth it not to the Lord. Wee that eateth, eateth to the Lord: for hee giueth God thanks: and he that eateth not, eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth to himselfe, neither doth any die to himselfe.

8 For whether we liue, we liue vnto the Lord: or whether we die, wee die vnto the Lord: whether we liue therefore, or die, wee are the Lords.

9 For Christ therefore died, and rose againe, and returned, that he might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? for wee shall all appeare before the iudgement seat of Christ.

11 For it is written, \* I thus, sayth the Lord, and every knee shall bow to mee, and all tongues shall confesse vnto God.

indifferent, albeit in the law they were not: next, that he reproveth not the condemning of the acte, and of the persons: thirdly, that he meyneth not the stubburne & malicious, whom he calleth dogs as d concision, but the weak and in firme, to whom God as yet had not revealed the perfect liberty. i Both our life & death ought to profit our brother. 2. Cor. 5. 10. I sa 45 23 phil. 2. 10. k This oath particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others. l And acknowledge me for their God.

e Before we beleued, it had bin in vaine to tell vs these things: but now seeing our saluation is nere, let vs take heed that we neglect not this occasio. f That is, honest maners & godly. Luke 21. 34. [Or. viot. Gal. 5. 16. 1. pet. 2. 11,

Prouerb. 3. 7. isa. 5. 21. k That is, in your owne conceit. Pron. 20. 22. math. 5. 39. 1. pet. 3. 9. 1. cor. 6. 7. l Lise to honestly & godly, that no man can finde fault with you. Heb. 12. 11. Eccles. 28. 1. math. 5. 39. Deu. 3. 25. hebr. 10. 30. Pron. 25. 21. 22. m For thou shalt either winne him wich thy benefit, or els his conscience shall beare him witness that Gods burning wrath hangeth ouer him.

Wisd 6. 3. tit. 3. 1. 1. pet. 2. 13, 14.

a Not onely the punishment of the iudges, but also the vengeance of God. b Greeke, a reuenger wish wrath. b For no private man can continue that gouernment which God hath appointed, without the breach of his conscience: and here he speaketh of euill magistrates: so that Antichrist & his cannot wret this place to establish their tyrannie ouer the conscience. c That is, to defend the good, and to punish the euill. Matt. 22. 31. d He meaneth onely the second table. Exod. 20. 14. deut. 5. 18. Lent. 19. 8. math 22. 39. gal. 5. 14. 1. ian. 2. 8. 1. Tim. 1. 5.

a That is, the doctrine of the Gospel. b Left he should depart either more ignorant then he came, or else with a greater scruple of conscience. 1. am 4. 12. c It is the Lords matter, and not thine. d We must be assured in our conscience by Gods word in all things that we doe: that if we be wrong, we may know what is our libertie, and if we be weak, we may leaue to profit dayly. e That counteth one day more holy then another. f Who iudgeth whether hee doe well or no. g Because hee thinketh the meares vnleane by the Law. h Here we must note three things: first, that he speaketh of things which of themselves are indifferent, albeit in the law they were not: next, that he reproveth not the condemning of the acte, and of the persons: thirdly, that he meyneth not the stubburne & malicious, whom he calleth dogs as d concision, but the weak and in firme, to whom God as yet had not revealed the perfect liberty. i Both our life & death ought to profit our brother. 2. Cor. 5. 10. I sa 45 23 phil. 2. 10. k This oath particularly appertaineth to God, who is the true life of himselfe, and giueth it to all others. l And acknowledge me for their God.



12 So then every one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but let your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.

14 I know, and am perswaded through the Lord Iesus, that there is nothing uncleane of it selfe: but vnto him that iudgeth any thing to be uncleane, to him it is uncleane.

15 But if thy brother bee grieved for the meate, nowe walkest thou not charitably: \* destroy not him with thy meate, for whom Christ died.

16 Cause not your commodity to be euil spoken of.

17 For the kingdom of God is not meate nor drinke, but righteousness, and peace, and ioy in the holy Ghost.

18 For whosoever is in these things serueth Christ, is acceptable vnto God, and is approved of men.

19 Let vs then follow those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: \* all things indeede are pure: but it is euill for the man which eateth with offence.

21 \* It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weak.

22 Hast thou a faith? haue it with thy selfe before God: blessed is he that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because he eateth not of faith: and whatsoeuer is not of faith, is sinne.

CHAP. XV.

1 Paul exhortheth them to see port and loue one another by the example of Christ, 9 & by the only mercy of God, which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 and requirith the same of them.

W<sup>E</sup> which are strong, ought to beare the infirmities of the weak, and not to please our selves.

2 Therefore let every man please his neighbour in that that is good to edification.

3 For Christ also would not please himselfe, but as it is written, \* The rebukes of them which rebuke thee, fell on me.

4 For whatsoever things are written against you, are written for our learning, that wee through patience, and comfort of the Scriptures, might haue hope.

5 Now the God of patience and con-

solation giue you that ye be like minded one towards another, according to Christ Iesus,

6 That ye with one minde, and with one mouth may prayle God, euen the Father of our Lord Iesus Christ.

7 Wherefore, receiue ye one another, as Christ also receiued vs to the glory of God.

8 Now I say, that Iesus Christ was a remanuer of the circumcision, for the truth of God, to confirme the promises made vnto the fathers.

9 And let the Gentiles praise God for his mercy, as it is written, \* For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.

10 And againe he sayth, \* Reioyce, ye Gentiles, with his people.

11 And againe, \* Praise the Lord all ye Gentiles, and laud ye him all people together.

12 And againe Estabas saith, \* There shall be a roote of Jesse, and she that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioy, and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodness, and filled with all knowledge, and are able to admonish one another.

15 Wherefore these brethren, I haue somewhat boldly after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen mee of God,

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I haue therefore wherof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing which Christ hath not wrought by mee, to make the Gentiles obedient in word and deed,

19 With the power of signes and wonders, by the power of the spirit of God: so that from Ierusalem, and round about vnto Illyricum, I haue caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should haue built on another mans foundation.

21 But as it is written, \* To whom hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.

22 Therefore also I haue bene off let to come vnto you.

23 But nowe seeing I haue no more place in these quarters, and also haue tedious and many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine, I will come to you: for I trust

1. Cor. 13. 10. phil. 3. 16 & 4. 3

d To make vs partakers of Gods glorie. e First to gather the Iewes, and then the Gentiles, that both might be made one flocke. f that God might be knowne true.

Psal. 118. 49. 2. sam. 2. 2. 50. Deut. 3. 2. 43. Psal. 117. 1. Isa. 11. 10.

g Which is Christ, who did spring as a young bud out of the drie and dead roote.

h Then seeing he tooke both the Iewes and Gentiles to his Fathers glory, they ought by his example loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellent workes that he had done by him, that the Apostle need not to seeke any other thing to boast vpon.

lfa. 52. 15.

lba. 13. 1. thes. 2. 17. 18.

lba. 1. 10.

m He presenteth the objection which the Christians might vse.

n Which is the benefit of Christian liberty, by abusing wherof wee cause the weaklings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and the doctrine of the law.

o God will not reigne over his by such obseruations.

p In peace and righteousness.

q Faith heris taken for a full persuasion of the Christian liberty in things indifferent, as the Apostles interpret it in the 14. verse.

r Which hath none euil emerse of conscience in his doing.

s Meaning of a right conscience

a To edifie, signifies to do all manner duties to our neighbour, either to bring him to Christ, or if he be woone, that he may grow from faith to faith: for the faithful are called the Temple of God wherein he is resident by his holy Spirit: & these faithful are the stones of the newe Ierusalem: that is, the vniuersall Church, lfa. 54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephe. 2. 20. Psal. 69. g.

b I did so beare them as if they had bene done to me, and not to my father.

c Which is the author of patience.

lba. 1. 10.

lba. 1. 10.

lba. 1. 10.

lba. 1. 10.

lba. 1. 10.

lba. 1. 10.

lba. 1. 10.

lba. 1. 10.



to see you in my iourney, and to bee brought on my way thitherward by you, after that I haue bene somewhat filled with your company.

25 But now goe I to Ierusalem, to minister vnto the Saints.

26 For it hath pleased them of Macedonia and Achata, to make a certaine distribution vnto the poore Saints which are at Ierusalem.

27 For it hath pleased them, and their debtors are they: \* for if the Gentiles bee made partakers of their spirittuall things, their duty is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue sealed them this fruit, I will passe by you into Spaine.

29 \* And I know when I come, that I shall come to you with abundance of the blessing of the Gospel of Christ.

30 Also brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that ye \* would strue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudaea, & that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints,

32 That I may come vnto you with ioy by the will of God, and may with you be refreshed.

33 Thus the \* God of peace bee with you all, Amen.

CHAP. XVI.

1 After many recommendations, 17 he admonisheth them to beware of false brethren, and to be circumspect. 20 He prayeth for them, and giueth thanks to God.

I commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea,

2 That ye receive her in the Lord, as it becommeth Saints, & that yee assist her in what soeuer busines she needeth of your aid: for shee hath given hospitality vnto many, and vnto me also.

3 Greete \* Discilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layed downe their owne necke. vnto whom not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenerus, which is the first fruites of Achata in Christ.

6 Greete Mary, which bestowed much labour on vs.

7 Salute Andronicus, and Iunia, my cousins and fellow yssioners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Urbanus our fellow helper in Christ, and Stachys my beloued.

10 Salute Apelles appoynded in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greet them which are of the friends of Marcus, which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloued Peris, which woman hath labored much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Apocretus, Phlegon, Hermas, Patrobas, Percerinus, and the brethren which are with them.

15 Salute Philologus and Iulias, Prisca, & his sister, and Olympias, and all the Saints which are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Now I beseech you brethren, marke them diligently which cause diuision and offences, contrary to y doctrine which ye haue learned, and \* auoid them.

18 For they that are such, serue not the Lord Iesus Christ, & their owne bellies, and with faire speech & flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise vnto that which is good, and simple concerning euill.

20 The God of peace shall tread Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you:

21 \* Timotheus my companion, and Titicus, and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 \* Gaius mine hoste, and of the whole Church saluteth you. Erastus the Chamberlaine of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 \* To him now that is of power to establish you according to my Gospel, and preaching of Iesus Christ, \* by the reuelation of the mystery, which was kept secret since the world began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the enercasting God for the obedience of faith)

27 To God, I say, onely wise, bee prayse through Iesus Christ for ever. Amen.

Written to the Romanes from Corinthus, & sent by Phebe, seruant of the Church, which is at Cenchrea.

1. Cor. 16. 20.  
2. cor. 13. 12.  
1. pet. 5. 14.  
c This was a  
fig of amity  
among the Iewes,  
which he willett  
to be holy, that  
is, that it come  
from a mir d  
of godly charity.  
s. Iohn 10.  
d These be marks  
to know the false  
apostles by.  
e The word sig  
nifieth him that  
promieth much  
and performeth  
nothing, who  
seemeth also to  
speake for thy  
profit, but doth  
nothing lesse.  
Acts 16. 1 phil.  
2. 19.  
1. cor. 1. 14.  
f Or, receiver.  
f Corinthus.  
Ephes. 3. 20.  
Ephes. 3. 9. col. 1.  
26. 2. tim. 1. 9.  
tit. 1. 2. 1. pet.  
1. 20.  
g Both as touch  
ing the doctrine  
of the Gospel, and  
also the calling of  
the Gentiles.

1 Which was to carry the almes.  
1. Cor. 9. 11.  
m I shall faithfully leaue it with them, and as it were sealed most surely.  
n Almes is the fruit of faith and charity.

Chap. 1. 11.  
o His coming shall be profitable vnto them: for God will giue him abundant knowledge of diuine mysteries, to communicate vnto them,

2. Cor. 1. 11.  
p Hee feared lest slanderous tongues would haue made his message either odious, or lesse acceptable.  
I. sa. 9. 6.

Acts 18. 2.

a The first which was consecrated to the Lord by embracing the Gospel.

f Or, Asia.  
b They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.



# The first Epistle of Paul to the Corinthians.

## THE ARGUMENT.

**A**fter that Saint Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickednesse of the Jewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glory, and affectate eloquence, sought to bring into contempt the Gospell which Paul vsed in preaching the same. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies & ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrection from the dead, one of the chiefest points of Christian Religion. Against these euils the Apostle proceedeth, preparing the Corinthians hearts, and cares with gentle salutations: but soone after he reproveth their contentions and debates, their arrogance and pride, and exhorteth them to concord and humilitie, setting before their eyes the spirituall vertue, and heavenly wisdom of the Gospell, which cannot be perswaded by worldly wit and eloquent reason, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God; whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaue himselfe (skillfully, building according to the foundation (which is Christ) and exhorteth others to make the end proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those that doubted of his Apostleship, he sheweth them that he dependeth not on mans iudgment, albeit he had declared by manifest signes, that he neuer sought his own glory, neither yet how he might liue, but only the glory of Christ: which thing at his coming he would declare more amply, to the shame of those vaine glorious braggers, who sought themselves onely, and therefore suffered most horrible vices vnreproved and unpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospell. This done, he answereth to certaine points of the Corinthians letter, as touching single life, dueie of marriage, of discord and dissention among the married, of virginity, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then he would doe, hee would neuer vse that libertie, which God had given him. But forasmuch as pride; and selfe will was the cause of those great euils, he admonisheth them by the example of the Jewes not to glory in these outward gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to follow Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men, and women in the assemblies: of the Lords Supper, the abuse of the Spirituall gifts, which God hath giuen to maintaine loue, and edifie the Church: as concerning the resurrection from the dead, without the which the Gospell serueth to no vse. Last of all, he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuer in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

### CHAP. I.

*1 He praiseth the great graces of God shewed toward them, 10 Exhorting them to concord and humilitie. 19 Hee beateth downe all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdom of the world.*



**D**ALL called to bee an Apostle of IESVS CHRIST, though the will of God, and our brother Sothenes,

2 Unto the Church of God, which is at Corinth, to them that are <sup>a</sup> sanctified in Christ Iesus, \* <sup>b</sup> solate by calling, \* with all that call on the Name of our Lord Iesus Christ in every place, both their Lord and ours;

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I thanke my God alwayes on your behalfe for the <sup>d</sup> grace of God, which is giuen you in Iesus Christ,

5 \* That in all things yee are made rich in him, in all kinde of speech, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that yee are not destitute of any gift: waiting for the appearing of our Lord Iesus Christ.

8 \* Who shall also confirme you vnto the ende, that yee may be blamelesse in the day of our Lord Iesus Christ.

9 \* God is faithfull, by whom yee are called vnto the fellowship of his Sonne Iesus Christ our Lord.

10 Now I beseech you, brethren, by the Name of our Lord Iesus Christ, \* that yee all <sup>h</sup> speake one thing, and that there bee no dissentions among you: but bee yee

<sup>d</sup> For all the benedictions which yee haue receiued by the Gospell. *Coloss. 1. 10. and 2. 7.*

<sup>e</sup> As members of the same body which communicate with their head.

<sup>f</sup> He commended those gifts in them whose abuse after hee doth reprocue, as eloquence, philosophie, and their knowledge of Gods word. *Phil 3. 20. titus*

2. 13. *1. Thess. 3. 13. and 5. 23.* <sup>g</sup> For there is no condemnation to them that are graced in Christ Iesus. *Psal 128. 8. 1. thess 5. 24. Rom. 15. 5. phil 3. 16.* <sup>h</sup> Disagreeing in words in greivous dissention of minde, whereof proceedeth repugnance of iudgement, which is the mother of schisme and heresie.

*Acts 15. 9.*

*1. thess. 4. 7.*

<sup>a</sup> Whom God hath separated from the rest of the world, purified, and giuen to his Sonne, that he might be in

them, and they in him. *Rom 1. 7. ephes. 1. 1. col. 1. 22. 2. tim 1. 9.*

<sup>b</sup> Made holy by the free mercie and calling of God. *2. Tim. 2. 23.*

<sup>c</sup> Which isto acknowledge him to be very God, to worship him, and seeke vnto him for helpe,



kait together in one mind, and in one iudge-  
ment.

11 For it hath been declared vnto mee,  
my brethren, of you, by them that are of the  
house of Elce, that there are contentions  
among you.

12 Nowe this I say, that euery one of  
you sayeth. I am Pauls, and I am \* A-  
pollos, and I am Cephas, and I am  
Christis.

13 Is Christ diuided? was Paul cruci-  
fied for you? either were yee baptized \* into  
the name of Paul?

14 I thanke God, that I baptized none  
of you, but \* Cellys, and \* Gaius,

15 Lest any should say, that I had bapti-  
zed into mine owne name.

16 I baptized also the household of Ste-  
phanas: farthermore know I not whether  
I baptized any other.

17 For Christ sent mee not to = baptize,  
but to preach the Gospel, not with \*  
wisdom of wordes, lest the crosse of Christ  
should be made of none effect.

18 For the preaching of the crosse is to  
them that perish, foolishnesse: but vnto vs  
which are lauded, it is the \* power of God.

19 For it is written, \* I will destroy the  
wisdom of the wise, and will cast away the  
understanding of the prudent.

20 Where is the wise? where is the  
p Scribe? where is the y disputer of the  
world? hath not God made the wisdom of  
this world foolishnesse?

21 For seeing the world by wisdom knew  
not God in the wisdom of God, it pleased  
God by the foolishnesse of preaching to save  
them that beleeue;

22 Seeing also that the Iewes require  
a \* signe, and the Grecians seeke after wise-  
dome.

23 But we preach Christ crucified: vnto  
the Iewes, euen a stumbling blocke, and vn-  
p to the Grecians, foolishnesse:

24 But vnto them which are called,  
both of the Iewes and Grecians, wee preach  
Christ, the power of God, and the wisdom of  
God.

25 For the \* foolishnesse of God is wiser  
then men, & the weaknesse of God is stron-  
ger then men.

26 For brethren, you see your calling,  
how that not many wise men after the  
flesh, not many mighty, not many noble are  
called.

27 But God hath chosen y foolish things  
of the world, to confound the wise, and God  
hath chosen the weake things of the world,  
to confound the mighty things.

28 And vile things of the world, & things  
which are despised, hath God chosen, and  
things which are not, to bring to nought  
things that are,

29 That no \* flesh should reioyce in his  
presence.

30 But yee are of him in Christ Iesus,  
who of God is made vnto vs \* wisdom  
and righteousness, and sanctification, and  
redemption,

31 That according as it is written, \* He  
that reioyceth, let him reioyce in the Lord.

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who of God is made vnto vs \* wisdom  
and righteousness, and sanctification, and  
redemption,

31 That according as it is written, \* He  
that reioyceth, let him reioyce in the Lord.

## CHAP. II.

1 Hee putteth for example his manner of pre-  
aching, which was according to the tenour of the  
Gospel, 8 Which Gospel was contemptible and  
hid to the carnall, 10 And againe honourable  
and manifest to the spiritual.

1 And I brethren, when I came to you,  
I came not with \* excellency of wordes, or  
of wisdom, shewing vnto you the || \* testi-  
mony of God.

2 For I esteemed not to || knowe any  
thing among you, save Iesus Christ, & him  
crucified.

3 \* And I was among you in b weaknes,  
and in feare, and in much trembling.

4 Neither stood my word, and my pre-  
aching in the \* unskillfull speech of mans wise-  
dome, but in playne euidence of the Spirit  
and of power,

5 That your sayth should not bee in the  
wisdom of men, but in the power of  
God.

6 And we speake wisdom among them  
that are \* perfitte: not the wisdom of this  
world, neither of the d princes of this world,  
which come to nought.

7 But wee speake the wisdom of God  
in a mystery, euen the hid wisdom of God,  
which God hath appoynted before the world, vnto  
our glory.

8 Which \* none of the Princes of this  
world hath knowen: for had they knowen  
it, they would not haue crucified the l Lorde  
of glory.

9 But as it is written, \* The things  
which eye hath not seene, neither eare hath  
heard, neither came into mans heart, are,  
which G O D hath prepared for them that  
loue him.

10 But God hath reueiled them vnto vs  
by his Spirit: for the Spirit b searcheth all  
things, yea, the deepe things of God.

11 For what man knoweth the things of  
a man, (save the spirit i of a man, which is in  
him: euen so the things of God knoweth no  
man, but the Spirit of God.

12 Nowe wee haue k receiued not the  
Sprite of the world, but the Sprite,  
which is of G O D, that wee might  
knowe the l things that are giuen to vs of  
God.

13 Which most esteeme. e That is, very few. f He calleth Iesus the mighty  
God, full of true glorie and maiestie, whom David also calleth the  
King of glory, Psa. 24. 7. and Steven nameth him the God of glory,  
Actes 7. 2. and hereby appeareth the diuinitie of Christ, and con-  
iundion of v o natures in one person. Jsa. 64 4. g Man is not  
able to thinke Gods prouidence toward his. h For hee is one  
God with the Father and the Sonne. i Mans minde which vn-  
standeth and iudgeth. k Wee are not moued with that Spirit,  
which teacheth things wherewith the world is delighted, and which  
men vnderstand by nature. l All the benefices of God in Iesus  
Christ.

Jer. 23. 5, 6.  
Jere. 9. 24.  
2. cor. 10. 17.  
y That is, attri-  
bute all things  
to God with  
thanksgiving.

Chap. i. 17.  
|| Or, mysterie.  
a That is, the  
Gospel, whereby  
God doth ma-  
nifest himselfe  
to the world, or  
whereof God is  
the author and  
wickedness.  
|| Or, I thought  
nothing worthy  
to be knowen.  
Actes 18. 1.

b Herein appea-  
reth his great  
modestie, who  
was not glorious  
but abiect and  
humble, not full  
of vaine bea-  
stings and arro-  
gancie, but with  
feare and trem-  
bling set forth  
the mighty pow-  
er of God.

Chap. i. 17.  
2. pet. 1. 16.  
|| Or, beauenly, or,  
diuine.

c They whose  
vnderstandings  
are illuminate by  
faith, acknow-  
ledge this wise-  
dome, which the  
world calleth  
folly.

d The word is  
heretaken for  
them, whom ei-  
ther for wise-  
dome, riches,  
or power, men



*Chap. 1. 17.*  
*2 per. 1. 1. 6.*  
 As that which we teach is spirituall, so our kind of teaching must be spirituall, that the words may agree with the matter.  
 n. Whose knowledge and judgement is not cleared by Gods Spirit.

13 Which things also wee speake, not in the wordes which mans wisdom teacheth, but which the holy Ghost teacheth, comparing in spirituall things with spirituall things.  
 14 But the natural man perceiveth not the things of the Spirit of God: for they are foolishnesse unto him: neither can hee knowe them, because they are spirituallly discerned.  
 15 But hee that is spirituall, discerneth all things: yet hee himselfe is iudged of no man.  
 16 For who hath knowen the minde of the Lord, that hee might instruct him: but we haue the minde of Christ.

14 If any mans worke, that he hath builte vpon, abide, he shall receive wages.  
 15 If any mans worke burne, hee shall s. lose, but hee shall bee safe himselfe: neither the least ye as it were by the fire.  
 16 Know ye not that ye are the Temple of God, and that the Spirit of God dwel- lery in you?  
 17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.  
 18 Let no man deceiue himselfe. If any man among you seeme to be wise in this world, let him bee a foole, that hee may bee wise.

g Both his labor and reward.  
 h He reproveth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods word, preach philosophical speculations.  
 i As touching his life, if he hold fast the founda- tion.

*Pro. 27. 19.*  
 For the truth of God is not subject to the iudgement of man.  
*Jsa. 40. 13. wisd. 9. 13. rom. 11. 34. p Tharis, Christs Spirit, Iohn 16. 13. rom. 8. 9.*

CHAP. III.

3 Paul rebuketh the sects and authors thereof.  
 7 No man ought to attribute his saluation to the ministers, but to God.  
 10 That they beware erroneous doctrine.  
 11 Christ is the foundation of his Church.  
 16 The dignitie and office both of the ministers, and also of all the faithfull.

a Being ingrafted in Christ by faith wee begin to moue by his Spirit, and as we profit in faith, we grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue poison: for milke and strong meate in effect are one, but onely differ in manner and forme.  
 b He chargeth them with two faults: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.

17 I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, such as vnto babes in Christ.  
 2 I gaue you milke to drinke, and not meate: for ye were not yet able to beare it, neither yet now are ye able.  
 3 For ye are yet carnall: for whereas there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men?  
 4 For when one saith, I am Pauls, and another, I am Apolos, are ye not carnall?  
 5 Who is Paul then? and who is Apolos, but the ministers by whom yee beleened, and as the Loird gaue to every man?  
 6 I haue planted, Apolos watered, but God gaue the increase.  
 7 So then, neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase.  
 8 And he that planteth, and he that watereth, are one, and every man shall receive his wages, according to his labour.  
 9 For wee together are Gods labourers: yee are Gods husbandrie, and Gods building.  
 10 According to the grace of God giuen to mee, as a skilfull matter builder, I haue laide the foundation, and another buildeth thereon: but let every man take heed how he buildeth vpon it.  
 11 For other foundation can no man lay, then that which is laide, which is Iesus Christ.  
 12 And if any man build on this foundation, gold, siluer, precious stones, timber, hay, or stubble,  
 13 Every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: and the

fire shall trie every mans worke of what soe it is.  
 14 If any mans worke, that he hath builte vpon, abide, he shall receive wages.  
 15 If any mans worke burne, hee shall s. lose, but hee shall bee safe himselfe: neither the least ye as it were by the fire.  
 16 Know ye not that ye are the Temple of God, and that the Spirit of God dwel- lery in you?  
 17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.  
 18 Let no man deceiue himselfe. If any man among you seeme to be wise in this world, let him bee a foole, that hee may bee wise.  
 19 For the wisdom of this world is foolishnesse with God: for it is written, Hee catcheth the wise k in their owne craftinesse.  
 20 And againe, The Lord knoweth that the thoughts of the wise be vaine.  
 21 Therefore let no man reioyce in men: for all things are yours.  
 22 Whether it bee Paul, or Apolos, or Cephas, or the world, or life, or death: whether they bee things present, or things to come, euen all are yours,  
 23 And yee Christs, and Christs Gods, which they laide for others.

g Both his labor and reward.  
 h He reproveth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods word, preach philosophical speculations.  
 i As touching his life, if he hold fast the founda- tion.  
 Chap. 6. 19. 2. cor. 6. 16.  
 Job 5. 13.  
 k When they themselves are entangled in the same snares,

which they laide for others. *Psal. 94. 11.* 1 But in God who worketh by his ministers to his own glory and the comfort of his Church

CHAP. IIIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement. 7 Beating downe their glory which hindered them to praise that, which they disprayed in him, 19 He sheweth what he requireth on their parts, and what they ought to looke for of him at his returne.  
 1 Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secrets of God.  
 2 And as for the rest, it is required of the disposers, that every man be found faithfull.  
 3 As touching me, I passe very little to bee iudged of you, or of mans iudgement: no, I iudge not mine owne selfe.  
 4 For I know nothing by my selfe, yet am I not there by iustified: but hee that iudgeth me, is the Lord.  
 5 Therefore iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest: and then shall every man haue praise of God.  
 6 Now these things, brethren, I haue figuratiuely applied vnto mine owne selfe and Apolos for your sakes, that ye might learne by vs, that no man presume about that which is written, that one shall not against another for any mans cause.  
 7 For who separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

a As it is a thing incollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.  
 Manth. 7. 1, 2.  
 4 Greece, mans day.  
 b Whether I haue great gifts or little, few or many.  
 c For as I doe not know where- by I should take occasion of glory: so I am certain that before God another manner of iustice is required.  
 d Concerning mine office.

*Psal. 62. 12.*  
*galat. 6. 5.*  
 c So made by his grace.  
 d He reproveth the ministers of Corinth as teachers of curious doctrines and questions.  
 e Or, the time: which is, when the light of the truth hath expel the darkness of ignorance, then the curious ostentation of mans wisdom shall be brought to nought.  
 f By the trial of Gods Spirit.

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 Manth. 7. 1, 2.  
 4 Greece, mans day.  
 b Whether I haue great gifts or little, few or many.  
 c For as I doe not know where- by I should take occasion of glory: so I am certain that before God another manner of iustice is required.  
 d Concerning mine office.  
 e By our example, f To wit, from other men, and preterretch thee.



8 Now ye are fill: now ye are made rich: ye reigne as kings without vs. & would to God ye did reigne, that wee also might reigne with you.

9 For I thinke that God hath let forth vs the last Apostles, as men appointed to death: for we are made a galing stocke vnto the world, and to the Angelz, and to men.

10 We are wile as fooles for Christes sake, and ye are wile in Christ: wee are weak, and ye strong: ye are honourable, and wee are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place.

12 \* And labour, working with our owne hands: we are cruciled, and yet we blessed: wee are persecuted, and suffer it.

13 \* We are euill spoken of, and we pray: we are made as the filth of the world, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand instructors in Christ, yet haue ye not many fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye fellowers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes in Christ, as I teach euery where in euery Church.

18 Some are puffed by as though I would not come to you.

19 But I will come to you shortly, \* if the Lord will, and will know, not the speach of them which are puffed vp, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirit of meekenesse?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, 3 Warning them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

I T is heard certainly, that there is fornication among you, and such fornication as is not once named among the Gentiles, \* that one should haue his fathers wife.

2 And ye are puffed vp, and haue not rather sorrowed, that hee which hath done this deed, might be put from among you.

3 \* For I verely as absent in body, but present in spirit, haue determined already, as though I were present, that hee that hath thus done this thing.

4 When ye are gathered together, and my spirit, \* in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

5 \* Bee deliuered vnto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 Your reioyng is not a good: \* know ye not that a little leauen leaueth the whole lump?

7 Purge out therefore the olde leauen, that ye may be a new lump, \* as ye are vnlauened: for Christ our Passouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of malitiousnesse and wickednesse: but with the vnlauened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, \* that ye should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the couctous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, bee a fornicator, or couctous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe to iudge them also, which are without: doe ye not iudge them that are within?

13 But God iudgeth them that are without. But away therefore from among your selves that wicked man.

wee conuerant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ, k Who to please both parts would bee present at idole seruice, and yet professe the Gospel. l Vnto whom the ecclesiasticall discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

CHAP. VI.

1 Hee rebuketh them for going to law together before the heathen. 7 Christians ought rather to suffer. 12 He reproveth the abusing of Christians liberitie, 15 And sheweth that we ought to serue God purely both in body and soule.

D Are any of you, hauing businesse against another, be iudged vnder the vnjust, and not vnder the Saints?

2 \* Doe ye not know, that the Saints shall iudge the world? If the world then shall be iudged by you, are ye vnworthy to iudge the smallest matters?

3 Know ye not that wee shall iudge the Angels? how much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, \* let by them which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?

6 But a brother geeth to law with a brother, and that vnder the infidels.

7 Now therefore there is vnto you a fault

iudge: for it is most easie to iudge betweene brethren. Or, simplicitie of minde.

1. Tim. 1. 30. e Which is to be as an heathen man and Publicane.

f For being wounded with shame and sorrow, his flesh or old man shall die: and the Spirit or new man shall remaine alive and enjoy the victory in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4. 18 1. Pet. 4. 6.

g Seeing you suffer such monstrous vices among you.

Gal. 5. 9. h As euery man particularly is pure, so the whole Church in general may be pure.

Math. 18. 17. 2. thess. 3. 14. i But he meant of those that

wee conuerant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ, k Who to please both parts would bee present at idole seruice, and yet professe the Gospel. l Vnto whom the ecclesiasticall discipline doeth not stretch. m Which are subiect to Gods word, and to the discipline of the Church.

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g To diminish his authoritie they objected, that he was not made an Apostle by Christ, but afterwards.

h By this bitter taunting in abasing himselfe, and exalting the Corinthians, he maketh them ashamed of their vaine glory.

Acts 20. 34. 1. thess. 2. 9.

2. thess. 3. 8. Math. 5. 44. luke 23. 34.

Acts 7. 60. Or, use gentle words.

Or, pedagogues, schoolmasters i Forasmuch as they had so often forgotten.

Acts 18. 21. and 19. 21. iames 4. 15.

k That is, what-focuer gifts we haue received of God, to this end that he may reigne among vs.

l Of the holy Ghost.

l Of the holy Ghost.

l Of the holy Ghost.

l Of the holy Ghost.

l Of the holy Ghost.

l Of the holy Ghost.

a Who would think that you would suffer that mischiefe unpunished which the most barbarous nations abhorre to speake of?

Lewis. 18. 8. Col. 2. 5.

b Having now received the Gospel.

c My will and consent.

d With inuocation of Gods Name, as becommeth them which procure the Lords businesse, and not their owne.



*Math. 5. 39.*  
*luke 6. 29.*  
*rom. 12. 19.*  
 1. *He. 4. 6.*  
 c He doeth not  
 reprove the god-  
 ly, which with a  
 good conscience  
 visheth the magi-  
 strate to defend  
 his right, but con-  
 demneth hatred,  
 grudges, & desires  
 of reuengence.  
*Ephe. 5. 3, 5.*  
*1. tim. 5. 9, 10.*  
*Ephes. 2. 12.*  
*titus 3. 3.*  
 1. *pet. 4. 3.*  
*Chap. 10. 23.*  
*ecclus. 37. 27.*  
 f Here he speaketh  
 of things in-  
 different of their  
 nature, and first  
 as touching carn-  
 all libertie.  
 g For we are  
 subiect to those  
 things which we  
 cannot want.  
 h They abused  
 meates, both in  
 that they offend-  
 ed others there-  
 by, and also pro-  
 uoked their  
 owne lustes to  
 vncleanesse.  
 i God will be  
 Lord both of the  
 soule and body.  
*Rom. 6. 5.*  
 k Whereby he  
 significth, that  
 both we shall see  
 the glory of the  
 resurrection of  
 the iust, and also  
 that dignitie and  
 priuiledge whereby  
 wee bee made the  
 members of  
 Christ. *Gene. 2. 24.*  
*math. 19. 5.*  
*mar. 10. 8.*  
*ephe. 5. 31.*  
 l That is,  
 he more polluteh  
 his owne body,  
 then he that com-  
 mitteth any other  
 kinde. *Chap. 3. 16.*  
*2. cor. 6. 16.*  
*Chap. 7. 11.*  
*1. pet. 1. 15.*  
 19.

among you, because yee got to law one with  
 another: \* why rather lister yee not wrong?  
 why rather lister yee not harme?  
 9 \* Nay, ye your selues = doe wrong, and  
 doe harme, and that to your brethren.  
 9 Know yee not that the vnrighthouse  
 shall not inherit the kingdome of God? Be  
 nor deceiued: \* neither fornicatours, nor ido-  
 laters, nor adulterers, nor wantons, nor bug-  
 gers,  
 10 Nor theenes, nor couetous, nor drink-  
 cards, nor railers, nor extortioners shall in-  
 herite the kingdome of God.  
 11 And such were \* some of you: but yee  
 are washed, but ye are sanctified, but yee are  
 iustified in the Name of the Lord Iesus, and  
 by the Spirit of our God.

12 ¶ All things are lawfull vnto me:  
 but all things are not profitabill. I may doe  
 all things, but I will not be brought vnder  
 the power of any thing.

13 Meates are ordeined for the belly, and  
 the belly for the meates: but God shall de-  
 stroy both it, and them. Now the body is not  
 for fornication, but for the Lord, and the  
 Lord for the body.

14 And God hath also raised by the Lord,  
 \* and shall raise vs up by his power.

15 Know ye not that your bodies are the  
 members of Christ? shall I then take the  
 members of Christ, & make them the mem-  
 bers of an harlot? God forbid.

16 Doe yee not know, that he which coupleth  
 himselfe with an harlot, is one body?  
 \* for two, saith he, shall be one flesh.

17 But he that is ioyned vnto the Lord, is  
 one spirit.

18 Flee fornication: every sinne that a  
 man doeth, is without the body: but he that  
 committeth fornication, sinneth against his  
 owne body.

19 Know yee not, that \* your body is the  
 temple of the holy Ghost, which is in you,  
 whom ye haue of God: and yee are not your  
 owne.

20 \* For ye are bought for a price: there-  
 fore glorifie God in your body, and in your  
 spirit: for they are Gods.

CHAP. VII.

1 The Apostle answereth to certaine questions,  
 which the Corinthians desire to know, 2 As of  
 single-life, 3 Of the duties of marriage, 11 Of dis-  
 cords and dissention in marriage, 13 Of marriage  
 betweene the faithfull and vnfaithfull, 18 Of vn-  
 circumcising the circumcised. 21 Of seruitude,  
 25 Of virginie, 39 And second marriage.

Now concerning the things wherof yee  
 wrote vnto me, It were good for a man  
 not to touch a woman.

2 Accetthelseth, to anye fornication,  
 let every man haue his wife, and let euery  
 woman haue her owne husband.

3 Speaking to all men in general,

3 \* Let the husband giue vnto the wife  
 due beneuolence, and likewise also the wife  
 vnto the husband.

4 The wife hath not the power of her  
 owne body, but the husband: and likewise  
 also the husband hath not the power of his  
 owne body, but the wife.

5 Detraund not one another, except it be  
 with consent for a time, that yee may giue  
 your selues to fasting and praier, and againe  
 come together, that Satan tempt you not  
 for your incontinencie.

6 But I speake this by permission, & not  
 by commandement.

7 For I would that all men were euen  
 as I: my selfe am: but euery man hath his  
 proper gift of God, one after this maner, and  
 another after that.

8 Therefore I say vnto the vnmarrid,  
 and vnto the widoues, It is good for them  
 if they abide euen as I doe.

9 But if they cannot abstaine, let them  
 marrie: for it is better to marrie then to  
 burne.

10 And vnto the married I commaund,  
 not I, but the Lord, let not the wife depart  
 from her husband.

11 But and if she depart, let her remaine  
 vnmarrid, or bee reconciled vnto her hus-  
 band, and let not the husband put saway his  
 wife.

12 But to the remnant I speake, and not  
 the Lord, If any brother haue a wife, that  
 beleueth not, if she be content to dwell with  
 him, let him not forsake her.

13 And the woman which hath an hus-  
 band that beleueth not, if she be content to  
 dwell with her, let her not forsake him.

14 For the vnbelleuing husbande is  
 sanctified by the wife, and the vnbelleuing  
 wife is sanctified by the husband, eue were  
 your children vncleane: but now are they  
 holy.

15 But if the vnbelleuing depart, let him  
 depart: a brother or a sister is not in subie-  
 ction in such things: but God hath called vs  
 in peace.

16 For what knowest thou, O wife, whe-  
 ther thou shalt saue thine husband? Or what  
 knowest thou, O man, whether thou shalt  
 saue thy wife?

17 But as God hath distributed to euery  
 man, as the Lord hath called euery one,  
 so let him walke: and so ordeine I in all  
 Churches.

18 Is any man called being circumcised:  
 let him not gather his vncircumcision: is any  
 called vncircumcised: let him not bee cir-  
 cumcised.

19 Circumcision is nothing, and vncir-  
 cumcision is nothing, but the keeping of the  
 commandements of God.

20 \* Let euery man abide in the same vo-

1. *pet. 3. 7.*  
 c Which concei-  
 neth all duties  
 pertaining to  
 marriage.  
 d Hee sheweth  
 that he coman-  
 deth not precisely  
 al men to mar-  
 rie, but that God  
 hath granted this  
 to remedy vn-  
 to them which  
 cannot liue  
 chaste.  
 e With the fire  
 of concupiscence,  
 that is, when  
 mans will so gi-  
 ueth place to the  
 lust that tempt-  
 eth, that he can  
 not call vpon  
 God with a quiet  
 conscience.  
*math. 5. 32.*  
*and 19. 9.*  
*mar. 10. 11.*  
*luke 16. 18.*  
 f For hatred,  
 dissention, an-  
 ger, &c.  
 g Saue for whor-  
 dom, as *math.*  
 5. 32.  
 h It is as much as  
 there was no-  
 thing expressly  
 spoken hereof  
 in the Law, or  
 Prophet: or els  
 he spake this mo-  
 ued by the Spirit  
 of God as he tes-  
 tifieth in the  
 25. vers.  
 i Meaning, that  
 the faith of the  
 beleuer hath  
 more power to  
 sanctifie marri-  
 age, then the  
 wickednesse of  
 the other to pol-  
 lute it.  
 k They that are  
 borne of either  
 of the parents  
 faithfull, are also  
 counted mem-  
 bers of Christs  
 Church, because  
 of the promise,  
*Actes 2. 39.*

a Or, expedient:  
 because marriage,  
 through many  
 corruption, and  
 not by Gods  
 institution,  
 bringeth cares and troubles.

l When such things come to passe, that the faithfull  
 bee married together, and the one forsake the other  
 without cause.  
 m The lawfull vocation in outward things must not  
 lightly be neglected.  
 n Which is, when the Surgeon by arte draweth  
 out the skinne to couer the part circumcised,  
*Cellus lib. 7. Cap. 25.*  
*Epiph. lib. de ponderibus & mensuris 1. Mac. 1. 16.*  
 o It is all one whether thou  
 be Jew or Gentile. *Ephes. 4. 1. 1. tim. 6. 1.*  
 t t cation



Although God hath called thee to serue in this life, yet thinke not thy condition vnworthy for a Christian; but reioyce that thou art deliuered by Christ, from the miserable slaerie of sinne & death. **g** Being seruant by condicion is made partaker of Christ.

*Chap. 6. 20. 1. pet. 1. 19.*  
**W**orshably, & Sincerely as in the presence of God.

*W*orshably, *Or, the state of virginitie.*  
**H**e bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

*W*orshably, *Or, beleued.*  
**T**o be single. **u** In these afflictions and persecutions.

**x** As worldly cares of their children and familie.

**y** He doth not preferre singleness as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

**z** In wishing that you could liue without wifes.

*W*orshably, *Or, it remaineth that.*  
**a** Which hee is in aduersitie.

**b** Which hee in prosperitie. **c** In this world there is nothing but meere vanitie. **d** Which onely appertaine to this present life.

*And hee is desired,* meaning into diuers cares. **e** Shee may attaine vnto it sooner then the other, because there is without cares, & seeing Saint Paul could binde no mans conscience to single life, what presumption is it, that any other should doe it? **g** That is, that thee should marrie to auoid fornication. **h** Meaning, be that is fully perswaded that hee hath no neede.

ration wherein he was called.

**21** Art thou called being a seruant? care not for it: but if yet thou mayest be free, use it rather.

**22** For he that is called in the Lord being a seruant, is the Lords free man: likewise also hee that is called being free, is Christs seruant.

**23** \*Ye are bought with a price: be not the seruants of men.

**24** Brethren, let euery man, wherein hee was called, therein abide with God.

**25** Now concerning virgins, I haue no commandement of the Lord: but I giue mine aduise, as one that hath obtained mercie of the Lord to be faithful.

**26** I suppose then: this to be good for the present: \* necessitie: I meane, that it is good for a man to be.

**27** Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

**28** But if thou takest a wife, thou sinnest not: and if a virgin marrie, the sinneth not: neuertheless, such shall haue \* y trouble in the flesh: but I spare you.

**29** And this I say, brethren, because the time is short, I heereafter that both they which haue wifes, bee as though they had none:

**30** And they that weep, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not:

**31** And they that vie this world as though they used it not: for the fashion of this world goeth away.

**32** And I would haue you without care. The unmarried careth for the things of the Lord, how he may please the Lord.

**33** But he that is married, careth for the things of the world, how he may please his wife.

**34** There is difference also betweene a virgin and a wife: the unmarried woman careth for the things of the Lord, & that shee may bee holy, both in body and in spirit: but shee that is married, careth for the things of the world, how shee may please her husband.

**35** And this I speake for your owne conuincite, not to tangle you in a snare, but that ye may cleane fast vnto the Lord without separation.

**36** But if any man thinketh that it is vncouenly for his virginie, if shee passe the flower of her age, and s neede so require, let him do what he will, he sinneth not: let them be married.

**37** Heerthelesse, he that standeth firme in his heart, that he hath no neede, but hath

power ouer his owne will, and hath to be desired in his heart, that he will keepe his virginie, hee doth well.

**38** So then he hath giuen her to marriage, doeth well, but he that giueth her not to marriage, doeth better.

**39** The wife is bound by the Law, as long as her husband \* liueth: but if her husband be dead, she is at liberty to marry with whom shee will, onely in the Lord.

**40** But shee is more blessed, if shee so abide, in my iudgement: \* and I thinke that I haue also the spirit of God.

**k** And more commodious for his children in preserving them from cares. *1* Of matrimonic. *Rom. 7. 2. 1. The. 3. 4. 8.*

CHAP. VIII.

*1* Hee rebuketh them that use their libertie to the slander of other, in going to the idolatrous sacrifices, *9* And sheweth how men ought to be haue them toward such as be weak.

**A**nd as touching things sacrificed vnto Idoles, we know that we all haue knowledge: knowledge passeth vp, but loue edifieth.

**2** Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

**3** But if any man loue God, the same is knowne of him.

**4** Concerning the refoze meate sacrificed vnto idoles, wee know that an idole is nothing in the world, and that there is none other God but one,

**5** For though there bee that are called gods, whether in heauen, or in earth, (as there be many gods, and many lords)

**6** Yet vnto vs there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Iesus Christ, by whom are all things, and wee by him.

**7** But euery man hath not knowledge: for some hauing conscience of the idole, vntil this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weak, is defiled.

**8** But meate maketh vs not acceptable to God: for neither if we eate, haue wee the more: neither if we eate not, haue wee the lesse.

**9** But take heede lest by any meanes this power of yours be an occasion of falling to them that are weak.

**10** For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, bee boldened to eate those things which are sacrificed to idoles?

**11** And through thy knowledge shall the weak brother perish, for whom Christ died.

**12** Now when ye sinne to against the brethren, and wound their weak conscience, ye sinne against Christ.

**13** \* Therefore if meate offend my brother, I wil eate no flesh while the world standeth, that I may not offend my brother.

**g** Which eateth against bis conscience, or in doubt. *Rom. 14 2 1.*

**i** For the fathers will dependeth on his children in this point: in so much as he is bound to haue respect to their infirmite, neither can he iustly require of their singleness, if they haue not that gift of God so to liue.

*1* Of matrimonic. *Rom. 7. 2. 1. The. 3. 4. 8.*

**a** Of the libertie that God hath giuen vs touching outward things.

*Or, laughter.*

**b** This hee speakeeth in their persecution, which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

**c** Which being idoles, yet are esteemed of men as Lords and Seignours.

*Iobu 13. 1. 3. chap. 12 3.*

**d** In that they thought the meate offered vp to the image, not to be pure, and therefore could not eate it with a good conscience.

**e** This abundance and want is referred to spiritual things, *Rom 14. 17.*

*Or, libertie in things indifferant.*

*1* Greek, builded vp.

**f** By thine example without any ground of doctrine.

*Rom. 14. 15.*



## C H A P. IX.

He exhorteth them by his example to use their liberty to the edification of others. 24 To ruine on forth in the course that they haue begun.

a I neede no further declaration, but the workes & I haue wrought among you,  
b And call into doubt mine office.

c On the Church charges.

d The Apostles led their wises about with them,  
e A faithfull and Christian wife.

f Or, cousins.

g Whether they might not as lawfully line & out law, bouting for their liuing with their owne hands, as other Apostles,  
Deut. 25. 4.

h. 1. mo 5. 18.

g Had God respect properly to the oxen themselves when he made this law, and not rather vnto men?  
Rom. 15. 27.

h To liue on other mens charges?  
For take in worth  
Deut. 18. 1

i For that part that was burnt, was deuoured of the altar, and the other was due vnto the priests by the law.

k For now you haue no iust cause against me, seeing that I preach the Gospel freely vnto you.

l Seeing he is charged to preach he must willingly and earnestly follow it: for if he doe it by constraint, he doeth not his dutie.

m That I be not chargeable to them to whom I preach, seeing that I preach for gaines.

A M I not an Apostle? am I not free? haue I not serued Iesus Christ our Lord? are ye not my worke in the Lord?

2 I I be not an Apostle vnto other, yet doubtlesse I am vnto you: for ye are the 3 seals of mine Apostleship in the Lord.

3 By deservise to them that examine me is this,

4 Haue wee not power to eate, and to drinke?

5 Do haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Do I onely and Barnabas, haue not we power to not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? sayth not the Law the same also?

9 For it is written in the Law of Moses, \* Thou shalt not muzzle the mouth of the oxe that treadeth out the corne: doeth God take care for oren?

10 Either sayth hee it not altogether for our sakes? for our sakes no doubt it is written, that hee which careth, should care in hope: and that hee that thresheth in hope, should be partaker of his hope.

11 \* If I haue sower vnto you spirittuall things, is it a great thing if wee reape your carnal things?

12 If others with you bee partakers of this power, are not we rather: neuerthelesse, we haue not vied this power: but I suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not know, that they which minister about the holy things, eat of the things of the Temple? and they which wait at the altar, are partakers with the altar?

14 So also hath the Lord ordained, that they which preach the Gospel, should liue of the Gospel.

15 But I haue vied none of these things: neither wrote I these things, that it should be so done vnto me: for it were better for me to die, then that any man should make my reioycing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is layed upon mee, and woe is vnto mee, if I preach not the Gospel.

17 For if I doe it willingly, I haue a reward: but if I doe it against my will, I notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authority in the Gospel.

19 For though I bee free from all men, yet haue I made my selfe seruant vnto all

men, that I might winne the mee.

20 \* And vnto the Iewes I become as a Jew, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the Lawe, that I may winne them that are vnder the Law:

21 To them that are without Lawe, as though I were without Law (when I am not without Law as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes save some.

23 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiveth the prize: so runne that ye may obtaine.

25 And every man that prooveth himselfe, abstaineth from all things: and they doe it to obtaine a corruptible crowne: but we for an incorruptible.

26 I therefore lo ruine, not as uncertainly: so fight I, not as one that beatech the ayre.

27 But I beate downe my body, and bring it into subiection, lest by any meanes after that I haue preached to other, I myselfe should be reprooued.

## C H A P. X.

He seareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhering them to seee all idolatry, 23 and offence of their neighbour.

MOREouer brethren, I would not that ye should bee ignorant that all our fathers were vnder the cloudes, and all passed thorow the sea,

2 And were all baptized vnto a Moses, in the cloud, and the sea,

3 \* And did all eate the same bread spiritual meate,

4 \* And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke was Christ)

5 But with many of them God was not pleased: for they were overthowen in the wilderness.

6 Now these are examples to vs, to the intent that wee should not lust after euill things: as they also lusted.

7 Neither be ye idolaters, as were some of them: as it is written, \* The people fate downe to eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one day thre and twenty thousand.

20, 10, 11. d That is, signified Christ as all Sacraments doe. Num. 26. 65. Num. 11. 4 and 26. 64. psal. 106. 14. Exod. 32. 6. e Because here by occasion was taken to forget God, and commit idolatry, therefore the indifferent things are counted idolatry. Num. 25. 9. f Moses readeth foure and twentie thousand, which declareth an infinite number.

Acts 16. 3.

gala. 2. 3.

n As touching the ceremonies.

o In things indifferent, as eating of sw eates, observation of fasts & dayes, and such like, he f. shioned his self to men in such sort as he might best gaine them to Christ.

p That is, keepeth a strait diet, and refraineth from such things as might disemper his body.

q Or, old man,

r Which rebelleth against the spirit.

s Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

t Or, old man,

u Which rebelleth against the spirit.

v Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

w Or, old man,

x Which rebelleth against the spirit.

y Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

z Or, old man,

aa Which rebelleth against the spirit.

ab Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

ac Or, old man,

ad Which rebelleth against the spirit.

ae Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

af Or, old man,

ag Which rebelleth against the spirit.

ah Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

ai Or, old man,

aj Which rebelleth against the spirit.

ak Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

al Or, old man,

am Which rebelleth against the spirit.

an Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

ao Or, old man,

ap Which rebelleth against the spirit.

aq Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.

ar Or, old man,

as Which rebelleth against the spirit.

at Lest he should be proud of men when they should see him do contrary, or contemne that thing which he taught others to doe.



g Who was their leader, and was called the Angel of God. Num 31. 6. p/24.106.14.

h Meaning, either the good or euil angel, whose minist'rie God vsfeth to execute his iudgement to the vtter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, latter dayes of Christs coming.

l He that led you into this tentation, which commeth vnto you eiber in profperitie or aduersitie, or for your finnes past, will turne it to your commoditie, and deliuer you.

m Or, shall seing. n Be equall with praise and thanksging.

o The effectuall badge of our conuiction and incorporation with Christ.

p If we that are many in number, are but one body in effectiouned with our head Christ, as many cornes make but one loafe. let vs renounce idolatrie which doeth separate our vnitie.

q Which is gouerned according to the ceremonies of the Law.

r For in those dayes they were accustomed to fill certaine of the flesh of beasts sacrificed in the shambles, & turned the money to the Priests profit. s Or, doubt not. p/24.21.

9 Neither let vs tempt Christ, as some of them also tempted him, and were destroy'd of serpents.

10 Neither murmure ye as some of them also murmured, and were destroy'd of the b Destroyer.

11 Now all these things came vnto them for examples, and were written to admonish vs, vpon whom the ends of the world are come.

12 Wherefore let him that thinketh hee standeth, take heed lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe of blessing which wee blefite, is it not the communion of the blood of Christ? The bread which wee breake, is it not the communion of the bodie of Christ?

17 For we that are many are one bread and one body, because wee all are partakers of one bread.

18 Behold Israel which is after the flesh: are not they which eate of the sacrifices partakers of the altar?

19 What say I then? that the soole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue fellowship with the deuiils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye cannot be partakers of the Lords table, and of the table of deuils.

22 Doe wee prouoke the Lord to anger? are we stronger then he?

23 All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is sold in the shambles, eate ye, and aske no question for conscience sake.

26 For the earth is the Lords, and all that therein is.

27 If any of them which beleue not call you to a feast, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that slewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine,

but of that other: for why would my libertie be condemned of anothers conscience?

30 For if I through Gods benefite bee partaker, why am I enill spoken of, for that wherefore I giue thanks?

31 Whether therefore ye eate or drinke, or whatsoeuer you doe, doe all to the glory of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please \* all men in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

CHAPTER XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministering the Lords Supper, 23 Bringing them again to the first institution thereof.

Be ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye know, that Christ is the head of euery man: and the man is the womans head: and God is Christs head.

4 Euery man praying, or prophesying hauing any thing on his head, dishonoureth his head.

5 But euery woman that prayeth or prophesiech bare headed, dishonoureth her head: for it is euen one very thing, as though she were shamed.

6 Therefore if the woman be not couered, let her also be shome: and if it be shame for a woman to be shorne or shauen, let her be couered.

7 For a man ought not to couer his head: forasmuch as hee is the image and glory of God: but the woman is the glory of the man.

8 For the man is not the woman, but the woman of the man.

9 For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue power on her head, because of the Angels.

11 Neuertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncovered?

14 Doeth not nature it selfe teach you, that if a man haue long haire, it is a shame vnto him?

15 But if a woman haue long haire, it is

1 We must take heed that thorough our abuse, our libertie be not condemned, u If by the benefite of God I may eate any kind of meat, why should I by my default caue this benefite to be euill spoken of?

Col. 3. 17. x That is, the infirme.

y Which are indifferent.

2. Theff. 3. 9. For, in all things remember me.

a This is referred to comon prayer and preaching:

for although one speake, yet the action is common, so, that the whole Church may be sayd to pray or preach.

Or, preaching. b This tradition was obserued according to the time and place that all things might be done in comline and to edification.

c Reade Chap. 14. 34.

Or, polled. Gen. 1. 26 & 5. 1 and 9. 6 col. 3. 10

d The image of Gods glory in whom his maiestie and power shine concerning his authority.

e Or, receiueh her glory, in commendation of man, & therefore is subiect.

Gen. 2. 18. 22. f Some thing to couer her head in signe of subiection.

g To whom they also shew their dissolution, and not onely to Christ.

h Who is auther and mainteiner of their mutual conuention.

i For as God made the woman of man, so now is man multiplied by the woman.

k As women vse to weare, a payle



I For God hath giuen to woman longer haire then vnto man, to the ende she should trauise it vp about her head, whereby she declareth that she must couer her head.

m Not that all were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought onely to beare authoritie in the Church.

Matth. 26. 26.

marke 14. 22.

luke 22. 19.

p Signifying the manner of his death, when his body should, as it were, be torne and broken with most grievous torments (albeit not as the thighs of the theues were) which thing the breaking of bread, as a figure, doth most liuely represent.

q By peruerting the true and pure vse of the same.

2 Cor. 13. 5.

r But as though these holy mysteries of the Lords body and blood were common meate, so without reuerence be commeth vnto them. s Or, die. Let them looke to themselves, which either adde or take away from the Lords institution.

a praise vnto her: for her haire is giuen her for a couering.

16 But if any man lust to be contentious, wee haue no such custom, neither the Churches of God.

17 How in this that I declare, I praise you, but that ye come together, not with profit, but with hurt.

18 For first of all, when ye come together in the Church, I heare that there are dissensions among you: and I beleue it to be true in some part.

19 For there must bee heresies euen among you, that they which are approued among you, might be knowne.

20 When ye come together therefore into one place, this is not to eate the Lords supper.

21 For every man when they should eate, taketh his own supper adoe, and one is hungry, and another is drunken.

22 Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? what shall I say to you? shall I prattle you in this? I praise you not.

23 For I haue receiued of the Lord that which I also haue deliuered vnto you, to wit, that the Lorde Iesus in the night that hee was betrayed, tooke bread:

24 And when he had giuen thanks, he brake it, and sayd, Take, eat: this is my body, which is broken for you: this doe ye in remembrance of me.

25 After the same manner also he tooke the cup when hee had supped, saying, This cup is the newe Testament in my blood: this doe as oft as ye drinke it, in remembrance of mee.

26 For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death til he come.

27 Therefore, whosoever shall eate this bread, and drinke the cup of the Lord unworthily, shall be guiltie of the body & blood of the Lord.

28 Let a man therefore examine himselfe, and to let him eat of this bread, and drinke of this cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he discerneth not the Lords body.

30 For this cause many are weak, and sicke among you, and many sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are indged, we are chastened of the Lord, because we should not be condemned with the world.

33 Therefore, my brethren, when ye come together to eate, say one for another

34 And if any man be hungry, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

1 The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church,

2 As the members of mans body serue to the vse one of another.

NOW concerning spiritual gifts, brethren, I would not haue you ignorant.

2 We know that ye were Gentiles, and were caried away vnto the dumbe idoles, as ye were led.

3 Therefore I declare vnto you, that no man speaking by the Spirit of God, calleth Iesus execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 The manifestation of the Spirit is giuen to every man, to profit withall.

8 For to one is giuen by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit:

9 And to another is giuen faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

10 And to another the operations of great workes: and to another, prophetic: and to another, the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 And all these things worketh euen the selfe same Spirit, distributing to euery man severally as hee will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jewes or Grecians, whether we be bond, or free, and haue bene all made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 If of they were all one member, where were the body?

20 But now we are there many members, yet but one body:

21 And the eye cannot say vnto the hand, I haue no need of thee: nor the head againe to the feet, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, and for what end they had receyued them.

b Which could not beare your prayers,

c By Satans suggestion,

Marke 9. 39.

d As no man that hath the spirit of God, can blaspheme Christ, and worship idoles: so none can acknowledge Christ for Lord and God without the same spirit.

Iohn 13. 3.

chap. 8. 6.

phil. 2. 11.

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of the Scriptures.

g To do onely miracles by.

h To worke by miracles against Satan and hypocrites, as was done against Ananias, Elymas, &c.

i Meaning, the declaration of Gods mysteries.

k To try both the doctrine and the persons.

Rom. 12. 3.

ephe 4. 7.

l That we might be one body with Christ, and the whole Church one Christ: of the which communion, Baptisme and the Lords Supper are esse quiall signes: for by Baptisme we are regenerate into one spirit, and by the Lords Supper,

we are incorporate into Christs body, to be gouerned by the same spirit.

m And therefore whatsoeuer the diuersity is, yet the profite ought to be common, and serue to the edification of the Church.

n Whose vse seemeth to be more vile.



are necessarie.

23 And vpon those members of the body, which we thinke most vn honest, put we more honestie on: and our vncomely parts haue more comelinitie on.

24 For our comely parts neede it not: but God hath tempered the body together, and hath giuen the more honoz to that part which lacked.

25 Least there should bee any diuision in the body: but that the members should haue the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members of it for your part.

28 \* And God hath ordned some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, helpers, gouernours, diueritie of tongues.

29 Are all Apostles? Are all Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? do all speake with tongues? do all interpret?

31 But I desire you the best gifts, and I will shew you a more excellent way.

CHAP. XIII.

*Because loue is the fundament and rule of edifying the Church, he setteth forth the nature, office, and praise thereof.*

Though I speake with the tongues of men, and of Angels, and haue not loue, I am as sounding braile, or a tinkling cymball.

2 And though I had the gift of prophetic, and knew all secrets, and all knowledge, yea, if I had all faith, so that I could remoue mountains, and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doth not boast it selfe: it is not puffed by:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth all things: it beleueth all things: it hopeth all things: it endureth all things.

8 Loue doeth neuer fall away, though that prophesyings bee abolished, or the tongues cease, or knowledge vanith away.

9 For we know in part, and we know

perfection.

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe: but when I became a man I put away childish things.

12 For now we see through a glasse darkly, but then shall we see face to face. Now I know in part: but then shall I know even as I am known.

13 And now abideth faith, hope and loue, even these three: but the chiefest of these is loue.

CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly prophesying. 34 He commendeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

Now after loue, and couet spirituall gifts, and rather that ye may prophesie.

2 For ye that speake a strange tongue, speake not vnto men, but vnto God: for no man heareth him: howbeit in the spirit he speaketh secret things,

3 But he that prophesie, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth himselfe: but he that prophesie, edifieth the Church.

5 I would that ye all spake strange languages, but rather that ye prophesied: for greater is hee that prophesie, then hee that speaketh diuers tongues, except hee expound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you. either by reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Whereouer, things without life, which giue a sound, whether it bee a pipe, or an harpe, except they make a distinction in the sounds, how shall it be known what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare himselfe to battell?

9 So likewise you, by the tongue, except ye utter words that haue signification, how shall it be understood what is spoken? for ye shall speake in the aire.

10 There are so many kindes of voyces (as it commeth to passe) in the world, and none of them is dumbe.

11 Except I know then the power of the voyce, I shall be vnto him that speaketh, as a Barbarian, and he that speaketh, shall be a Barbarian vnto me.

12 If I know so, forasmuch as ye couet spirituall gifts, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a strange tongue, pray that he may interpret.

14 For if I pray in a strange tongue, my spirit prayeth: but mine understanding is without fruit.

g The mysteries of God.

h Or, taught of God.

i Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

a That is, to expound the word of God to the edification of the Church.

b Vnderstandeth him.

c By the spirituall gift, which he hath received.

d For he profitteth himselfe.

e The prophecie expoundeth that which God hath reuealed: and the doctrine teacheth that which he

hath giuen vs to vnderstand.

f Or, since.

g Your words shall be lost: for ye shall neyther glorifie God thereby, nor profit ma.

h Or, as the thing requireth.

i That is, they may be able to be vnderstood.

k He condemneth the Corinthians of barbarousness in that thing whereby they thought to haue attained to the greatest praise of eloquence.

l And doeth his part.

m Not in respect of him that prayeth, but in respect of the Church, which is nothing edified thereby.

o We are more careful to couer them.

p Every one in his office, for the preferation of the body.

q For all Churches dispersed throughout the world are diuers members of one body.

r Or, every one for his part.

s Ephes. 4. 11.

t As Deacons, s As Elders.

u Or, do you then desire the best gifts.

a If the Angels had tongues, and I had the vse thereof, and did not bestow them to profit my neighbour, it were nothing but vaine babbling.

b Faith is here taken for the gift of doing miracles, which the wicked may haue, as Mar. 7.

c 23. and also for that faith (called historical) which beleueth the mighty power of Christ, but cannot apprehend Gods mercie through him: as this diuelt haue, I am 2. 19.

d and therefore is separated from charitie, but the faith that iustificeth in effect cannot, as 1. Iohn 2. 9.

e Math. 17 20. Iuke. 17. 6.

f Not that it suffereth it selfe to be abused, but iudgeth others by all loue and humanitie.

g Which may be without offence of Gods word.

h Knowledge it selfe shall be perfected in the world to come, and not abolished: but the manner of knowing and teaching shall cease, when we shall bee before Gods presence, where we shall neither need schools nor teachers.

i That is, imperfectly.

j Or, teach.



**I** Or, give thanks by singing.

**m** One onely made the prayers, and the rest of the people followed in heart his words, and when he had prayed, they all sayd, Amen, signifying that they beleueed assuredly that God would graunt their requests, n That is, most fewe.

*Math. 18. 3. I 2. 28. 11. deut. 28. 49. ierem. 5. 15. ezech. 3. 6.*

**o** He threateth them most sharply, that God will punish the contempt of his word, and their counterfeite ignorance, for as much as to speake with unknowen tongues is a signe of Gods curse toward the wicked.

**p** Of Gods curse when they are not vnderstood, q By hearing his secret faults ripe vp, and his finnes reproued by Gods word, he is compelled by his owne conscience to praye God.

**r** Which expounded the word of God. s Paul beareth as yet with their weakenesse, because also these were the gifts of God: but yet hee sheweth that they should not passe this measure, that first

**t** Or, learning, which Gods spirit moueth them to vnder-

**15** What is it then? I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also.

**16** Els, when thou bleisest with the spirit, how shall he that occupieth the roome of the vnlearned, say, Amen, at thy gunning of thanks, seeing hee knoweth not what thou sayest?

**17** For thou verily giuest thanks well, but the other is not edified.

**18** I thanke my God, I speake languages more then ye all.

**19** Yet had I rather in the Church to speake a fewe wordes with mine vnderstanding that I might also instruct others, then tenne thousande wordes in a strange tongue.

**20** Brethren, be not children in vnderstanding, but as concerning maliciousnesse be children, but in vnderstanding bee of a ripe age.

**21** In the Law it is written, \* \* By men of other tongues, & by other languages will I speake vnto this people: yet so shall they not heare me, saith the Lord.

**22** Wherefore strange tongues are for a signe, not to them that beleue, but to them that beleue not: but prophesying serueth not for them that beleue not, but for them which beleue.

**23** If therefore when the whole Church is come together in one, and all speake strange tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits?

**24** But if all prophesie, and there come in one that beleueth not, or one vnlearned, a hee is rebuked of all men, and is iudged of all.

**25** And so are the secretes of his heart made manifest, and so hee will fall downe on his face and worship God, and say plainly, that God is in you indeed.

**26** What is to be done then, brethren? when yee come together, according as euerie one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all things bee done vnto edifying.

**27** If any man speake a strange tongue, let it be by two, or at the most by thre, and that by course, and let one interpret.

**28** But if there be no interpreter, let him keepe silence in the Church, which speaketh languages, and let him speake to himselfe, and to God.

**29** Let the Prophets speake, two or thre, and let the other iudge.

**30** And if any thing bee reuieled to another that sitteth by, let the first holde his peace.

**31** For ye may all prophesie one by one, that all may learne, and all may haue comfort.

**32** And the spirits of the Prophets are one, after another, and the vtmost the third should reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly hee commandeth that nothing bee done without interpretation, s Or, learning, which Gods spirit moueth them to vnder-

\* subject to the Prophets.

**33** For God is not the author of confusion, but of peace, as we see in all the Churches of the Saints.

**34** \* Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but they ought to be subject, as also the Law sayeth.

**35** And if they will learne any thing, let them alke their husbands at home: for it is a shame for women to speake in the Church.

**36** Came the word of God out from you: either came it vnto you onely?

**37** If any man thinke himselfe to be a Prophet, or spiritual, let him acknowledge, that the things that I write vnto you, are the commandements of the Lord.

**38** \* And if any man be ignorant, let him be ignorant.

**39** Wherefore brethren, couet to prophesie, and forbid not to speake languages.

**40** Let all things bee done honestly and by order.

abuse before, yet he referred it to this place to be reprooued, because there he brought it in for another purpose. *Gen. 3. 16.* y Are ye the first or the last Christians, that yee neither submit your selues to the Churches of whom ye haue received the Gospel? nor haue respect to the others, to whom the Gospel doth likewise appertaine? z To haue vnderstanding of spirituall things, a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey; and if he haue no iudgement, let him acknowledge his ignorance, & trouble not the Church, but credit them that are learned.

CHAP. XV.

*He proueth the resurrection of the dead, 3 And first that Christ is risen: 2 Then that we shall rise, 52 And the manner how.*

**M**oreouer, brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also received, and wherein ye continue.

**2** And whereby ye are saved, if ye keepe in memorie after what maner I preached it vnto you, a except yee haue beleueed in vaine.

**3** For first of all, I deliuered vnto you that which I receiued, how that Christ died for our finnes, according to the Scriptures,

**4** And that hee was buried, and that hee arose the third day, according to the Scriptures,

**5** \* And that hee was seene of Cephas, then of the twelue.

**6** After that, hee was seene of mee then five hundred brethren at once: wherof many remaine vnto this present, and some alls are asleepe.

**7** After that, hee was seene of James: then of all the Apostles.

**8** \* And last of all, hee was seene also of me, as of one borne out of due time.

**9** For I am \* the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

**10** \* But by the grace of God, I am that the instrument and minister, and giue the whole glory to God,

u To the intent that others may iudge of him that hath spoken, if he haue passed the copse of Gods word: wherfore Saint Iohn commandeth to try the spirits whether they be of God.

*1. Tim. 2. 17. x* Because this disorder was in the Church that women vsurped that which was peculiar to men, the Apostle here sheweth what is meete to be done, and what is not: and albeit hee mentioned this

because there he brought it in for another purpose. *Gen. 3. 16.* y Are ye the first or the last Christians, that yee neither submit your selues to the Churches of whom ye haue received the Gospel? nor haue respect to the others, to whom the Gospel doth likewise appertaine? z To haue vnderstanding of spirituall things, a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey; and if he haue no iudgement, let him acknowledge his ignorance, & trouble not the Church, but credit them that are learned.

*Gal. 1. 11.*

**a** If you beleue to be saved by the Gospel, yee must beleue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.

**b** He sheweth y nothing ought to be taught, which we haue not learned by Gods word, *I sa. 53. 5.*

*1. pet. 2. 24. Iohn. 2. 1. 10. Iohn. 20. 19.* c Although Iudas wanted, yet they were so called still.

*Acts 9. 4. rom. 6. 3. Ephes. 3. 8. Ephes. 3. 7. d* For hee was but



I am: and his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleueed.

12 Now if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

13 For if there bee no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for wee haue testified of God, that he hath raised vp Christ: whom he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your sinnes.

18 And so they which are asleep in Christ, are perished.

19 If in this life I onely wee haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, & was made the first fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euen so in Christ shall all be made aliuē.

23 But euery man in his owne order: the first fruits is Christ, afterward, they that are of Christ, at his coming shall rise againe.

24 Then shall be the end, when hee hath deliuered by the kingdome to God, euen the father, when he hath put downe all rule and all authoritie and power.

25 For hee must reigne: till he hath put all his enemies vnder his feet.

26 The last enemy that shall be destroyed, is death.

27 For hee hath put downe all thinges vnder his feet. (And when he saith that all thinges are subdued to him, it is manifest that hee is excepted, which did put downe all thinges vnder him.)

28 And when all thinges shall be subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all thinges vnder him, that God may bee all in all.

29 Els, what shall they doe which are baptized for the dead? if the dead rise not at all, why are they then baptized for dead?

30 Els, what shall they doe which are baptized for the dead? if the dead rise not at all, why are they then baptized for dead? This kingdome standeth in governing the faithfull, & overcoming the aduersaries, euen death the chiefest: which done, Christ being perfected with all his members, shall as he is man, and head of the Church, with his fellow heires deliuer his kingdome, & be subiect to God, with whom & the holy Ghost in Godhead he is equal. *Psal 110. a. act. 2. 34, 35. heb. 1. 13. & 10. 13. Psal. 8. 6. heb. 2. 8. n* We shall perfectly fulfilled with his glory and Iohelie. o That is, as dead, and because they were but newly come to Christ, would be baptized before they died. p Except these things be true of Christs kingdome, & his subiection, what shall become of them whom the Church daily baptizeth, for to destroy death in them, which is the end of Baptisme, and so they to rise againe?

30 Why are wee also in jeopardy euery houre?

31 By our reioicing which I haue in Christ Iesus our Lord, I die daily.

32 If I haue fought with beasts at Epheus after the manner of men, what advantageat geth it me, if the dead be not raised vp? let vs eat and drinke: for to morrow wee shall die.

33 See not deceived: \* euill speakings corrupt good maners.

34 Awake to liue righteously, and sinne not: for some haue not the knowledge of God: I speake this to your shame.

35 But some men will say, how are the dead raised vp? and with what body come they forth?

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare come, as it falleth, of wheate, or of some other.

38 But God giueth it a body at his pleasure, euen to cary seed his owne body.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beastes, and another of fishes, and another of birds.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glory of the sunne, and another glory of the moone, and another glory of the starrs: for one starr differeth from another starr in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, & is raised in incorruption.

43 It is sown in dishonour, and is raised in glory: it is sown in weakenesse, and is raised in power.

44 It is sown a naturall body, and is raised a spiritual body: there is a naturall body, and there is a spiritual body.

45 As it is also written, The first man Adam was made a liuing soule: and the last Adam was made a quickening Spirit.

46 Howbeit that was not first made which is spiritual: but that which is naturall, and afterward that which is spiritual.

47 The first man is of the earth, earthly: the second man is the Lord: from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as wee haue borne the image of the earthly: so shall wee beare the image of the heauenly.

50 This say I, brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shew you a secret thing, vvhich shall not all sleepe, but wee shall all be changed,

hody as it is now, til it be made new by the Spirit of Christ. c When the Lord cometh to iudgement, some of the Saints shall be aliue, whom hee will change euen as if they were dead, so that this change is in stead of death to them.

q I take to witness all my foes wherem I may iustly reioice in the Lord, that I haue suffeered them among you. That is, hauing regard to this present life, and not to Gods glory, and life euertlasting. *Isa 22. 13. wisd. 2. 6. Alexander in Thaide.*

c There is one substance as touching the flesh both of man and beast, but the difference is as touching the quality.

e Euen as the Sunne and the Moone, being of one substance, differ in dignitie: so in the resurrection our bodies shall haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, then the dead carcase? x Not changing the substance, but made partaker of the diuine nature. *Gene. 2. 7.*

y Christ bringeth vs from heauen the Spirit of liue.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by the power of God who dwelleth in it.

b This naturall stance and forme are earthly.



*Math. 24. 31.*  
*1. the. 4. 16.*  
*1sa. 25. 8.*  
*reuel 7. 17.*  
 † Death,  
 where is thy  
 victorie? D  
 geane, where  
 is thy king?  
*Hofe. 1. 14.*  
*heb 2. 14.*  
 d Sinne first  
 brought in death  
 and giueh it  
 power ouers,  
 and the streng<sup>th</sup>  
 of sinne is the  
 law, because it  
 doth reueale the  
 iudgement of  
 God against vs:  
 or els the chiefe  
 cause of our de-  
 struction is in our  
 felus.

1. *Iohn 5. 5.* e The hope of resurrection causeth the faithfull to surmount all difficulties.

52 In a moment, in the twinkling of an eye at the last trumpet: for the trumpet shall blow, and the dead shall be raised up incorruptible, and we shall be changed,

53 For this corruptible hath put on incorruption: and this mortall hath put on immortallite.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortallite, then shall be brought to passe the saying that is written, \* Death is swallowed up into victorie.

55 † \* Death, where is thy king? D geane, where is thy victorie?

56 The sting of death is sinne; and the strength of sinne is the Law.

57 \* But thanks be eunto God, which hath giuen vs victorie through our Lord Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

#### CHAP. XVI.

*He purseth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must perseure in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperety.*

**C** Concerning \* the gathering for the Sauntes, as I haue ordained in the Churches \* of Galatia. so doe ye alid.

1 \* Every first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.

2 And when I am come, whomsoever ye shall allow \* by letters, them will I send to bring your liberality vnto Ierusalem.

3 And if it be meete that I goe also, they shall goe with me.

4 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia.)

5 And it may bee that I will abide, yea, or winter with you, that ye may bring me on my way whithersoever I goe.

6 For I will not see you now in my passage; but I trust to abide a while with you,

if the Lord permit.

7 And I will tary at Ephesus vntill Pentecost.

8 For a great doore and effectuall is opened vnto me; but there are many aduersaries.

9 ¶ Now if Timotheus come, see that he be \* without feare with you, for hee worketh the worke of the Lord, euen as I doe.

10 Let no man therefore despise him: but conney him forth in peace, that he may come vnto me: for I looke for him with the brethren.

11 As touching our brother Apollos I greatly desired him to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.

12 Watch ye: stand fast in the faith; quite you like men, and be strong.

13 Let all your things be done in loue.

14 ¶ Now, brethren, I beseech you (ye know the house of Stephanas, that is the first fruites of Achaia, and that they haue giuen themselves to minister vnto the Saints.)

15 That ye be \* obedient euen vnto such and to all that helpe vnto vs and labour.

16 I am glad of the conning of Stephanas, and Fortunatus, and Achaicus: for they haue supplied the want of you.

17 For they haue comforted my spirit and yours: acknowledge therefore such men.

18 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.

19 All the brethren greet you. Greet ye one another with an \* holy kiss.

20 The salutation of me Paul with mine owne hand.

21 If any man loue not the Lord Iesus Christ, let him bee had in excommunication, if yea excommunicate to death.

22 The grace of our Lord Iesus Christ be with you.

23 My loue be with you all in Christ Iesus. Amen.

The first Epistle to the Corinthians, written from \* Philippi, and sent by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

e Because God blessed his labour,  
 d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duty to be careful for the preservation of their ministers.  
 e As though hee were too yong to be a minister.  
 f That is, safe and sound.  
 g Left Satan steale vpon you at vnawares.  
 h For they had euery man respected himselfe contrary to loue.  
 i That is, the first which embraced the Gospel.  
 k And reuerence them.  
 l The griefe that I tooke for your absence, was greatly asswaged by their presence.  
 m In token of mutuall loue, which thing was obserued in the primitive Church when the Lords Supper was ministered.  
 n Or, as is most probable, from Ephesus,

## The second Epistle of Paul to the Corinthians.

### THE ARGUMENT.

**A**S nothing can be written either to perfectly, or with so great affection & zeale, which is not profitable to many, and resisted by some: So the first Epistle written by S. Paul to the Corinthians, besides the purity and perfection of the doctrine, sheweth a loue toward them far passing all natural affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubbornesse, and contemne the Apostles authoritie. By reason whereof Saint Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accomplish the worke which he had begun among them. First therefore hee wisheth them well in the Lord, declaring that

*Acts 11. 29 and 12. 25. rom 12. 13*  
*Acts 18. 23.*  
 a Vpon the first day of the weeke, which the Scripture calleth the Lords day, others Sunday, they accustomed not only in the Church, but at home also according to euery mans zeale, to lay vp some piece of money toward the reliefe of the poore brethren.  
 b Which yeshall send by them that carrie the money.



that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessary schoolings, and sent to him by God for their bettering. And whereas they blame his long abeare, it came of no inconstancy, but to beare with their inability and imperfection, left contrary to his fatherly affection, he should haue beene compelled to vse rigour and severity. And as touching his sharpe writing in the former Epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seing hee doeth repent: and also in that hee was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authority, hee consulteth their arrogane bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which fee not the brightnesse of the Gospel in his preaching: the effect whereof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatry, embracing the true doctrine, and that sorrow which engendreth true repentance: to the which is ioyned mercy and compassion toward our brethren: also wisdom to put difference betwix the simplicity of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the truth, sought only to fill their bellies, whereas hee contrariwise sought them, and not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebell against his authority, that he will declare by liuely example that he is the faithfull ambassadour of Iesus Christ.

## C H A P. I.

4 He declareth the great profite that cometh to the faithfull by their afflictions. 15. 17. And because they should not impute to lishnesse, that he deferred his comming contrary to his promise, he proueth his constancie, both by the sincerity of his preaching, and also by the immutable truth of the Gospel. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.



ALL an Apostle of Iesus Christ, by y wil of God, for brother Timotheus, to the Church of God, which is at Corinthus w all the Saints which are in all Achaia:

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 \* Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort.

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith wee our selues are comforted of God.

5 For as the sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether wee be afflicted, it is for your consolation, and saluation, which is wrought in the enduring of the same sufferings, which we also suffer: or whether wee be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as yee are partakers of the sufferings, so shall yee be also of the consolation.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure passing strength, so that we altogether doubter, euen of life.

9 Yea, we received the sentence of death in our selues, because wee should not trust in our selues, but in God which quicketh the dead.

10 Who deliuered vs from so great

g I was vterly resolu'd in my selfe to die, h So rany dangers of death.

a death, and doeth deliuer vs: in whom wee trust, that yet hereafter he will deliuer vs,

11 \* So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.

12 For our reioycing is this, the testimony of our conscience, that in simplicity and godly purentie, and not in fleshly wisdom, but by the grace of God wee haue had our conuersion in the world, and most of all to you wards.

13 For we write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the end.

14 Euen as yee haue acknowledged vs partly, that wee are your reioycing, euen as ye are ours, in the day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that yee might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to bee led forth toward Iudea of you.

17 When I therefore was thus minded, did I not lighnesse? or mind I those things which I mind, according to the flesh, that with mee should bee a Yea, yea, and Nay, Nay?

18 Yea, God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by mee, and Silvanus, and Timotheus, was not Yea, and Nay: but in him it was Yea.

20 For all the promises of God in him are Yea, and are in him Amen, vnto the glory of God through vs.

21 And it is God which establisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the earnest of the spirit in our hearts,

to witness, that hee preached the truth. f Hee preacheth nothing vnto them but only Iesus Christ, who is the most constant and infallible truth of the Father. e They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs. Ephes. 1. 13. and 4. 30. Ephes. 1. 14. chap 5.5.

Rom 15.30.

i He rendreth a reason why they ought to pray vnto God for his recovery.

k Vsing that wisdom which God gaue mee from heauen.

l Yee know partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know mee to be the same vnto the very end.

m In that we haue taught you the Gospel so sincerely.

n Because we haue wonne you to Christ.

o Which shall abolish all worldly glory.

p Which is rather to promise and not to performe.

q Now to asserme one thing, and then to denie it, which is a signe of inconstancy.

r He taketh God to witness, that hee preacheth nothing vnto them but only Iesus Christ, who is the most constant and infallible truth of the Father.

e They are made and performed, and wee are partakers onely by him, who is our Amen, in that hee hath fulfilled them for vs.

f Hee preacheth nothing vnto them but only Iesus Christ, who is the most constant and infallible truth of the Father.

g I was vterly resolu'd in my selfe to die, h So rany dangers of death.



23. Now I call God for a record vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24. Not that wee haue dominion ouer your sayth, but wee are helpers of your ioy: for by \* faith ye stand.

u In that I say I came not because I would spare you, I meane not that I haue authority to alter true religiō, or to bind your consciences, but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man,

CHAP. II.

He sheweth his loue towards them, 7 requiring likewise that they would be favourable to the incestuous adulterer, seeing he did repent. 14 He also reuoceth in God for the efficacy of his doctrine, 17 confuting thereby such quarrel pickers, as vnder pretence of speaking against his person, sought nothing but the ouertrow of his doctrine.

**B**ut I determined thus in my selfe, that I would not come againe to you, in heavinesse.

2. For if I make you sorry, who is hee then that should make me glad, but y I saue which is made a sory by me?

3. And I wrote this same thing vnto you, lest when I came, I should take heavinesse of them, of whom I ought to reioyce: this confidence haue I in you all, that my ioy is the ioy of you all.

4. For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sory, but that yee might perceiue the loue which I haue, specially vnto you.

5. And if any haue caused sorrow, the same hath not made mee sory, but partly (lest I should a more charge him) you ail.

6. It is sufficient vnto the same man, that he was rebuked of many.

7. So that now contrariwise ye ought rather to forgive him, and comfort him, lest the same should be swallowed vp with ouer much heavinesse.

8. Wherefore, I pray you, that you would forgive your loue towards him.

9. For this cause also did I write, that I might know the prooue of you, whether yee would be obedient in all things.

10. To whom ye forgive any thing, I forgive also: for verely if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the sight of Christ,

11. Lest Satan should circumuise vs: for we are not ignorant of his enterprises.

12. Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened vnto me of the Lord,

13. I had no rest in my spirit, because I found not Titus my brother, butooke my leaue of them, and went away into Macedonia.

14. Now thanks be vnto God, which alwaies maketh vs to triumph in Christ, and maketh manifest the fauour of his knowledge by vs in every place.

15. For we are vnto God the sweet sauour

of Christ, in them that are saved, & in them which perish.

16. To the one we are the fauour of death, vnto death, \* and to the other the fauour of life vnto life, and who is sufficient for these things?

17. \* For wee are not as many, which make merchandise of the word of God: but as of sincerity, but as of God in the light of God speake we in Christ.

it folly: and bringeth againe life to them, who in their life. Rom. 1. 16. Rom. 16. 18. chap. 4. 2. m That is, which preach for gain, & corrupt it to serue mens affections, || Or, through Christ, or of Christ.

CHAP. III.

He taketh for example the fault of the Corinthians for a probation of the truth which he preached. 6 And to exalt his Apostleship against the brag of the false apostles, 7. 13 he maketh comparison betwixt the Law and the Gospel.

**D**o we begin to praise our selues again? Do we need we as some other, Epistles of recommendation vnto you, or letters of recommendation from you?

2. Ye are our epistle, writtē in our hearts, which is vnder stood and read of all men,

3. In that ye are manifest to be the epistle of Christ ministered by vs, and writtē, not with inke, but with the Spirit of the liuing God, not in tables of stone, but in fleshy tables of the heart.

4. And such trust haue we through Christ to God:

5. Not that we are sufficient of our selues, to thinke any thing as of our selues: but our sufficiency is of God,

6. Altho also hath made vs able ministers of the new Testament, not of the letter but of the Spirit: for the letter killeth, but the Spirit giueth life.

7. If then the ministration of death written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away)

8. How shall not the ministration of the Spirit be more glorious?

9. For if the ministry of condemnation was glorious, much more doeth the ministration of righteousnes exceed in glory.

10. For enen that which was glorified, was not glorified in this point, that is, as touching the exceeding glory.

11. For if that which should be abolished, was glorious, much more shall that which remaineth, be glorious.

12. Seeing then that we haue such trust, we vse it great boldnesse of speech.

13. \* And we are not as Moses, which must put a vayne vpon his face, that the children of Israel should not looke vnto the ende

to be vnder condemnation. k Meaning of the Gospel, which declareth that Christ is made our righteousness. l In preaching the Gospel. Exod. 34. 33. m Moses shewed the Law as it was couered with shadowes, so that the Jewes eyes were not lightned, but blinded and so could not come to Christ, who was the end thereof: againe, the Gospel seeth forth the glory of God cleerly, not couering our eyes, but driving the darknesse away from them.

l The preaching of y cross bringeth death to them which only consider Christs death as a common death, and be therat offended, or els thinke

a Meaning himselfe, Timotheus, and Siluanus.

b Who were Gods pen.

c The hardnesse of mans heart,

before he be regenerate, as is a stony table,

Ezek. 11. 19. and

36. 2. 6. but being regenerate by the spirit of God it

is as soft as flesh,

that the grace of the Gospel may be written in it,

as in new tables,

Ierem. 31. 3. 1. 32.

33.

d Whose minister Moses was,

e Which Christ gaue.

f Meaning, the spiritual doctrine, which is

in our hearts,

g Thus he nameth the Law, in

compassion of the Gospel.

h After that God had spoken with him, and giuen him the Law.

i For the Law declareth all men

to be vnder condemnation.

k Meaning of the Gospel, which declareth that Christ is made our righteousness.

l In preaching the Gospel.

m Moses shewed the Law as it was couered with shadowes, so that the Jewes eyes were not lightned, but blinded and so could not come to Christ, who was the end thereof: againe, the Gospel seeth forth the glory of God cleerly, not couering our eyes, but driving the darknesse away from them.

a Which was giuen to Satan, but now doth repent.

b Which made you and him sorry in my former epistle.

c After this adulterer did repent and amend, Paul did so vnto cast of all sorrow, that he denieth that in manner hee was any whit sory.

d And so should increase his sorrow which I would diminish.

e The adulterer, which entertained his mother in law.

f That at my intercession you would declare, by the publike consent of the Church, that you inbrace him againe as a brother, seeing he was excommunicate by the common consent.

g That is, truly, and from mine heart, euen as in the presence of Christ.

h By our rigorous punishing.

i Or, in my mind.

j From this place vnto the 6. chap.

k He intreateth only of the ministers, saue he sometime intermedleth, that which appertaineth to the whole Church, as chap. 3. 17. and 18; verses, and not onely to the ministers.

k In working mightily by vs he maketh vs partakers of his victory and triumph.



n Christ is our meator, and author of the new Testament whose doctrine is spiritual, and giueth life to the Law.

John 4. 24. o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

of that which should be abolished.  
14 Therefore their minds are hardened: for until this day remaineth the same conceit untaken away in the reading of the old Testament, which vayne in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaille is layd ouer their hearts.

16 Rememberleste, when their heart shalbe turned to the Lorde, the vaille shall be taken away.

17 Now the <sup>o</sup> Lord is the <sup>\*</sup> Spirit, and where the Spirit of the Lorde is, there is liberty.

18 But wee all behold as in a <sup>o</sup> myrrour the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

C H A P. IIII.

1 He declareth his diligence and roundnesse in his office. 3 And that which his enemies tooke for his disadvantage, to wit, the crosse and afflictions which he endured, he turneth to his great advantage, 11. 17 shewing what profit cometh thereby.

Therefore, seeing that we haue this ministration, as we haue receiued mercy, we wee faint not:

2 But haue cast from vs the <sup>b</sup> cloakes of shame, and <sup>w</sup> walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are loit.

4 In whom the <sup>c</sup> god of this world hath blinded the minds, that is, of the infidels, that the light of the glorious Gospel of Christ, which is the image of God, should not shine vnto them.

5 For wee preack not our <sup>c</sup> selues, but Christ Iesus the Lord; and our selues your seruants for Iesus sake.

6 For God that <sup>c</sup> commauinded the light to shine out of darknesse, is hee which hath shined in <sup>r</sup> our hearts, to giue the <sup>s</sup> light of the knowledge of the glory of God in the face of Iesus Christ.

7 But we haue this <sup>b</sup> treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 Wee are afflicted on every side, yet are we not in distresse; in poverty, but not ouercome of poverty.

9 We are persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where we beare about in our body the <sup>r</sup> dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall fleshy.

12 We are contemtable as touching their person, yet the treasure which they care for is nothing worse or inferior. i All the saythfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who overcame death, they are made conquerours,

12 So then <sup>\*</sup> death worketh in vs, and life in you.

13 And because we haue the same <sup>l</sup> Spirit of faith, according as it is written, <sup>\*</sup> I beleue, and therefore haue I spoken, we also beleue, and therefore speake.

14 Knowing that hee which hath raised vp the Lord Iesus, shall <sup>o</sup> raise vs vp also by Iesus, and set vs with you.

15 For all things are for your sakes, that most plenteous grace by the thanksgiving of <sup>o</sup> many, may redounde to the prayle of God.

16 Therefore wee saynt not, but though our outward man <sup>l</sup> perish, yet the inward man is <sup>o</sup> renewed daily.

17 For our <sup>r</sup> light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glory:

18 While wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporal: but the things which are not seene are eternall.

you all, which are both partakers of mine affliction & comfort, may abundantly set forth his glory. <sup>r</sup> For be corrupted. <sup>o</sup> Groweth stronger. <sup>p</sup> Which is so called in respect of the euerslaking life.

C H A P. V.

1 Paul proceedeth to declare the utility that cometh by the crosse. 4 How we ought to prepare our selues vnto it, 5 by whom, 9 and for what end. 14. 19 He setteth forth the grace of Christ, 20 and the office of ministers, and all the faithful.

For we know that if <sup>a</sup> our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens.

2 For: therefore we sigh, desiring to be clothed with our house, which is from heauen.

3 Because that if we be clothed, we shal not bee found <sup>\*</sup> naked.

4 For: in deed wee that are in this tabernacle, sigh and are burdened, because wee would not bee vn clothed, but would bee clothed vpon, that mortality might be swallowed vp of life.

5 And hee that hath created vs for this thing, is God, who hath also giuen vnto vs the <sup>\*</sup> earnest of the spirit.

6 Therefore we are alway <sup>b</sup> bold, though we know that whiles we are at home in the body, we are absent from the Lord.

7 ( For we <sup>c</sup> walke by faith, and not by sight)

8 Rememberleste, we are bold, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also wee couet, that both dwelling <sup>d</sup> at home, and remouing <sup>e</sup> from home, we may be acceptable to him.

10 For we must all appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it be <sup>l</sup> good or euill.

11 Knowing therefore the <sup>s</sup> terror of the

k By our death you haue life: so that the fruit of our afflictions cometh to you. l The same faith by the inspiration of the holy Ghost.

Psal. 116. 10. m In deliuering vs from these dangers, which is as it were a restoring from death to life.

n That I being deliuered and restored to you a gaine, may not onely my selfe giue God thanks for his infinite benefit of deliuerance, but also for his infinite benefit of deliuerance & comfort, may abundantly set forth his glory. o Groweth stronger. p Which is so called in respect of the euerslaking life.

a After this body shall be dissolved, it shall be made incorruptible and immortal.

b Or, if so be we shall be found clothed, and not naked.

Reuel. 16. 15. c Or, where we are.

Chap. 1. 22. b Not onely quiet in minde, but also ready to susteine all dangers: being assured of the good successe thereof.

11 Or, strangers in the body.

c For here onely wee beleue in God, and see him not.

d In this body. e Out of this body to heauen.

Rom. 14. 10. f That is, either glory or shame. g His secret iudgement.

a For any troubles or afflictions.

b Meaning such shifts and pretences as become not them that haue such a great office in hand.

Chap. 2. 17. c To wit, Satan,

Iohn 12. 31. and 14. 30. eph. 6. 12

d In whom God doth shew himselfe to bee seene: and here Christ is called to in respect of his office.

e As they which preach for gaine, or els which rather seeke to be seene & known, then to edifie;

Gen 1. 3. f Which are your seruants.

g That we hauing receiued light, should communicate the same with others, and therefore Christ calleth them the light of the world,

Math. 5. 14. h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they care for is nothing worse or inferior.

i All the saythfull, and chiefly the Ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by the mighty power of Christ, who overcame death, they are made conquerours,



h He prooueth the dignitie of his ministry by the fruit and effe. thereof. i By imbracing the same faith which we teach to others. k As they, which more esteemed the outward shew of wisdom and eloquence, then true godlinesse. l As the aduersaries sayd, which could not abide to heare them praised. m Our follie serueth to Gods glory. n Therefore whoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ. o As the onely faithfull doe in Christ. p According to the estimation of the world: but as he is guided by the Spirit of God. q We doe not esteeme, nor commend Christ himselfe nowe, as he was an excellent man: but as hee was the Sonne of God partaker of his glory, and in whom God dwelled corporally: and do you thinke that I will flatter my selfe or any man in setting forth his gifts? Yea, when I praye my ministry, I commend the power of God: when I commend our worthy factes, I praye the mighty power of God set forth by vs wormes and wretches. r Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa. 43. 19. reuel. 21. 5.* s Therefore without Christ we cannot enjoy the life euertlasting, nor come to God. t That is, a sacrifice for sinne. u By imputation, when we shall be clad with Christs iustice.

the Lord, we persuade men, and wee are made manifest vnto God, and I trust also that wee are made manifest in your consciences.  
 12 For wee praise not our selues againe vnto you, but giue you an occasion to reioice of vs, that ye may haue to answere against them, which reioyce in the face, and not in the heart.  
 13 For whether we be out of our wit, we are due to God: or whether we be in our right mind, we are due vnto you.  
 14 For the loue of Christ constraineth vs: because we thus iudge, that if one bee dead for all, then were all dead.  
 15 And he died for all: that they which liue, should not henceforth liue vnto themselves, but vnto him which died for them, and rose againe.  
 16 Therefore, henceforth knowe wee no man after the flesh, yea, though wee had knowne Christ after the flesh, yet now henceforth I knowe we him no more.  
 17 Therefore if any man be in Christ, let him be a new creature. \* Olde things are passed away: behold, all things are become new.  
 18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministry of reconciliation.  
 19 For God was in Christ, and reconciled the world to himselfe, not imputing their finnes vnto them, and hath committed to vs the word of reconciliation.  
 20 Nowe then are wee ambassadors for Christ: as though God did beleech you through vs, we pray you in Christs stead, that ye be reconciled to God.  
 21 For hee hath made him to bee sinne for vs, which knewe no sinne, that wee should bee made the righteousnesse of God in him.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like afflictions as hee beareth them. 14 Also to keepe themselves from all pollution of idolatry both in body and soule, and to haue none acquaintance with idolaters.  
 S Wee therefore as workers together beleech you, that ye receiue not the grace of God in vaine.  
 2 For hee sayth, \* I haue heard thee is a sinne accepted, and in the day of saluation haue I discomfited thee: beholde nowe the accepted time, beholde nowe the day of saluation.  
 3 We giue no occasion of offence in any

thing, that our ministry should not be reprehended.  
 4 But in all things wee approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses,  
 5 In stripes, in prisons, in tumults, in labours,  
 6 By watchings, by fastings, by purity, by knowledge, by long suffering, by kindnesse, by the holy Ghost, by loue vnfained,  
 7 By the word of truth, by the power of God, by the armour of righteousnesse on the right hand and on the left,  
 8 By honour and dishonour, by euill report, and good report, as deceiuers, and yet true:  
 9 As vnknewen, and yet knowen: as dying, and behold, we liue: as chastened, and yet not killed:  
 10 As sorrowing, and yet alway reioycing: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.  
 11 O Corinthians, our mouth is open vnto you: our heart is made large.  
 12 We are not kept strait in vs, but ye are kept strait in your owne bowels.  
 13 For ye for the same recompense, I speake as to my children, I see you also enlarged.  
 14 As vnequally yoked with the infidels: for what fellowship hath righteousnesse with vnrightheousnesse? and what communion hath light with darkenesse?  
 15 And what concord hath Christ with Belial? or what part hath the beleener with the infidel?  
 16 And what agreement hath the Temple of God with idols? for ye are the Temple of the liuing God: as God hath sayde, \* I will dwell among them, and walke there: and I will be their God, and they shall be my people.  
 17 Therefore, come out from among them, and separate your selues, sayth the Lord: and touch none vnclene thing, and I will receiue you.  
 18 And I will be a Father vnto you, and ye shall be my lonnes and daughters, sayth the Lord Almighty.  
 b By the infidels if they saw no fruit come thereof. *1. Cor. 4. 1.*  
 c He declareth with what weapons hee resisted his afflictions.  
 d Who is the efficient cause.  
 e Which is the final cause.  
 f By the Gospel and the power of God and his own integritie, he overthrew Satan, and the world, as with weapons on euery side most ready.  
 g Signifying his most vehement affection.  
 h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.  
 i Shew like affection towards me.  
 k He seemeth to allude to that which is written, *Deut. 22. 10.* where the Lord commaundeth that an ox and an asse be not yoked together, because the match is vnequall: so if the faithfull marie with the infidels, or els haue to doe with them in any thing vnlawfull, it is here reprooued. *Eccles. 13. 18. Or, the deuil. 1. Cor. 3. 16 & 6. 19.* l So called, because he hath not onely life in himselfe, but giueth it also to all liuing creatures. *Leuit. 26. 11, 12. Isa. 52. 11. Ier. 31. 1.*

CHAP. VII.

1 He exhortheth them by the promises of God to keepe themselves pure, 3 7 assuring them of his loue, 8. 13 and doeth not excuse his seruicity toward them, but reuolunteth the ear, considering what profitt came thereby. 10 Of two sorts of fornication.  
 Seeing then we haue these promises, dearly beloved, let vs cleanse our selues from all filthinesse of the flesh and spirit, & grow vp vnto full holinesse in the feare of God.  
 a Cons let this wee that seruie idoles with your bodies, and yet thinke you consciences pure toward God: God will one day smite you for your halting. b Of body and soule.  
 2 Receiue.

*Isa. 49. 8.*  
 a To wit, Gods free mercie, wherein hee hath powred forth his infinite loue.



c That we may teach you.  
d By greely conuentionelle.

e He had neither rest in body nor Spirit: and it seemeth that he aludeth to that which is written, Deut. 32. 25.

f For the crosse to mans eye is common both to the godly and to the wicked, although to contrary ends. f This ioy overcame all my sorrows.

1. Pet. 3. 19. g Whose heart Gods spirit doeth touch, he is sorry for his sinnes committed against a mercifull Father, and these are the fruites of his repentance, as witnesseth Davids and Peters teares: others which are sorry for their sinnes onely for feare of punishment and Gods vengeance, fall into desperation, as Cain, Saul, Achitophel, and Iudas.

h In asking God forgiuenesse. i For in iudging and chastising your selues, you prevented Gods anger.

k Or, heart. l The Greeke word signifieth his bowels, whereby is meant most great loue & tender affection. m Both is thinking and reporting well of you.

2 Receiue vs: we haue Done wrong to no man: wee haue consumed no man: wee haue not defrauded no man.

3 I speake it not to your condemnation: for I haue layd before, that yee are in our hearts to die and liue together.

4 I use great boldnesse of speech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our flesh had no rest, but wee were troubled on enery side, fightings without, and terrors within.

6 But God that comforteth the abiect, comforted vs at the coming of Titus:

7 And not by his coming onely, but also by the consolation wherewith hee was comforted of you, when hee tolde vs your great desire, your mourning, your seruent minde to me ward, so that I reioyced much more.

8 For though I made you sorry with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you ioy, though it were but for a season.

9 I now reioyce, not that yee were sorry, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs.

10 For godly sorrow causeth repentance unto saluation, not to be repented of: but the worldly sorrow causeth death.

11 For beholde, this thing that yee haue been a godly ioy, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye haue shewed your selues that yee are pure in this matter.

12 Therefore, though I wrote vnto you, I did it not for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore wee were comforted, because yee were comforted: but rather wee reioyced much more for the ioy of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in truth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembereth the obedience of you all, and how with feare and trembling ye received him.

16 I reioyce therefore that I may put my confidence in you in all things.

W<sup>e</sup> doe you also to wit, brethren, of the grace of Gods bestowed vpon the Churches of Macedonia,

2 Because in great trial of affliction their ioy abounded, and their most extreme pouertie abounded vnto their rich liberallitie.

3 For to their power (I beare record) yea, and beyond their power, they were willing,

4 And prayed vs with great instance that we should receive the grace and fellowship of the ministering which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lord, and after vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as yee abound in euery thing, in faith, and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that yee abound in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore p<sup>ro</sup>ue I the naturalnesse of your loue.

9 For ye know the grace of our Lord Iesus Christ, that he being rich, for your sakes became poore, that ye through his pouertie might be made rich.

10 And I shewe my minde herein: for this is expedient for you which haue began not to doo onely, but also to will, a yere agoe.

11 Now therefore performe to doe it also, that as there was a readinesse to will, euen so yee may performe it of that which yee haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is that other men should be eased and you grieved.

14 But vpon like condition at this time your abundance supplieth their lacke, that also their abundance may be for your lacke, that there may be equalitie:

15 As it is written, \* Hee that gathered much, had nothing ouer, and he that gathered little, had not the lesse.

16 And thankes be vnto God, which hath put in the heart of Titus the same care for you,

17 Because he accepted the exhortation, yea, he was so carefull, that of his owne accord he went vnto you.

18 And wee haue sent also with him the brother, whose praise is in the Gospel throughout all the Churches,

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney concerning this grace that is ministered by vs vnto the glory of the same Lord, and declaration of your prompt mind)

20 Avoiding this, that no man should blame vs in this abundance that is ministered by vs,

21 \* Douiding for honest things, not onely before the Lord, but also before men

a This benefite of God appeared in two things, first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouerty were very liberall towards others,

b So that a most abundant riuier of riches flowed out of their pouertie.

c So he calleth their liberallitie, either because they were the bestowers of Gods graces, or because they received them of God freely, and so they desired Paul to see to the distribution thereof,

12. Chap. 9. d Euery man may doe good that hath ability thereunto:

but to will, and haue a minde to doe good, cometh of perfect charitie.

e That as other helpe others in their neede so others shall relieue your want.

f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.

Exod. 16. 18. g And willingly offered himselfe to gather your almes.

h In preaching the Gospel some vnderstand this to be spoken of Luke, others of Barnabas.

Rom. 12. 17. i His well doing is approved before God and man.

CHAP. VIII.

1 By the example of the Macedonians, 9 and Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After hee commendeth Titus, and his fellowes vnto them.



22 And we haue sent with them our brother whom wee haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, whiche I haue in you.

23 Whether any doe enquire of Titus, hee is my fellow and helper to youward: of our brethren, they are messengers of the Churches, and the glorie of Christ.

24 Wherefore shew toward them, and before the Churches the proote of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 The cause of Titus and his companions coming to them 6 He exhorteth to giue aimes cheerfully, 7 Shewing what fruit will come thereof.

4 As concluding the muniting to the Saints, it is superfluous for me to write vnto you.

2 For I know your readinesse of minde, whereof I boast my selfe of you vnto them of Macedonia, and say, that Achaia was prepared a yeece age, and your zeale hath prouoked many.

3 Now haue I sent the brethren, lest our reioycing ouer you should bee in vaine in this behalfe, that yee (as I haue said) bee ready:

4 Lest if they of Macedonia come with me, and find you vnprepared, wee (I neede not to say, you) should be ashamed in this my constant boasting.

5 Therefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might bee ready, and come as of beneuolence, and not as of sparing.

6 This yee remember, that he which soweth sparingly, shall reape also sparingly, and hee that soweth liberally, shall reape also liberally.

7 As every man wilbeth in his heart, so let him giue, not \* grudgingly, or of necessities \* For God looueth a cheerefull giuer.

8 And God is able to make all grace to abound toward you, that yee alwayes hauing \* all sufficiency in all things, may abound in every good worke,

9 As it is written, \* He hath sparred abroad, and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that kindeth seede to the sower, will minister likewise bread for foode, and multiplye your seeds, and increase the frutes of your beneuolence,

11 That on all parts yee may be made rich vnto all liberallitie, which causeth through vs thankgiuing vnto God:

12 For the ministracion of this seruice not only supplieth the necessities of the Saints, but also is abundant by the thankgiuing of many vnto God:

13 (Which by the experiment of this ministracion prayse God for your voluntarie submission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And by <sup>d</sup> their prayer for you, desisting after you greatly for the abundant grace of God in you.

15 Thankes therefore bee vnto God for his vspeakable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And how hee vseth it.

Now I Paul my selfe beseech you by the Nineuenesse, and gentleness of Christ, which when I am present among you, am <sup>a</sup> bare, but am bold toward you being absent.

2 And this I require you, that I neede not to bee bolde when I am present, with that same confidence, wherewith I thinke to bee voide against some, which esteeme vs as though wee walked <sup>b</sup> according to the flesh.

3 Neuertheless, though we walke in the flesh, yet we doe not warre after the flesh,

4 (For the weapons of our warfare are not carnal, but mighty through God to cast downe holde)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke yee on things after the appea- rance: If any man truit in himselfe that hee is Chyuite, let him consider this againe of himselfe, that as he is Chyuite, euen so are wee Chyists.

8 For though I should boast somewhat more of our authoritie, which the Lord hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say, that I may not seeme as it were to feare you with letters.

10 For the letters, <sup>c</sup> faith hee, are fore and strong, but his bodily presence is weak, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters when wee are absent, such will we be also in deed, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to them, which praysie themselves: but they understand not that they <sup>d</sup> measure themselves with themselves, and compare themselves with themselves.

13 But wee will not reioyce of things, which are not within our measure, <sup>e</sup> but according to the <sup>e</sup> measure of the line, wherof God hath distributed vnto vs a measure to attaine euen vnto you.

14 For wee stretch not our selues beyond our measure, as though wee had not attempted vnto you: for euen to you also haue wee come in preaching the Gospel of Christ.

15 Not boasting of things which are without our measure: that is, of other mens labours: and we hope, when your faith shall increase, to bee magnified by you, according to our line abundantly,

<sup>a</sup> These words his backbiters vsed, thinking thereby to diminish his authoritie, as verse 10. <sup>b</sup> As though wee boasted of our selues by a carnal iustification.

<sup>c</sup> Meaning a certain man among them, which thus spake of Paul. <sup>d</sup> He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthy acts: and if they will compare with others, let them shew what countries, what cities, and people they haue wonnes to the Lord: for who will praise that soldier, which onely at the table can finely take of the wartes, and when he cometh to the brunt, is neither valiant nor expert.

<sup>e</sup> That is, the gifts and vocation, which God had giuen him to winne others by.

k That is, by whom Christs glory is greatly advanced.

Prou. 11. 25. rom 12 8.

Eccles. 35. 10.

a Lett they shew theid giue but little, distuiling themselves there by, he sheweth that God will fo blisse their libe- rall hearts, that both they shall haue enough for themselves, and also to helpe others withall. b That ye may doe good and helpe others at all times.

Psal. 113. 9.

c David speakech of that man which feareth God, and loueth his neighbour.

d Besides that by their libe- rallie the God shall be praised, they also shall be commended to God by their prayers whom they haue holpen, yea, and all men shall reue- rence them. as being ended with an excellent gift of God.

For, greatly affected toward yee.



f God gaue the whole world to the Apoſtles to preach in, ſo that Paul here meaneth by the line, his portion of the countreys where he preached. *Iere. 9. 24. 1. cor. 1. 31.*

16 And to preach the Goſpel in thoſe regions which are beyond you: not to reioyce in another mans line, that is, in the things that are prepared already.

17 \*But let him that reioyceth, reioyce in the Lord.

18 For hee that praiſeth himſelfe, is not allowed, but he whom the Lord praiſeth.

CHAP. XI.

2 Hee declareth his affection toward them. 5 The excellencie of his miniſterie, 9 And his diligence in the ſame. 13 The ſetches of the falſe Apoſtles. 16 The peruerſe iudgements of the Corinthians, 22 And his owne praifes.

**V**ould to God ye could ſuffer a little my \* fooliſhneſſe, and indeede ye ſuffer mee.

2 For I am ielouſe ouer you, with godly ielouſie: for I e haue prepared you for one husband, to preſent you as a pure virgin to Chriſt:

3 But I feare leſt as the ſerpent beguiled Eue through his ſubtiltie, ſo your minds ſhould be corrupt from the ſimplictie that is in Chriſt.

4 For if hee that commeth preacheth another \* Ieſus then him whom we haue preached: or if yee receiue another \* ſpirite then that which ye haue receiued, either another Goſpel, then that ye haue receiued, ye might well haue ſuffered him.

5 Merely I ſuppoſe that I was not inferioriour to the very chiefe Apoſtles.

6 And though I bee ſ rude in ſpeaking, yet I am not ſo in knowledge, but among you we haue bene made manifeſt to the vniuerſe, in all things.

7 Haue I committed an offence, becauſe I abated my ſelfe, that ye might be exalted, and becauſe I preached to you the Goſpel of God freely?

8 I \* robbed other Churches, and tooke wages of them to doe you ſeruiſe.

9 And when I was preſent with you and had neede, I was \* not ſlouchfull to the hindrance of any man: for that which was lacking vnto mee, the brethren which came from Macedonia ſupplied, and in all things I kept and will keep my ſelfe, that I ſhould not \* bee grieuous to you.

10 \* The trueth of Chriſt is in mee, that this reioycing ſhal not be ſhyn vpon againſt me in the regions of Achata.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occaſion from them which deſire \* occaſion, that they might bee found like vnto vs in that where in they reioyce.

a He calleth the praying of himſelfe doctrine, to the which thing the arrogancie of the falſe Apoſtles compelled him, who fought nothing elſe but to ouerthrow the Church by diminiſhing the authoritie of his miniſterie. b To ſpeake in mine owne commendation. c The miniſter marrieh Chriſt and his Church as husband and wife by the preaching of the Goſpel. *Gene. 4.* d That is, more perfe& doctrine concerning Chriſt Ieſus. e More excellēt gifts of the ſpirite by other mens preaching. f They did not preach Chriſt more purely then I did: for in this behalfe I was nothing inferioriour to the chiefeſt Apoſtles. g That is, ve no worldly eloquence. h Other Churches relieved me. i Hee did not onely labour with his hands for his living, but in his extreme pouertie preached diligently without burdening any man, or elſe waxing ſlouchfull to doe his dutie to euery man. *Chap. 12 13. Act. 20. 34.* k Let not the trueth of Chriſt be thought to be in me, if I ſuffer my ſoy to be ſhyn vp, which I haue conceiued of Grecia. l To ſlander my miniſterie, if I ſhould receiue wages.

13 For ſuch falſe \* Apoſtles are deceitfull workers, and tranſforme themſelues into the Apoſtles of Chriſt.

14 And no maruelle: for Satan himſelfe is tranſformed into an Angel of light.

15 Therefore it is no great thing, though his miniſters tranſforme themſelues, as though they were the miniſters of righteousneſſe, whoſe ende ſhall bee according to their workes.

16 I ſay againe, let no man thinke, that I am fooliſh: or elſe take me euen as a ſoule, that I alſo may boaſt my ſelfe a little.

17 That I ſpeake, I ſpeake it not after the \* Lord: but as it were fooliſhly, in this my great boaſting.

18 Seeing that many reioyce \* after the fleſh, I will reioyce alſo.

19 For yee ſuffer foolles gladly, becauſe that ye are wiſe.

20 For yee ſuffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himſelfe, if a man ſmite you on the face.

21 \* I ſpeake as concerning the reproch: as though that wee had bene \* weak: but wherein any man is bolde (I ſpeake fooliſhly) I am bold alſo.

22 They are Ebrewes, \* ſo am I: they are Iſraelites, ſo am I: they are the ſeede of Abrahā, ſo am I:

23 They are the miniſters of Chriſt, (I \* ſpeake as a ſoule) I am more: in labours more abundant in ſtripes aboue measure: in priſon more plentifully: in \* death oft.

24 Of the Jewes \* ſiue times receiued I fouerſcore ſtripes \* ſane one.

25 \* I was thirde \* beaten with roddes: I was \* once ſtoned: I ſuffered thirde \* whip-waſke: night and day haue I bene in the deepe ſea.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildeerneſſe, in perils in the ſea, in perils among falſe brethren,

27 In wearineſſe and painefulneſſe, in watching often, in hunger, and thirſt, in faſtings often, in cold and nakedneſſe.

28 Beſide the things which are outward, I am cumbered daily, and haue the care of all the Churches.

29 Who is weak, and I am not weak: who is offended, and I burne not:

30 If I muſt needs reioyce, I will reioyce of mine \* inimiticities.

31 The God, euen the Father of our Lord Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In \* Damalcus the gouernour of the people vnder King Aretas, layed watch in the citie of the Damalcens, and would haue caught me.

33 But at a windowe was I let downe in a baſket through the wall, and eſcaped his hands.

CHAP. XII.

1 He reioyceth in his perſerment. 5, 7 But chiefly in his humbleneſſe, 11 And layeth the cauſe of

m By falſe apoſtles hee is not meant ſuch as teach falſe doctrine (which doubtleſſe, they would haue growen vnto) but ſuch as were vaine glorious, and did not their ductie ſincerely. n In his heart hee had reſpect to the Lord: but this faſhion of boſting ſeemed according to man, whereunto they compelled him. o In outward things. p I note this diſhonour, which they doe vnto you. q That is, abie&, vile, miſerable, a craftie man, an idiot, and ſubie& to a thouſand calamities, which things the falſe apoſtles obie&ted againſt him as moſt certaine teſtimonies of his vnworthineſſe. *Phil. 3. 5.* r Pur caſe yee terme it ſo, yete it is true. ſ In the preſent danger of death. t At ſiue ſeue: all times, euery time thirte and nine. *Deut. 25. 3.* u *Act. 16. 22, 23.* v Of the Roman Magiſtrates. *Act. 14 19. Act. 27. 14.* x As inprisonments, beating, hunger, thirſt, cold, nakedneſſe, and ſuch like: which thing the aduſeraries coude demne as inſtrance in mee. *Act. 9. 25.*



his boasting upon the *Corinthians*. 14 Hee sheweth what good will he beareth them, 20 And promiserh to come vnto them.

**I**C is not expedient for me to doubt, to reioyce: for I will come to visions and reuelations of the Lord.

**2** \* I knowe a man \* in Christ above foueteene yeeres agoe. (Whether hee were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken vp into the <sup>b</sup> third heauen.

**3** And I knowe such a man (Whether in the body or out of the body, I cannot tell: God knoweth)

**4** How that he was taken vp into Paradise, & heard <sup>c</sup> words which cannot bee spoken, which are not possible for man to vnderstand.

**5** Of such a man will I reioyce: of my selfe will I not reioyce, except it bee of mine infirmities.

**6** For though I would reioyce, I should not bee a foole: for I will say the truth, but I reframe lest any man should thinke of mee above that he seeth in me, or that hee heareth of me.

**7** And lest I should bee exalted out of measure, through the abundance of reuelations, there was giuen vnto mee <sup>d</sup> a picke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

**8** For this thing I besought the Lord <sup>e</sup> thise, that it might depart from me.

**9** And he said vnto me, By grace is sufficient for thee: for my power is made <sup>f</sup> perfect through weaknesse. Verp gladly therefore will I reioyce rather in mine infirmities that the power of Christ may dwell in mee.

**10** Therefore <sup>g</sup> I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weak, then am I strong.

**11** I was a foole to boast my selfe, ye haue compelled me: for I ought to haue bene commended of you, for in nothing was I inferior vnto the very chiefe Apostles, though I be nothing.

**12** The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

**13** For what is it wherein ye were inferior vnto other Churches, \* except that I haue not bene <sup>h</sup> slothful to your hinderance? forgive me this wrong.

**14** Behold, the <sup>i</sup> third time I am ready to come vnto you, and yet will I not be slothful to your hinderance: for I seeke not yours, but <sup>j</sup> you: for the children ought not to lay vp for the fathers, but the fathers for the children.

**15** And I will most gladly bestowe, and will bee bestowed for your <sup>k</sup> soules: though the more I loue you, the lesse I am beloved.

**16** But bee it that I charged you not:

**A** 9. 3.  
a That is, a Christian; or I speake it in Christ.  
b That is to say, into the highest heauen.

**c** Mans infirmities was not able to declare them, neither were they shewed vnto him for that end.  
||Or, lawfull.

**d** The Greeke word signifieth a sharpe piece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh one as he goeth through bushie & thicke places, and entering into the flesh, cannot bee taken out without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.  
**e** That is to say, oftentimes.  
**f** Is known and evidently seene.  
**g** He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christis sake.  
*Chap. 11. 9.*

**h** For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16. 5.  
Then when the Lord letted his purpose, he appointed to goe straight from Ephesus to Corinthus, Chap. 1. 15. Which intent being changed, hee went to Macedonia, from whence now hee appointed the third time to come vnto them. **i** Which declareth his fatherly affection. ||Or, your cause or persons.

yet forasmuch as I was craftie, I tooke you with guile.

**17** Did I pill you by any of them whom I sent vnto you?

**18** I haue desired <sup>l</sup> Titus, and with him I haue sent a brother: did Titus fill you of any thing? walked wee not in the selfe same Spirit? walked we not in the same steps?

**19** Againe, thinke yee that we exalte our selues vnto you? wee speake before God in Christ. But wee doe all things, dearly beloved, for your edifying.

**20** For I feare, lest when I come, I shall not find you such as I would: and that I shall bee found vnto you <sup>m</sup> such as yee would not, and lest there be strife, enuying, wrath, contentions, backbiting, whisperings, swellings, and discord.

**21** I feare lest when I come againe, my God <sup>n</sup> abate mee among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleanliness, and fornication, and wantonnes, which they haue committed.

C H A P. XIII.

**1** He threateth the obstinate, 5 And declarerh what his power is by their owne testimonie, 10 Also he sheweth what is the effect of this Epistle. 11 After hauing exhorted them to their dueitie, he wisheth them all prosperitie.

**T**his is the <sup>a</sup> third time that I come vnto you. \* In the mouth of two or three witnesses shall every word stand.

**2** <sup>b</sup> I tolde you before, and tell you before: as though I had bene present the second time, to write I now being absent, to them which be before ye haue sinned, and to all others, that if I come againe, I will not spare,

**3** Seeing that yee seeke experiance of Christ, that speaketh in mee, which toward you is not weak, but is mightie in you.

**4** For though hee was crucified concerning his <sup>c</sup> infirmities, yet liueth hee through the power of God. And wee no doubt are weak in him: <sup>d</sup> but wee shall liue with him, through the power of God <sup>e</sup> toward you.

**5** \* Doone your selues whether yee are in the faith: examine your selues: know yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?

**6** But I trust that ye shall know that we are not reprobates.

**7** Now I pray vnto God, that yee doe none euill, nor that we should seeme approoued, but that ye should doe that which is honest: though we be as <sup>f</sup> reprobates.

**8** For wee cannot doe any thing against the truth, but for the truth.

**9** For we are glad when we are weak, and that yee are <sup>g</sup> strong: this also wee wish for, euen your perfection.

**k** Thus said his aduersaries, that though hee tooke it not by himselfe, yet hee did it by the means of others.  
**l** To goe to you m Meaning, sharpe & seuer.  
**n** There was nothing whereat hee so much reioyced, as when his preaching profited, and therefore hee calleth the Thessalonians his glory and ioy: as also nothing did so much cast downe his heart, as when his labour did no good.

**a** His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three commings hee calleth his three witnesses.  
*Deut. 19. 15.*  
*Mat. 18. 16.*  
*Iohn 8. 17.*  
*Hebr. 10. 28.*  
**b** In my first epistle, Chap 4. 20.

**c** In that hee humbled himselfe, and tooke vpon him the forme of a seruant, **d** Christ as touching the flesh, in mans iudgement was vile and abject: therefore wee that are his members, can not be otherwise esteemed: but being crucified, hee shew ed himselfe very

God: so thinke, that we whom yee contemne as dead men and cast-aways, haue through God such power to execute against you, that yee may feele sensibly that wee liue in Christ. 1. Cor. 11. 28. **e** In mans iudgement, who for the most part reiecteth the best, and approoueth the worst. **f** Hauing abundance of the grace of God.



g Commit not by your negligence, that that which is ordained to saluation turne to your destruction.

10 Therefore write I these things being absent, lest when I am present, I should vse sharpnesse, according to the power which the Lord hath giuen me, to a edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace shall be with you.

12 Greete one another with an \* holy kisse. All the Saints salute you.  
13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

Rom 1.6. 1. cor. 1.6. 20. 1. pet 5.14. h Which was according to those countreyes in these dayes both of the Iewes and of other nations.

## The Epistle of the Apostle Paul to the Galatians.

### THE ARGUMENT.

THE Galatians, after they had bene instructed by Saint Paul in the truth of the Gospel, gaue place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof, is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the cōfessments confounded: mans iustice established. And because the false preachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, hee proueth both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles. Which thing established, hee proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not onely vnprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: Wherefore men ought now to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences feared in the gennes of mans traditions: finally he sheweth wherein this libertie standeth: and what exercises appertaine thereunto.

### CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the law were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equal with the chiefe Apostles.

**P**

Aul \* an Apostle (not of men neither by man, but by Iesus Christ, and God the father, which hath raised him from the dead)

2 And all the brethren which are with mee, vnto the Churches of Galatia:

3 Grace bee with you, and peace from God the father, and from our Lord Iesus Christ,

4 Which gaue himselfe for our finnes, that hee might deliuer vs \* from this present euil world, according to the wil of God, euen our father,

5 To whom bee glorie for euer and euer, Amen.

6 I maruaile that yee are so soon removed away vnto another Gospel from him that hath called you in the grace of Christ,

7 Which is not another Gospel, saue that there be some which trouble you, and intend to peruert the Gospel of Christ.

8 But though that wee, or an Angel from heauen preach vnto you otherwise then that which wee haue preached vnto you, let him be accursed.

9 As wee layde before, so say I now againe, if any man preach vnto you otherwise then that yee haue received, let him be accursed.

10 For s now preach I mans doctrine, or Gods? or God? or God? I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by the reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Jewish religion, how that I persecuted the Church of God extremely, and wasted it,

14 And profited in the Jewish religion above many of my companions of mine owne nation, and was much more zealous of the traditions of my fathers.

15 But when it pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueale his sonne in mee, that I should preach him among the Gentiles, immediately I communicated not with flesh and blood:

f If it were possible, that an Angel should so do: whereby Paul declareth the certaintie of his preaching.

h Or, abominable.

g Since that of a Pharise I was made an Apostle.

1. cor. 15. 1. h That is, doctrine inuited by man, neither by mans authoritie do I preach it.

i By an extraordinary reuelation.

Actes 9. 1. k That is, of the Law of God, which was giuen to the ancient fathers,

l Hee maketh three degrees in Gods eternall predestination: first his eternall counsell, then

his appointing to the mothers wombe, and thirdly his calling.

1. cor. 15. 1. m That is, with any man, as though I had neede of his counsell to approue my doctrine.

Titus 1. 3.

a For God is the author of all ministerie, b This prerogative was peculiar to the Apostles.

Lucy 1. 74. c Which is, the corrupt life of man without Christ.

h Or, doctrine. d That is, to be partakers of the saluation offered freely by Christ.

e For what is more contrary to our free iustification by faith,

then the iustification by the Law, or our workes? therefore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vterly overthrow the Gospel.

his appointing to the mothers wombe, and thirdly his calling. 1. cor. 15. 1. m That is, with any man, as though I had neede of his counsell to approue my doctrine.

17 Neither .



17 Whether came I againe to Ierusalem, to them which were Apostles before mee, but I went into Arabia, and turned againe unto Damalus.

18 Then after three yeeres I came againe to Ierusalem to visite Peter, & abode with him fifteene dayes.

19 And none of the other Apostles sawe I, save James the Lords brother.

20 Now the things which I write vnto you, behold, I winede before God, that I lie not.

21 After that, I went into the coasts of Syria and Cilicia: for I was unknowne by face vnto the Churches of Iudea, which were in Christ.

22 But they had heard onely some say, he which persecuted vs in time past, now preacheth the faith which before he destroyed.

23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 and that he is nothing inferior to other Apostles: 11 Test, and that he hath reproved Peter the Apostle of the Jewes. 16 After he cometh to the principall scope, which is to prove that iustification only cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Law.

Then fourteene yeeres after I went up againe to Ierusalem with Barnabas, and tooke with me Titus also.

2 And I went by revelation, and communicated with them of the Gospel which I preach among the Gentiles, but particularly with them that were the chiefe, least by any means I should runne, or had runne in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 For all the false brethren that crept in: who came in privily to spie out our libertie, which wee have in Christ Iesus, that they might bring vs into bondage,

5 To whom we gave not place by subjection for an houre, that the truth of the Gospel might continue with you.

6 And of them which seemed to be great, I was not taught (what they were in time past; it maketh no matter to mee: \* God accepteth no mans person) nevertheless, they that are the chiefe, did communicate nothing with me.

7 But contrariwise when they saw that the Gospel over the vncircumcision, was committed vnto me, as the Gospel over the circumcision was vnto Peter:

8 (For hee that was mighty by Peter in the Apostleship over the Circumcision, was also mighty by mee toward the Gentiles)

9 And when James, and Cephas, and John knew of the grace that was given vnto me, which are counted to be pillars, they gaue to mee and to Barnabas the right

hands of fellowship, that wee should preach vnto the Gentiles, and they vnto the Circumcision,

10 \* Warning only that we should remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Jewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I saw that they went not the right way to the truth of the Gospel, I sayd vnto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

15 Wee which are Jewes by nature, and not sinners of the Gentiles,

16 Knowe that a mans is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen wee I say, have beleued in Iesus Christ, that wee might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe, no flesh shall be iustified.

17 \* If then while wee seeke to be made righteous by Christ, we ourselves are found sinners, is Christ therefore the minister of sinne? God I forbid.

18 For if I build againe the things that I have destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am crucified with Christ.

20 Thus I liue, yet not I nowe, but Christ liueth in me: and in that that I nowe liue in the flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness bee by the Lawe, then Christ died without a cause.

sinne. o Not as I was once, but regenerate and charged vnto a new creature, in qualitie, and not in substance. p In this mortall body. q As did the false apostles which preached not the faith in Christ, *¶ Or, for nothing.*

CHAP. III.

1 He rebuketh them sharply, 2 and proueth by diuers reasons that iustification is by faith, 6 as appeareth by the example of Abraham, 10 19. 24 and by the office, and the end, both of the Lawe, 11. 25 and of faith.

1 Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified:

2 This onely would I learne of you, Received ye the Spirit by the workes

had been crucified among you. b Meaning the gifts of the Spirit.

Acts 11. 30. 2. cor. 9. 3. g Meaning, before all men. i Greeke, with a right face. h in bringing their consciences into doubt by thine example and authority? and hereth the Apostle cometh to his chiefe point. i For so Jewes called the Gentiles in reproch. *¶ Or, man.* Rom. 3. 19, 20. phil. 3. 9. k Except our fruits be agreeable to our faith, we declare that we haue not Christ. l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousness of the Law, but shewed their hypocricie, which were not able to performe that whereof they boasted. m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne. n And feele his strength in me which killeth

n That is, the Gospel which is the doctrine of faith,

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, (which rumours hindered the course of the Gospel) he endeouored to remedy it, and to prouoe that they consented with him. Acts 15. 2. i Greeke, without presurie. b Which declareth that the other Apostles agreed with him. c Left we should haue betrayed the Christian libertie. d Albeit they had been conseruant with Christ afore time. *Dent.* 10. 17. *2. chrs.* 19. 7. *iob* 34. 19. *misd.* 6. 7. *ecclie* 35. 12. *act.* 10. 34. *rom.* 2. 1. *eph.* 6. 9. *col.* 3. 25. *1 pet.* 1. 17. e But approued my doctrine perfite in all points. f In token that we all agreed in doctrine.



c That is, the doctrine of salvation through faith in Iesus Christ, as Chap. 1. 22.

d The false apostles taught that Christ proficed nothing, except they were circumcised, & that the Lawe was the perfection, and Christs doctrine onely the rudiments thereunto.

e And ceremonies of the Law? Gen. 15. 6. rom 4. 3.

f James 2. 23. Gen. 12. 3. eoclus. 44. 20, 31. acts 3. 2. 5.

g Which thinke to be iustified by them.

h Dent. 27. 26. Habak. 2. 4. rom 1. 17. hebr. 10. 38.

i The Law pronounceth not them iust, which beleue, but which worke, and so condemneth all them which in all points doe not fulfill it.

Leuit. 18. 5. Dent. 21. 23. h Which is the Gospel.

i I will vse a common example, that you may be ashamed to attribute lesse vnto God, then to such couenants, which one man maketh to another.

Hebr. 9. 17. k No more is the promise or couenant of God abrogated by the Law, nor yet is the Law added to the promise

to take any thing away that was superfluous, or to supply any thing that wanted. l Which declareth that the Iewes and Gentiles are both partakers of the promise, because they are ioyned in Christ, which is this blessed seede. m That sinne might appeare and be made more abundant, and so all to be shut vp vnder sinne.

of the Law, or by the hearing of faith preached?

3 Are ye so foolishly, that after ye haue begun in the spirit, ye would now be made perfect by the flesh?

4 Haue ye suffered so many things in vaine? if it be it be euen in vaine.

5 He therefore that ministrerth to you the Spirit, and worketh intracles among you, doeth hee it through the workes of the Law, or by the hearing of faith preached?

6 Ye rather as Abraham beleened God, and it was imputed to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel vnto Abraham, saying, \* In thee shall all the Gentiles be blessed.

9 So then they which bee of faith, are blessed with faithfull Abraham.

10 For as many as are of the workes of the Lawe, are vnder the curse: for it is written, \* Cursed is every man that continueth not in all things, which are written in the booke of the Lawe, to doe them.

11 And that no man is iustified by the Law in the sight of God, it is euident: \* for the iust shall liue by faith.

12 And the Law is not of faith: but the man that shall doe those things, shall liue in them.

13 Christ hath redeemed vs fro the curse of the Lawe, when he was made a curse for vs (for it is written, \* Cursed is every one that hangeth on tree)

14 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receiue the promise of the Spirit through faith.

15 Brethren, I speake as men doe, \* Though it be but a mans couenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

16 Nowe to Abraham and his seede were the promises made. Hee sayth not, And to the seedes, as speaking of many: but, And to thy seede, as of one, which is Christ.

17 And thus I say, that the Lawe which was four hundred and thirtie yeeres after, cannot disannull the couenant that was confirmed afore of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by the promise, but God gaue it vnto Abraham by promise.

19 Wherefore then serueth the Law? It was added because of the transgressions, till the seede came vnto the which the promise was made: and it was ordained by Angels in the hande of a Mediatour. 20 Now a Mediatour is not a Mediatour of one: but God is one. 21 Is the Law then against the promise of God? God forbid: for if there had beene a Lawe giuen which could haue giuen life, surely righteousnesse should haue been by the Law. 22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue. 23 But before faith came, wee were kept vnder the Lawe, and shut vp vnto the faith which should afterward be reuealed. 24 Wherefore the Law was our schoole-maister to bring vs to Christ, that wee might be made righteous by faith. 25 But after that faith is come, wee are no longer vnder a schoolemaister. 26 For ye are all the sonnes of God by faith, in Christ Iesus. 27 \* For all ye that are baptized into Christ, haue pur on Christ. 28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus. 29 And if ye be Chrisses, then are ye Abrahams seede, and heires by promise. 30 So that baptism succedeth circumcision, and so through Christ both Iew and Gentile is saued. u As all one man.

the promise was made: and it was ordained by Angels in the hande of a Mediatour.

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22 But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.

23 But before faith came, wee were kept vnder the Lawe, and shut vp vnto the faith which should afterward be reuealed.

24 Wherefore the Law was our schoole-maister to bring vs to Christ, that wee might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder a schoolemaister.

26 For ye are all the sonnes of God by faith, in Christ Iesus.

27 \* For all ye that are baptized into Christ, haue pur on Christ.

28 There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

29 And if ye be Chrisses, then are ye Abrahams seede, and heires by promise.

30 So that baptism succedeth circumcision, and so through Christ both Iew and Gentile is saued. u As all one man.

CHAP. IIII.

2 He sheweth wherefore the ceremonies were ordained. 3 Which being shadowes, must ende when Christ the truth cometh. 9 He moueth them by certaine exhortations. 22 And confirmeth his arguments with a strong example, or allegorie.

Then I say, that the heire as long as hee is a childe, differeth nothing from a seruant, though he be lord of all.

2 But is vnder tutours and gouernours, vntill the time appointed of the father.

3 Euen so, wee when wee were children were in bondage vnder the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made vnder the Law,

5 That hee might redeeme them which were vnder the Law, that we might receiue the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a seruant, but a sonne: nowe if thou bee a sonne, thou art also the heire of God through Christ.

Rom 8. 14, 15. e For our adoption vnto Christ is sealed by him, f He instructeth both Iewes and Gentiles to call God their father in euery language, so that none are excepted, g Which mayest not vse the libertie.

n Who as ministers gaue it to Moses by the authoritie of Christ.

o But serueth both for the Iewes and Gentiles to ioyne them to God. p Constant, and alwayes like himselfe.

Rom. 3. 9. q Both men and all their works.

t The full reuelation of things which were hid vnder the shadowes of the Law.

Rom. 10. 4.

r Not that the doctrine of the Law is abolished, but the condemnation thereof is taken away by faith.

Rom. 6. 3.

s So that baptism succedeth circumcision, and so through Christ both Iew and Gentile is saued.

u As all one man.

a The Church of Israel was vnder the Law as the pupil subiect to his tutor, euen vnto the time of Christ, when she waxed strong, and then her tutelage ended.

b That is, the Law, which before hee called a schoolemaister, Chap. 3. 25.

c That is, vnder the Law, which was but an a. b. c. in respect of the Gospel.

d That is, who was subiect vnto the Law.



h When ye received the Gospel, ye were idolaters: therefore it is shame for you to refuse libertie, and become servants, yea, and seeing the Jewes desire to be out of their tutillship.

i Nor in deede, but in opinion.

k The Galatians of Panims beganne to be Christians, but by false apostles were turned backward to beginne anew the Jewish ceremonies, and so in stead of going forward toward Christ, they ran backward from him.

l Ye observe dayes, as Sabbathes, new moones, &c. ye observe moneths as the first and seventh moneth: ye observe times, as Easter, Whitsuntide, the feast of Tabernacles: ye observe yeeres, as the Jubile, or yeere of forgiveness, which beggerly ceremonies are most permissious to them which have received the sweeter libertie of the Gospel, and thrust them backe into superstitious slavery.

m So friendfull to me, as I am affectioned toward you.

n For I pardon you, if you repent.

o Being in great dangers and afflictions, or without pompe and ostentation.

p That is, the troubles and vexations which God sent to trie me while I was a young you.

q For my ministeries sake.

r For they are but ambitious. s They would turne you from mee, that you might follow them.

t And imprinted so in your hearts, that you loue none other.

u That is, signifie.

x Agar and Sina represent the Law: Sara and Ierusalem the Gospel, Imael the Jewish Synagogue, & Isaac the Church of Christ.

y That is, out of the lande of promise.

z Meaning Sara.

8 But even then when ye knew not God, ye did service vnto them, which by nature are not gods.

9 But now seeing ye know God, ye rather are known of God, how turne ye againe vnto impotent & beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?

10 Ye observe dayes, and moneths, and times and yeeres.

11 I am in feare of you, lest I have bestowed on you labour in vaine.

12 See ye as I: for I am euen as you: brethren, I beseech you: ye haue not hurt me at all.

13 And ye know, how through infirmities of the flesh, I preached the Gospel vnto you at the first.

14 And the trial of mee which was in my flesh, ye despised not, neither abhorred: but ye received mee as an Angel of God, yea, as Christ Iesus.

15 What was then your felicitie? for I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous ouer you: amisse: yea, they would exclude you, that ye should altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

19 O little children, of whom I traualle in birth againe, vntill Christ be formed in you.

20 And I would I were with you now, that I might change my voice: for I am in doubt or you.

21 Tell mee, ye that will be vnder the Law, do ye not heare the Law?

22 For it is written, that Abraham had two women: \* one by a servant, \* and one by a free woman.

23 But he which was of the servant, was borne after the flesh: and hee which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is \* Agar of mount Sina, which gendereth vnto bondage,

25 (For Agar or Sina is a mountaine in y Arabia, and it answereth to Ierusalem which now is) and shee is in bondage with her children.

26 But Ierusalem, which is <sup>1</sup> about, is free: which is the mother of vs all.

27 For it is written, \* Reioyce thou <sup>2</sup> bar-

renthath bearest no children: breake forth, and crye thou that trauallest not: for the Desolate hath many mo children then she which hath an husband.

28 \* Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.

30 What saith the Scripture? \* But out the seruant and her sonne: for the sonne of the seruant shall not be heire with y sonne of the free woman.

31 Then brethren, we are not children of the seruant, but of the free woman.

CHA P. V.

2 Hee labourerh to draw them away from circumcision, 17 And sheweth them the battell betweene the spirit and the flesh, and the frutes of them both.

¶ And last therefore in the liberty wherewith Christ hath made vs free, and bee not intangled againe with the yoke of bondage.

2 \* Beholde, I Paul say vnto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testifie againe to every man, which is circumcised, that he is bound to keepe the whole Law.

4 Ye are abolished from Christ, who sooner are iustified by the Law, ye are fallen from grace.

5 For we though the Spirit wait for the hope of righteousnesse through faith.

6 For in Iesus Christ neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.

7 Ye did runne well: who did let you, that ye did not obey the truth?

8 It is not the persuasion of him that calleth you.

9 \* A little leauen doeth leauen the whole lump.

10 I haue trust in you through the Lord, that ye wil be none other wise minded: but he that troubleth you, shal beare his condemnation, whosoever he be.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the Crosse abolished.

12 Would to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vie not your libertie as an occasion vnto the flesh, but by loue serue one another.

14 For all the Lawe is fulfilled in one word, which is this, \* Thou shalt loue thy neighbour as thy selfe.

15 If ye bite and deuoure one another, take heed leat ye be consumed one of another.

16 Then I say, \* Make in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the flesh lusteth against the Spirit.

Rom. 9. 8. Gen. 21. 10.

a For we are in the Church of Christ which is our mother, and not of the Synagogue, which is a seruant vnder the Law.

† By the libertie wherewith Christ hath made vs free.

Act. 15. 1.

a If you ioyne circumcision to the Gospel, as thing necessarie to saluation.

1. Cor. 1. 17.

b We live in hope through that Spirit, which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Lawe (obtaine the crowne of glory, which Christ giueth freely.

c Then whatsoever is not the word of God, which here he calleth truth, is very lies.

d Which is God.

1. Cor. 5. 6.

e A little corruption doth destroy the whole doctrine.

f That ye will embrace the word of God purely.

g That is, the doctrine of the Gospel which the world abhorred, as a slanderous thing, and therewith were offended.

h Meaning, the

second table. Leuit. 19. 18. mat. 2. 23. 9. mar. 12. 31. iam. 2. 8. Rom. 13. 14. 1. pet. 2. 11. i In the man regenerate, k That is, the naturall man striueth against the Spirit of regeneration.



rit, and the Spirit agatst the fleshy : and these are contrary one to the other, so that ye cannot doe the same things that ye would.

13 And if ye be led by the Spirit, ye are not vnder the Law.

14 Howeuer the workes of the flesh are manifest, which are adulterie, fornication, vnckeannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, hereities,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I haue also told you before, that they which doe such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is loue, ioy, peace, long suffering, gentleness, goodnesse, faith,

23 Meeknesse, temperance: against such there is no law.

24 For they that are Christs, haue crucified the fleshy with the affections and the likes.

25 If wee liue in the Spirit, let vs also walke in the Spirit.

26 Let vs not be desirous of vaine glory, prouoking one another, enuyng one another.

CHAP. VI.

1 He exhorted them to vs: gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to provide for their ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all, wiseth to them with the rest of the faithful all prosperitie.

1 Reioyce, if a man be a fallen by occasion vnto any fault, yee which are spiritually, restoree such one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.

2 Beare ye one anothers burden, and so fulfill the Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, hee deceiveth himselfe in his imagination.

4 But let every man prouee his owne worke, and then shall he haue reioycing in

himselfe only and not in another.

5 \* For every man shall beare his owne burden. 1. Cor. 3. 8.

6 Let him that is taught in the word, make him that hath taught him partaker of all his goods.

7 Be not deceived: God is not mocked: for whatsoeuer a man soweth, that shall hee also reape.

8 For he that soweth to his fleshy, shall of the fleshy reape corruption: but hee that soweth to the spirit, shall of the spirit reape life euertlasting.

9 \* Let vs not therefore be weary of well doing: for in season wee shall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them which are of the household of faith.

11 See see how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shewe in the fleshy, they constraene you to be circumcised, onely because they would not suffer persecution for the crosse of Christ.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce in your fleshy.

14 But God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and vpon the Israel of God.

17 From henceforth let no man put me to businesse: for I beare in my body the marks of the Lord Iesus.

18 Brethren, the grace of our Lord Iesus Christ be with your spirit, Amen.

¶ Unto the Galatians written from Rome.

things which please mens fantasies. m Which is regenerate by faith, n That is, vpon the Iewes, as Rom. 10. 19. o Let no man trouble my preaching from henceforth: for my marks are witnesses how valiantly I haue fought. p Which are odious to the world, but glorious before God.

l If you be guided by the Spirit, that which ye doe, is agreeable to God although it be not perfect.  
m For they are vnder the Spirit of grace.  
n Christ hath not onely remitted their finnes, but sanctified them into newnesse of life.  
o That being dead to sinne, and liuing to God, we may desire the same in the end in conscience of life.

e For it were a shame not to provide for theis corporall necessities, which feed our soules with the heavenly dainties.  
f 1. Cor. 9. 7.  
g He proueth that the ministers must be nourished: for if men onely provide for worldly things without respect of the life euertlasting, then they procure to themselves death, and mocke God, who hath given them his ministers to reach them heavenly things.

a. Thefr. 3. 13.  
g The fruit which God hath promised.  
h By the outward ceremonies.  
i That is, for preaching Christ crucified.  
k That they haue made you Iewes.  
l By the world he meaneth all outward pompe, ceremonies and

The Epistle of Paul to the Ephesians.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, hee assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vnto his eternall life by the holy Ghost, giuen vnto them by the Gospel, the knowledge of the which mysterie hee prayeth God to confirme toward them. And to the intent they should not glory in themselves, hee sheweth them their extreme



miserie wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, and yet, by the free mercy of God in Christ Iesus, they were saved, & hee appointed to be their Apollo, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfect understanding of his Sonne, and exhorteth him likewise to bee mindfull of so great benefites, neither to be moued with the false apostles, which seeke to ouerthrow their faith and tread vnder soore the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsell of God: who by this meanes onely preseruethe his Church. Therefore the Apostle commendeth his ministry, forasmuch as God: hereby reigneth among men, and causeth it to bring forth most plentiful fruites, as innocencie, holinesse, with all such offices, appertaining to godlinesse. Last of all he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerneth euery mans uocation.

CHAP. I.

After his saluation, 4 Hee sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will toward them giuing thanks & praying God for their faith 21 The maiesty of Christ.

**R** ALL an Apostle of Iesus Christ, by the will of God, to the \* Saints which are at Ephesus, and to the faithfull in Christ Iesus:

1 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 \* Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all \* spirittual blessing in heauenly things in Christ,

4 \* As he hath chosen vs in him, before the foundation of the world: so that we should be holy, & without blame before him in loue:

5 Who hath predestinate vs, to be adopted through Iesus Christ unto himselfe, according to the good pleasure of his will,

6 To the \* praise of the glory of his grace, wherewith hee hath made vs accepted in his beloued,

7 By whome wee haue redemption through his blood, euen the forgiveness of sinnes, according to his rich grace:

8 Whereby he hath bene abundant toward vs in all wisdome & vnderstanding,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed \* in him,

10 That in the dispensation of the fulnes of the times, hee might gather together in one s all things, both which are in heauen, and which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That \* wee which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye haue trusted after that ye heard the word of truth, euen the Gospel of your saluation, whereof also after that ye beleeued, ye were sealed with the holy Spirit of promise,

14 Which is y earnest of our inheritance, until the redemption of the possession, purchased

into them which are in heauen, & them which are in earth: also the faithfull which remaine in earth stand of the Iewes & Gentiles. h To wit, the Iewes. i Though we be redeemed from the bondage of sinne by the death of Christ, Rom 6 22. yet we hope for this second redemption which shall be when we shall possesse our inheritance in the heauens, whereof we haue the holy Ghost for a pgage, as chap. 4. 30.

chased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Iesus Christ the Father of glory, might giue vnto you the Spirit of wisdome, and reuelation through the knowledge of \* him,

18 That the eyes of your vnderstanding may be lightned, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, \* according to the working of his mightie power,

20 Which he wrought in Christ, when hee called him from the dead, and set him at his right hand in the heauenly place,

21 Farre aboue all principautes, & power and might, and domination, & every name that is named, not in this world onely, but also in that that is to come,

22 \* And hath made all things subject vnder his feete, and hath appointed him ouer all things to be the head of the Church,

23 Which is his body, euen the \* sinlesse of him that filleth all in all things.

himselfe perfect without vs which are his members: Church is also called Christ, as 1. Cor. 12. 12, 13.

CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth the what manner of people they were before their conuersion,

18 And what they are now in Christ.

**A**ND \* you hath he quickened, that were dead in trespasses and sinnes,

2 according to the course of this world, and after the \* prince that ruleth in the ayre, euen the spirit, that now worketh in the children of disobedience,

3 Among whom we also had our conuersion in time past, in the lures of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others,

4 But God which is rich in mercie, through his great loue wherewith he loued vs,

5 Euen when wee were dead by sinnes, hee quickned vs together in Christ, by whose blood ye are saved,

6 And

k Of Christ. Col. 2. 12.

chap. 3. 7. I made him gouernour of all things both in heauen and in earth: so that

Christis body is now onely there, or els it should

not be a true body, and his ascension should be

but a fantastical thing, and onely imagined, Psa. 8. 6.

heb. 2. 8. m This is the great loue of Christ toward

his Church, that he counteth not

and therefore the

Col. 2. 13.

Chap. 6. 12. a meaning, Satan.

b Not by creation, but by Adams transgression, and so by birth,

c Both Iew and Gentile.

10. with Christ.

1. Cor. 1. 3. 2. Cor. 1. 3. 1. peter 1. 3.

a As with the knowledge of God in Christ, with faith, hope, charity, & other gifts.

10. r. places. 2. Tim. 1. 9.

b This electio is to life everlasting, can neuer be changed: but in temporall offices which God hath appointed for a certain space,

when the terme is expired, hee changeth his election, as we see in Saul and Iudas.

Col. 1. 22. c When Christs iustice is imputed ours.

d What as we were not the natural children, hee received vs by grace, and made vs his children.

e The principall end of our election, is to praise & glorifie the grace of God.

f That is, in Christ.

g By this he meaneth y whole body of the Church which hee diuideth

into them which are in heauen, & them which are in earth: also the faithfull which remaine in earth stand of the Iewes & Gentiles. h To wit, the Iewes. i Though we be redeemed from the bondage of sinne by the death of Christ, Rom 6 22. yet we hope for this second redemption which shall be when we shall possesse our inheritance in the heauens, whereof we haue the holy Ghost for a pgage, as chap. 4. 30.



We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

6 And hath raised vs by together, and made vs sit together in the heauenly places in Christ Iesus,

7 That hee might shew in the ages to come, the exceeding riches of his grace, though his kindnesse towards vs in Christ Iesus.

8 For by grace are yee saved through faith, and that not of your selues: it is the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordeined that we should walke in them.

11 Wherefore I remember that yee being in tyme past Gentiles in the flesh, and called \* vncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that tyme without Christ, and were aliens from the common wealth of Israel, and were \* strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Iesus, yee which once were farre off, are made nere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the stop of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that he might reconcile both vnto God in one body by his crosse, and slay hatred thereby,

17 And came and preached peace to you which were afar off, and to them that were nere.

18 For through him wee both haue an entrance vnto the father by one Spirit.

19 Now therefore ye are no more strangers and foreigners: but citizens with the Saints, and of the household of God,

20 And are built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them steadfast in his Spirit.

For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles, 2 If ye haue heard of the dispensation of the grace of God, which is giuen mee to youward,

3 This is, that God by reuelation hath shewed this mystery vnto mee (as I wrote

above in few words,

4 Whereby when yee reade, ye may know mine vnderstanding in the mystery of Christ.)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reuealed vnto his holy Apostles and prophets by the Spirit,

6 That the Gentiles should bee inheritors also, and of the same body, and partakers of his promise in Christ by the Gospel.

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the working of his power.

8 Therefore to me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ.

9 And to make cleare vnto all men what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, who hath created all things by Iesus Christ,

10 To the intent that now vnto principalities and powers in heauenly places might be knowne by the Church the manifold wisdom of God,

11 According to the eternall purpose, which hee wrought in Christ Iesus our Lord,

12 By whom wee haue boldnesse and entrance with confidence by faith in him.

13 Wherefore I desire that yee faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bow my knees vnto the father of our Lord Iesus Christ,

15 (Of whom is named the whole family in heauen and earth.)

16 That he might graunt you according to the riches of his glory, that yee may be strengthened by his spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in loue,

18 May bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that yee may be filled with all fullnesse of God.

20 Unto him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs,

21 Bee praye in the Church by Christ Iesus, throughout all generations for euer, Amen.

1 That all the graces of God may abound in you that we seele Christ in vs.

CHAP. IIIII.

1 He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Emery one to serue & edifie one another with the gift that God hath giuen him, 14 To beware of strange doctrine, 22 To lay aside the old conuersation of greedy lustes, and to walke in a new life.

Therefore, being prisoner in the Lord I pray you that ye walke worthy of the vocation wherunto ye are called,

c That is, in the first chap. of this Epistle verse 9. d Although the fathers and the Prophets had reuelations certayne, yet it was not in comprehension of that abundance which was shewed when the Gentiles were called, neither yet was the tyme nor the maner known. Chap. 1. 19.

1. Cor. 15. 9, 10. Gal. 1. 16.

Rom. 6. 25. col. 2. 6. 1. Tim. 1. 10. Tit. 1. 2. 1 Pet. 1. 20.

e The Angels. f The Church being gathered of so many kinds of people, is an example or a glasse for the Angels to behold

the wisdom of God, who hath turned their particular discords, into an vniuersall concord, and of the Synagogue of bondage, hath made the Church of freedom.

g He that is not of the body of Christ, is in death

h The faithfull which died before Christ came, were adopted by him, and make one family with the Saints which yet remaine aliue

i For we confesse that which we beleuee.

k All perfection on euery side is in him.

Rom. 16. 25. m In

that we seele Christ in vs.

Phil. 1. 27. col. 10. 1. thef. 2. 12.

a For the Lords cause.

e Here he meaneth as concerning grace, & not by nature.

f He sheweth here that the further the Gentiles were off from the grace of God, the greater debtors they are now to the same.

1. Sam. 17. 26. Ezek. 44. 7. Rom. 9. 4.

g It was but one covenant, but because it was diuers times confirmed and established, therefore here he calleth them covenants.

h Where no promise is, there is no hope.

i Or, Aliens.

k For in Christ all things were accomplished, which were prefigured in the Law.

l For of the Iewes and the Gentiles he made one focke.

m Or, death.

Rom. 5. 2.

a He reioyeth in that hee suffered imprisonment for the maintenance of Chrills glory.

b Which was his vocation to preach vnto the Gentiles.











bonds, that therein I may speake boldly, as I ought to speake.

21 ¶ But that yee may also know mine affaires, and what I do, Tycheius my deare brother and faithfull minister in the Loyde, shall shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that yee might know mine affaires, and that hee might comfort your

hearts.

23 Peace be with the brethren, and loue with faith from God the Father, and from the Lord Iesus Christ.

24 Grace be with all them which loue our Lord Iesus Christ, to their <sup>k</sup> immortalitie, Amen.

Written from Rome vnto the Ephesians, and sent by Tycheius.

k Or, to be without corruption, that is, to haue life euerlasting, which is the end of this grace.

## The Epistle of Paul to the Philippians.

### THE ARGUMENT.

PAUL being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a citie of the same country: but because his charge was to preach the Gospell vniuersally to all the Gentiles, hee trauidled from place to place, till at the length he was taken prisoner at Rome, wherof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein hee commendeth them that they stood manfully against the false apostles, putting them in mind of his good wil toward them, and exhorted them that his imprisonment make them not to shrink: for the Gospell thereby was confirmed and not diminished: especially he desireth them to flee ambition, & to embrace modestly, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, and that hee him selfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, hee conuerteth their false doctrine, by prouing only Christ to be the end of all true religion, with whom we haue all things, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and general, with testification of his affection toward them, and thankfull accepting of their beneuolence.

### CHAP. I.

1 Saint Paul discovereth his heart toward them, 3 By his thanksgiving, 4 Prayers, 8 and wishes for their faith & saluation, 7. 12. 20 Hee sheweth the fruit of his crosse, 15. 27 And exhorteth them to unity, 28 And patience.

**P**AUL and Timotheus the seruants of Iesus Christ, to all the Saints in Christ Iesus which are at Philippi, with the <sup>a</sup> Bishops, and Deacons:

2 Grace be with you and peace from God our Father, and from the Lord Iesus Christ.

3 \* I thanke my God, hauing you in perfect memory,

4 (Alwayes in all my prayers for all you, praying with gladnes)

5 Because of the <sup>b</sup> fellowship which yee haue in the Gospell, from the <sup>c</sup> first day vnto now.

6 And I am perswaded of this same thing, that hee that hath begunne this good worke in you, will perfourme it vntill the <sup>d</sup> day of Iesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance, <sup>e</sup> that both in my bands, and in my defence and confirmation of the Gospell, you all were partakers of my <sup>f</sup> grace.

8 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 And this I pray, that your loue may abound, yer more and more in knowledge, and in all iudgement,

10 That yee may discern things that differ one from another, that ye may be pure,

and without offence, vntill the Day of Christ,

11 Filled with the fruits of <sup>h</sup> righteousness, which are by Iesus Christ vnto the glory and praise of God.

12 ¶ I would ye vnderstoode, brethren, that the things which haue come vnto mee, are turned rather to the furthering of the Gospell,

13 So that my bands in <sup>i</sup> Christ are famous throughout all the <sup>k</sup> iudgement hall, and in all other places,

14 In is much that many of the brethren in the Loyde are boldened through my bandes, and dare more frankly speake the <sup>l</sup> word.

15 Some preach Christ, euen through enuie and strife, and some alio of good will.

16 The one part preach Christ of contention and not <sup>m</sup> purely, supposing to adde more affliction to my bands:

17 But the others of loue, knowing that I am set for the defence of the Gospell.

18 What then yet Christ is preached all manner waies, whether it be <sup>n</sup> vnder a pretence, or inwardly, and I therein loy: yea, and will loy.

19 For I know that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether it be by life, or by death.

21 For Christ is to me both in life, and in death advantage.

g That you so increase in godliness, that not only yee can put difference betweene good & euill-but also that ye profite more and more without slipping backe or standing in a stay.

h Righteousnes is the tree, good works the fruit.

i Which I sustain for Christs cause.

k That is, in the court or palace of the Emperour Nero.

l Or, professe the Gospell confiding my constancie.

m But with a corrupt mind.

n Or, lie in bands.

o Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to desee Paul and present themselves.

<sup>a</sup> By Bishops here he meaneth them that had charge of the word, and governing, as pastors, doctors, clergies, by deacons, such as had charge of the distribution, and of the poore and sicke.

1. The first.

<sup>b</sup> With other Churches.

<sup>c</sup> That ye receiued the Gospell.

<sup>d</sup> When you shall receiue the crown of glory.

<sup>e</sup> It was a sure token of their loue, y they did helpe him by all means possible when he was absent & in prison, euen as if they had bin prisoners with him.

<sup>f</sup> Of this peculiar benefit to suffer for Christs sake.

<sup>g</sup> Or, are excellent



To live in the flesh, is to live in his brittle body, till we be called to live everlastingly: but to live according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plunged in the filthie concupiscences of the flesh.

Or, body. Ephes. 4. 1. coloss. 1. 10. 1 thess. 2. 12. Or, stand.

The more that grants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction, and againe, constant perseverance for Christs sake, is an evident signe of salvation. q God sheveth by this meanes of bearing the crosse, who are his, & who are not. || Or, Christs cause.

22 And whether to live in the flesh, were profitable for mee, and what to choose, I know not.

23 For I am greatly in doubt of both sides, desiring to be loosed, and to bee with Christ, which is best of all.

24 Nevertheless to abide in the flesh, is more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and toy of your faith,

26 That yee may more abundantly rejoice in Jesus Christ for me, by my continuing to you againe.

27 \* I only let your conversation be, as it becommeth the Gospel of Christ, that whether I come and see you, or else be absent, I may heare of your matters, that yee continue in one Spirit, and in one minde fighting together through the sayde of the Gospel.

28 And in nothing feare your adversarities, which is to them a token of perdition, and to you of salvation, and that of God.

29 For vnto you it is given for Christ, that not onely ye should beleeve in him, but also suffer for his sake,

30 Having the same fight which yee saw in me, and now heare to be in me.

CHAP. II.

3 He exhorteth them about all things to humility, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus will speedily come vnto them, 27 and excuseth the long tarrying of Epaphroditus.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy,

2 Fulfill my ioy, that ye be like minded, having the same love, being of one accord, and of one iudgement,

3 That nothing be done through contention or wayne glory, but that in meeknesse of mind every man esteeme other better then himselfe.

4 Looke not every man on his owne things, but every man also on the things of other men.

5 Let the same minde be in you that was even in Christ Jesus,

6 Who being in the foame of God, thought it no robbery to be equal with God:

7 But he made himselfe of no reputation, & tooke on him the foame of a servant, and was made like vnto men, & was found in the shape as a man.

8 He humbled himselfe, and became obedient vnto the death, even the death of the crosse.

9 Therefore God hath also highly exalted him, and given him a Name above every Name,

10 \* That at the Name of Jesus should every knee bow, both of things in heaven, and things in earth, and things vnder the earth,

11 \* And that every tongue should confesse that Jesus Christ is the Lord, vnto the glory of God the Father.

12 Therefore you my beloved, as ye have alwayes obeyed me, not as in my presence onely, but nowe much more in mine absence, so make an end of your owne salvation with feare and trembling.

13 For it is God which worketh in you, both the will and the deed, even of his good pleasure.

14 Doe all things without murmuring and reasonings,

15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughty and crooked nation, among whom ye shine, as \* lightes in the world,

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I have not ruine in vaine, neither have laboured in vaine.

17 Yea, and though I be offered by thyn on the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with me.

19 And I trust in the Lord Jesus to send Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 \* For all ye seeke their owne, and not that which is Jesus Christs.

22 But ye know the prooffe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will go with me,

24 And trust in the Lord, that I also myselfe shall come shortly.

25 But I supposed it necessarie to send my brother Epaphroditus vnto you, my companion in labour, and fellowe soldier, even your messenger, and he that ministered vnto me such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because ye had heard, that he had bene sicke.

27 And no doubt he was sicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me also, lest I should have sorrowe vpon sorrow.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorrowfull.

29 Receiue him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ he was neere vnto death, and regarded not his life, to fulfil that service which was lacking on your part toward me.

Rom. 14. 11. isa 45. 23. g Worship and be subject to him. Ioh. 1. 3. 1. cor. 8. 6. and 12. 3.

h Runne forward in that race of righteousness wherein God hath freely pleased you through Jesus Christ, and conducteth you his children by his life, to walke in good works, and so to make your vocation sure, i Which may make you careful and diligent, k Which is his free grace.

1. Pet 4. 9. Matth. 5. 16. l As they which in the night set forth a candle to give light to others.

m The Gospel. n The word significeth to write out as the drinke offering was poured on the sacrifice.

o To confirme you in your faith, Acts 16. 1.

1. Cor. 10. 24. p They rather sought profit by their preaching then Gods glory.

q He calleth it here the worke of Christ, to visite Christ, who was bound in the person of Paul, and was in neede of necessaries. r He approueth them which hazard their life to relieve the prisoners of Christ.

a If ye lose me, that you desire my comfort. b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concord. Rom. 12. 10. c If Christ being very God equal with the Father, layde aside his glory, and being Lord, became a servant, and willingly submitted himselfe to most shamefull death, shall we which are nothing but vile flauces, through arrogancie treade downe our brethren, and preferre our selues? d For hee that was God, should haue done none injury to the Gouernour. Matt. 20. 28. e The poore and weak nature of man, f Hee was seene and heard of men, so that his person and behaviour declared that hee was as a miserable man, Heb. 2. 9.



CHAP. III.

2 He warneth them to beware of false teachers, 3 against whom hee setteth Christ, 4 likewise himselfe, 9, and his doctrine, 12 and reprooveth mans owne righteousness.

**M**oreover, my brethren, reioyce in the **L**ord. It grieueth me not to write the same things to you, and for you it is a sure thing.

2 Beware of **d**ogs: beware of euil workers: beware of the **c**oncilion.

3 For wee are the circumcission, which worship God in the spirit, and reioyce in Christ Iesus, and haue no confidence in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:

5 Circumcised the eight day, of the kindred of Israel, of the tribe of Benjamin, \* an Hebrew of the Hebrewes, \* by the lawe a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was unrebekable.

7 But the things that were bawtage vnto mee, the same I counted losse for Christs sake.

8 **P**ea, doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lorde, for whom I haue counted all things losse, and doe iudge them to be dungue, that I might winne Christ.

9 And might bee found in him, that is, not hauing mine owne righteousness, which is of the Law, but that which is through the faith of Christ, euen the righteousness which is of God through faith.

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and bee made coniformable vnto his death.

11 If by any meanes I might attaine vnto the resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained to it, but one thing I do: I forget that which is behind, and indure my selfe vnto that which is before.

14 And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reueale euen the same vnto you.

16 **F**urtherthelesse in that wherunto wee are come, let vs proceede by one rule, \* that we may minde one thing.

17 Brethren, be followers of mee, & looke on them, which walke so, as yee haue vs for an example.

18 \* **F**or many walke, of whom I haue told you often, and now tel you weeping, that they are the enemies of the **c**rosse of Christ,

19 **W**hose end is damnation, whose God is their belly, & whose glory is to their shame, which mind earthly things.

20 But our **c**onuersation is in heauen, from whence also wee looke for the **S**aviour, euen the Lord Iesus Christ.

21 **W**ho shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, wherby hee is able euen to iudone all things vnto himselfe.

CHAP. IIIII.

1 He exhorteth them to be of honest conuersation, 15 and thanketh them, because of the promise that they made for him being in prison, 21 and so concludeth with salutations.

**T**herefore, my brethren, beloved and longed for, my ioy, and my crowne, so continue in the **L**ord, ye beloved.

2 I pray **C**uodias, and beseech **S**yntych, that they be of one accord in the **L**ord.

3 **P**ea, and I beseech thee, faithfull yokefellow, helpe those women, which laboured with me in the Gospel, with **E**lement also, and with other my fellow labourers, whose names are in the \* booke of life.

4 Reioyce in the **L**ord alway, againe I say, reioyce.

5 Let your patient mind be knowne vnto all men. **T**he **L**ord is **b** at hand.

6 \* **B**e nothing careful, but in all things let your requests bee shewed vnto God in prayer, and supplication, with giuing of thanks.

7 And the peace of God which passeth all vnderstanding, shall preferue your hearts and minds in Christ Iesus.

8 Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there bee any vertue, or if there bee any praise, thinke on these things.

9 **W**hich ye haue both learned and receiued, and heard, and seene in me: those things doe, and the God of peace shall be with you.

10 **N**ow I reioyce also in the **L**ord greatly, that now at the last yee are **r**entued againe to care for me, wherein notwithstanding yee were careful, but ye lacked opportunity.

11 **I** speake not because of want: for I haue learned in whatsoever state I am, therewith to be content.

12 And I can be abased, and I can abound: euery where in all things I am instructed both to be full, & to be hungry, and to abound, and to haue want.

13 I am able to doe all things through the helpe of **C**hrist, which strengtheneth me.

14 **N**otwithstanding ye haue well done, that ye did communicate to mine affliction.

15 And ye **P**hilippians know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the matter of giuing and receiuing, but ye only.

*Or. reward.*  
o The vaine glory which they seeke after in this world, shall turne to their confusion and shame.  
p In mind and affection.  
1. Cor. 1. 7.  
Tit. 2. 11, 13.

*Psal 69. 28. take*  
10. 20. *reue. 3. 5.*  
and 30. 12.  
a This booke  
Ezekiel calleth  
the writing of  
the house of Is-  
rael, and the se-  
cret of the Lord,  
chap. 1. 3. 9.  
b To succour  
you.  
c From Satan,  
who seeketh to  
take from vs this  
peace of consci-  
ence.

d That is, begin  
anew to help me.  
e That I was not  
able to endure  
my pouerty.  
f Not of his own  
vertue or free  
will.  
g When I first  
preached the  
Gospel vnto you.  
h He had giuen  
of his part in  
communicating  
with them spi-  
ritually, but  
he receiued no-  
thing of them,  
which ought at  
least to haue re-  
lieued him in his  
necessity.

a Which ye haue often heard of me.  
b Which barke against the true doctrine to fill their bellies.  
c The false apostles gloried in their circumcission, wherunto S. Paul here alludeth, calling them concision, which is cutting off, and tearing asunder of the Church.  
d In outward things.  
2. Cor. 11. 22.  
Act. 23. 6.  
H Or, profession.  
e As one grafted in by faith.  
f That is, to life everlasting.  
g Or haue now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.  
h We can run no farther than God giueth vs strength and sheweth vs the way.  
i That is, to obtaine the crowne of glory in the heauens.  
k Or, haue more profited then others.  
l This perfection standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.  
m That is, that this is the true wisdom, and straight rule of liuing.  
Rom. 25. 5.  
1. cor. 11. 10.  
Rom. 16. 17, 18.  
n That is, of the Gospel, which is the preaching of the crosse.



16 For euen when I was in Thessalonica, yee sent once, and afterward againe for my necessitie,

¶ Or, abound to- ward your count.

17 Not that I desire a gift: but I desire the fruite which may further your reckon- ing.

18 Now I haue receiued all, and haue plenty: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.

19 And my God shall fulfill all your ne-

cessities through his riches with glory in Je- sus Christ.

20 Unto God euen our Father be praise for euermore, Amen.

21 Salute all y<sup>e</sup> Saints in Christ Iesus, The brethren, which are with me, greet you.

22 All the Saints salute you, and most of all they whiche are of Celsars household.

23 The grace of our Lord Iesus Christ be with you all, Amen.

Written to the Philippians from Rome, and sent by Epaphroditus.

i Of such as did belong to the Emperour Nero.

# ¶ The Epistle of Paul to the Colossians.

## THE ARGUMENT.

I N this Epistle S Paul putteth difference betwene the liuely, effectual and true Christ, and the fained, counterfeit, and imagined Christ, whom the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them the increase of faith, to esteeme the excellency of Gods benefit toward them, teaching them also that saluation, and whatsoever good thing can be desired, standeth onely in Christ, whom onely wee imitate by the Gospel. But forasmuch as the false brethren would haue mixed the Law with the Gospel, hee toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whom all things are but mere vanitie. And as for circumcision, abstinence from meates, externall holinesse, worshipping of Angels as meanes whereby to come to Christ, hee vterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faithfull.

### CHAP. I.

3 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith. 13 He sheweth vnto them the true Christ, and discovereth the counterfeit Christ of the false apostles. 25 He approoveth his authorities and charge, 28 and of his faithfull executing of the same.

But an Apostle of IESVS Christ, by the will of God, and Timotheus our brother,

2 To all them which are at Colosse, Saints & faithfull brethren in Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 We giue thanks to God euen the Father of our Lord Iesus Christ, alwayes praying for you:

4 Since we heard of our faith in Christ Iesus, and of your loue toward all Saints,

5 For the hopes sake which is laid vp for you in heauen, wherof ye haue heard before by the word of truethe, which is the Gospel,

6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that ye heard and truly knew the grace of God,

7 As yee also learned of Epaphras our deare fellowe seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, which ye haue by the spirit.

9 For this cause were also, since the day we heard of it, ready not to pay for you, and to desire that yee might bee fulfilled with knowledge of his will, in all wisdom, and spirituall understanding,

10 That ye might walke worthy of the

Lord, & please him in all things, being fruitfull in all good works, and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

12 Gining thanks vnto the Father, which hath made vs meete to bee partakers of the inheritance of the Saints in light.

13 Who hath deliuered vs fro the power of darkenes, and hath translated vs into the kingdome of his deare Sonne,

14 In whome we haue redemption through his blood, that is, the forgiveness of sinnes,

15 Who is the image of the invisible God, the first borne of euey creature.

16 For by him were all things created, which are in heauen, and which are in earth, things visible and invisible: whether they be Thrones, or Dominions, or Principalties, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: he is the beginning, and the first borne of the dead, that in all things he might haue the preeminence.

19 For it pleased the Father, that in him should all fullesse dwell.

20 And by him to reconcile all things vnto himselfe, and to set at peace through the blood of his crosse, both the things in earth, and the things in heauen.

21 And you which were in times past strangers and enemies, because your mindes were seer in euill workes, hath he now also reconciled,

i. Cor. 1. 5.

Math. 3. 17. and 17. 32. pet. 1. 17. Hebr. 1. 3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Hee before any thing was created.

John 1. 3. 1. Cor. 1. 5. 20.

reuel. 1. 5. g He that rose first againe from the dead, to take possession of life euertlasting: which rising may be called a new birth.

John 1. 14. chap. 2. 9.

h That the Church, which is his body, might recieue of his abundance,

i That is, the whole Church.

a Which was a city of Phrygia.

b For without Christ there is no faith to bee faued by, but onely a vaine opinion.

c Which cometh of the holy Ghost.

d That is, Gods. Ephes. 4. 1. phil. 1. 27. 1. thes. 2. 12.



*Luke 1. 75.*  
*1. cor. 1. 2. ephc.*  
*1. 4.*  
*titus 2. 11, 12.*  
*k Or, your com-*  
*municar.*  
 As Christ hath  
 once suffered in  
 himselfe to re-  
 deeme his Church  
 and to sanctifie it:  
 so doeth he dayly  
 suffer in his mem-  
 bers, as partaker  
 of their infirmi-  
 ties, and there-  
 fore a reuenger  
 of their injuries.  
 m Which is the  
 promises of  
 Christ, and of  
 the calling of  
 the Gentiles.  
*Rom. 1. 6. 25. ephc.*  
*3. 9. 2. tim. 1. 10.*  
*titus 1. 2. 1. pet.*  
*1. 10.*  
 n Whom he hath  
 elected and con-  
 secrated to him  
 by Christ.  
*1. Tim. 1. 1.*

22 In the body of his flesh through death, to make you holy, and blameable, and without fault in his sight:  
 23 \* If yee continue grounded and stablished in the faith, & bee not moued away from the hope of the Gospel, whereof yee haue heard, and which hath bene preached to euery creature which is vnder heauen wherof I Paul am a minister.  
 24 Now reioice I in my sufferings for y<sup>e</sup> you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church.  
 25 Wherof I am a minister, according to the dispensation of God, which is giuen me vnto forward, to fulfill the word of God,  
 26 \* Which is the mysterie hid since the world began, and from all ages, but now is made manifest to his Saints,  
 27 To whom God would make known what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, the hope of glorie,  
 28 Whom we preach, aduancing every man, and teaching euery man in all wisdom, that wee may present euery man perfect in Christ Jesus:  
 29 Whereunto I also laboure and strine, according to his working which worketh in me mightily.

CHAP. II.

1 Having professed his good will toward them,  
 4 Hee admonisheth them not to turne backe from Christ, & to the seruice of Angels or any other inventions, or els ceremonies of the Law. 17 Which haue finished their office, and are ended in Christ.  
 ¶ I would yee knew what great fighting I haue for your sakes, and for their of Laodicea, and for as many as haue not seene my person in the flesh,  
 2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to know the mysterie of God euen the Father, and of Christ:  
 3 In whom are hid all the treasures of wisdom and knowledge.  
 4 And this I say, lest any man should beguile you with enticing words:  
 5 \* For though I be absent in the flesh, yet am I with you in the Spirit reioicing, and beholding your order, and your steadfast faith in Christ.  
 6 As yee haue therefore receiued Christ Jesus the Lord, so walke in him,  
 7 Rooted and builded in him, and stablished in the faith, as yee haue bene taught, abounding therein with thanksgiving.  
 8 Beware lest there bee any man that spoyle you through philosophy, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ.  
 9 \* For in him dwelleth all the fulnesse of the Godhead bodily.  
 10 And yee are complete in him, which the head of all Principalities and power:  
 11 In whom also yee are circumcised with \* circumcision made without hands, by put-

ting off the sinful body of the flesh, through the circumcision of Christ,  
 12 In that yee are buried with him through baptism, in whom yee are also rayled vp together through the faith: of the operation of God which raised him from the dead.  
 13 \* And yee which were dead in sinnes, and in the vnicorruption of your flesh, hath bee quickened together with him, forgiving you all your trespasses,  
 14 And putting out the handwriting of ordinances that was against vs, which was contrary to vs, hee euen tooke it out of the way, and fastened it vpon the crosse,  
 15 And hath spoiled the Principalities, and powers, and hath made a shew of them openly, and hath triumphed ouer them in the same crosse.  
 16 Let no man therefore condemne you in iudicate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath daies,  
 17 Which are but a shadow of things to come: but the body is in Christ.  
 18 \* Let no man at his pleasure haue rule ouer you by humblesse of conscience and worshipping of Angels, aduancing himselfe in those things which hee neuer sawe, rashly puffe vp with his fleshy minde.  
 19 And holdeth not the head, wherof all the body furnished & knit together by ioynts and bands, increaseth with the increasing of God.  
 20 Wherefore: if yee bee dead with Christ from the ordinances of the world, why as though yee were liued in the world, are yee burdened with traditions?  
 21 As, Touch not, Taste not, Handle not;  
 22 Which all are perished with the vsing, and are after the commandments and doctrines of men;  
 23 Which things haue indrede a shew of wisdom, in voluntary religion and humbleness of minde, and in not sparring the body: neither haue they it in any estimation to satisfie the flesh.  
 ¶ led them at their pleasure into all superstition, and error. ¶ Or, defraud you of your price. in And appertaine nothing to the kingdom of God. n Such as men haue chosen according to their own fantasie. ¶ Or, but they are of no value: saue for the filling of the flesh. o They pinch and defraude their body to shew themselves greater hypocrites.  
 CHAP. III.  
 1 He sheweth where we should seeke Christ. 3 Hee exhorteth to mortification, 10 To put off the old man and to put on Christ 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.  
 ¶ If yee then be risen with Christ, seeke those things which are aboue where Christ sitteth at the right hand of God.  
 2 Set your affection on things which are aboue, and not on things which are on the earth.  
 3 For yee are not dead, and your life is hid with Christ in God.  
 4 When Christ, which is our life, shall appeare, then shall ye also appeare with him in glorie.

f Made by the Spirit of Christ.  
*Rom. 6. 4.*  
*Ephc. 1. 19.*  
 g In beleeuing that God by his power raised vp Christ whereof we haue a sure token in our baptisme.  
*Ephc. 2. 1.*  
*1. Cor. 15. all. cur.*  
*Ephc. 2. 15.*  
*1. Cor. 13. 12. 1. cor. 13. 12.*  
 h The ceremonies and rites were as it were a publike profession, and handwriting of the miserable estate of mankind: for circumcision did declare our natural pollution: the purgings, and washings signified the flesh of sinne: the sacrifices testified that we were guilty of death, which were all taken away by Christs death.  
 i As Satan and his angels from whom he hath taken all power.  
 k Or, distinctions, as to make difference betwixt dayes.  
*Matth. 2. 4.*  
 l Meaning that the hypocrites  
 ¶ Or, defraud you of your price. in And appertaine nothing to the kingdom of God. n Such as men haue chosen according to their own fantasie. ¶ Or, but they are of no value: saue for the filling of the flesh. o They pinch and defraude their body to shew themselves greater hypocrites.  
 a After that ye haue bene dead to begerly ceremonies.  
 b Which either serue but for a time, or els are inuented by men.  
 c With Christ.

¶ Or, pain & care.  
 a Me present in body.  
*1. Cor. 1. 5.*  
 b In body.  
 c In minde.  
*1. Cor. 5. 3.*  
 d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and begerly traditions: for now they haue none vlc, seeing Christ is come.  
*Chap. 1. 19.*  
*john 1. 14.*  
 e In saying that the Godhead is really in Christ, he sheweth that he is very God: all so saying, in him he declareth two distinct natures, and by this word dwelleth, he pro- ueth that it is there for euer.  
 ¶ Or, essentially.  
*Rom. 2. 29.*



*Eph. 5. 3.*  
 d Extinguish all  
 the strength of  
 he corrupt<sup>r</sup> nature  
 which resisteth  
 against the Spirit,  
 that yee  
 may live in the  
 Spirit, and not  
 in the flesh.

*Rom 6. 4. eph. 4. 2. heb. 12. 1. 1. pet. 2. 1. and 4. 1. 2.*  
*Gene. 1. 26. and 5. 1. and 9. 6.*  
*Eph. 4. 32. and 6. 11.*

e He sheweth  
 what fruites are  
 in them that are  
 dead to the world  
 and are risen a-  
 gaine with Christ.  
 ||Or, the bowels  
 of mercies.

f Let it guide all  
 your doings.  
 ||Or, gracious, or  
 thankfull.

g The doctrine  
 of the Gospel.  
 h Psalmes properly  
 containe  
 complainings to  
 God, narrations  
 and exhortations:  
 as: hymnes only  
 thanksgiving,  
 songs containe  
 praises, & thanks  
 giuing, but not  
 so largely and  
 amply as hymnes  
 doe.

*Eph. 4. 29.*  
 ||Or, thanksgiving

*1. Cor. 10. 31.*  
*Eph. 5. 2. 2.*

*1. Pet. 3. 7.*  
*ephe. 5. 25.*  
*Eph. 6. 1.*

i Which are in  
 the Lord.

k By too much  
 rigour,  
*Eph. 6. 5.*

*titus 2. 9.*  
*1. pet. 2. 18.*

l The cruell  
 master.

*Deut. 10. 17.*  
*wisd. 6. 7.*  
*eccles. 35. 12.*  
*rom. 2. 11.*

*gala 2. 6.*  
*ephe. 6. 9.*

m Whether he  
 be master or  
 seruant.

5 \* 4 **W**astifie therefore your members  
 which are on the earth, fornication, unclea-  
 nesse, the inordinate affection, euill concupis-  
 cence, and couetousnesse which is idolatrie.

6 For the which things takes the wrath  
 of God commeth on the children of disobed-  
 ience,

7 Wherein ye also walked once, when yee  
 lived in them.

8 \* But now put yee away euery all  
 these things, wrath, anger, malicionnesse,  
 cursed speaking, filthy speaking out of your  
 mouth.

9 Lie not one to another, seeing that yee  
 haue put off the old man with his workes,  
 10 And haue put on the new, which is  
 renewed in knowledge \* after the image of  
 him that created him,

11 Where is neither Grecian, nor Jewe,  
 circumcision nor uncircumcision, Barbari-  
 an, Scythian, bond, free: but Christ is all in  
 all things.

12 \* Now therefore, as the elect of God  
 holy and beloved, put on tender mercie,  
 kindnesse, humblenesse of mind, meekenesse,  
 long suffering;

13 Forbearing one another, and forgi-  
 uing one another, if any man haue a quarrel  
 to another: euen as Christ forgauē you, euen  
 so doe yee.

14 And about all these things, put on loue,  
 which is the bond of perfectnesse.

15 And let the peace of God rule in your  
 hearts, to the which ye are called in one bo-  
 dy, and be ye lamiable.

16 Let the word of Christ dwell in  
 you plentifully in all wildome, teaching  
 and admonishing your owne selues, in  
 Psalmes, and hymnes, and spiritual songs,  
 singing with a heart in grace in your hearts to the  
 Lord.

17 \* And whatsoever ye shall doe in word  
 or deede, doe all in the name of the Lord Ie-  
 sus, giuing thanks to God euen the Father by  
 him.

18 \* Wiues, submit your selues vnto  
 your husbands, as it is comely in the Lord.

19 \* Husbands loue your wiues, and be  
 not bitter vnto them.

20 \* Children, obey your parents in al  
 things: for that is well pleasing vnto the  
 Lord.

21 Fathers, provoke not your children  
 to anger, lest they be discouraged.

22 \* Seruants, be obedient vnto them  
 that are your masters according to the flesh  
 in all things, not with eye seruice as men  
 pleasers, but in singlenesse of heart, fearing  
 God.

23 And whatsoever ye do, doe it heartily,  
 as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shall re-  
 ceive the reward of the inheritance: for yee  
 serue the Lord Christ.

24 But hee that doeth wrong, shall re-  
 ceive for the wrong that hee hath done, and  
 there is no respect of persons.

## C H A P. IIII.

2 He exhorteth them to bee seruent in prayer,  
 3 To walke wisely toward them that are not yet  
 come to the true knowledge of Christ. He salueth  
 them, and wiseth them all prosperiuse.

**Y**e masters, doe vnto your seruants, that  
 yee also haue a master in heauen.

2 \* Continue in prayer, and watch in the  
 same withe thanksgiving,

3 \* Praying also for vs, that God may  
 open vnto vs the doore of utterance, to  
 speake the mysterie of Christ: wherfore I  
 am also in bonds,

4 That I may utter it, as it becommeth  
 me to speake.

5 \* Walke wisely toward them that  
 are without, and redeeme the time.

6 Let your speech bee gracions alwayes,  
 and powdered with salt, that yee may know  
 how to answer euery man.

7 **T**ychicus our beloved brother, and  
 faithfull minister, and fellow seruant in  
 the Lord, shall declare vnto you my whole  
 state,

8 Whome I haue sent vnto you for the  
 same purpose that he might know your state,  
 and might comfort your hearts,

9 **A**rithmeticus a faithfull and a be-  
 loved brother, who is one of you. They shall  
 shew you of all things here.

10 Arsitarchus my prison fellowe salu-  
 teth you, and Marcus, Barnabas sitters  
 sonne (touching whome yee receiued com-  
 mandements: If hee come vnto you, receiue  
 him.)

11 And Iesus which is called Justus,  
 which are of the circumcision. These onely  
 are my workefellowes vnto the king-  
 dome of God, which haue bene vnto my con-  
 solation.

12 Epaphras the seruant of Christ, which  
 is one of you, saluteth you, and alwayes  
 striveth for you in prayers, that yee may  
 stand perfect, and full in all the will of  
 God.

13 For I beare him recorde, that he hath  
 a great zeale for you, and for them of Lao-  
 dicea, and them of Hierapolis.

14 \* Luke the beloved physician greeteth  
 you, and Demas.

15 Salute the brethren which are of Lao-  
 dicea, and Nymphas, and the Church which  
 is in his house.

16 And when this Epistle is read of you,  
 cause that it bee read in the Church of the  
 Laodiceans also, and that yee likewise read  
 the Epistle written from Laodicea,

17 And say to Archippus, Take heede to  
 the ministrie, that thou hast receiued in the  
 Lord, that thou fulfill it.

18 The salutation by the hand of mee  
 Paul. Remember my bonds. Grace be with  
 you, Amen.

Written from Rome to the Colossians,  
 and sent by Tychicus and Onesimus.

*Luke 18. 1.*

*1. thes. 5. 17.*

*Eph. 6. 18.*

*2. thes. 3. 1.*

a That I may

freely preach

the Gospel.

*Eph. 5. 15.*

b To the com-

modity of your

neighbours.

c Bestow the

time well, which

the malice of

men euery where

plucketh from

you, and causeth

you to abuse it,

d Pertaining to

edification and

mixt with no

vanitie.

*Philom. 10.*

e If they onely

did helpe him to

preach the Gos-

pel at Rome,

where was Peter

or those five and

twentie yeeres

that they saue

he abode at

Rome

f In preach-  
 ing the Gospel.

*2. Tim. 4. 10. 11.*

g Either to Paul

or else which

they would write

as an answer to

this Epistle sent

to h: Colossians.



# The first Epistle of Paul to the Thesalonians.

## THE ARGUMENT.

After that the Thesalonians had bene well instructed in the faith, persecution (which perpetually followed the preaching of the Gospel) arose, against the which although they did constantly stand, yet Saint Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishing him of their estate, gave occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoever God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheate, so there were among them wicked men, which by mouing vaine and curious questions to enuethrow their faith, taught falsely, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, lest the sudden coming of Christ come vpon them at vnawares: and so after certaine exhortations, and his commendations to the brethren, bee endeth.

### CHAP. I.

1 Hee thanketh God for them, that they are so stedfast in faith and good works, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

**D**AUL, and Silvanus, and Timotheus, vnto the Church of the Thesalonians, which is in God the Father, and in the Lord Iesus Christ: Grace be with you, & peace from God our father, and from the Lord Iesus Christ.

2 \* Wee giue God thanks alwayes for you all, making \* mention of you in our prayers

3 Without ceasing, remembering your b effectuall faith, and \* diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God ench our Father,

4 Knowing, beloued brethren, that yee are elect of God.

5 For our <sup>d</sup> Gospel was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what manner we were among you for your sakes.

6 And yee became followers of vs, and of the Lord, and receiued the word in much affliction, with \* top of the holy Ghost,

7 So that ye were as <sup>h</sup> ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is toward God, spread abroad in all quarters, that we neede not to speake any thing.

9 For <sup>i</sup> they themselves shew of you what manner of entering in wee had vnto you, and how yee turned to God from idoles, to serue the s<sup>t</sup> lining and true God,

10 And to looke for his Sonne from heauen, whom he called from the dead, euen Iesus which deliuereth vs from the <sup>b</sup> w<sup>h</sup> path to come.

### CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 Hee commendeth his diligence in preaching, 13 And theirs in obeying, 18 Hee excuseth his absence, that hee could not come and open his heart to them.

For yee your selues know brethren, that our entrance in vnto you was not in <sup>a</sup> vaine,

2 But euen after that wee had suffered before, and were shamefully increased at <sup>b</sup> Philippi (as yee know) wee were bold in our God, to speake vnto you the Gospel of God with much striving.

3 For our exhortation was not by deceit, nor by vnclannesse, nor by guile.

4 But as we were allowed of God, that the Gospel should bee committed vnto vs, so we speake, not as they that <sup>c</sup> please men, but God, which trieth our hearts.

5 Neither yet did we euer vse flattering words, as yee know, nor coloured countenance, God is record.

6 Neither sought wee praise of men, neither of you, nor of others,

7 When we might haue bene <sup>h</sup> chargeable, as the Apostles of Christ: but we were gentle among you, euen as a <sup>d</sup> nourse cherisheth her children.

8 Thus being affectioned toward you, our good will was to haue dealt vnto you, not the Gospel of God onely, but also our owne soules, because yee were deare vnto vs.

9 For yee remember, brethren, \* our labour and travail: for we laboured day and night, because we would not bee chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Wee are witnesses, and God also, how holily, and iustly, and vnblameably we behaued our selues among <sup>e</sup> you that beleeue.

11 As yee know how that wee exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That yee \* would walke worthy of God, who hath called you vnto his kingdom and glory.

13 For this cause also thanke wee God without ceasing, that when ye receiued of vs the word of the preaching of God, yee receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleeue.

14 For brethren, yee are become followers of the Churches of God, which in Judea are in <sup>f</sup> Christ Iesus, because yee haue also suffered the same things of your owne country

a Not in outward shew and in pompe, but in trauell and in the feare of God, *Act. 16. 12, 23.*  
b By his helpe; and grace,

c Which declareth a naughtie conscience.

*For, in authoritie.*

d He humbled himselfe to support all things without all respect of himselfe: euen as the tender mother which nourceth her children, and thinketh no offence to vile for her childrens sake. *Act. 20. 34.*  
*1. Cor. 4. 12.*  
*2. thes. 3. 8.*

e For it is not possible to auoyd the reproches of the wicked, which euer hate good doings. *Ephe. 4. 1.*  
*phil. 1. 27.*  
*colos. 1. 10.*

f In his Name and vnder his protection,

a For there is no Church which is not ioyned together in God, *2. Thess. 1. 3.*  
*Philip. 1. 3, 4.*  
b Which declareth it selfe by most liuely fruities.  
c Whereby you declared your selues me<sup>t</sup> ready and painefull to helpe the poore, d The effectuall preaching of the Gospel is an euident token of our election.  
e To beleeue and to be fully persuaded to haue the gifts of the holy Ghost, and joyfully to suffer for Christs sake, are most certaine signes of our election.  
*Or, patientes.*  
f To wit, all the faithful.  
g For idoles are dead things and orely fained fantasies.  
h Which he shall execute vpon the wicked.



Chap 5 23.  
1. cor. 1. 8.

g And would  
binder all men  
from their salu-  
tion.

h And heape vp  
the measure,  
Mt. 23. 32.

i He meaneth  
not this of all the  
Jews in gene-  
rall: but of cer-  
taine of them  
particularly,  
which ceased not  
after they had  
put Christ to  
death, to perse-  
cure his word and  
his ministers.  
Rom. 1. 11.

k Therefore I could not forget you, except I would forget my selfe.

CHAP. III.

2 He sheweth how greatly hee was afflicted  
toward them, both in that hee sent Timotheus to  
them, 10 And also prayed for them.

W herefore since we could no longer  
forbear, wee thought it good to re-  
maine at Athens alone,

a Rather seeking  
your commoditie  
then mine owne,  
in sending of Ti-  
motheus to you.  
Afs 16. 1.

2 \* And haue sent Timotheus our bro-  
ther and minister of God, and our labour fel-  
low in the Gospel of Christ, to stablish you,  
and to comfort you touching your faith,

3 That no man should bee moued with  
these afflictions: for yee your selues knowe,  
that we are appointed therunto.

4 For verily when wee were with you,  
we told you before that wee should suffer tri-  
bulations, euen as it came to passe, and yee  
knew it.

b His great affe-  
ction toward the  
small flocke.  
c Meaning Sa-  
tan.

5 Euen for this cause, when I could no  
longer forbear, I sent him that I might  
know of your faith, lest the tempter had  
tempted you in any sort, and that our labour  
had bene in vaine.

6 But nowe lately when Timotheus  
came from you vnto vs, and brought vs  
good tidings of your faith and loue, and that  
yee haue good remembrance of vs alwayes,  
desiring to see vs, as we also doe you,

7 Therefore, brethren, we had consolati-  
on in you, in all our affliction, and necessitie  
through your faith.

d If ye remaine  
constant in faith  
and true doctrin,  
I shall thinke that  
all mine afflicti-  
ons be so many  
pleasures, and shall  
be restored from  
death to life.

8 For now are wee aliue, if yee stand  
fast in the Lord.

9 For what thanks can we recompense  
to God againe for you, for all the ioy  
wherewith wee reioyce for your sakes before  
our God,

10 Night and day \* praying exceedingly  
that wee might see your face, and might  
accomplish that which is lacking in your  
faith?

e If you perse-  
uere in faith.  
Rom. 11. 10.  
and 15. 23.  
f We must dayly  
grow from faith  
to faith.

11 Now God himselfe, euen our Father,  
and our Lord Iesus Christ, guide our iour-  
ney vnto you,

12 And the Lord increase you, and make  
you abound in loue one toward an other,  
and toward all men, euen as wee doe to-  
ward you:

13 \* To make your hearts stable, and un-  
blameable in holinesse before God euen our  
Father, at the remaining of our Lord Iesus  
Christ with all his Gnaues.

CHAP. IIIII.

1 He exhorted them to holinesse, 6 Innocen-  
ce, 9 Loue, 11 Labour, 12 And moderation in  
lamenting for the dead, 17 Describing the end of  
the resurrection.

A nd furthermore wee beseech you, bre-  
thren, and exhort you in the Lord Iesus,  
that yee increase in loue and in ioy, as yee haue  
receiued of vs, how yee ought to walke, and  
to please God.

2 For yee knowe what I commaunde-  
ments wee gaue you by the Lord Iesus.

3 \* For this is the will of God vpon your  
sanctification, and that yee should abstaine  
from fornication,

4 That eery one of you should knowe,  
how to possesse his vessel in holinesse and  
honour,

5 And not in the lust of concupiscence, e-  
uen as the Gentiles which knowe not God:

6 \* That no man oppresse or defraude  
his brother in any matter: for the Lord is  
anenger of all such things, as wee also haue  
tolde you before time, and testified.

7 \* For God hath not called vs vnto un-  
cleannesse, but vnto holinesse.

8 Therefore that despitely these things,  
despitely not man, but God who hath euen  
giuen \* you his holy Spirit.

9 But as touching brotherly loue, yee  
neede not that I write vnto you: \* for yee  
are taught of God to loue one another.

10 Pea, and that thing verily yee doe vnto  
all the brethren, which are throughout all  
Bacedonia: but wee beseech you brethren  
that yee increase more and more,

11 \* And that yee studie to bee quiet, and  
to meddle with your owne business, and to  
worke with your owne hands, as we comma-  
nded you,

12 That yee may behaue your selues ho-  
nestly toward them that are without you,  
and that nothing be lacking vnto you.

13 I would not brethren, haue you ig-  
norant concerning them which are sleepe,  
that yee sorrowe not, euen as other which  
haue no hope.

14 For if wee beleeue that Iesus is dead,  
and is risen, euen so them which sleepe in  
Iesus, will God bringe with him.

15 For this say we vnto you by the word  
of the Lord, \* that we which liue, and are re-  
maining in the comming of the Lord, shall  
not prevent them which sleepe.

16 For the Lord himselfe shall descend  
from heauen with a shout, and with the  
voice of the Archangell, \* and with the  
trumpet of God: and the dead in Christ shall  
rise first.

17 Then shall we which liue & remaine,  
bee caught by with them also in the

1 By raising their bodies out of the graue. in Which is int' e  
name of the Lord, and as he should speake himselfe. 1. Cor. 15. 23.  
Mat. 24 31. 1. cor. 15. 2. n Meaning them which shall be found  
aliue. o In this iudgen taking vp there shall be a kind of mutat-  
ion of the qualities of our bodies, which shall be as a kind of death,  
cloudes,

a And as it were,  
oursoules & your  
selues.  
b The Greeke  
word significth  
such commande-  
ments as one re-  
ceiueth from  
some man to giue  
them in his name  
to others.  
Rom 12. 2.  
ephes 5. 17.

c That is, that  
you should dedi-  
cate your selues  
wholly vnto God  
wholy this, his bo-  
dy which is pro-  
phanced by such  
fithinesse.  
1. Cor. 6. 8.

1. Cor. 1. 2.  
e By these pre-  
cepts of godly  
life it appeareth  
what were the  
commandements  
which Paul gaue  
vnto them.  
1. Cor. 7. 40.  
Iohn 13. 34.  
and 15. 12. 1. iohs.  
2. 8 and 4. 21.

f And not be  
idle.  
g As strangers  
and Infidels.  
h But that yee  
may be able by  
your diligence  
to supply your  
want and ne-  
cessitie.

i He doeth not  
condemne all  
kinde of sorrow,  
but that which  
proceedeth of  
infideltie.  
k Or, haue con-  
tinued constant-  
ly in the faith of  
Christ.



cloudes, to meete the Lord in the ayre: and so shall we euer be with the Lord.

18 Therefore, comfort your selues one another with these words.

CHAPTER V.

1 Hee enformeth them of the day of iudgement and coming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods word among them.

1 Of the 2 times and seasons, brethren, ye haue no neede that I write vnto you.

2 For ye your selues knowe perfectly, that the \* day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, & safetie, then shall come vpon them sudden destruction, as the 2 trauaile vpon a woman with child, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day should come on you, as it were a thiefe.

5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let vs not sleepe as doe oth- er, but let vs 2 watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the 2 day, be sober, \* putting on the breastplate of faith and loue, 7 the hope of saluation for an helme.

9 For God hath not appointed vs vnto wrath, but to obtayne saluation by the meanes of our Lord Iesus Christ.

10 Which died for vs, that whether we wake or 2 sleepe, wee should liue together with him.

11 Therefore exhort one another, and e- disse one another, euen as ye doe.

12 Now we beseech you, brethren, that

ye knowe them, which labour among you, and are our you in the Lorde, and 2 as imo- nish you,

13 That ye haue them in singular loue for 2 their workes sake. Be at peace among your selues.

14 Alce desire you brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weakke: be patient toward all men.

15 \* See that none recompense euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 2 Reioyce iustwarly.

17 2 Pray continually.

18 In all things giue thanks: for this is the will of God in Christ Iesus toward you.

19 Quench not the 2 Spirit.

20 Despise not 2 prophesying.

21 Esteem all things, and keepe that which is good.

22 Absteyne from all appearance of euill.

23 Now the very God \* of peace sanctifie you throughout: and I pray God that your 2 whole spirit and soule and body, may be kept blamelesse vnto the coming of our Lord Iesus Christ.

24 \* Faithfull is hee which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle bee read vnto all the brethren the 2 Saints.

28 The grace of our Lord Iesus Christ be with you, Amen.

The first Epistle vnto the Thessalonians written from Athens.

1 The preaching of the worde of God, Chap. 3. 12, 13. 1. cor. 1. 8. m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding, and will couet nothing, neither his body doeth execute any thing contrary to the will of God. 1. Cor. 1. 9.

g As the stocke is bound to loue the shepheard, so is it his duty to teach them and exhort them in true religion.

h When e this euill ceaseth, that they worke not, the honour also ceaseth, and they must be ex- pelled as wolues out of the stocke.

Pro. 17. 13 & 20 22 mat. 5. 39. rom. 12. 17. 1 pet. 3. 9. i Have a quiet minde and con- science in Christ, which shall make you reioice in the midst of sorowes, Rom. 5. 3. 2. cor. 6. 10.

Luke 18. 1. eccles 18. 22 col. 4. 2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what means it may be maintai- ned, that is by such exhortati- ons as these, and by continual in- crease in godli-

The second Epistle of Paul to the Thessalonians.

THE ARGUMENT.

1 East the Thessalonians should thinke that Paul neglected them, because hee went to other places rather then came to them, he writeth vnto them, and exhorteth them to patience and other fruits of faith, neither to be moued with that vaine opinion of such as taught that the coming of Christ was at hand, forasmuch as before that day there should bee a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willett them to correct such sharply, as liue idly of other mens labours, whom, if they do not obey his admonitions, he commaundeth to excommunicate.

CHAPTER I.

3 Hee thanketh God for their faith, loue & patience. 11 He prayeth for the increase of the same, 12 And sheweth what fruit shall come thereof.

1 Paul and Siluanus, and Timo- thens vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Ie- sus Christ.

2 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

3 \* Wee ought to thanke God alwayes for you brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another a- boundeth.

1. The. 1. 2.





<sup>a</sup> Which proceed of your faith as a most notable fruit. <sup>b</sup> The faithful by their afflictions see as in a cleere glasse, the end of Gods iudgement, when as they shall reigne with Christ which haue suffered with him, and the wicked shall see his extreme wrath and vengeance. *Iude 6.*

<sup>c</sup> By whom he declarerh his might. <sup>d</sup> As God is everlasting, so shall their punishment be everlasting: & as hee is most mighty of power, so shall their punishment be most sore. <sup>e</sup> The free beneuolence of Gods goodness, comprehenderh his purpose, his predestination and vocation: the worke of faith containeth our iustification, to the which God addeth glorification: and all the he worketh of his mere grace through Christ. <sup>f</sup> Faith is Gods wonderfull worke in vs.

4 So that wee our selues reioyce of you in the Churches of God, because of your patience, and faith in all your persecutions and tribulations that ye suffer.

5 Which is a token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you.

7 And to you which are troubled, rest with vs \* when the Lord Iesus shall shewe himselfe from heauen with his mighty Angels,

8 In flaming fire, reuinding vengeance vnto them that doe not know God, & which obey not vnto the Gospell of our Lorde Iesus Christ,

9 Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power,

10 When he shall come to be glorified in his Saints, and to be made maruclous in all them that beleue (because our testimonie toward you was beleued) in that day.

11 Therefore, we also pray alwayes for you, that our God may make you worthy of his calling, and fulfill all the good pleasure of his goodnesse, and the worke of faith with his power,

12 That the Name of our Lorde Iesus Christ may be glorified in you, and yee in him, according to the grace of our God, and of the Lord Iesus Christ.

13 As the head with the body.

CHAP. II.

3 He sheweth them that the day of the Lord shall not come, till the departing from the faith come first,

9 And the kingdome of Antichrist, 15 And therefore hee exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them

N<sup>ow</sup>, wee beseech you brethren, by the N<sup>aming</sup> of our Lord Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from your minde, nor troubled, neither by spirit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 Let no man deceiue you by any meanes: for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition.

4 Which is an aduersary, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doeth lie as God in the Temple of God, shewing himselfe that he is God.

5 Who as he destroyeth others, so shall he be destroyed himselfe.

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what withholdeyth that he might be reuealed in his time.

7 For the myſtery of iniquitie doeth already worke: onely hee which withholdeyth, shaller, till hee be taken out of the way.

8 And then shall the wicked man bee reuealed, \* whom the Lorde shall consume with the Spirit of his mouth, and shall aboliſh with the brightnesse of his coming,

9 Euen him whose comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiuablenes of vnrightheadnes, among them that perish, because they receiued not the loue of the truth, that they might be saved.

11 And therefore God shall send them strong delusion, that they should beleue lies,

12 That at they might be damned, which beleued not the truth, but had pleasure in vnrightheadnesse.

13 But we ought to giue thanks alway to God for you, brethren \* beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of truth,

14 Whereunto hee called you by our Gospell, to obtaine the glory of our Lorde Iesus Christ.

15 Therefore, brethren, stand fast and keepe the instructions, which yee haue been taught, either by word, or by our Epistle.

16 Powe the same Iesus Christ our Lord, and our God, euen the Father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your heartes, and stablish you in every word and good worke.

n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleuing the truth are testimonies of the same election. o Before the foundation of the world. p The Gospell, q By our preaching. r That is, the doctrine, 1. Theſſ. 2. 2. Cha. 3. 6.

f That is, by my preaching of the Gospell.

CHAP. III.

1 Hee desireth them to pray for him, that the Gospell may prosper, 6 And giueth them warning to reprove the idle, 16 And so wisheth them all wealth.

P<sup>urthermore</sup>, brethren, pray for vs, that the worde of the Lorde may haue free passage, and bee glorified, euen as it is with you.

2 And that wee may be deliuered from vnrasonable and euill men: for all men haue not a faith.

3 But the Lord is faithful, which will stablish you, and keepe you from euill.

4 And we are persuaded of you though the Lord, that yee both doe, and will doe the things which we command you.

5 And the Lorde giude your hearts to the loue of God, and the waiting for of Christ.

f Because the false apostles had perswaded after a fort the Theſſalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: and therefore rather to prepare themselves to patience then to rest & quietnesse for as yet there was a let, that is, that the Gospell should be preached throughout all, Matt. 24. 14.

g To wit, priuily, and is therefore called a mystery, because it is secret.

h Which shall stay for a time, 1. Sa. 11. 4.

i That is, with his word, k Meaning, the whole time that he shall remaine.

l Sants power is limited that he cannot hurt the church in their destruction.

m Delighted in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the Spirit, and beleuing the truth are testimonies of the same election. o Before the foundation of the world. p The Gospell, q By our preaching. r That is, the doctrine, 1. Theſſ. 2. 2. Cha. 3. 6.

f That is, by my preaching of the Gospell.

Ephes. 6. 18, 19. Coloss. 4. 3.

a Although they boast themselves thereof,

b From the sleight of Satan,

c By the word of God.



d Which is, to crauaile, if he will eate, as vers. 10.  
 Chap. 2. 15.  
 1. Cor. 4. 12.  
 1. thess. 4. 11.  
 Act. 20. 34.  
 1. cor. 4. 12.  
 1. thess. 2. 9.  
 1. Cor. 11. 1.  
 e Then by the word of God none ought to liue idly, but ought to giue himselfe to some vocation, to get his liuing by, and to doe good to others.

6 Wee command you, brethren, in the Name of our Lorde Iesus Christ, that yee withdraue your selues from euery brother that walketh inordinately, and not after the 4<sup>a</sup> instruction, which he receiued of vs.

7 For yee your selues knowe \* how yee ought to follow vs: \* for we behaued not our selues inordinately among you,

8 Neither tooke wee bread of any man for nought: but wee wrought with \* labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not but that we had authoritie, \* but that we might make our selues an ensample vnto you to follow vs.

10 For euen when wee were with you, this we warned you of, that if there were any, which would not \* worke, that he should not eate.

11 For wee heard, that there were some which walke among you inordinately, and worke not at all, but are busie bodies.

12 Therefore them that are such, wee command and exhort by our Lorde Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 \* And ye brethren, be not wearie in well doing.

14 If any man obey not our sayings, note him by a letter, \* and haue no company with him, that he may be ashamed.

15 Pet count him not as an \* enemy, but admonish him as a brother.

16 Now the Lorde of peace giue you peace alwayes by all meanes. The Lorde be with you all.

17 The salutation of mee Paul, with mine owne hand, which is the \* token in euery Epistle: so I write,

18 The grace of our Lorde Iesus Christ be with you all, Amen.

¶ The second Epistle to the Thessalonians, written from Athens.

Galat. 6. 9.  
 Mat. 18. 17.  
 1. cor. 5. 9.  
 f The end of excommunication is not to driue from the Church such as haue fallen, but to winne them to the Church by amendment.  
 g Whether they be mine Epistles or other mens,

# ¶ The first Epistle of Paul to Timotheus.

## THE ARGUMENT.

IN writing this Epistle, Paul seemed not onely to haue respect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionists, which vnder pretence of zeale to the Law, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe end of the Law. And as for himselfe, hee so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore he willeth prayers to be made for all degrees and sorts of men, because that God by offering his Gospel and Christ his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinary meanes in his Church to bring men to saluation, he describeth what manner of men they ought to be, to whom the mystery of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion, men shal teach things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting nor in iudging any: also what is the dutie of seruants, the nature of false teachers, of vaine speculations, of couctoulnesse, of rich men, and aboue all things he charge:h him to beware of false doctrine,

### CHAP. I.

3 Hee exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie, and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

**P**ALL an Apostle of Iesus Christ, by the commandement of God our Sauiour, and of our Lord Iesus Christ \* our hope,

2 \* Anto Timotheus my naturall sonne in the faith: Grace, mercie, and peace from God our Father, and from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so doe, that thou mayest command some that they teach none other doctrine.

4 Neither that they giue heede to \* fables and genealogies, \* which are endless, which beede questions rather then godly

edifying which is by faith.

5 For \* the b ende of the commandement is loue out of a pure heart, and of a good conscience, and of faith vnkifted.

6 From the which things some haue erred, and haue turned vnto vaine tangling.

7 They would be Doctors of the Law, and yet vnderstand not what they speake, neither whereof they affirme.

8 \* And we know that the Law is good, if a man vse it lawfully.

9 Knowing this, that the Lawe is not giuen vnto a righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to <sup>d</sup> sinners, to the vnholy, and to the prophane, to murderers of fathers and mothers, to manslayers,

Rom. 13. 10.  
 b Because these questionists preferred their curious fables to al other knowledge, and beautified them with the Law, as if they had bene the very Law of God, S. Paul sheweth that the end of Gods Law is loue, which cannot be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention is worth nothing. ¶ Or, of the Law. Rom. 7. 12. c Whose hears Gods spirit doth direct to do that willingly which the Law requireth: so that their godly affection is to them as a Lawe without further constraint.  
 d Such as onely delight in sinning.

ordinance.

Colos. 1. 27  
 Act. 16. 1.  
 a So called, because hee folowed the simplicitie of the Gospel.

Chap. 4. 7.  
 Tit. 1. 14.  
 Chap. 6. 4.



e Which steale away children or seruaunts. Chap. 6. 15.

10 To whose mongers, to buggerers, to mensleaters, to lears, to the perjured, and if there be any other thing, that is contrary to wholsome doctrine.

11 Which is according to the glorious Gospel of the \* blessed God, which is committred vnto me.

12 Therefore I thanke him which hath made mee strong, that is, Christ Iesus our Lord: for he counted me faithfull, and put me in his seruice.

13 When before I was a blasphemour, and a persecuter, and an oppressour: but I was receiued to mercede: for I did it ignorantly through vbeliefe.

14 But the grace of our Lord was exceeding abundant with \* faith and loue, which is in Christ Iesus.

15 This is a true saying, & by all means worthy to be receiued, that \* Christ Iesus came into the world to saue sinners, of whom I am chiefe.

16 Notwithstanding for this cause was I receiued to mercede, that Iesus Christ should first shewe on mee all long suffering vnto the example of them, which shall in time to come beleue in him vnto eternal life.

17 \* Now vnto the King euerlasting immortal, inuincible, vnto God onely vnder, be honour, and glory for euer, and euer Amen.

18 This commandement cometh I vnto thee, sonne Timotheus, according to the \* propheties, which went before vpon thee, that thou by them shouldest \* fight a good fight,

19 Having \* faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.

20 Diuulcaine is hymeneus and Alexander, \* whom I haue \* deliuered vnto Satan, that they might learne not to blaspheme.

f He declareth to Timothee the excellēt force of Gods Spirit in them whom he hath chosē to beare his word, although before they were Gods vter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God, h Which chased away infidelity, i Which ouercame cruelly, k Or, faithfull and assured.

l Mark 9. 13. m He brasteth forth into these godly affections, considering Gods great mercie toward him.

n It appeareth that the vocation of Timothee was approued, by notable propheties which then were revealed in the primitive Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. Chap. 6. 12. m That is, sound doctrine. n Excommunicate, and cast out of the Church.

a That is, euery degree, and of all sorts of people. b Although they persecute the Church of God, so it be of ignorance: elsif they do it maliciously as Iulianus Apostata, they may not be praid for, Gal. 5. 12. 1. the: 2. 16. 2 tim. 4. 1. iohn. 5. 16. 1. Pet. 3. 9. e As lewe and Gentiles, poore, and rich. d Who will reconcile of all nations people and sorts to one God. e Who being God, was made man. f He sheweth that there can be no mediatur, except he be also the redeemer.

men, as be a testimony in due time, 7 \* Whereunto I am ordaind a preacher and an Apostle (I speake the truth) in Christ, and lie not) such a teacher of the Gentiles in faith and verity.

8 I will therefore that the men pray, euery way lifting vp \* pure hands without wrath or doubting.

9 \* Likewise also the women, that they obey their husbands in comely apparell, with shamefastnes and modestie, not with \* bordered haire, or golde, or pearles, or costly apparell.

10 But (as becommeth) women that profess the feare of God) with good works.

11 Let the women learne in silence with all subiection.

12 I permit not a woman to teach, neither to vlturpe authoritie ouer the man, but to be in silence.

13 For \* Adam was first formed, then Eue.

14 \* And Adam was not \* deceiued; but the woman was deceiued, and was in the \* transgression.

15 Notwithstanding, though bearing of children, she shall be saved, if she continue in faith, and loue, and holinesse with modestie.

34. Gen. 1. 27. Gen. 3. 6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their travell, yet if they be faithfull and godly in their vocation, they shall be saved, n That is, guilty of the transgression. o Or, women.

CHAP. III.

1 He declareth what is the office of Ministers, 11 and as touching their families. 15 The dignitie of the Church, 16 And the principall point of the heavenly doctrine.

This is a true saying, \* If any man \* desire the office of a Bishop, he desireth a worthy worke.

2 A Bishop therefore must be vntreponeable, the husband of \* one wife, watching, sober, modest, harberous, apt to teach,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all \* honesty.

5 For if any cannot rule his owne house, how shall he care for the Church of God?

6 He may not be a yong scholler, lest he being puffed vp by fall into the \* condemnation of the deuil.

7 Hee must also bee well reported of, euen of them which are \* without, lest hee fall into \* rebuke, and the snare of the deuil.

8 Likewise must Deacons be honest, not

was a signe of incontinencie. o Or, reuerence. e If it be requisite that a man should take care in governing his owne houle, how much more are they bound to be careful, which shall gouerne the Church of God? f In the doctrine of faith. g Left being proud of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride. h That is, no man may haue any thing iustly to lay to his charge. i As being defamed, should become impudent, and doe much harme.

g Which should beleue, h Which the Prophet testified, that Christ should offer himselfe for the redemption of man at the time that God had determined. 2 Tim. 1. 11. i As testimonies of a pure heart and conscience. 1. Pet. 3. 3. k The word signifies to plant, to cripe, to broide, to folde, to bush, to curl, or to lay it curiously: whereby al pompe and wantonnesse is condemned, which women vse in trimming their heads.

l Read 1. Cor. 14

Titus 1. 6. a With a fervent zeale to profite the Church of God, wherefoeuer he shall call him.

b Whether he be Pastour or Elder, c Both for the charge, and also the excellencie thereof, and the necessitie of the same. d For in those countreys at that tyme some men had moe then one, which



**Chap. 1. 19.**  
**k** Having the true doctrine of the Goſpel, & the feare of God.  
**l** Of the Biſhops and Deacons.  
**m** The good report of all men.  
**n** To ſerve God with greater aſſurance, becauſe they have alway a good conſcience.  
**o** This ſpoken in reſpect of men, forasmuch as in this world the truth onely remaineth in the Church, by reaſon of Gods word: for otherwiſe Chriſt is the foundation and the corner ſtone, which both beareth and maintaineth his Church.  
**p** Approved juſt, in that hee was not onely a man, but God alſo.  
**q** So that the Angels marvelled at the right hand of God the Father.  
**r**

double tongued, not given unto much wine, neither to luthic lucre,  
 9 \* Having the myſterie of the faith in pure conſcience.

10 And let them firſt be proovod: then let them liſtner, if they be found blameleſſe.  
 11 Likewise their witnes muſt be honeſt, not euill ſpeakers, but ſober, and faithfull in all things.

12 Let the Deacons bee the huſbands of one wiſe, and ſuch as can rule their children well, and their owne houſholds.

13 For they that haue miniſtred wel, get themſelues a good degree, and great libertie in the faith, which is in Chriſt Jeſus.  
 14 Theſe things write I unto thee, cruſting to come very ſhortly unto thee.

15 But if I tary long, that thou mayeſt yet know how thou oughteſt to behaue thy ſelfe in þ houſe of God, which is the Church of the liuing God, the pillar and ground of truth.

16 And without controuerſe, great is the myſterie of godlineſſe, which is, God is manifeſt in the fleſh, purified in the ſpirit, & ſeene of Angels, preached vnto the Gentiles, beleued on in the world, and reſcued vp in gloire.

17 Approved juſt, in that hee was not onely a man, but God alſo.  
 18 So that the Angels marvelled at the right hand of God the Father.

CHAP. IIII.

3 He teacheth him what doctrine he ought to ſee, 6, 8, 11. and what to follow, 15 and wherein he ought to exerciſe himſelfe continually.

**N**W the Spirit ſpeaketh evidently, that in the latter times ſome ſhall depart from the faith, and ſhall giue heede vnto ſpirits of errour, and doctrines of deuils,  
 2 Which ſpeake lies through hypocriſie, and haue their conſciences burned with an hot yron,  
 3 Forbidding to marry, and commanding to abſtaine from meates which God hath created to be receiued with giuing thankes of them which beleue and know the truth.  
 4 For euery creature of God is good, and nothing ought to be reſuſed, if it bee receiued with thankſgiuing.  
 5 For it is ſanctified by the worde of God, and prayer.  
 6 If thou put the brethren in remembrance of theſe things, thou ſhalt bee a good miniſter of Jeſus Chriſt, which hath bene nourished vp in the wordes of faith, and of good doctrine, which thou haſt continually followed.

7 But caſt away prophane, & old wines ſables, and exerciſe thy ſelfe vnto godlines.

8 For bodily exerciſe profiteth little: but godlineſſe is profitable vnto all things, which hath the promiſe of the life preſent, and of that that is to come.

9 This is a true ſaying, & by all meanes worthy to be receiued.

10 For therefore wee labour and are rebuked, becauſe wee truſt in the liuing God,

11 But reſuſe the yonger widowes: for when they haue begun to waue againſt Chriſt, they will marry,  
 12 Having a damnation, becauſe they haue broken the firſt faith.  
 13 And likewise alſo being idle, they learne

14 Not onely haue ſlanderd the Church in leauiſng their charge, but haue forſaken their religion, & therefore ſhall be puniſhed with euerlaſting death.  
 15 They haue not onely done diſhonour to Chriſt, in leauiſng their vocation, but alſo haue broken their faith,

which is the ſauour of al men, ſpecially of thoſe that beleue.

11 Theſe things command and teach.  
 12 Let no man deſpiſe thy youth, but bee vnto them that beleue, an enſample, in word, in conuerſation, in loue, in ſpirit, in faith, and in pureneſſe.

13 Till I come, giue euery man to reaundering, to exhortation, and to doctrine.

14 Deſpiſe not the giſt that is in thee, which was giuen thee by prophetic with the laying on of the hands of the companie of the Elderſhip.

15 Theſe things exerciſe, & giue thy ſelfe vnto them, that it may bee ſeene how thou proſiteſt among all men.

16 Take heede vnto thy ſelfe, and vnto learning: continue therein: for in doing this thou ſhalt ſaue thy ſelfe & them that heare thee.

was at Ephesus, ¶ Or, that all may ſee how thou proſiteſt. k Thou ſhalt faithfully doe thy dutie, which is an aſſurance of thy ſaluation.

CHAP. V.

1 He teacheth him how hee ſhall behaue himſelfe in rebuking all degrees. 3 An order concerning widowes. 17 The eſtabliſhing of miniſters. 23 The gouernance of his body, 34 and the iudgement of finnes.

**R**EBUKE not an elder, but exhort him as a father, and the yonger men as brethren,  
 2 The elder women as mothers, the yonger as ſiſters, with al pureneſſe.  
 3 Honour widowes, which are widowes indeed.

4 But if any widow haue children or nephewes, let them learne firſt to ſhew godlines toward their owne houſe, and to recompence their kindred: for that is an honeſt thing, and acceptable before God.  
 5 And ſhe that is a widow indeed, and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.  
 6 But ſhee that liueth in pleaſure, is dead while ſhe liueth.  
 7 Theſe things therefore command, that they may be blameleſſe.

8 If there bee any that prouideth not for his owne, and namely for them of his houſhold, he denieth the faith, and is worſe then an infidel.

9 Let not a widow bee taken into the number vnder threſcore yeere old, that hath bene the wife of one huſband,

10 And well reported of for good works: if ſhe haue nourished her children, if ſhe haue lodged the ſtrangers, if ſhe haue waſhed the Saints feet, if ſhe haue miniſtred vnto them which were in aduerſity, if ſhee were continually giuen vnto euery good worke.  
 11 But reſuſe the yonger widowes: for when they haue begun to waue againſt Chriſt, they will marry,  
 12 Having a damnation, becauſe they haue broken the firſt faith.  
 13 And likewise alſo being idle, they learne

14 Not onely haue ſlanderd the Church in leauiſng their charge, but haue forſaken their religion, & therefore ſhall be puniſhed with euerlaſting death.  
 15 They haue not onely done diſhonour to Chriſt, in leauiſng their vocation, but alſo haue broken their faith,

a Take care for the ſame, Paul willecth that the widowes put the Church to no charge, which haue either children or kinſfolkes, ſe are able to relieue them, but that the children nourish their mother, or kinſfolkes, according as nature bindeth them.  
 c Which hath no manner of worldly means to helpe her ſelfe with.  
 d Becauſe ſhee is vterly vnprofitable.  
 e He meaneth ſuch widowes, which being iuſtly deuorced from their firſt huſbands, married againe to the ſlander of the Church: for elſe he doeth not reprove the widowes that haue bene often married then once.  
 f Forgetting their

2. Tim. 3. 1.  
 2. pet. 3. 3.  
 iude 18.  
 a False teachers, which boakt themſelues that they haue the reuelation of the holy Ghoſt.  
 b Their dull conſciences firſt waxed hard, then after, canker and corruption bred therein, laſt of all it was burnt off with an hot yron ſo that hee meaneth ſuch as haue no conſcience, Ephel. 4. 19.  
 c Vnto vs, which receive it as at Gods hand.  
 Chap. 1. 4 and 6.  
 20. 3. tim. 2. 16,  
 2. 3. tit. 3. 9.  
 d Meaning to be giuen to ceremonies, and to ſuch things as delight the fantaſie of man.  
 e He that hath faith and a good conſcience is promiſed to haue all things neceſſary for this life, and to enjoy life euerlaſting.



i Which are without all mans help and succour.

Deut. 5. 16.

Deut. 25. 4.

1. cor. 9. 9.

Mat. 10. 10.

luke 10. 7.

k Except that he which doeth accuse him, haue at least two witnesses, which promise with the accuser to prouue that which they lay to his charge.

Chiefly the ministers, and so all others.

Chap. 6. 13.

Or, protest.

Or, without honest iudgement.

m In admitting them without sufficient triall.

n From iust offence.

o As Simon the Sorcerer.

p Their sinnes follow, which for a time haue deceived the godly, and after are detected, as Saul, Iudas, and other hypocrites.

to goe about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking things which are nocievely.

14 I will therefore that the younger women marrie, and beare children, & governe the house, and giue none occasion to the aduersary to speake euill.

15 For certaine are already turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may bee sufficient for them that are widowes: indeede.

17 The Elders that rule wel, are worthy of double honour, especially they which labour in the word and doctrine.

18 For the Scripture saith, \* Thou shalt not mouell the mouth of the ore that treadeth out the corne: and, \* The labourer is worthy of his wages.

19 Against an Elder \* receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, rebuke openly, that the rest all may feare.

21 \* I charge thee before God and the Lord Iesus Christ, & the elect Angels, that thou observe these things without preferring one to another, & do nothing partially.

22 Lay hands suddenly on no man, neither bee partaker of other mens sins: keepe thy selfe \* pure.

23 Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmitie.

24 Some mens sinnes are open before hand, and goe before vnto iudgement: but some mens \* follow after.

25 Likewise also the good works are manifest before hand, and they that are otherwise cannot be hid.

C H A P. VI.

1 The duty of seruants toward their masters. 3 Against such as are not satisfied with the word of God. 6 Of true godlines, and contentation of mind. 9 Against couetousnes. 11 A charge giuen to Timothy.

Et as many \* seruants as are vnder the yoke, count their masters worthy of all honour, that the Name of God, and his doctrine be not euill spoken of.

2 And they which haue beleeued masters, let them not despise them, because they are brethren, but rather doe seruice, because they are faithfull, & beloued, & partakers of thy \* benefit. These things teach & exhort.

3 If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, & to the doctrine, which is according to godlinesse,

4 He is puffed vp, and knoweth nothing, but doteth about \* questions and strife of words, whereof cometh enuie, strife, ray-

lings, euill circumstances, 5 Vaine disputations of men of corrupt mindes, and delitence of the truth, which thinke that game is godlinesse: from such separate thy selfe.

6 But godlinesse is great game, if a man be content with that be hath.

7 For wee bought nothing into the world, and it is certaine, that wee can carie nothing out.

8 Therefore when wee haue fooode and raiment, let vs therewith be content.

9 For they that will bee rich, fall into temptation, and snares, and into many foolishly and noyfull lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and \* perced themselves thow with many sorowes.

11 But thou, O man of God, flee these things, and follow after righteousnes, godlines, faith, loue, patience, and meekenesse.

12 Fight the good fight of faith: lay hold of eternall life, whereunto thou art called, and hast professed a good profession before many witnesses.

13 I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate \* witnessed a good confession,

14 That thou keepe this commandment without spot, and vnrubekable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shew, that is \* blessed and pryncie onely, the \* King of kings and Lord of lordes,

16 Who onely hath immortalitye, and dwelleth in the light that none can attaine vnto, \* whom neuer man saw, neither can see, vnto whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high minded, and that they \* trust not in vncertaine riches, but in the liuing God, (which giueth vs abundantly all things to enioy.)

18 That they doe good, and bee rich in good works, and ready to distribute, and communicate,

19 \* Laying by in store for themselves a good foundation against the time to come, that they may obtaine eternall life.

20 Timotheus, keepe \* that which is committed vnto thee, and \* auoid prophane and vaine babblings, and \* oppositions of science, falsely so called,

21 Which while some professe, they haue erred concerning the faith. Grace bee with thee, Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacariana.

b They that measure religion by riches, are here taught, that only religion is the true riches.

Job. 3. 21. pro. 27.

24. eccles. 5. 14.

c That let their felicity in riches.

d For they are neuer quiet, neither in soule nor bodie.

e Whom Gods Spirit doth rule.

Chap. 5. 21.

Math. 27. 11. iohn 18. 37.

Chap 1. 12.

f By this mighty power of God faithful are admonished boldly to stand in their vocation, although y world, Satan, & hel rage against them.

Reuel. 17. 14. and 19. 16.

John 1. 18.

1. iohn 4. 12.

g In things pertaining to this life.

Marke 4. 19.

luke 12. 15.

Math. 6. 20.

luke 12. 33.

h The gifts of God for the rality of y Church, Chap. 1. 4. and 4. 7.

i As when question engendreth question.

Ephes. 6. 5.

col. 3. 22.

1. per. 2. 18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.

Chap. 1. 4.

The second Epistle of Paul to Timotheus

THE ARGUMENT.

The Apostle being now ready to confirme that doctrine with his blood, which hee had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospel, and



in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue as doe husband men, which at length receiue the fruits of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefly the summe of the Gospell, which hee preached, commanding him to preach the same to others, diligently taking heede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were fo horrible: and yet to the intent that no man should bee offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet hee reuerent the m whom hee hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, hee declareth what abominable men, and dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and others salutations endeth.

C H A P. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution and to continue in the doctrine that he had taught him, 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.



And an Apostle of Iesus Christ, by v wil of God, according to the promise of life which is in Christ Iesus,

2 To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

3 I thanke God, whome I serue from mine elders with pure conscience, that without ceasing I haue remembrance of thee in my prayes night and day,

4 Desiring to see thee, mindfull of thy teares, that I may be filled with joy:

5 When I call to remembrance the vnsained faith that is in thee, which dwelt first in thy grandmoether Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore I put thee in remembrance that thou stirre by the gift of God which is in thee, by the putting on of mine hands.

7 For God hath not given to vs the Spirit of feare, but of power, and of loue, and of a sound mind.

8 We not therefore ashamed of the testimony of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the Gospell, according to the power of God,

9 Who hath saued vs and called vs with an holy calling, not according to our works, but according to his own purpose and grace, which was given to vs through Christ Iesus before the world was,

10 But is now made manifest by the appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortality vnto light through the Gospell.

11 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles,

12 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles, and of the people, and of the kings, and of all that are called by the name of our Lord Iesus Christ, to the obedience of faith, to the glory of the Father, and of the Sonne, and of the Holy Ghost, with the Father together, and consubstantiall with the Father, who proceedeth of the Father, and is worshipped and glorified with the Father, and he that speaketh by him, is the voice of him, who is sent forth by him, who is the true light, which lighteth every man that cometh into the world, who was the true light, which lighteth every man that cometh into the world, who was the true light, which lighteth every man that cometh into the world.

12 For the which cause I also suffer these things, but I am not ashamed: for I know whom I haue beleueed, and I am persuaded that hee is able to keepe that which I haue committed to him against that day.

13 Keepe the true paterne of the whole some words, which thou hast heard of me in faith and loue which is in Christ Iesus.

14 That worthy thing, which was committed to thee, keep through the holy Ghost, which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from mee: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he ofte refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him that he may finde mercy with the Lord at that day, and in how many things hee hath ministered vnto me at Ephesus, thou knowest very well.

C H A P. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ, 11 shewing him the fidelitie of Gods counsell touching the saluation of his, 19 and the markes thereof.

Thou therefore my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of mee, by many witnesses, the same deliuer to faithfull men, which shall be able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth entangleth himselfe with the affaires of this life, because he would please him that hath chosen him to be a souldier.

5 And if any man also strive for a mastership, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before he receiue the fruits.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ, made of the seed of Dauid, was raised againe from the dead according to my Gospell:

9 Wherein I suffer trouble as an exile doer, euen vnto bonds: but the word of God is not bound.

10 Therefore.

a Being sent of God to preach that life which hee had promised in Christ Iesus. Acts 2. 3. b Following the steps of mine ancestors, as Abraham, Isaac, Iacob and others of whom I am come, and of whom I receiued the true religion by succession. c The gift of God is a certain lively flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp. d With the rest of the Elders of Ephesus, 1. Tim. 4. 14. e As though God would destroy vs. 1. Cor. 1. 2. ephes. 1. 3, 4. Titus 3. 5. Rom. 16. 25. ephes. 39. aol. 1. 26. tit. 1. 2. 1. per. 1. 20. f He speaketh here of his first coming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. Tim. 2. 7.

g Which is myselfe.

h The graces of the holy Ghost,

i Or, in the presence of many witnesses.

a So that the truth of God may remaine perfect. b As with his household, and other ordinarie affaires.

c So that the paine must goe before the recompense. d Notwithstanding nine imprisonment the word of God hath his race, and increaseth.



2 Cor. 1. 4. col. 1. 24. e To confirme their faith, more ekeeming the edification of the Church then himselfe.

Rom. 6. 5. Math. 10. 33. marke. 8. 38. Rom. 3. 3. & 9. 6. f Giving to euerie one his iust portion: wherein he alludeth to the Priests of the old Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his due.

1. Tim. 4. 7. and 6. 20. tit. 3. 9. g He groundeth ypon Gods election and mans faith.

h Because the wicked should not couet themselves vnder the name of the church, be sheweth by this similitude, that both good & bad may be therein.

i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.

1. Cor. 1. 2. 1. Tim. 1. 4. and 4. 7. titus. 3. 9. k Which do not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whom he willett to flee: but of them only which asyet are not come to the knowledge of the truth, and fall through ignorance. *Or, that being deliuered out of the snare of the deuil, of whom they are taken, they may come to amendment and performe his will.*

1. Tim. 4. 1. 2. pet. 3. 3. iude. 13.

10 Therefore I suffer all things, for the elects sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie.

11 It is a true saying, For if we be dead with him, we also shall liue with him.

12 If we suffer, we shall also reigne with him: if we denie him, he also will denie vs.

13 If we be beleene not, yet abideth hee faithfully: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they stroue not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shewe thy selfe approoued vnto God, a workeman that needeth not to be ashamed, & vinding the worde of truely aright.

16 Stay prophane and baine bablings: for they shall encrease vnto moze vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus.

18 Which as concerning the truth haue erred, saying, that y resurrection is past already, and doe destroy the faith of certaine.

19 But the foundation of God remaineth sure, and hath this seal, e The Lord knoweth who are his, and Let euerie one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a great house are not only vessels of gold and of silver, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge himselfe from this, hee shall be a vessel vnto honour, sanctified and meet for the Lord, and prepared vnto euerie good worke.

22 Flee also from the lusts of youth, and follow after righteousnesse, faith, loue, and peace, with them that call on the Lord with pure heart.

23 And put away foolishly, and vnlearned questions, knowing that they ingender strife.

24 But the seruant of the Lord must not strine, but must be gentle toward all men, apt to teach, suffering the euill men patiently,

25 Instructing them with meekenesse that are contrary minded, prouing if God at any time will giue them repentance, that they may know the truth,

26 And that they may come to amendment out of the snare of the deuil, which are taken of him at his will.

CHAP. III.

1 He propheseth of the perillous times, 2 Setteth out hypocrites in their colours, 3 Sheweth the state of the Christians, 4 And how to auoid dangers, 5 Also what profite cometh of the Scriptures.

Thy know also, that in the last dayes shall come perillous times.

2 For men shall be louers of their owne selves, conuerous, boasters, proud, bunked speakers, disobedient to parents, vnthankfull, vnholly,

3 Without naturall affection, trucebroke, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitors, headie, hee minded, louers of pleasures moze then louers of God,

5 Having a shew of godlinesse, but haue denied the power thereof: turne away therefore from such.

6 For of this sort are they which creepe into houses, and lead captiue simple women laden with sinnes, and ledde with diuers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the truth.

8 And as James and Iambres withstood Moyses, so doe these also resist the truthy, men of corrupt mindes, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madness shall be euident vnto all men, as theirs also was.

10 But thou hast fully knowne my doctrine, maner of lining, purpose, faith, long suffering, loue, patience,

11 Persecutions, and afflictions which came vnto mee at Antiochia, at Icontan and at Lystr, which persecutions I suffered: but from them all the Lord deliuered mee.

12 Pea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers shall ware worse and worse, deceiuing and being deceiued.

14 But continue thou in the things which thou hast learned, and art perswaded thereof, knowing of who thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a child, which are able to make thee wise vnto saluation throughy the faith which is in Christ Iesus.

16 For the whole Scripture is giuen by inspiration of God, and is profitable to teach, to impropue, to correct, and to instruct in righteousnesse,

17 That the man of God may be able to teach, being made perfect vnto all good workes.

CHAP. IIII.

1 He exhorteth Timotheus to be seruem in the word, and to suffer aduersitie, 6 maketh mention of his owne death, 9 and biddeth Timothee come vnto him.

Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quick and dead at his appearing, and in his kingdom,

2 Preach the word: be instant in season and out of season: impropue, rebuke, c exhort with all long suffering and doctrine.

3 For the time wil come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lusts get them an heape of teachers,

4 And shall turne their eares from the truthy, and shall be giuen vnto fables.

5 But

a He speaketh of them which make profession to be Christians,

b As Monkes, Friars, and such hypocrites.

Exod. 7. 11, 12. c Which can iudge nothing aright.

d Not onely what I taught and did, but also what my minde and will was.

Acts 13. 14, 15. and 1. 11, 6, 9.

e The word signifies them that by any craftie packing or conueyance beguile men with fallie colors, flatteries, and illusions, and such God setteth vnto exercise his by them: and here S. Paul admonisheth vs of them.

2. Pet. 1. 10. f Which is content to be gouerned by Gods word.

g The onely Scripture sufficient to lead vs to perfection.

h Or, aduers.

a Leave none occasion to preach and to profir.

b To false and vnprofitable doctrine.



c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things. d Reade Phil. 2. 17. || Or, dissoluing.

Col. 4. 10, 14. e Hereby it is manifest that Peter as yet was not at Rome, and if euer he were there, it is vncertaine. f Some reade cofser: others booke. g For Paul saue in him manifest signes of reprobation.

5 But watch thou in all things: suffer aduersity: doe the worke of an Euangelist: make e thy ministry fully knowne. 6 For I am now ready to be offered, and the time of my departing is at hand. 7 I haue fought a good fight, and haue finished my course: I haue kept the faith. 8 For henceforth is layd vp for mee the crowne of righteoufnes, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto all them also that loae his appearing. 9 Take speed to come vnto me at once. 10 For Demas hath forsaken me, & hath embraced this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia. 11 \* Onely Luke is with mee. Take Marke and bring him with thee: for hee is profitable vnto me to minister. 12 And Tychicus haue I sent to Ephesus. 13 The cloake that I left at Troas with Carpus, when thou comest, bring with thee, and the booke, but specially the parchments. 14 Alexander the Coppersmith hath done mee much euill: the Lord's reward him according to his worke.

15 Of whom bee thou ware also: for hee withstood our preaching loze. 16 At my first answering he no was assisted me, but all forsooke me: I pray God, that it may not be layd to their charge. 17 Notwithstanding the Lord assisted me, & strengthened me, that by me the preaching might be fully knowne, and that all the Gentiles should heare, & I was deliuered out of the mouth of the Lion. 18 And the Lord will deliuer mee from every euill worke, and will preserve me vnto his heavenly Kingdome: to whom be praise for euer and euer, Amen. 19 Salute Prisca, and Aquilla, and the household of Onesiphorus. 20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke. 21 Take speede to come before winter: Cubitus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord Iesus Christ bee with thy spirit. Grace be with you, Amen.

h If S. Peter had bene there, he would not haue forsaken him. i Out of the great danger of Nero. k That I commit nothing vnworthy mine office. Chap. 1. 16.

The second Epistle written from Rome vnto Timotheus the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

# The Epistle of Paul to Titus.

## THE ARGUMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Sathan stirred vp certaine which went about not only to ouerthrow the government of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in themselves to be pastors: others, vnder pretext of Moses Law brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what manner of ministers hee ought to chuse, chiefly requiring that hee bee men of sound doctrine, to the intent they might resist the aduersaries, and among other things hee noteth the Iewes which put a certaine holinesse in meats and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or else doth not obey, he willett him to be ayded.

### CHAP. I.

He aduertiseth Titus touching the government of the Church. 7 The ordinance & office of ministers. 12 The nature of the Cretians and of them which sowe abroad Iewish fables and inuentions of men.

**B**ut a servant of God, and an Apostle of Iesus Christ, according to the faith of Gods elect, and the knowledge of the truth, which is according to godlinesse,

2 Under the hope of eternall life, which God that cannot lie, hath promised before the world began:

3 But hath made his word manifest in due time through the preaching, which is committed vnto me, according to the commandment of God our Saviour:

4 To Titus my naturall sonne according to the common faith, grace, mercy and peace from God the Father, and from the Lord Iesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordaine Elders in euery citie, as I appointed thee.

6 \* If any be reprobable, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient.

7 For a Bishop must bee unreproachable as Gods steward, not froward, not angry, not giuen to wine, nor strake, nor giuen to filthy lucre.

8 But hardy, one that loneth goodnesse, wise, & righteous, holy, temperate,

9 Holding fast the faithfull word according to doctrine, that he also may be able to rebort with wholesome doctrine, and improve them that say against it.

10 For there are many disobedient and bayne talkers and deceymers of mindes, which

1. Tim. 3. 2. e That is, without all infamy, whereby his authority might be diminished. f Who hath the dispensation of his gifts. || Or, self-willy. || Or, good men. g Toward men. h Toward God.

Or, minister. a That is, to preach the fayth, to increase their knowledge, to teach them to liue godly, that at length they may obayne eternall life. b Hath willingly and of his meere liberality promised without loring our faith or workes as a cause to moue him to this free mercy. Rom. 16. 25. ephes. 3. 9. col. 1. 26. 2. tim. 1. 9, 10. 1. per. 1. 20. Gal. 1. 1. c Who both giue life, and preserue it. d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministry, Paul begate him as his sonne in faith.



i Which were not only the Iewes, but also the Hebionites and Cerinthians hereticks, which taught that the Law must be joyned with Christ. k He calleth Epimenides the Philosopher or Poet, whose verse he here reciteth, a Prophet, because the Creitians so esteemed him: and as Laertius writeth, they sacrificed vnto him, as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1 Tim. 1. 4. Rom. 14. 20. l Forasmuch as they stay at things of nothing, and passe not for them, that are of importance, and so giue themselves to all wickednesse.

chiefly they of the Circumission, 11 Ahoie mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthy luces sake.

12 One of themselves, even one of their owne prophets sayd, The Creitians are all wayes liars, euill beasts, slowe bellies.

13 This witnesse is true: wherefore rebuke them sharply, that they may bee found in the faith.

14 And not taking heed to \* Jewish fables and commandements of men, that turn from the truth.

15 Vnto the pure \* are all things pure, but vnto them that are defiled, and vnbelleuing is nothing pure, but euen their mindes and consciences are defiled.

16 They professe that they know God, but by <sup>h</sup> works they deny him, and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholesome doctrine, and telleth him how hee shall teach all degrees to behaue themselves, 11 Through the benefit of the grace of Christ.

**P**ur speake thou the things which become <sup>d</sup> wholesome doctrine,

2 That the elder men bee sober, honest, discret, sound in the sayth, in loue, and in patience:

3 The elder women likewise, that they be in such behaour as becommeth holinesse, not fall acusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discret, chaste, keeping at home, good, & <sup>e</sup> subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 About all things shew thy selfe an example of good works with vncorrupt doctrine, with grauity, integritie,

8 And with the wholesome worde, which cannot be reppoued, that by which withstanding, may be ashamed, hauing nothing concerning you to speake euill of.

9 \* Let seruants be subiect to their masters, and please them in all things, not answering againe,

10 Neither pikers, but that they shew all good faithfulness, that they may adorne the doctrine of God our saviour in all things.

11 \* For the Grace of God, that bringeth <sup>e</sup> saluation vnto all men hath appeared,

12 And teacheth vs that we should denye vngodliness, and worldly lusts, and that we should liue soberly, and righteously, & godly in this present world,

13 Looking for the blessed hope, and ap-

pearling of the glory of the mighty God, and of our saviour Iesus Christ,

14 <sup>d</sup> Who gaue himselfe for vs, that hee might redeeme vs from all iniquitie, and purge vs to be a <sup>d</sup> peculiar people vnto himselfe, zealous of good works.

15 <sup>e</sup> These things speake, and exhort, and rebuke with all <sup>e</sup> authoritie. See that no man despise thee.

CHAP. III.

1 Of obedience to such as be in authority. 9 He warneth Titus to beware of foolish and vprofitable questions, 12 Concluding with certayne private matters, 15 And salutations.

**P**ut them in remembrance that they\* be <sup>d</sup> subiect to the principalities and powers, and that they be obedient and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men.

3 \* <sup>b</sup> For we our selues also were in times past vniwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnes and enuy, hateful, and hating one another.

4 But when the bountifullnesse and loue of God our Saviour toward man appeared,

5 <sup>c</sup> Not <sup>c</sup> by the workes of righteousnesse, which wee had done, but according to his mercie he saued vs, by the <sup>d</sup> washing of the new birth, & the renewing of the holy Ghost,

6 <sup>e</sup> Which hee shedde: on vs abundantly through Iesus Christ our Saviour,

7 That we, being iustified by his grace, should be made heires according to the hope of eternall life.

8 This is a true saying, and these things I wil thou shouldst affirme, that they which haue beleneed in God, might be carefull to shew forth good workes. These things are good and profitable vnto men.

9 \* But stay foolish questions & genealogies, & contentions, & bawling about the Law: for they are vprofitable and vaine.

10 <sup>e</sup> Reiect him that is an heretike, after once or twice admonition,

11 Knowing that he that is such, is <sup>f</sup> peruerced, and <sup>f</sup> sinneth being damned of his owne selfe.

12 When I shal send Artemas vnto thee, <sup>g</sup> Tyticus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas <sup>h</sup> the expounder of the law, and Apollos on their tourney diligently, that they lacke nothing.

14 And let ours also learne to shew forth good workes for necessary uses, that they bee not fruitfull.

15 All that are with mee, salute thee. Greet them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishop of the Church of the Eretians, written from Nicopolis in Macedonia.

the body. f So that there is no hope of amendment. g Willingly, and wittingly. h It is probable, that he was an interpreter of the Law of Moses, as Apollos, &c.

d Most deare and precious.  
e As becommeth the ambassadour of God.

Rom. 13. 1, 1. pet. 2. 13, 14. a Although the rulers be infidels, yet are we bound to obey them in ciuill policies, and whereas they command vs nothing against the word of God,

1. Cor. 6. 11. b For let vs consider what wee our selues were, when God shewed vs fauour.

2. Tim. 1. 9. c God doth not iustifie vs for respect of any thing, which hee seeth in vs, but doth preuent vs with his grace and freely accepteth vs.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost;

1. Tim. 1. 4. and 4. 7. 2. tim. 2. 16, 23.

e This commandement is giuen to the minister, and so particularly to all men to whom the sword is not committed: but else the Magistrate, whose chiefe office is to maintain the Gods glory in his Church ought to cut off all such rotten and infectious members from

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a Where with our soules are fed and maintained in health.

b Not rnuing to and fro without necessary occasions, which is a signe of lightnes, Ephes. 5. 22, 23, 24.

Ephes. 6. 5. colos. 3. 22. 1. pet. 2. 18.

1. Cor. 1. 2. colos. 1. 22.

c Of what condition or state of ouer they be.



# The Epistle of Paul to Philemon.

## THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great witness and a declaration of the same. For farre passing the basenesse of his matter be such as it were vp to heauen, and speaketh with a desire grace and mercie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weighty arguments prouing the dutie of one Christian to another, and so with salutations endeth.

4 He reioyceth to heare of the faith and loue of Philemon, 9 whom he desireth to forgive his seruant Onesimus, & louingly to receiue him againe.

**P** A A prisoner of Iesus Christ, & our brother Timotheus, vnto Philemon our deare friend & fellow helper, 2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace bee with you, and peace from God our Father, and from the Lord Iesus Christ.

4 I \* gine thanks to my God, making mention alwayes of thee in my prayers.

5 (When I heare of thy loue and faith, which thou hast toward the Lord Iesus, and toward all Saints)

6 That the fellowship of thy faith may be made fruitfull, and that whatsoever good thing is in you through Christ Iesus, may be knowne.

7 For wee haue great ioy and consolation in thy loue, because by thee, brother, the Saints hearts are comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is convenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne \* Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee unprofitable, but now profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, that is, mine owne bowels,

13 Whom I would haue retained with me, that in thy stead he might haue ministered vnto me in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefit should not be as it were of necessitie, but willingly.

15 It may be that he therefore departed for a season, that thou shouldst receiue him for euer,

16 Not now as a seruant, but as one a seruant, euen as a brother beloued, specially to me: how much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count our things common, receiue him as my selfe.

18 If hee hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written this with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Pea, brother, let me obtaine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Wherefore also prepare mee lodging: for I trust through your prayers I shall be giuen vnto you.

23 Here salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas, and Luke my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1. Thef. 1. 2.  
2. thef. 1. 3.

a Thy beneuolence toward the Saints, which proceedeth of a lively and effectual faith.

b That experience may declare that you are the members of Iesus Christ.

c Meaning, their inward parts and affections were through his charitable comforted.

Coloss. 4. 9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lords: so that both for thine owne sake and for the Lords, thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Grant me this benefite, which shall be most acceptable vnto me of all others.

h That is, for Christs cause.

# The Epistle to the Hebrewes.

## THE ARGUMENT.

Forasmuch as diuers, both of the Greeke writers and Latines witnesseth, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie although wee know not with what pen hee wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to persuade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his conuincing all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Propheties; and therefore not onely Moses was inferior to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe, for he is that eternall Priest, whereof all the Leviticall Priests were but shadowes, and therefore at his conuincing they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 11. Chap. vers. 18. Also he was that Prophet of whom all the Prophetes in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and five verse of the same Chapter: yea, and is the king to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last Chapter. Wherefore according to the examples of the old fathers, we must constantly



stantly beleue in him, that being sanctified by his iustice, taught by his wisdom, and governed by his power, we may steadfastly and courageously perseuere euen to the end, in hope of that ioy that is set before our eyes, occupying our selues in Christian exercises, that we may both be thankfull to God, and due will to our neighbour.

## C H A P. I.

1 He sheweth the excellencie of Christ 4 aboue the Angels, 7 and of their office.



**A** sundry times and in diuers manners God spake in the old time to our Fathers by the Prophets:

2 In these last dayes hee hath spoken vnto vs by his Sonne, whom hee hath made heires of all things, & by whom also he made the worldes,

3 Who being the brightnesse of the glory, and the ingraued forme of his person, and beaung by all things by his mightie word, hath by himselfe purged our finnes, and sitteth at the right and of the maiestie, in the highest places,

4 And is made so much more excellent then the Angels, inasmuch as he hath obtained a more excellent name then they.

5 For vnto which of the Angels said he at any time, Thou art my Sonne, & this day begate I thee? and againe, I will be his father, and he shall be my Sonne?

6 And againe when hee bringeth in his first begotten Sonne into the world, hee sayth, And let all the Angels of God worship him.

7 And of the Angels hee sayth, Hee maketh the Spirits his messengers, and his ministers a flame of fire.

8 But vnto the Sonne hee saith, O God, thy throne is for euer and euer: the scepter of thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness, and hated iniquitie. Wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellows.

10 And, Thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall waxe else as doth a garment.

12 And as a vesture shalt thou folde them by, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Unto which also of the Angels sayde hee at any time, Sit at my right hand, till I make thine enemies thy footstoole?

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of saluation?

## C H A P. II.

1 He exhorteth vs to be obedient vnto the new Law which Christ hath giuen vs, 9 And not to be offended at the infirmite and lowe degree of

Christ, 10 Because it was necessary that for our sakes hee should take such an humble state vpon him, that he might be like vnto his brethren.

**W**herefore we ought diligently to giue heed to the things which wee haue heard, lest at any time we should let them slippe.

2 For if the worde spoken by Angels was steadfast, and euery transgression, and disobedience receiued a iust recompence of reward.

3 How shall wee escape, if we neglect so great saluation, which at the first beganne to be preached by the Lorde, and after ward was confirmed vnto vs by them that heard him,

4 God bearing witness thereto, both with signes and wonders, and with diuers miracles and gifts of the holy Ghost, according to his owne will?

5 For he hath not put in subiection vnto the Angels the world to come, wherof we speake.

6 But one in a certaine place witnessed, saying, What is man, that thou shouldst be mindful of him! for the sonne of man that thou wouldst consider him!

7 Thou madest him a little inferior to the Angels: thou crownedst him with glory and honour, and hast set him aboute the workes of thine hands.

8 Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, hee left nothing that should not be subiect vnto him.

9 But we see Iesus crowned with glory and honour, which was made a little inferior to the Angels, though the suffering of death, that by Gods grace he might taste death for all men.

10 For it became him, for whom are all things, and by whom are all things, seeing that hee brought many children vnto glory, that hee should conserate the Prince of their saluation though afflictions.

11 For hee that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren,

12 Saying, I will declare thy Name vnto my brethren: in the middes of the Church will I sing psayles to thee.

13 And

with Christ. Math. 28. 18. 1. cor. 15. 27. philip. 2. 9, 10, 11. b To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth us to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, such vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and wee that are sanctified, are all one by the vnion of our flesh. Psal. 22. 32. o Thus proueth Christs humanitie.

a We must diligently keepe in memorie the doctrine, which we haue learned, lest like vessels full of chaps wee leake, and run out on euery part.

b Which was the law giuen to Moses by the hands of the Angels, Gal. 3. 19. Acts 7. 53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles,

Marke 16. 20.

e Which Esai calleth the new heauens, and the newe earth, Chap 65. 17.

f Whereof Christ is the Father, Isa. 9. 6, that is, the head of vs his members.

g Psal. 8. 4.

h He speaketh here chiefly of the faithfull,

which are made through Christ, citizens of the world to come, where they shall enjoy with their prince all these things which now they haue onely but in part.

i In making him fellow here

with Christ. Math. 28. 18. 1. cor. 15. 27. philip. 2. 9, 10, 11. b To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth us to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, and taking vpon him the forme of a seruant, which was our flesh, and mortalitie, such vs assurance of our saluation. m Therefore wee by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and wee that are sanctified, are all one by the vnion of our flesh. Psal. 22. 32. o Thus proueth Christs humanitie.



*Psal. 18. 2.*  
p Meaning that  
Christ touching  
his human tie  
put is truth in  
God.

*1/a 8. 18.*  
q 1/a1 speaketh  
this of himselfe  
and his disciples,  
but properly it  
is applied to Christ  
the head of all  
ministers.

*Hose 13. 14.*  
r And Gods  
anger.

s Nor the nature  
of Angels  
but of man.

t Not onely as  
touching nature  
but also quali-  
ties, onely sinne  
except.

u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our temptations he will succour vs.

13 And againe, \* I will put my trust in him. And againe, \* Behold, here am I, and the children, which God hath giuen mee.

14 Forasmuch then as the children were partakers of flesh and blood, hee also humbly likewise tooke part with them, that hee might destroy \* through death, him that had the power of death, that is the death.

15 And that hee might deliuer all them, which for feare of death were all their life time subiect to bondage.

16 For hee in no sort tooke the Angels, but hee tooke the seede of Abraham.

17 Wherefore vnto all things it became him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the iniquities of the people.

18 For in that hee suffered, and was tempted, hee is able to succour them that are tempted.

CHAP. III.

1 Hee requireth them to be obedient vnto the word of Christ, 3 Who is more wortie then Moses. 12 The punishment of such as will harden their hearts, and not beleeeue, that they might haue eternall life.

¶ Herefore, holy brethren, partakers of the heavenly vocation, consider the Apostle and high Priest of our profession, Christ Iesus:

1 Who was faithfull to him that hath appointed him, euen as \* Moses was in all his house.

2 For this man is counted worthe of more glorie then Moses, in as much as hee which hath builded the house, hath more honour then the house.

3 For this man is builded of some man, and hee that hath builded all things, is \* God.

4 Now Moses verily was faithfull in all his house, as a seruant, for a witness of the things which should be spoken after.

5 But Christ is as the Sonne, euer his owne house, whose house we are, if we hold fast the confidence, and the reioycing of the hope vnto the end.

6 Wherefore, as the holy Ghost saith, \* To day if yee shall heare his voice,

7 Harden not your hearts, as in thee pronocation, according to the day of the temptation in the wilderness.

8 Where your fathers tempted me, prouoked mee, and saw my workes fourtie yeeres long.

9 Wherefore I was grieved with that generation, and sayde, They erre euer in their heart, neither haue they knowen my wayes.

10 Therefore I sware in my wrath, \* If I had only a people, as I had of old, they should not enter into my rest. ¶ For in obeying the Sonne, wee are made the house of God. *Psal. 95. 7. 8 chap. 4. 7.* g As when yee prouoked Gods anger in Massa and Meriba, *Exod. 17. 7.* h Meaning by his oath, that they should not enter.

they shall enter into my rest.

12 Take heede, brethren, lest at any time there bee in any of you an euill heart, and vnbefittfull, to depart away from the liuing God.

13 But exhort one another daily, while it is called \* To day, least any of you bee hardened through the deceitfulness of sinne.

14 For we are made partakers of Christ, if we keepe sure vnto the end of the beginning, whereunto we are apprehended,

15 So long as it is said, To day if yee heare his voice, harden not your hearts, as in thee pronocation.

16 For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? was hee not displeas'd with them that sinned, \* whole \* karkites fell in the wilderness?

18 And to whome sware hee that they should not enter into his rest, but vnto them that obeyed not?

19 So wee see that they could not enter in, because of vnbelleefe.

CHAP. IIIII.

2 The word without faith is unprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbelleeuers. 12 The nature of the word of God.

¶ Let vs feare therefore, lest at any time by forsaking the promise of entering into his rest, any of you should seeme to bee departed.

2 For vnto vs was the Gospel preached as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.

3 For we which haue beleueed, doe enter into rest, as hee said to the other, \* As I haue sware in my wrath, I will they shall enter into my rest: although \* the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seventh day on this wise, \* And God did rest the seventh day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter the into, and they to whom it was first preached, entered not therein for vnbelleifes sake:

7 Againe hee appointed in \* David a certaine day by To day, after so long a tyme, saying, as it is said, \* This day if yee heare his voice, harden not your hearts.

8 For if \* Iesus had giuen them rest, then would hee not after this day haue spoken of another.

9 Where remaineth therefore a rest to the people of God.

13 For hee that is entered into his rest, hath also ceas'd from his owne workes, signifieth our heavenly rest. *Gene. 2. 2. Mat. 11. 14.* d That is, in the Psalmes. *Chap. 3. 7.* e Meaning, Iosua. f Hath cast off his appetites, mortified his flesh, enou. e. d himselfe, and followed God.

i As disobeying God, they in old time were debarred from the quiete sic of the land of Canaan: so they which doe not obey Christ, shall not enter into the heavenly rest.

k Which is all that time wherein God doeth call vs: while hee there fore speaketh, let vs heare.

l Which is by faith to embrace and hold fast the true doctrine of Iesus Christ.

m Or foundation of our assurance.

n To wit, the Lord.

o Numb. 14. 37.

p Or bodies and members.

a Hee compared the preaching of the Gospel, as it were, to wine, whereof if we will taste, that is, heare and vnderstand with piety, we must temper or mixe it with faith.

b Although that God by his rest, after the creation of his workes signified the spiritual rest of the faithful, yet he sware to giue rest in Chanaan which was but a figure of the heavenly rest, and endureth but for a time.

c The perfection of Gods workes, and fo his rest.

d That is, in the Psalmes.

e Meaning, Iosua.

f Hath cast off his appetites, mortified his flesh, enou. e. d himselfe, and followed God.



g For it mortally woundeth the rebellious, and in the cleek it kil- leth the old man that they should live vnto God. h Where the affe- ctions are. i Which concei- neth will and reason. k As that thing which is cleek a- sunder euen through the mid- dle of the backe, and ois made open, that it may bee seene through- our. ||Or, concerning whom we speake. l Therefore when we heare his worde, wee must tremble,

a Hee sheweth that man can haue none access to God without an hie Priest, be- cause that of him selfe hee is pro- phane and sinfull. b Which were of things with- out life. c As of beasts, which are killed. d That is, of sinners. 1. Chro. 13. 10. Psal. 2. 7. cha. 1. 5. Psal. 110. 4. chap. 7. 17. e Who was both Priest and King. f When hee liued in this world. g Hee meaneth that most earnest prayer which Christ prayed in the garden, wher hee sweate drops of blood. h Being in per- plexitie, and fea- ring the horrors of death. i Hee digresseth till hee come to the beginning of the 7. Chapter.

as God did from his. II Let vs studie therefore to enter into that rest, lest any man fall after the same ex- ample of disobedience.

12 For the word of God is lively, and mightie in operation, and sharper then any two edged sword, and e entereth through, e- uen vnto the diuiding asunder of the soule and the spirit, and of the ioyntes, and the marrow, and is a discerner of the thonghes, and of the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, || with whom we haue to doe.

14 Seeing then that wee haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs hold fast our profession.

15 For we haue not an hie Priest, which cannot bee touched with the feeling of our infirmitie, but was in all things tempted in like sort, yet without siane.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receive mercy, and finde grace to helpe in time of neede.

knowing thereby that God soundeth our hearts.

CHAP. V.

¶ Hee comparateth Iesus Christ with the Leuiti- call Priests: shewing wherein they either agree, or dissent. 11 Afterward hee reproveth the negli- gence of the Iewes.

¶ Every high Priest is taken from a- mong men, and is ordeined for men, in things pertaining to God, that hee may offer both giftes, and sacrifices for sinnes,

1 Which is able sufficiently to haue com- passion on them that are ignorant, and that are out of the way, because that hee also is compassed with infirmitie,

2 And for the sames sake hee is bound to offer for sinnes, as well for his owne part, as for the peoples.

3 And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron.

4 So likewise Christ tooke not to him- selfe this honour, to be made the hie Priest, but hee that laid vnto him, \* Thou art my soune, this day begate I thee, &c. in him.

5 As hee also in another place speaketh, \* Thou art a Priest for euer after the order of Melchi sedec.

6 And hee also in another place speaketh, \* Thou art a Priest for euer after the order of Melchi sedec.

7 Which in the dayes of his flesh did offer by prayers and supplications, with a strong crying and teares vnto him, that was able to laue him from death, and was also heard in that which hee feared.

8 And though hee were the Sonne, yet learned hee obedience, by the things which hee suffered,

9 And being consecrate, was made the author of eternal saluation vnto all them that obey him:

10 And is called of God an hie Priest after the order of Melchi sedec.

11 Of whom wee haue many things to say, which are hard to bee believed, because yee are dull of hearing.

12 For when as concerning the time yee ought to bee teachers, yet haue yee neede a- gaine that wee teach you the first || princ- iples of the word of God: and are become such as haue neede of milke, and not of strong meate.

13 For euery one that useth milke, is in- expert in the word of righteousnesse: for hee is a babe.

14 But strong meate belongeth to them that are of age, which though long custome haue their wittes exercised, to discerne both good and euill.

CHAP. VI.

¶ Hee proceedeth in reproving them, & exhorteth them not to faint, 12 But to be steadfast & patient, 18 Forasmuch as God is sure in his promise.

¶ Therefore leauing the doctrine of the beginning of Christ, let vs bee led for- ward vnto perfection, not laying againe the foundation of repentance from dead workes, and of faith toward God,

2 Of the doctrine of baptisment, and lay- ing on of hands, and of the resurrection from the dead, and of eternal iudgement.

3 And this will we doe if God permit.

4 For it is impossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,

5 And haue tasted of the good word of God, and of the powers of the world to come

6 If they fall away, should bee renewed againe by repentance: seeing theye crucifie againe to themselves the Sonne of God, and make a mocke of him.

7 For the earth which drinketh in the same that cometh out vpon it, and bringeth forth herbes meete for them by whom it is dressed, receiveth blessing of God.

8 But that which beareth thornes and briers, is repproued, and is nere vnto cur- ling, whose end is to be burned.

9 But beloued, wee haue perswaded our selves better things of you, and such as ac- companye saluation, though we thus speake.

10 For God is not vnrighteous, that hee should forget your workes, and labour of loue, which yee shewed toward his name, in that ye haue ministered vnto the Saints, and yet miniter.

11 And wee desire that euery one of you shew the same diligence, to the full accom- plishment of hope vnto the end,

12 That yee be not slothfull, but follow- ers of them, which through faith and pati- ence, inherite the promises.

13 For when God made the promise to Abraham, because hee had no greater to swear by, hee swore by himselfe,

14 Saying, \* Surely I will abundantly blesse thee and multiply thee earnestly.

15 And so after that hee had taried parti- ently, hee enioyed the promise.

16 For men verely swear by him that is greater then themselves, and an oath for

pent. ¶ Whereby it may appeare, that you are fully perswaded of life everlasting. ¶ As the holy fathers Prophets, and Martyrs, that were before vs. Gene. 12. 2. and 17. 4. and 22. 17.

||Or, iudgements.

k Reade 1. Cor. 3. 2.

l That is, the Gospel, which is the true know- ledge that tea- cheth vs where we haue our iu- stice.

a That is, the first iudgements of our Christian religion, b Hee mentio- neth five points of the catechisme which was then in vse: the con- fession of amend- ment of life: the summe of the faith: a briefe ex- plication of bap- tisme, and laying on of hands: the article of the re- surrection, and the last iudge- ment.

c Then the vse of bopisime was declared, when on the solemne dayes appointed to baptize, the Church came together.

d It is Gods sin- gular gift to in- crease the know- ledge, and to goe forward in the vnderstanding of Gods word, Mat. 12. 31, 32. 2. per. 2. 20. chap. 10. 26.

e They which are apostates and sinne against the holy Ghost, hate Christ, cru- cifie and mocke him, but to their owne destruction and therefore fall into desperation and cannot re- pent. ¶ As the holy fathers Prophets, and Martyrs, that were before vs. Gene. 12. 2. and 17. 4. and 22. 17. consti-



h Because of mans wickednes, which will not beleue God, except he sweare. i Gods word and oath are two things in him vnchangeable. k He returneth to the comparison between Christs Priesthood and the Leuiticall, which he had begun in the fist Chapter. l Which is heauen, whither Christ is gone before to prepare vs place.

confirmation is among them an ende of all strife.

17 So God willing more abundantly to shewe vnto the heires of promise the stablesnes of his counsel, bound him selfe by an oath,

18 That by two immutable things, wherein it is impossible that God should lie, we might haue strong consolation, which haue our refuge to hold fast the hope that is set before vs.

19 Which wee haue, as an ancre of the soule, both sure and stedfast, and it is entred into that which is within the vaile,

20 Whither the forerunner is for vs entred in, euen Iesus that is made an high Priest for euer after the order of Melchisedec.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchisedec. 11 Also Christs Priesthood with the Leuites.

For this Melchisedec \* was King of Salem, the Priest of the most high God, who met Abraham, as hee returned from the slaughter of the Kings, and blessed him:

2 To whome also Abraham gaue the tithes of all things, who first is by interpretation King of righteounesse: after that, hee is also King of Salem, that is, King of peace,

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

4 Now consider howe great this man was vnto whom euen the Patriarch Abraham gaue the tithes of the Spoiles.

5 For verily they which are the children of Leui, which receiue the office of the Priesthood, haue a \* commandment to take according to the law, tithes of the people (that is, of their brethren) though they came out of the loynes of Abraham.

6 But hee whole kindred is not counted among them, e receiued tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, ife lesse is blessed of the greater.

8 And here men that die, receiue tithes: but they receiue of them, of whom it is witnessed, that hee liueth.

9 And to say as the thing is, Leui also which receiueth tithes, payed tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchisedec mette him.

11 If therefore perfection had bene by the Priesthood of the Leuites (for vnder it the Lawe was established to use people) what needed it furthermore, that another Priest should rise after the order of Melchisedec, and not to be called after the order of Aaron?

12 For if the Priesthood bee changed,

then of necessity must there bee a change of the Law.

13 For hee of whom these things are spoken, perteineth vnto another rithe, wherof no man serued at the altar.

14 For it is euidēt, that our Lord sprung out of Iuda, concerning the which rithe Moses spake nothing, touching the Priesthood.

15 And it is yet a more euident thing, because that after the similitude of Melchisedec, there is tithen by another Priest.

16 Which is not made Priest after the Law of the carnall commandment, but after the power of the endlesse life.

17 For hee testifieth thus, \* Thou art a Priest for euer, after the order of Melchisedec.

18 For the commandment that went afore, is disannulled, because of the weaknesse thereof, and vnpofitablenesse.

19 For the Law made nothing perfit, but the bringing in of a better hope made perfit, whereby we draw neere vnto God.

20 And so much as it is not without an oath (for these are made Priests without an oath):

21 But this, hee is made with an oath by him that said vnto him, \* The Lord hath sworn, and will not repent, Thou art a Priest for euer, after the order of Melchisedec.)

22 By so much as Iesus made a suretie of a better Testament.

23 And among them many were made Priests, because they were not suffered to endure, by the reason of death,

24 But this man, because he endureth euer, hath an euerlasting Priesthood.

25 Therefore, hee is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth, to make intercession for them.

26 For such an hie Priest it became vs to haue, which is holy, harmlesse, undefiled, separate from sinners, and made higher then the heauens:

27 Which needed not dayly as those hie Priests to offer by sacrifice, \* first for his owne finnes, & then for the peoples: for that did hee \* once, when he offered by himselfe.

28 For the Lawe maketh men high Priests, which haue infirmitie: but the word of the oath that was \* since the Law, maketh the Sonne, who is consecrated for euer more.

wher first made after the Lawe was giuen: but because the declaration of that eternall oath was then receiued vnto the world,

CHAP. VIII.

6 He proueth the abolishing of all of the Leuiticall Priesthood, as of the olde Covenent by the small and euerlasting Priesthood of Christ; 8 And by the New covenent.

Now of the things which wee haue spoken, this is the summe, that we haue such an hie Priest, that liueth at the right hand of the throne of the Maiestie in heauens,

2 And a minister of the Sanctuarie, a That is, heauen. P p y and

Gene. 14. 18. a So called because that Moses maketh no mention of his parents or kindred, but as he had bin suddenly sent of God into this world to be a figure of Christ our euerlasting Priest, and thereby taken out of the world againe: so Christ as touching his humanitie had no father, and concerning his diuinitie no mother. b That is, the chiefe of fathers. Num 18. 21. deui 18. 1, 2. iohs. 14. 4 c The Leuites had commandment to receiue that which Abraham gaue freely to Melchisedec. d Were begotten of Abraham. e The Leuites receiued tithes of their brethren but Melchisedec of Abraham the Patriarch: therefore his Priesthood is more excellent then the Leuiticall. f Because there is no mention of his death.

g The Law and the Priesthood are both of one condition: so that both Aaron and Moyses office pertaine to Christ, which is Priest and Lawmaker. h Which hoode in outward and corporall ceremonies, Psal. 110. 4. chap. 5. 6. i For the Law hath no vertue nor profit, till a man be come to Christ. j Or, it was an introduction of a better hope. Psal. 110. 4. k Therefore all others are blasphemous, that either make themselves his successors, or pretend any other sacrifice. l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that wanteth, but by taking away the Law, which is vnperfit by reason of our infirmitie. Leui. 16. 6. m And cannot without blasphemie be said to be offered againe, or else by any creature: for none could offer him, but himselfe. n Not that it



b Which is the body of Christ.  
c For esse it should be corruptible.

d Hee prouoeth that Christs body is the true tabernacle, and that hee must needs be made man, to the intent that hee might haue a thing to offer, which was his body.

Exod. 25. 40. acts 7. 44.

e Seeing the offerings of the Levites were but shadows of heavenly things, as appeareth by the oracle to Moses, it followeth then that Christs heavenly Sanctuary, his tabernacle & office are farre more excellent.

1<sup>o</sup> Or, covenant.

1<sup>o</sup> Jer. 31. 31. rom. 11. 27.

f That is, when Christ shall remit our finnes by the preaching of the Gospel.

g Signifying, that there should be no more diuision, but all shall bee made one Church.

h Man by transgressing the bands of the covenant could not enioy the commoditie thereof. i Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

and of the true Tabernacle, which the Lord fight, and not man.

3 For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue some what also to offer.

4 For hee were not a Priest, if hee were on the earth, seeing there are Priests that according to the Law offer gifts.

5 Whose into the patene and shadow of heavenly things, as Moyses was warned by God, when he was about to build the Tabernacle. See, said he, that thou make all things according to the patene shewed to thee in the mount.

6 But now our he Priest hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, which is established vpon better promises.

7 For if that first Testament had bene faultlesse, no place should haue bene sought for the second.

8 For in rebuking them he saith, \* Behold, the dayes will come, saith the Lord, when I shall make with the house of Israel, and with the house of Iuda, a new Testament:

9 Not like the Testament that I made with their fathers, in the day that Iooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel. After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will bee their God, and they shall be my people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know mee, from the least of them to the greatest of them.

12 For I will bee mercifull to their iniquities, and I will remember their finnes and their iniquities no more.

13 For that hee saith, A new Testament, he hath abrogate the olde: now that which is disannulled and waxed olde, is ready to vanish away.

14 Men shall not in the time of the Gospel be so ignorant as they were before, but shall know God much more perfectly through Christ.

#### CHAPTER IX.

1 How that the ceremonies and sacrifices of the Law are abolished 11 by the eternitie and perfection of Christs sacrifice.

1 Then the first Testament had also ordinances of religion, and a worldly Sanctuary.

2 For the first Tabernacle was made, wherein were the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the second vasse was the Tabernacle, which is called the Holiest of all,

4 Which had the golden center, and the Arke of the Testament ouerlaid round a-

round with golde, wherein the golden potte which had Manna was, and Aarons rod that had budded, and the Tables of the Testament.

5 And once the Arke were the glorious Cherubims, shadowing the Holiest seat: of which things we wil not now speake particularly.

6 Nowe when these things were thus ordeined, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the high Priest alone, once every yeere, not without blood which hee offered for himselfe, and for the Ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, & him that did the seruice,

10 Which only stood in meats & drinkes, and diuers washings, and carnall rites, vntill the time of reformation.

11 But Christ being come an he Priest of good things to come, by a greater and a more perfect Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates and calves: but by his owne blood entred hee in once vnto the holy place, and obtained eternall redemption for vs.

13 For if the blood of buls & of goates, and the ashes of an heifer, sprinkling them that are vnclane, sanctifieth as touching the purifying of the flesh,

14 How much more shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, purge your conscience from dead works, to serue the liuing God?

15 And for this cause is he the Mediator of the new Testament, that though death which was for the redemption of the transgressions that were in the former Testament, they which were called might receiue the promise of eternall inheritance.

16 For where a Testament is, there must bee the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as hee that made it, is aliue.

18 Wherefore, neither was the first ordeined without blood,

but Christ the true and eternall Priest offered his owne blood, which was most holy and pure: the Leuiticall Priest offered yeerely, and therefore did onely represent the true holinesse: but Christ by one only sacrifice hath made holy for euer all them that beleue.

1 Outwardly in the sight of man. 1. Pet. 1. 19. 1. ioh. 1. 7. reuelation 1. 5. m Which of themselves procure death, and are the fruites thereof. Luke 1. 74. Rom. 5. 6. 1. peter 3. 18. n Made betweene God and Christ, who by his death should make vs heirs. Gal 3. 15. o Hee prouoeth that Christ must die, because the Covenant or Testament is of none effect without the death of the Testator. p Without the death of beasts that were sacrifice d, which signified that Christ would pacifie his Fathers wrath with his blood.

Num. 17. 10.

1 King. 8. 9.

2 Chron. 5. 10.

Exod. 25. 22.

1<sup>o</sup> Or, cover of the Arke.

Exod. 30. 10.

Leuit. 16. 2.

1<sup>o</sup> Or, errors.

c For so long as the hee Priest offered once a yeere for his owne finnes and for the peoples, and also while this earthly tabernacle stood, the way to the heavenly tabernacle, which is made open by Christs blood, could not be entred into.

1<sup>o</sup> Or, perfect.

d Neither yet him for whom they were offered.

e Which ceremonies although they were ordeined of God, yet considered in themselves, or els compared with Christ, are but carnall, grosse, and earthly, and tosch not the soule.

f Till the new Testament was appointed.

g Which was his body and humane nature.

h Which is heauen.

i For Christ was the sacrifice, the Tabernacle, and the Priest.

Leuit. 16. 14.

numb. 19. 4.

k The Leuiticall Priest offered beastes blood,

1<sup>o</sup> Or, Tabernacle.

1<sup>o</sup> Or, ceremonies.

a Not heavenly and spiritual.

Exod. 26. 1.

and 36. 1.

b That is, on the inward side of the vail, which was hid from the people.



19 For when Moses had spoken every precept to the people, according to the Law, hee tooke the blood of calves and of goats, with water and purple wooll and hyssope, and sprinkled both the booke, and all the people,

20 \* Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Hee coner hee sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessary, that the similitudes of heavenly things should be purified with such things: but the heavenly things themselves are purified with better sacrifices than are these.

24 For Christ is not entred into the holy places which are made with hands, which are similitudes of the true Sanctuary: but is entred into very heauen, to appeare now in the light of God for vs.

25 Not that he should offer himselfe often as the hie Priest entred into the holy place euery yeere with other blood,

26 (For then must hee haue often suffered since the foundation of the world) but now in the end of the world hee hath appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that commeth the iudgement,

28 So \* Christ was once offered to take away the finnes of many, & vnto them that looke for him, shall hee appeare the second time without sinne vnto saluation.

CHAP. X.

1 The old Law had no power to cleanse away sinne, 10 but Christ did it with offering of his body once for all. 22 An exhortation to receive the goodnesse of God thankfully, with patience and steadfast faith.

¶ Of the Law hauing the shadow of good things to become, and not the very image of the things, can neuer with those sacrifices which they offer yeere by yeere continually, sanctifie the conuersers therein.

2 For would they not then haue ceased to haue been offered, because that the offerers once purged, should haue had no more conscience of finnes?

3 But in those sacrifices there is a remembrance againe of finnes euery yeere.

4 For it is impossible that the blood of buls and goats should take away finnes.

5 Wherefore when hee commeth into the world, he saith, \* Sacrifice and offering thou wouldest not: but a body hast thou desired me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Lo, I come, (In the beginning of the booke it is written of mee)

that I should do thy will, O God.

8 About when he said, Sacrifice and offering, and burnt offerings, and sinne offerings thou wouldest not haue, neither hadst pleasure therein (which are offered by the Law.)

9 Then sayd hee, Lo, I come to doe thy will, O God, hee taketh away the first, that he may establish the second.

10 By the which will wee are sanctified, even by the offering of the body of Iesus Christ once made.

11 And euery Priest appeareth daily ministering, and oft times offereth one manner of offering, which can neuer take away finnes:

12 But this man after he had offered one sacrifice for finnes, \* sitteth for euer at the right hand of God,

13 And from henceforth tertieth \* till his enemies be made his foote stolle.

14 For with one offering hath hee consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs record: for after that he had offered one

16 \* This is the Testament that I will make vnto them, After those daies, saith the Lord, I wil put my lawes in their heart, and in their mindes I will write them,

17 And their finnes and iniquities will I remember no more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bold to enter into the holy place,

20 By the new, and living way, which he hath prepared for vs, through the wayle, that is, his flesh:

21 And seeing we haue an hie Priest, which is ouer the house of God,

22 Let vs drawe neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised.)

24 And let vs consider one another, to pronoke vnto loue, and to good workes,

25 Not forsaking the fellowship that wee haue among our selues as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the daye diabethylly neere.

26 \* For if we sinne willingly after that wee haue receiued the knowledge of the truth, there remaineth no more sacrifice for finnes.

27 But a fearefull looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 See that despiseth Moses lawe, death without mercy \* vnder two or thre witnesses.

29 Of how much more punishment suppose yee shall hee be worthy, which treadeth vnder foote the Sonne of God, and coun-

o Of Christs second coming: Chap. 6. 4. p That is, forsake Iesus Christ, as Iudas, Saul, Arius, Iulian the Apostata did. Deut. 19. 15. mat. 18. 16. iohn 8. 17. 2. cor. 13. 1.

Exod. 24. 8.

¶ q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true & eternal sacrifice is compared with all those which were figurative, and is more sufficient then all they, therefore he calleth it in the plural number Sacrifices.

¶ Or, patiens.

r Therefore to make any other offering or sacrifice for sinne after that Christs body was once offered, is blasphemie.

f Which is the latter dayes when Christ came.

Christ came, Rom. 5. 8.

1 pet. 5. 18.

t Of the elect.

u That is, without a sacrifice for sinne: or sinne abolished.

Leu. 16. 14. 21.

a Which was as it were the first draught and purtrait of the lively pattern to come.

b Which are eternall.

¶ Or, subflance.

¶ Or, make perfect.

Leu. 16. 21.

c When Christ was made man.

¶ Psal. 40. 5. 7.

d In the Hebrew it is, thou hast feared mine earsthorow, that is, hast made me prompt & ready to heare: & in the Greeke, thou hast made me a body, is, to obey thee, which both tend to one purpose.

e Or roll & folding: for in old time they vsed to fold bookes like rolls.

f That is, sacrifices.

g Which is the will of God to stand content with Christs sacrifice.

Chap. 1. 13.

¶ Psal. 110. 1.

1. cor. 15. 25.

chap. 1. 13.

h That is, sanctified to God and made perfect.

¶ Fere. 31. 53.

chap. 8. 8. 10.

rom. 11. 27.

i Where there remaine no finnes to be forgiven, there is no more sacrifice: seeing therefore that onely Christs death hath washed away all sinns, and doth euer afresh when sinners do repent: there can be none other sacrifice but that, and it can be no more reiterated.

k For the offering of thanksgiving, which is the onely sacrifice now of the Christians, is not for sinne: but a thanksgiving and an offering vp of our selues and ours for the same.

l We by Christ haue that liberty which the ancient fathers could not haue by the Lawe.

m The blood of Christ is alwayes fresh and lively before the Father to sprinkle and quicken vs.

n That is, hauing our hearts made pure.



q Whereby it is evident that the Apostle here only meaneth that hope, which is against the holy Ghost, as also Chap 6.4.  
 Deut. 32. 35.  
 rom. 12. 19.  
 r Defend the godly and punish the wicked.  
 s For the which thing also Saint Paul praifeth the Philippians and Thessalonians.  
 R Or, of that state

teeth the blood of the Testament as an unholty thing, wherwith he was sanctified, and dooth despise the Spirit of grace ?

30 For wee know him that hath sayd, \*vengeance belongeth vnto mee : I will recompence, sayth the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the liuing God.

32 Nowe we call to remembrance the dayes that are pasted, in the which, after yee had receiued light, yee endured a great fight in afflictions.

33 Partly while yee were made a gazing stocke both by reproches & afflictions, and partly while yee became companions of them which were so tossed to and fro.

34 For both ye lozowed with mee for my bonds, and suffered with toy the spoyleing of your goods, knowing in your selues howe that yee haue in heauen a better and an enduring substance.

35 Cast not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receive the promise.

37 For yet a very little while, and he that shall come, will come, and will not tary.

38 Know the iust shall liue by faith : but if any withdraw himselfe, my soule shall haue no pleasure in him.

39 But we are not they which with draw our selues vnto perdition, but followe faith vnto the conseruation of the soule.

CHAP. XI.

1 What faith is, and a commendation of the same. 2 Without faith we cannot please God. 16 The stedfast beleefe of the fathers in the old time.

Now faith is the ground of things which are hoped for, and the euidence of things which are not seene.

2 For by it our Elders were wel reported of.

3 Though faith wee vnderstand that the world was obtained by the word of God, so that the things which wee see, are not made of things, which did appeare.

4 By faith Abel offered vnto God a greater sacrifice then Cain, & by the which he obtained witness that he was righteous, God restifying of his giftes : by the which faith also, he being dead, yet speaketh.

5 By faith was Enoch taken away, that he should not see death : neither was he found : for God had taken him away : for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him : for hee that cometh to God, must beleue that God is, and that hee is a

rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moued with reuerence, prepared the Arke to the saving of his household, through the which Arke he condemned the world, & was made heire of the righteousneske which is by faith.

8 By faith Abraham, when he was called, obeyed God, to go out into a place, which he should afterward receive for inheritance, and hee went out, not knowing whether hee went.

9 By faith hee abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For hee looked for a citie hauing a foundation, whose builder & maker is God.

11 Though faith Sarah also receiued strength to conceiue seed, and was deliuered of a child : when shee was past age, because shee iudged him faithfull which had promised.

12 And therefore spang there of one, euen of one which was dead, so many as the starres of the skie in multitude, and as the land of the sea scope which is innumerable.

13 All these died in faith, and receiued not the promises, but saw them in faith off, and beleued them, and receiued them thankfully, & confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seeke a country.

15 And if they had been minded of that country, from whence they came out, they had leature to haue returned.

16 But now they desire a better, that is, an heauenly : wherefore God is not ashamed of them to be called their God : for hee hath prepared for them a citie.

17 By faith Abraham offered by Isaac, when he was tried, and he that had receiued the promises, offered his onely begotten Sonne.

18 (To whom it was said, In Isaac shall thy seed be called.)

19 For he considered that God was able to raise him vp euen from the dead : from whence he receiued him also after a sort.

20 By faith, Isaac blessed Jacob and Esau, concerning things to come.

21 By faith, Jacob when hee was a dying, blessed both the sonnes of Joseph, and leaning on the end of his staffe, worshipped God.

22 By faith Joseph when he died, made mention of the departing of the children of Israel, & gaue commandement of his bones.

23 By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper child, neither feared they the Kings commandement.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the

Gen. 6. 1. 3.  
ecclus. 44. 17.

Gen. 12. 4.

h For all things in the world are subiect to corruption.  
Gen. 17. 19.  
and 21. 2.

i Euen as dead,  
Ecclus. 44. 21.

k Which was the enioying of the land of Canaan.

l With the eyes of faith.

m And therefore put not their confidence in things of this world.

n That is, of Mesopotamia.

Gen. 22. 10.  
ecclus. 44. 20.

o For it might seeme to the flesh that the promise was contrary to this commandement, to sacrifice his sonne.

Gen. 21. 12.  
rom. 9. 7.

Gen. 48. 1. 5. 16.  
Gen. 47. 3. 1.

10. worshipped toward the end of his staffe.

Gen. 50. 24. 25.  
Exod. 2. 3.

acts 7. 29.  
Exod. 1. 16.

Exod. 2. 3. 1.

Habak 2. 4.  
rom. 1. 17.  
galat. 3. 11.

a Haue been approved, and so obtained saluation.  
Gen. 1. 3.  
ohn 1. 10.  
b For God made all things of nothing.  
Gen. 4. 4.  
c Meaning, faith.  
Mat. 23. 35.  
d Because God receiued him to mercy, therefore he imputed him righteous.  
e That is, liueth.  
Gen. 5. 24.  
ecclus. 44. 16.  
and 49. 14.

f For Enoch and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15. 51. and 1. thess. 4. 17. g First God must find vs before we can seeke him, then wee must seeke him with a pure heart in Christ, who is reuealed in his word : and thereby we learne to beleuee Gods free mercie toward vs in his sonne, through whom wee obtaine the reward of his promise, and not of our desert.



p The enrisings of the world, which draw vs from God, and which we can not vse without prouoking of Gods anger. *Exod. 12. 21, 22.*

p pleasures of sinnes for a season, 26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.

27 By faith he forsooke Egypt, & feared not the fiercenesse of the king: for hee endured as he that saw him which is inuisible.

28 Though faith he ordeined the Passouer and the effusion of blood, lest hee that destroyed the first bozne, shoulde touch them.

*Exod. 14. 22, 23*

29 By faith they passed thorow the red sea as by drie land, which when the Egyptians had slayed to doe, they were drowned.

*Iosh. 6. 20.*

30 By faith the walles of Jericho fell downe after they were compassed about seuen dayes.

*Iosh. 6. 23.*

*Josh. 2. 1.*

31 By faith the harlot Rahab perished not with them which obeyed not, when she had receiued the spies peaceably.

32 And what shal I more say: for the time would be too short for me to tel of Sedon, of Barac, and of Samlon, and of Zepher, also of Dauid, and Samuel, and of the Prophets:

*Iudges 6. 11.*

*Iudges 4. 6.*

*Iudges 13. 24.*

*Iudges 11. 1.*

*and 12. 7.*

*1 Sam. 1. 20.*

*and 13. 14.*

*9. Or fruit thereof.*

33 Which thorow faith subdued kingdoms, wrought righteousnesse, obtained the promises, stopped the mouthes of Lions,

34 Quenched the violence of fire, escaped the edge of the sworde, of weak were made strong, wared valiant in battell, turned to flight the armies of the altaunts.

r As Elias raised vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.

35 The women receiued their dead raised to life, other also were racked, and would not bee deliuered, that they might receiue a better resurrection.

36 And others haue bene tryed by mockings & scourgings, yea, mozcouer by bondes and prisonment.

f They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

37 They were stoned, they were hewen a sunder, they were tempted, they were slaine with the sworde, they wandred vp & downe in sheeps skins, and in goats skinnes, being destitute, afflicted, and tormented:

38 Whom the world was not worthy of: they wandred in wildernesses, and mountaynes, and daernes, and caues of the earth.

39 And these all through faith obtained good report, and receiued not the promise,

e For we are all one bodie together.

40 God prouiding a better thing for vs, that they without vs should not bee made partit.

CHAP. XII.

1 An exhortation to be patient and steadfast in trouble and aduersity, upon hope of euerslasting reward. 2 5 A commendation of the new Testament aboue the olde.

*Rom. 6. 4 eph. 4.*

*23, 24 gal. 3. 8.*

*1 pet. 2. 1.*

*For multitude.*

*a As riches, cares, and such like, and so to become Christis*

*disciples by denying our selues, and taking our crosse to follow him.*

*For so easily compasseth vs about. b As being our marke.*

Wherefore let vs also, seeing that wee are compassed with so great a cloud of witness, cast away euery thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 Looking vnto Iesus the author and

finisher of our faith, who for the ioy that was set before him, endured the crosse, & despised the shame, and is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, lest yee should be wearied, and faine in your minds.

4 Yee haue not yet resisted vnto blood, steering against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that hee receiveth.

7 If ye endure chastening, God offereth himselfe vnto you as vnto sonnes: for what sonne is it whom the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are yee bastards, and not sonnes.

9 Whereof we haue had the fathers of our bodies which corrected vs, & wee gaue them euerence: should we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 For they verely for a fewe daies chastened vs after their owne pleasure: but he chasteneth vs for our profit, that wee might bee partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weak knees,

13 And make straight steps vnto your feet, lest that which is halting, bee turned out of the way, but let it rather be healed.

14 Follow peace with all men, and holinesse, without the which no man shall see the Lord.

15 Take heed, that no man fall away from the grace of God: let no roote of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as a Cane, which for a portion of meate sold his birthright.

17 For yee knowe how that after ward also when he would haue inherited the blessing, he was rejected: for he found no place to repentance, though hee sought the blessing with teares.

18 For ye are not come vnto the mount that might bee touched, nor vnto burning fire, nor to blackenesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voice of wordes, which they that heard it, excused themselves, that the word should not be spoken to them any more.

20 For they were not able to abide that which was commaunded, \* Yea, though a beast touch the mountaine, it shall be stoned, or thrust thorow with a dart:

21 And so terrible was the light which

c Which by reason of our concupiscence assaulteth vs on all sides.

*Prout. 3. 11.*

*reuel. 3. 19.*

d He concludeth that they which refuse the crosse, deny to be of the number of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirits without any worldly meane, so he doth instruct and maintain them by the wonderful vertue of his Spirit.

g Their halting partly declared their slownesse, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

*Rom. 12. 18.*

h As heresies or apostasie.

*Gen. 27. 38.*

i He was full of despite, and disdain, but was not touched with true repentance to be displeas'd for his sinnes and to seeke amendment.

*Exod. 19. 16.*

*and 20. 21.*

k Which might be touched and seene, forasmuch as it was materiall, but God had commaunded that none should touch it.

*Exod. 19. 13.*



I Whence the word of God must come. m Which shall be extended th<sup>r</sup>ow all the world. n By the Gospel we are ioyned with the Angels and Patriarches. Gen 4. 10.

o Which spake but rudely in comparison of Christ, who preached not the Law but the Gospel, Hag. 2. 7.

Deut. 4. 24. p To destroy them that resist him.

Rom. 12. 10. 1. pet 4. 8. Gene. 18. 3. and 19. 3.

a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedie is offered by the free mercie of God to all manner of men without respect. b The Lord. Iosh. 1. 9. Psal. 118. 6.

\* That is, written to no one man, city, or country, but to all the Iewes generally, being now dispersed.

appeared, that Moses said, I feare & quake) 22 But ye are come vnto the mounte<sup>s</sup> Sion, and to the citie of the sitting God, the ecclesiastical Ierusalem, and to the company of innumerable<sup>s</sup> Angels, 23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men, 24 And to Iesus the mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of \* Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him that spake on<sup>e</sup> earth: much more shall wee not escape, if we turne away from him, that speaketh from heauen. 26 Whose voice then spooke the earth, and now hath declared, saying, \* Yet once more will I shake, not the earth onely, but also heauen.

27 And this word, Yet once more, signifieth the remoouing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing wee receive a kingdom, which cannot be shaken, let vs haue grace, whereby wee may lo ferue God, that we may please him with reuerence & feare.

29 For \* euen our God is a consuming fire.

CHAP. XIII.

1 He exhorteth vs to loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoyd concouisnes, 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankefull vnto God, 17 And obedient vnto our gouernors. L Et \* brotherly loue continue.

2 We not forgetful to lodge strangers: for thereby some haue<sup>s</sup> receiued Angels into their houses inwards.

3 Remember them that are in bonds, as though yee were bound with them: and them that are in affliction, as if ye were also afflicted in the body.

4 \* Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation be without rancour, and be content with those things that yee haue: for<sup>s</sup> he hath sayd, \* I wil not faile thee, neither forsake thee:

6 So that we may boldly say, \* The Lord is mine helper, neither will I feare what man can doe vnto me.

7 Remember them which haue the ouersight of you, which haue declared vnto you

the word of God: whose faith follow, considering what hath bene the ende of their conuersation.

8 Iesus Christ yester day, and to day, the same also is for euer.

9 Wee not caried about with diuers and strange<sup>s</sup> doctrines: for it is a good thing that the heart be stablished with grace, and not with<sup>s</sup> meates, which haue not profited them that haue bene occupied therein.

10 Wee haue an altar, whereof they haue no authoritie to<sup>s</sup> eate, which serue in the tabernacle.

11 \* For the bodies of those beasts whose blood is brought into the Holy place by the hle Priest for innes, are burnt without the campe.

12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 Let vs goe forth therefore out of the campe, bearing his reproch.

14 \* For here haue wee no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of praise alwayes to God, that is, the<sup>s</sup> fruite of the lippes, which confesse his Name.

16<sup>s</sup> To do good, and to distribute, forget not: for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for wee are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that yee so doe, that I may be restored to you more quickly.

20 The God of peace that brought againe from the dead our Lorde Iesus, the great<sup>s</sup> Shepheard of the sheepe, through the blood of the euerlasting Couenant,

21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whome be praise for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in few wordes.

23 Know that our brother Timotheus is deliuered, with whom (if he come shortly) I will see you.

24 Salute all them that haue the ouersight of you, and all the Saints. They of Italic salute you.

25 Grace be with you all Amen.

Written to the Hebrewes from Italic, and sent by Timotheus.

The \* generall Epistle of Iames.

THE ARGUMENT.

IAMES the Apostle and sonne of Alphaeus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed through diuers countreyes, and therefore hee exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith,

c He was, is, and shall be the foundation of the Church for euer. d Whatsoeuer doctrine is not according to the simple truth of Gods word, is strange. e By reprooing them which superstitiously put difference betweene meats, he condemneth all the seruice which is offered in ceremonies, comparing it with the spiritual worshipping & regeneration. f They that stick to the ceremonies of the Law, cannot eate, that is, cannot be partakers of our altar, which is, thanksgiving and liberality, which two sacrifices or offerings are now only left to the Christians. Lem. 4. 11. & 6. 30. and 16. 27. g So that the Priests had no piece thereof. Micah 2. 10. Hose. 14. 2. h Thanksgiving and doing good are our onely sacrifices which please God. Reade Actes 20. 28. and Iohn 10. 11.







Law, and yet faileth in one point, he is guiltie of all.

11 For he that saith, \*Thou shalt not commit adultery, sayd also, Thou shalt not kill. How though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.

12 So speake ye, and so doe, as they that shall be iudged by the Law of libertie.

13 For there shall be iudgement mercilesse to him that sheweth no mercie, and mercie is reioyced againt iudgement.

14 What availeth it, my brethren, though a man saith he hath faith, when he hath no workes? can the faith laue him?

15 For if a brother or a sister bee naked and destitute of dayly foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding yee giue them not those things which are needfull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shew mee thy faith out of thy workes, and I will shew thee my faith by my workes.

19 Thou believest that there is one God: thou doest well: the devils also belcene it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offered Isaac his sonne vpon the altar?

22 Seest thou not that the faith wrought with his workes? and through the workes was the faith made perfect.

23 And the Scripture was fulfilled which sayth, \*Abraham belcene God, and it was imputed vnto him for righteoussesse: and he was called the friend of God.

24 Persee then how that of works a man is iustified, and not of faith onely.

25 Likewise also was not Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen so the faith without workes is dead.

Here deedes are considered as ioyned with true faith. I So that faith was not idle. m The more his faith was declared by his of edience and good workes, the more was it known to men to be perfect, as the goodnesse of a tree is known by her good fruites, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gen. 1. 5. Rom. 4. 3. gal. 3. 6. n Is so known and declared to man. O Of that barren and dead faith whereof yee boast. Job. 2. 1. p Meaning hereby all them that were not Iewes, and were receiued to grace. q Wherefore we are iustified only by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

#### CHAP. III.

1 He forbiddeth al ambitious to seeke honor aboue our brethren. 3 He describeth the property of the tongue. 15. 16. And what difference there is betwixt the wisdom of God, & the wisdom of the world.

My brethren, bee not many masters, knowing that we shall receiue the greater condemnation.

2 For in many things we shall sinne all. \* If any man liue not in word, he is a perfit man, and able to buble all the body.

3 Behold, wee put bits into the horses mouths, that they would obey vs, and wee turne about all their body.

4 Behold also the hips, which though they bee so great, and are diuven of fierce windes, yet are they turned about with a very little rudder, whither soeuer the gouernour listeth.

5 Euen so the tongue is a little member, and boasteth of great things: behold, how great a thing is a little fire kindleth.

6 And the tongue is fire, yea, a world of wickednesse: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the courie of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birds, and of creeping things, and things of the seas is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vbruly euill, full of deadly poison.

9 Therewith blesse wee God euen the father, and therewith curse wee men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not to be.

11 Doeth a fontaine send foorth at one place sweet water and bitter?

12 Can the figtree, y my brethren, bring foorth oliues, either a vine figs? so can no fontaine make both salt water and sweet.

13 Who is a wise man and endued with knowledge among you? let him shew by good conuersation his works in meekenesse of wisdom.

14 But if yee haue bitter enuyng, and strife in your hearts, reioyce not, neither bee lyars against the truch.

15 This wisdom descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuyng and strife is, there is sedition, and all maner of euill workes.

17 But the wisdom that is from aboue, is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits, without sudging, and without hypocritic.

18 And the fruit of righteoussesse is sown in peace, of them that make peace.

#### CHAP. IIII.

1 Having shewed the cause of all wrong and wickednesse, and also of all graces and goodnes, 4 He exhorteth them to loue God, 7 And submit themselues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depend on Gods prouidence.

From whence are warres & contentions among you? are they not hence, euen of your lusts, that fight in your members? ye lust, and haue not: ye enuy, & haue indignation, and cannot obtaine; yee fight

A vsurp not through ambition, authoritie ouer your brethren.

Or, stumble.

b He that well considereth himselfe, shall not be rigorous toward his brethren.

Ecclus. 14. 1. and 19. 16. and 25. 8.

c He that is able to moderate his tongue, hath attained vnto an excellent vertue.

Or, matter. d Anheape and full measure of all iniquitie.

e The impetrancie of the tongue, is as a flame of hel fire.

f Without mixture and distimulation.

g And examining things with extreme rigour as hypocrites, who only iustifie themselves, and condemne all others.

h So that their life is according to their profession.

a For the law of the members continually fighteth against the law of the minde.



and warre, and get nothing, because ye aske not.

3 Ye aske and receiue not, because ye aske amisse, that ye might consume it on your lusts.

4 Ye adulterers and adulteresses. know ye not that the amity of the world is the enmitie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemy of God.

5 Doe ye thinke that the Scripture saith in vaine, The Spirit that dwelleth in vs, lusteth after enuy?

6 But the Scripture offereth more grace, and therefore saith, God resisteth the proud, and giueth grace to the humble.

7 Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw nere to God, and he wil draw nere to you. Cleanse your hands, ye sinners, and purge your hearts frō wauering minded.

9 Suffer afflictions, and sorrow ye, and weepe: let your laughter bee turned into mourning, and your ioy into heavinesse.

10 Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or hee that condemneth his brother, speaketh euill of the Law, and condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one Lawgiver, which is able to saue, and to destroy. Who art thou that iudgest another man?

13 Goe to now ye that say, To day or to morow we will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what shall bee to morow. For what is your life? It is euen a vapour that appeareth a litle tūne, and afterward vanisheth away.)

15 For that ye ought to say, If the Lord will, and, If wee liue, wee will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

2 He threatneth the wicked rich men, 7 exhorteth vnto patience, 12 to beware of swearing, 16 one to knowlege his faults to another, 20 and one to labour to bring another to the truth.

**G**Ode to now, ye rich men: weepe, and g<sup>o</sup>uoulc for your miseries that shal come vpon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and siluer is cankered, and the rust of them shall be a witness against you, and shall eate your flesh as it were fire.

\* Ye haue heaped by treasure for the last dayes.

4 Behold, the hire of the laborers, which haue reaped your fields (which is of you kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.

5 Ye haue lined in pleasure on the earth, and in wantennes. Ye haue nourished your hearts, as in a day of slaughter.

6 Ye haue condemned & haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the coming of the Lord. Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until hee receiue the former and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the coming of the Lord draweth nere.

9 Stridge not one against another, brethren, lest ye be condemned: behold, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersity, of long patience, which haue spoken in the Name of the Lord.

11 Behold, we count them blessed which endure. Ye haue heard of the patience of Job, and haue known what end the Lord made. For the Lord is very pitifull and mercifull.

12 But before all thinges, my brethren, I swear not, neither by heauen, nor by earth, nor by any other oth: but let your yea, bee yea, and your nay, nay, lest ye fall into condemnation.

13 Is any among you afflicted? Let him pray. Is any merry? let him sing.

14 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with oile in the Name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lord shall rayse him vp: and if he haue committed sinne, it shall be forgiven him.

16 Acknowledge your faults one to another, and pray one for another, that ye may bee healed: for the prayer of a righteous man availeth much, if it bee true.

17 \* Helias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for thre yeeres and sixe monthes.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you haue erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

Rom. 2. 5. c To iustice to the end of the world.

d Which were the dayes of the sacrifices or feasts when they vsed to bancke & feed more abundantly then other dayes.

e Which is when the corne is sowne, and a litle before it is mowen.

f Doe not greened nor aske vengeance.

Math. 5. 34.

g That which must be affirmed, affirms it simply, & without otherwise that which must be denied; by this hee taketh not from the magistrare his authority, who may require an oth for the maintenance of iustice, judgement, and truth.

h Or, *Kypocrisis*.

i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vfe.

Mark 6. 13.

l In calling on the Name of the Lord.

m Open that which grieueth you, that a remedy may be found: and this is commanded both for him that complaineth, and for him that heareth, that the one should shew his griefe to the other.

1. King. 17. 1.

ecclesi. 4. 3.

luke 4. 25.

b He calleth adulterers here, after the maner of the Scriptures, them which preferre the pleasures of this world to the loue of God.

1. John 2. 15.

c The imagination of mans heart is wicked, Gen. 6. 5. and 8. 2. 1.

Prou. 3. 3. 4.

1. pet. 5. 5.

Ephes. 4. 27.

d The Greeke word signifieth that heavinesse, which is ioynd with a certaine shamefastnesse, as appeareth in the countenance.

1. Pet. 5. 6.

e In vsurping the authority of iudging, which is due to the law.

f He sheweth that this seuer iudging of others is to deprime God of his authority.

Rom. 14. 4.

g Wee ought to submit our selues to the providence of God.

1. Cor. 13. 2. 1.

1. cor. 4. 19.

b He answereth to them, which sayd they knew what was good, but they would not doo it.

a He menaceth them with vengeance of God, which shall not only make them to weepe, but to houle & depaire. b And kindle the wrath of God against you.



# The first Epistle generall of Peter.

## THE ARGUMENT.

**H**E exhortheth the faithfull to denie themselves, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heavenly Kingdome of Christ, whereunto wee are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holinesse of life. And to the intent that this faith should nor faint, seeing Christ contemned and reiected almost of the whole world, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hec should be the stumbling stone to the reprobate, and the sure foundation of saluacion to the faithfull: therefore he exhortheth them courageously to go forward, considering what they were, and to what dignitie God hath called the m. After, he entreateth particular points, reaching subjects how to obey their gouernours, and seruants their masters, and how married folkes ought to behaue themselves. And because it is appointed for all that are godly to suffer persecutions, hec sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to bee modest, and apt to learne, and to endeth with an exhortation.

### CHAP. I.

2 He sheweth that through the abundant mercy of God we are elect and regenerate to a liuely hope, 7 and how faith must be tryed, 10 that the saluacion in Christ is no newes, but a thing prophesied of old. 13 Hee exhortheth them to a godly conuersation, forasmuch as they are now borne away by the word of God.



**P**ETER an Apostle of Iesus Christ, to the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the father vnto sanctification of the spirit, through obedience and sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 Blessed bee God euen the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortal and vnderstanded, and that fadeeth not away, reserved in heauen for you,

5 Which are kept by the power of God, through faith vnto saluacion. which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though now for a season (if need require) ye are in heavynesse, through manifold tentations,

7 That the triall of your faith, being much more precious then gold that perisheth (though it be tried with fire) might be found vnto your praise, and honour, and glory, at the appearing of Iesus Christ:

8 Whom ye haue not seene, and yet loze him, in whom now, though ye see him not, yet doe you beleene, and reioyce with ioy unspeakable and glorious,

9 Rectifying the end of your faith, euen the saluacion of your soules.

10 Of the which saluacion the Prophets haue enquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glorie that should follow.

12 Vnto whom it was reueiled, that i not vnto themselves, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent downe from heauen, the which things the Angels desire to behold.

13 Wherefore, gird by the iclines of your mind; bee sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the fornicer lusts of your ignorance:

15 But as hee which hath called you, is holy, so be ye holy in all manner of conuersation,

16 Because it is writtten, \* Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of personudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as silver and gold, from your vaine conuersation, receiued by the traditions of the fathers,

19 \* But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes doe beleene in God that rayled him from the dead, and gaue him glorie, that your faith and hope might

*Or, reward,*  
 i Their ministry was more profitable to vs then to them: for wec see the things accomplished which they prophesied.  
 Acts 2. 4.  
 k Prepare your selues to the Lord.  
 Luke 12. 35.  
 l Vntill his second coming.  
 m When you were in ignorance and knew not Christ.  
 Luke 1. 75.  
 Leuit. 11. 44. & 19. 2. and 20. 7.  
 Deut. 10 17. rom. 2. 11. gal. 2. 6.  
 n According to the sinceritie of the heart.  
 o Read Ezeckiel 20. 18.  
 1. Cor. 6. 20. & 7. 23. hebr. 9 14. 1. ioh. 1. 7. reue. 1. 5. Rom. 16. 25. eph. 3. 9. col. 1. 26.  
 2. tim. 1. 9. tit. 1. 2  
 p When Christ appeared vnto the world, and when the Gospel was preached.

a Which were  
 b he was appointed  
 to be an Apostle.  
 c The free election  
 of God is  
 the efficient cause  
 of our saluation,  
 the materiall  
 cause is Christs  
 bledience, our  
 esse. Auall calling  
 is the formall  
 cause, and the final  
 cause is our  
 anification.  
 Or, vnto obedi-  
 ence.  
 d To wit, of  
 Christ.  
 1. Cor. 1. 7.  
 eph. 1. 3.  
 f For it is but  
 lead and vaine  
 hope which is  
 without Christ.  
 g Therefore they  
 ought to looke  
 for no earthly  
 ingdome of  
 the Messias.  
 h At the day of  
 iudgement.  
 i And need doth  
 require, when i  
 please God to lay  
 his crosse vpon  
 his, for to  
 draw them from  
 earthly things,  
 and make them  
 partakers of his  
 heavenly graces.



might be in God.

22 Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly without faiming, loue one another with a pure heart feruently,

23 Being borne anew not of mortall ſeed, but of a immortall, by the word of God which liueth and endureth for euer.

24 For all \* fiſh is as graſſe, and all the glory of man is as the flower of graſſe. The graſſe withereth, & the flower falleth away.

25 But the word of the Lord endureth for euer: and this is the word which is preached among you.

### CHAP. II.

1 Hee exhorteth them to lay aſide all vice, 4 Shewing that Chriſt is the foundation whereupon they build, 9 The excellent eſtate of the Chriſtians, 11 He prayeth them to abſtaine from fleſhly luſtes, 13 To obey the rulers, 18 How ſervants ſhould behaue themſelues toward their maſters, 20 Hee exhorteth to ſuffer after the enſample of Chriſt.

¶ Therefore \* laying aſide all maliciousneſſe and all guile, and diſimulation, and enuy, and all euill ſpeaking,

2 As new borne babes deſire the ſincere milke of the word, that ye may grow thereby,

3 If ſo be that yee haue taſted how bountifull the Lord is,

4 To whom yee come as vnto a liuing ſtone diſallowed of men, but choſen of God and precious.

5 And yee as liuely ſtones be made a ſpiritual houſe, and holy \* Dwellinghood to offer by ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.

6 ¶ Wherefore it is contained in the ſcripture, \* Beholde, I put in Sion a chiefe corner ſtone, elect and precious: and he that beleueth therein, ſhall not be aſhamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be diſobedient, the \* ſtone which the builders diſallowed, the ſame is made the head of the corner.

8 And a \* ſtone to ſtumble at, and a rocke of offence, euen to them which ſtumble at the word being diſobedient, vnto the which thing they were euen ordaind.

9 But ye are a choſen generation, a royal \* Dwellinghood, an holy nation, a peculiar people, that ye ſhould ſhew forth the vertues of him that hath called you out of darkneſſe into his maruellous light,

10 ¶ Which in times paſt were not a people, yet are now the people of God, which in time paſt were not vnder mercie, but now haue obtained mercie.

11 Dearly beloved, I beſeech you as ſtrangers & pilgrims, \* abſtine from fleſhly luſts, which fight againſt the ſoule,

12 \* And haue your conuerſation honeſt among the Gentiles, that they which ſpeake euill of you as of euill doers, may by your \* good workes which they ſhall ſee, Gloſifie

God in the Day of the viſitation.

13 \* Submit your ſelues vnto all manner ordinance of man for the Lordes ſake, whether it be vnto the King, or vnto the ſuperiour,

14 ¶ Vnto governours, as vnto them that are ſent of him, for the puniſhment of euill doers, and for the praye of them that doe well.

15 For ſo is the will of God, that by well doing ye may put to ſilence the ignorance of the fooliſh men.

16 As free, and not as hauing the liberty for a cloke of maliciouſneſſe, but as the ſeruants of God.

17 Honour all men: \* loue brotherly fellowship: feare God: honour the King.

18 \* Seruants, be ſubiect to your maſters with all feare, not only to the good and courteous, but alſo to the ſteward.

19 \* For this is thankworthy, if a man for conſcience toward God endure grieſe ſuffering wrongfully.

20 For what praye is it, if when yee be buffered for your faults, ye take it patiently: but and if when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.

21 For heretofore ye are called: for Chriſt alſo ſuffered for vs, leaving vs an enſample that ye ſhould follow his ſteps.

22 ¶ Who did no ſinne, neither was there guile found in his mouth.

23 ¶ Who when hee was reuiſed, reuiſed not againe: when hee was ſuffered, he threatned not, but committed it to him that iudgeth righteouſly.

24 ¶ Who his owne ſelfe bare our finnes in his body on the tree, that we being deliuered from ſinne, ſhould liue in righteouſneſſe: by whole ſtripes ye were healed.

25 For ye were as ſheepe going aſtray: but are now returned vnto the ſhepherd and biſhop of your ſoules.

### CHAP. III.

1 How wiues ought to order themſelues toward their husbands, 3 and in their apparell, 7 The duetie of men toward their wiues, 8 Hee exhorteth all men to vniue & loue, 14 and patiently to ſuffer trouble by the example and benefit of Chriſt.

¶ Likewiſe \* let the wiues be ſubiect to their husbands, that euen they which obey not the word, may without the word be woon by the conuerſation of the wiues,

2 ¶ While they beholde your pure conuerſation, which is with feare.

3 ¶ ¶ Whole apparelling let it not be outward, as with brydded haire, and gold put about, or in putting on of apparell.

4 ¶ But let the hid man of the heart be vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by.

5 For euen after this manner in time paſt did the holy women, which truſted in God, tire themſelues, and were ſubiect to their husbands,

6 As Sarra obeyed Abraham, and \* called him ¶ Sir: whole daughters yee are, which

Your good conuerſation ſhall be as a preparatiue againſt that day that God ſhall ſhew mercy vnto them and turne them. Rom. 13.1 ¶ Or, publike government.

Chap. 1.22. Rom. 12.10. f With them which acknowledge one ſelfe Father in heauen. Ephes. 6.5. col 3.22. g In all obedience: this muſt be before our eyes, that we obey in the Lords: for if any command things againſt God, then let vs anſwere. It is better to obey God then men. 2. Cor. 7.10. h Knowing that God layeth his charge vpon him. Iſa. 53.9. 1. ioh. 3.5. Iſa. 53.5. matt. 8.17.

Col. 3.18. ephes. 5.22.

1. Tim. 2.9.

Gen. 18.9. ¶ Or, maſters. which.

Rom. 12.10. eph. 4.2. chap. 2.17. q Therefore we muſt renounce our former nature. Iſa. 40.6. eccl. 1.14. 18. 1. ioh. 1.10.

Rom. 6.4. ephes. 4.23. 25. col. 3.8. hebr. 12.1. a In this their infancy and new comming to Chriſt, he willeth them to take heede left for the pure milke, which is the fiſt beginnings of learning the ſincere word, they be not deceiued by them which chop and change it, and giue poiſon in lead thereof. ¶ Or, the milke of vnderſtanding which is without deſect.

Reuel. 1.6. Iſa. 28.16. rom. 9.33. b Meaning that God hath appointed Chriſt to be chiefe and head of his Church. Pſa. 118.22. mat. 21.42. act. 4.11. c The Priests, Doctors, and Ancients of the people. Iſa. 8.14. rom. 9.33. d That is, partakers of Chriſts Prieſthood and kingdome. Exod. 19.6. reuel. 5.10. ¶ Or, gotten by purchaſe. Hoſe. 2.23. rom. 9.25. Gal. 5.16. Rom. 13.14. Chap. 3.16. Matt. 5.16.



a But willingly do your duety: for your condition is not the wofe for your obediencie.

whiles ye do well, not being a stayd of any terrour.

7 \* Likewise yre husbandes dwell with them as men of b knowledge, c giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are d heires together of the grace of life, that your c prayers be not interrupted.

8 Finally be ye all of one mind: one suffering with another: lone as brethren: be pitifull: be courteous,

9 \* For tending euill for euill, neyther rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, that ye should be f heires of blessing.

10 \* For if any man long after life, and to see good dayes, let him refrayne his tongue from euill, and his lippes that they speake no guile.

11 \* Let him eschewe euill and doe good: let him seeke peace and follow after it.

12 For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord is vpon them that doe euill.

13 And who is it that will harme you, if ye follow that which is good?

14 \* Notwithstanding blessed are ye, if ye suffer for righteousnes sake. Dea, b feare not their feare, neither be troubled.

15 But sanctifie the Lord God in your hearts: and be ready alwayes to giue an answer to every one that asketh you a reason of the hope that is in you,

16 \* And that with meekenesse and reuerence, hauing a good conscience, that when they speake euil of you, as of euill doers, they may bee ashamed, which blame your good conuersation in Christ

17 For it is better (if the will of God bee so) that ye suffer for well doing, then for euill doing.

18 \* For Christ also hath once suffered for finnes, the iust for the iniust, that he might bring vs to God, and was pur to death concerning the flesh, but was quickened in the h spirit.

19 By the which he also went, and preached vnto the spirits that are in prison,

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of Noe, while the Arke was preparing, wherein fewe, that is, eight soules were saved in the water.

21 To the which also the figure that now saucth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to God) by the resurrection of Iesus Christ,

22 Which is \* at the right hand of God, gone into heauen, to whom the Angels, and powers, and might are subiect.

1 Cor. 7. 3. b By neither keeping them too strait, nor in giuing them too much libertie. c Taking care, and providing for her. d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellow heires together of life euertlasting. e For they cannot pray when they are at disension.

Prou. 17. 1. 2. and 20. 32. mat. 5. 39. rom. 12. 17. 1. thess. 5. 15. f God hath made vs when we were his enemies, heires of his kingdome, and shall not we forgie our brethren a small fault?

Psal. 34. 13. I sa. 1. 16. To take vengeance on him.

Matth. 5. 10. h That is, when they thinke to make you stayd by their threatenings.

I sa. 8. 13. i Giue him praise and depend on him.

Chap. 2. 12. Rom 5. 6. hebr. 9. 15, 28. k By the power of God. I Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in body which then he had not, but in Spirit, and reached by the mouth of Noe, for the space of 120. yeeres, to the disobedient, which would not repent, and therefore are now in prison reserved to the last iudgement. Genes. 6. 14. matth. 24. 38. Luke 17. 26. l Or, persons. m Or, she taking to witness of a good conscience, hebr. 7. 3.

1 He exhorteth man to cease from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue each other, 12 To bee patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

17 Diuinitie then as Christ hath suffered for vs in the flesh, atme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.

2 That he henceforward should liue (as much time as remained in the flesh) not after the lustes of men, but after the will of God.

3 \* For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lusts, drunkennesse, in gluttony, drinkings, and in abominable idolatres.

4 Wherein it seemeth to them strange, that ye runne not with them vnto the same excess of riot: therefore speake they euill of you.

5 Which shall giue accounts to him, that is ready to iudge quicke and dead.

6 For vnto this purpose was the Gospel preached also vnto the b dead, that they might be condemned according to men, in the flesh, but might liue according to God in the spirit.

7 Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8 But aboue all things haue feruent lone among you: \* for: loue couereth the multitude of finnes.

9 \* Be ye harborous one to another without grudging.

10 \* Let every man, as hee hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, let him talke as the wordes of God, if any man minister, let him doe it as of the abilitie which God ministereth, that God in all things may be glorified through Iesus Christ, to whome is praye and dominion for euer and euer, Amen

12 Dearly beloved, thinke it not strange concerning the fiery tryall, which is among you, to yroue you, as though some strange thing were come vnto you:

13 But reioyce, in as much as yee are partakers of Christs sufferings, that when his glory shall appeare, ye may bee glad and reioyce.

14 \* If ye bee rayled vpon for the Name of Christ, blessed are yee: for the spirit of glorie, and of God, resteth vpon you: which on their d part, is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murderer, or as a thiefe, or an euill doer, or as a lasciuious body in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

a Our sanctification standeth in two poynts, in dying to sinne, and liuing to God.

|| Or, body. Ephe. 1. 4. 2. 2

b Although the wicked thinke this Gospel new and vexeyou that imbrace it, yet hath it bene preached to them of time past which now are dead, to the intent that they might have bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the spirit, which were the effect of the Gospel.

Prou. 10. 12. c Ashate moueth vs to reproch our brother when hee offendeth vs: so loue hideth and pardoneth the faults which he comitteth against vs, though they be neuer so many.

Rom. 12. 13. heb. 1. 3. 2 Rom. 12. 6. phil. 2. 14. Mat. 5. 10. d That is, by the infidels.



*¶ Or punishment. Iere. 25. 29. luke 23. 31.*

17 For the time is come, that **¶** judgement must begin at \* the house of God. It it first begin at vs, what shall the ende bee of them which obey not the Gospel of God?

18 And if the righteous scarcely \* be saved, where shall the ungodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

2 The duty of Pastors is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 He exhorteth yong persons to submit themselves to the Elders, 8 To bee sober, and to watch that they may resist the enemie.

The Elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feede the flocke of **¶** God, which **¶** dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

3 Not as though yee were lordes ouer Gods heritage, but tha ye may be examples to the flocke.

4 And when the chiefe shepheard shall appeare, yee shall receiue an incorruptible crowne of glory.

5 Like wile ye yonger, submit your selues vnto the Elders, & submit your selues euery

man one to another, \* decke your selues inwardly in lowlinesse of mind: for God \* respecteth the prouide, and giueth grace to the humble.

6 Humble \* your selues therefore vnder the mighty hand of God, that he may exalt you in due time.

7 Cast \* all your care on him: for he careth for you.

8 Be sober and watch: for \* your aduersary the deuill as a roaring lion walketh about seeking whom he may deuoure:

9 Whome resist steadfast in the faith, knowing **b** that the same afflictions are accomplished in your brethren which are in the world.

10 And the God of all grace, which hath called vs vnto his eternal glory by Christ Iesus, after that yee haue suffered a little, make you perfect, confirme, strengthen, and stablish you.

11 To him bee glory and dominion for euer and euer. Amen.

12 By Siluanus a faithfull brother vnto you, as I suppose, haue I written brieuely, exhorting and testifying how that this is the true grace of God, wherein yee stand.

13 The Church that is at \* Babylon elected together with you, salutech you, and Marcus my soune.

14 Greete ye one another with the \* kisse of loue. Peace be with you all which are in Christ Iesus. Amen.

*Rom. 12. 10. James 4. 6.*

*James 4. 10.*

*Psa. 55. 2.2. wisa. 12. 13 mat. 6. 25. luke 12. 22. Luke 22. 31.*

**b** Nothing cometh vnto vs which we see not to appertaine to the rest of Christs members: and therefore wee ought not to refuse that condition which is common to all the Saints. **c** Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision. *Rom. 16. 16. 1 cor. 16. 20. 2 cor. 13. 12.*

**a** By Elders he vnderstandeth all them which preach, teach, or minister in the Church. *¶ Or, Christ. ¶ Or, which is committed vnto you, or, as much as in you lieth.*

# The second Epistle generall of Peter.

## THE ARGUMENT.

The effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectual grace rewards men murther them to holinesse of life, in punishing the hypocrites which abuse his Name, and increasing his gifts in the godly: wherefore by godly life, bee being now almost at death doore, exhorteth them to approve their vocation, not setting their aff. ctions on worldly things (as he had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleare witnesse, chiefly in that hee heard with his owne eares that Christ was proclaimed from heauen to bee the Sonne of God, as likewise the Prophets testified. And lest they should promise to themselves quietnesse by professing the Gospel, hee warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and contemptors of religion, whose maners and trade hee liuely seteth forth as in a table, aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his coming, and to preserve themselves vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good works, & fruits of faith. 14 He maketh mention of his own death, 17 Declaring the Lord Iesus to be the true Sonne of God as himselfe had seen, vpon the mount.

Simon Peter a seruant, and an Apostle of Iesus Christ, to you which haue obtained like precious faith with vs by the \* righteousness of our God and Saviour Iesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Iesus our Lord,

3 According as his **b** godly power hath giuen vnto vs all things that pertaine vnto \* life and godlinesse, **d** through the knowledge of him that hath called vs **¶** vnto glory and vertue.

4 Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the \* godly nature, in that yee flee the corruption, which is in the world through lust.

5 Therefore giue euin all diligence therunto: loyne moreouer **f** vertue with your faith: and with vertue, knowledge:

**g** glory. **e** Wee are made partakers of the diuine nature, in that wee flee the corruption of the world, or as Paul writeth, are dead to sinne and are not in the flesh. **f** Godly maners. **6** And

**b** He speaketh of Christ as hee is God and Saviour. **c** That is, saluation. **d** The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne. *¶ Or, through his*

**a** In that he declared himselfe iust and faithfull in accomplishing his promise by Christ.



6 And with knowledge, temperance: and with temperance patience: and with patience, godlinesse:

7 And with godlinesse, brotherly kindnesse: and with brotherly kindnesse, lone.

8 For if these things be among you, and abound, they will make you that ye neither shall be idle nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things, is blind, and s cannot see farre off, and hath forgotten that he was purged from his olde finnes.

10 Wherefore, brethren, give rather diligence to make your calling & election sure: for if ye doe these things, ye shall neuer fall.

11 For by this meanes an entering shall be ministered unto you abundantly into the everlasting Kingdome of our Lord and Saviour Jesus Christ.

12 Wherefore, I will not be negligent to put you always in remembrance of these things, though that ye have knowledge, and be established in the present仁eth.

13 For I thinke it meete as long as I am in this tabernacle, to stirre you up by putting you in remembrance,

14 Seeing I knowe that the time is at hand, that I must lay downe this my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 I will endeavour therefore alwaies, that ye also may be able to have remembrance of these things after my departing.

16 For we followed not \* deceivable fables, when we opened unto you the power, and coming of our Loide Jesus Christ, but with our eyes we sawe his majesticie:

17 For hee received of God the Father honour and glory, when there came such a voice to him from the excellent glory, \* This is my beloved Sonne, in whom I am well pleased.

18 And this voyce wee heard when it came from heauen, being with him in the holy mount.

19 Wee have also a most sure worde of the Prophets, to the which ye do well that ye take heede, as unto a light that shineth in a darke place, untill the day dawne, and the day starre arise in your hearts.

20 \* So that ye first know this, that no prophesie in the Scriptures is of any private intion.

21 For the prophesie came not in olde time by the will of man: but holy men of God spake as they were mooved by the holy Ghost.

CHAP. II.

Hee propheseth of false teachers, and sheweth their punishment.

¶ **U**n there were false prophets also among the people, even as there shall be false teachers among you: which privily shall bring in damnable heresies, even denying the Lord that hath bought them, & bring upon themselves swift damnation.

2 And many shall follow their damnable wayes, by whom the way of truth shall be evill spoken of,

3 And through covetousnesse shall they with fained wordes make \* merchandise of you, whose iudgement long agoe is not farre off, and their damnation sleepeeth not.

4 For if God spared not the \* Angels that had sinned, but cast them downe into hel, and delivred them into chains of darknesse, to be kept vnto damnation:

5 Neither hath spared he the old world, but saved \* Noe the eight person a preacher of righteousnesse, and brought in the flood vpon the world of the ungodly,

6 And \* turned the cities of Sodom and Gomorrah into ashes, condemned them and overthrew them, and made them an example vnto them that after should live ungodly,

7 \* And delivred iust Lot with the wickedly conversation of the wicked,

8 (For he being righteous, and dwelling among them, in seeing and hearing, bereft his righteous soule from day to day with their unlawfull deedes.)

9 The Lord knoweth to delivere the godly out of temptation, and to reserve the uniuert vnto the day of iudgement to be punished:

10 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despite the gouernement, which are presumptuous, and stand in their owne conceit, and feare not to speake euill of them that are in dignitie.

11 Whereas the Angels which are greater both in power and might, \* gine not railing iudgement against them before the Lord.

12 But these, as \* brutt beastes, led with sensuality, & made to be taken, and destroyed, speake euill of those things which they know not, and that perissh through their own corruption,

13 And shall receive the wages of unrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blots, \* delighting themselves in their deceitings, in leasting with you,

14 Having eyes full of adultery, and that cannot cease to sinne, beguiling unstable soules: they have hearts exercised with uncleannesse, cursed children,

15 Which forsaking the right way, have gone astray, following the way of \* Balaam, the sonne of Bosh, which loved the wages of unrighteousnesse.

16 But hee was rebuked for his iniquitie: for the dumbe asse speaking with mans voyce, forbad the foolishnesse of the prophet.

17 \* These are wells without water, and are cloude carried about with a tempest, to whom the blacke darknesse is reserved for euer.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that

Or, insolent and wanton.

a This is euidently scene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not the successor of Simon Peter, but of Simon Magus.

Iob 4. 18. iude 6, Gen. 7. 1. Gen. 19. 24, 25.

Gen. 19. 16. I. King. 22. 22, iob 1. 12.

b Albeit the Angels condemne the vices and iniquity of wicked magistrates, yet they blame not the authority & power which is giuen them of God.

c As beasts without reason or wit follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensuality, and as they are vessels made to destruction & appointed to this iudgment, so they fall into the snares of Satan, to their destruction.

d For in your holy feasts they sit as members of the Church, whereas indeed they be but spots, & so decree you, reade Iude 12.

Num. 22. 23. iud. 11.

Jude 12.

c They have some appearance outwardly but within they are drie and barren, or at most they are usefull.

Or, usefull.

Or, usefull.

Or, usefull.

Or, usefull.

g The Greeke word signifieth him that naturally cannot see, except he holdeth nere his eyes. So Peter calleth such as cannot see heavenly things which are farre off, pubblind, or faadblind. h Albeit it bee sure in it selfe, forasmuch as God cannot change: yet we must confirme it in our selues by the fruits of the Spirit, knowing that the purpose of God cleareth, calleth, sanctifieth and iustificth vs. i For God will euer vphold you. k In this body, 2. Cor. 5. 3, 4. Iohn 21. 18, 2. Cor. 1. 17, and 2. 1. || Or, Sophistical and crafty. Math. 17. 5. l For by Christs presence it was for the time holy. m That is, the doctrine of the Prophets. n A perfecter knowledge then vnder the Law, o Mearing. Christ the Sonne of Iustice, by his Gospel. 2. Tim 3. 16. p Cometh not of men. || Or, interpretation.

Acts 20. 29. 1 Tim 4. 1. iude 4 and 18.



were cleane escaped from them which are wrapped in error,

19 Promising vnto them libertie, and are themselves the \* iugnants of corruption: for of whomsoever a man is overcome euen vnto the same is he in bondage.

20 \* For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter end is worse with them then the beginning.

21 For it had bene better for them, not to haue knownen the way of righteousnesse, then after they haue knowen it, to turne from the holy commandement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, \* The dog is returned to his owne doimite, and, The sow that was wash'd, to the wallowing in the mire.

CHAP. III.

3 Hee sheweth the impieties of them which mocke at Gods promises. 7 After what sort the end of the world shalbe. 8 That they prepare themselves thereto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 concluding with eternall thanks to Christ Iesus.

THIS second Epistle I nowe write vnto you, beloued, wherewith I stirre vp and warne your pure minds,

2 To call to remembrance the wordes which were told before of the holy Prophets, and also the commandement of vs the Apostles of the Lord and Sauiour.

3 \* This first understand, that there shall come in the last dayes, mockers, which will walke after their lusts,

4 And say, Where is the promise of his coming: for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they b willingly knowe not, that the heauens were of olde, and the earth that was of the water, and by the water, by the word of God.

6 Wherefore the \* world that then was perished, overflowed with the water.

7 But the heauens and earth, which are

now, are kept by the same word in store, and reserved vnto fire against the day of iudgement, & of the destruction of ingodly men.

8 Dearly beloued, bee not ignorant of this one thing, that one day is with the Lord, \* as a thousand yeres, and a thousand yeres as one day.

9 The Lord is not slacke concerning his promise (as some men count slackenesse) but is patient to ward vs, and \* a world haue no man to perishe, but would a men to come to repentance.

10 \* But the day of the Lord wil come as a thiefe in the night, in the which the heauens shall passe away with a noyse, & the elements shall melt with heat, and the earth with the workes that are therein, shall be burnt vp.

11 Seeing therefore that all these things must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse, - 12 Looking for, & hastning vnto the coming of the day of God, by the which the heauens being on fire, shalbe dissolued, and the elements shall melt with heat?

13 But wee looke for \* new heauens, and a new earth, according to his promise, wher-in dwelleth righteousnesse.

14 Therefore, beloued, seeing that yee looke for such things, bee diligent that yee may bee found of him in \* peace, without spot, and blamelesse.

15 \* And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdom giuen vnto him wrote to \* you,

16 As one, that in al his Epistles speaketh of these things: among the which some things are hard to bee understood, which they that are vnlearned and vnstable, peruert, as they doe also other Scriptures vnto their owne destruction.

17 Therefore, beloued, seeing yee know these things before, beware least yee bee also plucked away with the error of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lord & Sauiour Iesus Christ: to him be glorie both now and for euermore. Amen.

D'sal. 90. 4.

Ezek. 33. 18.

1. iun. 2. 4.

d He speaketh

not here of the

scetere and eternal

council of God,

wherby hee electeth

whom hee pleaseh him, but

of the preaching

of the Gospel,

wherby all are

called and biddeu

to the banquet.

Math. 24. 44.

1. thes. 5. 2. reue.

3. 3. and 16. 15.

1sa. 65. 17 & 66.

22. reue. 21. 1.

e In quiet conscience.

Rom 2. 4.

f Albeit his Epistles

were written to

peculiar Churches,

yet they contein

a generall doctrine

appertaining to

al men

g As no man

condemneth the

brightness of the

sun, because

his eye is not able

to susteine the

clearnesse there

of: so the hardnesse

which we cannot

sometime

comparse or perfectly

vnderstand in the

Scriptures,

ought not to

take away from vs

the vse of the

Scriptures.

Or, wrest.

John 8. 34. rom. 6. 20.

Math. 12. 45. heb. 6. 4. 5. 6. and 10. 26. 27. f Which cometh by hearing the Gospel preached.

Or, doctrine.

Psu. 26. 11.

a For we fall quickly asleepe and forget that which we are taught.

2. Tim. 4. 1. 2. tim. 3. 1. iude 18.

b Hee meaneth them which had once professed Christian religion, but became afterward contemners & mockers, as Epicureans and Atheists.

c As touching the beautie thereof, and things which were therein, except them which were in the Arke,

The first Epistle generall of Iohn.

THE ARGUMENT.

AFTER that Saint Iohn had sufficiently declared, how that our whole saluation doeth consist onely in A Christ, lest that any man should thereby take a boldnesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeour himselfe to keepe his commandements, which thing being done, hee exhorteth them to beware of false prophets, whom he calleth Antichrists, and to trie the spirits. Last of all, he doeth earnestly exhort them vnto brotherly loue, and to beware of deceiuers.

CHAP. I.

2 True witnessse of the euerlasting word of God 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.



That which was from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue haudled of the word

of life, 2 (for the life appeared, and wee haue seene it, and haue witnessse, and shew vnto you the eternall life, which was with the Father, and appeared vnto vs)

3 That, I say, which we haue seene and heard, declare wee vnto you, that yee may also haue fellowship with vs, and that

ing ioyned together in Christ by faith, should becom

c Which giueth life and had it in himselfe, Iohn 1. 4.

d Before all beginning.

e The effect of the Gospel is, that we all be the foanes of God

a That is, Christ, God eternall. b That is, Christ being man.



our fellowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these things write wee vnto you, that your joy may be full.

5 This then is the message, which wee haue heard of him, & declare vnto you, that God is light, and in him is no darknesse.

6 If we say that we haue fellowship with him, and walke in darkness, we lie, and doe not truly:

7 But if we walke in the light, as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, wee deceiue our selues, and truch is not in vs.

9 If we acknowledge our sinnes, he is faithfull and iust, to forgive vs our sinnes, and to cleanse vs from all vnrightheousnesse.

10 If wee say wee haue not sinned, we make him a liar, and his word is not in vs.

*Iohn 8. 12.*  
f The fruits of our faith must declare whether we be ioynd in God or no: for God being the very puritie and light, will not haue fellowship with them which lie in sinne and darknesse.  
g In an euil conscience, and with out the feare of God.

h That is Christ with vs, and we with our selues. Heb. 9. 14. s. p. et. 1. 19. reue. 1. 5. 1. Kings 8. 46. 2. chron. 6. 36. prou. 20. 9. eccle. 7. 22.

i If wee be not alhamed, earnestly and openly to acknowledge our selues before God to be sinners. *10. Or. doctrine.*

CHAP. II.

1 Christ is our advocate. 10 Of seru: loue, and how it is tried. 18 To beware of Antichrist.

M y babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an Advocate with the Father, Iesus Christ the iust,

2 And hee is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.

3 And hereby we are sure that we know him, if we keepe his commandments.

4 Hee that saith, I know him, and keepeth not his commandments, is a liar, and the truch is not in him.

5 But hee that keepeth his word, in him is the loue of God perfect in dedde: hereby we know that we are in him.

6 Hee that saith hee remaineth in him, ought euery so to walke, as hee hath walked.

7 Brethren, I write no new commandment vnto you: but an olde commandment which yee haue had from the beginning: the olde commandment is the word, which yee haue heard from the beginning.

8 Again, a newe commandment I write vnto you, that which is true in him, and also in you: for the darknesse is past, and the true light now shyneth.

9 He that saith that he is in the light, and hateth his brother, is in darknesse vntill this time.

10 Hee that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But hee that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither ye goeth, because that darknesse hath blinded his eyes.

a Christ is our onely advocate and atonement: for the office of intercession and redemption are ioynd together.  
b That is, of them which haue embraced the Gospel by faith in all ages, degrees and places: for there is no saluation without Christ.  
c That is, by faith, and so obey him: for knowledge cannot be without obedience.  
d Whereby he loueth God: so that to loue God is to obey his word.  
*10. Or. doctrine.*  
e When the Law was giuen.  
f Loueth neighbour as thy selfe, is the olde commandment taught in the Law: but when Christ saith, So loue one another, as I haue loued you, hee giueth a new commandment onely a-rouching the forme, but not as touching the nature or substance of the precept. *Chap. 3. 14.*

12 Little children, I write vnto you, because your sinnes are forgiven you for his Names sake.

13 I write vnto you, fathers, because yee haue knowen him that is from the beginning. I write vnto you yong men, because yee haue overcome the wicked.

14 I write vnto you, babes, because yee haue knowen the Father. I haue written vnto you, fathers, because yee haue knowen him, that is from the beginning. I haue written vnto you, yong men, because yee are strong, and the word of God abideth in you, and yee haue overcome the wicked.

15 Loue not the world, neither the things that are in the world. If any man loue the world, the loue of the Father is not in him.

16 For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof, but hee that fulfilleth the will of God abideth euer.

18 Babes, it is the last time, and as yee haue heard that Antichrist shall come, euen now are there many Antichrists, whereby we know that it is the last time.

19 They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.

20 But ye haue an ointment from him, that is holy, & yee haue knowen all things.

21 I haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but hee that denieth that Iesus is Christ? the same is the Antichrist that denieth the Father and the Sonne.

23 Whosoener denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which yee haue heard from the beginning. If that which yee haue heard from the beginning, shall remaine in you, yee also shall continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised vs, euen eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anointing which ye receiued of him, dwelleth in you: and yee need not that any man teach you: but as the same anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appeare, we may see bold, and not be ashamed before him at his coming.

29 If yee knowe that hee is righteous, know ye that hee which doeth righteously, is borne of him.

He nameth all the faithfull children, as he being their spiritual Father, attributing to olde men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.  
f For Christ sake.  
g Or, the deuill.  
h As it is aduerfarieto God.  
i James 4. 4.  
k To liue in pleasure.  
l Wantonnesse.  
m Ambition and pride.  
n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.  
o The grace of the holy Ghost.  
p When is Christ.  
q In this Epistle which I now write vnto you.  
r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, esse he that putteth noe difference betweene the person of the Sonne, and also he that beleueeth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.  
f Then the infidels worship noe the true God.  
g But he that confesseth the Sonne, hath also the Father.  
h Christ communiticareth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. *10. in Christ.*

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h Christ communiticareth himselfe vnto you, and teacheth you by the holy Ghost and his ministers. *10. in Christ.*

u By this name he meaneth the whole Church of Christ in generall.



C H A P. III.

1 The singular loue of God toward vs, 7 And how we againe ought to loue one another.

**B**Ehold, what loue the father hath shew- ed on vs, that wee stould bee called the sonnes of God: for this cause the world knoweth you not, because it knoweth not him.

2 Dearely beloved, nowe are we the sonnes of God, but ye it doeth not appeare what we shall be: and wee know that when he shall appeare, we shall be like him: for we shall see him as he is.

3 And every man that hath this hope in him, purgeth himselfe, such as he is pure.

4 Whosoever committeth sinne, transgresseth also the law: for sinne is the transgression of the Law.

5 And ye know that he appeared that he might take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seene him, neither hath knowen him.

7 Little children, let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 Wee that committeth sinne, is of the deuil: for the deuil sinneth from the beginning: for this purpose appeared the Sonne of God, that hee might loole the workes of the deuil.

9 Whosoever is borne of God, sinneth not: for his seele remaineth in him, neither can hee sinne, because hee is borne of God.

10 In this are the children of God known, and the children of the deuil: whosoever doeth not righteousnesse, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that wee stould loue one another.

12 For as Cain which was of the wicked, and slew his brother: and wherefore slew he him? because his owne workes were euill, and his brothers good.

13 Barneite not, my brethren, though they would hate you.

14 Wee know that we are translated from death into life, because wee loue the brethren: hee that loveth not his brother, abideth in death.

15 Whosoever hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 Hereby haue we perceined lone, that hee layde downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

17 And whosoever hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

18 By little children, let vs not loue in word, neither in tongue onely, but in deed and in truth.

19 For thereby we knowe that wee are of the truth, and shall beseege him assure our hearts.

20 For if our heart condemne vs, God

is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse toward God.

22 And whatloeuere we aske, wee receiue of him, because we keepe his commandements, and doe those things which are pleasing in his sight.

23 This is then his commandment, that wee beleene in the Name of his sonne Iesus Christ, and loue one another, as hee gaue commandement.

24 For hee that keepeth his commandements, dwelleth in him, and hee in him: and hereby we knowe that he abideth in vs, euen by the spirit which he hath giuen vs.

C H A P. IIIII.

1 Difference of spirits. 2 How the spirit of God may bee knowne from the spirit of error. 7 Of the loue of God, and of our neighbours.

**D**EARELY beloved, beleene not euery spirit, but trie the spirits whether they are of God: for many false prophets are gone out into the world.

2 Hereby shall ye know the spirit of God, Every spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, howe that hee should come, and now already hee is in the world.

4 Little children, ye are of God, and haue overcome them: for greater is hee that is in you, then <sup>a</sup> he that is in the world.

5 They are of the world, therefore speake they of the world, and the world heareth them.

6 Wee are of God, hee that knoweth God, heareth vs: hee that is not of God, heareth vs not. Hereby knowe wee the spirit of truth, and the spirit of error.

7 Beloued, let vs loue one another: for loue cometh of God, and euery one that loveth is borne of God, and knoweth God.

8 He that loveth not, knoweth not God: For God is lone.

9 In this appeared the lone of God toward vs, because God sent his only begotten Sonne into the world, that wee might liue through him.

10 Herein is lone, not that we loued God, but that hee loued vs, and sent his Sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 No man hath seene God at any time, If we lone one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe wee that wee dwell in him, and hee in vs: because hee hath giuen vs of his Spirit.

14 And wee haue seene and doe testifie, that the father sent the Sonne to bee the Sauiour of the world.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and hee in God.

16 And wee haue knowen, and beleueed

John 15. 7. and 16. 23. mar. 21. 22. chap 5. 14. John 6. 29. and 17. 3.

John 13. 34. and 15. 10.

a Them which boast that they haue the Spirit to preach or prophesse. b Who being very God, came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truly, hath the Spirit of God, else not. c He began to build the mystrie of iniquitie. d Satan the prince of the world. John 8. 47. e With pure affection and obedience.

John 3. 16. f True it is, that God hath declared his loue in many other things, but herein hath passed all other. g By his onely death. John 1. 18. 1 iim. 6. 16.

h So that his confession proceedeth of faith.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards. b That is, Christ. c As the members and head are, which make one perfect body d That is, in whom sinne doth reigne, so that hee seeketh not to be sanctified. f As 53. 4. 9. 1. pet. 2. 22. John 8. 44. e As appeared by Adam. f Which is the holy Ghost. g He cannot be vnder the power of sinne, because the spirit of God concealeth his euill and corrupt affections. h He descendeth from the first table of the commandements, to the second. John 13. 34. and 15. 12. Gene. 4. 8. i This loue is the speciall fruit of our faith, and a certaine signe of our regeneration. Chap. 2. 10. leuit. 19. 17, 18. John 15. 13. ephes. 5. 2. Luke 3. 11. k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe. l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.



¶ Or, toward vs. i By inspiring it into vs.

the loue that God hath in vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him.

and in the earth, the sinit, and the water, and the blood: and these three agree in one.

John 3. 36. ¶ Of God.

k Such as should trouble the conscience.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as hee is, euens are we in this world.

9 If we receiue the witness of men, the witness of God is greater: for this is the witness of God, which hee testified of his Sonne.

Mat 7. 7 & 21, 22. chap. 3. 22. h Although euery sinne bee to death, yee God through his mercie pardoneth his in his Sonne Christ. Mat. 12. 31. mar. 3. 29. Luke 12. 10. i As theirs is whom God doth so forsake, that they fall into vicer despair. k Giueth not himselfe so ouer to sinne, that he forgetteth God. l Taketh heede that he sinne not. m That is Satan. n With a mortal wound. o That is, all men generally, as of themselves, lie: as it were buried in euill. Luke 24. 45. p Christ very God. q Meaning from euery forme and fashion of thing which is set vp for any deuotion to worship God.

l For God presenteth himselfe to vs in them, which beare his image. Iohn 13. 34. and 15. 12.

18 There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse: and hee that feareth, is not perfect in loue.

10 ¶ Hee that beleueth in the Sonne of God, hath the witness in himselfe: he that beleueth not God, hath made him a liar, because hee beleuened not the recorde, that God witnessed of his Sonne.

CHAP. V.

19 ¶ He loue him, because he loued vs first. 20 If any man say, I loue God, and hate his brother, hee is a liar: for how can hee that loueth not his brother whom hee hath seene, loue God whom hee hath not seene?

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

21 ¶ And this commandement haue wee of him, that hee which loueth God, should loue his brother also.

12 He that hath the Sonne, hath life; and hee that hath not the Sonne of God, hath not life.

1. 10. 13 Of the fruites of faith. 14. 20 The office, authoritie, and diuinitie of Christ. 21 Against images.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that yee may know that yee haue eternall life, and that yee may beleue in the Name of the Sonne of God.

¶ Whoeuer beleueth that Iesus is the Christ, is a boine of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

14 And this is the assurance, that wee haue in him, that if wee aske any thing according to his will, he heareth vs.

2 In this we know that we loue the children of God, when we loue God, and keepe his commandements.

15 And if wee knowe that yee heareth vs, whatsoeuer wee aske, wee knowe that wee haue the petitions that we haue desired of him.

3 For this is the loue of God, that wee keepe his commandements: and his commandements are not grievous.

16 If any man see his brother sinne a sinne, that is not vnto death, lee him aske, & he shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that thou shouldst pay for it.

4 For all that is boine of God overcometh the world: and this is the victorie that ouercometh the world, euen our faith.

17 All brighte ouerfinde is sinne, but there is a sinne not vnto death.

5 ¶ Who is it that ouercometh the world, but hee which beleueth that Iesus is the sonne of God?

18 ¶ Wee know that who soeuer is boine of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and the wicked toucheth him not.

6 This is that Iesus Christ that came by water and blood, not by water onely, but by water and blood: and it is the spirit, that beareth witness: for the spirit is a truth.

19 ¶ Wee know that we are of God, and the whole world lieth in wickednesse.

7 For there are three, which beare recorde in heauen, the Father, the Word, and the holy Ghost: and these three are one.

20 But wee knowe that the Sonne of God is come, and hath giuen vs a minde to know him, which is true: and wee are in him that is true, that is, in his Sonne Iesus Christ: this same is very God, and eternall life.

8 And there are three, which beare recorde for the same. f Our minde inspired by the holy Ghost. g Which testifieth to our hearts, that we are the children of God.

21 Babes, keepe your selues from idols, Amen.

The second Epistle of Iohn.

¶ He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the truth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Iesus our Saviour.

Iesus Christ the sonne of the Father, with the truth and loue.

b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth. c According to Gods word. Iohn 15. 12. ¶ Or, doctrine.

¶ He Elder to the select Ladie, and her children, whome I loue in the truth: and not I onely, but also all that haue knowne the truth,

4 I reioyced greatly, that I found of thy children walking in truth, for we haue receiued a commandement of the Father.

2 For the truths sake which dwelleth in vs, and shall with vs for euer: 3 Grace bee with you, mercie and peace from God the Father, and from the Lord

5 And now beleeue I thee Lady, (not as writing a new commandement vnto thee, but that same which wee had from the beginning) that wee loue one another.

6 And this is the loue, that wee should walke after his commandements. This commandement is, that as yee haue heard from the beginning, yee should walke in it.

7 For many deceiuers are entred into the world, which confesse not that Iesus Christ is come in the flesh. Hee that is such one, is a deceiuer and an Antichrist.

8 Looke

¶ Or, worthy and noble. a According to godlinesse, and not with any worldly affection



d By suffering our felues to be seduced.  
e He that passeth the limits of pure doctrine.

8 Looke to your felues, that we lose not the things which we haue done, but that we may receiue a full reward.  
9 Whosoener transgresseth, & abideth not in the doctrine of Christ, hath not God, he that continueth in the doctrine of Christ, he hath both the Father and the Sonne.  
10 If there come any vnto you, and bring not this doctrine, receiue him not to house,

neither bid him, God speede.  
11 For he that biddeth him, God speede, is partaker of his euill deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our toy may be full.  
11 The sonnes of thine elcet sister greet thee, Amen.

f Haue nothing to doe with him, neither shew him any signe of familiarity or acquaintance.

|| Or, worthy.

Rom. 16. 17.

### The third Epistle of Iohn.

3 Hee is glad of Gaius that hee walketh in the truth, 8 Exhorteth them to bee leauing vnto the poore Christians in their persecution, 9 sheweth the unkind dealing of Diotrefes, 12 And the good report of Demetrius.



He Elder vnto the beloued Gaius whome I loue in the truth.

2 Beloued, I wish chiefly y thou prosperedst & faredist well, as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater toy then this, that is, to heare that my sonnes walke in verity.

5 Beloued, thou dost faithfully whatsoever thou doest to the brethren, & to strangers,

6 Which bare witness of thy loue before the Churches, whom if thou bringest on their iourney, as it becometh, according to God, thou shalt doe well.

7 Because that for his names sake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receiue such, that we might be helpers to the truth.

9 I wrote vnto the Church: but Diotrefes which loneth to haue the preeminence among them, receiuetly vs not.

10 Wherefore if I come, I will declare his deedes which hee doeth, prattling against vs with malicious wordes, and not therewith content, neither hee himselfe receiuetly the brethren, but forbidde them that would, and thrusteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good: hee that doeth well, is of God: but he that doeth euill hath not seene God.

12 Demetrius hath good report of all men, and of the truth it selfe: yea, and wee our felues beare record, and yee know that our record is true.

13 I haue many things to write: but I will not with inke and pen write vnto thee.

14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace bee with thee. The friends salute thee. Greete the friends by name.

|| Or, knownen.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.  
b By keeping hospitalite.  
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord sayth, He that receiuethe you, receiuethe me.

### The generall Epistle of Iude.

#### THE ARGUMENT.

Saint Iude admoniseth all Churches generally to take heed of deceiuers, which goe about to draw away the hearts of the simple people from the truth of God, and willetch them to haue no societie with such, whom he setteth foorth in their liuely colours, (shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally, hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.



U NDE a seruant of Iesus Christ, & brother of James, to them which are called and sanctified of God the Father, and referred to Iesus Christ:

2 Mercie vnto you, and peace, and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saints.

4 For there are certaine men crept in, which were before of old ordeined to this

condemnation: vngodly men they are which turne the grace of our God into wantonnes, and deme God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, so far as much as ye once knew this, how that the Lord after that hee had deliuered the people out of Egypt, destroyed them afterward which beleued not.

6 The Angels also which kept not their first estate, but left their owne habitation, he hath reserved in euerlasting chaines vnder darkenesse vnto the iudgement of the great day.

7 As Sodome and Gomorthe, and the cities about them, which in like maner as they did committed fornication, and followed strange fleshs, are set forth for an example, and suffer the vengeance of eternall fire.

2. Pet. 2. 1.

Numb. 14. 37. f Their incredulity was the foundation of all their euill.

2. Pet. 2. 4.

|| Or, originall. g Then shall be their extreme punishment. Gen. 19. 24. 25. h Most horrible pollutions,

a The faithfull are sanctified of God the Father in the Sonne by the holy Ghost.  
b That he should keepe you, Iohn 17. 6.  
c Against the assaults of Satan and heretikes.  
d That he should keepe it for euer.  
e He confirmeth their hearts against the concerners of religion and apostates, shewing that such men trouble not the Church at all adventures, but are appointed thereunto by the determinate counsell of God.



i Which shew themselves dull and i'patient. k It is most like that this example was written in some of those bookes of the Scripture which are now lost, Num. 21. 14. Iosh. 10. 13. 2. chron. 9. 39. l In Zecharie 3.

8 Likewise notwithstanding these dreamers also deale the flesh, and despise government, and speake euill of them that are in authoritie.

9 Per \* Michael the Archangel, when hee stroue against the deuill, and disputed about the body of Moyse, durst not blame him with euill speaking, but sayd, l The Lord rebuke thee.

10 But these speake euill of those things, which they know not; & what soeuer things they know \* naturally, as beaists which are without reason, in those things they corrupt themselves.

11 Aoe be vnto them: for they haue followed the way \* of Cain, and are cast away by the decree \* of Balaams wages, and perill in the \* gaine, laying \* of Coze.

12 These are spots vpon your feastes of charitie when they feast with you, without \* all feare feeding themselves: \* cloudes they are without water, caried about of winds, corrupt trees, and without fruit, twiue dead, and plucked by by the rootes.

13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whom is reserved the blacknesse of darkenesse for euer.

14 And Enoch also the seventh from Adam, prophesied of such, saying, \* q Bcholde,

Gen. 4. 8. Num. 22. 23. n For as Core, Dathan, and Abiram, Iose vp and spake against Moses, so doe these against them that are in authoritie. Num. 16. 1, 2. o These were generall feastes which the faithfull kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apol. cap. 39. p Either of God or of his Church. 2. Pet. 2. 17. Reuel. 1. 7. q This saying of Enoch might for the worthinesse thereof haue been as a common saying among men of all times, or else haue beene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to salvation, Iohn 10. 31.

the Lord commeth with thousands of his Saints,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked decdes, which they haue vngodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lustes †: \* whose mouthes speake proud things, hauing mens persons in admiration, because of a vantage.

17 But ye beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 Howe that they tolde you that there should bee mockers \* in the last time, which should walke after their owne vngodly lites.

19 These are makers of sects, fleshly, hauing \* not the Spirit.

20 But, yee beloved, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

22 And haue compassion of some, † in putting difference:

23 And other saue with \* feare, pulling them one of the fire, and hate euen the \* garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you that ye fall not, and to present you faultlesse before the presence of his glory with ioy,

25 That is, to God onely wise, our Sanctour, bee glory, and maiestic, and dominion, and power, both now and for euer, Amen.

occasions, which are as preparatiues, and accessaries to the same.

† In vngodliness and iniquitie. P. sal. 17. 10.

1. Tim. 4. 2. 2. Tim. 3. 1. 2. Pet. 3. 3.

r Of regeneration.

f Some may be wonne with gentleness, other by sharpnesse.

t By sharper proofs to draw them out of danger.

u He willet not onely to cure off the euill, but also to take away all

## The Reuelation of || Iohn the Diuine.

|| Or, declared to Iohn.

### THE ARGUMENT.

It is manifest, that the holy Ghost would, as it were, gather into this most excellent Booke a summe of those prophesies, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the diuinitie of Christ, and the testimonies of our redemption, what things the Spirit of God alloweth in the ministers, and what things he reprooueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like scorpions the members of Christ shall be destroyed. But the Lambe Christ shall defend them which beare witness to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limited: and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their iudices: and at length he shall be destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless, for a season God will permit this Antichrist, and strumpet vnder colour of sayre speach and pleasaunt doctrine, to decieue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoide this harlots flatteries and brags, whose ruine without mercie they shall see, and with the heavenly companies sing continuall prayles: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrariwise the faithfull (which are the holy cite of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.



## CHAP. I.

1 The cause of this reuelation. Of them that reade it. 4 Iohn writeth to the seuen Churches. 5 The Maiestie & office of the sonne of God. 10 The vision of the Candlestickes and starrs.

**T**he Reuelation of IESVS CHRIST which he gaue vnto him to shew vnto his seruants things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimony of Iesus Christ, and of all things that he saw.

3 Blessed is hee that readeth, and they that heare the words of this prophesie, and keepe thole things which are written therein: for the time is at a hand.

4 Iohn to the seuen Churches which are in Asia, Grace be with you & peace from him, which is, and which was, & which is to come, and from the seuen spirits which are before his throne,

5 And from Iesus Christ, which is a faithfull witness, and the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his blood,

6 And made vs Kings and Priests vnto God, euen his Father, to him be glory and dominion for euermore, Amen.

7 Behold, he cometh with clouds, and every eye shall see him: yea euen they which hee peared him thorow: and all kindreds of the earth shall waipe before him. Euen so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, euen the Almighty.

9 I Iohn euen your brother, and companion in tribulation, and in the kingdom and patience of Iesus Christ, was in the yle called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on the Lords day, and heard behind mee a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyratra, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the voyce

that spake with mee: and when I was turned, I saw seuen golden candlestickes,

13 And in the middes of the seuen candlestickes one like vnto the sonne of man, clothed with a garment & downe to the feet, and girted about the paps with a golden girdle.

14 His head, and haire were white as white wool, and as snow, and his eyes were as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a furnace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starrs: & out of his mouth went a sharpe two edged sword: and his face shone as the sunne shyneth in his strength.

17 And when I sawe him, I fell at his feete as dead: then he layd his right hand vpon me, saying vnto me, feare not: I am the first and last,

18 And am alieue, but I was dead: and behold, I am alieue for euermore, Amen: and I haue the keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mystery of the seuen starrs which thou sawest in my right hand, and the seuen golden candlestickes, is this, The seuen starrs are the Angels of the seuen Churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

21 This word signified his word, and the vertue thereof, as is declared, Heb. 4. 11. 12. Dan 10. 8. 9. a To comfort me, 1. 4. 1. 4. 6. b Equall God with the Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection of them, the ministers, Mal. 2. 7.

## CHAP. II.

He exhorteth foure Churches to repentance, 10 To perseuerance, patience and amendment, 15. 14. 20. 23. A spell by threatnings, 7. 10. 17. 26 As promises of reward.

**V**nto the Angel of the Church of Ephesus write, These things saith he that holdeth the seuen starrs in his hand, and walketh in the middes of the seuen golden candlestickes.

2 I know thy woakes, and thy labour, and thy patience, and how thou canst not forbear them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liars.

3 And thou hast suffered, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue somewhat against thee, because thou hast left thy first loue.

5 Remember therefore from whence thou art fallen, and repent, & do the first woakes: or els I will come against thee shortly, and will remooue thy candlesticke out of his place, except thou amend.

6 The first loue that thou hadst toward God and thy neighbour at the first preaching of the Gospel. f The office of the pastor is compared to a candlesticke or lampe, forasmuch as hee ought to shine before men.

o Meaning, the Churches. p Which was Christ, the head of the Church. q As the chiefe priest.

r For in him was no concupiscence, which is signified by girding the loynes. s To signifie his wisdom, eternitie, and diuinity. t To see the secrets of the heart.

|| Or, alexmine.

u His iudgements and wayes are most perfect. x Both because all nations prayse him, and also his word is heard and preached through the world.

y Which are the pastors of the Churches.

z This word signified his word, and the vertue thereof, as is declared, Heb. 4. 11. 12. Dan 10. 8. 9. a To comfort me, 1. 4. 1. 4. 6. b Equall God with the Father, and eternall. c That is, power ouer them. d In the latter dayes. e In my protection of them, the ministers, Mal. 2. 7.

a Of things which were hid before.

b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reuelled it to Iohn his seruant by the ministry of his Angel, to the edification of his Church.

c To the good vnto bad.

d Which expoundeth the old Prophets, and sheweth what shall come to passe in the New Testament.

e And began euen then.

f Meaning the Church vniuersall.

Exod 3. 14. g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eyes of the lamb,

chap. 5. 6. In a like phrase Paul taketh God, and Christ and the Angels to witness, 1. Tim. 2. 21.

Psal. 89. 37. 1. Cor. 15. 10. 21.

Coloss 1. 18.

Hebr. 9. 14.

1 pet. 1. 19. 1. ioh. 1. 7. 9. 1. pet. 2. 5. Mat. 24. 30. isa. 3. 14. iude. 14.

h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him, for him.

Chap. 21. 6. and 22. 13. i Alpha and Omega are the first and last letters of the Greeke. k Which some call Sunday: St. Paul the first day of the weeke, 1. Cor. 16. 2. act. 20. 7. and it was established after that the Iewes Sabbath was abolished. l I am he before whom nothing was, yea, by whom whatsoever is made, was made, and hee that shall remaine when all things shall perish, euen I am the eternall God. m Of these which some were fallen: others decayed: some were proud: others negligent: so that hee sheweth remedy for all.

n These is him whose voyce I heard.



g These were heretics which held that wines should be common, & as some thinke, were named Nicolas, of whom is written, Acts 6. 5. which was chosen among the Deacons, h Meaning, the life everlasting: thus by corporall benefits he rayseth them vp to consider spirituall blessings. i This is thought to be Polycarpus, who was minister of Smyrna 86. yeeres, as he himselfe testified before Herodes, when he was led to be burned for Christs cause. k The eternall Diuinity of Iesus Christ is here most plainly declared, with his manhood, and victory ouer death, to assure his that they shall not be overcome by death. l This was the persecution vnder the Emperour Domitian. m In spirituall treasures. n They are not Abrahams children according to the faith. o Here he nameth the authority of all our calamity, encouraging vs manfully to fight against him, in promising vs the victory. p The end of affliction is, that we may be tried and not destroyed. q Signifying many times, as Genesis 31. 41. numb. 14. 22. although there shall be comfort and release. r The first is the natural death of the body, the second is the eternal death: from the which all are free that beleue in Iesus Christ, Iohn 5. 24. s The word of God is the sword with two edges, Hebr. 4. 12. t All townes and countreys whens Gods word and good liuing is banished, are the throne of Satan, and also those places where the word is not preached sincerely, and manners might reformed. u In the very heate of persecution and slaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a sort. x All such are like counsellors to Balaam, which for lucre perswade to Idolatry or whoredome. Num. 23. 14. 6. 25. y And not common to all.

6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.

7 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eat of the tree of life, which is in the middes of the Paradiſe of God.

8 And vnto the Angel of the Church of the Smyrnians write, Their things saith he that is first, and last, which was dead, and is aliue.

9 I knowe thy workes and tribulation, and povertie, (but thou art rich) and I knowe thy blaspemy of them, which say they are Jewes, and are not, but are the Synagogue of Satan.

10 Fearee none of those things, which thou shalt suffer: behold, it shall come to passe, that the death shall eate some of you into prison, that yet may be tryed, and ye shall haue tribulation ten dayes: be thou faithfull vnto the deary, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shall not be hurt of the second death.

12 And to the Angel of the Church which is at Pergamus write, These sayeth he which hath the sharpe sword, which hee wredges,

13 I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou keepst my Name, and hast not denied my faith, euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I haue a fewe things against thee, because thou hast them euen that maintaine the doctrine of Balaam, which taughte Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitanes, which thing I hate.

16 Repent thy selfe, or els I will come vnto thee shortly, and will fight against thee with the sword of my mouth.

17 Let him that hath an eare heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Panama that is y bled, and will giue

him a white stone, and in the stone a new name written, which no man knoweth saying he that receiveth it.

18 And vnto the Angel of the Church which is at Thyatira write. These things sayeth the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse.

19 I know thy workes and thy loue, and seruice, and faith, and thy patience, and thy workes, and that they are more at the last then at the first.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman called Jezabel, which calleth her selfe a Prophetesse, to teach and to deceiue my seruants, to make them commit fornication, and to eate meate sacrificed vnto Idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe that I am he which searcheth the reins and hearts: and I will giue to euery one of you according vnto your workes.

24 And vnto you, I say, the rest of them of Thyatira, as many as haue not this learning, neither haue knowne the deepenes of Satans (as s they speake) I will put vpon you none other burden.

25 But that which ye haue already, hold fast till I come.

26 For hee that ouercometh and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 And hee shall rule them with a rod of iron: and as the vessels of a potter shall they be broken.

28 Euen as I receiued of my father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

17. 10. f The false teachers termed their doctrine by this name, as though it contained the most deepe knowledge of heauenly things, and was in deede drawn out of the deepe dungeon of hell: by such teames now the Anabaptists, Libertines, Papists, Arrians, &c. vnto beautie their monstrous errors and blasphemies. g The children of Iezabel, Psal. 2. 9.

CHAPTER III.

Hee exhorteth the Churches or ministers to the true profession of faith, and to watching, and promises to them that perseuere.

1 And write vnto the Angel of the Church which is at Sardis. These things saith he that hath the seven Spirits of God, and the seven starres, I knowe thy workes: for thou hast a name that thou livest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfect before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and re- pent. \* If therefore thou wilt not watch,

z Such a stone was wont to be giuen vnto them that had gotten any victory or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in judgement. a The newe name also signifieth renouue and honour. b To helpe the Saints. c As that harlot Iezabel mainteined strange religion, and exercised cruelty against the seruants of God, so are there among them that doe the like. d They that consent to idolatry and false doctrine, commit spirituall whoredome, whereof followeth corporall whoredome. Hose. 4. 13. e Them that follow her wayes. f. Sam. 16. 7. p. 8. 7. 9. ier. 11. 20. 17. 10. s The false teachers termed their doctrine by this name, as though it contained the most deepe knowledge of heauenly things, and was in deede drawn out of the deepe dungeon of hell: by such teames now the Anabaptists, Libertines, Papists, Arrians, &c. vnto beautie their monstrous errors and blasphemies. g The children of Iezabel, Psal. 2. 9. a The ministers when hee bringeth forth good fruit, els he is dead. Chap. 16. 15. 1. the f. s. 2. 2. pet. 3. 10.



I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee.

4 Notwithstanding thou hast a few names yet in Sardin, which haue not defiled their garments, and they shall walke with mee in white: for they are worthy.

5 We that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the Booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, These things sayeth hee that is Holy and True, which hath the key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth.

8 I know thy workes: behold, I haue set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselves Jewes and are not, but doe lie: behold, I say, I will make them that they shall come and worship before thy feet, and shall know that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of temptation, which will come vpon all the world, to try them that dwell vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, & the Name of the citie of my God, which is the new Ierusalem, which commeth downe out of heauen from my God, and I will write vpon him my new name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things sayeth s Amen, the faithfull and true witness, the beginning of the creatures of God.

15 I know thy workes, that thou art neither cold nor hot: I would thou werest cold or hot.

16 Therefore, because thou art lukewarme, and neither cold nor hot, it will come to passe, that I shall spue thee out of my mouth.

17 For thou sayest, I am rich and increased with goods, and haue nothing neede, and knowest not how thou wast rich, and miserable, and poore, and blinde, and naked.

18 I counsell thee to buy of me gold tried by the fire, that thou mayest bee made rich, and white raiment, that thou mayest bee clothed, and that thy filthy nakednesse doe not appeare: and I anonit thine eyes with eye saluice, that thou mayest see.

19 As many as I loue, I rebuke and chasten: bee zealous therefore and amend.

20 Behold, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I graunte to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIIII.

The vision of the Maiestie of God. 2 He seeth the throne & one sitting vpon it. 3 and 24 seats about it with 24 elders sitting vpon them, and foure beasts praying God day and night.

After this I looked, and behold, a doore was open in heauen, and the first voyce which I heard, was as it were of a trumpet talking with me, saying, Come vnto hither, and I will shew thee things which must be done hereafter.

2 And immediately I was raiued in the spirit, and behold, a throne was set in heauen, and one sat vpon the throne.

3 And hee that sat, was to looke vpon like vnto a Jasper stone, & a Sardine, and there was a rainbow round about the throne in sight like vnto a Emeraude.

4 And round about the throne were foure and twenty seates, and vpon the seates I saw foure and twenty Elders sitting, clothed in white rayment, and had on their heades crownes of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seuen lamps of fire burning before the throne, which are the seuen spirits of God.

6 And before the throne there was a sea of glasse like vnto crystal: & in the midst of the throne, and round about the throne were foure beasts full of eyes before and behinde.

7 And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast was like a flying Eagle.

8 And the foure beasts had each one of them sixe wings about him: and they were full of eyes within, and they created no day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and which is, and which is to come.

9 And when those beasts gaue glory, and honour, and thanks to him that sat on the throne, which liueth for euer and euer.

10 The foure and twentie Elders fell downe before him that sat on the throne, and worshipped him, that liueth for euermore, and cast their crownes before the throne, saying,

It is as cleere as christall before the eyes of God, because there is nothing in it so litle that is hid from him. 11 Or, vnto the throne. b They are called Cherubims, Ezek. 10. 20. i We are heily taught to giue glory to God in all his workes. Isa. 6. 3. k They will challenge no auhoritie, honour, nor power before God.

Prat. 3. 11. heb. 12. 5. m Nothing more displeaseth God then indifferency and coldnesse in religion, & therefore he will spew such out as are not zealous and feruent. n In my state royall and to bee partaker of mine heauenly ioyes.

a Before that hee make mention of the great afflictions of the Church, he testeth fourth the maiestie of God, by whose will, wisdom & providence all things are created, and gouerned, to teach vs patience. b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5. 6. and the Sonne, who is ioyned with him. c By these are meant all the holy company of the heauens. d From y throne of the Father and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead. e The holy Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient. f The world is compared to a sea, because of the changes and vntiabilitye. g It is as cleere as christall before the eyes of God, because there is nothing in it so litle that is hid from him. 11 Or, vnto the throne. h They are called Cherubims, Ezek. 10. 20. i We are heily taught to giue glory to God in all his workes. Isa. 6. 3. k They will challenge no auhoritie, honour, nor power before God.

f Or, persons. b Either by consenting to idolaters, or els polluting their conscience with any euill. Chap. 20. 12. and 21. 27. phil. 4. 3. ffa. 22. 12. ioh. 12. 14. c Which signifieth that Christ hath al the power over the boufe of Dauid which is the Church, so that he may either receiue or put out who n he will. d Which is to aduance the Kingdome of God. e I will cause them in thy sight to humble themselves, & to giue due honour to God, and his sonne Christ. f Let no man plucke them away, which thou hast wonne to God, for they are thy treth crowne, as S. Paul writeth, saying, Brethren, we are my ioy and my crowne, Phil. 4. 1. 1. thess. 2. 19. g That is, Truth itselfe. h Of whom all creatures haue their beginning. i Perswading thy self of that which thou hast not. k Thus the hypocrites boast of their own power, and doe not vnderstand their infirmitie to seeke to Christ for remedie. l Suffr in the eyes of thine vnderstanding to be opened.



Chap. 5. 13.

II Thou art \* worthy, O Lord, to receive glory and honour, and power: for thou hast created all things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure beasts, the 24 Elders and the Angels praise the Lambe, and doe him worship, 9 For their redemption and other benefites.

And I saw in the right hand of him that sat vpon the throne, a Booke written within, and on the backeside, sealed with 6 seuen seales,

2 And I saw a strong Angell, which preached with a loud voyce, Who is worthy to open the Booke, and to loofe the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the Elders sayd vnto mee, Weepe not: behold, the \* Lion which is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the Booke, and to looke the seuen seales thereof.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beasts, and in the middes of the Elders, stood a \* Lambe, as though hee had bene killed, which had 4 seuen hornes, and 6 seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came and tooke the booke out of the right hand of him that sat vpon the throne.

8 And when hee had taken the Booke, the foure beasts, and the foure and twenty Elders \* fell downe before the Lambe, hauing eery one harpes and golden vialles full of odours, which are the 2 prayers of Saints.

9 And they sung a new song, saying, Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast \* redeemed vs to God by thy blood out of eery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our GOD \* Kings and Priests, and we shall \* reigne on the earth.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, and about the beasts and the Elders, and there were thousand thousands,

12 Saying with a loud voyce, \* Worthy is the \* Lambe that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glorie, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, & all that are in them, heard I saying, Praise, and honour, and glorie, and power bee vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts said, Amen, and

the foure & twentie Elders fell downe, and worshipped him that lieth for euermore.

CHAP. VI.

The Lambe openeth the sixe seales, and many things follow the opening thereof, so that this concerneth a generall prophecie to the end of the world.

A fter, I behelde when the Lambe had opened one \* of the seales, and I heard one of the foure beasts say, as it were the \* noyse of thunder, Come and see.

2 Therefore I beheld, and loe, there was a \* white horse, and he that \* sat on him, had a bowe, and a crowne was given vnto him; and he went forth conquering, that he might ouercome.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was \* red, and power was given to him that \* sat thereon, to take peace from the earth, and that they should kill one another, and there was given vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and he that sat on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beasts say, A \* measure of wheate for a \* peny, and three measures of barley for a peny, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a \* pale horse, and his name that sat on him was Death, and Hell followed after him, and power was given vnto them ouer the fourth part of the earth, to kill with sword, & with hunger, and with death, and with the beasts of the earth.

9 And when hee had opened the \* first seale, I saw vnder the altar \* the Soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loude voyce, saying, How long, Lord, holy and true! dost thou iudge & avenge our blood on them that dwell on earth?

11 And long white robes were giuen vnto eery one, and it was said vnto them, that they should rest for a little season, vntill their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I behelde when hee had opened the first seale, and loe, there was a great \* earthquake, and the \* sunne was as blacke as \* sackcloth of haire, and the \* moone was like blood.

The Saints are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens, n Which signifieth the change of the true doctrine, which is the greatest cause of motions, and troubles that come to the world. o That is, the brightnesse of the Gospel. p The traditions of men. q The Church miserably defaced with idolatry, and afflicted by tyrants.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements. b Signifying, that there were marvellous things to come. c The white horse signifieth innocencie, victory, and felicitie, which should come by the preaching of the Gospel. d He that rideth on the white horse, is Christ. e Signifying the cruel waies that ensued when the Gospel was refused. f Who was Sathan. g This signifieth an extreme famine and want of all things. h The Goecke word signifieth that measure which was ordinarily giuen to seruants for their portion or stin of meate for one day. i Which amounted to about foure pence halfe peny. k Whereby is meant sicknesse, plagues, pestilence, and death of man & beast. l Or, the graue. m The continuall persecution of the Church noted by the first seale. n The soules of

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doeth signifie all the counsels, and iudgements of God, which are onely knowen to Christ the sonne of Dauid, verse 5. b That is, many. Gene 49. 9. c This vision consisteth the power of our Lord Iesus which is the Lambe of God that taketh away the sinne of the world. d That is, manifold power. e Signifying the fulnesse of the spirit which Christ powreth vpon all. f The Angels honour Christ: he is therefore God. g This declareth how the prayers of the faithfull are agreeable vnto God, reade AGs 10. 4. and chap. 8. 3. h Our Saviour Iesus hath redeemed his Church by his bloodshedding, and gathered it of all nations. i. Pet 2. 9. n Not corporally. Dan 7. 10. Chap 4. 11.



r Doctors and preachers that depart from the truth.

s The kingdome of God hid, & withdrawn from men, and appeareth not.

t Realmes, kingdomes and persons, that did seeme to be as stable in the faith as mountaines.

u Such men afterward, of what estate soeuer they be shall be desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his judgments.

13 And the 4 starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And 4 heauen departed away, as a scrole when it is rolled, and euery mountaine and Ile were moued out of their places.

15 And the Kings of the earth, and the great men, and the rich men, and the chiefe captaynes, and the mighty men, and euery bond man, and euery free man, hid themselves in denues, and among the rockes of the mountaines,

16 And layd to the 4 mountaines & rockes, \* Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

CHAP. VII.

4 9 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 which though they suffer trouble, yet the Lambe sealeth them, leadeth them to the fountaines of liuing water, 17 and God shall wipe away all teares from their eyes.

And after that, I saw foure angels stand on the foure corners of the earth, holding the foure 4 winds of the 4 earth, that the winds should not blow on the earth, neither on the sea, neither on any 4 tree.

2 And I sawe another 4 Angel come by from the East, which had the seale of the liuing God, and hee cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, 4 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed san hundredeth and foure and forty thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Saphraill were sealed twelue thousand. Of the tribe of Danasse were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of 4 Levi were sealed twelue thousand. Of the tribe

of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of 4 Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I behelde, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lambe, clothed with long 4 white robes, and 4 palmes in their hands.

10 And they cryed with a loud voyce, saying, 4 Saluation commeth of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, & the foure beasts, & they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and gloiy, and wildome, and thanks, and honour, and power, and might be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I laide vnto him, Lord, thou knowest. And he laide to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the 4 blood of the Lambe.

15 Therefore are they in the presence of the throne of 4 God, and serue him day and night in his Temple, and hee that lieth on the throne, will dwell among them.

16 4 They shall hunger no more, neither thirst any more, neither shall the sunne 4 light on them, neither any heat.

17 For the 4 Lambe, which is in 4 mids of the throne, shall gouerne them, and shall leade them vnto the 4 liuely fountaines of waters, and 4 God shall wipe away all teares from their eyes.

the mediator and redeemer. t Which is very God, u Hee shall giue them life and conferue them in eternall felicitie, *Jsa. 25. 8. chap. 21. 4.*

CHAP. VIII.

1 The seruenth seale is opened: there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues follow vpon the earth.

And when hee had opened the 4 seuenth A seale, there was 4 silence in heauen about halfe an houre.

2 And I saw the seuen Angels, which stood before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stood before the altar hauing a golden censur, and

thereof, and what troubles, sedes, and heresies haue been and shall be brought into the Church thereby. b That the hearers might be more attentive, c He sheweth the only remedy in our affliction, to wit, to appeare before the face of God by the means of Iesus Christ, who is the Angel, the sacrifice, and the Priest which presenteth our prayers, which remaine yet in earth, before the altar, and diuine Maiestie of God.

a The Spirit is compared to winde, and the doctrine also:

and though there be one spirit and one doctrine, yet foure are here named in resp. & of the diuinitie of the foure quarters of the earth where the Gospel is spread, and for the foure writers thereof, and the preachers of the same throughout the whole world.

b Meaning, the men of the earth.

c That is, the ylands.

d Signifying all men in generally, who canno more liue without this spiriual doctrine, then trees can blossome and beare, except the winde blow vpon them. *J Or, Christ.* e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.

f Those that are sealed by the Spirit of God, and marked with the blood of the Lambe, and lightned in faith by the word of God, so that they make open profession of the same are exempted from euil.

g Though that this blindness be brought into the world by the malice of Satan, yet the mercies of God referue to himselfe an infinite number which shall be saued, both of the Iewes and Gentiles through Christ. h He omitteth Dan, and putteth Levi in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Josephs sonne.

k In signe of puritie.

l In token of victorie and felicitie.

m All that are saued, attribute their saluation vnto God only, and to his Christ, and to none other thing.

n There is no puritie nor cleanness, but by the blood of Christ only, which purgeth our sinnes, and so maketh vs white.

o That is, of the Maieitie of God the Father, the Sonne, and the holy Ghost.

p Meaning continually: for else in heauen there is no night.

*Jsa. 49. 10.*

q For all iniquitie and miserie shall be then taken away.

r They shall haue no more griefe and paine, but still ioy and consolation.

s Iesus Christ



much odours was giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the altar, and cast it into the earth, and there were voyces, and thundings, and lightnings, & earthquake.

6 Then the seven Angels, which had the seven trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 Then the third Angel blew the trumpet, and there fell a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, and the third part of the Sunne was smitten, and the third part of the moone, and the third part of the stars, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, and likewise the night.

13 And I behelde, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, *Woe, woe, woe, to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpets.*

14 And I behelde, and heard one Angel saying thorow the middes of heauen, saying with a loud voyce, *Woe, woe, woe, to the inhabitants of the earth, because of the soundes to come of the trumpet of the three Angels, which were yet to blow the trumpets.*

#### CHAP. IX.

1 The first and sixe Angel blow their trumpets: the starre fallen from heauen. 2 The locusts come out of the smoke. 3 The first woe is past. 4 The foure Angels that were bound, are loosed. 5 And the third part of men is killedd.

And the first Angel blew the trumpet, and I saw a starre which was fallen

from heauen vnto the earth, and to him was giuen the keyes of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pitte, as the smoke of a great foyrace, and the Sunne and the aire were darkened by the smoke of the pit.

3 And there came out of the smoke Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commaunded them, that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheades.

5 And to them was commaunded that they should not kill them, but that they should bee vexed five moneths, and that their paine should be as the paine that cometh of a scorpion, when hee hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.

7 And the forme of the locusts was like vnto horses prepared vnto battell, and on their heades were as it were crownes like vnto gold, and their faces were like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of Lyons.

9 And they had habergions, like to habergions of yron: and the sound of their wings was like the sound of charrets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 And they haue a king ouer them, which destroy the elect, but such as are ordeined to perdition. That is, the infidels, whom Satan blindeth with the efficacy of error, 2. Thess. 2. 11. I Though the elect be hurt, yet they cannot perish. k The elect for a certaine space, and at times are in troubles: for the wrathopers endure but from April to September, which is five moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *I. a. 2. 19. hof. 2. 10. 8 Luke 23. 30. chap. 6. 16.* m Such is the terror of the vnbelieuing conscience, which hath no assurance of mercie, but seetheth the iudgement of God against it, when men embrace error, and refuse the true simplicitie of Gods word. *Wisd. 16. 9.* n Which signifieth that the Popes cleargie shall be proud, ambitious, bolde, stout, rash, rebellious, stubborn, cruell, lecherous, & authors of warre & destruction of the simple children of God. o They pretend a certaine title of honour, which indeed belongeth nothing vnto them, as the Priests by their crownes and strange apparell declare. p That is, they pretend great gentlenes and loue: they are wise, politique, subtil, eloquent, and in worldly craftinesse passe all in all their doings. q That is, effeminate, delicate, idle, trimming themselves to please their harlots. r Signifying their oppression of the poore, and cruelty against Gods children. s Which signifieth their hardnesse of heart, and obstination in their errors, with their assurance vnder the protection of worldly princes. t For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse. u To infect and kill with their venomous doctrine.

b This authoritie chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes, c Abundance of heresies and errors, which coouer with darknesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtilie; Prelates, with Monkes, Friars, Cardinals, Patriarkes, Archbishops, Bishops, Doctors, Bachelers, and Masters which forsake Christ, to maintaine false doctrine.

e False and deceivable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute, and to sting with their taile as Scorpions doe: such is the fashion of the hypocrites.

g For the false prophets can not

h That is, the infidels, whom Satan blindeth with the efficacy of error,

k The elect for a certaine space, and at times are in troubles:

l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish.

m Such is the terror of the vnbelieuing conscience, which hath no assurance of mercie, but seetheth the iudgement of God against it, when men embrace error, and refuse the true simplicitie of Gods word.

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r Signifying their oppression of the poore, and cruelty against Gods children.

s Which signifieth their hardnesse of heart, and obstination in their errors, with their assurance vnder the protection of worldly princes.

t For as though they had wings, so are they lifted vp above the common sort of men, and esteemed most holy, and doe all things with rage and fiercenesse.

u To infect and kill with their venomous doctrine.

d He meaneth by fire the grace of God, whereby we are purged and made cleane, *I. a. 6. 6.*

e He powreth the graces of the holy Ghost into the hearts of the faithfull.

f When this grace is declared maruclous rebellions arise againe: it by reason of the wicked, which can neither abide to hear their finnes touched, nor mercie offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were foretold and proued.

k Diuers sects of heretikes were spread abroad in the world.

l Meaning the shipmasters, and so them that had any government, which shall corrupt the Scriptures.

m Which here signifie false and corrupt doctrine.

n That is, of Christ who is the sonne of Iustice, meaning, that men by boasting of their workes and merites, obliue Christ, and tread his death vnder feet.

p That is, of the Church.

q Of the ministers and teachers, which haue not taught as they ought to doe.

r These are plagues for the contempt of the Gospel.

s Horrible threatnings against the infidels and rebellious persons.

a That is, the bishops & ministers, which forsake the word of God, and so fall out of heauen, and become Angels of darknesse.



x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour. y That is, destroyer, for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword. z Which was the voyce of Christ, sitting on the right hand of the Father.

a Meaning the enemies of the East country, which should afflict the Church of God, as did the Arabians, Saracens, Turks & Tartarians. b This signifieth the great readiness of the enemies.

c Which signifieth their false doctrine and hypocrisie. d And therefore were lustily destroyed.

Psal. 115. 4 and 135. 15.

is the Angel of the bottomlesse pit, whose name in Hebrew, is Abbaddon & in Greeke he is named Apollyon.

12 One woe is fall, and beholde, yet two woes come after this.

13 ¶ Then the first Angel blew y trumpet, & I heard a voice from the four corners of the golden altar, which is before God,

14 Saying to the first Angel, which had the trumpet, Loose the four Angels which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared at an<sup>o</sup> houre, at a day, at a moneth, and at a yere, to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having fiery habergions, and of Jacinth, and of hyacinth, and of the heades of the horses were as the heades of lions: & out of their mouthes went fourth fire and smoke, and hyacinth.

18 ¶ Of these thre was the third part of men killed, that is, of the fire, & of the smoke, and of the hyacinth which came out of their mouthes.

19 For their power is in their mouthes, and in their tayles: for their tayles were like unto serpents, and had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their handes that they should not worship devills, & idols of golde, and of silver, and of brass, and of stone, and of wood, which neither can see, neyther heare, no go.

21 Also they repented not of their murder, and of their forcery, neither of their fornication, nor of their theft.

#### C H A P. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giveth the booke unto Iohn, which eateth it up.

¶ I sawe another mighty Angel come downe from heauen, clothed with a cloud, and the seven raynebow upon his head, and his face was as the sunne, & his feete as pillars of fire.

2 And he had in his hand a little booke open, and he put his right foot upon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when he had cried, seven thunders uttered their voyces.

4 And when the seven thunders had uttered their voyces, I was about to write: but I heard a voice from heauen, saying unto mee, \* Seal by those things which

the seven thunders haue spoken, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lift by his hand to heauen,

6 And swaie by him that liueth for evermore, which created heauen, and the things that therein are, and the earth, & the things that therein are, and the sea, and the things which therein are, that time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when he shall begin to blowe the trumpet, even the mystery of God shall be finished, as hee hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake unto mee againe, and said, Goe and take the little booke which is open in the hand of the Angel, which standeth upon the sea and upon the earth.

9 So I went unto the Angel, and said to him, Give me the little booke. And he sayd unto me, \* Take it, and eate it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it up, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 And he sayd unto me, Thou must prophesse againe among the people and nations, and tongues, and to many kings.

Ezek. 3. 1. o Which signifieth that the Ministers ought to receive the word into their hearts, & to have graue and deepe iudgement, and diligently to study it and with zeale to utter it. p Signifying, that albeit that the minister haue consolation by the word of God, yet shall he haue fore and grievous enemies, which shall be troublesome unto him. q Not only meaning in his life time, but that this booke after his death should be as a preaching unto all nations.

#### C H A P. XI.

1 The Temple is measured. 3 Two witnesses raised by the Lord, are murdered by the beast. 12 but after receued to glory. 15 Christ is exalted, 16 and God praised by the xxiii. Elders.

¶ Then was giuen me a reede, like unto a rod, and the Angel stood by, saying, Rise and mete the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple cast out, and mete it not: for it is giuen unto the Gentiles, and the holy citie shall they tread under foot two and fourtie moneths.

3 But I will give power unto my two witnesses, and they shall prophesse a

Temple. b The Jewish Temple was diuided into three parts: the body of the Temple which is called the court, wherinto euery man entered: the holy places where the Levites were: and the holiest of all, wherinto the high Priest once a yere entered: in respect therefore of these two latter, the first is sayd to bee cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they. c That is, the Church of God. d Meaning a certaine time: for God hath limited the times of Antichrists tyranny. e By two witnesses I meanech all the preachers that should liue by Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, & also to this saying, In the mouth of two witnesses standeth euery word.

a Which was Iesus Christ that came to comfort his Church against the furious assaults of Satan & Antichrist: so that in all their troubles, the faithfull are sure to find consolation in him.

b Iesus Christ beareth the testimony of Gods loue towards vs. c It ouercame all the darkeness of the Angel of the bottomlesse pit. d Straight, strong, and pure from all corruption. e Meaning the Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand. f Which declareth that in despite of Antichrist the Gospel should be preached through all the world: so that the enemies shall be astonished. g The whole graces of Gods Spirit be themselves against Antichrist. Dan. 12. 4. h Beleeue that that is written: for there is no need to write more for the vnderstanding of Gods children.

i That is, by God with whom Christ by his diuinity is equall. k The saythfull shall vnderstand, and see this mystery of the last iudgement, the damnation of Antichrist and infidels, and also the glory of the iust at the resurrection. l As S. Iohn vnderstood this by declaration, so is the same receiued to the true preachers, to discouer the Pope and Antichrist. m Meaning Christ. n That is, the holy Scriptures which declareth that the Minister must receive them at the hand of God, before he can preach them to others.

a Which declareth that Christ Iesus will build his church and not haue it destroyed: for he measureth our his spiritual Temple.

b The Jewish Temple was diuided into three parts: the body of the Temple which is called the court, wherinto euery man entered: the holy places where the Levites were: and the holiest of all, wherinto the high Priest once a yere entered: in respect therefore of these two latter, the first is sayd to bee cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, and that none are of the Temple but they. c That is, the Church of God. d Meaning a certaine time: for God hath limited the times of Antichrists tyranny. e By two witnesses I meanech all the preachers that should liue by Gods Church, alluding to Zerubbabel and Iehoshua, which were chiefly appointed for this thing, & also to this saying, In the mouth of two witnesses standeth euery word.



f Signifying a certain time: for when God giueth strength to his ministers, their persecutions seeme as it were but for a day or two.

g In poore and simple apparell.

h Whereby are signified the excellent graces of them which beare witness to the Gospel.

i Who hath dominion ouer the whole earth.

k By Gods word, whereby his ministers discomfit the enemies.

l They denounce Gods iudgement against the wicked, that they cannot enter into heaven.

m Which is to declare and procure Gods vengeance.

n That is, the Pope, which hath his power out of hell, and commeth thence.

o He sheweth how the Pope gaineth the victory, not by Gods word, but by cruell warre.

p Meaning, the whole iurisdiction of the Pope which is compared to Sodome for their abominable sin, & toll-gypt because the true liberty to serue God, is taken away fro the faithful, & Christ was condemned by Pilate, who represented the Roman power which should bee enemy to the godly.

q The infidels are tormented by hearing the truth preached.

r Which shall be at the last resurrection.

s For it seemed that Antichrist had chased them out of the earth.

t Of the power of Antichrist.

u When they shall vnderstand by Gods word the glory of his, and the punishment of his enemies, they shall fall from the Pope, and glorifie God.

x Albeit Satan by the Pope, Turke, or other instrument troubleth the world neuer so much, yet Christ shall reigne, y Iesus Christ.

z This declareth the office of the godly, which is to giue God thanks for the deliuerance of his, and to praye his iustice for punishing of his enemies.

f thousand two hundred & threescore dayes, clothed in sackcloth.

4 These are two Olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and denoueth their enemies: for if any man would hurt them, thus must he be killed.

6 These haue power to shut heauen, that it raine not in y dates of their prophelyng; and haue power ouer waters to turne them into blood, and to smite the earth with all manner of plagues, as often as they will.

7 And when they haue finished their testimony the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their corpses shall lie in the streets of the great city, which spiritually is called Sodome and Egypt, where our Lord also was crucified.

9 And they of the people and kindreds, and tongues, and Gentiles shall see their corpses three daies & a halfe, and shall not suffer their carkes to be put in graues.

10 And they that dwell vpon the earth, shall reioyce ouer them, & be glad, and shall send giftes one to another: for these two Prophets vexed them that dwell on the earth.

11 But after three dayes and an halfe, the spirit of life coming from God, shall enter into them, & they shall stand vp vpon their feete: and great feare shall come vpon them which saw them.

12 And they shall heare a great voyce fro heauen, saying vnto them, Come vp hither. And they shall ascend vp to heaue in a cloud, and their enemies shall see them.

13 And the same honre shall there bee a great earthquake, and the tenth part of the earth shall fall, and in the earthquake shall bee slaine in number seuen thousand: and the remnant shall bee afrayd, and giue glory to the God of heauen.

14 The second woe is past, and behold, the third woe will come anone.

15 And the seventh Angel blew the trumpet, and there were great voices in heauen, saying, The kingdoms of this world are our Lords, and his Christes, and hee shall reigne for euermore.

16 Then the foure and twenty Elders, which sate before God on their seats, fell vpon their faces, and worshipped y God,

17 Saying, We giue thee thanks, Lord

God almighty, Which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should bee iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saintes, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, & there was seene in his Temple the arke of his covenant: & there were lightnings, and voices, and thundrings, & earthquake, and much haile.

CHAPTER XII.

1 There appeareth in heauen a woman clothed with the sunne. & Michael fighteth with the Dragon, which persecuteth the woman. The victory is gotten, to the comfort of the faithfull.

And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feete, and vpon her heade a crowne of twelue starres.

2 And shee was with childe, and cryed traouling in birth, and was payned readye to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great red Dragon hauing seven heads, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drew the third part of the starres of heauen, and cast them to the earth. And the Dragon stood before the woman, which was ready to bee deliuered, to deuoure her childe when shee had brought it forth.

5 So shee brought forth a man childe, which should rule all nations with a rod of iron: and her foune was taken vp vnto God and to his throne.

6 And the woman fled into a wilderness, where she hath a place prepared of God, that they should feede her there a thousand, two hundredeth and threescore dayes.

7 And there was a battell in heauen, Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels.

8 But they prevailed not, neither was their place found any more in heauen.

9 And the great Dragon that old serpent called the deuill and Satan, was cast out, which deceiveth all the worlde: hee was

a Which signifie the destruction of the enemies.

a In this third vision is declared how the Church, which is compassed about with Iesus Christ the sonne of righteousnes, is persecuted of Antichrist.

b The Church treadeth vnder foot whatsoever is mutable and inconstant, with all corrupt affections and such like.

c Which signifyeth God and his word.

d The Church cuer with a most feruent desire longed that Christ should be borne, and that the faithful might be regenerate by his power.

e The deuill and all his power which burneth with fury,

f For hee is prince of this world, and almost hath the vniuersall gouernement.

g By his flatteries and promises he gaineth many of the excelent ministers and honourable persons, and bringeth them to destruction.

h Which is Iesus Christ the first borne among many brethren, who was borne of the Virgine Marie, as of a special member of the Church.

Pal. 2. 9. The Church was removed from among the Iewes to the Gentiles, which were as a barren wilderness, and so it is persecuted to and fro.

k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithful.

l For the Dragon was deprived of all his dignity, and had no more place in the Church.



even cast into the earth, and his angels were cast out with him.

10 Then I heard a loud voice, saying, Now is salvation in heaven, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 But they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Alas to the inhabitants of the earth, and of the sea: for the Devil is come downe vnto you, which hath great wrath, knowing that hee hath but a short time.

13 And when the dragon saw that hee was cast vnto the earth, he persecuted the woman which had brought forth the man child.

14 But to the woman were giuen two wings of a great Eagle, that she might flee into the wilderness, into her place, where shee is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that hee might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed by the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went to make warre with the remnant of her seed, which keepe the commandments of God, and haue the testimony of Iesus Christ.

18 And I stood on the sea sand.

#### CHAP. XIII.

1. 8 The beast deceiueth the reprobate, 2. 4. 12 And is confirmed by another beast. 17 The priuiledge of the beasts marke.

And I saw a beast rise out of the Sea, hauing seuen heades, and ten hornes, and vpon his hornes were tenne crownes, and vpon his heades the name of blasphemie.

2 And the beast which I saw, was like a leopard, and his feet like a bears, and his mouth as the mouth of a lion: and the dragon gaue him his power, & his throne, and great authoritie.

3 And I saw one of his heads as it were wounded to death, but his deadly wound was healed, and all the world wondered and followed the beast.

4 And they worshipped the dragon which gaue power vnto the beast, and they worshipped the beast, saying, Who is like

vnto the beast? who is able to warre with him?

5 And there was giuen vnto him a mouth that spake great things and blasphemies, and power was giuen vnto him, to doe two and forty moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen to him to make war with the Saints, and to ouercome them, and power was giuen him ouer euery kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, and worship him, whose names are not written in the booke of life of the Lamb, which was slaine from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If anyleade into captivity, hee shall goe into captivity: if any kil with a sword, hee must be killed by a sword: here is the patience, and the faith of the Saints.

11 And I beheld another beast coming vp out of the earth which had two hornes like the Lamb, but hee spake like the dragon.

12 And hee did all that the first beast could doe before him, and hee caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both small and great, rich and poore, free and bond, to receiue

face the eight which first ordained the Iubile, shewed himselfe one day in apparell as a Pope, and the next day in harness as the Emperour, and the two hornes in the Bishops mite are signes therof. r He spake deuilish doctrine, accused Gods word of imperfection, set vp mans traditions, & spake things contrary to God and his word. s For the Pope in ambition, crueltye, idolatrie and blasphemie did follow and imitate the ancient Romanes. e Brought them to idolatrie, & astonished them with the name of that holy Empire (as hee termeth it.) u The man of sinne, according to the operation of Satan shall be with all power, signes, and miracles of lies, 2. Thess 2. 9, 10. x Before the whole Empire, which representeth the first beast, and is the image therof. y For the first Romane Empire was as the patterne, and this second Empire is but an image and shadow therof. z For except the Pope confirme the authoritie of the king of Romanes, he is not esteemed worthy to be made Emperour. a The same things which the Pope or false prophets instruct him in. b Receive the ordinances and decrees of the seat of Rome, and to kill the villaines soote, if he were put therunto.

a: marke

m They put their liues in danger so oft as need required.

n Meaning them that are giuen to the world and fleshly lusts.

o And was overcome of Christ, then he fought against his members.

p Which the Lord had appointed for her.

q God giueth means to his Church to escape the furie of Satan, making his creatures to serue for the support thereof.

r Satan was not able to destroy the head nor the body, and therefore sheweth his rage against the members.

a Here is the description of the Romane empire, which standeth in cruelty and tyranny.

b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero,

and also is compassed about with seuen mountaines.

c Which signifie many prouinces.

d By these beastes are signified the Macedonians, Persians and Caldeans, whom the Romanes ouercame. e That is, the deuil. f This may be vnderstood of Nero, who moued the first persecution against the Church, and after slew himselfe, so that the family of the Cæsars ended in him. g For the Empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.

i Antichristes time end power is limited. k In their bodies, not in soules. l Hee meaneth that vniuersall depaure of whereof S. Paul speaketh to the Thessalonians. m Antichrist hath no power ouer the elect.

Chap. 3. 5.

n As God ordeined from before all beginning, and all the sacrifices were as signes & lacraments of Christs death.

o They which led soules captiues goe themselves into captiuitie.

p As the kingdom of heauen, & bringeth men thither: so the Popes kingdom is of the earth, & leadeth to perdition, and is begun and finished by ambition, covetousnes, bestialnes, craft, treason and tyranny.

q Which signifie the Priesthood & the kingdom, & therefore hee giueth in his armes two keyes, and hath two swordes caried before him. So Boniface







y That is, a certain place appointed, and not in the heauen.  
 z By this similitude he declarerh the horrible confusion of the rants and infidels, which delight in nothing but waeres, slaughters, persecutions and effusion of blood.

ble on the earth, and cut downe the vines of the vineyard of the earth, and cast them into the great winepresse of the wrath of God.  
 20 And the y wine presse was troden without the city, and blood came out of the wine presse, vnto the horse bydes by the space of a thousand & two hundred furlongs.

C H A P. XV.

1 Seven Angels haue the seven last plagues.  
 3 The song of them that overcome the beast. 7 The seven vials full of Gods wrath.

And I sawe another signe in heauen great and maruelous, seven Angels hauing the seven last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a glasse sea mingled with fire, and them that had gotten victory of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God.

3 And they sing the song of Moyses the seruant of God, and the song of the Lambe, saying, Great & marueylous are thy workes, Lord God Almighty: iust and true are thy wayes, king of Saints.

4 Also shall not feare they Lord, and glorifie thy Name: for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimony was open in heauen.

6 And the seven Angels came out of the temple, which had the seven plagues, clothed in pure and bright linnen, and hauing their breasts girded with golden girdles.

7 And one of the foure beasts came vnto the seven Angels seven golden vials full of the wrath of God, which liuely for euernore.

8 And the temple was full of the smoke of the glory of God, and of his power, and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

C H A P. XVI.

1 The Angels poure out their vials full of wrath, 6 And what plagues follow thereof. 15 Admonitions to take heed and watch.

And I heard a great voyce out of the Temple, saying to the seven Angels, Go your wayes, and poure out the seven vials of the wrath of God vpon the earth.

2 And the first went, and poured out his vial vpon the earth: and there fell a noyse, some and a grievous: soze vpon the men,

a This is the fourth vision, which containeth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

b Measing an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

c Signifying, this brittle & inconsistent world mixt with fire, that is, troubles and afflictions: but the Saints of God overcome them all, and sing diuine songs vnto God, by whose power they get the victory.

Ex-d 15. 1. Psal. 145 17. *Oracles and deedes.* Iere. 10. 7.

d Which is to declare that Gods iudgements are cleare, iust and without spot. e As ready to execute the vengeance of God. f By the foure beasts as a meane all the creatures of God, which willingly serue him for the punishment of the infidels. g God giueth vs full entry into his Church by destroying his enemies: for the Saints cannot clearely knowe all Gods iudgements before the full end of all things.

a This was like the sixt plague of Egypt, which was forces and toyles, or pockes: and this reigneth commonly among Canons, Monkes, Friers, Nunnes, Priests, and such filthy vermine which beare the marke of the beast,

which had the marke of the beast, and vpon them: which wrought by his image.

3 And the second Angel poured out his vial vpon the sea, and it became as the blood of a dead man: and euery liuing thing died in the sea.

4 And the third Angel poured out his vial vpon the riuers and fountaines of waters, and they became blood.

5 And I heard the Angel of the waters say, Loide, thou art iust, which art, and which wait, and holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Euen so, Loide God almighty, true and righteous are thy iudgements.

8 And the fourth Angel poured out his viall on the Sunne, and it was giuen vnto him to torment men with a heate of fire.

9 And men boyled in great heate, and blasphemed the Name of God, which hath power ouer these plagues, and they repented not to giue him glory.

10 And the fifth Angel poured out his viall vpon the throne of the beast, and his kingdom was darked, and they gnawe their tongues for sorrow.

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angel poured out his viall vpon the great riuer Euphrates, and the water thereof dried vp, that the way of the Kings of the East shoulde bee prepared.

13 And I sawe three unclean spirits like frogges come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, to goe vnto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of the God Almighty.

15 (Whold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, lest he walke naked, and men see his shuldris.)

16 And they gathered them together in a

b This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.  
 c That is, corrupt and infect.  
 d The sixth plague of Egypt was like vnto this.

e He bringeth forth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and com-menders of Gods iudgements.

f Forasmuch as thou destroyest the rebels, and preseruest this.

g Signifying famine, drought, and hote diseases, which proceed thereof.

h The wicked were hard hearted, and sub-borne when God punished them.

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth men still in darkness, ignorance and erroneous,

k They shall shewe their fury, rage and blasphemy against God, when the light of his Gospel shall shine. l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ, haue taken away by disclosing their wicked deceite. m That is, a strong number of the great deuil the Popes ambassadours, which are euer crying and croking like frogges, and come out of Antichrists mouth, because they shoulde speake nothing but lyes, and vse all maner of crafty deceite to maintayne their rich Euphrates against the true Christians. n Albeit they call themselves spirituall and holy fathers. o For in all Kings cures the Pope hath had his ambassadours to hinder the kingdom of Christ. Chap. 3. 3. matthew 24. 4. Luke 12. 39. p Of righteousness, and holinesse, wherewith we are clad throgh Iesus Christ.







c The greatest part of the world hath been abused and seduced by this spiritual whoredome.

d When God threateth the wicked, he ever comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke word is, that her sinnes fo follow one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heavens.

f Blessed is hee that can repay to the whore the like, as it is written, *Pla. 137. 8, 9. Isa. 47. 8.*

g The glorious boasting of the strumpet.

h But full of people and mighty.

i Both they that temporally haue had profit by the strumpet, & also the spiritual merchants shall for sorow and want of their gaine, cry out and despaire.

k Which is very odoriferous and precious.

l Such as swanons vsie at Rome.

m This is the vilest ware, & these merchants sel, & best cheap, which soules not withstanding, & Sonne of God redeemed with his precious blood,

1. *Pet. 1. 19.*

n This is, the things which thou soudest best.

o And so shew signes of great sorow.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the merchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heauen say, *4* See out of her my people, that yee be not partakers in her sinnes, and that yee receive not of her plagues.

5 For her sinnes are come vp vnto heauen, & God hath remembered her iniquities.

6 *6* Reward her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.

7 Inasmuch as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorrow: for she saith in her heart, *7* I sit being a quene, and am no widow, and shall see no mourning.

8 Therefore shall her plagues come at one day, death, and sorow, and famine, and she shall be burnt with fire: for strong is the Lord God which will condemne her.

9 And the Kings of the earth shall bewaile her, and lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Bablon, the mighty citie: for in one houre is thy iudgement come.

11 And the merchants of the earth shall weepe and waile ouer her: for no man buyeth her ware any more.

12 The ware of gold & silver, and of precious stones, and of pearles, and of fine linen, and of purple, & of scarlet, and of karkel, and of all manner of Tyne wood, and of all vessels of yuooy, and of all vessels of most precious wood, and of ysaie, and of iron, and of marble,

13 And of cynamom, and odours, &ointments, and frankincense, and wine, and oyle, and fine flour, and wheat, and beasts, and sheepe, and horses, and charrets, and seruantes, and soules of men.

14 And the apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt find them no more.

15 The merchants of these things which were waxed rich, shall stand afarre off from her, for feare of her torment, weeping and waiting,

16 And saying, Alas, alas, the great citie, that was clothed in fine linnen, and purple, and scarlet, and gilded with golde, and precious stones, and pearles.

17 For in one houre so great riches are come to desolation. And every shipmaster, and all the people that occupie shippes, and shipmen, and whosoever traualle on the sea, shall stand afarre off,

18 And crye, when they see the smoke of her burning, saying, What citie was like vnto this great citie?

19 And they shall cast dust on their heads, and crye weeping & wailling, and say, Alas,

alas, the great citie, wherein were made rich all that had shippes on the sea by her commerce: for in one houre she is made desolate.

20 O heauen, reioyce of her, and yee holy Apostles and Prophets: for God hath requited your iudgement on her.

21 When a mighty Angel tooke by a stone, like a great millstone, and cast it into the sea, saying, *21* With such violence shall the great citie Bablon be cast, & shea be found no more.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more in thee, and no craftsman, of whatsoeuer craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bidgerome and of the bide shall be heard no more in thee: for thy merchants were the great wien of the earth: and with thine enchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the Saints, and of all that were slaine vpon the earth.

#### CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.  
2 The Angel will not be worshipped. 3 The foules and birds are called to the slaughter.

And after these things I heard a great voyce of a great multitude in heauen, saying, *4* Hallelu-iah, saluation and gloxy, and honour, and power bee to the Lord our God.

2 For true and righteous are his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants, shed by her hand.

3 And againe they sayd, Hallelu-iah: and her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beasts fell downe, and worshipped God that sat on the throue, saying, Amen, Hallelu-iah.

5 Then a voyce came out of the throue, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundings, saying, Hallelu-iah: for our Lord God almighty hath reigned.

7 Let vs bee glad and reioyce, and giue gloxy to him: for the mariage of the Lambes is come, and his wife hath made her selfe ready.

8 And to her was granted, that she should be arayed with pure fine linnen, and fynyng: for the fine linnen is the righteousnesse of Saints.

9 Then shee sayde vnto mee, Write, Blessed are they which are called vnto the

complished when we shall be ioyned with our head, & that is, the Angel. *Math. 22. 2. chap. 14. 13.* h Whom God of free mercie calleth to be partakers of his heavenly graces, and deliuereth from the filthy pollutions of Antichrist.

Or, noble estate, p And hath reuenged your cause in punishing her.

*Jer. 51. 63.*

q It shall not be like to other cities which may he builded againe, but it shall be destroyed without mercie, r The Romish prelates and merchants of soules are as Kings end princes: so that their couetousnesse and pride must be punished: secondly their crafts and deccits: and thirdly their cruelty,

a That is, praise ye God, because the Antichrist & all wickednes is taken out of the world,

b So that all the Saints are confirmed, and ought nothing to doubt of the saluation of the faithfull,

c The wicked shall be burned in continuall fire, that neuer shall be extinguished,

d By the foure beasts are meant all creatures.

e Signifying that his iudgements are true and iust, & that we ought to praise him euermore for the destruction of the Pope.

f God made Christ the bridegrome of this Church at the beginning, and at the last day it shall be fully accomplished.



## C H A P. XX.

Chap. 22. 8. 9.

*i* Who am charged to scilicet of Iesus, or which am partaker of the same Gospel and faith.

*k* He sheweth that none ought to be worshipped but only God; and that he is of their number whom God vseth to reueale his secrets by to the Prophets, that they may declare them to others, also that we must beleue no other spirit of prophetic, but y which doth rellise of Iesus, and leade vs to him.

*l* Whereby is signified that Iesus Christ our Iudge shall be victorious, and shall triumph over his enemies.

*m* He meaneth Christ. *n* So that the wicked shall tremble before his face.

*o* To shew that he was ruler of all the world. *p* That is, none can haue so full reuelation how Christ is very God eternal, infinite & almighty, as he himselfe.

Ifa. 63. 1. 2.

*q* Whereby is signified his victory, and the destruction of his enemies.

*r* Signifying that Iesus Christ, which is the word, is made flesh, and is our Lord, our God,

and the iudge of the quicke and dead. *s* This declareth that his Angels shall come with him to iudge the world. *t* Which driueth the wicked into eternal fire. *u* *Psal. 2. 9. chap. 2. 27.* v Which declareth his humanity, wherein he is Lord of all, & shall iudge the world. *1. Tim. 6. 15 chap. 17. 14.* *x* This signifieth that the day of iudgement shall be cleere and euident, so that none shall be able to trump or shall blow aloud, and all shall vnderstand it. *y* For the Pope and the worldly princes shall fight against Christ, euen vntill this last day. *z* The ouerthrow of the beast and his, which shall bee chiefly accomplished at the second coming of Christ.

Lambs supper, and he sayd vnto mee, These words of God are true.

10 And I fell before his feet to worship him; but he sayd vnto mee, See thou doe it not: I am thy fellow seruant and one of thy brethren, which haue the testimony of Iesus, Whom I worship: for the testimony of Iesus, is the spirit of prophetic.

11 And I saw heauen open, and beholde, a white cloud, & he that sat vpon him, was called white faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes; and he had a name written, that no man knew but himselfe.

13 And he was clothed with a garment dyed in a blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, followed him vpon white horses, clothed with fine linnen white and pure.

15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for hee shall rule them with a rod of iron: for hee it is that treadeth the winepresse of the fiercenesse and wrath of almighty God.

16 And hee hath vpon his garment, and vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in the sunne, who cried with a loude voyce, saying to all the foules that did flie by the mides of heauen, Come and gather youe selues together vnto the supper of the great God,

18 That yee may eate the flesh of kings and the flesh of hie captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their warriors gathered together to make battell against him that sat on the horse, and against his souldiers.

20 But the beast was taken, and with him that false prophet that wrought miracles before him, whereby hee deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aloue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled full with their flesh.

2 Satan being bound at a certaine time, 7 And after let loose, vexeth the Church grievously. 10. 14 And after the world is iudged, hee and his are cast into the lake of fire.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And hee tooke the dragon that old serpent, which is the deuill and Satan, and he bound him a thousand yeeres,

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that hee should deceiue the people no more, till the thousand yeeres were fulfilled: for after that he must bee loosed for a litle season.

4 And I saw seates: and they sat vpon them, and iudgement was giuen vnto them, and I sawe the foules of them that were beheaded for the witness of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a thousand yeere.

5 But the rest of the dead men shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is hee that hath part in the first resurrection: for on such the second death hath no power: but they shall bee the Priests of God and of Christ, and shall reigne with him a thousand yeere.

7 And when the thousand yeeres are expired, Satan shall bee loosed out of his prison.

8 And shal goe out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battell, whose number is as the sand of the sea.

9 And they went by into the plaine of the earth, which compassed the ents of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall bee tormented euen day and night for euermore.

11 And I saw a great white throne, and one that sat on it, from whose face shined away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before God: and the books

from sinne in newnesse of life. *i* The death of the soule, which is eternall damnation. *k* Shall be true partakers of Christ and of his dignitie. *l* That is, for euer. *m* After that the chaine is broken, and the true preaching of Gods word is corrupt. *n* By them are meant diuers and strange enemies of the Church of God, as the Turke, the Saracens, and others, reade Ezek. 38. 2. and 39. 1. 2. by whom the Church of God should be grieuously tormented. *o* Which was Christ prepared to iudgement with glory and maiesty. *p* Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke,

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ which should treade downe the serpents head, *b* Hereby hee meaneth the

Gospel whereby hell is shut vp to the faithfull, and Satan is chained that he cannot hurt them, yea, and the ministers hereby open it to the infidels, but through their impietic and stubbornnesse,

c That is, from Christs nauitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a fort remaine.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of the Saints suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them which are spiritually dead: for in whom Satan liueth, he is dead to God.

h Which is, to receive Iesus Christ in true faith, and to rise



Phil. 4. 3.  
chap 3. 5.  
and 21. 17.

q Vnderstanding  
al kinds of death,  
where by men  
haue their saine,  
r Hell and death  
which are the last  
enemies shalbe  
destroyed.

were opened, & another booke was opened  
which is the booke of life, and the dead were  
iudged of those things which were witten  
in the bookes, according to their workes.

13 And the sea gaue vp her dead, which  
were in her, and death and hell deliuered  
by the dead, which were in them: and they  
were iudged every man according to their  
workes.

14 And death and hell were cast into  
the lake of fire: this is the second death.

15 And whosoever was not found writ-  
ten in the booke of life, was cast into the lake  
of fire.

CHAP. XXI.

3 24 The blessed estate of the godly, 8 27 And  
the miserable condon of the wicked. 11 The de-  
scription of the heavenly Ierusalem, and of the  
wife of the Lambe.

And I saw a new heauen, and a newe  
earth: for the first heauen, and the  
first earth were passed away, and there  
was no more sea.

2 And I John saw the holy citie newe  
Ierusalem come downe from God out of  
heauen, prepared as a bride trummed for her  
hulband.

3 And I heard a great voice out of hea-  
uen, saying, Behold the Tabernacle of God  
is with men, and hee will dwell with them:  
and they shall bee his people, and God him-  
selfe shall be their God with them.

4 And God shall wipe away all teares  
from their eyes: and there shall bee no more  
death, neither sorrow, neither crying, neither  
shall there bee any more paine: for the first  
things are passed.

5 And hee that sat vpon the throne, said,  
Behold, I make all things new: and hee  
said vnto me, Write: for these words are  
faithfull and true.

6 And hee said vnto me, It is done. I  
am Alpha and Omega, the beginning and  
the end. I will giue to him that is athirst, of  
the well of the water of life freely.

7 Hee that ouercometh, shall inherite  
all things, and I will bee his God, and hee  
shall bee my sonne.

8 But the seafearefull, and unbeleeuing,  
and the abominable, and murderers, and  
whoremongers, and forcerers, and idola-  
ters, and all iuars shall haue their part in  
the lake, which burneth with fire and brimstone,  
which is the second death.

9 And there came vnto me one of the se-  
uen Angels, which had the seuen vials full of  
the seuen last plagues, and talked with mee,  
saying, Come: I will shew thee the bride,  
the Lambees wife.

10 And hee caried mee away in the spirit  
to a great and an hie mountaine, and hee  
shewed me the great citie, holy Ierusalem,  
descending out of heauen from God,

11 Wanting the glorie of God: and her shi-  
ning was like vnto a stone most precious, as  
a Jasper stone, cleare as Crystall,

12 And had a great wall and hie, and  
had twelue gates, and at the gates twelue  
Angels, and the names witten, which are  
the twelue tribes of the children of Israel.

13 On the East parte there were three gates,  
and on the Northside three gates, and on the  
Southside three gates, and on the Westside  
three gates.

14 And the wall of the citie had twelue  
foundations, and in them the names of the  
Lambees twelue Apostles.

15 And he that talked with me had a gol-  
den reed to measure the citie withall, and the  
gates thereof, and the wall thereof.

16 And the citie lay foure square, and the  
length is as large as the breadth of it, and  
hee measured the citie with the reede, twelue  
thousand furlongs: and the length, and the  
breadth, and the height of it are equall.

17 And hee measured the wall thereof, an  
hundred, fourtie and foure cubites, by the  
measure of man, that is, of the Angel.

18 And the building of the wall of it was  
of Jasper: and the citie was pure golde like  
vnto cleare glasse.

19 And the foundations of the wall of the  
citie were garnished with all manner of  
precious stones: the first foundation was  
Jasper: the second of Saphir: the third  
of a Chalcedonie: the fourth of an Em-  
eraude:

20 The fifth of a Sardour: the sixth of a  
Sardius: the seventh of a Chrysolite: the  
eight of a Beryl: the ninth of a Topaz: the  
tenth of a Chrysolophaus: the eleuenth of a  
Iacynth: the twelfth an Amethyst.

21 And the twelue gates were twelue  
pearles, and euery gate is of one pearle, and  
the street of the citie is pure golde, as shining  
glasse.

22 And I saw no Temple therein: for  
the Lord God Almighty and the Lambe  
are the Temple of it.

23 And the citie hath no neede of the  
Sunne, neither of the moone to shine in it:  
for the glorie of God did light it: and the  
Lambe is the light of it.

24 And the people which are saued, shall  
walke in the light of it: and the Kings of  
the earth shall bring their glorie and honour  
vnto it.

25 And the gates of it shall not bee shut  
by day: for there shall be no night there.

26 And the glorie and honour of the Gen-  
tiles shall be brought vnto it.

27 And there shall enter into it none vn-  
cleane thing, neither whatsoeuer worketh  
abomination or lies: but they which are  
witten in the Lambees Booke of life.

CHAP. XXII.

1 The viuer of the water of life. 2 The fruit-  
fulness and light of the citie of God. 6 The Lord  
giueth euer his seruants warning of things to  
come. 9 The Angel will not bee worshipped.  
18 To the word of God may nothing be added, nor  
diminished therefrom.

m Hier greene  
and flourish-  
ng. n Signifying that  
the faithfull shal  
be surely kept in  
heauen. o That is, place  
enough to enter:  
for else we know  
there is but one  
way, & one gate,  
euē Iesus Christ.  
p For the Apo-  
stles, were meanes  
whereby Iesus  
Christ the true  
foundation was  
reueiled to the  
world.

q This declareth  
that Christ is  
God inseparable  
with his Father,  
Iha. 60. 19.  
Iha. 60. 35.  
r Here wee see as  
in infinite other  
places, that kings  
and princes (con-  
trary to that wic-  
ked opinion of the  
Anabaptists)  
are partakers of  
the heavenly  
glory, if they rule  
in the feare of the  
Lord.  
Iha. 60 11.  
Phil. 4. 3. chap.  
3. 5. and 20. 12.

Iha 65. 17.  
and 66. 22.

a All things shall  
be renewed and  
restored into a  
most excellent &  
perfect estate, and  
therefore the day  
of the restaurati-  
on is called the  
day of restaurati-  
on of all things,  
Act 5. 21.

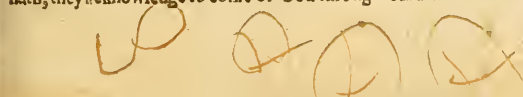
2 Pet. 3. 13.  
b For all things  
shalbe purged  
from their cor-  
ruption, and the  
faithfull shall en-  
ter into heauen  
with their head  
Christ.

c The holy com-  
pany of the elect.  
d Meaning that  
God by his di-  
uine maiestie will  
glorifie and re-  
new his, and take  
them vnto him.  
Iha. 25. 8.

chap. 7. 17.  
e All occasions  
of sorrow shall  
be taken away:  
so that they shall  
haue perpetuall  
ioy.

Iha. 43. 19.  
2 cor. 5. 7.  
Chap. 1. 8.  
and 22. 13.  
f I that am the  
eternal life will  
giue vnto mine

to drinke of the liuely waters of this euerlasting life. g They which  
feare man more then God. h Tncy which mocke and icst at Re-  
ligion. i Meaning the Church, which is married to Christ by  
faith. k By this description is declared the incomprehensible ex-  
cellencie, which the heavenly companie doe enjoy. l It is said to  
come downe from heauen because all the benifices that the Church  
hath, they acknowledge to come of God through Christ.





a He alludeth to the visible paradise, to see forth more sensibly the spirital: and this agreeth with that which is written, Ez. k. 47. 1.

b Meaning that Christ who is the life of his Church is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which sometime were vn-pure as Gentiles, but now are purged and made whole by Christ.

ff 60. 19, 20. e The light shall be vnchangeable, and shine for euer.

Chap. 19. 10. f Now this is the second time that he suffered himselfe to be carried away with the excellencie of the person: which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his spirit.

g This is not then as the other propheties which were commanded to be hid till the time appointed, as in Daniel 12. 4. because that these things should be quickly accomplished, and did now beginne.

As he shewed mee a pure river of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the brimmes of the Tree of it, and of either side of the river, was the tree of life, which bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the tree serued to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall bee in it, and his seruants shall serue him,

4 And they shall see his face, and his name shall be in their foreheades.

5 And there shall be no night there, and they neede no candle, neither light of the Sunne: for the Lord God giveth them light, and they shall reigne for euermore.

6 And he said vnto me, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is hee that keepeth the wordes of the prophesie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, I fell downe to worship before the feete of the Angel, which shewed mee these things.

9 But hee said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worshippe God.

10 And hee said vnto me, Seale not the wordes of the prophesie of this booke: for the time is at hand.

11 He that is vnjust, let him be vnjust still:

and he which is filthy, let him be filthy still: and hee that is righteous, let him be righteous still: and hee that is holy, let him be holy still.

12 And behold, I come shortly, and my reward is with me, to giue euery man according as his worke shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his commandments, that their right may be in the tree of life, and may enter in through the gates into the citie.

15 For without shall bee dogges and enchantera, and whozomongers, and murdurers, and idolaters, and whosoever loneth or maketh lyes.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

17 And the Spirit and the Bride say, Come. And let him that heareth, say, Come: And let him that is athirst, come: and let whosoever will, take of the water of life freely.

18 For I protest vnto euery man that heareth the words of the prophesie of this booke, \* If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

p Seeing the Lord is at hand, we ought to be constant and reioyce, but we must beware wee esteeme not the length or shortnesse of the Lords coming by our owne imagination, 2. Pet. 3. 9. This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus,

Rom. 2. 6. Ista 11. 4 & 44. o. chap 1. 8. and 21. 6.

h They shall liue eternally with the Sonne of God.

i That maintaine false doctrine, and delight therein, k That is, a true and naturall man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that cometh into this world.

m Let them be afraine of Gods horrible iudgements, and as soone as they heare the Lambe call, let them come.


n He that seeleth himselfe oppressed with afflictions, and desireth the heavenly graces and comfort, Ista 55. 1.

o That is, when God beginneth to reforme our will by his Spirit. Deut. 4. 2 & 12. 32. prou. 30. 6.

The ende.







THE PREFACE TO THE  
*Christian Reader, touching the two*  
 Alphabets ensweing.

**G**OOD Christian Reader, because thou mayest enjoy and reape the profite of these two Alphabets of directions vnto Common places hereafter following, which I haue in maner of a brieue Concordance, or large & ample Index, collected, digested, and caused to be imprinted for thy comoditie: I thought it not amisse to aduertise thee somewhat touching the principall contents, vse, and commoditie of them. Wherefore be it known vnto thee, that in the first of the said Alphabets, I haue together placed by themselues in a maner, all the strange names and wordes which are scatteringly to bee found here and there throughout the whole Bible, remaining written in the *Hebrewes, Chaldean, Syrian, Greeke, or Latine* languages: to the ende thou mayst by that meanes, learne to be conduced vnto so much of the interpretation, Historie, Common places, and knowledge of them, and euery of them, as I trust thou shalt thinke needefull. And for that in diuers translations these strange names & words are written diuersly, I haue, in respect thereof, only in this Alphabet, followed the *Geneua* translation, as most allowed in that behalfe, and yet haue placed in the Margent thereof how in writing, other Translations differ from the same: to the end not only such corruptions as are found for want of y<sup>e</sup> true Orthographic of them, may appear vnto those that are skilful in those languages, to be amended, when time shall minister occasion (as some of them are already) but also the vnskilful Readers be not defrauded of such commodity, as might grow vnto them thereby, especially if they should haue occasion to looke for any word in the same Alphabet, after the same maner of writing, that they had seene or read it in other Copies, and not finde the same accordingly. Secondly, in the other of the said Alphabets, I haue likewise by themselues placed all, and as many proper and vsual English words, as are contained in the same Bible, conducing to the finding out of the most fittest sentences, and best common places, tending to the prouing or verifying of any article and doctrine, concerning our Christian faith & religion, or belonging to any other godly or necessary instruction: so as if thou wouldest vnderstand what is to be learned in the Scriptures touching God or his power, his wisdom, or his loue, his mercie, or his trueth, his iustice, his promises, his plagues, or his punishments, &c. either else concerning Christ, or the holy Ghost, Angel, or Man, Nature, or Law, Sinne, or Grace, Faith, or Vnbelieve, Predestination, or Reprobation, Iustification, Regeneration, Church or Sacraments, &c. or to be brieue, if thou wouldest vnderstand what is necessarily to bee learned in the same Scriptures, touching the estate, authoritie, office or quietie of Kings or Princes, Iudges or Magistrates, Bishops & Pastors, Elders or Ministers, Fathers and Mothers, Masters and Mistresses, Subiects, and Parishioners, Husbands & Wiues, Children and seruants, and how euery one, of what degree, estate, condition, or profession soeuer, he, she, or they be of, ought to behaue themselues towards God, and one towards another, and what is to be spoken and not spoken, and what is to be done and left vndone of them or any of them, by the rule of Gods word: thou art not voyd of competent knowledge or directions in this Alphabet to ayde thee. Thirdly, to further thee to finde out in these two Alphabets, any thing whereof I haue before made mention, thou art to resort Alphabetically vnto the first of them, with the name of any Man, Woman, Countrey, Citie, Place, Riuer, Idole, &c. in the same contained: and also vnto the second of them, with the chiefe word of any sentence or comon place therein mentioned, which thou art most affected vnto, or desirest to be satisfied of: and by that meanes



*A Preface to the Christian Reader.*

in euery of them shalt thou by Gods grace, without faile be conduced, and to thy great ease directed, and as it were, ledde by the hand, euen to the Booke, Chapter and Verse, where the same, (or so much thereof, as for a godly, Christian, and necessary knowledge shall bee thought requisite) is to bee found out most readily: alwayes remembering, that whatsoeuer conuenient knowledge wanteth in these Alphabets, as touching the text whereunto it directeth thee, is there supplied by the Annotations, or quotations in the Margent. Moreover, good Christian Reader, thou hast also to obserue how that the first Figure, or Figures, which followe next after any Booke whereunto thou shalt bee guided, signifieth or signifie the Chapter, and the other the verse or verses of the same Chapter, where any of the foresaid things is to be sought for. Againe, whereas thou shalt after a Chapter, and otherwhiles after some verse or verses of a Chapter, finde this marke or Starre \* quoted, thou art to vnderstand, how that the whole Chapter, or from the verse of that Chapter where the same Starre is placed forward vnto the ende thereof, entreateth, or in some good respects chiefly belongeth, and may be applied to the same Historie, matter, or common place thou seekest for, except there be any verses following the same \*, for then the common place is to be vnderstoode, not to exceede those verses. Finally, whereas I haue sometimes in these Alphabets partly set downe the sense, & that which may properly be gathered of the text, which thou art directed vnto, & not the very words themselues, and otherwhiles repeated one thing in diuers places, but yet to diuers ends: I trust that will not offend thee, sith I haue so done for the vnlerned's sake, because the same could not, ne can be made too plaine for them, and therefore haue vsed not so great a curiositie and abbreviation in that behalfe, as perhaps some others would haue had me: & yet considering to what a great quantity these two Alphabets are grown vnto, (ouer that I thought they would) I haue bene forced to leaue out somewhat, that otherwise I would haue added vnto them, which hereafter by Gods grace I will supply: thus much touching the principal contents, commodity, & vse of the foresaid Alphabets, which with such other doubts as may trouble thee, I mistrust not, but by well perusing of the same, and practise (with the diuersitie of letter, which is vsed in them) will soone appeare very easie, plaine, and apparant vnto thee, albeit I particularly touch not euery of them. Now therefore to conclude, if my simple trauaile and paines taken herein shalbe wel accepted of thee, I meane, of the more skilful and learned Readers to be polished and amended of them (if they shall so deeme necessary and conuenient) to the better edification of the Church of God, whereof they are or ought to be ioynt members, helpers, and furtherers, so farre forth as their Talents wil stretch vnto, and that in the spirit of meekenesse, sobrietie, and charitie: and of the lesse learned or vnlerned Reader (vnto whom I confesse my selfe the greatest debtour) as an aid and helpe to their godly studies, and honest trade of life, and withal Christianly to be consulted of al men, as a meane and furtherance, and not an hinderance vnto any, I shall for my part thinke my selfe well rewarded, and more then sufficiently rewarded, in that I shall enioy my desire, and that which I longed for. And so beseeching Almighty God to giue vs his grace to be studious of vnitie, and bringing forth such frutes, as may declare our vndoubted election in Christ Iesus, I take my leaue of thee, this xxij of December.

Anno Domini.

1578.

*Thine in the Lord, Robert F. Herry.*





# The first Alphabet of directions to common places, containing all the Hebrew, Caldean, Greeke, Latine, or other strange names, dispersed throughout the whole Bible, conducing to the profitablest things thereof. The further contents and vse of the which, more at large is expressed in the Preface preceding.

A



Aaron, or Aharon: *A teacher, or teaching, or conceiving, or a hill, or mountaine, or a man of the mountaine, or the mountaine of fortitude, or a strong hill.* The sonne of Amram. *Exo. 6. 20.* He meeeteth Moses at Horeb. *Exo. 4. 27.* He is eloquent.

*Exo. 4. 14.* Hee is sent wth Moses into Egypt. *Exo. 4. 15, 16.* and declareth Gods message vnto Pharaoh. *Exo. 4. 30.* and *5. 1.* Aaron and Hur waite at the foote of the mountaine, until Moses returned from speaking wth God. *Exo. 24. 13, 14.*

Aaron was with his sonnes anointed and consecrated. *Hieck. Leuit. 8. 4. Num. 3. 10. Deut. 18. 1. Hebr. 5. 4.* after the ordinance. *Exo. 28. 1. and 29. 1. & 40. 12.* He erected a case. *Exo. 32. 4.* and is rebuked of Moses therefore. *Exo. 32. 21.* The oblation of him and his children the day of their anointing. *Leuit. 6. 20.* His oblation for himselfe and his people. *Leuit. 9. 2.* Hee blesteth the people after his offering. *Leuit. 9. 22.* Hee and Miriam murmure against Moses, and bee reppued of God. *Num. 1. 1. 15.*

The oblations and tenth offered vnto God by the children of Israel, appertaine vnto Aaron. *Numb. 18. 8.* God is Aarons heritage. *Numb. 18. 20.* By making of Aarons rod to budde, God appeareth Aaron to bee high Priest. *Numb. 17. 8.* Hee went secretly but once into the most holy. *Exo. 30. 10.* Hee coult not enter into the land of Canaan for his infidelities sake. *Numb. 20. 24.* Hee dieth by the appointment of God in the top of the mount Hoz, called Hoser. *Num. 20. 28. Deut. 10. 6. and 32. 50.* After him succedeth his sonne Eleazar. *Num. 20. 28.* The habitations of his children. *1. Chron. 6. 54.* Hee is praised. *Ezra 6. 5. Eccles. 4. 5, 6, 7.* His sonnes Nadab and Abihu were slaine for offering strange fire. *Leu. 10. 1, 2.* looke more like *1. 5. Acts 7. 40. Heb. 5. 4. and 7. 1. 1. and 9. 4.*

Abaddon. In Greeke Apollyon, *destroying, looke Reuel. 9. 11.*

Abanah, *stony, or a building, or father I beseech now.* A citie of Damascus. *2. King. 5. 12.*

Abarim, *goings ouer furs, or concealing;* in the Syrian tongue. *All hordes of corne, A hill ouer Iordem, where the Israelites pitched the 41. march in the wilderness.* *Numb. 33. 47.* from whence God shewed Moses the land of Canaan. *Numb. 27. 12.* and vpon the which hill Moses died. *Deut. 32. 49, 50. & 34. 1, 5.*

Abba, *father.* *Mar. 14. 36.*  
The cite vnto God Abba Father by the holy Ghost. *Rem. 8. 15. Galat. 4. 6.*

Abaron, *strength;* the sonne of Baccartias h sonne of Iohn. *1. Bar. 2. 5.* called also Eleazar. *1. Bar. 6. 43.*  
Abda, *a seruant,* in the Syrtian tongue, *thus cloud.* *1. King. 4. 6. Pshe. 11. 17.*

Abdi my seruant. The father of Bith. *2. Chr. 29. 12.*  
Abdiel a seruant of God, or a cloude of Gods store, *Iere. 26. 26.* and *1. Chr. 5. 5.*

Abdon, *a seruant, or a cloude of Iustice.* *2. Chr. 34. 20.* called Achber. *2. King. 22. 12.* Also a citie. *Ier. 21. 3.* Also a Iudge, who had 40. sonnes, and 30. nephewes. *Iudg. 12. 13, 14.*

Abed-nego, *seruant of shining.* A mans name called also Ariat. *Dan. 1. 7.*

Abel, *mourning.* A citie, where dwelt wise men, whose cellers many of the Israelites followed in their estate. *2. Sam. 30. 18.* It was preferred by the counsel of a wise woman that was therein. *2. Samuel 20. 16.* It was afterward taken by Tiglath Pileser. *2. Kings 15. 29.* Also a place whereupon the Arke of God was let. *1. Sam. 6. 18. Iudg. 11. 33.* For Abel the sonne of Adam, looke Habel.

Abel-beth-maachah, *mourning to the house of Maachah.* A citie which king Aza came by the helpe of Ben-hadad. *1. King. 15. 20.* called also Abelmaim. *2. Chr. 16. 4.*

Abel-shimim, *mourning of waters.* A citie, called also Abel-beth maachah, as before.

Abel-meholah, *flow of weaknesse.* A place whereof looke, *Iudg. 7. 22* and *1. King. 4. 12.*

Abel-shitaim, *flow of horses.* A place not farre from Iordan South from the Moabites, so named of the plenitie of thornes growing there. *Numb. 33. 49.* in that place was the 42. mansion of the Israelites.

Abel-mizraim, *Gen. 50. 11.*

Abex, *an egge, dirty, or of linnen.* A citie in the tribe of Issachar. *Ier. 19. 20.*

Abgatha, *father of the winepresse.* One of King Ahab's daughters. *1. Sam. 1. 10.*

Abi, my father. Hezekias mother. *2. King. 18. 2.*

Abiah, *the milk of the Lord.* The sonne of Samuel. *1. Sam. 8. 2.* Also Rehoboams sonne. *1. Chron. 3. 10.* who is called Abiam. *1. King. 14. 3.* and in Matthew Abia Bath. *1. 7.* Also the name of Helsons wife. *1. Chr. 2. 24.*

Abi-albon, *the father of great understanding,* or the father of much building, or wrong. A mans name. *2. Sam. 23. 31.* called Abiel. *2. Chr. 11. 32.*

Abiam, *the father of the sea,* the sonne of Rehoboam. *1. King. 14. 3.* looke Abiah. Hee is made King of Iudah. *1. Kings 15. 1.* warreth with Ieroboam. *2. Chron. 13. 2.* glozieth in God his guide. *2. Chron. 13. 12.* and therefore obtaineth victorie. *2. Chron. 13. 16.* Hee dieth. After him succedeth his sonne Asa, a godly prince. *1. King. 15. 8.* and *2. Chr. 14. 1, 2.*

Abiafaph, *a gathering, or consuming father.* The sonne of Kozah. *Exo. 6. 24.* looke Ebiataph.

Abiachar, *father of the remnant, or excellent father, or father of contemplation.* The sonne of Ahimelech, who escaped the hands of Saul. *1. Samuel 22. 20. 21.* and fled to David to Keilah. *1. Samuel 23. 6.* Hee holdeth with Abimeiah. *1. Kings 1. 7.* was put from his Priesthood. *1. kin. 2. 27.* according to the word. *1. Sam. 2. 31. 32.* reade Mark. *2. 26.* Also the name of another Priest. *1. King. 4. 4.*

Abib, *Exod. 13. 4.*

Abida, *father of knowledge.* *Gen. 25. 4.*

Abidan, *father of Iudgement.* *Num. 1. 11.*

Abiel my father is God. *1. Sam. 9. 1. and 14. 5. 1.* Also a mans name. *1. Chron. 11. 32.* called Abi-albon. *2. Sam. 23. 31.*

Abiezzer, *the fathers helpe.* *1. Sam. 17. 2.* Also one of Dauides 30. worthies. *2. Sam. 23. 27.*

Abadon

Abana  
Amana

Abdia

Abdai  
Abdeel

Abdenago

Abela

Abelmehul

Abel-shimim

Abes

Abagthan  
Abagatha

Abia

Abiam

Ebiataph



**Abigail** Abigail, *the fathers 107.* Wife to the Ungodly Nabal, a woman of singular wisdom. 1. Sam. 25. 3. who came after Nabals death the wife of David. 1. Sam. 25. 39. Also the name of the daughter of Nabals, to whom Amasa deflowered. 2. Sam. 17. 25.

**Abi-gabaon** Abigebon, *the father of the cup, or father of a little hill, or the father of Gibeon.* 1. Ch. 8. 29. and 9. 35.

**Abihaiel** Abihail, *the father of strength, riches, or sorrow.* Du. 3. 35. A loth name of Rehoboams wife. 2. Ch. 11. 18.

**Abihail** Abihail, *the father of light, or praise.* 1. Ch. 2. 19.

**Abihu** hee is father, or father himselfe. One of the sonnes of Aaron. Exodus 6. 23. who with Nadab his brother was consumed with fire; for that they offered strange fire contrary to Gods commandement. Levitic. 10. 1, 2. and 10. 34.

How Abihu, Nadab, Hophi, and Aaron saw God in the mount. Exod. 24. 9, 10, 11.

**Abihud** Abihud, *the father of praise, or confession.* 1. Ch. 20. 8.

Also the name of Tobabehs sonne. Math. 1. 13. there called Abiud, and in 1. Ch. 3. 19. Hananiab.

**Abiah** Abiah, *adem as Abiah.* The mother of Hizekiab. 2. Ch. 29. 1. called Abi. 2. King. 18. 2. Also Jeroboams sonne, who died, and was bewailed of all Israel. 1. King. 14. 1, 18.

**Abi** Abi, *lookes Abiam.*

**Abilena** Abilene, *weeping, or crying, or lamentable, or the sonne of a mansion, or mourning.* A countrey whereof Lplamas was Tetrach. Luke 3. 1.

**Abimael** Abimael, *a father from God, or of God.* Gen. 10. 28.

**Abimelech** the kings father, or my father the king, or father of counsell, or chiefe father. A general name of the kings of the Philistims, (as Cleas is the name of the Emperour of Rome) the king of Gerar who tooke Sarah (as Abrahams) purposing to make her his wife. Gen. 20. 2. Hee maketh a covenant with Abrahams. Gen. 21. 27. and also with Iphis. Gen. 26. 26, 31.

Also the soune of Jerubbabai, or Gidon Judg. 8. 35. and 9. 1. who slew 70. of his brethren, & reigned King over Israel. Judg. 9. 5. 6. & at the last perished shamefully. Judg. 9. 5, 35, 4. and 2. Sam. 11. 21.

**Abinadab** Abinadab, *a father of a woman, or of a free minde, or Prince.* The brother of David. 1. Sam. 16. 8. Also the sonne of Saul. 1. Ch. 8. 33. The Arke of God was in his house. 1. Sam. 7. 1. and from thence was carried to the house of Obad Edom. 2. Sam. 6. 3, 10, 11.

**Abinoam** Abinoam, *father of beauty, or gladnesse.* Jud. 4. 6.

**Abiron** Abiron, *a high father, or a father of electiō, or deceit.* The first begotten son of Hiel the builder againe of Jericho. 1. King. 16. 34. Also Eliabs sonne, who going about to stirre up mischief, was allee swallowed up of the earth. Num. 16. 1, 31, 32. Deu. 11. 6. Psal. 106. 17.

**Abisag** Abisag, *the fathers ignorance, or error, or the multiplying father.* A faire young virgin, who lay with David in his age to cherish & warme him. 1. Kin. 1. 2, 3. whom after the death of David Adonijah asked to wife, and therefore was slaine by Benaiab. 1. Kin. 2. 17, 21, 25.

**Abihai** Abihai, *the fathers reward, or the father of a reward.* The sonne of Jeruiah, who pursued Sheba. 2. Samu. 20. 6. and therefore was reckoned among Davids worthies. 2. Sam. 23. 18. his lineage is found. 1. Ch. 2. 16.

**Abshalom** Abshalom, or Abfalom, *a father of peace, or the fathers peace, or reward, or the fathers end.* The sonne of Salomon. 1. King. 15. 1, 2. and 2. Ch. 11. 20. called Thiel. 2. Ch. 13. 2.

Also the name of Davids sonne by Hagar. 2. Samu. 3. 3. who after that hee had made a banquet at his beere hearing unto the Kings sonnes, slew his brother Amnon, because he had ravished his sister Tam. 2. Sam. 1. 38, 29, 31. hee slew 2. Sam. 13. 34, 37. and was called againe by Davids policie, and the woman of Tekoah. 2. Samu. 14. 2, 24. Hee had 3. sonnes

and one daughter. 2. Sam. 14. 27. his beauty. 2. Sam. 14. 25. After his returne to Jerusalem, his father would not see him, to the ende hee would not seeme to approve his doings. 2. Sam. 13. 24. hee burneth Joabs field of barley, and wye. 2. Sam. 14. 29, 30. Hee is brought into Davids presence, who for the fervent love he bare him, killed him. 2. Samu. 14. 33. His ambition by colour of honouring of iustice. 2. Sam. 15. 2, to 7. Hee tamed to make a bow and sacrifice, whereby hee obtained licence of his father to depart to Hebron, and rebelled. 2. Samu. 15. 7, 8, 9. The people ignorant of his duty, follow him. 2. Sam. 15. 11. Wp Abithoyahs counsel hee lieth with his fathers concubines. 2. Sam. 16. 21. according to the prophetic. 2. Samu. 12. 11. David charged Joab not to kill him, but to encrease him kindly for his sake. 2. Samu. 18. 5. Being hanged in an Oke, hee is thrust throvo the bodie by Joab. 2. Samu. 18. 14. David mourneth for his death, and tooke it very heauey. 2. Sam. 18. 33. Joab comforteth him. 2. Sam. 19. 5, 6, 7, 8. The people repent their follie in making him King over them. 2. Sam. 19. 10, 15.

Also the name of a man. 1. Mac. 11. 70. there called Abfolomus.

**Abithua**, *the father of saluation.* the sonne of Hime-Abisue has. 1. Ch. 6. 4. Also the sonne of Bela. 1. Ch. 8. 3, 4.

**Abisur** Abisur, *the father of a song, or wall, or of righteousness.* 1. Ch. 2. 28.

**Abital** the father of the dewe. 2. Sam. 3. 4.

**Abitobah**, *the father of goodnesse.* 1. Ch. 8. 11.

**Abner**, *the fathers candle.* A captain of Sauls host the sonne of Ner Sauls uncle. 1. Sam. 14. 50. David reproacheth him for his negligence. 1. Samu. 26. 15, 16. he maketh Ishboiseth the sonne of Saul King. 2. Sa. 2. 8, 9 & wagem battell with David, & is put to flight. 2. Sam. 2. 17, 29, 31. Hee thursteth Habel thozvo the bodie with a spear. 2. Sam. 2. 23. He lieth with Hishyah. 2. Samu. 3. 7. Therefore Ish-boiseth is offended with him; for which cause hee betrayeth his maker, and maketh a covenant with David to delivise Israel and Iudg into his hand; afterward he is slaine cowardly by Joab. 2. Sam. 3. 12, 17. for the which David and his people mourne. 2. Sam. 3. 1, 3, 23, 34.

**Abram**, *a high father.* The soune of Terach. Gen. 11. 27, 31. taketh Sarai to wife. Gen. 11. 29. he goeth out of his native countrey at Gods commandement. Gen. 12. 1, 4. God prometh him and his seede the land of Canaan. Gen. 12. 7. & 13. 15. & 15. 8. & 17. 4. He with his wife, his byethers sonne Lot, & his householde trauaile toward the land of Canaan, and there hee buildeth an altar. Gen. 12. 5, 7. hee trauaileth into Egypt, where hee willetteth Sarai to call him brother. Gen. 12. 13. Haraah being punished for taking his wife, rethoreth her againe. Gen. 12. 17, 19. He returneth out of Egypt very rich. Gen. 13. 2. To auide strife, he parteth companie very lovingly with Lot his nephew. Gen. 13. 8, 11. he delivereeth Lot out of captiuitie. Gen. 14. 16. hee giueth unto Heliab 7. sheck of silver for his spoile. Gen. 14. 18, 20. Heb. 7. 4. 8. Hee refuseth to be enriched by the king of Sodons, that the glory of his wealth might rebound to God only. Gen. 14. 22, 23. Abram receiveth the promise of a sonne. Gen. 15. 4. & 17. 16. and 18. 10. requirerth of God a signe to assure him that his seed should inherite the land of Canaan. Gen. 15. 8, 9. hee with the consent of Sarai his wife, lieth with Hagar, and of her begoteth Hnoael. Gen. 16. 1, 4, 15. hee receiveth the promise and token of circumcision, and is called Abraham. Gen. 17. 4, 5.

**Abraham**, *a father of a great multitude.* As the name was changed. Gen. 17. 5. Hee was circumcised with all his householde. Gen. 17. 23. God forgetteth him



the destruction of Sodom. Gen. 18.17. Hee taught his familie to keepe Gods commandments. Gen. 18.18, 19. He prayeth for the Sodomites. Gen. 18.23. Being in Gerar, and fearing some incontinencie, calleth his wife sister. Gen. 20.2. Hee being a Prophet, is rebuked for the same by Abimelech. Gen. 20.7,9.

He true seed of Abraham, are those which descend of Izzak: and such as be the sonnes of promise, hoping for the life everlasting. Gen. 21.12.

Abraham thrust his seruant Hagar & her sonne out of his house. Ge. 21.14. He planteth a groue in Beer-sheba. Gen. 21.33. God proueth his faith, & trust vpon Gods promises, by willing him to offer vp Izzak his only sonne, vnto whom belonged the promise to bee accomplished. Ge. 22.1,2. Hee offereth by a ramme in sacrifice, in the stead of his sonne Izzak. Gen. 22.2,3. He bewaileth Sarahs death, and buying of the sonnes of Heth a plot of ground, burieth her there. Gen. 23.2,3,17,19. he marrieth another wife named Keturah. Ge. 25.1. he sendeth his seruant to finde a wife for his son Izzak. Gen. 24.2,4. After his death he was buried in the double caue of Macpelah. Ge. 25.9. God remembereth his promise made vnto Abraham, and comforteth Israel in their afflictions. 2.kin.13.23. God deliuered Lot for Abrahams sake. Gen. 19.29. For his sake God multiplied Izzak. Gen. 26.3,4,5. Eccles. 44.22.

The father of Abraham, Tera, and Nahor his brother serued strange Gods, from the which God deliuered them, causing them to put their trust onely in him. Ioh. 24.2,3. God was with Abraham in all he did. Gen. 21.22. his hospitality is declared vnto vs, by sitting at the doore of his tent, inviting those that passed by to take reliefe at his hand. Gen. 18.1,2,3, to ver. 9. his obedience commended. Ge. 22.19. & 26.5. Act. 7.4. Heb. 11.8. his faith praised. Ro. 4.3. Heb. 11.17. God appeared vnto him. Gen. 12.7. and 17.1. and 18.1.

The children of Abraham, are those that beleue in Iesus Christ, & doe the works of Abraham. Ioh. 8.39. Rom. 4.16. and 9.7. Gal. 3.22. he is called the breer of the world Rom 4.13. hee reioyced to see Christ in the flesh. Ioh 8.56. Facets became his sonne, by beleueing Iesus Christ. Luke 19.9. Christ was before him. Ioh. 8.58. and descended of him. Matt. 1.1,2. he is praised very highly. Eccles. 44.19,20,21.

Abrahams holome. Luke 16.22.

Abrech. Gen. 41.47.

Abfalom and Abfalomus. looke Abisfalom.

¶ Achco. *thrust*, or *pressed together*, or *rubbed*. The name of a towne. Iun. 1.31.

Achad. *a sparke*. a city wherein Dimrod reigned. Gen. 10.10. itebens called Misibis.

Acheldama. *the fild of blood*. Act. 1.19. Mat. 27.8. Achaja. *dolour*, or *sadnesse*. A countrey. Acts 18.12. Rom. 15.26.

Achacius *sorowing*, or *sad*. a māns name. 1. Cor. 16.17.

Achan. *troubling*, or *grieving*. The son of Serit. Ge. 36.27. Also the sonne of Charai. Ioh. 7.1. called Achar. 1. Chron. 2.7. who was stoned (for reuerting that which ought to haue bin bestowed) in the balley of Achor. with al that appertained vnto him. Ioh. 7.25,26.

Achar. *idem*. as Achan.

Achate. A precious stone. Exod. 28.19.

Achaz. looke Ahaz.

Achbor. *a moufe*. Father to Baal-hanan. Gen. 36.38. 1. Chron. 1.44. Also sonne to Michalab. 2.king. 22.12. called Abdon. 2. Chron. 34.20.

Achiacharus. Tob. 1.21.

Achim. *rising againe*, or *confirming*, or *reuenging*, or *sheer brother*. Matt. 1.14.

Achior. *the brothers light*, or *brother of fire*. A captaine of the Ammonites. Iudeth. 5.3. who for his good

counsell giuen to Belshazzar, was bound to a tree by his seruantes, and vnbound againe by the 3 ebes, and friendly entertained of them. Iudeth 6.13,14. who afterwards forsaking his Daimitis religion, beleueed in God, and was circumcised. Iudeth. 14.10.

Achish. *it is so*, or *sure it is*. The name of the king of Gath vnto whom David fled, & before whom hee fained himselfe mad, to escape out of danger. 1.Sa. 21.10,12.

Achish, the sonne of Hach, giueth David the city of Iislag. 1.Sam. 27.2,6.

Achor. *trouble*. a balley in the tribe of Iudab, north from Jericho, not farre from Gilgal. Ios. 15.7. named of the trouble of the Israelites, and not of Achor the factileger, who was there stoned for taking a thing forbidden. Ios. 7.26.

Achsah. *trim*, neat, *decked*, or *adorned*, or *wantonnes*, *lasciuiousnesse*, or *dishonesty*. The daughter of Caleb. 1. Chron. 2.49. Iudg. 1.12. giuen to Othniel to wife. Ios. 15.16,17. shee craued tyngs of water of her father. Ios. 15.18,19. Iudges 1.15.

Achshaph. *a prisoner*, *forcerer*, or *witch*. A title in the tribe of Aser. Ios. 11.1. Fetome calleth it Chasius, being situated in the plaine countrey at the foote of the mount Tabor.

Achzib. or Aczib. a *yer*, a *city* in the tribe of Iudab. Ios. 15.44. and Iud. 1.14.

¶ Adadah. *the wines of an assembly*, or *congregation*; The name of a citie. Ios. 15.22.

Adadezer. *trade* Adarezer. *comelines*, *helpe of beauty*, or *beautiful helpe*, or *the envy*, *habituale*, or *engendering of beauty*. The name of the King of Zobah, who was discomfited by David. 2.Sam. 8.3. & 1.Ch. 18.3,10,11. His seruantes being vanquished, make peace with Dauid and bestim homage. 2.Sam. 10.19. & 1. Chron. 19.19.

Adah. *an assembly of people*, or *congregation*. The second wife of Lamech. Gen. 4.19. also the name of one of Elaus wiues. Gen. 36.2.

Adaiah. *the wines of the Lord*, or *peruelastines of God* 1.Ch. 6.4. 1. & 2. 2.Ki. 22.1. 2.Ch. 23.1. & 3. 10.39.

Adaliah. *poverty*, or *drawing water*, or *any thing greedily*, or *a cloud*, or *destruction of labour*. The sonne of Haiman, the sonne of Ammedatha. Ester 9.8,10.

Adam. *man*, *earthly*, *red*, or *bloody*. The name of the first man created by God, vnto who was giuen dominion ouer all things. Ge. 1.27,28. 1.Tim. 2.13,14. He is put into Paradise to labour the earth, and was forbidden the tree of knowledge of good & euill. Gen. 2.16,17. he giueth names vnto all beasts. Ge. 2.20. He eateth of the tree of knowledge by his wites persuasion. Ge. 3.6. being ashamed by reason of his sin, hee seeketh to hid his face. Gen. 3.10. hee chargeth his wife with his fault. Ge. 3.12. and is punished. Gen. 3.17. & driue out of Paradise. Ge. 3.23,34. he liued 930. yeeres. Ge. 5.5. his genealogie vnto Iakob & Esau. 1.Chron. 1.1,2. to 35. Christs genealogie from Adam. Lu. 3.23.

Adam is a name common to both man and womat. Gen. 1.27. and 5.1,2.

Adam a figure of the second Adam Iesus Christ. Rom. 5.12,14. 1. Cor. 15.21,22.

The first man Adam was made a liuing soule, and the last Adam Christ, was made a quickening spirit. 1. Cor. 15.45.

By Adam wee are all subiect both to sinne & death. Rom. 5.12.

We must resemble the celestial Adam by purenesse of life, as wee haue resembled the terrestrial Adam by wickednes of life. 1. Cor. 15.49,50.

By Adam wee are all subiect to death; but by Christ we shal enioy everlasting life. 1. Cor. 15.2,25,47.

Into what calamity mankinde is brought through Adams disobedience. Eccles. 40.1, to beyle 22.



Adama	Adam, a citie. <i>Iosh.</i> 3. 16.	
Adama	Adamah, earthy, red, <i>or bloody</i> , a citie in Pentapolis. <i>Gen.</i> 10. 19. destroyed with Sodom. <i>Gen.</i> 19. 28.	
Adama	<i>Deut.</i> 29. 23. <i>Iosh.</i> 19. 36. <i>Hose.</i> 11. 8.	
Adaminecch	Adami nekeb, <i>humane deception</i> , of a cloud of male-diction, a citie. <i>Iosh.</i> 19. 33.	
Adar	Adar, power of greatness, a citie. <i>Iosh.</i> 15. 3. also a month. <i>Ezra.</i> 6. 15 also a mans name. 1. <i>Chr.</i> 8. 3.	
Adara	Adbeel, vapour, <i>or cloud with God</i> . The sonne of <i>Ishmael</i> . <i>Gen.</i> 25. 13. and 1. <i>Chr.</i> 1. 29.	
Adon	Adan, Lord, foundation, of ground, of in the Syrian tongue, an eare of the head. <i>Iosh.</i> 12. 7. 61. & <i>Ez.</i> 2. 59.	
Adon	Adiel, witness of God, of euertlastingsse of God. 1. <i>Chr.</i> 4. 36. and 9. 12 and 27. 25.	
Adin	Adi, witness, father of Belchi. <i>Luke</i> 3. 28.	
Adin	Adin, delicious, <i>or voluptuous</i> . <i>Ezra.</i> 2. 15. and 8. 6.	
Adin	Adina, idem. 1. <i>Chr.</i> 11. 42.	
Adi	Adichaim, assembly, of congregations, of witnesses, a citie. <i>Iosh.</i> 15. 36.	
Adi	Adlai witness to me. 1. <i>Chr.</i> 20. 27.	
Adoniah	Admah, looke Adamah.	
Adonias	Admatha looke Amatha. <i>1. Chr.</i> 11. 4.	
Adonia	Adoniah, a ruling Lord, of the Lord is the ruler, of the foundation of the Lord, of out of the Syrian speech, the eare of the Lord. Dauids sonne by <i>Baggithi</i> . 2. <i>Sam.</i> 3. 4. who usurped the kingdom of his father. 1. <i>king.</i> 1. 5. to 50. Hearing that Salomon was made king by his fathers commanding it, he peeleth, and is purdoned. 1. <i>king.</i> 1. 50. 53. for pellicing <i>Adulphag</i> to wife he is put to death. 1. <i>king.</i> 2. 19. 25.	
Adonibezec	Adna, and Adnah, looke Edna.	
Adonikan	Adoni bezek the Lord of Bezek, of the Lords of thunders, of the Lords thunder, a king of whose cruelty and lust punishment, looke <i>Judg.</i> 1. 6. 7.	
Adonican	Adonikam, the Lord did rise againe, of the Lord is risen. <i>Ezra.</i> 2. 13. and 8. 13. <i>1. Reg.</i> 7. 18.	
Adonidec	Adoniram, the high Lord, of Lord of Elaron, of the high minded Lord. The receiver of Salomons tributes. 1. <i>king.</i> 4. 6. and 5. 14.	
Adonidec	Adoni-zedek, the righteousnesse of the Lord, of the Lords iustice, of the Lord of iustice, a king of <i>Iuda</i> . <i>Ier.</i> 10. 1.	
Adoram	Adoram, the strength of the sea, a citie. 2. <i>Chr.</i> 11. 9.	
Adoran	Adoram their conlines, of praise, of a high confession of cry. The receiver of Rehoboams tributes, whom the people stoned to death. 1. <i>king.</i> 12. 18. and 2. <i>Chr.</i> 10. 18. also the sonne of <i>Iohanan</i> . <i>Gen.</i> 10. 17. also the sonne of <i>Tou</i> king of <i>Hamath</i> . 1. <i>Chr.</i> 18. 9. 10. also Dauids tribute gatherer. 2. <i>Sam.</i> 20. 24.	
Aduram	Adramlech, the kings cloake, of the greatnes, power, of counsaile of the king. The name of <i>Saneherib</i> his sonne, who with his brother <i>Sharazee</i> , slew his father in the Temple, worshipping <i>Belshaz</i> his God. 2. <i>king.</i> 19. 37. and <i>Ira.</i> 37. 38. also the name of one of the gods of <i>Seppharuam</i> . 2. <i>king.</i> 17. 31.	
Adrammech	Adramitium, a neat communally, a citie of <i>Myfia</i> , not farre from <i>Myrene</i> , in a ship of which citie <i>Paul</i> took shipping to goe into <i>Italy</i> . <i>Act.</i> 27. 2.	
Adriaticum	Adriatick sea, a sea against <i>Rauen</i> , which by means of flues enteth into the flood <i>Danus</i> , taking that name of the city <i>Adria</i> next unto it. <i>Strab.</i> in li. 5. This sea <i>Paul</i> passed by as he went to <i>Rome</i> . <i>Act.</i> 27. 27.	
Adriaticum	Adriel, the flocke of God. 2. <i>Sam.</i> 21. 8.	
Adriaticum	Adullam, witness, of an ornament to them, of a witness of an ornament of their miserie, a citie. <i>Iol.</i> 12. 1. 2. and 15. 35. The citizens called <i>Adullamites</i> . <i>Gen.</i> 38. 1.	
Adriaticum	Adummim, Earthly, red, of bloodie things. <i>Iosh.</i> 15. 7. and 18. 17.	
Adriaticum	Ageneas praised, a man whom <i>Paul</i> rec by the vertue of <i>Iesus Christ</i> , healed of the palse. <i>Act.</i> 9. 33. 34.	
Adriaticum	Agabus, A locust, grasshopper, of locust. Also the	
Agrippa	pleasantes, of ioyfulness of the father, a Prophet who foretold the death to come. <i>Act.</i> 11. 28. And also foretold <i>Paul</i> of his deliuering into the hands of his enemies. <i>Act.</i> 21. 10. 11.	
Agrippa	Agag, a garret, of upper rowne. The king of the Amalekites, who <i>Saul</i> took prisoner: he was bewed in pieces alive. 1. <i>Sam.</i> 15. 8. 33. according to prophesie of <i>Walaa</i> . <i>Iu.</i> 2. 47. 20. <i>Haman</i> was an Agagite. <i>Est.</i> 3. 1.	
Agrippa	Agar, looke Hagar.	
Agrippa	Age, a valley, of deepnesse. 2. <i>Sam.</i> 23. 11.	
Agrippa	Agrippa Sicke sorrowfull, grieved, of wearied, of one that is hardly deliuered in childbirth, of it is said to be he that in the birth putteth forth his feet first of all. The surname of <i>Herod</i> , who beheaded <i>James</i> the elder, call <i>Peter</i> into prison, & died miserably. <i>Act.</i> 12. 1. Also the name of his younger brother <i>Ion</i> , whose wife <i>Paul</i> pleareth. <i>Act.</i> 25. 13. & 26. 1. Whom also <i>Paul</i> had almost conuerted with his preaching. <i>Act.</i> 26. 28. looke <i>Herod</i> .	
Agrippa	Ahab, the brothers father, A wicked king of <i>Israel</i> 1. <i>king.</i> 16. 28. who made <i>Iezebel</i> an idolatresse, by whose means hee became an idolater and persecutor. 1. <i>kin.</i> 16. 31. & 18. 4. & 21. 5. 26. In his vapes <i>Iericho</i> was builded againe. 1. <i>kin.</i> 16. 34. Being past hope to resist <i>Ben-hadad</i> king of <i>Syria</i> , hee was contented to become his subiect. 1. <i>king.</i> 20. 4. God promised him that he should conquer <i>Ben-hadad</i> , even then when he was past hope: that he might understand, that he only was the true God. 1. <i>king.</i> 20. 13. Ahab shewed <i>Iezebel</i> what <i>Eliah</i> had done to <i>Waals</i> prophets. 1. <i>king.</i> 18. 2. 1. to 41. Wherefore she in a rage persucth <i>Eliah</i> to slay him. 1. <i>king.</i> 19. 1. 2. A Prophet sheweth Ahab, that <i>Ben-hadad</i> will renew battel with him. 1. <i>king.</i> 20. 22. Not ascribing the victory to God, hee saucth <i>Ben-hadad</i> contrary to his commandment: wherefore a Prophet denounceth his ruine & his peoples. 1. <i>king.</i> 20. 34. 42. Seeing <i>Iaboth</i> would not forgo his vineyard, of merce anger he became sicke. 1. <i>king.</i> 21. 4. <i>Eliah</i> reponeth him for <i>Iaboths</i> death, declaring his vnter destruction, & of all his ofspring. 1. <i>ki.</i> 21. 19. to 23. By repentance, he moueth God to spare him for a time, albeit he knew hee would not leaue his wickednesse. 1. <i>king.</i> 21. 27. 29. He althet countsaie at 400. false prophets, in whose mouthes God had sent a lying spirit to deceite him. 1. <i>king.</i> 22. 6. 22. & 2. <i>Chr.</i> 18. 5. 21. He hated <i>Iehoiash</i> (the onely prophet of God) for telling the truth. 1. <i>kin.</i> 22. 8. & 2. <i>Chr.</i> 18. 7. fighting against <i>Romish</i> Gilead, he was slaine, as <i>Iehoiash</i> had prophesied. 1. <i>kin.</i> 22. 28. albeit he had changed his apparel. 1. <i>kin.</i> 22. 30. 34. 37. 2. <i>Chr.</i> 18. 3. 3. 4. The dogs lickt up his blood. 1. <i>kin.</i> 22. 38. according to the word of the Lord. 1. <i>kin.</i> 21. 19. His children are slaine with all his familie. 2. <i>kin.</i> 10. 7. to 18. according to the word of the Lord. 1. <i>king.</i> 21. 31. 2. <i>king.</i> 9. 8. 9. Those that imitate <i>Omri</i> & <i>Ahab</i> in wickednesse, shall not escape punishment. <i>1. Pet.</i> 4. 16. Also the name of a false prophet, who with <i>Zedekiah</i> for their propheties were threatened of the Lord to be slaine. <i>Iere.</i> 29. 21. 22. 23.	
Ahrah	Aharah, a smiling brother, of a sweet fauouring meadow. The sonne of <i>Beniamin</i> . 1. <i>Chr.</i> 8. 1. called also <i>Gera</i> . <i>Gen.</i> 46. 21.	
Ahrah	Aharhel, another hoste, of the last hoste, or another sorrow, of the last sorrow, of the sheepe of the brother. The sonne of <i>Harum</i> . 1. <i>Chr.</i> 4. 8.	
Ahareel	Ahasbai, trusting in me, of brother, compassing, of out of the Syrian tongue, a brother of age. The sonne of <i>Maachabai</i> . 2. <i>Sam.</i> 23. 34.	
Ahasuerus	Ahalueros, a prince, of head. The father of <i>Darius</i> . <i>Dan.</i> 9. 1. <i>Ezra.</i> 4. 6.	
Ahasuerus	Ahasueros maketh a feast to all his Princes, seruants and people of <i>Susha</i> . <i>Est.</i> 1. 1. to 9. and by the counsell of his lords is diuorced from <i>Queene</i> <i>Vasthi</i> . <i>Est.</i>	



**Elter** 1. 19. 21. Search being made among the beautiful virgins for a wife unto Ahahucosh, Elter is found, whom hee married. Elter 2. 9. 17. \* Searching his records, he findeth the Inletite of Hopdecat. Elter 6. 2. wherefore he cauleth him to be honoured, to the confusion of Haman. Elter 6. 6. to 13.

**Ahava**, an essence, being, of generation. & flood. Eze. 8. 15. 31.

**Ahaz**, taking, apprehending, possessing, or seeing. A king of Judah an Idolater, the sonne of Jotham. 2. King. 1. 6. 1. called Elzezer. Luke 3. 29. He maketh his sonne to goe thro' unto the fire. 2. kin. 1. 6. 3. 2. Chz. 28. 3. He seeketh aide against his enemies, at the Assyrians, and not at God. 2. King. 16. 7. and 2. Chz. 28. 16. To please the king of Assyur, hee leaveth the true service of God, and falleth to Idolatry. 2. Kin. 16. 12. 13. and 2. Chz. 28. 23. God promieth him aide against the Assyrians, and commaundeth him to aske a signe for confirmation thereof. Isa. 7. 11. His death, 2. kin. 16. 20. and 2. Chz. 28. 27. also the name of the sonne of Hezekiah. 1. Chz. 8. 35.

**Ahazai**, idem. The sonne of Sheilemoth the sonne of Immer. Neh. 11. 13.

**Ahaziah**, an apprehension or possession of the Lord, or the fight of the Lord. A wicked king, who succeeded Abab his father in the kingdome of Israel. 1. king. 22. 40. Being sick, albeit counsell at Baalzebub, and dieth. 2. King. 1. 2. to 18. Also Jehoazams sonne, who succeeded his father in the kingdome of Judah. 2. kin. 8. 25. He fighteth with Joazam king of Israel against Hazael king of Aram. 2. Kin. 8. 28. Jehu killeth him. 2. kin. 9. 27. 42. Of his brethren kaine by Jehu. 2. kin. 10. 14. By the will of God, he visited Joazam king of Israel, that he might be kaine by Jehu. 2. Chz. 22. 6. 7. 8. 9. Joash his sonne was by Gods providence preferred from Athaliahs cruelty. 2. King. 11. 2. and 2. Chz. 22. 11.

**Ahi**, my brother, or my brethren. 1. Chz. 7. 34. Also a little Hebe. 11. 31.

**Ahian**, a brother of wine. 1. Chz. 7. 19.

**Ahiah**, the Lords brother, or brother of the Lord. One of Salomons Scribes. 1. kin. 4. 3. Also a valiant man. 1. Chz. 11. 36. Also the father of Baasha. 2. Kin. 9. 9. Also Ahitubs sonne. 1. Samu. 14. 3. Also a Prophet, who rent Jerobeams garment in triepieces. 1. Kings 13. 30. and prophesied unto Jerobeams wife; her childes death, and her husbands posterities ruine. 1. Kings 14. 2. to 20. He wrote a prophetic. 2. Chz. 9. 29. Also a mans name. 1. Chz. 2. 25.

**Ahiam**, brother of the mother, or brother of a nation. 2. Sam. 23. 33. 1. Chz. 11. 35.

**Ahiezzer**, brother of helpe, or the brothers helpe. A Prince of the tribe of Dan. Num. 1. 12. & 2. 25. & 7. 66. and 10. 25. Also a valiant man. 1. Chz. 12. 3.

**Ahiahud**, brother of vanity, or write brother, or brother of darkness, or toy. 1. Chz. 8. 7. Num. 34. 27.

**Ahikam**, a brother arising, or avenging. 2. King. 22. 12. Jer. 26. 24.

**Ahilab**, an hearty brother, or brethren of the heart, or milking, or fat. A city. Judg. 1. 31.

**Ahilud**, a brother borne, or brother begotten. The father of Jothab, Davids recorder. 2. Sam. 8. 16.

**Ahimaaz**, brother of counsell, or brother counsellor, father to Ahinoam Sauls wife. 1. Sam. 14. 50. Also the sonne of Zadok. 2. Sam. 15. 27. who with Jonathans renued the counsaile of Achitophel unto David. 2. Sam. 17. 21. Hee runneth faster then Cushi, and sheweth Davids of the victorie. 2. Sa. 18. 19. 21. 23. 28.

**Ahimam**, a prepared brother, or brother of the right hand, or brother mine, what? One of the sonnes of Anak. Num. 13. 23. Josh. 15. 14. Judg. 1. 20. Also a poeete

of the Temple. 1. Chz. 9. 17.

**Ahimlech**, brother mine the king, or a kings brother, or of his counsaile. A pieth unto whom David came to Job. 1. Sam. 22. 9. called Ahiah. 1. Sam. 14. 3. looke 1. Chz. 24. 3. who being accused unto Saul, is sent for, and because hee ministered unto Davids necessities, he with the other pieths of Job are put to death by Doreg. 1. Sam. 22. 18. Also the sonne of Abiathar. 2. Sam. 8. 17. called Bimelech. 1. Chz. 18. 16.

**Ahimoth**, a brother of death, or a dead brother, or a brother of dayes. 1. Chz. 6. 25.

**Ahinaadab**, a writing brother, or a brother of a vow, or brother of the prince. The sonne of Iddo. 1. Kin. 4. 14.

**Ahinoam**, the brothers beausic. The name of Sauls wife. 1. Sam. 14. 50. and 25. 43.

**Ahio**, his brother, or his brethren. 1. Chz. 8. 31. & 37. also the names of other. 1. Chz. 8. 12. & 2. Sam. 6. 3.

**Ahior**, id m as Achior.

**Ahira**, brother of inquiry, or of fellowship, or of a compassio, or br. ther of a cattelkeeper, or shepherd, or rough, or breaking brother, A prince of Naphtali. Num. 1. 15.

**Ahiram**, a brother of craft, or protection. The sonne of Benjamin. Num. 26. 38. of him came the Ahiramites.

**Ahifamach**, brother of siffestation. Eze. 35. 34.

**Ahitamah**, idem, Eze. 31. 6.

**Ahishabar**, brother of the morning, or dew, or brother of blaknesse, or blacke brother. The sonnes sonne of Benjamin. 1. Chz. 7. 10.

**Ahishar**, brother of the prince, brother of direction of a song, or a spying, or waiting brother. A ruler of Salomons houshold. 1. King. 4. 6.

**Ahitophel**, brother of ruine, or a brother which lacketh, which is forsaken, or hath need, or a brother without salt, favour, wisdom, or grace. A counsaileur of David, who conspired with Absalom against him. 2. Sam. 15. 12. His counsaile was counted as an Oracle of God. 2. Sam. 16. 23. His counsaile given to Absalom, was confounded by Husais contrary counsaile, by which means Absalom perished. 2. Sam. 17. 1. 7. 14. He hangeth himselfe, because his counsell was not accepted. 2. Sam. 17. 23.

**Ahitub**, brother of goodnesse. 1. Sam. 14. 3. & 22. 11. 2. Sam. 8. 17.

**Ahlah**, beseeching, or expecting, or beginning, or sorrowing, or brother to me. 1. Chz. 2. 31. and 11. 41.

**Ahoah**, a thistle, or thorne, or brotherhood, or fishbooke. 1. Chz. 8. 4.

**Ahohi**, a quicke, or living brother, a thistle, or my thorne. The father of Dodo. 2. Sam. 23. 9. of whom came the Ahohtites. 1. Chz. 27. 4.

**Aholah**, a mansion, or dwelling in her self. Eze. 23. 4. **Aholiab**, the tabernacle, or tent of the father, of the brightnes of the father. The name of a singular workman, ordeined of God, & replenished with his Spirit for the workmanship of the tabernacle. Eze. 3. 1. 6. 7. &c.

**Aholibab**, my mansion in her. Eze. 23. 4.

**Aholibamah**, my tent, or famous mansion. The wife of Esau the daughter of Anah. Ge. 36. 2. Also a duke. 1. Chz. 1. 52.

**Ahrah**, looke Ahara.

**Ahumai**, a meadow of waters, or brother of waters. 1. Chz. 4. 2.

**Ahuzam**, their taking, or possession, or vision. 1. Chz. 4. 6.

**Ahuzzah**, possession, apprehension, or collection, or vision. The friend of Abimelech the king of Gerar. Gene. 26. 26.

**Ai**, a heape, or laying on heapes. A citie whether spies were sent by Joshua. Jos. 7. 2. The people wherof killed 36. of the Israelites, because of Achans sacrilege. Joshua 7. 5. God delivereth it into Joshans hands. Josh. 8. 1. The king taken, and brought unto Joshua,

Ahas  
Achaz

Ahazi  
Ahafai  
Ahazia  
Ochozias

Aia  
Aia  
Ahin  
Ahia  
Ahiah  
Achias  
Ahias

Ahiam  
Achiam  
Ahlab  
Ahalab

Achimaas

Achimam

Achimelech

Achimoth

Abinadab

Achinoam

Ahirah

Achiram

Achifamech

Achifamech

Ahifahar

Ahifar

Ahifcar

Achitophel

Achitob

Ahlah

Obalah

Ahoh

Ahoha

Oolla

Ooliab

Ooliba

Oolibama

Aholibama

Oolla

Ooliab

Ooliba

Oolibama

Aholibama

Oozam

Ochozath

Hai



	Tolhuas, is hanged on a tree Josh. 8. 28. The city burned, and the people slaine. Josh. 8. 19, 20, 21, 22.		
	Tiah, <i>an avultur, raven, of Alas, of where is it? of his yle.</i> The sonne of Zibeon. Gen. 36. 24. & 1. Chro. 1. 40.		
	Also the father of Hizpah. 2 Sam. 3. 7. and 21. 8.		
	Tialon, <i>an oke, of strength.</i> A city built by Rehoboam. 2. Chro. 11. 10. Also a city mentioned. Josh. 19. 42. & 21. 24. Judg. 1. 21. & 1. Chro. 6. 69. & 8. 13. 2. Chro. 28. 18. Also a valley. Josh. 10. 12. Judg. 1. 35.		
	Tia, <i>idem as Ai.</i> Neh. 11. 31.		
	Tin, <i>an eye, of fountain.</i> A city in the bounds of Gubeon on the east side thereof. Num. 34. 11. allotted to the tribe of Simeon. Josh. 19. 7. Mention is made thereof. Josh. 15. 3. 2. It was given to the Levites for a city of refuge. Josh. 21. 16. by it Saul led his armie against the Philistims. 1. Sam. 29. 1. Jerome saith it was called Bethennim afterward.		
	Tiach, <i>an house.</i> A city by which Sennacherib came against Jerusalem. Ahan. 10. 28. called Ai. Neh. 7. 3. 2.		
	Takan, <i>idem as Alan.</i> Gen. 36. 27.		
	Akkub, <i>the print, of marke of a foote where any creature hath gone.</i> Also <i>suppliants, crookednes, of lewdnes, of reward, of the heele of a foote.</i> 1. Chro. 3. 24. and 9. 17. Ezra 2. 42, 45. Neh. 8. 7. and 11. 9.		
	Alammelech, <i>the kingdoms of God, of the counsaile of God.</i> A city in the tribe of Aser. Josh. 19. 26.		
	Alamoeh, an instrument, which some countre to be a psalter. looke 1. Chro. 15. 20. Psal. 46.		
	Alcimus, <i>strong, of strength</i> a wicked priest, who being a Jew became an infidel. He was made the priest by Demetrius. 1. Mac. 7. 5, 9. & became a cruel enemy to the Jews, yet at length died miserably. 1. Mac. 9. 55, 56.		
	Alemeth, <i>a liding, of youth, of worlds, of upon the dead.</i> a cite. 1. Chro. 6. 60. called Almon. Josh. 21. 18.		
	Also the sonne of Becher. 1. Chro. 7. 8. Also the sonne of Jacob. 1. Chro. 8. 36 and 9. 42.		
	Alemis, <i>strength,</i> a cite. 1. Mac. 5. 26.		
	Alexander, <i>a helper of men, of most strong, of vertuous,</i> king of Macedonia, of Greece, who after that he had slaine Darius, parted the kingdom into foure parts. 1. Mac. 1. 1, 2, to 12. looke Dan 7. 6, 8, 5, 6, 9. & 11. 3, 4.		
	Also it was the name of Antiochus Epiphanes some, who reigned in Ptolemais. 1. Mac. 10. 1. who confederated himselfe with Jonathan, and so made warre with Demetrius. 1. Mac. 10. 16, 46. He & Ptolemeus king of Egypt ioyne in friendship together. 1. Mac. 10. 5, 1, 55. and afterward fall at dissention. 1. Mac. 11. 7. He fleeth into Arabia, where his head was smitten off by Zabdiel, and sent to Ptolemeus. 1. Mac. 11. 16, 17.		
	Also the name of Solomon of Cyrene his sonne, who carried Christ his crosse. Marke 15. 21. Also there is mention made of this name. Acts 4. 6. and 19. 33.		
	Also the name of a Cyprellsmith who forsooke his faith. 1. Tim. 1. 20. 3. wrought Iudah much evil. 2. Tim. 4. 14.		
	Alexandria, in Hebrew it is written No, which by interpretation is, <i>raz, irritation, of prohibition.</i> A city. Jer. 46. 25. of whose people look Act. 6. 9. who in greece are called Alexandrians, which by interpretation is, <i>helpers of men, of most strong, of vertuous men.</i> looke No.		
	Almuggim, a certaine tree which groweth in the forest of Lebanon, some take it to be bayssel, looke in the margin of 2. Chro. 2. 8. called Almuggim. 1. King. 10. 11. and 2. Chro. 9. 10. 11.		
	Alian high. The sonne of Shobal. 1. Chro. 1. 40. called Aluan Gen. 36. 23.		
	Allon, <i>oke, of strong.</i> A mans name. 1. Chro. 4. 37. Also a cite. Josh. 19. 33.		
	Allon Bachuth. The place where Debojah Rebeahs nurie died. Gen. 35. 8.		
	Almodad, <i>the measure of God, of the entry, of court of the beloved.</i> Gen. 10. 26.		
	Almon Diblathaim, <i>a biding, of bidden in an heape of fig trees.</i> Num. 33. 46, 47.		Helmon Deblathaim
	Alaion, <i>hidden.</i> A cite, Josh. 21. 18.		
	Alpha and Omega. Reuel. 1. 8.		α and ω
	Alpheus, <i>the thousand, of learned.</i> father of James the Apostle. Mat. 10. 3. Mar. 3. 18. Lu. 6. 15. Act. 1. 13.		Alphaus
	Aluah, <i>his rising up, of his highnes,</i> a Duke of Edom. Alua Gen. 36. 40.		Alua
	Aluan, <i>higher, of clost,</i> of in the Syriack tongue, <i>perverse.</i> The sonne of Shobal. Gen. 36. 23.		
	Alush, <i>a mingling together, of cōspersion.</i> Nu. 33. 31. 3.		Alus
	Amad, <i>people of witness,</i> of a people everlasting, of a pray. A cite. Josh. 19. 26.		Amad
	Amadathus, looke Hammedatha.		
	Amal, <i>labour, of inquisit.</i> 1. Chro. 7. 35.		
	Amalek, <i>a licking people, of a smiting, of striking people.</i> The son of Eliphaz by Timma his concubine. Gene 36. 12. of whom came the Amalekites mentioned. Gen. 14. 7. and 1. Sam. 30. 1.		Amalec
	Amalek fighteth against Israel. Exod. 17. 8. and so long as the Israelites prayed feruently, the Israelites prevailed, and when his feruencie slacked, the Amalekites prevailed. Exod. 17. 11. They discomfite Israel. Num. 14. 45. Judges 6. 2, 3, 6. They are discomfited. Exod. 17. 13. and overcome. Judg. 7. 25. 1. Sam. 14. 48. almost destroyed and rooted out. 1. Sam. 15. 37. as it was foretold. Exo. 17. 14. Num. 24. 20. and commanded. Deu. 25. 19. 1. Sam. 15. 3. were overcome againe. 1. Sam. 30. 1, to 21. and last of all by the children of Simeon, utterly destroyed. 1. Chro. 4. 14, 42, 43.		
	Aman, <i>mother, of feare of them.</i> A cite in the tribe of Judah. Josh. 15. 26.		
	Aman, <i>troubling, murmuring, of grudging.</i> The son of Amadathus. Ester. 1. 2. 6. & 3. 1. who was exalted by Ahasuerus, so as all men honoured him save Mordecai. Ester 3. 2. therefore he sought to destroy both him and all the Jewes. Est. 5. 6. * but per by Gods providence they were preferred, and Aman hanged. Ester 7. 9, 10. His ten women also were hanged. Ester 9. 14. He is mentioned. Tob 14. 10. Ester 10. 7.		Haman
	Amanah, <i>faith, of truth, of a merse,</i> a hill in Cilicia. Canticles 4. 8.		Amania Canticles 4. 8.
	Amariah, <i>the Lord said, of the excellency of the Lord,</i> of out of the Syriac and Hebrew tongue, <i>the lambe of the Lord.</i> Great grandfather to Sephaniah the Prophet. Zeph. 1. 1. Also certaine mens names. 2. Chro. 6. 7, 11, 52. 2. Chro. 31. 15.		Amaria Amarias Amaria
	Amasa, <i>sparing the people.</i> The sonne of Abigail sister to David. 1. Chro. 2. 17. Chief captain of Abisaioms holte in Joabs stead. 2. Sam. 17. 25. and afterward captain of Davids holte. 2. Sam. 19. 13. Raine traiterously by Joab. 2. Sam. 20. 9, 10. Also a mans name. 2. Chro 28. 12.		
	Amasai, <i>strong, of boyssie.</i> 1. Chro. 6. 25, 35, and 12. 18. and 15. 24.		
	Amashai, <i>the gift, of present of the people.</i> The father of Shabai. 2. Chro. 29. 12.		
	Amashih, and Amashai. <i>the treading of the people.</i> Amasai Neh. 11. 12, 13.		Amasiah
	Amashiah, <i>the strength of the Lord.</i> The father of Joshabab. 1. Chro. 4. 34. Also the sonne of Bilshah. 1. Chro. 6. 45. A wicked priest of Beth-el. Of whose practise and punishment, looke Amos 7. 17.		Amasia Amasias Amaziah
	Amashiah, <i>the burden of the Lord.</i> 2. Chro. 17. 16. Also the sonne of Joab. 2. Chro. 25. 1. who succeeded in the kingdom of Judah. 2. Chro. 24. 27. 2. kin. 12. 21. he put to death those that murdered his father. 2. Chro. 25. 3. 2. kin. 14. 5. Hee is warned by a Prophet not to put his trust in worldly wealthe. 2. Chro. 25. 7. He discomfited the Edomites. 2. King. 14. 7. 2. Chro. 23. 11. 12. Hee became an idolater, and is reproued therefore. 2. Chro.		Amasias Amaziah Amasia



	2. Chron. 25. 14, 15. Hee is deluged unto his enemies hands by the will of God. 2. Chron. 25. 20, 23. and of certain put to death. 2. Chron. 25. 27. 2. King. 14. 19. He is also called Leui. Luke 3. 29. He leaureth behind him Azeriah his sonne. 2. King. 14. 21. 2. Chron. 26. 1.	which hee was afterward slaine by her brother Absalom. 2. Sam. 13. 32.	
Admartha	Amatha. a cloud, or vapour of death. One of the ten counsellors of Ahabuerus. Ester. 1. 14. Amaziah, looke Amasiah.	Amok. a valley, or depth. The names of men. Debe. 1. 2. 7, 20.	Amoc
Iambri	Ambr. rebelling, or chancing. 1. Mac. 9. 36. Amen be it. or to be it. or let it be done. Deut. 27. 15. 1. Cor. 14. 16. Reuel. 3. 14. and 22. 20, 21. Matth. 6. 13. and 2. Cor. 1. 20.	Amon. faithfull, true, &c. as Ammon. The sonne of Esau which an Idolater. who being King of Iudaah, was slaine by his owne seruants. 2. Kin. 21. 18, to 24. called Elmoadam. Luk. 3. 28. Hee left behind him the good king Iodah. 2. Kin. 21. 26, 32. 1. Looke 1. Chron. 3. 14. 2. Chron. 33. 21, 24. Jer. 1. 2. and 25. 3. Zeph. 1. 5. Matth. 1. 10. Also the gouernour of the city of Samaria, but whose custodie Sicharib the Prophet was committed. 1. Kin. 22. 36, 27. 2. Chron. 18. 25, 26. Also a mans name. Debe. 7. 59.	Ammon
Amasud	Amihud. people of praise, or confession, or praise, or confession with me. Father of Elshama a prince of the tribe of Ephraim. Ru. 1. 10. Also the father of Schemuel. 1. Sam. 3. 20. Also the sonne of Dmir. 1. Chron. 9. 4.	Amorites. bitter people, or cruel rebels, or great prattlers, or talkatiues. A people. Ge. 15. 2. descended of Emor the son of Canaan. Ge. 10. 15, 16. They are slaine by Chedorlaomer. Ge. 14. 7. They deny the Israelites passage throught their countrey, & therefore were conquered, & the Israelites inhabited their cities. Ru. 2. 1, 2, 22, 24, 25, 31, 32, & 33. 39. They hit y Israelites. Deut. 1. 4. God commanded y Israelites to destroy them by sterily, & wby. Deut. 20. 17, 18. They make war with the Gibeonites, because they had made peace w Ioshua: but God deliuereth them into Ioshuas hands. Josh. 10. 4. They became tributaries vnto the familie of Ioseph. Iudg. 1. 35. God reuenceth them, &c. to pouce the Israelites withal. Iudg. 2. 21, 22. They, &c. became tributaries & bondmen vnto Salomon. 1. Kin. 9. 20, 21.	
Amminadab	Aminadab. a free people, or a vowing people, or prince of people. The sonne of Ram. 1. Chron. 2. 10. Matt. 1. 4. and father of Nathson. Ru. 1. 7. 3. 2. 3. Et. 6. 23. Ruth 4. 20. Also the sonne of Iohath. 1. Chron. 6. 22. called Ithar. Exod. 6. 18, 21.	Amos. a burden, or burdened, or burdening, a Prophet. Amos 1. 2. 2. Esai. 1. 39. He was a big gatherer. Amos 7. 14. also the sonne of Naum. Lu. 3. 25.	
Ammitcai	Amichi. true, or fearing. The father of Ionah the Prophet. 2. King. 14. 25.	Amoz. strong, or mighty. The father of Isaiah the Prophet. 2. King. 19. 2. and Isai. 1.	Amos
Amna	Anizabad. the dworne of the people. 1. Chron. 27. 6. Amnah. his people. A hill where Abel Joabs bro. ther was slaine by Abner. 2. Sam. 3. 23, 24. Ammedatha, looke Hameddatha, and Ester 8. 5. Ammi. my people. Hose. 2. 1.	Amphipolis. a city compassed, or a walled city. A city of Macedonia, by the which Saul reuail'd Act. 17. 1. Amphias. make more. A friend of S. Paulus. Rom. 16. 8.	
Amniur	Ammiel. the people of God, or God with mee. The sonne of Gemalli. Rumb. 13. 13. Also the first sonne of Dbed Esau. 1. Chron. 26. 5. Also the father of Bathshua, Salomons mother. 1. Chron. 3. 5. Also the father of Hachib of Lo-debar. 2. Sam. 9. 4, 5. Ammilud, looke Amihud.	Amram. a high people. The father of Moses, Aaron, and Miriam. Exo. 6. 20. and 15. 20 and 1. Chron. 6. 3 and 23. 1. 30. of him came the family of the Anramites. Rumb. 3. 27. 1. Chron. 26. 23.	Amram
Admishadai	Ammitur. people of libertie. 2. Sam. 13. 37. Amminadab. looke Amiadab.	Amran. an esse, or clay, or wine. The son of Dishon. 1. Chron. 1. 41. called Hemdan. Gen. 36. 26.	Amran
Admishadai	Ammishadai. the people of the almighty. The father of Ahezai a prince of the tribe of Dan. Rumb. 1. 12.	Amraphel. speaking destruction, or ruine, or speaking a secret, or iudg. ment. King of Sinar. Gen. 14. 1.	
Amnon	Ammon. a people, or the sonne of my people. A people. 1. Sam. 14. 47. 1. King. 11. 7. Ita. 11. 14. who descended of Ben-ammi the sonne of Lot, and were called Ammonites, that is, populous, or multitude. Gen. 19. 38. God commanded Israel not to war with them. Deut. 2. 18. and also not to suffer them to be admitted into their fellowship, and wby. Deut. 2. 3. 34. Nehem. 1. 3. 3. God deliuereth them into the hands of Iothab. Iudg. 11. 32. They and the Moabites waite against Iehoshaphat, and are miraculously conquered. 2. Chron. 20. 1. to 30. Their idoles Hielcom and Hieleh. 1. King. 11. 5. 2. King. 23. 13. They recover their land which was occupied by the Israelites. Iudg. 10. 7, 8. They warre against Iabesh Gilead, and would not make peace with them, except all the citizens would thrust out their right eyes. 1. Sam. 11. 2. and were overcome by Saul. 1. Sam. 11. 11. They are discomfid by Dauid, for the billenous entreating of his messengers, sent to comfort their king. 2. Sam. 10. 24, 14. Dauid both loze afflict them. 2. Sam. 8. 12. and 12. 29, 30, 31. God threateneth by his Prophets to punish them. Psalm 83. 7. Jer. 49. 1. Ezech. 2. 18. and 25. 1, 2. Amos 1. 13, 14, 15. Zeph. 2. 8, 9. They pay tribute vnto Uzziab. 2. Chron. 26. 8. Zelek one of Dauids valiant men was an Ammonite. 2. Sam. 23. 37. 1. Chron. 11. 39. The mother of Zabab who slew Iosah the king, was an Ammonitess. 2. Chron. 24. 26.	Amzi. strong, or mighty. The sonne of Sani. 1. Chron. 6. 26.	Amasai
Ammonites	Ammon. a people, or the sonne of my people. A people. 1. Sam. 14. 47. 1. King. 11. 7. Ita. 11. 14. who descended of Ben-ammi the sonne of Lot, and were called Ammonites, that is, populous, or multitude. Gen. 19. 38. God commanded Israel not to war with them. Deut. 2. 18. and also not to suffer them to be admitted into their fellowship, and wby. Deut. 2. 3. 34. Nehem. 1. 3. 3. God deliuereth them into the hands of Iothab. Iudg. 11. 32. They and the Moabites waite against Iehoshaphat, and are miraculously conquered. 2. Chron. 20. 1. to 30. Their idoles Hielcom and Hieleh. 1. King. 11. 5. 2. King. 23. 13. They recover their land which was occupied by the Israelites. Iudg. 10. 7, 8. They warre against Iabesh Gilead, and would not make peace with them, except all the citizens would thrust out their right eyes. 1. Sam. 11. 2. and were overcome by Saul. 1. Sam. 11. 11. They are discomfid by Dauid, for the billenous entreating of his messengers, sent to comfort their king. 2. Sam. 10. 24, 14. Dauid both loze afflict them. 2. Sam. 8. 12. and 12. 29, 30, 31. God threateneth by his Prophets to punish them. Psalm 83. 7. Jer. 49. 1. Ezech. 2. 18. and 25. 1, 2. Amos 1. 13, 14, 15. Zeph. 2. 8, 9. They pay tribute vnto Uzziab. 2. Chron. 26. 8. Zelek one of Dauids valiant men was an Ammonite. 2. Sam. 23. 37. 1. Chron. 11. 39. The mother of Zabab who slew Iosah the king, was an Ammonitess. 2. Chron. 24. 26.	¶ Anab. a grape, or out of the Sprien speech, a knor. A city in the mountaines. Josh. 11. 21. and 15. 50.	
Hemona	Ammonai. our people. a citie. Josh. 18. 24.	Anah. answering, or singing, or affliction, or pouere. The father of Aholiabamah, one of the wives of Esau. Gen. 36. 2. 14, 20. and 1. Chron. 1. 38.	Anna
Amnon	Amnon. faithfull, or true, or an artificer, or nourisher, or schoolmaster. The name of Dauids first borne by Abinoam. 2. Sam. 3. 2. and 1. Chron. 3. 1. This man disloued his sister Tamar. 2. Sam. 13. 14. For the	Anaharah. a sense, or after the Sprian speech, strangling, or suffocation. A city of y tribe of Issachar. Josh. 19. 19.	Anaharah
		Anan. Debe. 10. 22.	Aniah
		Anak. a Giant. Num. 13. 23, 29. of whom came the Anakims, or Giants. Deut. 1. 28. whom Ioshua destroyed. Josh. 11. 21. Caleb expelled the three sonnes of Anak from Hebron. Iudg. 1. 20.	Enac
		Ananiam. a fontaine, or the eye of waters, or an answer, or affliction, or a sound of waters. The sonne of Biztaim. Gen. 10. 13.	Enacims
		Anammelech. an answer, or the kings son, or the affliction, or pouerty of the king, or of his counsailor. The god of Sepharuaim. 2. King. 17. 31.	Anammeleh
		Anan. a cloud, or a prophesie, or diuination. The name of a man. Debe. 10. 26. and 1. Esai. 5. 30.	
		Anani. a cloud, or a prophesie, or diuination. A mans name. 1. Chron. 3. 24. Eze. 10. 20.	
			Ananiah.



Anania

Ananiah, the cloud of the Lord, or the diuination of the Lord. A citie wherein the Beniamites dwelt after the captiuitie. Debe. 1. 2. 3. Also one of Azriahs captiues. 2. Ch. 26. 11.

Also the name of him that with the consent of his wife Sapphira sold land to the vse of the Church, and afterward refused part thereof to his owne vse: who with his wife was punished with sudden death, for lying to the holy Ghost. Acts 5. 1. 3, to 12.

Also the name of him that baptized S. Paul at Damascus. Acts 9. 10, to 19.

Also the name of the high Priest, who caused Paul to be smitten vpon the mouth for speaking his conscience. Acts 23. 1, 2 and 24. 1.

Also the name of the father of Eleia. Iudeth 8. 1.

Also the names of men mentioned. Debe. 3. 23. and Dan. 3. 28.

Anach, an answer, or a song, or affliction, or pouer- tie. Iudg. 3. 31.

Anathema Maranatha. 1. Cor. 16. 22.

Anathoth, answeres, or songs. A citie wherein Ies- remie was borne. Jer. 1. 1. 29. 27. looke Ioh. 2. 1. 8. & Isa. 10. 30. The citizens whereof, becaule they would not be repented, God threareth. Iere. 11. 21, 22, 23. In this citie Abiathar the Priest was borne. 1. Kin. 2. 26. Also the name of the sonne of Becher. 1. Ch. 20. 7. 8. Of him came the Anethothites. 1. Ch. 27. 12. looke Anethothite.

Andrew

Andrew, very strong, or manly. The name of Peters brother, who became first Iohns disciple. Iohn 1. 35. & afterward the disciple of Christ. Iohn 1. 37, 40. Hee brought Peter first vnto Christ. Ioh. 1. 41, 42. He and Peter bee called from fishing vnto the office of preaching. Mat. 4. 18, 19. Mat. 1. 16, 17. Luke 5. 10, 11. He is made an Apostle with the other eleuen. Luke 6. 13, 14. Mat. 3. 13, 14, 18, and Mat. 10. 1, 2. vnto whom Christ giueth power to preach, and to doe miracles, &c. Mat. 10. 1. \* Mat. 6. 7. Lu. 9. 1, 2.

Andronicus, a victorious man. See New Onias the high Priest contra to his order. 2. Mac. 4. 31, 34, 35. for which fact he was put to death at the commandement of Antiochus 2. Mac. 4. 36, 37, 38. Also a worthy man to whom Paul wrote salutations. Rom. 16. 7.

Aeneas, an answer, or song of them, or their affliction, or pouer- tie: or after the Syzian, a sheepe of theirs. A citie. 1. Ch. 20. 6, 7, 3.

Aeneas, an answer, or song of the candle or light, or af- flicting the light, the brother of Haneer & Eschol. Gen. 14. 13. also a citie in the tribe of Manasse. 1. Ch. 6. 70.

Aniam, a people, or the ship of pe: ple, or th: sorrow, or strength of people. 1. Ch. 7. 1, 9.

Anin, answering, singings, or afflicted, or pouer. A citie. Ioh. 1. 5, 50.

Anna, idem, as Annah. The daughter of Phanuel. Luke 2. 36, 37, 38.

Annas, idem, as Anah. An high Priest, who sent Christ bound vnto Caiaphas his father in law. Luke 3. 2. Iohn 18. 13. Acts 4. 6.

Anichrist for Christ, or against Christ. He is a flat, & denieth that Iesus is Christ. 1. Iohn 2. 22. to be come in the flesh. 1. Ioh. 4. 3. therefore he is a deceiver and false prophet, and to ate all such as they be. 2. Iohn 7. and 1. Ioh. 2. 26. & 4. 1. Of his beginning, looke Dan. 7. 8. \* Antiochus Epiphones the king of Syria, bare a figure of him. Dan. 11. 31. of the power, qualities, mi- racles, and kingdom of Anichrist, and his ministes, looke I. Sal. 10. 1. \* Ch. 3. 38. 2. \* & 30. 1. \* Dan. 8. 9. \* and 9. 27. \* Mat. 24. 24. \* Mat. 13. 27. Lu. 21. 8. Iohn 5. 43. Act. 10. 39, 30, 31 & 1. Tim. 4. 1, 2, 3. & 2. Tim. 3. 1, 2, 3; to 10. 2. Per. 2. 1. \* & 3. 3, 4. \* Reu. 13. 1. 8. \* & 14. 8.

There were many Anichrists in the time of S. Ioh:

Iohn, and S. Jude, (as Gods elect) mingled among the true Christians. 1. Iohn 2. 18, 19. Jude 4. Hee is called the man of sinne, 2. Thess. 2. 3. & shall sit as God in the Temple of God. 2. Thess. 2. 4, 9. Hee is a foolish shepheard. Iech. 1. 15, 16. He shall be destroyed with the breath of Gods spirit, & practicing of the Gospel. Isa. 1. 4. 1. \* Thess. 2. 8. Reu. 17. 8, 14. \* and 18. 1. \* and 19. 19, 20. and 20. 9, 10.

Antilibanus for, or against Libanus, a high hill on the North side of Judea against Libanus. Iudeth 1. 7.

Antiochia, for a chariot, or wagon, or a thing in stead of a chariot, or wagon, or against a chariot, or wagon. There be two famous cities of this name: one in Syria, called Hamath. Zechar. 9. 2. wherein the name of Christiania first began. Actes 11. 21, 26. In the which Barnabas & Paul were ordeined preachers. Act. 13. 2, 3. The other in the prouince of Bithidia, where Paul and Barnabas preached. Actes 13. 14. Galat. 2. 11.

Antiochis, idem, as Antiochia. The concubine of Antiochus the noble. 2. Mac. 4. 30.

Antiochus, idem, as Antiochia, a tyrant surnamed the noble, the son of Antiochus the great. He is called the wicked roote. 1. Mac. 1. 11. he subdued both Egypt & Iudea. 1. Mac. 1. 18, 19. \* he spoiled the Temple and washed the city of Jerusalem. 1. Mac. 1. 23, 33. \* and 2. Mac. 5. 15. \* He erected an idole vnto the altar of the Lord. 1. Mac. 1. 57. reade more Dan. 8. 9, to 15. But purposing to ransacke the citis of Eleusis and Persopolis, he is repulsed by the citizens. 1. Mac. 6. 1, 3, 4. and 2. Mac. 9. 1, 2. He is striken with an incurable disease. 2. Mac. 9. 5, to 12. 1. Mac. 6. 8, 5. He perse- cuted sainted. 1. Mac. 6. 11, 13. 2. Mac. 9. 12 He pro- ceed vnto God who would not haue mercy vpon him, 2. Mac. 9. 3. but suffered him to die miserably, and in a strange land. 1. Mac. 6. 13, 16, 3. Mac. 2. 9, 18, 28 & 10, 9

Also the foresayd Antiochus his sonne surnamed Eupator, who was made king after him. 1. Mac. 6. 17. This man entred Iudea with a great armie. 1. Mac. 6. 30, 48 he brake his othe with Israel. 1. Mac. 6. 62. of his doings, reade 2. Mac. 10. 10. \* & 11. 1. \* and 12. 1. \* and 13. 1. \* He was slaine by Demetrius ap- pointment. 1. Mac. 7. 2, 3, 4. and 2. Mac. 14. 2, 1.

Also the name of Alexanders sonne surnamed Ze- dretes, whom Tryphon preferred to k'ngdom. 1. Mac. 11. 39, 54. & afterward slew him traitorously. 1. Mac. 13. 31. & crowned himselfe king of Asia. 1. Mac. 13. 32.

Also the name of Demetrius Nicanor his sonne surnamed Pius: who tomed in friendship with Simon brother to Iudas Maccabeus, and purchased Tryphon. 1. Mac. 15. 1, 2, 11.

Antipater, for all, or against all. A faithfull Martyr. Reu. 2. 13. It was also the surname of Herod. Looke Herod.

Antipater, for the father, or against the father. One of the Ambassadors which Jonathan sent to Rome. 1. Mac. 12. 16.

Antipatris, idem, as Antipater. A citie in the land of promise, which Herod the great called after antipater his fathers name, whither S. Paul was led captiue. Actes 23. 34.

Antiothian, answers, or songs of the Lord, or affliction, or needes of the Lord. The sonne of Sashyah. 1. Ch. 20. 8, 24, 25.

Antiothia, an answer, or song, or affliction, or pouer- ty, one of Anathoth. 1. Ch. 21. 18. looke more in Anathoth.

Anub, a grape, or after the Syzian speech, a knot. The sonne of Coz. 1. Chron. 4. 8.

Apadno, the wrath of iudgement, or the tabernacles of his palace. Dan. 11. 45.

Apamea, expelling, or driving, or chasing away. The concubina of king Darius. 1. Esd. 4. 29.

Apelles.

Antioche

Antiochus Epiphanes

Antiochus Eupator

Antiochus Sedetes

Antiochus Pius

Anathothia

Anathothie

Anob

Aphdeno

Apedo

Apame

Apamia

Anian

Anim

Anichristus



Apelles. *idem* as Apamea. A man whom Paul commended. Rom. 16. 10.

Hapharaim

Apharaim. *digging, searching, or confounding the sea.* A citie. Josh. 19. 19.

Apharfei

Apharai *dividing, or tearing in pieces.* Ezra. 4. 9.

Apharthaichei

Apharthaichei. *dividing, or tearing a sunder peacocks* Ezra 4. 9.

Apharfaichei

Apharfaichei. *idem.* Ezra 5. 6. and 6. 6.

Aphec

Aphik. *strength, vigor.* in the Syrian speech, *going forth.* A citie. Josh. 12. 18. & 13. 4. & 19. 30. & 1. Sam. 4. 1. and 29. 1. There Ben-hadad king of Syria, was vanquished. 1. King. 20. 26, 29, 30. called Apluk. Judg. 1. 31.

Aphik

Aphekah. *idem* as Aphek. Josh. 15. 53.

Apheca

Aphiai. *speaking, or blowing.* 1. Sam. 9. 1.

Aphra

Aphrah. *dust.* A citie. Josh. 18. 23. *Whet.* 1. 10.

Ophrah

Aphrica in Hebrew *Pur,* which may be interpreted *gross,* or fat. *Phabum.* 3. 9.

Aphrica in Hebrew *Pul,* which may be interpreted *ruine,* or fall, or a beane. *Isa.* 66. 19.

Apollos

Apollo. *seeing, or a destroyer, or destroying.* A Jewe borne in Alexandria, who being both eloquent & mightie in the Scriptures, disained not to bee further instructed in the way of the Lord, by a poore craftsman,

Appollo

named Aquila & Priscilla his wife. Act. 18. 24.\* reade 1. Cor. 1. 12. and 3. 4, 5, 6.

Apollonia. *perdition, or destruction.* A citie in Macedonia, by which Paul passed. Act. 17. 1.

Apollonius. *seeing, or destroying.* The governour of Syria, whom Iudas Maccabeus slew. 1. Mac. 3. 10, 11. & 10. 69. & 2. Mac. 3. 5. Also the sonne of Menestheus. 2. Mac. 4. 21. Also a sonne of Venus. 2. Mac. 1. 2. 2

Apollyon *idem.* looke Abaddon.

Apofles. looke the second Table.

Apphaim

Appain. *a countenance, or face, or furors: or the no-fires, or bakers.* 1. Chr. 2. 30.

Apphia. *bringing forth, or increasing.* A beate sister, whom Paul saluted. Philim. 2.

Appins. A market place where certain brethren met Paul, at his first coming to Rome. Act. 28. 15.

Aquila. *an Eagle.* The name of Pauls host. 1. Cor. 16. 19. Rom. 16. 3. Act. 18. 2, 3, 26.

Ar. *a rearing up, or watches.* A citie. Num. 21. 15, 28 Deut. 2. 9, 18. *Isa.* 15. 1.

Ar. *curving, or seeing.* A mans name. 1. Chr. 7. 38.

Araba

Arab *multiplying, or sowing sedition, or a window,* or *Locust.* A citie. Josh. 15. 52.

Arabia. *evening, or euen, or sweetness, or a crowe, or desert.* A countrey in Asia the greater betwene Judea and Egypt, wherein dwell the Moabites, Ammonites, Idumeans, and many others. Ezek. 7. 21. and 2. Chron. 2. 16. and 22. 1. and 26. 7.

Also the name of a countrey called happie Arabia, whereof and of the inhabitants, called Sabaeans, mention is made. 2. Chron. 9. 14. Job. 1. 15. Psalm. 72. 10. where Paul preached. Gal. 1. 17.

The destruction of the Arabians, (that is to say, the Moabites and Ammonites, who at this day are called Saracens) is forgotten. *Isa.* 21. 13. looke moze in Sheba.

Arad. *a wild ass, or a dragon, in the Syrian speech.* A city of Amozites appertaining to the tribe of Judah, wherein the children of Jobab dwelt farther in tawc dwell Num. 21. 1. Josh. 12. 14. Judg. 1. 16. Also a mans name. 1. Chron. 8. 15.

Arca

Arah. *a way, or a traveller.* Ezra 2. 5.

Aram. *highnes, or sublimity, or deceiving, or their curse.* The sonne of Syem. Gene. 10. 22. of whom came the Aramites, or Syrians. 2. Sam. 8. 5. Gene. 22. 21. 1. Chr. 2. 23. looke Syria and Syrians.

Also the sonne of Shamer. 1. Chr. 7. 34. Also the sonne of Echem. Mat. 1. 3. Luk. 3. 33. called Ram. Ruth 4. 19

Aram Naharaim. A place. Gen. 24. 10.

Aran. *an arke, or their malediction.* Genes. 36. 28. 1. Chron. 1. 42.

Ararat. *malediction, or trembling, or after the Hebrews and Syrian, malediction, or light of a runner.* A mount in Armenia. Gen. 8. 4.

Areuna

Araunah. *an arke, or song, or rejoycing, or our light, or a curse now.* A mans name, who leide David his thelphing floore, to build an altar in, to offer sacrifice vpon, to appeale Gods wrath, as he commanded. 2. Sa. 24. 18.\*

Arba

Arba *seuwe* The name of a city called otherwise Hebron. Ios. 14. 15. Gen. 23. 2. & 35. 27. looke Kiriath-arba.

Archangel. *principal, or excellent among the Angels.* 2. Tho. 4. 36. Jude 9. At the voice of the Archangel, and with the trumpet of God, the dead shall rife againe. 2. Thess. 4. 16.

Archelaus. *a prince of the people.* The sonne of Herod. Mat. 2. 22.

Archiaroth. *the longitude of crownes or circles* Ios. 16. 2.

Archippus. *a prince, or governour of horses.* A mans name. Col. 4. 17. fellow souldier with Paul. Philimon 2.

Ard. *ruling, or descending.* The sonne of Benjamin. Gen. 46. 21. of whom came the Ardites. Num. 26. 40.

Ared

Ardon. *ruling, or descending, or the judgement of malediction.* Caleb his sonne. 1. Chron. 2. 18.

Areli. *the Altar, or light of God, or the light of God.* The sonne of Gad. Gen. 46. 16. of whom came the Arclites. Num. 26. 17.

Ariel

Areopagita. Acts 17. 34. looke Denis.

Arielites

Aretas. *vertuous.* 2. Mac. 5. 8. and 2. Cor. 11. 32.

Ariel. *the Altar, or hon of God, or the light of God.* looke *Isa.* 29. 1. in the margin. Also the name of a man. Ezra. 8. 16.

Areta

Arimathea. *a lion dead vnto God, or the light of the Lords death.* A citie in the tribe of Ephraim. Mat. 27. 57. Mar. 15. 43. Luk. 23. 51. Ioh. 19. 38. which is called Dumah. Josh. 15. 52. and Arumah. Judg. 9. 41. and Rummah. 2. King. 2. 3. 36 which citie Eusebius affirmeth is otherwise called Remphias.

Areta

Arioch. *long, or fatene, or thy drunkenesse, and thy lion.* Gen. 14. 1. and Dan. 2. 14.

Aretha

Aristarchus. *a right good prince, or the best prince.* A companion and prisoner of Paul. Act. 19. 29. and 27. 2. and Colos. 4. 10.

Aristobulus. *a very good, or the best counsellour.* The maister of Ptolomee. 2. Mac. 1. 10. Also reade Rom. 16. 10. Acts. 12. 1. in the margin.

Armagedon. *the hill of the Goshel, or Goshelling, or the hill of apples, or fruit, meaning the elect.* The name of a place. Reuel. 16. 16.

Arnon. *rejoycing, or leaping for ioy, or their arke, or the light of the Sunne, or the light, or curse permentance, or eternall.* A flood of riuert. Num. 21. 14. Deut. 2. 24. Josh. 12. 12. and 13. 9. Judg. 11. 13. Also a citie. Josh. 21. 13. Num. 21. 13.

Arod. *idem* as Ard. The sonne of Har. Gen. 46. 16. of whom came the Arodites. Num. 26. 17.

Arodj

Aroer. *the watch of watches, or raising up of watches.* A city. Num. 32. 34. Deut. 2. 36. Ios. 12. 8. 13. 9. 16, 25. Jud. 11. 26. 1. Sa. 30. 28. 2. Sam. 24. 5. & 2. Kin. 10. 33.

Also the city. *Isa.* 17. 2. The citizens called Aroerites. 1. Chr. 11. 44.

Archaphad. *bealing.* The sonne of Sem. Gene. 10. 23. Luke 3. 36. his flooke. Genes. 11. 12.\* Also a king whom Nebuchadonozor vanquished. *Judeth.* 11. 1.\*

Archaphad

Arpad. *the light of redemption.* An Island in Phoenicia, nere Damalcus. 2. King. 18. 34. and 19. 13. *Isa.* 10. 9. *Iere.* 49. 23.

Arphad

Arphax. *lifting up the shield, or the lifting up of the shield.* 1. Mac. 14. 3. and 15. 22.

Arphaxad



Artaxerxes Artahashtha	Artahashtha <i>light, of malediction, or fervent to spoile.</i> the generall name of the Kings of Persia, as Esar was to the Emperours of Rome, reade Ezra 4.7. and 7.1. Neh. 2.1. and 5.14. and 13.6. looke Ahafue:roh. Artemas, <i>whole, of sound, of sight, or without fault.</i> Cit. 3.12.	9.5. Judeth. 2.28. and 1. Mac. 10.86. Ahnath, <i>mutation, of fire now.</i> A citie. Josh. 15.33. Ahnath, <i>iteration, of fecundation.</i> A citie. Josh. 15.43 Ahriel, <i>idem</i> as Ahiarel. The soune of Hamath: 1. Chron. 7.14. of whom came the Ahrielites. Iudg. 2.31. he is called Azriel. Josh. 17.2. and 1. Chron. 5.24.	Afena Efsa Afiel Efiel Azriel Astaroth Asthoreth
Arteman	Arumah, <i>idem</i> as Rumas, looke Arimachea. ¶ <i>Asa, a Physician, or healer of sicknesses.</i> the king of Iudah who succeeded his father Abitiam. 1. Kin. 15.8. and 2. Ch. 14.13. Chron. 3.10. He destroyed the high places, and exhorted the people to seeke the Lord. 2. Chron. 1.4.34. For feare of Baasha king of Israel, he entred into covenant with Ben-hadad king of Syria. 1. Kings. 5.17. to 22. and 2. Chron. 16.1. to 7. and was repoued therefore, and for trusting rather in the help of men, then in the ayde of God. 2. Chron. 16.7. Hee obtained victoie against the Ethiopians. 2. Chron. 14.9. & 16.8. His hysie and faithfull prayer. 2. Chron. 14.11. Hee depoued his mother from her regencie, & why. 2. Ch. 15.16. 1. Kin. 15.13. In his age hee was sicke of the goutte. 1. Kin. 15.23. & 2. Chron. 16.12. Hee dieth and his sonne Iehoshaphat succedeth him. 1. King. 15.24. & 2. Ch. 16.13. & 17.1. Also a mans name. 1. Ch. 9.16.	Ahtharoth, <i>shoes, or riches.</i> A citie of Gosh. Deut. 1.4. Ios. 9.10. & 12.4. & 13.12. The giants whom Theboz laomer slew, inhabited this citie and the borders thereof. Gen. 14.5. which was giuen to the Leuites. 1. Chron. 6.71. The inhabitants called Atherachites. 1. Chron. 11.44. Also an idole of the Philistines whom the Israelites honoured. 1. Sam. 7.35. Iudg. 2.13. and so did Salomon. 1. King. 11.5. and 2. King 23.13. Astharnoth karnaim Astharoth <i>shoes, or riches, Karnaim, hornes, meaning thereby, the people of the cite of Astharoth.</i> Gen. 14.5.	Astaroth & Carnaim Astharnoth Ishemo
Afael	Afael, <i>God hath wrought.</i> Joahs brother who pursuing Abner, trusting to his lightnesse of foote, was by him slaine. 2. Sam. 2.19. to 24. Hee is buried in the sepulchre of his father. 2. Sam. 2.32. Also other mens names. Ezra 10.15. Tobit 1.1.	Athemaoh, <i>the fire of diuination, or consummation, or the fire of perfection, or simplicitie.</i> A citie in the tribe of Iudah. Josh. 15.50.	Ishemo
Afahiah	Afahiah the Lord hath wrought. Certain mens names. 1. Chron. 4.36. & 6.30 and 9.5. and 2. Kin. 22.12. A faph, <i>gathering.</i> A renouued chaunter of Dauids. horyer to Deman, looke 1. Chron. 6.39. & 15.19. & 16.5. and 15.1. Also other mens names 1. Chron. 9.15. 2. Kin. 18.18. 1. Chron. 26.1.	Ahuath, <i>doing, or making vestiments.</i> 1. Chron. 7.33. Ahur, of Ashur, <i>blest, of traueling, or beholding.</i> The sonne of Schem. Gen. 10.21. Hee came from the land of Shinar. Gen. 10.11.	Afoth Astar
Afiel	Afiel the beauidde of God 1. Chr. 4.16. A great city, Akenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Also a countrey. Ila. 7.17, 18, 20. The people called Assyrians. Ila. 8.4, 7. The land is fertile. 2. King. 18.32. Abaz being faithlesse, seeketh ayde of the King of Ashur, 2. King. 16.7. The king of Ashur taketh Samaria. 2. King. 17.6. Hzekiah peeleth vnto Sancherib king of Ashur. 2. Kin. 11.13, 14. The Lord punisheth the Assyrians, as they did the Iewes, to the ende they might learne that they were able to doe nothing of themselves. Ila. 10.12, 13. The destruction of the Assyrians is foretold. Ila. 17.12. and 30.31. and Nahum 1.2.*	Afrael Afenoth
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Asia, <i>full of mire, or dirty, or ful of slime, or muddy.</i> A Countrey called the lesser Asia, containing Phrygia, Phampbisia, Cilicia, Lycania, Galatia &c. It is thought now to be vnder the subiection of the Turke. Act. 2.9. Into it Paul was forbidden to go and preach, by the holy Ghost. Act. 16.6. Paul abode in Asia for a time and there preached the Gospel. Act. 19.9, 10, 22. Paul reciteth what he had suffered in Asia. 2. Cor. 1.8, 9	Afiel Afenoth
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashel looke Ashiel.	Afiel
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashkelon looke Ashkelon.	Afiel
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashmaueth, <i>a strong deare, or buck goat, or the strength of death.</i> 1. Chron. 12.3. called Azmaueth. 2. Sam. 23.3. looke 1. Chron. 8.36. & 9.42. and 1.133. Ezra. 2.24.	Azmaueth Almoth
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashmodeus, <i>a destroyer, or abounding in sinne, or measuring the fire.</i> An euil spirit. Tob. 3.8.	Ashurim
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashurim, <i>waste layes, or blessed, or slow goers, or beholders, or lookers on.</i> Gen. 25.3.	Ashurim
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashur, <i>bound, or imprisoned, or in the Syrian speach, prohibited.</i> The sonne of Kozah. Gen. 6.24. 1. Chr. 6.22.	Afer Asir Asion
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ashos, <i>an appropriation, or comming neere vnto.</i> A citie. Act. 20.13.	Afer Asir Asion
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Astures, looke Ahafueros, and Tobit 14.15.	Afer Asir Asion
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Astages, <i>a leader, or gouernour of the cite, or the Duke.</i> The name of the King of Persia. Dan. 9.1.	Afer Asir Asion
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Asuppim the counsell of Elders. 1. Chron. 26.15.	Asuppim
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Asyneries, <i>incomparable.</i> Roin 16.4.	Asuppim
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	¶ Atarah, of Artara, a crowne. 1. Chron. 2.26.	Attarias Atroth
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Ataroth, <i>crowne, or a quill to make one drunke, or to sit one withal, or after the Hebrew of Syrian speeches, the counsell of making one drunke, or full.</i> 2.4. 32.3, 34.35	Attarias Atroth
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	¶ <i>Ater the left hand, or fur.</i> Ezra 2.16, 42.	Ather
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Athach, <i>thy house, or thy time.</i> A citie. 1. Sam. 30.30.	Ather
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Athiah, <i>the house, or time of the Lord.</i> Jer. 1.14.	Ather
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.	Athaliah, <i>the house, or time of the Lord.</i> The daughter of Omri king of Israel, and mother to Ahasian the king of Iudah. 1. King. 8.26. Destroying all the stocke	Athalia
Afiel	Afenah, <i>a perill, of thing vnfortunate.</i> The daughter of Phor-pherah, and wife of Joseph. Gen. 41.45.		revall



royall which they could come by, they ruled the land of Judah, and last of all was lame her selfe. 2. King. 11. 1, 2. 3. 2. Chron. 22. 10. \* and 32. 1.

**Athlai**, my house, or my time, or time unto me. A mans name. Ezra. 10. 28.

**Attai idem**, The name of certaine men. 1. Chron. 235. 7. 12. 11.

**Attalia encreasing, or nourishing**. A cite in Pamphilia, builded by Ptolemeus Philadelphus, by which Paul and Barnabas iourneied. Act. 14. 25.

**Attalus increased, or nourished**. 1. Mac. 15. 22.

**Attalus house, i. me, or ready**. 2. Chron. 11. 20.

**Athens, without encrease, or of Minerva, or Minervaes**. A famous cite in Achaia, whither Paul was conducted. Act. 17. 15. Where he seeing the people addicted to idolatry, &c. disputed and preached. Actes 17. 16. \* The citizens called Athenians. Act. 17. 21.

**Athenobius, the love of Minerva**. The Ambassadour which Antiochus sent unto Simon: of his message and answer, looke 1. Mac. 15. 28, to 37.

**Atheists, people without God**. So called because they bee such as thinke there is no God: of their disposition and qualities, looke Eph. 2. 12. 3. 2. Pet. 3. 3. and in the word Epicures in the second Table, & Acts. 17. 20. 23.

**Atroch Addar**. Atroch, idem as Ataroch & Addar is interpreted, the cloke, or power, or greatness. Iosh. 16. 5.

**Auah, or Auah, iniquitie**. A cite. 2. kin. 17. 24. called Auah. 2. king. 18. 34. and 19. 13. Isa. 37. 13.

**Auen, iniquitie**. in Hebrew on, which is interpreted, sorrow, or sadnesse, or strength, in Greeke Helipolis which is interpreted, the cite of the sunne. A cite of Egypt, otherwise called Thebz, Reade Ezek. 30. 17. also an idole. Hof. 10. 8.

**Augustus** properly signifieth luckie. Also it may signifie consecrated, sanctified, noble, mightie, royall, reuerent, worshipfull, or of great magnificence. Which name is used not onely for the first (so called for his good lucke) but also for a surname unto all the Romane Emperors. Act. 25. 21. In the 42 yere of Augustus reigne, Christ our Saviour was borne. Luke 2. 1, 6, 7.

**Auini, wicked men, or peruerse**. A cite. Iosh. 2. 23. whose citizens were called Auims. Deut. 2. 23. whose god was Dibbaz. 2. king. 17. 31.

**Auith, wicked, or peruerse, or naughtie, or ouerthwart**. A cite. Gene. 36. 35. Auites a people. Iosh. 13. 3.

**Aza, strength, or a Goate**. Ezra. 2. 47.

**Azaniah, bearkening the Lord, or the weapons of the Lord**. Neh. 10. 9.

**Azareel, the helps of God**. 1. Cor. 12. 6. Ezra. 10. 41 Iosh. 17. 2. and 1. Chron. 5. 24.

**Azariah, helps of the Lord**. The sonne of Amaziah king of Iudah. 2. Kings 14. 21. who is called Uzziah. 2. Chron. 26. 1. he for hurping the Duellies office was stricken with lepp and to died. 2. king. 15. 5. and 2. Chron. 26. 16, to 22. he is called Uzias. Whatt. 1. 8. Also he is called Mattath. Luke 3. 29.

**Also a Prophet**, by whose exhortation Ala sought to reforme religion. 2. Chron. 15. 1. \* Also the high Duell, which with others withstood king Uzziah. 2. Chron. 16. 17, 18. Also the name of Christians sonne. 1. Chr. 2. 8. also a companion of Daniels. Dan. 2. 17. also the name of others. 1. king. 4. 2. 5. 2. 1. Chr. 6. 9. 10. 13. 22. 2. Chr. 28. 12 and 31. 13. Ezra. 7. 13. Neh. 3. 13. 9. 7. and 12. 33.

**Azariel, looke Azareel**. 1. Chron. 27. 2.

**Azariem, helps, rising up, or reuenging, or voyde strength**. A mans name. Neh. 11. 14.

**Azaz, a strong one**. 1. Chr. 5. 8.

**Azaziah, the strength of the Lord**. 1. Chron. 15. 21. and 27. 20.

**Azagad, a strong hofe, or strength of felicitie**. Ezra. 2. 32. and 8. 12. Neh. 7. 10. 15.

**Aziza, strength, or of strength**.

**Azmaueh, looke Asmaueh**.

**Aznon, bone of a bone, or our strength**. A cite. Du. Asemon. 34. 4. Iosh. 15. 4.

**Aznoth-tabor, the eares of lection, or of puritie, or after the Hebrew of Syrian speech, the eares of contrition, or breaking a cite**. Iosh. 19. 34.

**Azor, a helper, or entrie, or court, or after the Syrian, conuerted a place**. 1. Mac. 11. 67. Also the sonne of Eliacim. Matt. 1. 13.

**Azotus**. in Hebrew *Ashdod*. A famous cite in the land of Palestine, betwene Ashkelon & Joppo, wherin Giants dwelt, which cite Ioshua wonne. Iosh. 11. 22. It was one of the five principall cities mentioned. 1. Sam. 6. 17. reade Ierem. 25. 20. Amos 1. 8. Zeph. 2. 4. Zec. 9. 6. Isa. 20. 1. and 2. Chron. 26. 6. In this cite also, Philip preached Christ. Act. 8. 40. looke Ashdod.

**Azariah, the helps of the Lord**. 2. Chron. 29. 12.

**Azariel, the helps of God**. 1. Chron. 12. 6. and 27. 22.

**Azareel, looke Ahriel**. Ezra 10. 41. Neh. 11. 13. Azariem. 36. 26.

**Azrikam, idem as Azaricam**. 1. Chr. 3. 23. and 8. 38.

**Azubah, for saken**. 1. Chr. 2. 42. 1. Chron. 2. 18.

**Azur, holpen, or helper**. Iere. 28. 1. Ezek. 11. 1.

**Azzah strong, or a bucke goate**. Gen. 10. 19. Iosh. 10. 41. 1. king. 4. 24. Iudg. 1. 18. and 16. 1, 2, 11. 1. Chron. 7. 28. Iere. 25. 10.

**Azzan, their strength**. Iudg. 34. 26.

**Azzur, idem as Azur**. Neh. 10. 17.

**Baal**. Bealim, the idole, or idoles, or Lord, or Lords, or governing, or possessing. The idole of the Sidonians, or a general name to all idoles, because they were as the Lords & owners of all their worshippers. Num. 21. 41. Iudg. 2. 11, 13. and 3. 7. and 6. 25. and 8. 33. 1. Chr. 4. 33. Iere. 2. 11. king. 16. 32 and 18. 19. \* 2. kings 10. 18, to 29. and 11. 18. and 17. 26. and 23. 4, 20. 2. Chr. 23. 17. also the name of certaine men. 1. Chron. 5. 5. and 8. 30. and 9. 36.

**Baalah, rising him, or his idole, or subiected, or possessed**. A cite and mount in the tribe of Iudah. Iosh. 15. 9, 11. Also a cite in the tribe of Dan. Iosh. 19. 44. called Baalah. 1. Kings 9. 18.

**Baalath Beer, subiect: d. pt.** Iosh. 19. 8.

**Baalberith, the idole of a covenant, or governing, or possessing the covenant**. Iudg 8. 33. and 9. 4.

**Baal-gad, the idole of fortune, or felicitie**. A cite vnder mount Hermon. Iosh. 11. 17. called Bahalgad. Jo. 13. 5.

**Baal-hamon, Gen. 8. 11.**

**Baal-hanan, Cant. 36. 38. and 1. Chron. 2. 49.**

**Baal-hazor, a possessor of grace, or of a gift**. 2. Sam. 13. 23.

**Baal-hermon, a possessor of destruction, or of a thing cursed, or dedicated, or consecrated, viz unto God**. A hil. Iudg. 3. 3.

**Baali, my idole, or master, or Lord ouer mee, or governing, or possessing me**. Hof. 1. 2. 6.

**Baal-idad, an open or manifest idole, or a master government, or possessor of knowledge**. The sonne of Dauid. 1. Chron 14. 7.

**Baalim, looke Baal**. The name of certaine idoles. 1. Sam. 7. 4. 2. Chron. 28. 2. Iere. 2. 33.

**Baal is idem as Baalum King of the Ammonites** Iere. 40. 14.

**Baal-meon, the Lord, or master of the house, or governing, or possessing the house, or the idole of sin, or government of sin**. A cite. Num. 32. 38. 2. Chr. 5. 8. Ezek. 25. 9.

**Baal-peor, the idole, or Lord of Peor**. An idole. Iudg. 25. 3. whan who is followed was destroyed. Deut. 4. 3. Iosh. 22. 17. reade Hof. 9. 10. This idole was called of the Gentiles, *Bithanus*.

**Baal-perazim, the idole of dissensions, or governing, or possessing**.

Ethei.  
Echi.  
Ethal.

Iuah,  
Aia.  
Ou.  
Heliopolis.

Vzz.  
Azanias.

Azariel.  
Azriel.  
Azarias.  
Afaras.

Azaricam.  
Azricam.  
Azazias.  
Azaziah.

Asemon.  
Azanoth-tabor.  
Ashod.  
Azel.  
Azarel.  
Azarel.  
Azarel.  
Ozan.  
Azur.  
Beel.  
Baalim.  
Baala.  
Baalah.  
Baalah.  
Baalah.  
Baal-han.  
Bulanan.  
Baal-hamor.  
Beal meon.  
Beel-phegor.  
Baal phar-sim.  
Baal-phar-sim.  
Baal-phar-sim.







Actes 15. 39. Hee was seduced by the dissimulation of Peter. Gal. 2. 13.

Bartheus. Hierome sayth should be written Bartheus, which in the Spizian tongue is interpreted *blind sonne*, or *the sonne of blindness*. Of whom reade Mat. 10. 46.\*

Baruch *blesed*, or *bending the knee*. Jeremies scribe. Jerem. 36. 12. Writeth a booke, which was read, and burned. Iere. 36. 4. 10. 27. He writeth another. Iere. 36. 17. 28.\* and 45. 1. Baruch 1. 1. to 6.

Berzellai

Bar-zillai, *as hard as yron*, A noble and rich man, who relieved David in distresse, and yet would take nothing in recompence. 2. Sam. 19. 3. 2. Hee accompanied the King unto Jordan, craving nothing but that his sonne Chimham might goe with him, and be well intreated. 2. Sam. 19. 31, 33, to 40. David chargeth Salomon, that hee should shewe kindeesse unto the sonnes of Barzellai, and why. 1. King. 2. 7. The sonnes of Barzellai, because they could not shew their genealogies, were put from the Priesthood. Ezra 2. 61, 62. and Neh. 7. 63, 64.

Bathemath

Bafemath

Bafan

Bazan

Bethsabe

Bath-sheba

Bathshui

Baalia

Bealia

Baleth

Bechor

Badan

Badaias

Badaia

Baal-iada

Bera

Beera

Beroth

Ber-fabee

Balmathings, *aromaticall*, or *confusion of death*, or *in desolation*. Gen. 26. 34. and 1. King. 4. 15.

Bafhan, *in the tooth*, or *in yurie*, or *in sleepe*, *in slumbering*, *confusion*, or *slender*. A countrey where Og reigned. Deut. 1. 4. a land of giants. Deut. 3. 10, 11, 12, 13.

Bath. A kind of measure. Ezr. 4. 5, 10.

Bathsheba *the seventh daughter*, or *the daughter of asathe*. The daughter of Eliam, and wife of Arijah the Hittite. 2. Sam. 11. 3. with whom David committed adultery, 2. Sam. 11. 4. he causeth Arijah to be slaine, and afterward marrieth her. 2. Sam. 11. 14, 27. the child which Bathsheba bare unto David sickned, and died. 2. Sam. 12. 15. to 23. and afterward she bare Salomon. 2. Sam. 12. 24. Bath. 1. 6. Shee is called Bathshua, the daughter of Ammiel. 1. Chr. 3. 5.

Bathshua, *the daughter of Saluanio*, looke Bath-sheba.

Bealiah *the God of an idole*, the Lord casting himselfe downe before it, or possessing it, or in an assembly, or in the Church. 1. Chr. 12. 5.

Bealoth, *cast under*, or *possessed*. Josh. 15. 24.

Bebai, *void*, or *empire*. Ezra 8. 11.

Becher, *the first begotten*, or *first fruits*. The name of Benjamin sonne. Gen. 46. 21. 2. Chr. 7. 6. Also the sonne of Ephraim. Idum. 26. 35.

Bechorath idem as Becher. 1. Sam. 9. 1.

Bedan, *a doore barre*, or *alone*. 1. Sam. 12. 11. and 1. Chr. 7. 17.

Bediah, *the onely Lord*, or *doorebarre* of the Lorde. The sonne of Bari. Ezra 10. 35.

Beeliada, *an open idole*, or *master of knowledge*. 1. Chr. 14. 7.

Beel-zebub, looke Baal zebub and Mat. 10. 25.

Beer, *a well*, or *declaring*. Num. 21. 16.

Beera, idem 1. Chr. 7. 37.

Beerah, idem 1. Chr. 5. 6.

Beer-Elim, *a well of Elim*. Isa. 15. 8.

Beeri, *a well explaining*, or *declaring*. The father of Hafa. Hos. 1. 1. Also the father of Judeth Hesus wife. Gen. 26. 34.

Beer-lahai-roi. Gen. 16. 14.

Beeroth, *well explaining*, or *declaring*. A city. Josh. 9. 17. Deut. 10. 6. and 2. Sam. 4. 2. 3. Josh. 18. 25.

Beersheba *a well*, *a wilderness*, or *a citie*. looke Gen. 21. 14. 31. 26. 33. 28. 10. Josh. 15. 28. 3. 19. 2. and 1. Sam. 3. 20. 8. 2. 2. Sam. 24. 2. 7. 3. 1. kin. 19. 3. 2. king. 2. 3. 8. 1. Chr. 4. 28. Neh. 11. 30. Amos 5. 5.

Behemoth, *This word signifies the multitude of earthly beasts*, but chiefly one among the rest. Job 40. 10. \* 2. Ecl. 6. 49. It is taken for p<sup>o</sup>wer of Satan.

Bel. *old*, *ancient*, or *nothing*. The name of an idole,

wherof reade Isa. 46. 1. Dan. 14. 3, to 23.

Bela, *destroying*. A citie also called Zoar. Gen. 14. 2. Bala 8. Also Beniamins sonne. Gen. 46. 21. Num. 26. 38. Belah

Also a king in Edom. Gen. 36. 32.

Belial *peruerse*, or *wicked*, or *the duell*. Judg. 19. 22. and 1. Sam. 2. 12. 2. 27. Nabum 1. 15. What con-

cord hath Christ with Belial? 2. Cor. 6. 15.

Belshazzar, *without treasure*, or *a searcher of treasure*. A king of Babylon. Dan. 5. 1. Also for abusing the vessels of the Temple, & extolling dumbe idoles, seeth a hand writing upon the wall. Dan. 5. 2, 3, 4, 5. which betokeneth his death, and the translation of his kingdome unto Darius. Dan. 5. 6.\*

Ben *a son*, or *a building*, or *understanding*. 1. Chr. 15. 18.

Benaiah, *the Lords building*. The name of men mentioned 2. Chr. 4. 36. 3. 15. 18. Also the sonne of Jehoiada. 2. Sam. 20. 23. who at Salomons commandment slew Joab, having holde on the horns of the altar. 1. King. 2. 22, 23. to 26. He was over the Cherethites, &c. 1. Chron. 18. 17. and is numbered among Davids three worthies. 2. Sam. 23. 20, 21, 22, 23. He is called

Benaiaku. 2. Sam. 8. 18.

Ben ammi, Gen. 19. 38.

Ben-hadad, *the sonne of nose*, or *crie*. The sonne of Tabzimoni. 1. Kin. 15. 18. Also ioynd with Asa king of Iudah, & besieged the cities of Israel. 1. kin. 15. 20.

He besieged Samaria. 1. Kin. 20. 1. He being drunken and blaspheming God, was put to flight by Ahab, and so Samaria was delinered. 1. Kin. 20. 16, to 31. He obtained pardon at Ahab's hands, wherefore God was displeas'd with Ahab, & soe shewed his destruction. 1. kin. 20. 31.\*

Ben-hadad besiegeth Samaria. 2. kin. 6. 24. his hoste is miraculously put to flight. 2. kin. 7. 6, 7. he is sicke, and sendeth Hazael to Elitha with a present to know if he should recover. 2. kin. 8. 7, 8. Hee dieth, & Hazael reigneth in his stead. 2. kin. 8. 14, 15.

Ben hadad the sonne of Hazael, king of Aram, ruleth Israel all Iephazayes, and wy. 2. King. 13. 3.

Ben-hail, *the sonne of strength*, or *of an armie*, or *the sonne of rebbes*, or *of fe. 2. Chr. 17. 1.*

Ben hanan, *the sonne of grace*, or *godlinesse*, or *the sonne of separation*. 1. Chr. 4. 20.

Ben-hinnom, *the sonne of Hinnom*. A valley. 2. Chr. 28. 3.

Bene berak *the sonnes of lightning*. Josh. 19. 45.

Bene-iaakan, *the sonnes of sorrow*, or *labour*, or *business*, or *of sorrow*, or *labour*. Num. 33. 31.

Beniamin, *the sonne of my right hand*. Jaakobs yongest sonne, called Ben oni, that is, *the sonne of sorrow*. Gen. 35. 18. Jaakob loneth him dearely. Gene. 44. 22, 29, 30.\* His meate was five times so much as any of his brethren. Gen. 43. 34. Icke Gen. 45. 22. Hee is blessed of Jaakob. Gen. 49. 29. Moses also blessed his tribe. Deut. 3. 3. 12. Of his children reade Gen. 46. 21. and 1. Chr. 7. 6. and 8. 1. Of their lot. Josh. 18. 11.\*

The Beniamites refusing to deliuer their wicked persons that had abused the Levites wife. Judg. 19. 25, 26, 27. defending the in their evil, were at the stroke of saue 600. men. Judg. 20. 11, 12, 13, 14.\* The Israelites bewaile p<sup>o</sup>ward of that tribe. Judg. 21. 2. 3. Saul was of this tribe. 1. Sam. 9. 2.\* And Saul. Ro. 11. 1.

Beninu, *our sonnes*, or *our builders*. Neh. 10. 13.

Beno, *his sonne*, or *building*. 1. Chr. 14. 26.

Ben-oni, looke before in Benjamin

Benzoher, *the sonne of separation*, or *the sonne of that seare*. 1. Chr. 4. 20.

Beon, *in affliction*, or *in answering*. Num. 32. 3.

Beora, *a flame*, or *mad*. Num. 22. 5.

Bera, *a well shewing*, or *declaring*. Gen. 14. 2.

Berachah, *blesing*, or *bending of the knee*. 1. Chron. 12. 3.

Baninu

Benno

Bera

Baracha







their master, but Hordeneal prevented it, and they were hanged. *Exer* 2. 21, 22, and 6. 2.

**Bikeath-aen, the field of an adole.** *Amos* 1. 5. **Bildad, old love, or without love.** looke Baldad. **Bileam, looke Balaam.**

**Bilgah, ancient countenance.** 1. *Chro*. 24. 14. **Bilhan, old, or fading.** *Rabels* handmaid. *Gen*. 29. 29. **Or the gate unto Iakob to wife, who concuied and bare two sonnes.** *Gen*. 30. 3. 4. 5. 7.

**Bilhan, old, or troubled.** *Gen*. 36. 27. **Bilshan, in the tongue.** *Exa* 2. 22.

**Bimhal.** 1. *Chro*. 7. 33. the sonne of Iaphlet. **Binea, the sonne of the Lord, or in mourning.** The son of *Hoza*. 1. *Chro*. 9. 43. called Bineah. 1. *Ch*. 8. 37.

**Binnui, building.** *Exa* 8. 33. **Binnui, building in my house, or in fairenes.** *Ex*. 10. 30

**Birsha, in euil.** *Gen*. 14. 22. **Bithiah, the daughter of the Lord.** 1. *Ch*. 4. 18.

**Bithron, the house of liberie.** 2. *Sam*. 2. 29. **Biziochiah, despute.** *Iosh*. 15. 28.

**Biztha, idem** **Boaz, in strength.** 1. *Kings* 7. 21.

**Boaerger, the sonnes of thunder.** *Mat*. 3. 17. **Bocheru, first borne.** 1. *Chro*. 8. 38.

**Bochim, the place of weeping.** *Iudg*. 2. 1. **Bolan, in them.** *Iosh*. 15. 6.

**Booz, in strength.** The father of *Obed*. *Ruth*. 4. 11 and 1. *Chro*. 2. 21. *Matth*. 1. 5. *Luke*. 3. 32.

**Bosor, taking away.** 2. *Peter* 2. 15. **Rozet dirt.** 1. *Sam*. 14. 4.

**Bozkath, in poeritie.** *Iosh*. 15. 39. **Boznai.** *Exa* 6. 6.

**Bozra, or Bozrah, in tribulation, a chiefe cite of Edom.** *Gen*. 36. 33. 1. *Chro*. 1. 44. *Ier*. 49. 13.

**Bukki, vide.** *Iam* 34. 22. *Ex* 37. 4. 7. 1. *Ch*. 6. 5. **Bukkiath, the dissipator of the word.** 1. *Chro*. 25. 4.

**Bul, ancientnesse.** 1. *Kings* 6. 31. **Bunah, building, or vnderstanding.** 1. *Chro*. 2. 25.

**Banni, building me.** *Iudg*. 9. 4. **Buz, despising.** *Ex*. 22. 21. *Ex*. 1. *Ch*. 5. 14. *Ier*. 25. 23.

**Buzi, idem.** *Ex*. 1. 3. **Buzites, idem.** *Iob* 32. 2.

C

**Cabbon as though vnderstanding.** *Iosh*. 15. 40. **Cabul, a footman.** *Iosh*. 19. 27.

**Cadesh, holiness.** *Gen*. 20. 1. looke Kadesh. **Caiaphas, a searcher.** The high *Priest* who was

topned with *Annas* in that office, contrary to Gods law. *Luke* 3. 2. **We propheticall** *Iohn* 11. 49. 50. 51. 52. *Annas* sendeth *Christ* bound vnto him. *Iohn* 18. 13. 14.

*Matth*. 27. 57. *Matke* 14. 53. *Luk*. 22. 54. *Christ* being by him charged to tell what he was, confessed himselfe to be that *Christ*, that was looked for. *Mat*. 26. 63. 64.

**Caiaphas** forbiddeth the *Apostles* to preach. *Act*. 4. 6, 17, 18.

**Cain, possession.** *Heb*. 11. 4. looke *Kain*. **Cainan possessor, or buyer.** The son of *Apharad*. *Luk*. 3. 36. Also the sonne of *Enos*. *Luk*. 3. 37. looke *Kenan*.

**Calah, opportunitie.** *Gen*. 10. 11. **Caldees, mingling, or as demuls.** A people. *Ex*. 11. 28

31. 3. *king*. 25. 5. The countrey wherof it is called *Caldea*, looke *Caldees*.

**Calcol, nowithing, or consuming all things.** 1. *Ch*. 2. 6. **Caleb, as a Hart, or a Dogge.** The name of a man.

*Num*. 13. 7. **We** & *Ioshua* commended the land of promise vnto the *Israelites*, wherfore they had almost bin stoned. *Num*. 14. 7, 10. The land of *Canaan* is promised to him & his seed. *Num*. 14. 24. *Deut*. 1. 36. He encouraged the *Israelites* to goe vnto the land of *Canaan*. *Num*. 13. 31. He sheweth his strength & age and deserveth the heritage due vnto him. *Ioshua* 14. 6. His

heritage, what it was. *Iosh*. 15. 13. and 1. *Chro*. 6. 56 **We** expelled from *Hebron* the three sonnes of *Anah*. *Iunges* 1. 20. **We** is commended. *Eccles*. 46. 9. 10.

**Caleb** was also the name of *Ierahmeels* brother, called *Chelubai*. 1. *Ch*. 2. 9, 18, 19. Also the name of a tobane. 1. *Ch*. 2. 24.

**Calneh, all we.** *Gen*. 10. 10. *Amos* 6. 2. **Canneh, a wall.** *Ex*. 37. 23.

**Calno, altogether himselfe.** *Isa*. 10. 9. **Caluerie, Luke** 23. 33.

**Caná, zeale, or emulation, A citie of Galilee.** *Iob*. 4. 46. where *Iesus* brought his first miracle at a marriage. *Iohn* 2. 1, 12. **Simon** was a Cananite, that is, zealous. *Luke* 6. 15.

**Canaan, a merchant, the sonne of Ham.** *Gen*. 10. 6. of whom the countrey of *Canaan* tooke name. *Gen*. 11. 31. and 12. 5. 9. 13. 12. The border of the *Cannanites*, *Ex*. 10. 19. *Canaan* is cited for his fathers fault. *He*. 9. 22, 25, 26, 27. The *Cannanites* were wicked people. *Ex*. 12. 6. and 13. 7. for they descended of a cursed father. *Gen*. 10. 15, 16, 17, 18. The land of *Canaan* promised to *Abrah* and his seed. *Gen*. 12. 7. and 13. 15. and 15. 7. and 17. 8. **Hofes** feareth *Spice* to beuie it according to Gods commandement. *Num*. 13. 33. to 22. The *Canaanites* slew the *Israelites*. *Num*. 14. 45

The *Canaanites*, that dwelt at *Sezeth* had destroyed by the tribe of *Iudah* and *Simen*. *Iudg*. 1. 17. **Allyp** God destroyed them not at once, but by little and little. *Exod*. 23. 29, 30. God suffered the *Cannanites*, *Amorites*, &c. to iouirne amongst *Israelites*, to try whether they would obey him, and wholly depend on him. *Exod*. 23. 1. to 7. God commaundeth the *Israelites* to slay them, least they should be a meane of their ruine. *Num* 33. 51. \* *Deut*. 20. 16, 17, 18. The *Allyp* of God reponeth the *Israelites* for spying with them, whom God willed to be destroyed. *Iudg*. 2. 1, to 6. They dwelt among the *Ephraimites*. *Iosh*. 16. 10. **Pharaoh** burneth the citie of *Sezer*, and slew the *Cannanites*, that were therein. 1. *king* 9. 16. **They** fainteth at *Israels* coming into their countrey, hearing what manueiles God had done for them. *Ioshua* 5. 1. The land of *Canaan* flowed with milke and honny. *Exod*. 3. 8. and was the habitation of God. *Exod*. 15. 13. it was shewed *Hofes*. *Deu*. 34. 4. **Solomon** made the *Cannanites* and el that were not destroyed by the *Israelites*, tributaries to him. 1. *king*. 9. 20, 21. 2. *Chro*. 8. 7, 8. so did the *Israelites* also. *Ioshua* 17. 12, 13. The land of *Canaan* promised to *Izrah*. *Gen*. 26. 3.

The woman *Canaanite*, who followed *Christ*, by faith obtained the recovery of her daughter. *Matth*. 15. 12, to 29. *Matke* 7. 25. to 31.

**Candaces, hauing forgiveness.** The Queene of the *Ethiopes*. *Act*. 8. 27.

**Capeinaum, the field of repentance, a cite.** *Mat*. 4. 13 and 8. 5. *Iehn* 6. 24, 59. whole citizens *Christ* reponeth for their incredulitie. *Mat*. 11. 23, 24. *Luke* 10. 15. It is called *Chiffis* cite. *Mat*. 9. 1.

**Caphor, an apple, or violet.** A countrey called *Capadocia*. *Act*. 2. 9. The inhabitants *Caphorims*, or *Cappadocians*. *Ier*. 47. 4. *Gen*. 10. 34. They destroyed the *Ainims*, and dwelt in *Hazerim* in their leade. *Deut*. 2. 23.

**Carcas the covering of the lambe.** *Ex*. 1. 10. **Carchemish, a lambe, or taken away.** 2. *Chro*. 25. 20

**Carmel, knowledge of circumference, a cite.** *Iosh*. 15. 55. The citizens called *Carmelites*. 1. *Ch*. 11. 37.

**Carmi, my rime, or knowledge of waters.** *Num*. 26. 6. **Carnaim, hornes.** 1. *Mat*. 5. 43. looke *Karnaim*.

**Carshena, a lambe sheper.** *Ex*. 1. 14. **Calulim, hope of life, or as pardon.** One of the sons of *Hzizaim*, of whom came the *Hzilistims*. *Gen*.

Baldad

Belga

Bala

Balaam

Bellan

Chamaal

Kimbal

Benea

Banaia

Banaia

Bemioi

Binnui

Berfa

Bethia

Beth-horon

Raziochia

Bazatha

Boas

Bochru

Boen

Boos

Boaz

Bofes

Bafschath

Bofra

Bofrah

Bocci

Boccian

Buna

Bonni

Chebbon

Cades

Caiphas

Chale

Chaldeans

Chaldeans

Chalcal

Chalanne

Chenne

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**Cares**  
 Core bald. Judea herse 11. looke Korah.  
 Corea bald, or cold. 1. Eld. 5. 32.  
 Corinthus, fulnesse, or an ornament. & Corinthians, filled. a citie and citizens. Act. 18. 1, 8. and 1. Cor. 1. 2. and 2. Cor. 1. 1.  
 Corin. A measure. 1. Kings 4. 22. and 5. 11. it is eighteene gallons of our measure, or thereabout.  
 Cornelius, of a horne. A vertuous captain of Cesare. Act. 10. 1. \* and 1. 1. 1. to 19.  
 Cos, Co, Coos, idem as Coos. 1. Mac. 15. 3.  
**Colan**  
 Colam, diuiding. Luke 3. 28. looke Josiah.  
 Coz, a thorne, or summer. 1. Chr. 4. 8.  
**Cosbi**  
 Cozbi, a liar. Num. 25. 8.  
 Craces, an harrow, or hurdle. 2. Mac. 4. 29.  
 Crecons, growing, or increasing. 2. Tim. 4. 10.  
 Creca, given to the flesh. A countrey people called Cantie. 1. Macca. 10. 67. Tit. 1. 5. The people called Cretes. Act. 2. 1. and Cretians, who were alwayes lyars, euill beasts, and slow bellies. Tit. 1. 12.  
 Crispus, curled, or crisped. A chief ruler of the synagoge of the Jewes, who with all his household beleueued in Christ, & were baptized. Act. 18. 8. & 1. Cor. 1. 14.  
**Chub**  
 Chub, blotting out. by Chub is meant Arabia. Ez. 30. 5.  
**Chuchaa**  
 Cufan, Cusi, blacke, or blacknes, or heate, or an Ethiopian. Hab. 3. 7. and 2. Sam. 18. 21. looke Chushi.  
**Chushanra-**  
**sathaim**  
 Cuthas-risathaim, or Chushan-risathaim blacknes of iniquities. The king of Aram-naherain. Iudg. 3. 8, to 12.  
 Cuth, blackenesse, or heate. A countrey called nowe Ethiopia. looke Ethiopia, so named of Cuth the sonne of Ham. Genel. 10. 6. It is inuironed with the riuier Sibon. Gen. 2. 13.  
**Cutha**  
 Cuthach and Chuc.urning 2 Kin. 17. 24, 30.  
 Cyrus, as a wretch, or as an heire, or the wombe, the king of Persia, who overcoming the Babylonians, became monarch of the whole world. Dan. 5. 30, 31. as it was prophesied. Isa. 45. 1. He lieneeth Zerubbabel with as many Israelites as would, to goe into Iudea, to reedifie the temple. 2. Chr. 36. 22, 23. Ezr. 1. 1, to 6. according as was prophesied. Isa. 14. 1, 2. \* & 44. 28. & 45. 1, 10. 9. Hee restoreth all the vessels which Nebuchad-nezzar had caried away before. Ezra 1. 6. \* & 6. 5. Dan. 1. 2. \* & 2 Kin. 24. 13. & 25. 14, 15. & 2. Chr. 36. 7.  
 Cyrene, a wel, or beame of an house, or colndre, or running against one, or meeting. A citie in Africa. 1. Mac. 15. 23. Mat. 27. 32. Act. 2. 10. \* & 1. called Kir. 2 Kin. 16. 9. The people called Cyrenians. Act. 6. 9. & 12. 20.  
**Cyrenius**  
 Cyrenius, ruling, the name of the gouernor of Syria. Luke 2. 2.  
**Cyrius**  
 Cyprus, faire, or fairenesse. An yle. 1. Mac. 15. 23. Act. 11. 19, 20. & 27. 4. & 4. 36. whose people are called Cyprians. 2. Mac. 4. 29.

D

**Debbashech**  
 Dabbashech, obscuring infamie, or a lying slander. Iosy. 19. 11.  
**Dabereth**  
 Dabereth, the word, or the thing, or a Bee, or subiecti- on, or after the Syrian speech, a woman leader, or captaine. Iosy. 19. 12. and 1. Chr. 6. 72.  
 Dabereh, idem. Iosy. 21. 28.  
 Dagon, wheate, or a fish. An idole of the Philistins. Iudg. 16. 23. 1. Sam. 5. 1. Mac. 10. 8.  
 Dalaiach, the poore of the Lorde, or a drawing out, or emptying, or bough, or branch of the Lorde, or leane, or barren. A mans name. 1. Chr. 3. 24.  
**Dalilaa**  
 Dalilah, prauerie, or bucket, or consumer, or leane. A woman whom Samon loved, who betrayed him to the Philistins. Iudg. 16. 4, to 21.  
**Delaiaah**  
 Dalmanutha, a prepared bucket, or leaues, or a bough prepared, or numbred. A countrey. Mar. 8. 10.  
**Delilah**  
 Dalracia, a frustratorie lampe, or lightning of vani- tie. A countrey whither Titus trauided to preach the

Gospel. 2. Tim. 4. 10.  
 Dalphon, the house, eares, or regarding the poore. Delpho. Ester 9. 7.  
 Damaris, a little wife, a woman who beleueed in Christ, at the preaching of Paul. Act. 17. 34.  
 Damascus, a cup of blood, or blood of a sacke, or the blood of burning, or of a proffor. A famous city of Syhe- nicia, sometime the head city of Syria. Of this citie the whole countrey thereabout bare the name and it lieth betwene the hills of Libanus & Amittbanus, 800. from Iudea. reade Ezr. 47. 16, 17. & 48. 1. and 2. Sam. 8. 5, 2. Kin. 8. 7, 9. & 1. Kin. 11. 24. & Genel. 15. 2. & 1. Chr. 17. 5. Can. 7. 4. Ezr. 27. 18. It was trowne by Tiglath Pileser. 2. Kin. 16. 9. Against it is prophesied. Isa. 7. 8. & 8. 9. & 17. 1. Jer. 49. 23. Amos 1. 3, 4, 5. Paul preached in it. Actes 9. 19, 20. & escaped death, and how. Act. 9. 25. and 2. Cor. 11. 32, 33.  
 Dammim, bloodie, or dead men. or in the Syrian Domain tongue, of money. 1. Sam. 17. 1.  
 Dan, iudging, or iudgement. A place. Genel. 14. 14. Also the sonne of Iaakob by Bilgha. Gene. 30. 6. Also a citie wherein a remnant of the tribe of Dan dwel- led, which before was called Laish. Iudg. 18. 28, 29. Isa. 10. 30. of Lehem. Ios. 19. 47, 48. This city bounde the land of Israel upon the South. Deut. 34. 1. and 1. Sam. 3. 20. Ezek. 27. 9. where Ietobam cree- ted a golden calse. 1. Kin. 11. 2. 28, 29. Amos 8. 14.  
 Dan is blessed of his father. Genel. 49. 16, 17. His tribe is blessed by Moses. De. 33. 22. Their possession. Iosy. 19. 40, to 49. The Amozites buye the children of Dan into hye mountaines. Iudg. 11. 34. Of his children & genealogie looke Ge. 46. 23. Ios. 1. 12. & 1. Chr. 12. 35.  
 Dannah, idem as Dan. Iosy. 15. 49.  
 Daniel, iudgement of God. The sonne of Dauid by Danna Abigail. 1. Chr. 3. 1.  
 Daniel, the name of a Prophet. Dan. 1. 6. He would not defile himselfe with the kings meate. Dan. 1. 8. Hee dectath Nebuchad-nezzar his dreame. Dan. 2. 1. \* He is aduanced by the king vnto great dignitie. Dan. 2. 48. Hee dectath vnto Nebuchad-nezzar the dreams of the tree. Dan. 4. 2. \* Hee forswereth Belshazzar that hee should bee deprived of his kingdome. Dan. 5. 17. \* He was made the thid ruler of the realme. Dan. 5. 29. Hee was preferred by Darius with the threep principall rulers, and whp. Dan. 6. 3. The gouernors of Darius accuse him to the King, for infringing the decree made by his and their contents. Dan. 6. 12, 13. He is cast into the lions den. Dan. 6. 16. and 14. 29, to 31. His accusers are cast in, and deuoured. Dan. 6. 28. & 14. 42. The vision of the foure beastes signifying the foure Monarchies is dectated vnto him. Dan. 7. 1, 17. \* The Angel Gabriel gueth him intelligence of the 70. weekes. Dan. 9. 23, 24. Hee was fed by Aba- cuc. Dan. 1. 4. 33, to 42. Hee deliuereth Susanna from the two wicked Iudges. Dan. 13. 45. \* Hee dectropech Bel and his temple, and slew the Dragon. Dan. 13. 1, to 28.  
 Daphne, a Bay tree. 2. Mac. 4. 33.  
 Dara, generation, the habitation of a shepheard, or of fellowship, or of iniquitie, or in the Syrian speech, an arme. 1. Chr. 2. 6.  
 Darda, the dwelling place of knowledge, or the genera- tion of knowlege. It seemeth to be the same which before is called Dara. 1. King. 4. 31.  
 Darius, Requiring, or inquiring. The King of the Medes who with Cyrus his sonne in lawe, ouercame Belshazzar. Dan. 5. 31.  
 Darkon, of generation, or the possession, or buying of a dwelling place, or in the Syrian tongue, a dragon. Ezr. 2. 56.  
 Dathan, custome, or lawe. One who with Korah and

Dumefec  
 Damefek  
 Dammelek  
 Domain  
 Danna  
 Danna

Dorda



Abiram rebelled against Moses and Aaron, and were slain for by stroke of the earth. Num. 16. 1, 3, 31, 32  
 David, beloved. The name of Jibai. Ruth 4. 22. and  
 1. Ch. 2. 12, 15. Mat. 1. 5, 6. Luke 3. 31, 32. 1. Sam.  
 17. 28. God comforteth him King over Israel. 1.  
 Sa. 2. 13. 14. What manner of man he was. 1. Sa. 16. 12  
 He is anointed king by Samuel. 1. Sam. 16. 13. & yet  
 after he refused his fathers sheep. 1. Sam. 17. 15. Jibai  
 sendeth him to Saul with a present. 1. Sa. 16. 19, 20.  
 He was greatly beloved of Saul. 1. Sam. 16. 21. Hee is  
 sent by his father with foode into the Israelites  
 camp. 1. Sam. 17. 17, 18. Having experience of Gods  
 aide against the Lion and Beare, by faith he doubteth  
 not, but he should conquer the great giant Goliath. 1.  
 Sam. 17. 31, to 38. Of his faith, and Sauls want of  
 faith. 1. Sam. 17. 33, 33, 39, 40. His armour, what it  
 was. 1. Sa. 17. 45. He did all things that God should  
 be glorified as well among Beare, as Israelites. 1.  
 Sam. 17. 47. He slayeth the Philistines. 1. Sa. 17. 49,  
 50. Hee brought 200. foreskins of the Philistines unto  
 Saul, and married Michal. 1. Samuel 18. 27. God  
 was with David, and therefore Saul feared him. 1.  
 Sam. 18. 28, 29. David and Jonathan make a cove-  
 nant together. 1. Samu 18. 3. Saul commanded that  
 David should bee slaine. 1. Samu. 19. 1. As hee was  
 playing on the harpe before Saul, Saul purposed to  
 have killed him. 1. Samu. 19. 9, 10. His name was  
 much set by among Sauls servants. 1. Samu. 18. 30.  
 Hee slew the Philistines with a great slaughter. 1.  
 Samu. 19. 8. Fleeing from the presence of Saul, hee  
 went to Samuel. 1. Samu. 19. 8. Hee is pursued by  
 Saul, and his messengers, who prophying, forgoate  
 wherefore they were come, and so he escaped. 1. Sam  
 19. 20. & 20. 1. Hee deceiveth Saul. 1. Sam. 20. 5, 6.  
 Being troubled in spirit, hee made his complaint  
 to Jonathan. 1. Sam. 20. 2. He reneweth his covenant  
 with Jonathan. 1. Samu. 20. 23. Hee hideth himselfe  
 from Saul. 1. Samu. 20. 24. Fleeing from Saul, hee  
 came to Achimelech the Priest. 1. Sam. 21. 1. Hee eateth  
 of the shewbread. 1. Samuel. 21. 6. By Davids ex-  
 ample, who by hunger was constrained to eat of the  
 shewbread, Christ exorceth his disciples, who by like  
 necessity were bidden to gather eates of come upon  
 the Sabbath. Matt. 12. 1, to 5. Mar. 2. 23, to 27. Luke  
 6. 1, to 6.  
 David being afraid of Achish, counterfeiteth mad-  
 ned. 1. Samu. 21. 12, 13. All that were in doubt, & were  
 in minds, came to David, & hee was their captaine.  
 1. Sam. 22. 2. Doeg revealed him unto Saul. 1. Sam.  
 22. 9. David saureth Keilah by the counsel of the Lord,  
 and afterward departeth into the wilderness of Ziph.  
 1. Sa. 23. 1, to 16. He dwelled in the holds at Engedi,  
 whither Saul pursued him. 1. Sam. 24. 1, 2, 3. Hee  
 spareth Saul, and cutt off the lappe of his garment. 1.  
 Sam. 24. 4, to 9. Hee cleareth to Saul his innocency.  
 1. Sam. 24. 12. Hee sweareth to Saul, that hee will not  
 destroy his seed. 1. Sam 24. 22, 23. He sendeth to Na-  
 bal for food, which was denied him. 1. Sa. 25. 5, to 12.  
 David minding to bee revenged of Nabal, is pacified  
 by the wisdom of Nabal's wife. 1. Sa. 25. 23, to 36.  
 Hee giueth God thanks for Nabal's death, & marrieth  
 his wife. 1. Samu. 25. 39, to 43. Hee spareth Saul a  
 gaine, and taketh away his spear and a pot of water  
 standing at his head. 1. Sa. 26. 7. Fleeing to peisly  
 hee fleeth to Achish king of Gath. 1. Sa. 27. 1, to 5. Of  
 whom he obtaineth the citie Ziklag to dwell in. 1. Sa.  
 27. 5, 6. Hee is made the keeper of Achishs person. 1.  
 Sam. 28. 1, 2. Dwelling among the Philistines, hee  
 slewe many of them, and persuaded Achish they were  
 Jews which hee destroyed. 1. Samu. 27. 8. \* Going  
 to Achish to fight against Saul, hee is sent backe a-

gaine, and why. 1. Samu. 29. 2. \* His two wives taken  
 prisoners. 1. Sa. 30. 5. Hee comforteth himselfe, albeit  
 counsell of the Lord, overtaketh the Amalekites, and  
 recovereth his two wives. 1. Samu. 30. 6, to 20. Hee  
 mourneth for Saul and Jonathans death. 2. Sam. 1.  
 12. Hee causeth the messenger to be slaine, who daunted  
 to haue slaine Saul. 2. Sam. 1. 15.

David by the counsell of the Lord, returned to his  
 countrey after Sauls death. 2. Sam. 2. 1, 2, 3. Hee is  
 anointed King over Judah. 2. Sam. 2. 4. The children  
 borne to him in Hebron. 2. Sam. 3. 2, to 6. and 1. Ch. 3.  
 3. 1, to 5. Hee recovereth his wife Michal by Abners  
 meanes. 2. Samuel 3. 12, to 17. He lamenteth Abners  
 death. 2. Samu 3. 33. \* Hee curseth Joab for slaying  
 Abner. 2. Samu. 3. 28, 29. Hee is anointed king over  
 Israel. 2. Samu 5. 3. Hee taketh the fort of Zion, which  
 is called the citie of David. 2. Samu. 5. 7. His children  
 borne in Jerusalem. 2. Sam. 5. 14, to 17. and 1. Ch. 3.  
 3. 5, to 10. Hee discomfeth the Philistines. 2. Sam. 5.  
 17. \* He playeth before the Kiae of the Lord upon ins-  
 truments. 2. Samuel 6. 5. and for dauncing there,  
 Michal despiseth him. 2. Sam. 6. 16, 21. \* Hee blesteth  
 his familie. 2. Sa. 6. 20. Hee refresheth the people af-  
 ter the Ark was placed. 2. Sam. 6. 17, 18, 19. Hee  
 praiereth God for his promise, touching his posteritie.  
 2. Sam. 7. 18. 1. Ch. 10. 17. 16. \* Hee barguinseth the  
 Philistines. 2. Sam 8. 1, 2, 3. Ch. 10. 18. 1. 2. Hee  
 keth Sippai tributary. 2. Sam 8. 6. Hee dedicateth the  
 vessels gotten of the Gentes. 2. Samuel 8. 10, 11. He  
 recovereth Sauls possessions unto Ephraim. 2.  
 Samuel 9. 7. He sendeth his servants unto Hanan to  
 comfort him. 2. Sam. 10. 3. and 1. Ch. 19. 19. 2. who euill  
 entreateth them. 2. Sam. 10. 3, 4 and 1. Ch. 19. 3, 4.

David commiteth adultery with Bath-Sheba Achi-  
 shs wife, & causeth him to be murdered. 2. Samu 11.  
 2, to 16. Hee marrieth Bath-Sheba. 2. Samuel 11. 27.  
 Nathan by a parable reproveth the fact. 2. Sa. 12. 1,  
 to 13. Hee acknowledgeth his sinne, & is forgiven, and  
 suffereth patiently Gods correction. 2. Sam 12. 13, to  
 24. Hearing of Ammons death, hee bare his garments,  
 and lay on the ground. 2. Sa. 13. 30, 31. He mortifieth  
 himselfe by being barefooted from Abalom. 2. Sam.  
 15. 30. Hee giueth Ephraimeths goods to Ziba his  
 servant. 2. Samu. 16. 4. Hee reuengeth not the outrage  
 done to him by Achimelech. 2. Sam. 16. 10, 11, 12. Under-  
 standing of Achitophils counsell to Abalom, hee fleeth.  
 2. Sa. 17. 22, 22. He & his people almost famished, are  
 by Gods providence relieved. 1. Samu. 17. 27, 28, 29.  
 He commandeth not to slay Abalom, but kindly to en-  
 treate him. 2. Sam. 18. 5. But hearing of his death, he  
 lamenteth. 2. Sam 18. 33. At Joabs persuasion, hee dis-  
 sembleth his lozov, and lawfully receiveth his army. 2.  
 Sa. 19. 8. His r. deceives which Abalom had de-  
 scoured, hee put in ward, but lay not with them. 2. Sa. 20. 3.

Dauids four barattles against the Philistines. 2.  
 Sam. 21. 5, 7. 1. Ch. 20. 30. 4. \* Hee causeth the bones  
 of Saul and Jonathan to be buried. 2. Sam. 21. 12, to  
 15. His song for his deliverance from his enemies. 2.  
 Sam. 22. \* His worthies. 2. Sam. 23. 8. 1. Ch. 20. 11.  
 20. \* His last words. 2. Sam. 23. 1, to 8. The spirit of  
 the Lord spake by him. 2. Sam. 23. 2. Hee is moved by  
 God to number his people, that he might punish them  
 for their sinnes. 2. Samu. 24. 1. and 1. Ch. 20. 1, 2.  
 Three punishments are offered to him for this offence.  
 2. Sam. 24. 13, and 1. Ch. 20. 2, 12. Seeing his people  
 destroyed for his sinne, hee prayeth the Lord to spare  
 them, and punish him and his fathers house. 2. Samu.  
 24. 17, and 1. Ch. 21. 17.

Who went with David when he fled from Saul. 1.  
 Ch. 12. 1, to 14. Hee appointeth ministers to serue be-  
 fore the Lord. 1. Ch. 16. 4. Hee prepareth for the building



of the temple, and appointeth Salomon to builde the same. 1. Chro. 2. 2. 3. to 17. He ordeineth Salomon king. 1. Chro. 2. 3. 1. He numbreth the Leuites, and assigneth their offices. 1. Chro. 2. 3. 3. To the sonnes of Aaron theirs. 1. Chro. 2. 4. 3. He ordeineth fingers toth their places, and popters with their courses. 1. Chro. 2. 5. 1. and 2. 6. 1. And princes to setue the king. 1. Chro. 2. 7. 1. Because he was forbidden to build the Temple, hee exhorted Salomon to performe it. 1. Chro. 2. 8. 2. to 11. He giueth Salomon the pattern how the temple and apparences should be made. 1. Chro. 2. 11. What Ahab and his princes offered toward the building. 1. Chro. 2. 9. 1. to 9. Abihayal, a faire pong made, the which David in olde age. 1. Kings 1. 1. to 5. Dying neere vnto death, he giueth Salomon his charge. 1. Kings 2. 1. to 10. Davids death, and time of his reigne. 2. Kings 2. 10. 11. and 1. Chro. 2. 9. 26.

The praise of David. Eccles 47. 2. to 12. his kingdom abideth for ever. 1. Kings 8. 1. 3. Hee followed the Lord with all his heart. 1. Kings 14. 8. saue only in the matter of Uriah. 1. Kings 15. 5. God would not take a h kingdome from Salomon nor his sonne for Davids sake. 1. King. 1. 34. 35. David forshewen the resurrection of Christ. Actes 2. 25. to 32. Christ greater then David. Mat. 22. 4. 3. to 46. Marke 12. 35. 36. 37. Luk. 20. 41. to 45. David is called a Prophet. Ios. 1. 5. 1. taken by Iosua. Iosua 10. 38. to 40. Also the king of Eglo. Ios. 10. 3.

Dabir

Deborah

Deni

Decar

Delaia

Delaian

Dalila

Dalphon

Delos

Delus

Demas

Colof

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

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Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Demetrius

Actes 17. 34.

Verbe enclosed in a ciste. Actes 14. 6.

Deu-el-know God. Num. 1. 14.

Deuteronomie, a second law. The first booke of Moses, which the king is commanded to read, and wry. Deut. 17. 18. It is declared vnto the people. Deut. 1. 5. Moses wrote it, & deliuered it vnto the Iudick and Elders, and wry. Deut. 31. 9. to 14. Hee caused it to be laid in the store of the Arke, and wry. Deut. 31. 26. 27. God commaundeth Iosua to read and meditate in Deuteronomie day and night, and wry. Ios. 1. 8. Iosua causeth it to be both written vpon stenes, and to be read vnto the peopl. Ios. 8. 30. 31. 32. 33. 34. 35. The booke of Deuteronomie is found in the Temple. 2. Kings 22. 8. 2. Chro. 34. 14. 15. Iosiah causeth it to be read before all the people. 2. Kin. 23. 2. 3. 2. Chro. 34. 30. Diana, a lame word of Dies, the day, for that it giveth light like the day, and therfore the Sonne is so called. An idol: the goodesse whome the Epheleans extolled with this commendation, great is Diana of the Ephesians. Actes 19. 28.

Diklah, hu Diminishing. Gen. 10. 27.

Dibon, abundance of knowledge, or an abounding sonne. Num. 21. 30. and Isa. 15. 2.

Dibon-gad, the abundance of a happy sonne, or the abundance of vnderstanding, or of the building of happinesse. Num. 33. 45.

Diblam, a cluster of figs, or paste of drie figs. the father of Gomer. Hol. 1. 3.

Diblah, idem, a city. Ezek. 6. 14.

Diblahaim, idem, a citie. Iere. 48. 22.

Dibri, an Oratour, or my word. Leuit. 24. 12.

Didymus, a twinne. Iohn 11. 16.

Dileam, poore, or a squire of the poore. Ios. 15. 38.

Dimon, where it is red. Isa. 15. 9.

Dimonah, a dunghill, a citie. Ios. 15. 22.

Dinah, iudgement. The daughter of Iacob by Leah Gen. 30. 2. She is rauished. Gen. 34. 1. 2.

Dinaic iudges. 1. Chro. 4. 9.

Dinhabah hu iudgement in those things. A city in Edom. Gen. 36. 32.

Dionysius, Iooke Denis.

Diofcorinthius, a heauenly ornament. The name of a month. 2. Mac. 11. 21.

Diotrephes, nourished of Iupiter. 3. Iohn 9.

Diskan, a threshing, one of the children of Selt, and Dithon same, or ashes, another of his children. Gen. 36. 21.

Di zahab, where much gold is. Deut. 1. 1.

¶ Doda, beloved. 1. Chro. 27. 4.

Dodanah, loue. 2. Chro. 20. 37.

Dodanim, beloved. Gene. 10. 4.

Dodo, hu vncle. 1. Chro. 11. 12.

Dog, careful, Sauls chiefe headman. 1. Sa. 21. 7. who to curle saunt with his master, trauelteth where he had seene David. 1. Sam. 22. 9. and afterward slew the Iudicks of the Lord, at the commandement of Saul, when none of his other seruants would. 1. Sam. 22. 17. 18. 19.

Dophkah, a knocking. Num. 34. 12.

Dor, generation. Iosua 11. 2. Iudges 1. 27. Iooke Cappadocia.

Dorcas, a Doe, or Roebucke, &c. a woman. Act. 9. 36

Dorda, generation of knowledge. 1. King. 4. 31.

Dositheus, giuing to God. 2. Mac. 12. 19.

Dothan, the law, or custome. Gene. 37. 17.

¶ Drachma and Drachmes, a certaine coine. 2. Mac. 10. 20. and Luke 15. 8.

Drusilla, sprinkled ouer with dewe. Actes 24. 25.

¶ Damah, silence, or lkenesse. Gen. 25. 14.

Dura, generation, or habitation. Dan. 3. 1.

Derben

Duel

Diane

Decla

Deblaim

Deblaim

Deblath

Deblathaim

Daber

Didimus

Deleam

Dimona

Dina

Dina

Dina

Denaba

Dionysius

Diofcorinth

Diotrephes

Diskan

Dithon

Difon

Dizat

Dudia

Dodawah

Rodanim

Daphn

Daphna

Dorcas

Dorda

Dositheus

Dothan

Drachma

Drachme

Drusilla

Damah

Dura



E

Hebal	Ebala <i>heape of ancientness.</i> Genel. 36. 23. Also a mount. Deut. 27. 4. 13.	16. 1. Hosea 13. 4. after they had scourged there 430. peres. Erod. 12. 40. 41. God commanded to Ipeyle the Egyptians. Erod. 3. 22. & 11. 2. & 12. 35. The first borne of every thing in Egypt die. Erod. 2. 29. 30. Of the ruine of Egypt, and delivrance of Isracl, read Ctil. 19. 1. to 11. Erod. 4. 27. * The Israelites desire to returne to Egypt. Erod. 4. 10. 11. 12. & 16. 12. 3. & 17. 1. 2. 3. Num. 11. 1. & 14. 1. 2. 3. 4. & 20. 2. 3. 4. 5. against Egypt, is prophesied. Ista. 11. 1. * 19. 1. * & 20. 1. * He 43. 7. & 44. 24. & 46. 2. * Eze. 29. 1. * & 30. 1. * & 31. 1. * 32. 1. to 12. Of the realme of Egypt, and the alliance of the same & of the waire the land of Assyria, looke Dan. 1. 11. 17. Delivrance out of Egypt (as by greatest benefit) is often mentioned. Erod. 20. 1. 2. 3. I. Cen. 22. 33. & 26. 13. Deu. 4. 37. & 5. 6. & 7. 8. & 8. 14. & 16. 1. 3. 6. Judg. 2. 11. & 6. 8. 9. & 1. Sa. 10. 18. & 2. Kin. 17. 7. Mic. 6. 4. The Egyptians went forth against Iudah. 2. Ch. 12. 23. 3. 4. 5. Egypt was won by the king of Babel. 2. Kin. 24. 7. assaulted of Antiochus. 1. Mac. 1. 11. to 23. Ista Erod. Chist fleeth before Herod. Har. 2. 13. 14. 15. & returneth thence. Hadr. 2. 10. 21. The Egyptians after their afflictions forsake their isoles, and honour God upon the onely altar Iesus Chist. Ista 19. 19. * Hyssea sekerth aide of the Egyptians, and rebellyth against the King of Asshur. 2. King. 17. 4.	
Obed	Ebed. <i>a servant.</i> Iud. 9. 26.	Ehud, <i>praising.</i> A iudge whom God had rapted to delivier the Israelites, from the servitude of Eglon king of Moab. Judg. 3. 15. Ehud slayerth Eglon. Iud. 3. 20. to 31.	Aod Ahud
Abde-melech	Ebed-melech. <i>servant to the King.</i> A blacke Hoze, Ganuch unto Zedechiah. Iere. 38. 7. At his sute Ieremie was taken out of the dungeon. Iere. 38. 8. to 14. Ebed-melech was delivred out of captivitie, because he put his trust in the Lord. Iere. 39. 17. 18.	Ekar. <i>barren, feeble, without strength.</i> 1. Ch. 2. 27 Ekron <i>barrenness.</i> A cite. Ier. 25. 20. The citizens called Ekronites. Iudg. 13. 3. This cite Iudah tooke. Iudg. 1. 18. They send the Arke of God out of their bounds, and whp. 1. Sam. 5. 10. 11. 12.	Acar Accaron Akaron Accaroni Akaronites Elada Ela
Abed-melech	Eben-ezer. <i>the stone of helpe.</i> 1. Sam. 4. 2.	Eladah. <i>Gods eternitie.</i> 1. Ch. 7. 20.	Elam Aelam Aelamites
Heber	Eber. <i>passing, passage, or anger.</i> The soune of Selah Gen. 11. 14. His children. Gen. 10. 25.	Elah. <i>an elme, or oke.</i> A valley. 1. Sam. 17. 2. Also a Duke of Egom. Gen. 36. 41. also the name of a King. 1. King. 16. 6. 8. to 15.	Elam Aelam Aelamites
Abiafaph	Ebiafaph <i>a father bringing into one, or a gathering father.</i> Ista. soune. 1. Tho. 6. 37. and 9. 19. also the soune of Elkana. 1. Tho. 6. 23. see Abiafaph.	Elam. <i>a young man, or virgin.</i> Gen. 10. 22. of him came the Elamites of the countrey and people, read Ista. 11. 11. and 12. 6. Iere. 49. 34. * Ista. 13. 1. * Eze. 32. 24. Dan. 8. 2. Actes 2. 9.	Aelam Aelamites
Hebron	Ebron <i>a going over, or passing from one place to another, or anger.</i> a citie. Iosh. 19. 28.	Elafah. <i>the doings of God.</i> Eze. 10. 22. Iere. 29. 3.	Elafa Elarh Elarh, strength, a cite. Deut. 2. 8. and 8. King. 14. 22. and 16. 6.
Abraon	Ebronah. <i>going, or passing over, or being angry.</i> A place where the Israelites rested. Num. 33. 34.	Elchanan. <i>the mercie of God.</i> 2. Sam. 23. 24.	Elhanan Eldaa Elad Elead
Hebrona	Ebrona. <i>the brother of death.</i> A strong cite. Iud. 1. 1. Tob. 3. 7. and 2. Mac. 9. 3.	Eldah. <i>the knowledge of God.</i> Gen. 25. 4.	Eldaa Elad Elead
Abraon	Ebrona. <i>the brother of death.</i> A strong cite. Iud. 1. 1. Tob. 3. 7. and 2. Mac. 9. 3.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Ecbatanis	Ecbatane. <i>Ed. witness.</i> Iosua 22. 34.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Ecbatane	Ecbatane. <i>Eden. pleasure, or delight.</i> Gen. 2. 8. Ista. 31. 16. and 2. King. 19. 12.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Ecbathana:	Ecbathana. <i>Eden. pleasure, or delight.</i> Gen. 2. 8. Ista. 31. 16. and 2. King. 19. 12.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Anna	Eder. <i>a floske.</i> A mans name. 1. Ch. 23. 23. also a cite. Iosh. 15. 21. also a tower, as some thinke, neere Beth-lehem. Mich. 4. 8. where the Angels tolde the shepherds of Christs birth. Luke 2. 8.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Adnah	Edna. <i>everlasting rest, or pleasure.</i> Certaine names. 1. Ch. 2. 12. 10. Eze. 10. 30. Tob. 7. 2.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Adna	Edna. <i>everlasting rest, or pleasure.</i> Certaine names. 1. Ch. 2. 12. 10. Eze. 10. 30. Tob. 7. 2.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Idumea	Edom. <i>earthly, bloody, or red.</i> The surname of Esau. Gen. 25. 30. Of him the countrey of Edom was so named. Ge. 36. 31. so an Edomite, that is, earthy, or bloodie, is a man of that countrey. 1. Kin. 11. 14. The Edomites denied the Israelites passage thorow their countrey. Iud. 20. 14. to 22. The Jewes were commanded not to abhorre an Edomite, and whp. Deut. 23. 7. The ruine of Edom is foretold. Num. 24. 19. Ista. 137. 7. Ista. 21. 11. and 34. 6. Iere. 49. 7. Lam. 4. 21. and whp. Amos 1. 11. 12. Eze. 25. 8. 12. & 35. 2. * Obad. 1. 1. David by Iobab his captaine, despoyleth the males in Edom. 1. King. 11. 15. 16. The Edomites became Davids servants. 2. Sam. 8. 14. They rebelled. 2. Kin. 8. 20. 21. 22. They are smitten and overcome by Iudah. 2. King. 14. 7. 10. and 2. Ch. 25. 11. see Esau.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Idumean	Edom. <i>earthly, bloody, or red.</i> The surname of Esau. Gen. 25. 30. Of him the countrey of Edom was so named. Ge. 36. 31. so an Edomite, that is, earthy, or bloodie, is a man of that countrey. 1. Kin. 11. 14. The Edomites denied the Israelites passage thorow their countrey. Iud. 20. 14. to 22. The Jewes were commanded not to abhorre an Edomite, and whp. Deut. 23. 7. The ruine of Edom is foretold. Num. 24. 19. Ista. 137. 7. Ista. 21. 11. and 34. 6. Iere. 49. 7. Lam. 4. 21. and whp. Amos 1. 11. 12. Eze. 25. 8. 12. & 35. 2. * Obad. 1. 1. David by Iobab his captaine, despoyleth the males in Edom. 1. King. 11. 15. 16. The Edomites became Davids servants. 2. Sam. 8. 14. They rebelled. 2. Kin. 8. 20. 21. 22. They are smitten and overcome by Iudah. 2. King. 14. 7. 10. and 2. Ch. 25. 11. see Esau.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Edrai	Ederai. <i>the heape of strength, or might.</i> Deu. 1. 4. & 3. 10	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Egla	Eglah. <i>a calfe, or char.</i> 2. Sam. 3. 5. & 1. Ch. 3. 3	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Gallim	Eglaim. <i>drops of the sea.</i> Ista. 15. 8.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Aegypt	Eglon. <i>a calfe, or char.</i> a cite whereof Debir was King. Iosh. 10. 3. 4. also King of the Habbites. Iud. 3. 12. whp. Ehud slae in his chamber. Iudg. 2. 21. 22.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.
Aegyptians	Egypt. <i>anguish, or vibrations.</i> An Hebrue Mizraim a countrey of Aphyca upon the West side of Iudaea: the people called Egyptians. This countrey tooke his name of Mizraim the soune of Ham. Ge. 10. 6. & 1. Ch. 1. 8. Ista. 78. 5. 1. and 105. 23. It was not lawfull for the Habbites to eat with the Egyptians. Ge. 4. 3. 2. They account sheepkeepers an abomination. Gen. 46. 20. Abraham went downe into Egypt to avoide famine. Ge. 12. 10. * Hee returned thence very rich. Gene. 13. 1. 2. Seven peres of plente, & seven peres of famine in Egypt. Ge. 41. 53. 54. Iacob & his household enter into Egypt. Ge. 46. 26. The Egyptians for want of money, sell unto Ioseph all that they had. Ge. 47. 16. to 27. Egypt sore plagued. Erod. 7. 1. * & 8. 1. * & 9. 1. & 10. 1. * & 11. 1. * according to the word. Eze. 31. 8. The captivitee in Egypt is prophesied. Ge. 15. 3. 14. it beghineth Ge. 1. 11. * Act. 7. 17. Delivrance from thence is promised. Ge. 15. 14 & 40. 1. & 48. 21. & 50. 23. Erod. 3. 10. & 6. 1. & fulfilled, & they goe forth with 600000 men. Eze. 32. 36. 37. 38. * & 13. 1. * and 14. 1. * Dan. 33. 1. Deut.	Eleadah. <i>Gods testimonie, or witness of God.</i> 1. Ch. 7. 21.	Eleadah Eleadah, the knowledge of God. Gen. 25. 4.



sent to the 1. ord. 1. Samuel 1. 2. 2. \* The sinne of Elissonnes caused the people to abhorre the Lords offering. 1. Sa. 2. 17. He is thiramed, because he beareth with their wickednesse. 1. Sam. 2. 27. \* He reproveth their wickednesse, but punisheth them not. 1. Sam. 2. 23, 24, 25. Hearing of the punishment esmeved for him, he humbled himselfe to Gods good pleasure. 1. Sam. 3. 18. His children are blame. 1. Sam. 4. 11. and he being 58. yeeres olde, hearing they were dead, and the Arke of God taken, brake his necke, after hee had iudged Israel 40. yeeres. 1. Sam. 4. 1. 3. to 20.

Also the name of Josephs father in law for Eli otherwife called Joachim, was father to the bitgin Mary, whom Ioseph married. Luke 3. 23. Mat. 1. 16.

Eliab. God my father, or my God the father. Sonne of Iahki, the sonne of Reuben. Num. 26. 8. also the sonne of Helon. Num. 1. 9. also Dauids eldest brother. 1. Sam. 1. 6. 6. and 17. 28.

Eliacim. God ariseth, or the resurrection of God. Certaine mens names. Mat. 1. 13. Luk. 3. 30.

Eliada, the knowledge of God. 1. Chr. 3. 8.

Eliadah, idem. Father of Rezon. 1. King 11. 23.

Eliah. God the Lord. 1. Chr. 8. 27.

Eliakim the resurrection of God, or God ariseth. Hilkiahs sonne. 2. King 18. 18. Also Iosiahss sonne, whom Ithraoth Mecho made King in his fathers stead. 2. King. 23. 34. and called him Jehoiakim. 2. Chron. 36. 4.

Eliam, the people of God. The sonne of Ahithophel. 2. Sam. 23. 34.

Elias, looke Eliiah.

Eliasaph, the Lord increaseth. A captaine of the Gadites. Num 1. 14.

Eliashib, the Lord returneth. 1. Chr. 3. 24. and 24. 12.

Eliatha, my God cometh, or thou art my God. 1. Ch. 25. 4.

Eliadad, the beloved of God. Num 34. 21.

Eli Eli lama-sabachthani. Mat. 27. 46.

Elihoenai, to the Lord mine eyes. 1. Chr. 26. 3.

Eliel. God my God. 1. Chr. 5. 24. and 11. 46.

Elienai, unto him mine eyes. 1. Chr. 8. 20.

Elihaba, my God the father. 2. Sam. 23. 32.

Eli ezer, the helpe of God. Gen. 15. 2. also the sonne of Hophai. Gen. 18. 4. also the sonne of Jozim. Luk. 3. 29.

Elihoenai, the God of mine eyes. Ezra 8. 4.

Eli horeph, the God of youth. 1. Kings 4. 3.

Elihu, my God himselfe, or he is my God. One of Iobs friends the sonne of Barachel. Job. 32. 2. Who proceeth that age maketh not a man wise, but the spirit of God. Job. 32. 7. Hee commendeth the iudice of God. Job 34. 10. and 36. 6. also the names of certaine men. 1. Sam. 1. 1. and 1. Chr. 12. 20.

Eliiah, God the Lord, or a strong Lord. A Prophet who foretolde the famine to come among the Israelites. 1. King. 17. 1. and 1. Sam. 5. 17. He is fed by the ravens. 1. Kin. 17. 6. sent unto the widow of Sarepboth, where hee raiseth her sonne to life. 1. King. 17. 9. \* Luke 4. 26. sent by God unto Ahab, whom hee boldly reproveth, and after both mocketh Baals priests, and flapeth them. 1. King. 18. 1. to 41. Of his zeale for the Lord. 1. Kin. 19. 10. By prayer hee obtaineth raine. 1. Kin. 11. 42. \* 1. Sam. 5. 18. He is persecuted by Gezebel. 1. Kin. 19. 2. Fleeing from her being almost famished, hee desireth to die, but is nourished by an Angel. 1. kin. 19. 4, 5. In the strength of which meate hee traileth 40. dayes and 40. nights. 1. King. 19. 8. Having seene the horrible tempest, and spoken with God, hee tooke such courage, that hee was no more afraid of Gezebel. 1. King. 19. 11, to 15. He is commanded to anoint Dazael, Jehu, and Elisba. 1. Kings 19. 15. \* He reproveth Ahab, and foretelleth his and Gezebels death. 1. Kings 21. 19, to 25. Hee reproveth Ahab,

and why. 1. King. 2. 16. At his prayer fire came from heaven, and destroyed two captaines with their men. 2. King. 1. 10, 11, 12. He was an haire man, and girded with a girdle of leather. 2. King. 1. 8. He divideth the water of Jordan. 2. King. 2. 8. He is taken up into heaven by a white winde. 2. King. 2. 11. Christ meeteth that Elisba, promised in Helachit, was Iosif Baptist. Mat. 11. 10, 14. and 17. 12. Marke 9. 13. Luke 1. 17. Hee was seene at the transfiguration of Christ. Mat. 17. 3. Marke 9. 4. Luke 9. 28. Hee is prayed. Eccles. 48. 1. to 3.

Elika, the Pelicane of God. 2. Sam. 23. 25.

Elim, Rammes. Exod. 15. 27. Num. 33. 9.

Elimai, sudden feares, a city. 1. Dec. 6. 1. Tob. 2. 20.

Elimelech my God the King, or the counsell of God. The husband of Naomi. Ruth. 1. 2.

Elioenai, to him mine eyes. 1. Chr. 3. 23.

Elioiari, unto the Lord mine eyes. 1. Chr. 4. 36.

Eliphai, amiracle of God. 1. Chr. 11. 35.

Eliphaleth, the God of delivrance. One of Dauids sons. 1. Chr. 3. 8. and 14. 5. and 2. Sam. 5. 16. Also the sonne of Ahabat. 2. Sam. 23. 34.

Eliphaz, the enduor of God. One of Iobs friends. Job 2. 11. Who reproveth him of impatience. Job 4. 5. By reason of Iobs afflictions hee would pvoove him to be faithlesse. Job 4. 7. Another argument of Eliphazs token of the righteousnesse of God. Job 4. 17. He perssisteth to pvoove Iob wicked, in that the godly be repared, and the wicked punished. Job 5. 1, 2. \* and to reproveth him of arrogance. Job 15. 2. \*

Also Eliaus sonne by Ahab. Gen. 36. 4.

Eliphelah, the God of iudgement. 1. Chr. 15. 18, 21.

Elihabeb, see Eliheba.

Elisha, my God saureth, or the health of God. The son of Saphath, whom Eliah anointed Prophet in his roume. 1. King. 19. 16. Elisha sacrificeth a couple of oxen, giveth thanks to God, and immediately followeth his vocacion. 1. Kin. 19. 21. He was called to be a Prophet from y plough tiller. 1. kin. 19. 19, 20. Hee craveneth of Eliah to have his spier double upon him. 2. Kings 2. 9. The children of the Prophets, seeing him replenished with Gods spirit, fell to the ground before him. 2. Kin. 2. 15. He divideth the water of Jordan with his cloke. 2. King. 2. 14. The children that mocke him, are deuoured of two bears. 2. King. 2. 3. 24. Hee casteth salt into the popled waters, and healed them. 2. King. 2. 31. Hee prophesied whilset the minister played. 2. King 3. 15. Hee obtreiner waters of Gods hands for the armie of Israel. 2. King. 3. 17. Being relieved by a rich woman, hee obtaineth a child for her in recompence thereof. 2. King. 4. 8, to 18. And by his prayer raiseth him againe from death. 2. King. 4. 8, to 38. Calling meale into a pot of pottage, he made the same fit nourishment for the children of the prophets, which before they thought had bin perished. 2. kin. 4. 38, to 42.

God by Elisha healeth Naaman of leprosie. 2. Kin. 5. 1, to 15. Luke 4. 27. Of whom he would take no reward, because hee would not sell the gift of God. 2. Kin. 5. 15, to 20. In the time of death with 20. loaves hee fed an hundred men. 2. King. 4. 42, 43, 44. Hee raiseth yren to lwimite. 2. King 6. 6. Hee foretelleth the king of Israel, of the coming and intent of the Acemites. 2. King. 6. 8, 9. The King of Aram, esstendeth with his being prevented by Elisha, sent an army to take him, which armie by the prayer of Elisha, were so blinded, that they were led into Samaria. 2. King. 6. 10, to 21. Elisha sitting in his house, sheweth what Jehoazam purposed against him. 2. King. 6. 32.

For the loue of Elisha the King cansteth to be restored unto Shunammite all her goods. 2. Kin. 8. 6. Gehazi reheateth to the king the miracles which Elisha

Eliada  
Eliah  
Eliacim

Eliashib  
Eliathah  
Eliathas

Elioenai  
Eliaba

Elioenai

Eliu

Elias, Eliah  
Helias

Elica

Elimas

Elimade

Eli-melech

Eli-melech

Elipelet

Eliphelce

Eliphaz

Eliphale

Eliczeus

Elishua

Eliczeus



hat wrought. 2. kin. 8. 45. He foretelleth plenty of victuals into the Samaritanes. 2. kin. 7. 1. He foretelleth the Shitnammitte of 7. yeeres famine to come. 2. ki. 8. 1.  
 Wen-hadad senteth unto Elisha for the recourting of his health. 2. king. 8. 7. 8. Elisha weeping for the woe of Hazael the evils that hee should doe to Israel. 2. king. 8. 10, 11, 12, 13. Being sicke, he foretelleth King Joash, how many victories he should haue against the Aramites. 2. kin. 13. 4. 10. 20. He dieth. 2. kin. 13. 20. A dead body being callt into his sepulchre, and touching his bones, riseth to life. 2. King. 13. 21. He is praised. Eccles. 48. 12.

Elifiah. 11 is God, or the lambe of God. Sonne of Ianaan. Gen. 10. 4. Also certaine Isles, called by that name. Ezek. 27. 7.

Elifama. the God of hearing. Dan. 1. 10. 2. S. 5. 16.  
 Elifaphat. my God iudgeth. 2. Ch. 2. 23. 1.  
 Elifheba. the oih of God, or the fulnes of God. Ammi-nababs daughter, and Atons wife. Exod. 6. 23. Also Zacharias wife, who being long barren, at length bare John Baptist. Luke. 1. 57, 7, 13.  
 Elifhua. God keeping safe. Dauids sonne. 2. S. 5. 15.  
 Elidid. God of prayse. Eleazars father. Bar. 1. 14.  
 Elizur. the strength of God. Num. 1. 5.  
 Elkannah. the zeale of God. The son of Elzab. Ex. 6. 24. Also the name of Samuels father. 1. Sam. 1. 1, 19.  
 Elkeschite. late, or in the euening, or the hardnes, or rigor of God, an inhabitant of Elkosh, a village of Galilee in the tribe of Simeon. Because Nabshun the Prophet was bozne there he is called an Elkeschite. Job. 1. 1.

Elasar. Elifara a departing, or resulting from God, or rebellious to God. A countrey in Asia called Pontus. Gen. 14. 1. Acts 2. 9.  
 Elmoded. the measure of God, or God meashureth. The sonne of Joktan. Gen. 10. 26. and 1. Ch. 2. 1. 26.  
 Elnaam. Gods fairenesse. 1. Ch. 11. 46.  
 Elnathan. God hath giuen, or Gods gift. 2. King. 24. 8. Jer. 26. 22.

Eloj Eloj lama sabachthani. Mat. 15. 34.  
 Elon strang. Gen. 26. 34. Of him came the Elonites. Num. 26. 29. Also a Judge. Iudg. 12. 11, 12. Also one of Salomons twelue officers. 1. King. 4. 9.

Eliech. oliues. A citie. 2. Ch. 8. 17. and 26. 2.  
 Elpalel, looke Elphalet.  
 Elphaal. Gods worke. 1. Ch. 8. 11, 12.  
 Eltekeh. the case of God. A city in the tribe of Dan. Job. 19. 14. and 21. 23.

Elthecon. Gods correction. A citie. Job. 15. 59.  
 Eltolad, the generation of God, a citie pertaining to the tribe of Iudab. Job. 1. 5. 30. and 19. 4.  
 Eluzai. Gods my strength, or the strength of God. One of Dauids worthies. 1. Ch. 10. 2. 5.

Elymas, a corrupter, or a forcerer, a Magician, who resisted Pauls preaching, and therefore became blind. Acts 13. 8, 10, 12.

Elzabad. Gods dowrie. 1. Ch. 1. 2. 2, and 26. 7.  
 Elzaphan, God of the Northeast winde. Exod. 6. 22. Levit. 10. 4.

Emalchuel. God the king, or the kingdome of God, or messenger of God. He brought by Antiochus the sonne of Alexander. 1. Mac. 11. 39.  
 Enek. the valley. Job. 13. 19.

Emims. feares, or fearefull, or the Ile of waters. The name of a people. Gen. 14. 5.  
 Emmanuel, looke Immanuel.

Emmaus. fearing euensell, or abiekt people. A village. 1. Mac. 3. 40, 57. Luke 24. 13.  
 Emor. an asse. Acts 7. 16 looke Hamor.

Emori a rebell. Sonne of Canaan. Gen. 10. 16.  
 Enaim, a fountain or place where were two waies, or an open place. In this place late Camar whom

Iudab lay withall. Gen. 33. 21.  
 Enam. a fountaine, or well, or the eyes of them, a citie. Enaim Job. 15. 34.

Enan, a cloude. A citie. Ezek. 47. 17.  
 Endor. a well, or the eye of generation, or habitation. A citie. Job. 17. 11. 1. Psal. 83. 10. 1. King. 28. 7.

Enes, looke Enecas.  
 En-egim. a well, or the eye of calues. Ezek. 47. 10.  
 En-gannim. the well of gardens, or the eye of protection. Job. 15. 34 and 19. 21.

En-gedi, the well, or eye of a kidde, or of felicitie. A citie neere to the red sea toward the West. 1. Sam. 24. 2. Ezek. 47. 10. Cant. 1. 13. Job. 15. 62. called also Hazeton-tamar. Gene. 14. 7. Hazzon Tamar. 2. Ch. 10. 2.

En-haddak. a merry or quicke sight, or the well of gladnesse, or after the Spirit. Or Hebrew, she one well or eye, or the new well or eye. A citie. Job. 19. 21.

En-hakkore, the fountaine of him that prayed, or the well of the caller on. Iudg. 15. 9.  
 Enharod. the well of great feare. Iudg. 7. 1. A place, called also Paradab. Num. 33. 24, 25.

En-hazor. a well, or eye of an entrie, or the bay or grass of the well. A city in the tribe of Dan. Job. 19. 37.

En-mispat. the well of iudgement. Gen. 14. 7.  
 Enoch, looke Henoch.

Enon, a cloud, or his well, or eye, a village. Job. 3. 23.  
 Enosh. man, or desperation. The sonne of Seth. Gen. 4. 26. and Luke 3. 38.

Enosh. liued 905. yeeres. Gen. 5. 11.  
 En rimon. the well of heigbt, or the well like a pomegranate. A citie. Mat. 11. 29.

En-rogel. the wel or fountaine of searching out. Job. 15. 7. and 18. 16. and 1. King. 1. 9.

En-shemesh. the well, or fountaine of the sun. Job. 15. 7.  
 En-rappuah. the well or fountaine of an apple, or inflation. A citie. Job. 17. 7.

Epaphras. foming, a man by whom the Colossians receiued the Gospel. Col. 1. 7. His care & zeale for the Colossians and other commended. Col. 1. 23. 1.  
 Epaphrodinus. faire, or pleasant. Of him & his commendation. Phil. 2. 25. 2.

Epānetus. laudable, or worthy prayse. One that first embraced the Gospel in Asia Rom. 16. 5.  
 Ephah. wearie, a measure. Ex. 16. 36. Ezek. 45. 10, 11. also certaine mens names. Gen. 25. 4. and 1. Ch. 2. 26. 47. also a countrey. Isa. 69. 6.

Epher. dust, or leade. 1. Ch. 20. 5. 24.  
 Ephesus. desirable, a chiefe citie of Asia the lesse: the citizens called Ephesians. Here Paul planted the Gospel. Acts 8. 19, 20, 21. and 19. 26. and 1. Cor. 16. 8, 9. Reuel. 1. 11. and 2. 1. Their great goddesse was Diana. Acts 19. 35.

Ephial. iudging, or praying. 1. Ch. 2. 37.  
 Ephphatha. be opened. Mat. 9. 34.  
 Ephod. an ornament, a garment of linnen, looke Exod. 25. 7. Iudg. 8. 27. and 17. 5. 1. Sam. 2. 18. and 21. 9. and 22. 18. 2. Sam. 6. 14. Vole. 3. 4. 1. Ch. 10. 15. 27. also a mans name. Num. 34. 23.

Ephraim. fruitful, or increasing. The second sonne of Joseph. Gen. 41. 52. of him came the Ephraimites. Num. 26. 28. Their lot of inheritance. Job. 16. 1. 30. 5. Jaakob appointeth Ephraim & Manasse to be counted for his children. Ge. 48. 5. wby. 1. ch. 5. 1. Ephraim the ponger preferred before Manasse y elder. Ge. 48. 14. Jaakob propheseth of h kingdome of Ephraim. Ge. 49. 22. to 27. and to doeth Moses. Deut. 33. 13. to 18. Ephraims genealogie. 1. ch. 7. 20. to 30. Ephraim & Manasse haue greater inheritance of Ioshua, and wby. Job. 17. 14. Ephraim riseth by against Ephraim, & are discomfited.

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 Elifsa

Elifama  
 Elifaphat  
 Elizabeth  
 Elisabeth  
 Elifaber  
 Elifeba  
 Elifua  
 Eliu

Elcanah  
 Elcana  
 Elcoshite  
 Eleleus

Elasar

Almodad

Elnaem

Aliath

Elpaal

Elthekeh

Elthecon

Eltholad

Eleufai

Elzabad

Elzaphan

Simalcue

Emalchuel

Emek

Emims

Emmanuel

Emmaus

Emor

Emori

Enaim

Enhadak

En-dor

En-gallim

Enganim

En-gaddi

En-gadi

Enhadak

Enharad

En-mispat

Enon

Fnos

Henos

Entaphuah

Epaphra

Eph

Ephi

Ephlath

Ophthal



discomfited. Judg. 12. 1. to 7. Ephraim respecteth not the Canaanites, but dwelt among them. Judges 1. 29. Ephraim riseth up against Sion, because he called them not with him, when he went against the Midianites, who he appealeth, affirming that they had done more then hee in slaying Oreb & Zeb. Judg. 8. 1. 2. 3. To Ephraim is understood the ten tribes. 1 Sa. 7. 2. 10. and 9. 8. 9. \* Hose. 5. 3. \* Of Ephraim reads Jerem. 4. 13. and 31. 5. 18. 19.

Ephrath, abundance, or fruitful. The wife of Caleb. 1 Ch. 2. 19. 50. Also the father of Har. 1. Ch. 4. 4. Of him the cite of Beth-lehem was so called. Gen. 35. 19. \* Hos. 5. 2. 1. Ch. 2. 24. \* Isa. 1. 32. 6. Where Ephraim dwelt. 1. Sam. 1. 1. A Dauid's father. 1. Sa. 17. 12. Ephron, dust. A cite deluded by Judas. 1. Mat. 5. 46. 15. 2. looke Ios. 15. 9. 2. Ch. 13. 19. 2. \* 1. 2. 27. Also the sonne of Joar, who soide Abim the heide and caue of Hachpelah. Gene. 23. 6. to 19.

Ephthar, a shining, but Nepht, or Nephter is purification, or cleansing. A place. 2. \* 1. 36. Epicures, aduers, or helpers. A sect. Act. 17. 18. looke more in the second Table.

Her Er, or Erachman. The first boine sonne of Iudoh. Gene. 38. 3. He marrieth Tamar. Gene. 38. 6. For his wickednesse the Lord slew him. Gene. 38. 7.

Heran Erani, a follower. Of him came the Ermites. Num. 26. 36.

Erastus, amiable. The chamberlaine of the cite of Corinth. Rom. 16. 23. who with Timotheus was sent into Macedonia by Paul. Act. 19. 22.

Erech, length, or health. A cite. Gen. 10. 10. Eri, my cure. The sonne of Gad. Gen. 46. 16. of him came the Erites. Num. 26. 16.

Ermas, letke blaiash. Erhaddon, binding cheerefulness. Sonne of Sannherib. Isa. 37. 37. 38. 2. King. 19. 36. 37.

Erau, work, or working. The sonne of Izhak. Ge. 25. 25. Izhak loath him, & wip. Ge. 25. 28. The enuere Izhak God made into Rebekah, teaching her & Jaakob. Gen. 25. 22. 23. Erau is a cunning hunter. Ge. 25. 27. He killeth his birthright for a messe of porrage. Ge. 25. 29. \* He marrieth two wivres, which were a grieue of minde to Izhak & Rebekah. Ge. 26. 34. 35. Hee is sent for venison. Gen. 27. 3. 4. 5. Jaakob getteth Erau blessing. Gen. 27. 6. to 30. Erau made seruant to Jaakob. Gen. 27. 37. Izhak blessing Erau. Gene. 27. 39. to 41.

Erau threateneth Jaakob. Gen. 27. 41. Erau against his fathers will takes him wivres of the posteritie of Bilham. Gen. 28. 8. 9. He meeteth Jaakob with four hundred men. Gen. 33. 1. His anger towards him is appeased. Gen. 33. 4. He receiveth his presents. Gen. 33. 11. He affecteth to keepe him company. Gen. 33. 12. Erau returneth to mount Seir. Gen. 33. 16. His wivres, which are Dinah, Ge. 36. 2. and 1. Ch. 1. 35. 10. 43.

Hosey forbade the Israelites to warre with the children of Erau, and why. Deut. 2. 4. to 8.

None seems ought to be a fornicator, or a prophane person as Erau. Heb. 12. 16.

I have loved Jaakob and hate Erau. Rom. 9. 13. \* Mal. 1. 2. 3.

Eshaelon, the helper of strength. Iudeth 7. 2. Eldras, looke Ezra.

Eshbaal, the fire of the ruler. 1. Ch. 8. 33. Eshban, fire of the sunne. Gen. 36. 26.

Eshcol, grapes, or a cluster. The name of a river, or halley in land of Canaan, from whence the bunch with one cluster of grapes was brought unto Nabal. Mat. 13. 24. to 28. Deut. 1. 24. Also a mans name. Ge. 14. 13.

Eshon, held up. A cite. Ios. 15. 52. Eshke, violence, or force. 1. Ch. 8. 39.

Eshkelon, the fire of hander. A cite, looke Ashkelon

the inhabitants called Ashkelonites. Ios. 13. 3. Eshcol, a strong woman. A city. Ios. 15. 33. Eshaulites, strong women. A people. 1. Ch. 2. 53. Eshemoa, a womans womb. A city. Ios. 21. 14. Eshli, hard by me. The father of Daum. Lu. 3. 25. Ester, secret, or hidden. Herod cats vncles daughter

Her 2. 7. She is brought to king Ahasueros, & is made Queene in stead of Vasthi. Est. 2. 17. She sendeth to Herod to vnderstand why he mourned. Est. 4. 5. to 9. Ester intending to speake to the king for her people, prayeth, & saileth, and cauleth others to do likewise. Est. 4. 16. She desireth that the king & Haman would come to the banquet she had prepared. Est. 5. 4. to 9. In the midst of her banquet she interceiteth the king for her selfe & her people. Est. 7. 3. Her prayer for the deliurance of her selfe and her people. Est. 7. 3. \* Exam, their bird. A city. 1. Ch. 2. 4. 3. 2.

Echan, strength. A wife name. 1. King. 4. 31. Also the name of other. 1. Ch. 6. 4. 3. 4.

Echanim, strong, or valiant. The name of the tenth moneth after the Debruers. 1. King. 8. 2.

Eth-baal, unto an image. King of the Sidonians. 1. King. 16. 31.

Ethar, talke. A cite. Ios. 15. 42.

Ethiopia. In Greeke signifies burning, or heat: in Hebrew it is called Chus, or Cush, that is, blacke, or blacknesse, a countrey rising from the flood Indus next Egypt, betwene the flood Nilus and the Ocean sea: it lieth in the South vnder the sunne which is alway neere vnto it: the people called Ethiopians.

Jerah the Ethiopian warred against Aha, and was discomfited. 2. Ch. 14. 9. 10. \* Hoses wife was an Ethiopian. Num. 12. 1. Philip baptizeth an Ethiopian. Act. 8. 27. Ethiopians taken for the blacke Moors. 2. Chron. 12. 3. Of whose destruction, reads Zeph. 2. 12. looke more Gene. 2. 13. Her. 1. 1. Isa. 1. 1. & 18. 1. and 20. 3. & 37. 9. Ezek. 29. 10. & 30. 4. 5. 9. Amos 9. 7. Nahum 1. 9. Zeph. 3. 10. Ios. 68. 31.

Ethnan, strong. 1. Ch. 4. 7.

Ethni, gray, or graye, or of an asse. The sonne of Zerab. 1. Ch. 6. 41.

Eubulus, prudent, wise, or of good counsel. One who saured Timothee. 2. Tim. 4. 21.

Eui, unwise. Ios. 13. 21.

Euil merodach, soles passing over bitterness, or the grinding bitterness of a soole, or a soole bitterly beaten, or ground to powder. King of Babel, sonne to Nabuchodonosor. 2. King. 25. 27. Iere. 52. 31.

Eumice, good vnto my. A fairly hild woman the mother of Timothee. 2. Tim. 1. 5.

Eunuch, gelded, looke in the second Table.

Eupator, good father. The surname of Antiochus the sonne of the vngodly Antiochus Cyphanes. 1. Mac. 6. 17. 2. Mac. 2. 20. and 10. 10. 13. His coming into Iudaea. 2. Mac. 3. 1.

Euphrates, fruitfull. A river called Perath. Gen. 2. 14. and 15. 8. \* Eclus. 2. 4. 10.

Eupolmes, fighting well, or a good warrior. One of Judas Antiochadour. 1. Mac. 8. 17.

Euroclydon, the Northeast wind. Act. 27. 14.

Eutychnus, happy, or fortunate. A young man whom Paul called from death to life. Act. 20. 9. 10. 13.

Euodia, a good smell. A worthy woman among the Philippians. Phil. 4. 2.

Exorcists, conuers, of whom looke in 2. Table.

Exon, hastening to vnderstand. Gene. 46. 16. 1. Ch. 7. 7. Exekias, looke Hiskiah. Ezekiel, the strength of God, a Prophet. Ezek. 1. 1. when he prophesied in whose vapes, and where. Ezek. 1. 1. His hired and office. Ezek. 1. 3. Her is sent to sume.

Ephratah  
Ephrathah  
Ephraim  
Ephrata  
Ephrata

Nephtar  
Nepht

Her

Heran

Arach  
Heri  
Herites  
Afarhaddon

Eldrelon  
Efrah  
Eshbaal  
Eshban  
Eshcol  
Eshchol  
Eshan  
Eshke  
Ashalon  
Ashkelon

Ashalonites  
Ashol  
Ashaulites  
Ashemoa  
Heli  
Ester  
Hester

Ethiopia

Eutychnus

Euodia

Eshon

Ashelon

Ezechiel



turne the people from their error. Ezek. 2. 3. He is fed with the word of God, bolstered by his spirit, and sent to the Israelites in captivity. Ezek. 3. 1, 2, to 16. The similitude of God appeareth unto him. Ezek. 8. 2. Hee is brought to Jerusalem in the spirit. Ezek. 8. 3. Hee heareth the Lords speake, who to reioide him that the captives should returne to the land of Israel. Ezekiel 11. 17. He returneth in spirit fro Judea unto Galdea. Ezek. 11. 24. His wives death. Ezek. 24. 18. He seeth the glorie of God entering into the Temple, from whence it had before departed. Ezek. 43. 2. Hee seeth the waters issue forth of the Temple. Ezek. 47. 1, 2. He is praised. Eclus. 49. 8, 9.

Ezel. a walking, or of the way. 1 Sam. 20. 19.  
 Ezeliah, neare the Lord. 2 Chr. 34. 8.  
 Ezem. a bone. 1 Chr. 4. 29.  
 Ezer. an helpe. Gene. 36. 21. Debe. 3. 19. and 12. 42. and 1. Chr. 4. 4. and 7. 21.  
 Ezion geber, counsell of a man. Num. 33. 35. and 2. Chr. 8. 17. Deu. 2. 8.  
 Ezra. an helper. a famous scribe. Ezra 7. 6. to whome Artaxhashe gave commission to returne unto Jerusalem with many Jewes. Ezra 7. 1, 11. \* whose names are rehearsed Ezra 8. 1. \* Hee separateth the strange wives from Israel. Ezra 9. 1. \* and 10. 1. \* reareth the law. Debe. 8. 2, 3. \* and 1. Eclus. 9. 39. \* is called Jehoza-dak. 1. Chr. 6. 14, 15.

Ezri. my helpe. 1. Chr. 27. 26. Joash was the father of the Ezrites. Iudg. 6. 11.  
 Ezriel. the helpe of God. Jer. 36. 26. and 1. Chr. 5. 24.  
 Ezrikam. an helpe arising. 1. Chr. 3. 23. looke Azrikam.

F

Felix happy, or prosperous. The Romane deputie for the countrey of Iurie. Actes 23. 24, 26. who with his wife Drusilla heard Paul of the faith of Christ. Acta 24. 3, 23, 25. \*

Festus. festinal, or ioyfull. The surname of Porcius, who succeeded Felix. Actes 24. 28. reade Acta 25. 1. \* and 26. 24. \*

Fortunatus, luckie, or fortunate. A man, whom S. Paul reioiced in. 1. Cor. 16. 17.

G

Gaal, an abomination. The sonne of Ebed, who moued the Shechemites against Abimelech, and tooke the citie of Shechem by force. Iudg. 9. 26. to 30. Hee is chased from Shechem, and his armie discomfited by Abimelech. Iudg. 9. 39, 40, 41.

Gaath. a storme. A mount. Iosy. 24. 30.  
 Gaba. a hill. A citie. Iosy. 18. 24.  
 Gabael. Tob. 9. 1, 2. \* and 1. 5. and 4. 1. and 5. 8.  
 Gabai. the backe. Debe. 11. 6.  
 Gabbatha. Iohn 19. 13.  
 Gabith. Job. 28. 18.

Gabriel. aman of God, or the strength of God. An Angel who appeared unto Daniel & Zacharie. Dan. 8. 16. \* and 9. 21. \* Luke 1. 11, to 21. and to the virgine Marye, shewing her how she should conceive the sonne of God. Luke 1. 26, to 39.

Gad. a band, or garison, happy, or readie. The sonne of Iacob by Zilpah. Gene. 30. 11. Hee is blessed of his father. Gen. 49. 19. His children. Gen. 46. 16. The inheritance of his tribe. Num. 32. 29. Iosy. 1. 38. 24. His genealogie and habitation. 1. Chr. 5. 11, to 18. Joshua lendeth backe unto their inheritance thole of the tribe of Gad, Reuben and half Benielah, which had conducted their brethren into the land of Canaan. Iosy. 22. 1, to 7. which thing they were commaunded to doe Joshua 1. 12. \* Deut. 3. 18, 19, 20.  
 Of the tribe of Gad were sealed 12000. Reue. 7. 5.  
 Gad is also the name of a Prophet, who warned

Dauid to depart out of the land of Moab, and kee to Judah. 1. Sam. 22. 5. Hee denounceth vnto him Gods wrath for manslyng of the people. 2 Sam. 24. 11. \* Gadarens. walled, or hedged about. A people. Marke 5. 1, to 18. Luke 8. 26, to 38. called also Fergetenes. Matth. 8. 28. \*

Gaddah, his kid, or his felicitie. A citie. Iosy. 15. 27  
 Gaddi. a kid, Num. 13. 12.  
 Gaddiel. the God of felicitie. Num. 13. 11.  
 Gaius. the Lord. The name of Pauls hoste. Rom. 16. 23. whom hee baptised. 1. Cor. 1. 14. Hee was taken prisoner. A. Ci. 19. 29. his loue toward the ministers of the word commended. 3. Iohn \*

Gaius of Derbe accompanieth Paul into Asia. Act. 20. 4.  
 Galatia. milking, or of milke. A countrey. Act. 16. 6. and 18. 23. The people called Galatians, at whose inconstancie Paul did wonder, & especially because they thought circumcision necessary. Gal. 1. 6. Paul calleth them bewitched, for that they were fallen from faith unto the works of the law. Gal. 3. 1. \* Hee preacheth the Gospel vnto them by diuers afflictions. Galat. 4. 13. What affliction they bare him. Galat. 4. 15.  
 Galal. a roule, or wheele. 1. Chr. 9. 15.  
 Galbanum. a gumme. Eclus. 30. 34.  
 Galead. the heape of wunesse. Gen. 31. 47, 48. looke Gilead.

Galilah turning, rowling, or a wheele. A countrey on the North side of Iudea. Iosy. 20. 7. 2. King. 15. 29. Iudeth 1. 8. Matth. 4. 15. Iohn 7. 52. The hole of Galile received Christ after they had leene him woze miracles. Iohn 4. 45. The Apostles goe vnto Galile, and there laue Iesus risen from death. Mat. 28. 26, 27.

Gallim. heaping vp together. 1. Sa. 25. 44. Isa. 10. 30.  
 Gallio. milch. A deputie of Achaia. Actis 28. 12, 14.  
 Gamadims. dwarfes. Eze. 27. 11. 11.  
 Gamaliel. Gods reward, or the camel of God. Pauls master, a good doctoe of the law. Actes 22. 3. by whose counsell the Apostles were deliuered. Act. 5. 34. \*

Garnariah. a perfection, or consuming of the Lord. The sonne of Wilkiah. Iere. 29. 3. and 36. 25.  
 Gamliel. Gods reward. Num. 11. 10.  
 Gamul. a recompense. 1. Chr. 24. 17.

Gareb. a scabbe. The name of a hill. Iere. 31. 39.  
 Garmites. bones, or after the Syrian, my cause. 1. Chr. 4. 19.  
 Garam. their bellowing. The sonne of Eliphaz. Ge. 36. 11.

Gath. a winepresse. A citie taken by Hazael King of Aram. 2. King. 22. 17. reade Mich. 1. 10. 2. Sam. 22. 20.  
 Gath-rimmon. a high winepresse. A citie in the tribe of Dan. Iosy. 19. 45.  
 Gaza. strong, or a goat. A citie. 1. Sam. 6. 17. Actes 8. 26. taken by Iudah. Iudg. 1. 18.  
 Gazabar. a reafarer. A prince of Iudah. Eze. 1. 8.  
 Gazer. a diuiding, or a sentence. A citie. 2. Sa. 5. 25.  
 Gazer. shauing, or a passing over. 1. Chr. 2. 46.  
 Geba. a hill. A citie builded by Aia. 2. Sam. 5. 25. 2. King. 23. 8. 1. Chr. 8. 6. 2. Chr. 16. 6. Nehem. 11. 32. and 12. 29. Isa. 10. 29. Iech. 14. 10. Iudeth 3. 10.  
 Gebal. the end. A cite of Syria. Isal. 8. 7.

Geber. a man, many, strong, or after the Syrian, a boue cocke. The sonne of Aui. 1. King 4. 19.  
 Gebim. grasshoppers. A citie. Isa. 10. 31.  
 Gedaliah. the greatnesse of the Lord. The sonne of Basbur. Iere. 38. 1. was constituted gouernour ouer the remnant of Jerusalem, after the people were led captiue into Babylon. 2. King. 25. 23, to 25. Iere. 40. 5, 6. his death. 2. King. 25. 25. Iere. 41. 1, 2. Also mens names. 1. Chr. 25. 3. Ezra 10. 18. Ieph. 1. 1.

Gadarenies  
Gerfenites

Gadda

Gaius

Galathians

Galeb

Galile

Gemariah

Azzah

Shefshaz-  
zar

Gedcon.

Esel

Azaliah

Efer

Ezion-  
gaber

Ezeongaber

Eldras

Ezri

Esrites

Azriel

Azricam

Gaas

Gabelus

Gebbai

Gabatha



Gedeon. Heb. 11. 32. Iooke Gideon.  
 Geder. a wall. a cite in Iudab. Iosy. 21. 13.  
 Gedera. idem. a city. Ioshua. 15. 36. The citizens  
 whereof were called Gederathites. 1. Chz. 12. 4. of Ge-  
 derites. 1. Chz. 27. 28.  
 Gederoth. *hedges.* a city. Iosy. 15. 41. and 2. Chz. 28. 18.  
 Gederathaim. idem. Iosy. 15. 36.  
 Gedor. idem. a cite. Iosy. 15. 58. 1. Chz. 4. 38. and  
 12. 7. Also mens names. 1. Chz. 4. 4. 18. and 9. 37.  
 Gehazi. *the valley of vision.* Seruant to Elisha. 2. Kings 4. 12. whom his master sent with his staffe to raise to life his hostelle sonne: which he could not doe. 2. King 4. 29.  
 Gehazi. forgiug lies, got gifts of Naaman, whom his master had healed of the leppie, which his master because he would not tell the graces of God, had re- futed. for which cause Gehazi and his posteritie is smu- ten with the leppie. 2. King. 5. 22.  
 Gehazi. declared vnto the King what miracles E- lisha had done. 2. King. 8. 5.  
 Geliloth. Iosy. 18. 17.  
 Gemalli. *wares, or a camell.* Num. 13. 13.  
 Gemariah. Iooke Camariah.  
 Germelah. *the valley of salt.* 2. Sam. 8. 13.  
 Genesar. *the garden of a prince.* 1. Mac. 11. 67.  
 Gennesaret. idem. a city. Matth. 14. 34.  
 Genubath. *theft, or garden of the daughter.* 1. King. 11. 20.  
 Gera. *a pilgrim, or a stranger.* The sonne of Benia- min. Gen. 46. 21. 2. chz. 8. 35. Also the sonne of Eud. Iudg. 3. 15. Also the father of Shimei. 2. Sam. 16. 5.  
 Gerah. A measure. Num. 3. 47. Ezek. 45. 12.  
 Gerar. *a pilgrimage, or a striuing.* The chiefe cite of the Philistims. Gen. 10. 19. and 20. 1. 2.  
 Gergashites. idem as Gergash. A kinde of people Iosy. 3. 10. Iooke Gergashi.  
 Gergefenes. idem a people beyond Basile. Mac. 8. 2. 8  
 Gerihom. *a stranger there.* The sonne of Hoses by Zipporah. Exod. 2. 21. 22. circumcised. Exod. 4. 25. brought to Hoses into the wilderness. Exod. 18. 2. 3.  
 Gerihon. *his banishment.* The sonne of Leui. Gene. 46. 11. Num. 3. 17. of whom came the Gerihonites. Num. 3. 21. his office. Num. 4. 1. his genealogie. 1. Chz. 6. 1. their portion. Iosy. 21. 27. 10. 34.  
 Gerizim. *hatches.* A mount. Iudg. 9. 7. whereupon the Leuites were commanded to blesse the Israelites. Deut. 11. 29. and 27. 12.  
 Gerihunni. *banished men.* A people of whom Gehiel came. 1. Chz. 26. 21. and 29. 8.  
 Geruth. *going on pilgrimage.* A cite called also Chibham, and whp. Pene. 41. 17.  
 Geshan. *draying nere.* The sonne of Rahbai. 1. chz. 2. 47.  
 Geshem. *raie.* An Arabian. Hebe. 2. 19.  
 Geshur. *a walled valley.* a countrey where Calmai reigned. 2. Sam. 3. 3. and 13. 37. The people were also so called. 1. Chyon. 2. 23. And also Geshurites dwelling in the midde of Israel. Iosy. 13. 13. Deu. 3. 14. Iosy. 12. 5. and 13. 2. 1. Sam. 27. 8.  
 Gether. *the valley of searching out.* Gen. 10. 23.  
 Geth-semene. *a plentiful valley.* a place. Iooke Mat. 26. 36. Mat. 14. 32.  
 Genel. *Gods redemption.* Num. 13. 16.  
 Gezer. Iooke Gazer. This cite Ioshua destroyed, both king a people. Iosy 10. 33. burned by Itharod. a- fterward redified by Salomon. 1. kin. 9. 16. 7. Iooke more thereof. Iosy. 16. 3. 10. 1. Chz. 20. 4. 1. Mac. 5. 8.  
 Gezra. *the fleece of them, or shewing those.* Ez. 2. 48.  
 Glad. *a sigh, or a grone.* 2. Sam. 2. 24.  
 Gibbar. *strong, manly, or a man.* Ezra 2. 20.

Gibbeshon. *a backe, or an high house.* a cite. Iosy. 19. 44. called Gibethon. Iosy. 21. 23.  
 Gibe. a hill. Sonne to Shena. 1. Chz. 2. 49.  
 Gibeah. idem. a cite. Iosy. 15. 57. Iudg. 19. 1. 2. and 20. 9. 1. Sam. 10. 26. and 22. 6. and 23. 19.  
 Gibeath. *a hill.* A cite in Benjamin. Iosy. 18. 28. The citizens called Gibeathites. 1. Chyon. 12. 3. Also a place where Erazar was buried. Iosy. 24. 33.  
 Gibeon. idem. a cite from Ierusalem 50. miles. Ios. 9. 17. 2. 18. 25. 6. 21. 17. 1. chz. 8. 25. Heb. 7. 25. Fe. 28. 1. The Gibeonites craftly craue peace of Ioshua. to whō he opened wood at asking at Gods mouth. Ios. 9. 3. 10. 6. They bew wood a draw water for the poule of God. Iosy. 9. 23. Gibeon besieged of five kings. Iosy 10. 5. Saul of zeale to Israel and Iudab, brake the coun- tant which was made with the Gibeonites by Ioshua, for which Israel was punished with famine, vntill the seven children of Saul were slaine. 1. Sa. 21. 1. 10. 10. The Gibeonites abuse the Leuites wife. Iudg. 19. 25. The Amozges war with the Gibeonites for the peace made with Ioshua. 4. were vanquished. Ios. 10. 6. 10. 15.  
 Giddel. *great.* Ezra 2. 47.  
 Gideon. *a breaker, or destroyer.* The sonne of Iosay. Iudg. 6. 11. The Angel appeareth vnto him. Iudg. 6. 12. He distrusteth his might that he is not able to de- liuer Israel. Iudg. 6. 14. He destroyeth Baals altar. Iudg. 6. 28. He is called Terubbaal. Iudg. 6. 32. He offereth sacrifice vnto God, which being consumed with fire from heauen, hee was assured that he sent him to deliuer Israel. Iudg. 6. 21. His faith in Gods promise confirmed by the experiment of a fleece of wool. Iudg. 6. 37. He with his seruant went to the campe of the Midianites, where, about midnight, he heard one in- terperete a dreame that God would deliuer the armie of the Midianites into his hand. Iudg. 7. 9. 10. 15.  
 Gideon with three hundred men ouercameth the huge hoste of the Midianites. Iudg. 7. 15. He would not gouerne Israel, but said, The Lord should. Iudg. 8. 22. 23. He complaineth vnto God for the affliction of Israel. Iudg. 6. 13.  
 Gideon, afraid hauing seene the Angels faer, is comforted of God. Iudg. 6. 22. 23.  
 Gideons courteous answers to the Ephraimites. Iooke Ephraim. He hath 70. sonnes by diuers women. Iudg. 8. 30. all slaine by Abimelech their brother, descended of a concubine. Iudg. 9. 5. His brethren slain by Zebah & Zalmunna. Iudg. 8. 18. 19. The people giue him their golden eareings. Iudg. 8. 24. 29. He slaieth the kings of the Midianites, Zeba and Zalmunna. Iudg. 8. 21.  
 In the time of Gideon, Israel without warre the space of fortie yeeres. Iudg. 8. 28. He is commended. Heb. 11. 32. His death. Iudg. 8. 32.  
 Gideoni. idem. Num. 1. 11.  
 Gidor. *a wall, or hedges.* 1. Chz. 8. 31.  
 Gihon. *a brest, or valley of grace.* a riuer. Gen. 2. 13. and 2. Chz. 32. 30.  
 Gilalai. *a whele, or marble.* Hebe. 1. 2. 26.  
 Gilboa. *a reuoluing, or searching out.* A mount. 1. Sam. 28. 4. and 3. 1. 18. 1. Chz. 10. 1. 2. Sam. 1. 6.  
 Gilgad. A countrey, city, and mount so called. Iooke Galeed. Gen. 31. 21. Num. 32. 1. 1. Chz. 6. 80. Dent. 3. 10. 13. Iosy. 13. 11. 25. 31. Ios. 60. 7. Iudg. 10. 1. Also the name of Hachis sonne, of whom came the Gilgadites. Num. 26. 29. Iudg. 10. 3.  
 Gilgal. *a whele, or resolution.* A cite by Iordan, where the Israelites pitched twelve stones on end, in signe of their passing through Iordan dryed. Iosy. 4. 19. 20. In this place the Israelites were circumcised. Iosy. 5. 1. 10. 15. Soules kingdome reued in Gilgal. 1. Sam. 1. 14. 15. From Gilgal Ioshua went to deli- uer the Gibeonites. Iosy. 10. 6. 7.  
 Giloh.

Girgashites  
 Gergeshites  
 Gergashites  
 Geshur  
 Geshur  
 Geshuri  
 Geshuri  
 Geshurites  
 Geshurites  
 Gazer  
 Galam

Gebeon  
 Gaboon  
 Gedeon

Gedeon  
 Gedor  
 Gyon  
 Gion  
 Galalai

Galgal



**Gilo** Giloh, a *reioycing*, or a *discovering* a citie. Iosy. 15. 5. 1. 2. Sam. 15. 12. The citizens called Gilonites, as Aithophel. 2. Sam. 15. 12.

**Gineth** Ginath, a *garden*. 1. King. 16. 21, 22.

**Ginethon** Ginetho, *idem*. Dehe. 12. 4.

**Ginethon** Ginnethon, *idem*. Dehe. 10. 6.

**Ginso** Ginzo, *that butruff*, a citie. 2. Eho. 28. 18.

**Girgasi** Girgasi, *a drawing nere* to pilgrimage, sonne of Canaan. Gen. 10. 16. Whi him came the Girgashites Deut. 15. 2. 1. looke Girgashites.

**Gerzites** Girzites, *an Axe*, a people. 1. Sam. 27. 8.

**Gaipha** Gaipha, *comming buher*. Dehe. 11. 21.

**Gethath** Gittah-hepher, *digging a winepresse*. Iosy. 19. 13.

**Hepher** Gittain, a *winepresse*, a city. 2. Sam. 4. 3. De. 11. 33.

**Githaim** Gittite, *winepresse*. The citizens of Gath so called.

**Githaim** 1. Eho. 13. 15. and 2. Sam. 21. 19.

**Gethite** Gizonite, *strouing*. 1. Eho. 11. 34.

**Gezonite** Guidon, *or age*, an Ale. 1. Pac. 15. 23. By it Paul failed going to Rome. Act. 27. 7. there called Guidum.

**Gnidum** Goath, *his rouching*, or *his roaring*. Iere. 31. 39.

**Gaah** Gob, *Grashoppers*, a city called also Gezer. 2. Sam. 21. 18, 19.

**Gog** Gog, *a rooffe of an house*. Sonne to Shemaiah. 1. Eho. 5. 4. Also a people. Ezek. 38. 2. and 39. 1, 10 to 17. Reuel. 20. 8.

**Golan** Golan, *a passing ouer*, a city. Deut. 4. 43. Iosy. 20. 8.

**Golgotha** Gathli. 27. 33. Par. 15. 22. Ioh. 19. 17. called Caluarie. Luke 23. 33.

**Goliath** Goliath, *a captiuiy*, or *passing ouer*, a giant of whose stature and defiance, looke 1. Sam. 17. 4, 10 to 12. a reward to him that should kill him. 1. Sam. 17. 25. Dauid cutteth off his head, and bringeth it to Ierusalem. 1. Sam. 17. 51. 54. Eccles. 4. 7. 4. He taketh Goliaths sword of Ahimelech the priest. 1. Sam. 21. 9.

**Goliath** Goliath the Gittite is slaine by Elhanah. 2. Sam. 21. 19.

**Gomer** Gomer, *consuming a consumer*, or *wasting*. The sonne of Naphtali. Gene. 10. 2. Ezek. 38. 6. Also a measure, looke Homer, and Omer. Also the daughter of Diblaim wife to Hophai the Ithopet. Hof. 1. 3.

**Gomorrah** Gomorrah, *a rebellious people*. One of the five cities destroyed with brimstone & fire from heauen. Gen. 19. 24. read. Ge. 10. 19. & 13. 10. & 14. 8. to 13. looke Sodom.

**Goren** Goren Atad, *at borne corne floor*. A place where the Israelites lamented Iaakob. Gen. 50. 10.

**Gorgias** Gorgias, *terrible*, or *swift*. 1. Pac. 3. 38. and 4. 1, 18. and 5. 59.

**Gessen** Goshen, *a drawing nere*, a parcel of Egypt, where Israel was appointed by Pharaoh to dwell. Gen. 45. 10. and 46. 28, 34. and 47. 4. 6. Also a citie in the tribe Iudah. Iosy. 10. 41. and 15. 51.

**Gofan** Gozan, *a fleece of wool*, or *a passing ouer*. Ariuer. 2. King. 17. 6. 1. Eho. 5. 29. Also a city. 2. King 19. 12. Isa. 37. 12.

**Greece** Grecia, *deceiuing*, or *making sad*; after the Greeke, *frong*, in *Herthia fauan*, a countrey. Isa. 66. 19. Eze. 27. 13. Act. 20. 2. The people called Grecians. Act. 6. 1. looke Greeke in the second Table.

**Gudgodah** Gudgodah, *the happynesse of felicity*. Deut. 10. 7.

**Guni** Guni, *a garden*, or *couaring* Naphtalis sonne. Gen. 46. 24. of him came the Gunites. I. Iun. 2. 6. 48.

**Gur** Gur, *a whelp*; a city nere which Ieha lue Ahasiah King of Iudah. 2. King. 9. 27.

**Gur-baal** Gur-baal, *the whelp of the gouernour*; a place where the Arabians dwelt. 2. Eho. 26. 7.

God appointed to eary Daniel food. Da. 14. 33. to 40.

**Habakkuk** Habakkuk in the person of the faithfull doeth piteously complain, that the wicked did persecute the iust. Habak. 1. 2.

**Habazzaniah** Habazzaniah, *a hiding of the shield of the Lord*. The father of Jeremiah. Iere. 35. 3.

**Habel** Habel, *vanity*, or *a gaping*, sonne to Adam. A keeper of sheepe, whose offering was accepted of God, wherfore his brother Cain enuying him, slew him. Gen. 4. 4. 8. his faith & righteoufnesse. Heb. 11. 4. The first martyr, whose blood crieth for vengeance. Mat. 23. 35. in 11. 51.

**Habel** The blood of Christ speaketh better things, then that of Habel. Heb. 12. 24.

**Habiah** Habiah, *idem* as Habaiah. Dehe. 7. 63.

**Habor** Habor, *a fellow*, or *paraker*, a citie. 2. Kings 17. 6. and 18. 11. and 1. Eho. 5. 26.

**Hachaliah** Hachaliah, *wanting of the Lord*, father to Nehemiah. Dehe. 1. 11. and 10. 1.

**Hachilah** Hachilah, *hope in that*, or *a hooke in that*, a hill. Sa. 23. 19.

**Hachmoni** Hachmoni, *a wife man*, or *the waiting of a gift*. 1. Eho. 11. 11. and 27. 32.

**Hadar** Hadar, *roy*, or *reioycing*, a king of Edom. Gene. 36. 35. and 1. Eho. 1. 46. Also Ilimaris sonne. 1. Eho. 1. 30. called Hadar. Gene. 25. 15. Also one whom the Lord raised up against Salomon. 1. King. 11. 14. to 18.

**Hadadazer** Hadadazer, looke Adadazer.

**Hadadrimmon** Hadadrimmon, *the voice of height*. A towne. Zech. 12. 11.

**Hadashah** Hadashah, *newes*, or *a moneth*, a citie. Iosy. 15. 37.

**Hadassah** Hadassah, *a Myrtle tree*, a name of the Cher. Est. 2. 7.

**Hadi** Hadi, *a reioycing*, or *tharpe*. Dehe. 11. 34.

**Hadlai** Hadlai, *luytering*, or *letting*. 2. Eho. 28. 12.

**Hadoram** Hadoram, *their praise*. Gen. 10. 27. 1. Eho. 18. 10.

**Hagab** Hagab, *a grasshopper*. Eze. 2. 46.

**Hagabah** Hagabah, *idem*. Eze. 2. 45. Dehe. 7. 48.

**Hagar** Hagar, *a stranger*, *chewing the cud*, or *searing* Sarahs handmaid. Gen. 16. 1. who conceiuing by Adam de-lytely her milke te. Gene. 16. 4. God forgetteth that her seede should be multitudes. Gen. 16. 10. She is sent away wth her sonne Iσμαel. Gene. 21. 14. Of her came the Hagarites, which were dynen out of I land by the Reubenites. 1. Eho. 5. 10. Of whom 9 of the Hagarites, looke more. Gal. 4. 24, 25. & Phil. 3. 6 & 1. Eho. 27. 31.

**Hagedolim** Hagedolim, *one of the great men*. Dehe. 11. 14.

**Haggai** Haggai, *pleasent*, or *turning in a circle*, A Prophet. Hag. 1. 1. The Temple reedified through the incorporation of him and Zechariah. Eze. 5. 1, 2. & 6. 14. He reprimeth the Iewes for being to carefull for their owne houses, & so negligent for the Lords. Hag. 1. 4.

**Hageri** Hageri, *idem* as Hagar. 1. Eho. 11. 38.

**Haggi** Haggi, *idem* as Haggai. The sonne of Gad. Gen. 46. 16. Of whom came the Haggites. I. Iun. 26. 15.

**Haggiah** Haggiah, *the Lords feast*. The sonne of Simeon. 1. Eho. 6. 30.

**Haccatan** Haccatan, *litle*. Eze. 8. 12.

**Hakkoz** Hakkoz, *a thorne*, *the Summer*, or *an end*. Dehe. 7. 63. and 3. 42.

**Hakoreim** Hakoreim, *as cold as yce*, or *balde*. 1. Eho. 12. 6.

**Hakupa** Hakupa, *a commandement of the mouth*. Eze. 2. 51.

**Halab** Halab, *a most* tample, a place. 1. Eho. 5. 26. 2. kin. 17. 6.

**Halak** Halak, *part*, a mount. Iosy. 11. 17. and 12. 7.

**Halhul** Halhul, *grief*, or *the looking for of griefe*. Ios. 15. 38.

**Hali** Hali, *icknes*, a beginning, or precious stone. Ios. 19. 25.

**Halicarnassus** Halicarnassus, *the chiefe dwelling place by the sea side*. 1. Pac. 15. 23.

**Hallulu-iah** Hallulu-iah, *praysye the Lord*. Reuel. 19. 1.

**Halloesh** Halloesh, *swing*, or *wohing*, or *an ucherer*. De. 10. 24.

**Halloesh** Halloesh, *idem*. Sallams father. Dehe. 3. 12.

**Ham** Ham, *crafty*, or *heare*, sonne to Noah. Gen. 5. 32. He mocketh his father being drunken. Ge. 9. 22. He is the father

Habafiniah  
Habafnias  
Abel  
Habaiah  
Hachaliah  
Hachaliah  
Hachaliah  
Hachila  
Hagaba  
Hagaba  
Agar  
Agarims  
Agarite  
Haggedolim  
Aggeus  
Haggeus  
Agarai  
Aggi  
Aggites  
Haggia  
Aggia  
Hakatan



	father of Canaan. Gen. 9. 18. 22. His children. Ge. 10. 6. & 1. Ch. 1. 8. He is cursed of his father. Gen. 9. 25.	Haram. <i>high, of lustie.</i> 1. Ch. 23. 9. Ch. 27. 23.	Haran
Amaz	Haman, <i>making an uprore, preparing, or troubling.</i> Sonne of Hamadatha, exalted by being a bassinet and honored of all, but Hordacai. Est. 3. 1. 2. For that Hordacai would not doe him reverence, he getteth licence to put all his wives to death. Est. 3. 5. He is hanged upon 7 gallows which he had prepared for Hordacai. Est. 7. 9. 10. His ten tonnes hanged. Est. 9. 14.	Haramah, <i>throned downe.</i> Ezra 2. 26.	Haran Harama
Hemath	Hamah, <i>anger, hate, or a wall.</i> A cite. Num. 13. 22. The citizens called Hamathites. 1. Ch. 1. 16.	Haran. <i>angry, or being angry.</i> Father of Lot. Gen. 11. 27. He dwelt in the of the Ardrees. Gen. 11. 28.	Aran Haram
Haniathzoba	Hamathi, <i>idem.</i> Sonne to Canaan. Gen. 10. 18.	Also a cite where Terah Abrahams father died. Gen. 11. 31. 32. from whence Abrahams departed into Canaan. Gene. 12. 4. 5. where also Abrahams brother dwelt, unto whom hee lent Iacob. Gen. 27. 43. and 28. 10. And is called Charran. Acts 7. 2. Also Caldees come by Ephab. 1. Ch. 2. 46.	Harbonah
Hemdan	Hamathzobah, <i>the anger, hate, of the wall of an arme.</i> A cite that Salomon overcame. 2. Ch. 8. 3.	Habona, <i>destruction, or his sword now.</i> Est. 1. 10 and 7. 9.	Harad
Amelech	Hamdan, <i>heate of judgement.</i> Gen. 36. 26.	Harod, <i>fear, a well.</i> Judg. 7. 1.	Rephaim
Amadatha	Hamsselech, <i>a king, or counsellor.</i> Jer. 38. 6.	Haraphah, <i>a medicine, or the mouth of a mount.</i> 1. Ch. 20. 4. His soure tonnes slaine by David & his servants. 2. Sa. 21. 22.	Raphaim
	Hammedatha, <i>troubling the law.</i> Father to Haman. Est. 3. 1.	Hareph, <i>winter, or reproch.</i> 1. Ch. 20. 2. 5. 1.	
	Hammenoth, <i>of fresh.</i> 1. Ch. 2. 5. 2.	Hareth, <i>libertie.</i> A fortell. 1. Sam. 22. 5.	
	Hammon, <i>a heate, or the sunne.</i> A cite. Ios. 19. 28.	Harim, <i>destroyed, or dedicated to God.</i> A piece unto whom the third lot fell. 1. Ch. 24. 8.	
Hamochozor	Hammoth-dor, <i>indignation, or heate of generation.</i> A cite. Ios. 21. 32.	Harhas, <i>anger, or the heate of confidence.</i> 2. Kin. 22. 14. 2. Ch. 24. 22.	
	Hamonah, <i>his multitude, or his uprore.</i> Eze. 39. 6.	Harhohah, <i>heate, or anger of the Lord.</i> Father to Uzziel. Nehem. 3. 8.	Harhalah
	Hamon-gog, <i>the multitude of the rooffe of an house.</i> Eze. 39. 11.	Harhur, <i>made warme, or the heat of liberty.</i> Eze. 2. 5. 1.	
Hemor	Hamor, <i>an asse, or dirt.</i> The father of Shechem. Ge. 33. 19. Hee for the loue of his sonne, periwaded his people to be circumcised, to tope themselves in friendship with Iacob. Gen. 34. 20. to 25. Hee demanded Dinah of Iacob to be wife to his sonne. Gen. 34. 8. hee, his sonne, and all the Serchemites slaine by Simeon and Levi. Gen. 34. 25.	Harnepher, <i>the anger of a bull, or anger increasing.</i> 1. Ch. 7. 36.	
Emor	Hanniel, <i>grace, or the mercie of God.</i> Num. 34. 23.	Harotheth, <i>workman ship, or a wood.</i> A cite where Siler a dwelt. Judg. 4. 2.	Haroketh
	Hamel, <i>godly, or mercifull.</i> Gen. 46. 12. Of him came the Hamulites. Num. 26. 31.	Harsha, <i>idem.</i> Ezra 2. 52.	Harfa
	Hamul, <i>heate of the asse.</i> 2. Kin. 23. 31. & 24. 18.	Hanna, <i>high, or throwing downe.</i> 1. Ch. 4. 8.	
	Hanan, <i>full of grace.</i> 1. Ch. 3. 23, 38. and 11. 43.	Harumaph, <i>destruction.</i> Neh. 3. 10.	Haraphites
	Hannah, <i>mercifull, or taking rest, or gracious.</i> The wife of Elkanah. 1. Sam. 1. 2. She obtained of God a sonne. 1. Sam. 1. 11. 20. She went not up to Shiloh to worshipping, until she had weaned Samucl. 1. Sam. 1. 22. She had three sonnes and three daughters after Samucl. 1. Sam. 2. 21.	Harurh, <i>slender, or youth, or in the Syrian tongue.</i> 1. Ch. 12. 5.	Harus
	Hanael, <i>the mercie of God.</i> Jeremiahs uncle's sonne. Jer. 32. 7.	Haruz, <i>carefull, the father of Amons mother.</i> 2. Kin. 21. 19.	Hazadia
	Hananeel, <i>grace from God, or grace of God.</i> The name of a tower. Neh. 3. 1. and 12. 39.	Haladiah, <i>the mercie of the Lord.</i> The sonne of Zerubbabel. 1. Ch. 3. 20.	Asadiah
	Hanani, <i>giving, gracious, mercifull, or godly.</i> The father of Nehu. 1. Kin. 16. 1. 7. Also a mans name. 1. Ch. 25. 4.	Hazar-shual, <i>a wolves house.</i> A cite. 1. Ch. 20. 4. 28. Ios. 15. 28. and 19. 3.	Hafadia
Hananias	Hananiah, <i>the grace of the Lord, or the mercie of the Lord.</i> Certaine mens names. 1. Ch. 3. 19. & 5. 4. 7. 2. Ch. 26. 11. & 8. 2. also a false Prophet. Jer. 28. 1.	Hafenna, <i>a bramble, or an enemy.</i> 1. Ch. 9. 7.	Hazar-zual
Ananias	Hanes, <i>banishment of grace.</i> A cite. Isa. 30. 4.	Hafhabiah, <i>the estimation of the Lord.</i> 1. Ch. 9. 14.	Asana
Hanania	Haniel, <i>the gift of God.</i> 1. Ch. 7. 39.	Hafhabiah, <i>the silence of the Lord.</i> Neh. 3. 10. & 9. 5.	Aafabia
	Hannathon, <i>the gift of grace.</i> A cite. Ios. 19. 14.	Hahem, <i>named, or putting to.</i> 1. Ch. 11. 34.	Hafabunia
	Hanoch, <i>dedicated.</i> Sonne to Reuben. Gen. 46. 9. Of him came the Hanochites. Num. 26. 5.	Hahshmonah, <i>the hasting of a gift.</i> Num. 33. 29, 30.	Hafshem
	Hanum, <i>mercifull, or giving.</i> Neh. 3. 13.	Hahshub, <i>esteemed, or numbered.</i> 1. Ch. 9. 14.	Hafsona
	Hanun, <i>idem.</i> Sonne to Nabath king of the Ammonites, who despitefully returned the messengers of Davids, whom hee sent to comfort him, which afterward was retenged. 2. Sam. 10. 2. 3. 4. 1. Ch. 19. 2. 3. 4. 5.	Hahubab, <i>estimation, or thought.</i> 1. Ch. 3. 20.	Hafub
	Happizer, <i>taking away, or destroying.</i> 1. Ch. 24. 15.	Hahum, <i>silence, or their hasting.</i> Ezra 2. 19.	Hafubab
	Hara, <i>a hill, or a showing forth.</i> 1. Ch. 5. 26. The citizens called Hanarites, and Harites. 2. Sam. 23. 11. 1. Ch. 11. 34, 35.	Hahupha, <i>spent, or made bare.</i> Ezra 2. 43. Nehem. 7. 46.	Hafum
	Harrabith, <i>of surie.</i> A cite. Ios. 19. 20.	Hahra, <i>wanting.</i> 2. Ch. 3. 4. 22.	Hafupha
	Harah, <i>a way, or wandering, or smiling sweet.</i> The sonne of Aha. 1. Ch. 7. 39.	Hathach, <i>smiting.</i> Est. 4. 5.	Hafra
	Harakkaim, <i>the apothecarie.</i> Neh. 3. 8.	Hathath, <i>fear.</i> 1. Ch. 4. 13.	Hathachy
		Hatipha, <i>robberie.</i> Ezra 2. 54.	
		Hatita, <i>a bending of sinne.</i> Ezra 2. 42. Neh. 3. 45.	
		Haticcon, <i>middle, between the middle, or preparation.</i> Eze. 47. 16.	Haticcon
		Hatril, <i>an howling for sinne.</i> Ezra 2. 57.	Haticchou
		Hatruh, <i>for taking sinne.</i> Ezra 8. 2. 1. Ch. 3. 22.	
		Hauah, <i>living, or giving life.</i> The wife of Adam. Gen. 3. 20. and 4. 1. looke Heiah.	Hattus
		Hauilah, <i>griewing, or speaking to him.</i> A countrey. Gene. 2. 11. Also the sonne of Esau, the sonne of Ham, Gen. 10. 7.	Hauah
		Hauran, <i>a hole, liberty, or whitenesse.</i> A cite of Damascus. Eze. 47. 16.	Hauah
		Hauoth, <i>four townes of light.</i> Num. 32. 41.	
		Hazon, <i>seeing God.</i> He whom God commanded Esau to anoint King ouer Spria, that hee might take vengeance of Israel for their idolatry. 1. King 19. 15. See altheth Elsha whether his master Ben-hadad should	



	Should recover of his sickness. 2. Kin. 8. 9. Elsha fore- told him what will be should see to Israel. 2. Kin. 8. 12. He strangleth Ben hadad his master. 2. Kings 8. 15. He discomfitteth the Israelites. 2. kin. 10. 32. Re- ceiving of Iseba's king of Judah a great summe of money, he departed from Jerusalem. 2. King. 12. 18. He raketh Gath, 2. King. 12. 17. He afflicteth the Is- raelites. 2. Kin. 13. 3. He dieth. 2. Kin. 13. 24.	Hemacite. An Amethy's stone. Exod. 28. 19. Hemdan, desire, of heate of judgement. Gen. 36. 16. Hena, a troubling, A cite. Isa. 37. 13. Henadad, grace of the beloved. 1. Reg. 3. 18. 2. 4. 7. 10. 9 Henoeh, taught, of dedicate. Hains sonne, of whom the cite Henoeh was called. Gen. 4. 17. Also the fa- ther of Hephthizabab. Gen. 5. 2. 1. who walked with God after he begate Methuselah 300. yeeres. Gene. 5. 22. Reade Eccles. 44. 16. and 49. 14. and Heb. 11. 5. Jude 14. Wisd. 4. 10. 11. Hepher, a digger, of deluer. 1. Ch. 2. 4. 6. Also the fa- ther of Ziopteljad. Num. 26. 33. & 27. 1. Of him came the Hephrites. Num. 16. 32. Hephzi-bah, my pleasure, of delight in her. By this name Christs Church gathered of Jewes and Gen- tiles is called. Isa. 62. 4. Also Banadets mother. 2. Kings, 2. 1. 1.	Enz Ana Enoch Hanoch
Hafaiiah	Hazar, imprisoned, or bound. A cite. Josh. 15. 27. & 36. 47. 16.	Hercules, Iunos glory. The money that should have bene offered to Hercules, was given to the making of galleses. 2. Mac. 4. 19. 20. Heres, the sonne, of earthen pot. The making of a mount in Aialon, where the Amozites dwelt untill the family of Joseph made them tributaries. Judg. 1. 35. Heresu, a carpenter. 1. Ch. 20. 9. 15. Hermas, Mercurie, of game. One whom Paul recei- ved. Rom. 16. 14. Hermogenes, begotten by Mercurie. A man who soz- looke Paul. 2. Tim. 1. 15. Hermon, dedicated to God. A mountaine. Deut. 3. 9. Josh. 12. 5. and 13. 5. Hermonim, idem. Psal. 42. 6. Herode, the mount of pride. Surnamed y Alcalonius, of Herode the great. Hee caused the innocents to bee slaine. Matth. 2. 1. 16. From whose persecution Christ fled into Egypt. Matth. 2. 13. 14. 15. Also his Herods sonne was surnamed Antipas, who was Tetrarch of Galile. Lu. 3. 1. His opinion of Christ. Matth. 14. 1. 2. Mar. 6. 14. Lu. 9. 7. He celebrateth his birth day. Mar. 6. 21. He beleagued John Baptist. Mat. 14. 10. Mar. 6. 16. He maketh friendship with Pilate. Lu. 23. 12. He reuerenced John. Mar. 6. 20. Christs answer to them that told him, Herode would kill him. Lu. 12. 31. 32. 33. Christ calleth him a Fox. Lu. 13. 32. Herod and his men of warre mocke Christ. Lu. 23. 11. Also the sonne of Aristobolus surnamed Agrippa, who slew James, and put Peter in prison. Actes 12. 1. 2. 3. 4. His horrible end. Actes 12. 23. Also the sonne of this Herode, surnamed Agrippa the younger, before whom Paul preached and pleaded. Actes 25. 13. * and 26. 1. * The Herodians sent by the Pharisees to tempt Christ. Matth. 22. 15. to 23. Herodias, idem. Aristobolus daughter, whom He- rode the Tetrarch married, bring his brothers wife. Matth. 14. 3. 4. and Mar. 6. 17. 18. Herodion, Iunos song. Rom. 16. 11. Heshbon, a nibber, of thought. A city of Sihon king of the Amozites. Num. 21. 26. Isa. 5. 4. Jer. 49. 3. Heshmon, a hasty message. A cite. Josh. 15. 27. Heston, the arrow of wey, of division of a song. Sonne of Reuben, looke Hezron Of him came y Hestonites. Num. 26. 6. Also the sonne of Harezi, of whom came another family of Hestonites. Num. 26. 21. Also a city called Hazar. Josh. 15. 25. Heth, feare, of astonied. Canaans sonne. Gen. 10. 15. and 1. Ch. 1. 1. 3. whose posteritie Rebekah forbiddeth Yaakob to marry withal. Gen. 27. 46. and 28. 1. Of him came the Hittites. Gen. 23. 5. Hethlon, a house to be feared. Eze. 47. 15. and 48. 1. Heuah, looke Hauah. 2. Ch. 2. 1. Hezekiah, looke Hiskiah. A godly king of Iudah. 2. Kings	Hares Heres Herman Hermes Harmon Hermoa
Hazeradar	Hazar-addar, an imprisoned generation, of saivemes. Num. 34. 4.	Hazerulafah	Hazerulafah, the bey ponch, of entrie of an horse. A cite. Josh. 19. 5. called Hazar-sufim. 1. Ch. 4. 31.
Hazaiah	Hazarah, seeing the Lord. 1. Reg. 11. 5.	Hazerlufah	Hazelponi, the shadowe of the countenance. The daughter of Ram. 1. Ch. 4. 3.
Hazar-Enan	Hazar-enan, an imprisoned, of bound soothsaying. Num. 34. 9.	Hazarim	Hazerim porches. Deut. 2. 23. Hazeroth, palaces. Num. 11. 35.
Hazerlufah	Hazar-maueth Gen. 10. 16. Hazar-shual, looke Hazac-shual. Hazarulafah, the bey ponch, of entrie of an horse. A cite. Josh. 19. 5. called Hazar-sufim. 1. Ch. 4. 31.	Hazeron-chamar	Hazeron-tamar, drawing neere bitternesse. A place where the Amozites dwelled. Gen. 14. 7. called Haz- zon-tamar. 2. Ch. 20. 2.
Hazl-phumi	Hazelponi, the shadowe of the countenance. The daughter of Ram. 1. Ch. 4. 3.	Hazon-chamar	Hazel, idem as Hazael. 1. Ch. 23. 9.
Hazarim	Hazerim porches. Deut. 2. 23. Hazeroth, palaces. Num. 11. 35.	Hazon-afau	Hazo, seeing, of prophesying. Gen. 2. 22.
Hazon-chamar	Hazeron-tamar, drawing neere bitternesse. A place where the Amozites dwelled. Gen. 14. 7. called Haz- zon-tamar. 2. Ch. 20. 2.	Hazor	Hazor-hay. Josh. 11. 1. and 15. 23. 25. and 19. 36. 1. Ch. 11. 33.
Hazon-afau	Hazel, idem as Hazael. 1. Ch. 23. 9.		
Hazor	Hazo, seeing, of prophesying. Gen. 2. 22. Hazor-hay. Josh. 11. 1. and 15. 23. 25. and 19. 36. 1. Ch. 11. 33.		
	Heber, a companion, of partaker. Sonne to Be- riah. Gen. 46. 17. Of him came the Heberites. Num. 26. 45. Hebron, fellowship. a double caue in the lande of Canaan, wherein Sarah was buried, which caue A- braham bought to bury in Gen. 13. 18. and 23. 2. 19. reade moze Gen. 35. 27. Josh. 10. 36. 37. and 14. 15. Also a cite. Judg. 1. 10. Josh. 15. 14.		
Hegai	Hegesing, of speech. Ezer. 2. 3. Helam, the arme of the mother. 2. Sam. 10. 16. Helbah, milke, fat, of grise in that. Judg. 1. 31. Helbon, idem. Eze. 27. 18. Helcath, a portion, of a diuiding. Josh. 19. 25. Helcias, the portion, of gentleness of the Lord. Su- fannas father. Dan. 13. 29. Also the name of a man. 1. Ch. 8. 1. Heldai, the world, of rustinesse. Hens names. 1. Ch. 27. 15. Eze. 6. 10.		
Heled	Heleb, idem. 2. Sam. 23. 29. and 1. Ch. 11. 30. Helek, a part, of portion. Josh. 17. 2. Helem, dreaming, of healing. 1. Ch. 7. 35. Heleph, a changing, of passing over. Josh. 19. 33. Helez, armed, of set free. Hens names. 2. Sam. 23. 26. 1. Ch. 2. 39. Helias, looke Eliah. Heliodorus, the gift of the sunne. Treasurer to Se- leucus 2. Mac. 3. 7. * Helkath, a part, of portion. Actie. Josh. 21. 31. Helkai, idem. 1. Reg. 12. 15. Helcath-hazurim, the field of strog men. 2. Sa. 1. 16 Helkiah, the gentleness, of portion of the Lord. E- lakims father. 2. Kin. 18. 18. Helon, a window, of griefe. The father of Eliab. Num. 1. 9. and 2. 7. Heman, their trouble, of a tumult. Lotans sonne. Gen. 36. 32. called Homam. 1. Ch. 1. 39. Heman, much, or making an error. A wise man. 1. Kin. 4. 31. 1. Ch. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Ch. 6. 33. and 25. 1.		
Helkath	Helkath, a part, of portion. Actie. Josh. 21. 31.		
Helkia	Helkai, idem. 1. Reg. 12. 15. Helcath-hazurim, the field of strog men. 2. Sa. 1. 16 Helkiah, the gentleness, of portion of the Lord. E- lakims father. 2. Kin. 18. 18. Helon, a window, of griefe. The father of Eliab. Num. 1. 9. and 2. 7. Heman, their trouble, of a tumult. Lotans sonne. Gen. 36. 32. called Homam. 1. Ch. 1. 39. Heman, much, or making an error. A wise man. 1. Kin. 4. 31. 1. Ch. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Ch. 6. 33. and 25. 1.		
Elkia	Helkai, idem. 1. Reg. 12. 15. Helcath-hazurim, the field of strog men. 2. Sa. 1. 16 Helkiah, the gentleness, of portion of the Lord. E- lakims father. 2. Kin. 18. 18. Helon, a window, of griefe. The father of Eliab. Num. 1. 9. and 2. 7. Heman, their trouble, of a tumult. Lotans sonne. Gen. 36. 32. called Homam. 1. Ch. 1. 39. Heman, much, or making an error. A wise man. 1. Kin. 4. 31. 1. Ch. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Ch. 6. 33. and 25. 1.		
Helkiah	Helkai, idem. 1. Reg. 12. 15. Helcath-hazurim, the field of strog men. 2. Sa. 1. 16 Helkiah, the gentleness, of portion of the Lord. E- lakims father. 2. Kin. 18. 18. Helon, a window, of griefe. The father of Eliab. Num. 1. 9. and 2. 7. Heman, their trouble, of a tumult. Lotans sonne. Gen. 36. 32. called Homam. 1. Ch. 1. 39. Heman, much, or making an error. A wise man. 1. Kin. 4. 31. 1. Ch. 2. 6. Also an excellent singer, whom Dauid appointed ouer the singers that pertained to the house of God. 1. Ch. 6. 33. and 25. 1.		



3. King. 16. 20. & 17. 1. He braketh downe the brazen Serpent. 2. King. 18. 4. He prebent unto Saneberib. 2. Kin. 18. 17. Hee lendeth to Ilat the Prophet, concerning Saneberib. 2. King. 19. 2. Ilat. 37. 2. Hee obtained of God victory against Saneberib. 1. kin. 19. 14. to 35. 2. Chp. 32. 20. Ila. 37. 15. to 36. He receiveth presents from the king of Babel. 2. King. 20. 12. and is repoued therefore, and for theuing his ambassadours his treasures. Ila. 39. 1. to 8.

Hezekiah being like unto death, receiveth a signe of his recovery. 2. King. 20. 1. to 12. & 2. Chp. 32. 24. Ila. 38. 1. to 10. His prayer. Ila. 38. 10. Hee doeth all things which his predecessors had taken out of the Temple, and establisheth pure religion among his people. 2. Chp. 29. 1. 2. His exhortation to the Levites. 2. Chp. 29. 5. to 12. The pasche kept at his commandment. 2. Chp. 30. 1. to 14. Hee prayeth for the people which were not sanctified. 2. Chp. 30. 18.

Hezekiah ordered the Priests and Levites to serve in the Temple, and appointeth for their maintenance. 2. Chp. 31. 2. 3. 4. He exhorteth the people to put their trust in God. 2. Chp. 32. 7. 8. Hee dieth. 2. King. 20. 21. and 2. Chp. 32. 33. Hee is praised. 2. King. 18. 31. to 9. 2. Chp. 29. 2. Eccles. 48. 17.

**Hizciah** Hezekiah. *idem*. the sonne of Iheriah. 1. Chp. 32. 23. Hezir. *a hog, or converted*. 1. Chp. 24. 15. Re. 10. 20. Piezrai. *an envie, or hay*. 2. Sam. 33. 35. Hezro. *idem*. 1. Chp. 11. 37. Hezron, as Helon. Gen. 46. 9. 12. Iosh. 15. 33. Hiddai. *a praise, or a crye*. 2. Sa. 23. 30. Hiddekel. *a sharpe voice, a river called also Tigris, which inurtoneth Babelopotamia, whose chiefe foize beginneth in the region of the greater Armenia*. Gen. 2. 14. Dan. 10. 4.

Hierapolis. *a holy, or sacred citie*. Col. 4. 13. Hiel. *the Lord luerth, or the life of God. He that received Iericho*. 1. King. 16. 34. Hilen, as Helon, looke Holon. Hilkiah. *the Lords gentleness. Eliakims father*. 2. Kin. 18. 18. Ila. 2. 26. Also a mans name. Iosh. 1. 21. Also a Priest. 2. Kings 22. 4. Also Ieremiahs father. Jer. 1. 1. Also the sonne of Shalum. 1. Chp. 6. 13.

**Elkia** Hilkiah *idem* a Priest. Iosh. 13. 7. **Helchia** Hiel. *praising, or foolishness*. The father of Abdon, Judge of Israel. Iudg. 12. 13. **Helkiah** Hilkiah *idem* a Priest. Iosh. 13. 7. **Hellel** Hiel. *praising, or foolishness*. The father of Abdon, Judge of Israel. Iudg. 12. 13. **Hymenaeus** Himenezus *a wedding song*. An enemy unto Paul, & therefore by him deliuered unto Satan. 1. Tim. 1. 20. **Hiane** Hin. *A manufure of moist things*. Exod. 29. 40. Exe. 45. 24.

**Hiras** Hiram. *libertie, or anger*. Gen. 38. 1. **Huram** Hiram. *the height of life*. a king of Tyus that sent Dauid timber and workmen for to build his house. 2. Sam. 5. 11. Inhome also Salomon bled to the building of the Temple. 1. Kin. 5. 1. & 2. Chp. 2. 3. & 1. kin. 9. 11. to 15. Also a cunning workman, who wrought all Salomons worke of brass. 1. Kin. 7. 13. **Hircanus** Hircanus. *the possessor of a citie*. a noble mans name. 2. Mac. 3. 11.

**Hethites** Hitites. *broke a sunder, or aborning*. a people descended of Herb. Gen. 5. 20. looke Hech. God commanded them to be utterly destroyed. Deuter. 20. 17. They were captiue tributaries unto Salomon. 1. Kin. 9. 2c. 21. **Hiui** Hiui. *living, or declaring*. the sonne of Canaan. Ge. 10. 17. Whom came the Hiuites. 1. Chp. 1. 15. they are slaine by the Israelites. Iosh. 11. 19. 10. as God commanded. Deut. 20. 17. The remnant became tributaries. 1. Kin. 9. 20.

**Hezi** Hizki. *strong, or apprehending*. 1. Chp. 8. 17. **Hezekiah** Hizkiah. *the strength of the Lord*. His names; Ezra 2. 16. Ieph. 1. 1. **Ezekiah** Hizkiah. *idem*. A mans name. Iosh. 10. 17.

Also the king of Iudah. 2. Kin. 18. 1. looke Hezekiah. **Hobab** Hobab. *beloued*. The sonne of Reuel, father in law to Moses, who refused to go with Moses into the land of promise. Num. 10. 29. 30. looke moze Judges 1. 16. and 4. 11. and 1. Sam. 15. 6. Iere. 35. 2.

**Hobah** Hobah. *a hiding*. A place whither Abram pursued the foure Kings, which had taken Lot prisoner. Gen. 14. 15. 16.

**Hod** Hod. *praise, or confession*. 1. Chp. 7. 37. **Hodaiiah** Hodaiiah. *the praise of the Lord*. 1. Chp. 23. 24. **Hodoniah** Hodoniah. *idem*. 1. Chp. 25. 24. and 9. 7. **Hodem** Hodem. *a table, or newe*. One of Shebarsims wines. 1. Chp. 8. 9.

**Hodiah** Hodiah. *the praise of the Lord*. 1. Chp. 4. 19. Iosh. 10. 13. **Hodiiah** Hodiiah. *idem*. Iosh. 5. 9. and 10. 10.

**Hoglah** Hoglah. *pleasantsse, or his compassing*. One of Iephtes daughters. Num. 26. 33. & 27. 1. & 36. 11. **Hoham** Hoham. *was he to them King of Hebron*. Iosh. 10. 33. **Holon** Helon. *A citie*. Iosh. 21. 15. Jer. 48. 21. **Holon** called Hilen. 1. Chp. 6. 8.

**Holmadam** Holmadam. *God of their garment*. Luke 3. 28. called Elmodam **Amon** Amon. *Bar*. 1. 10. **Homam** Homam. looke Hemara.

**Homer** Homer. *A kinde of measure*. A cite. 27. 16. Exe. 45. Gomer 1. 1. called Omer. Exod. 16. 32. 33. 36.

**Hophni** Hophni. *a fist, or a little fist*. One of the sons of Eli. 1. Sa. 1. 3. who with his brother Phineas abused the priest hood. 1. Sam. 2. 7. to 8. God forsooketh their deaths. 1. Sa. 2. 34. as came to passe. 1. Sa. 4. 4. to 12.

**Hor** Hor. *a hill, or steewing a mount*. Nu. 20. 22. & 33. 38. **Horam** Horam. *their hill*. King of Hebron. Iosh. 10. 33. **Horeb** Horeb. *all alone, or forsaken*. A mountaine called also Sinai. Exo. 3. 1. Deut. 1. 2. whither Eliash dedde from Iezebel. 1. King. 19. 8.

**Horem** Horem. *an offering dedicated to God*. A cite. Ioshua 19. 38. **Hor-hagidgad** Hor-hagidgad. *the hill of felicitie*. A Place. Num. 33. 32. 33.

**Hori** Hori. *a prince, chiefe, or free borne*. Lotans sonne. Gene. 36. 22. 1. Chp. 1. 39. Also Shephaths father. Num. 13. 6.

**Horites** Horites. *idem*. A people. Gen. 14. 6. and 36. 20. 21. **Horims** Horims. *princes, or being angry*. giants which Claus posterite chased from mount Seir. Deut. 2. 12. 22.

**Hormah** Hormah. *dedicated, or consecrated*. A citie. Num. 14. 45. and 21. 3. Iudg. 1. 17. **Horonaim** Horonaim. *angers, or raings*. A citie of the Hobbies. Ila. 15. 5.

**Horonite** Horonite. *anger*. Iosh. 2. 10. 19. **Hosa** Hosa. *trusting, or having sure confidence*. 1. Chp. 16. 38 & 26. 10. 11. also a citie. Iosh. 19. 29. & 1. Chp. 26. 16. **Hofanna** Hofanna. *Sane I pray thee, or keepe, or preserve I beseech thee, or giue saluation*. Plat. 1. 18. 35. This prayre the people applied to Christ, at his last entrie into Jerusalem. Mat. 21. 9. Mat. 11. 9. 10.

**Hofea** Hofea. looke Hofea. A Prophet. Hof. 1. 1. By taking a wife of fornications, hee bewareth the people of Israel their idolatry. Hof. 1. 2.

**Hoshalah** Hoshalah. *the saluation of the Lord*. Iezaniahs father. Jer. 42. 1. also a mans name. Jer. 22. 32. **Hoshama** Hoshama. *heard, or be obeying*. 1. Chp. 3. 18. **Hoshea** Hoshea. *saluation, or a sauiour*. The sonne of Nun. Deu. 32. 44. looke Ioshua. Also a king who strue Iezabab sonne to Remaliah traiterously, & reigned in his stead. 2. Kings 15. 30. and raising arbe of So king of Egypt, was impisoned, and his kingdome transported to the Assyrians. 2. King. 17. 34.

**Hosham** Hosham. *a scale*. The sonne of Heber. 1. Chp. 70. 3. **Hothir** Hothir. *excelling, or remaining*. The sonne of Heman. 1. Chp. 25. 4.

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Hodoniah  
Hodem

Hodia  
Hodiiah  
Hodia

Haglia  
Ioshua  
Ioshua

Holon  
Holon  
Holon

Elmodam  
Gomer  
Gomer

Haphni  
Ophni  
Ophni

Hor  
Hor  
Hor

Choreb  
Horem  
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Horgadgad  
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**Haziel** Hoziel seeing God. 1. Ch. 2. 3. 9.  
**Huziel** Hukok an engraver, a scribe, or lawyer. A title. 1. Ch. 6. 75.  
**Hukok** Hul. *forow, infirmities, or sand.* The sonne of Atram. Gen. 10. 23.  
**Hulda** Hulda. *the world, circle of the world, or west.* a propheteesse, wife of Shallum. 2. kin. 22. 14. to whom king Josiah sent for counsell. 2. Ch. 34. 21. to 29.  
 Hupham. *their chamber, or banke.* Beniamins son, of whom came the Huphamites. Num. 26. 39. called Huppin. Gen. 46. 21. 1. Ch. 7. 12. 5.  
**Huppa** Huppah. *a chamber, cover, or banke.* 1. Ch. 20. 24. 13.  
 Huppim. *a chamber, covered, or the sea shore.* looke Hupham.  
 Hur. *libertie, or prince of whitenesse.* Judahs sonne. 1. Ch. 4. 1. called Onan. Gen. 38. 4. and 4. 6. 1. 2. and 1. Ch. 2. 3. Also Ephraims eldest sonne. 1. Ch. 2. 19. 20. and 4. 4. who with Aaron slayed by the handes of Moses untill Amalek was reconciled. Exo. 17. 12. and 31. 1. Moses in his absence committed matters to be decide by Aaron and him. Exo. 7. 12. Also one of the kings of Midian, whom the Israelites slew. Ru. 31. 8.  
**Huram** *their libertie, their whitenesse, or their holes.* The sonne of Bela. 1. Ch. 8. 5. looke Hiram.  
**Huri** *being angry, libertie, whitenesse, or a hole.* The sonne of Ahsail. 1. Ch. 5. 14.  
**Husa** Oufa Hushah *hasting, or holding peace.* The sonne of Ezer. 1. Ch. 4. 4.  
**Hushai** *a meaning, or having.* a friend of Davids. 2. Sam. 15. 37. He counteneth the counsel of Ahitophel. 2. Sam. 17. 5. to 15. He sendeth to David to shew him whar was done therein. 2. Sam. 17. 15. to 23. He beareth Davids tidings of Achis death. 2. Sa. 18. 21. Also the father of Saanah. 1. Kin. 4. 16.  
**Husam** Husham. *their hastig, or their silence.* The ebled king that reigned in Edom. Gen. 36. 34. 1. Ch. 1. 45.  
**Hushachite** Hushachite. *hasting, holding peace, or sensualitie.* A kinred descended of Hushah. 1. Ch. 20. 4. 4. and 27. 5. 1. Num. 26. 20.  
**Husim** Husim. *idem.* Dans sonne. Gen. 46. 23. Also one of the wives of Shoharaim. 1. Ch. 8. 8.  
**Huzoth** *streets, or populous.* Num. 22. 39.  
**Huzab** Huzab. *A Queene of the Assyrians.* Hab. 2. 7.  
**Iadafon** Hydaspes. *the knowledge of a sheep, or knowledge of change.* A ruler. Ju. 2. 16.  

I

**Iakob** Iakob. *a supplanter, or deceiver, the heele, or the footstep.* The sonne of Izhak. Gen. 25. 26. His naturitie. Gen. 25. 26. A plaine man. Gen. 25. 27. He buyeth Esaus birthright for red postage. Gen. 25. 31. \* Hee stealeth from Esau his blessing by his mothers subtiletie. Gen. 27. 18. Hee is blessed of Izhak. Gen. 27. 28. Esau interpreteth his name. Gen. 27. 36. Rebeckah willetch him to flee to Haran. Gen. 27. 43. Izhak foretelleth how great a people should come of him. Gen. 28. 3. 4. He goeth to Heren. Ge. 28. 10. His dyeam of a ladder. Gen. 28. 12. Kissig Rachel, he weep. Ge. 29. 11. Hee served seven yeeres for her. Gen. 29. 18. 20. The yeeres ended, hee alkerly his wife of Laban, and Leah is given unto him. Gen. 29. 21. to 27. He serveth other seven yeeres for her. Gen. 29. 27. 28. Hee loveth her more than Leah. Gen. 29. 30. Hee telleth Laban what his wages shall be. Gen. 30. 32. Hee came but with a staffe to Laban. Gen. 31. 2. but after became betle rich. Gen. 30. 43. Labans sonnes murmure against him. Gen. 31. 1. Hee fleeth by Gods commandement from Laban, and is pursued. Gen. 31. 13. to 24. Laban is commaunded of God not to speake ought saue good unto Iakob. Gen. 31. 24. Being wyoth, he shid with Laban. Gen. 31. 36. to 42. Hee secretly a

pillar as a covenant betweene him and Laban. Gen. 31. 44. 45. He offered sacrifice unto God upon mount Gilead. Gen. 31. 54. Going toth on his journey hee is met by Angels. Gen. 32. 1.  
 Iakob sendeth messengers before to pacifie his brother Esau. Gen. 32. 34. 5. He is afraid of Esau. Gen. 32. 7. His prayer for delivrance out of danger. Gen. 32. 9. to 13. Wrestling with the Angel he prevailed, to the end hee might understand, that he should asswage his brothers wyoth. Gen. 32. 24. 25.  
 Iakob is called Israel, and wpp. Gene. 32. 28. and 35. 10. He erected an altar unto the Lord at Shechem. Gen. 33. 20. He reproveth his children for slaying the Shechemites. Gen. 34. 30. He commaundeth his familie to put away the strange gods. Gen. 35. 2. God prometh him great posteritie. Gen. 35. 11. Hee buildeth an altar at Beth-el. Gen. 35. 1. 14. 15. Hee cometh to Izhak unto Hebron. Gene. 35. 27. His children. Gen. 35. 23. to 27. and 46. 8. to 28. and Exo. 1. 2. to 6.  
 Iakob dwelt in the land of Canaan. Gen. 37. 1. He rebuketh Joseph for his dreames before his brethren, but noteth them secretly. Gen. 37. 10. 11. He sendeth his ten children into Egypt for coine. Gene. 42. 1. 2. 3. He reproveth that he should see Joseph. Ge. 42. 8. God comforteth him. Gen. 46. 2.  
 Iakob and his family goeth into Egypt. Gen. 46. 6. 7. Acts 7. 14. He is asked of Pharaoh his age. Gen. 47. 8. He desireth to be buried with his fathers. Gen. 47. 30. Being sicke he calleth to minde Gods promisses, and blesseth Josephs children. Gen. 48. 1. to 21. Hee foretelleth the Israelites delivrance out of Egypt. Gen. 48. 21.  
 Iakob blesteth his children, and foretelleth their things to come. Gen. 49. 1. \* He being 147. yeere olde, died. Gen. 47. 28. and 49. 33. was buried in Canaan. Gen. 49. 29. to 32. and 50. 1. to 14. is praised. Eccles. 44. 23. 24. Before his birth God loved him Rem. 9. 13. His faith. Heb. 11. 21.  
 Our election by the onely free grace of God confirmed by Gods chusing Iakob, & refusing Esau. Rom. 9. 11. 13. Heala. 1. 2. 3. and that also we ought to trust in God onely. Wofe. 1. 1. \*  
**Iakobah** *idem.* 1. Ch. 4. 36.  
**Iakan** *tribulation, labor, or violently taking away possession.* 1. Ch. 1. 24. Deut. 10. 6.  
**Iaala** *ascending.* a little Doe, or little goat. Mat. 6. 7. 58. Ezra 2. 56.  
**Iaalam** *hid, or beire, or little goat.* Gen. 36. 5.  
**Iaani** *answering, assisting, or making po. re. 1.* Ch. 5. 13.  
**Iaare** *siab, a little bed, the bed of the Lorde, or the Lord hath taken away powerty.* 1. Ch. 8. 27.  
**Iaafau** *doing, or my doer.* Ezra 10. 37.  
**Iaaniel** *Gods work, or the doings of God.* 1. Ch. 1. 47  
**Iaazaniah** *the newrishment of the Lord, or the weapons of the Lord.* Heemanahs sonne. Jer. 35. 3. Also the sonne of Zur. Eze. 11. 1.  
**Iaazer** *a helper, or aider.* A title. Num. 21. 32. 1. Ch. 6. 8. 1. 1. 15. 8.  
**Iaaziah** *the strength of the Lord.* 1. Ch. 24. 26.  
**Iaaziel** *the strength of God.* 1. Ch. 1. 5. 18.  
**Iabal** *falling away, or bringing, or building,* or a cheek. Lamachs sonne by Avay: father of Iuch as dwell in tents, and such as have cattel. Gen. 4. 20.  
**Iabock** *a making empty, a scattering, or a wrestling.* A foob. Gen. 32. 22. Deu. 2. 37.  
**Iabesh** *drought, or confusion.* The father of Shallu. Iabbes 2 King 15. 10. Of him the cite Iabesh-gilead tooke name. Judg. 21. 8. 1. Sam. 31. 11. The inhabitants were slitten, and wpp. Judg. 21. 10. 400. maibes of Iabesh-



Iabes galaad	Iabesh-gilead referred to glue unto the Beniamites to wife. Judges 21. 12.	James, a supplanter, or mainainer. Sonne of Zebedeus, who with his brother John was called from being fishermen, to be Apostles. Matth. 4. 21, 22. & 10. 3. Mat. 1. 19, 20. Luk. 5. 10, 11. and 6. 14. Christ calleth them boauerget. Marke 3. 17. They were with Christ many times. Matth. 26. 37. Mat. 1. 29. & 5. 37. & 9. 2. & 13. 3. and 14. 33. Luke 9. 28. They desire a request of him. Mat. 10. 35. and Christ rebuketh them, a wyl Lu 9. 54, 55, 56. James saw Christ after his resurrection. 1. Cor. 15. 5, 7. He was put to death by Herode. Actes 12. 2. Also the name of the sonne of Alphaeus another Apostle. Mat. 10. 2. Mar. 3. 18. Luke 6. 15. He wrote a general Epistle unto the Iewes. Jam. 1. 1. &c. and was superintendent of the Church of Jerusalem. Actes 15. 13, 22. and 21. 18.	Iacobus
Iabes	Iabez, <i>sadnesse, forrow, or grieffe</i> The name of a city, and of a man. 1. Ch. 2. 55. and 4. 10	Iamin, <i>right hand, or Southwind.</i> Simeons sounr. Gen. 46. 10. Of him came the Iaminites. Num. 26. 12. Also other mens names. 1. Ch. 2. 27. and 4. 8, 7.	Iacobus
Iabiu	Iabiu, <i>undersanding, or building.</i> King of Hazor, wch Joshua slew. Josh. 11. 1, 10. Another of Hazor, of wh former Iabins Image, who oppressed the Israelites twenty yeres. Iudg. 4. 2, 3. Slaine by Barak. Iudg. 4. 2, 3, 24	Iamlech, <i>resing, or</i> after the Syrian speech, <i>asking counsell.</i> 1. Chron. 4. 34.	Iacobus
Iebneel	Iabneel. <i>Gods building, or undersanding.</i> a citie of Iudab. Josh. 15. 11. and 19. 33.	Iammites building, <i>or undersanding.</i> citizens of Iamnia. 2. Par. 12. 8, 9, 40. and 1. Par. 10. 69. and 15. 40.	Iacobus
Iabae	Iabneel, <i>building, or undersanding.</i> a city. 2. Ch. 26. 6.	Iamuel. <i>God u his day, or the fia of God.</i> Sonne of Simeon. Gen. 46. 10. Etrot. 6. 15.	Iacobus
Iachan	Iacan. <i>wearing out, or pressing.</i> 1. Ch. 5. 1, 3.	Ianna, <i>answering beginning to speake, afflicted, hindered, or poore.</i> The father of Helchi. Luke 3. 24.	Iacobus
Iadan	Iadan. <i>his hand, or his confession.</i> Ezra 10. 43.	Iannes idem. One of Paraclete enchanter. looke Iambres.	Iacobus
Iedaiah	Iadiah. <i>knowing the Lord.</i> Ezra 2. 36. & Neh. 7. 39.	Ianohah, <i>refusing, tarrying, or deriuing.</i> a citie of Ephraim. Josh. 16. 6.	Iacobus
Iedaia	Iaddua. <i>known.</i> Debe 12. 11.	Ianum, <i>sleeping.</i> a citie. Joshua 15. 53.	Iacobus
Iedaia	Iael, <i>a little Doe, or Goate, or ascending.</i> The wife of Heber, who slew Sissera. Iudg. 4. 21.	Iapheth, <i>enlarged, or faire, or performing, or emicing</i> sonne of Noah. Gen. 5. 32. He is blessed of his father. Ge. 9. 27. His children Ge. 10. 2, 10. 6. & 1. Ch. 1. 5, 6, 7.	Iacobus
Iedan	Iagar. <i>a husbandman, or stranger, or fearing, or gathering together</i> a city of Iudab. Josh. 15. 21.	Iaphia, <i>making see, appearing, or lightning.</i> Sonne of Dauid. 2. Sam. 5. 15. and 1. Ch. 3. 7. Also a mans name. Joshua 10. 3. Also a citie. Joshua 9. 12.	Iacobus
Iedaiah	Iahi. <i>the euertlasting.</i> A name of God. Psal. 68. 4.	Iaphlet, <i>deliured, or banished.</i> 1. Ch. 7. 31.	Iacobus
Iedaia	Iahallel. <i>praising God, or the clearnesse, or light of God.</i> The father of Ziph. 1. Ch. 2. 41, 6.	Iaphleti idem. Josh. 16. 3.	Iacobus
Iedaia	Iahach. <i>broken in pieces, or fearing, or in the Syrian tongue, descending.</i> The sonne of Othom. 1. Ch. 6. 20, 43. Also Benaiab's sonne. 1. Ch. 4. 2. Also an officer of the worke of the Temple. 2. Ch. 34. 12.	Iapho, <i>fiuernesse, or conlmesse.</i> The name of both a bauer, & city. Josh. 19. 46. & 2. Ch. 2. 16. called Ioppa. Ac. 10. 5, 8 & 11. 5. The Barbarians now call it Sappho.	Iacobus
Iedaia	Iahaz. <i>brauwing, or strife.</i> a place where Sison by the Israelites was discomfited. Deut. 2. 3, 2.	Iarah, <i>a wood, a hony combe, making bare, pouring out, or marching diligently.</i> Sonne of Abaz. 1. Ch. 9. 42	Iacobus
Iedaia	Iahazah. <i>scoulding, or contention, or the ende of the Lord.</i> a city. Josh. 13. 18. and 21. 36.	Iarah, <i>a nu nter.</i> King of Assyur. Wole 5. 13.	Iacobus
Iedaia	Iahaziah, <i>the vision of the Lord.</i> Ezra 10. 15.	Iared, looke Iared.	Iacobus
Iedaia	Iahaziel. <i>God hatheth, or diuider.</i> Sonne of Naphtali. Gen. 46. 24. and 1. Ch. 7. 13. of whome came the Iahzeelites. Num. 26. 48.	Iarephel, <i>health of God, or beseeching God, or he pr in God, or beginning in God.</i> Sonne of Sebulan. Gen. 46. 14. Of whom came the Iahzeelites. Num. 26. 26.	Iacobus
Iedaia	Iahaziel. <i>seeing God.</i> The name of certaine men. 1. Ch. 16. 6. and 23. 19. and 24. 23. Ezra 8. 8.	Iarah, <i>the moone, or table, or a sweet snel.</i> 1. Ch. 2. 34	Iacobus
Iedaia	Iahdiel. <i>Gods unity, Gods ioy, or Gods sharpnesse, or after the Syrian &amp; Hebrue, Gods reuenging.</i> 1. Ch. 5. 24	Iarib, <i>fighting, chiding, multiplying, or auenging.</i> Sonne of Simeon. 1. Ch. 4. 24. Also a Priest. Ezra 4. 10, 18.	Iacobus
Iedaia	Iahdo. <i>I alone, or I one, or his ioy, or his sharpnesse of wit, or in the Syrian tongue, hu newnesse.</i> the sonne of Buz. 1. Ch. 5. 14.	Iarmuth, <i>fearing death, or seeing death, or throwing downe of death.</i> a citie under the which Itram was king. Josh. 10. 3. looke Josh. 15. 35. and 21. 29.	Iacobus
Iedaia	Iahel. <i>waiting for God, or beseeching God, or he pr in God, or beginning in God.</i> Sonne of Sebulan. Gen. 46. 14. Of whom came the Iahzeelites. Num. 26. 26.	Iathen. <i>ancient, or sleeping.</i> 2. Sam. 23. 32.	Iacobus
Iedaia	Iahmai, <i>warme, or waking warme.</i> The sonne of Tola. 1. Ch. 7. 2.	Iather, <i>righteous.</i> Josh. 10. 13. and 2. Sam. 1. 18.	Iacobus
Iedaia	Iahoz, idem as Iahaz. Num. 21. 23.	Iathobeam, <i>the people sitting the controversie of the people, or the captiuitie of the people.</i> A valliant man of Dauid. 1. Ch. 11. 11. Also mens names. 1. Ch. 12. 6. and 27. 2.	Iacobus
Iedaia	Iahzah, a citie. 1. Ch. 6. 7, 8.	Iathub, <i>a returning, a controversie, or a dwelling place.</i> The sonne of Ithachar. 1. Ch. 7. 1. called Job. Gen. 46. 13. Of whom came the Iathubites. Num. 26. 24. Also a mans name. Ezra 10. 29.	Iacobus
Iedaia	Iahziel, looke Iahaziel. and 1. Ch. 7. 13.	Iathubi-chem. 1. Chron. 4. 22.	Iacobus
Iedaia	Iair, <i>illuminated, or lightened, a river, or the running water of the river.</i> Sonne of Segub. 1. Ch. 2. 22. Also the sonne of Manasse. Deut. 3. 14. Num. 32. 41. of whom came the Iarites. 2. Sam. 20. 26. Also a Iudge in Irael. Iudges 10. 3.	Iaton, <i>healing.</i> The sonne of Eleazar. 1. Mac. 8. 17. Also the brother of Onias, who laboured by vnlawfull meanes to be high Priest. 2. Mac. 4. 7, 8. He slew his owne citizens and returned with shame into his countrey. 2. Mac. 5. 6, 7, to 11. Also a Prettay, whose fug	Iacobus
Iedaia	Iairus, idem as Iair. a ruler of the Synagogue. Mat. 5. 22. whose daughter Christ raised from death. Mat. 9. 18, 19, 23, 24, 25. Mat. 1. 5. 35. Luke 8. 41. 42, 49.	Iatub	Iacobus
Iedaia	Iakim, <i>rising, or confirming, or establishing.</i> 1. Ch. 8. 19. and 24. 12.	Iatubalechem	Iacobus
Iedaia	Ialon, <i>tarrying, or murmuring.</i> 1. Ch. 4. 17.		Iacobus
Iedaia	Iambri, <i>rebellious, or waxing better, or changing.</i> 1. Mac. 9. 36, 37.		Iacobus
Iedaia	Iambres, <i>a rebell, bitter, or changing, and after the Debrue, the sea with pouertie or want.</i> He that with James withstood Moses. 2. Tim. 3. 8. Exod. 7. 11, 12, 22. and 8. 7, 18, 19.		Iacobus







1. King. 23. 34. & 2. Ch. 36. 4. 1. Eho. 1. 37. He rebelled against Nebuchad-nezzar, and is taken prisoner. 2. King. 24. 1. to 7. 2. Ch. 36. 6, 7, 8. as was prophesied. Jer. 22. 18, 19. Dan. 1. 1, 2. Hope of him. Jerem. 36. 1. \* He is called Jehci. Luke 3. 28.

**Iehoiarib** the fighting, chiding, or multiplying of the Lord. 1. Ch. 9. 10.

Iehonadab, looke Ionadab. A subtil man, who was friend to Amos. 2. Sa. 15. 3, 4, 5. Also h<sup>o</sup> son of Rechab, who joined with Iehu to destroy idolatry. 2. Kin. 10. 15

**Iophonathan** Iehonathan, the gift of the Lord, or the gift of a dove. Some of Gizzah. 1. Ch. 27. 25. Also the sonne of Shimea. 1. Ch. 20. 7. Also Davids uncle, a man of counsell and understanding. 1. Ch. 27. 32.

**Iehoram** Iehoram, the height of the Lord, or throwing downe of the Lord. Son of Iehoshaphat king of Iuda. 1. king. 22. 50. & 2. kin. 8. 16, 10. 25. & 1. Ch. 21. 1. \* Also Ahabs sonne, a wicked king. 2. King. 3. 1, 2. who thea tried to cut off Elisha his head. 2. King. 6. 31. Of his warre, and Ahazias with Hazael king of Aram. 2. King. 8. 25. \* both slaine by Iehu. 2. Kin. 9. 14, to 29.

**Iehoshaphat** the Lord is the iudge, or the iudgement of the Lord. Sonne of Asa king of Iuda. 1. king. 15. 24. 1. Ch. 3. 10. Matth. 18. A vertuous king. 2. Ch. 10. 17. 3. \* Who signed in affinitie with Ahab. 2. Ch. 18. 1. He seeketh counsell at the Prophet of God. 2. Ch. 18. 6. and taketh his part. 1. King. 22. 8. Hee enquireth of Elisha what should happen vnto him. 2. kin. 3. 12, to 20. Crjng vnto the Lorde for aide against his enemies, he is heard. 2. Ch. 18. 31. He is repoyred by the Prophet Iehu for helping wicked Ahab. 2. Ch. 19. 2. Hee exhorteth the iudges & ministers to doe their dutie. 2. Ch. 19. 6. \* The Moabites & Ammonites warred against him. 2. Ch. 20. 1. His prayer. 1. Ch. 20. 6. He is ioynt in friendship w<sup>th</sup> Ahaziah, & is repoyred for it by Elizer. 2. Ch. 20. 15, 36, 37. He dieth. 2. Ch. 21. 1.

Iehosheba, looke Ioshabeth.

Iehoshua, the Lord, or saviour, of the Lords saluation. Certaine mens names. 1. Ch. 7. 27. Hag. 1. 1. Zech. 3. 1. looke Iesus.

Iehouah the Lord One of h<sup>is</sup> names of God. Ex. 6. 3.

Iehouah-ireh, the Lord seeth, or will see, or the Lord provideth. Gen. 22. 14.

Iehouah-nissi, the Lord my banner. Ex. 17. 15.

Iehouah-shalom, the Lord of peace. Iudg. 6. 24.

Iehouabab, hauing a downe, or the Lords downe.

**Iozabad** Certaine mens names 2. King. 12. 21. 1. Ch. 26. 4.

Iehozadak, iust of the Lord, or the iustice of the Lord.

**Iehus names.** 1. Ch. 6. 14. Hag. 1. 1.

**Iehu**, he, or he that is, or being, A Prophet who prophesied against Baasha. 1. Kin. 16. 1, 2, 3, 4. He rebuketh king Iehoshaphat. 2. Ch. 19. 2. Also a captaine who was anointed king of Israel by Elisha, to destroy the house of Ahab. 2. Kin. 9. 2, 3, to 11. & 1. Kin. 19. 16, 17. He destroyeth Tozam and Sheziah. 2. King. 7. 14, to 29. and also Jezebel. 2. King. 9. 30. \* He slayeth the 70. sonnes of Ahab. 2. King. 10. 7. and the 42. brethren of Ahaziah. 2. Kings 10. 14. Seeming to sacrifice to Baal, he slew all Baals priests. 2. Kin. 10. 18, to 26. He destroyed Baal and his house, and caused it to bee made a lake. 2. Kings 10. 26, 27, 28. God appoynteth Iehu his doings against the house of Ahab. 2. Kin. 10. 30. Hee walketh not in the law of God with all his heart. 2. King. 10. 31. See dieth. 2. Kings 10. 35. The promise which God made vnto him. 2. Kings 10. 30. was accomplished. 2. King. 15. 12.

**Iehubbah**, an hiding, or beloued; or in the Syrian speech, sinne, or binding. 1. Ch. 7. 34.

**Iehual** mighty, perfect, or washed. Jer. 37. 3.

**Iud**, I-hud, praising, or confessing. A citie of Dan. Iosy. 19. 45.

Iehudath, confession, or praise. Iakobs son by Leah. Gene. 29. 35. By whose counsell Joseph was solde. Gen. 37. 26, 27. Iudah marieth Shuah a Canaanite. Gen. 38. 2. Hee committeth incest with Tamar his daughter in law. Gen. 38. 18. Hee confesteth his fault, and in gratitude towards her. Gen. 38. 26. Hee offereth himselfe to bee Josephs bondman, that Benjamin might returne to Iakob. Gen. 44. 33. His children. Gen. 46. 12. Hee inheriteth the kingdome and priuiledge of the first borne, which appertained vnto Reuben. Gen. 49. 4, 8, to 13. His childrens portion. Ios. 15. 1, 2. \* His pollicy. 1. Ch. 2. 3. \* & 3. 1. \* & 4. 1. \* The tribe of Iudah is made captaine for the warre, after the deaht of Ioshua. Iudg. 1. 2, 3, 4, to 22. They with other Israelites brought Dauid vnto Ierusalem. 2. Sam. 19. 14, 15. \* They onely follow Dauid. 2. Sa. 20. 2. They idolatry and wickednes. 1. Kin. 14. 2, 23, 24.

**Iehudi**, praising, or confessing. Jer. 6. 14, 21.

**Iehudiah**, a praising, or confessing of the Lorde. 1. Ch. 4. 18.

**Iehush**, keeping counsell; or after the Syjge, fastened. 1. Ch. 8. 39.

**Ieiel**, God hath taken away, or God heaping up together. 1. Ch. 5. 7.

**Ieiah**, the Lord lieth. 1. Ch. 15. 24.

**Iekabzeel**, the congregation of God. A citie. Iosy. 11. 25.

**Iekannah**, the Lord shall arise, the establishing, or reuincing of the Lord. 1. Ch. 2. 41.

**Iekamiam**, the people shall arise. 1. Ch. 23. 19.

**Iekodam**, the crookednes, or burning of the people. A citie. Iosy. 15. 56.

**Iekomah**, the prouision or stabilitie of the Lord. Ex. 26. looke Ieconiah.

**Iekuthiel**, the hope or cōgregation of God. 1. Ch. 4. 18.

**Iemimah**, Job. 42. 14.

**Ieminitie**, the right hand, a land belonging to the tribe of Benjamin. 1. Sam. 9. 4.

**Iemuel**, Gods day, or the sea of God. Ex. 46. 10. Ex. 6. 15.

**Iephlet**, deliuered, or banished. 1. Ch. 7. 32.

**Iephthah**, Heb. 11. 32. Iosy. Iphath.

**Iephunneh**, beholding. Num. 13. 7. & 1. Ch. 7. 38.

**Ierah**, the moone, the month, or smelling sweete. Ex. 10. 26.

**Ierahmeel**, the mercie of God, or after the Hebrew or Syjge, the beloued of God. Sonne of Hezron. 1. Ch. 2. 9. Of him came the Ierahmeelites. 1. Sam. 27. 10. Also the sonne of Iosy. 1. Ch. 24. 29. Also the sonne of Hammelech. Jer. 36. 26.

**Ieramoth**, and Ieremoth, and Ierimoth, idem as Iarnuth. Mens names. Ezra 10. 26, 27, 29. and 1. Ch. 7. 7 and 12. 5.

**Iered**, ruling, or conning downe. The sonne of Bahaleel. Gen. 5. 15. 1. Ch. 1. 2. Luke 3. 37. Also the sonne of Ezra by Iehudiah. 1. Ch. 4. 18.

**Ieremai**, my height, or fearing, or throwing forth waters. Ezra 10. 33.

**Ieremiah**, looke Irmeiah. Certaine mens names. 2. Kin. 23. 31. 1. Ch. 5. 24. Also a prophet; his stocke and when hee prophesied. Jer. 1. 1, 2, 3. God imboldeneth him to preach. Jer. 1. 7. He is forbidden to pray for the Iewes. Jer. 11. 14. He is persecuted. Jer. 18. 18. and 20. 2. Being mocked for preaching, hee complaineth vnto God. Jer. 20. 7, 8. Hee is taken of the Priests, and accused before the gouernours, hee answereth that hee had declared nothing but the word of God. Jerem. 26. 8, 12. He sendeth bonds to certaine kings, and admonisheth them to be subiect vnto Nebuchad-nezzar. Jer. 27. 3. Hee is taken going into the land of Benjamin. Jer. 37. 12, 13. smitten and put in prison. Jer.

**Ieremia**

**Ieremie**

**Ieremias**

**Ieremias**

**Ieremias**

Iehudah  
Iudah  
Iuda  
Iehuda  
Iudas

Iehiel

Iehia  
Iecabzeel  
Iecamia  
Iekamiah  
Iecinaam  
Iukadana  
Iekonia  
Iecuthiel  
Iemima  
Gemiai

Iaphlet  
Iephth  
Iephth  
Iephth

Ierah  
Ierahmeel  
Ierahmeelite

Ramoth  
Ierimoth

Iared

Iermai

Ieremia

Ieremie

Ieremias

Ieremias

Ieremias

Ieremias

Ieremias



37. 15. 16. He is deliuered by Zedekiah Jer. 37. 17. He is cast into the dungeon. Jer. 38. 4. 5. 6. & taken out againe. Jer. 38. 10. 11. 12. 13. fauoured of Nebuchadnezzar. Jer. 39. 1. 11. 12. hauing leaue to go whither he would. Jerem. 40. 4. he dwelleth with the people which were left in Ierusalem, vnder Gedaliah. Jer. 40. 6. He admonisheth the residue of the people not to go into Egypt. Jer. 42. 14. 15. \* Pelamenceth king Iosiah. 2. Ch. 35. 25.

Ieriah. *the fearing, vision, throwing downe of the Lord.* 1. Ch. 23. 19.

Ieribai. *fighting, chiding, or multiplying.* 1. Ch. 11. 46.

Iericho. *the moone, maneth, or his sweet smell.* A rich and faire citie of Benjamin, whither Iosua sent spies. Num. 22. 1. Josh. 2. 1. & his people hauing leene the spies, were assaulted. Josh. 2. 11. God deliuereth Iericho into the hands of Iosua, and how. Josh. 6. 1. \* The walles thereof fell downe by faith. Josh. 6. 20. Heb. 11. 30. Iosua curleth them that should build it. Josh. 6. 26. It is redified by Hei. 1. Kings 16. 34. Elisha dwelt in it. 2. Kings 2. 18.

Ieriel. *the feare, or vision of God.* 1. Ch. 7. 2.

Ierimoth, looke Iaramoth.

Iericho. *paues, kettels, or cauldrons, or bowling out, or breaking a sinder.* 1. Ch. 2. 18.

Ieriah making a sweet smell, breathing the moone, or the maneth. 1. Ch. 5. 14.

Ieroboam. *fighting against, chiding, or increasing the people.* Sonne of Nebat. 1. King. 11. 26. who rebelled against Salomon. 1. King. 11. 27. Ten tribes promised by the Prophet to be given him. 1. Kin. 11. 35. Hee fleeth from Salomon into Egypt. 1. Kin. 11. 40. After his returne, he with the people desireth Rehoboam to release them of the seruitude which they endured vnder his father. 1. Kin. 12. 3. 4. He buildeth Sichem and Penuel. 1. King. 12. 25. Not sticking into Gods promise, he let up two golden calves in Beth-el and Dan, causing the people to commit idoletrie. 1. kin. 12. 26. \* and as he was sacrificing vnto them, was reproued by the Prophet Ido. 1. King. 13. 1, 2, 3. His hand which he stretched out against the Prophet died vp, and re-toyed againe. 1. King. 13. 45. \* No threatening or signes could cause him leaue his wickednesse. 1. King. 13. 33. For money he made Idoles of the hie places. 1. King. 13. 33. \* Hee constituted pylles for deuils, reiecting the Idoles of the Lord. 2. Ch. 11. 15. His wife is sent to the Prophet, to know if his sonne should reioyce of his sicnesse. 1. King. 14. 2, 3. Vnto whom the destruction of her husbands and his house is foreshewd, & the manner of the childs death to be a signe thereof. 1. Kin. 14. 5, to 17. Ieroboam dieth, and Nadab his sonne succeedeth. 1. King. 14. 20. His house is destroyed by Baasha, according to the word of the Lord. 1. Kin. 15. 25, 26, 27, to 31. Reade Eccles. 47. 23, 24, 25. How his name is condemned, looke 1. Kin. 16. 19, 26. & 2. kin. 3. 3. & 10. 29. & 17. 2. & 14. 24. & 15. 9. 17. 21. and 23. 15. Against Ieroboam, reade Amos 7. 11.

Also the sonne of Noah a wicked King of Israel. 1. King. 13. 1. 2. & 14. 23. by whom notwithstanding the Lord persecuted Israel for his promise sake. 2. Kin. 14. 21, 25, 26, 27. He dieth, and Zachariah his sonne succeedeth. 2. Kin. 14. 29.

Ieroram. *high, mercifull, or after the Syllab, beloued.* Father of Echanah. 1. Sam. 1. 1. 1. Ch. 6. 27, 34. Also the father of Ithre-iah. 1. Ch. 9. 8.

Ieronymus. *a holy name.* A gouernour who with Timotheus, &c. troubled the Iewes. 2. Hacc. 12. 2.

Ierubbaal. *Let Baal auenge, or an idole overcome.* Ioshe Gideon.

Ieru-besheth. *idem.* 2. Sam. 11. 21.

Ieruel. *the feare of God, or the vision of God.* A title vnderesse. 2. Ch. 20. 16.

Ierusalem. *the vision of peace, or the perfect vision, or perfect feare.* The head citie of Iudah, builded (as Lyranus on the 28. chap. of Genesis writeth) by Belshazzar, and called by him Salem. that is, *peaceable*, because he was King of peace and iustice. Heb. 7. 1. 2. Psal. 76. 2. Other thinke it was first builded by Iebusone of Canaan. & called after his name. Ge. 10. 16. Josh. 18. 28. Eusebius sayth it is called Hieron Salomonis, that is, Salomons Temple, and afterward by corruptio Hierusalem. Called also Solyma, Luza, Beth-el, Hierus, & last of all, Heliu, or Alia (sayth Volateran) of Helius Hadrianus Emperour, by whom it was repaired and enlarged. Sometime it consisted of two parts: the higher, with the Temple placed on the top of Sion, and called of the buldier, the citie of Dauid, the tower ioynd to the Temple. 1. Ch. 11. 4. 5, 6, 7, 8. It was in compasse about fixe miles and an halfe. Eusebius.

Ierusalem, called Beth-el, and before Luz, wonne by the tribe of Iudah. Iudg. 1. 21, 22, 23. The Temple in Ierusalem chosen of God for an habitation. 1. kin. 8. 13. \* 2. Ch. 6. 1, 2. Of the gates. Ezek. 48. 31. God threateth to it, and the inhabitants, destruction for contemning of his word, & preachers. 2. kin. 21. 12, 13, 14. 15. & 23, 27. Ezek. 2. 1. 2. Jer. 19. 3. The burning of it signified by a vision. Ezek. 10. 2. The vision of reioying of the citie and Temple. Ezek. 40. 1, 2. \* The felicitie thereof past, and the calamitie present. Ezek. 19. 10. \* Of the destruction of it, and of the women. Isa. 3. 17. After the destruction of it, there should seeme to be left one man for bit women. Isa. 4. 1. Signes in heauen ouer it. 2. Hacc. 5. 2. The captiuitie of it signified. Ezek. 3. 25. God threateth to deliuer it into the hands of the king of Babylon. Jerem. 34. 1. and that it shalbe burned. Jer. 32. 28, 29. Ezek. 15. 1. and 24. 3. \* Ierusalem besieged by Rezin and Pekah. Isa. 7. 1. The destruction of it prophesied. Isa. 22. 1. & 29. 3. It is taken and burnt by the Caldeans. Jerem. 52. 7. \* 2. Kin. 24. 14. and 25. 8, 9. 2. Ch. 36. 6, to 19. according as was prophesied. Jerem. 34. 2. \* Why it was brought into captiuitie. Jerem. 22. 9. God sheweth the Prophet the certalitie of Ieruselems destruction. Ezek. 33. 27. \* The Iewes bewaile the destruction of Ierusalem. Psal. 79. 1. Of the destruction and rediifying thereof. Dan. 9. 25. Zech. 1. 16. \* & 12. 2. \* Who inhabited there after the rediifying. Hese. 1. 1. Antiochus made newe lawes in Ierusalem, forbidding the keeping of Gods lawes. 1. Hacc. 1. 43. \* A complaint of the Church, vnder the figure of Ierusalem. Baruch 4. 19. Ierusalem is moued to reioyce for the returne of her people, and vnder this figure the Church. Baruch 5. 1. \* The abominations of Ierusalem, notwithstanding Gods mercies. Ezek. 16. 2, 3. \* See how comforteth why the is iustly punished. Jer. 10. 19. \* Christ foresheweth howe hee should die at Ierusalem. Luke 1. 33. He rideth into Ierusalem vpon an asse. Matth. 21. 1. Hee foretelleth her destruction: the manner, and why. Matth. 24. 16. Hee commaundeth his Apostles not to depart from Ierusalem, but to waite for the holy Ghost which hee had promised them. Luke 24. 49. Actes 1. 4. Hee receyeth for Ierusalem. Luke 13. 34. and 19. 41. Paul preached at Ierusalem. Rom. 15. 19. Paul commaundeth to goe out of Ierusalem, and why. Actes 21. 18. Of the new Ierusalem. Reuel. 3. 12. The holy Ierusalem. Reuel 21. 10. \* The chiefest Ierusalem, the mother of vs all, and the habitation of the Elect. Gal. 4. 26. Heb. 11. 10. and 12. 2. Psal. 122. 3. Isa. 33. 20. and 54. 1. \* and 65. 19. Ezek. 16. 3. Tob. 13. 16. \* Baruch 5. 1. \*



Against Ierusalem & the inhabitants thereof, looke  
 meze. *Ira.* 1. 8. 5. 1. \* 8. 1. \* 8. 34. 1. \* 65. 12. *Ier.* 4. 3.  
 8. 7. 3. 4. \* 13. 9. \* 17. 3. 4. 8. 21. 4. \* 23. 12. 8. 25. 1.  
 10. 32. 8. 38. 18. 3. 39. 1. 10. 9. *Eze.* 4. 1. \* 5. 1. \* 22. 2. \*  
 8. 3. 2. \* *Zeph.* 3. 1. Ierusalem was prophesied to be de-  
 stroyed of the Romanes. *Dan.* 9. 26. *Zech.* 14. 1. \* *Mat.*  
 23. 37. 24. 15. *Luke.* 13. 34. 35. 8. 19. 43. 44. 8. 20. 16.  
 8. 21. 6. 24. *Iob.* 11. 48. which came to passe, by *Titus*  
 & *Vespasian* the 41. yere after *Christis* ascension, be-  
 ing from the incarnation of *Christ* 73. yeres. *Iosephus*.  
 Ierusalem put for the people inhabiting that city.  
*Mat.* 3. 5. Ierusalem called the citie of the great King.  
*Mat.* 5. 35. and the holy city. *Mat.* 4. 5. and 27. 52.

*Ierucha*, possession, or banishment. The mother of  
*Job* 24. kings. 15. 33. and 2. *Chron.* 27. 11.  
*Ieshaiah*, the health, or salvation of the Lord. The  
 name of certaine men. *Ezra* 8. 7. 19. 1. *Chz.* 3. 21. 8.  
 25. 3. and 26. 25.

Also a Prophet. *Iai.* 1. 1. he foretelleth *Hezekiah*  
 victory against *Sancherib* 2. king. *Ier.* 19. 6, 7. he sheweth  
*Hezekiah* his sicknesse, and his recovery. 2. kin. 20. 1.  
 to 12. he reporteth *Hezekiah*, for shewing the ambas-  
 sadors of the king of *Babel* his treasures. 2. kings 20.  
 14. to 19. *Isaiah* saw the glory of God. *Iho.* 6. 1. 2. he  
 is sent to the Iewes. *Iho.* 6. 8. 9. *Christ* standing up to  
 reade, had the booke of *Isaiah* deliuered him. *Luke* 4.  
 16. 17. *Isaiah* is prophesied. *Eccles.* 48. 23. 24. 25. 26.

*Ieshbeab*, the fixing, or captiuitie of the father. 1.  
*Chz.* 24. 13.

*Iether* right, singing, hauing a regard, or ruling. 2.  
*Chz.* 2. 18.

*Ieshithai* ancient, or reioycing exceeding ly. 1. *Chz.*  
 5. 14.

*Ieshimon*. *Num.* 23. 28.

*Ieshohaiah*. The Lord pressing, or the mediation of  
 God. 1. *Chz.* 4. 3. 6.

*Ieshua*, a Saviour. 1. *Chz.* 2. 4. 11. looke *Iesus*.  
*Ieshah*, a distilling from the head of the Lord, or a  
 sprinkling of the Lord. *Ezra* 10. 25.

*Ieshimiel*, the naming of God, or astoniednesse of God.  
 1. *Chz.* 4. 36.

*Iesse*. *Mat.* 1. 5. looke *Ishai*.

*Iesus* a fauour, of the Lord a fauour, of the saluati-  
 on of the Lord. The *Hellias*, the son of God, borne of the  
 virgin *Marie*. *Mat.* 1. 20. 21. *Luke* 1. 31. Reuealed  
 vnto the wife men. *Mat.* 2. 1, 2. *Herods* opinion of him.  
*Mat.* 14. 2. 2. *Mat.* 6. 14. 16. *Luke* 9. 7. 8. 9. he would  
 not haue his Apostles reueale openly that hee was  
*Christ* until our redemption was ful finished. *Mat.* 16  
 20. *Mat.* 8. 27. 3. 9. *Luce* 9. 21. 36. the Centurion con-  
 fesseth *Iesus*, & they also that watched with him. *Mat.*  
 27. 54. to acknowledge him, is the gift of God. *Mat.*  
 16. 17. the laue was giuen by *Holes*, but grace and  
 reuery came by *Iesus Christ*. *Iohn* 1. 17. *Iesus* name is  
 about euery name. *Iohn* 1. 2. 9. 10. 11. hee that confes-  
 seth that *Iesus* is the son of God, in him dwelleth God  
 and he in God. 1. *Iohn* 4. 15. to know the father to be  
 the onely betw God, & whom he hath sent *Iesus Christ*,  
 is life eternal. *Iohn* 17. 3. of *Iesus Christ* the whole  
 family in heauen and earth is named. *Eph.* 3. 4. 15.  
 The testimonie of *Iesus* is the spirit of prophesie. *Reu.*  
 19. 10. wee ought to confesse the Lord *Iesus* with our  
 mouth, and beleue in heart, *gc.* *Rom.* 10. 9. 10. looke  
*Christ* in the second Table.

Also the name of the sonne of *Yozadak*. *Zech.* 3. 1. \*  
*Eccles.* 49. 12. *Ezra* 3. 2. *Hag.* 1. 12. 14. 8. 2. 3. looke *Ie-*  
*hoshua* and *Ioshua*. Also the son of *Syrach* the author  
 of *Ecclesiasticus*. *Eccles.* 50. 27. also *Holes* success-  
 sor. *Actes* 7. 45. *Eccles.* 46. 1. looke *Ioshua*. also one  
 of *Dauls* wakeloffenes called *Iulius*. *Col.* 4. 11.

*Iether*, exceeding remaining, or searching our diligent-

ly, or a small rope. *Elck* sonne of *Sidon*. *Judges* 8.  
 20. also the sonne of *Ezra*. 1. *Chz.* 4. 7.

*Ietheth*, giuing. *Gen.* 36. 40.

*Ietho*, idem as *Iethur*. Father in lawe of *Holes*.

*Etz.* 3. 1. who with *Holes* wife and children came vnto  
 him into the wilderness of *Ein*. *Ezra* 8. 1, 2, 3. \*

*Ietur*, an order, or keeping. *Gen.* 25. 15.

*Ieucl*. God hath taken away of God heaping vp. 1. *ch* 9. 6

*Ieuth*, a moth gnawen about, pressing downe, or ga-  
 thered together. soune of *Chan*. *Genes* 36. 5. Also the  
 sonne of *Bitban*. 1. *Chz.* 7. 10. also the sonne of *Schim-*  
 met. 1. *Chz.* 3. 11.

*Ieuz*, idem as *Ieuth*. 1. *Chz.* 8. 10.

*Iewes* praying, or confessing. A people. *Actes* 2. 5.

*Ieche* in the second Table, *Iewes* and *Israelites*.

*Iezaniah*, the nourishment, or weapons of the Lord.

*Ieze.* 40. 8. and 42. 1.

*Iezebel*. looke *Izebel*.

*Iezer*, they ste of helpe, or wee bee to helpe. Sonne of  
*Dapthali*. *Genes* 46. 24. also the sonne of *Silead*, of  
 whose came the *Iezeries* *Num.* 26. 30.

*Ieziel* the sprinkling of God, or the distilling downe  
 from the head of God. 1. *Chz.* 12. 3.

*Iezohar*, cleare, or white. 1. *Chz.* 4. 7.

*Iegal*, redeemed, or defiled. The sonne of *Ioseph*.  
*Num.* 1. 38. also *Mathans* senn. 2. *Sam.* 23. 36.

*Igdaliah*, the greainesse of the Lord. *Iere.* 35. 4.

*Igeal*, a redeemer, redeemed, or defilled. 1. *Chz.* 3. 22

*Iglisbam*, their drougth, or their confusio, or bawfu-  
 nesse. 1. *Chz.* 9. 2.

*Iidlaph*, a distilling from the head, or the dropping of  
 an house: or after the *Hebrev* and *Syrian*, a hand, or  
 med together. *Gen.* 22. 22.

*Iie-abarim*, heapes of *Hebrewes*, or passers ouer, or  
 heapes of angry men, or toward men: or eter the *He-*  
*brew* and *Syrian*. heapes of n. heat. *Num.* 33. 44.

*Iim*, idem. *Num.* 33. 46. and *Iosy* 15. 29.

*Iim*. *Iho.* 3. 22.

*Iimma*, a forbidding, or let, or the troubled sea. 1. *Chz.*  
 7. 35

*Iimnah*, the right bad, or bring, or preparing: or after  
 the *Syrian*. appointing. Son of *Alsher*. *Eze.* 46. 17. and  
 1. *Chz.* 7. 30. of whom came the *Iimnites*. *Num.* 26. 44.

*Iion*, a beholding, a fountain, or eye. A city, north  
 from *Iordan*. 2. kings 15. 29. and 1. kings 15. 20. and  
 2. *Chz.* 16. 4.

*Iiphath*, opening. A city in *Judah*. *Iosua* 15. 43.

*Iiphthael*, God opening. A valley which boundeth the  
 tribe of *Zebulun*. *Iosua* 11. 9. 14. 27.

*Iikketh*, forward, or wicked. 1. *Chz.* 11. 28. 2. 27. 9.

*Iillyicum*, a making merry. A countrey adioyning  
 vnto *Italic*. *Rom.* 15. 19.

*Iimla*, or *Imlah*, a replenishing, or circuncision. 2.  
*Chz.* 18. 7. and 1. kings 22. 8.

*Immanuel*, God with vs. A name of the *Hellias*

*Iho.* 7. 14. and 8. 8. *Matth.* 1. 23.

*Immer*, saying, or speaking: or after the *Syrian*, a  
 lambe. 1. *Chz.* 9. 12. *Ezra* 2. 37. 59. *Iere.* 20. 1.

*Imrah*, a rebel waxing bitter, or changing. The sonne  
 of *Zophah*. 1. *Chz.* 7. 36.

*Imri*, saying, or speaking, exalting, or bitter. or after  
 the *Syrian*. a lambe. 1. *Chz.* 9. 4. *Iude.* 3. 2.

*Ierusa*  
*Ierushah*  
*Ieshiah*  
*Iesia*  
*Esaia*  
*Esaiah*  
*Isaiah*  
*Isay*

*Iezebeab*  
*Isbaab*  
*Iaser*  
*Ieshai*  
*Ieshi*  
*Ieshim*  
*Iohaiab*  
*Iozia*  
*Ielua*  
*Iesia*  
*Iezia*  
*Iimiel*

*Ieshua*

*Ielus*  
*Iehoshua*  
*Ioshua*

*Iehuel*  
*Iehus*

*Ieus*  
*Iudei*  
*Iezonias*

*Iefer*  
*Hiezer*  
*Hiezerites*  
*Ieziel*

*Iezoar*

*Iegedaliah*  
*Igal*  
*Igeaal*  
*Ielbam*  
*Ielben*  
*Iedlaph*

*Iim-abari*  
*Ie-abarim*

*Wilde cat*  
*Imna*  
*Imnah*  
*Iamma*

*Aion*  
*Hion*  
*Iephthah*  
*Iephth*  
*Iephthah*  
*Iephthahel*  
*Iekes*  
*Acces*  
*Iemla*

*Iimla*  
*Immanuel*  
*Emmer*  
*Ianra*

*Amri*  
*Omrari*

*Iobab*







Matth. 10. 2. They are rebuked of Christ, and wily. Luk. 9. 5. 4. 5. John forbade one to call out devils by the name of Jesus, but Christ reproved him, and wily. Marke 9. 38. 39. 41. Christ revealeth unto him who should betray him John. 13. 2. 3. 26. He went with Jesus into the hall of the high Priest. Joh. 18. 15. Christ commendeth his mother unto him. John. 19. 26. 27. Running to the sepulchre with Peter, he observeth him. John. 20. 3. 4. He affirmeth that what he wrote was true. John. 19. 35. and 21. 24. He was banished into the Isle of Patmos. Revel. 1. 9. The Angel forbiddeth John to honour him, and wily. Revel. 19. 10. and 22. 9. In his time were deceivers entered into the world, which denied Christ to be come in the flesh. 2. John. 7. He wrote what he had heard, seen, and handled. 1. John. 1. 1. 2. 3. and wily. 1. John. 1. 4.

Also the name of one called Marke. Act. 15. 37. Iosarib. the battell, chiding, or multiplying of the Lord. Ezra 8. 16.

Lokdeam, the crookednesse, or burning of the people. a citie in the tribe of Judah. Josh. 1. 5. 56.

Iokim. that made the sunne stand. 1. Chr. 4. 22. Iokmean. the rising, confirmation, or reuengement of the people. a citie. 1. King. 4. 12.

Iokneam. possessing, or building up of the people. A citie. Josh. 12. 22. and 19. 11.

Iokhan. hardness, an offence, or after the Syrian. a knocking. Abrahams soune by Heturah. Gen. 25. 2.

Ioktan. a little one, or wearinesse, or strife. The sonne of Cher. Gen. 10. 25.

Ionadab. voluntarie, or willing. looke Iehonadab. Ionah. a dove, or culuer, or a destroyed, or rooting up, or multiplying of people. The name of a Prophet, the sonne of Amittai. 2. Kin. 14. 25. Ionah. 1. 1. who being sent unto Nineueh to preach, fled. Ionah. 1. 2. 3. 8. cast into the sea, was swallowed up of a great fish. Iona. 1. 15. \* and againe cast upon the dry land. Ion. 2. 10. He is sent againe to Nineueh. Ionah. 3. 1. 2. The Nineuites repent at his preaching. Ion. 3. 5. \* Mat. 12. 41. Lu. 11. 32. Hee is angry that God spared Nineueh. Ion. 4. 1. and therefore God reprobeth him. Ion. 4. 9, 10, 11. Christ by his example foresheweth, how wee should rise againe the third day. Mat. 12. 40.

Ionan. idem. Iosephs father. Luke 3. 30.

Ionathan, the gift of the Lord. Sauius sonne, who with his armour bearer, by Gods helpe, put the garrison of the Philistines to flight. 1. Sam. 14. 1. to 24. He should haue bin put to death by his fathers ordinance, but was preferred by the people. 1. Sam. 14. 45. Hee maketh a covenant with Dauid. 1. Sam. 18. 1. 2. 3. He reuealeth to Dauid his fathers wicked purpose. 1. Sam. 19. 1. 2. 3. He executeth Dauid. 1. Sam. 20. 28, 29. He promiseth Dauid to declare his fathers will, by shooting of three arrowes. 1. Sam. 20. 10. \* Hee is slaine. 1. Sam. 31. 2. and bewailed of Dauid. 2. Sam. 1. 4, 17. \*

Also the sonne of Gershom, Michahs idolatrous piist, who afterward for gaine, became piist vnto the Danites. Iudg. 18. 3. 4. 20, 30. \*

Also Dauids brothers sonne. reade Iehonathan.

Also the name of Indas Haccabens first brother. 1. Mac. 2. 5. constituted gouernour ouer the Iewes after the death of Indas. 1. Mac. 9. 41. He warreth against his enemies. 1. Mac. 13. 60. Tryphon taketh him by deceit, and putteth him to death. 1. Mac. 12. 42. \* and 13. 17, to 25. After him, Simon his brother succedeth. 1. Mac. 13. 10. 17.

Ioppa, looke Iapho. and Act. 9. 16. and 10. 5.

Ioram. shewing, declaring, or calling fourth, or done suddenly at a time: or after the Syrian, a caldron. Ezra 2. 18.

Ioram, looke Ichoram. Jordan, the riuier of iudgement, or the shewing, or calling fourth of iudgement, or a going downe: or after the Syrian, a caldron of iudgement. A ruler of Iudah so named of his twolping heabs. Dan 4. Ier: it diuideth Galilee from Iudea, & falleth into the dead sea. Mat. 3. 5. 6. Mat. 13. 20. Mat. 4. 2. 6. The plaine of Iordan watered erie where. Ec. 1. 13. 10. His banks filled, all the time of harvest. Iob. 3. 15. \* Naaman washed himselfe therein, and became whole of his leprose. 2. Kin. 5. 14. Iorim. the Lord exalting, or the exhalation of the Lord. Cheslon of Matthan. Lu. 3. 29. called Iotham. Mat. 1. 9. Iosaphat, looke Iehosaphat, and Mat. 1. 8. Iose. sparing, being, or lifting up. The sonne of Elezer. Luke 3. 29. is called Achaz. Mat. 1. 9. Ioseph. increase, or encreasing, or perfect. The eleuenth sonne of Iacob. Gen. 30. 24. He is beloved of his father, & hated of his brethren. Gen. 37. 4. his dream. Gen. 37. 9. 10. He is cast into a pit, after ward sold vnto the Iymaelites, and then vnto Potiphar. Gen. 37. 23. \* 39. 1. His particoloured coate is brought vnto his father, and hee knoweth it. Gene. 37. 31. 32. 33. Potiphars house blessed for Iosephs sake. Gene. 39. 3. 5. He is made ruler thereof. Gen. 39. 4. Hee was faire and well fauoured. Gene. 29. 6. Impressed by false accusation of his mistresse. Gene. 39. 14, to 21. Hee bath charge ouer the kings Butler and Baker his fellow prisoners. Gen. 40. 4. Hee interpreteth Pharaohs dreames. Gen. 41. 25, 10. 37. Hee is made ruler ouer all Egypt vnder Pharaoh. Gene. 41. 40, to 46. Hee solde coine vnto all countreys in the famine. Gene. 41. 57. Hee speaketh roughly vnto his brethren. Gene. 42. 6. 7. He putteth them in ward. Gen. 42. 17. Hee chargeth them with theft, to pacite them. Gen. 44. 4. \* He comforteth them, and discleth himselfe. Gene. 45. 1, 3, 4. Hee testifieth that hee was solde into Egypt by Gods prouidence for their sake. Gene. 45. 5. Hee met his father Israel in Goshen. Gen. 46. 29. Hee visiteth him being sicke. Gene. 48. 2. He is blessed of him. Gen. 49. 23, 10. 27. He is displeaseth, that his father in blessing his children, preferred Ephraim before Manasse. Gene. 48. 17. Hee killeth his father at his death. Gene. 50. 1. Hee obaineth licence of Pharaoh to bury his father in Canaan. Gen. 50. 7, to 14. He pardoneth his brethren. Gen. 50. 17, to 22. Hee dieth and is embalmed. Gen. 50. 26. Moses departing out of Egypt, caused his bones to be caried with him. Exod. 13. 19. which were buried in Shechem. Ioshua 24. 32. His children diuided into two tribes, and therefore albeit the tribe of Levi wanted, yet the two leue tribes had fill their full number. Josh. 14. 3. 4. The Amorites became tributarie vnto the familie of Ioseph. Iudg. 1. 35. Hee was blessed of Moses. Deut. 33. 13. Hee is payled. Eccles. 49. 15. His saith Heb. 1. 22.

Also a disciple of Christ a rich man of Arimathea. Mat. 27. 57. Luk. 23. 50, 51. He asked the body of Iesus, and buried it in a tombe prepared for himselfe. Mat. 27. 58, 10. 61. looke Marke 15. 43, to 47. Luke. 23. 52. \* John 19. 38. \*

Also the name of him that was preferred with Athaliah, to succede in the roome of Iudas. Act. 1. 23. Also Heries husband the mother of Christ. Mat. 1. 16. 18. \* Lu. 1. 26. \* 3. 2. 3. He with Mary went to Berthelem, to be reed. Luke 2. 4, 5. At the warning of the Angel, hee fleeth into Egypt. Mat. 2. 13, 14, 15. & returneth and dwelleth in Nazareth. Mat. 2. 19. \* he and Mary hauing lost Christ at Ierusalem, returne to seeke him. a found him disputing with Doctors. Lu. 2. 43. \*

Also the father of Tanus. Luke 3. 24. Also the father of Iuda. Luke 3. 30.

Pukadan  
Iucadam  
Iecodeam  
Iecmeam  
Iecmaam  
Iachanam

Iechfan  
Iocfan  
Iefan  
Iectan  
Iactan  
Iehonadab  
Ionas

Iona  
Ionathas  
Iehonathro

Ioppe  
Iora

Ioram

Iesu  
Iesus



Also the father of Semei. Luke 3. 26.  
 Ioses as Iose. The brother of James. Matth. 1. 3.  
 55. Marke 6. 3. And another who loide his iand, and  
 gave it to the Apostles. Act. 4. 36. 37.  
 Ioshabad, *having a dowry.* One that went with Da-  
 uid when he fled from Saul. 1. Chron. 12. 4.  
 Ioshabath, *the fulnes of the Lord, the oth of the Lord,*  
*of the Lord returning the bowe.* The daughter of king  
 Ioram. 2. King. 11. 2. and 2. Elyo. 2. 11.  
 Ioshah, *being, forgetting, of owing.* 1. Chron. 4. 34.  
 Ioshamah, *the equite or plainnesse of the Lord,*  
*of the Lord setteth upra.* 1. Chron. 11. 46.  
 Ioshaphat, as Ieshophat. The sonne of Ahiud,  
 Davids treacher. 2. Sam. 8. 16.  
 Ioshbekahad, *is requiring, beseeching, of a hard*  
*siuing.* 1. Chron. 25. 4.  
 Ioshiah, *the fire, or burning of the Lord.* The sonne  
 of Iehpaniah. Zech. 6. 10. Also the sonne of Amen. 1.  
 Chron. 3. 14. Of whom Ido propheted that he should  
 destroy the idolatry of Ierobam. 1. King. 13. 2. Hee  
 became king of Iuda. 2. King. 21. 26. He care to re-  
 paye the Temple. 2. King. 22. 2, to 8. 2. Chron. 34. 8,  
 to 18. Hee rent his clothes after he heard the booke of  
 Deuteronomie read. 2. King. 22. 11. 2. Chron. 34. 19.  
 He tender to inquire of the Lord, by Huldah the Pro-  
 phete. 2. King. 22. 13. \* 2. Chron. 34. 21, to 29. he caus-  
 seth Deuteronomie to be read vnto the people, putteth  
 downe Idoles, and causeth Baals priests to be put to  
 death. 2. Kin. 23. 2, to 21. \* 2. Chron. 34. 29. \* he keepeth  
 Ierusalem. 2. Kin. 23. 21, to 26. and 2. Chron. 35. 1, to 20.  
 Fighting with Pharaoh Necho, he is hurt and dieth.  
 2. Chron. 35. 20, to 25. \* 2. Kin. 23. 29. Jeremiah lamen-  
 teti his death. 2. Chron. 35. 25. his praise. 2. Kin. 22. 2. \*  
 23. 25. \* 2. Chron. 34. 2. Eclui. 49. 13, 3, 4. his sonne Je-  
 hoahaz succeedeth him. 2. Kin. 23. 30. 2. Chron. 36. 1.  
 Ioshibia, *the feat, alteration, of captiuitie of the Lord.*  
 1. Chron. 4. 35.  
 Ioshua *idem, as Iesus, or Ieshua.* The sonne of Nun.  
 Josh. 1. 1. called Ohea. Num. 1. 39. Being Moses  
 minister, he went with him vnto the mount. Exod.  
 24. 13. and descended from thence with him. Exod. 32.  
 17. Enniping Ehad and Hedad for Moses sake, hee  
 would haue them forbidden to prophete. Num. 11.  
 28, 29. He and Caleb for commending the land of Ca-  
 naan, had bene stoned to death, if God had not defend-  
 ed them. Num. 14. 6, to 11. They are promised to  
 kine, and enter into the lande of Canaan. Num. 14.  
 38. Deuteron. 1. 36, 38. Ioshua is ordained capitaine  
 against Amalek. Exod. 17. 10. and to be Moses suc-  
 cessor. Deuteron. 31. 7. and 34. 9. and is encouraged  
 by God himselfe. Deu. 31. 2, 3. Josh. 1. 1, 2, 6, 7, 9. He is  
 magnified of God before the Israelites. Ioshua 1. 5.  
 None able to withstand him all his life. Ioshua 1. 5.  
 God commandeth him to meditate in the booke of Deu-  
 eronomie day and night, and why. Ioshua 1. 8. Hee  
 sendeth spies vnto Iericho. Ioshua 2. 1. He cometh  
 to Iordan with the people. Josh. 3. 1. God commandeth  
 him to loose the shoe off his foote, when he spake with  
 him. Josh. 5. 13, 14, 15. God deliuereth the citie of  
 Iericho into his handes. Josh. 6. 2. \* He humbleth him-  
 selfe before God, and why. Josh. 7. 6, to 10. hee taketh  
 the citie of Ai. Ioshua 8. 1, 2. he causeth Deuteronomie  
 to be read to all Israel. Ioshua 8. 24, 35. The Kings  
 beyond Iordan assemble against Ioshua. Iosh. 9. 1, 2.  
 hee ouercometh fite Kings of the Amorites. Josh. 10.  
 5, to 28. hee ouercame many Kings, and countreys,  
 Josh. 11. 1, to 15. hee left naught vndone, that Moses  
 had commanded. Josh. 11. 15. he and all his house serue  
 the Lord. Josh. 24. 15. hee is commannded to diuide the  
 land of promise vnto the tribue of Israel. Josh. 13. 7.  
 his possession. Josh. 19. 49, 50. he exhorteth the people

not to loyue with the Gentiles, and why. Josh. 23. 2. \*  
 his death. Josh. 24. 29. he is prayed by the name of  
 Iesus. Eclui. 46. 1, to 9. Act. 7. 45.  
 Also a Beth-Heinite, in whose field the Arke stayed,  
 when it returned from Ekron. 1. Sam. 6. 14.  
 Ioshah, looke Ioshiah.  
 Iosiphiah, *the increase of the Lord, of the Lord fixi-*  
*shing.* Ezra 8. 10.  
 Iorbath, *his goodnesse, of his daughters going out of*  
*the way, of a desert turning away.* A land of running  
 waters. Deut. 10. 7.  
 Iorbathah, *idem* 33. 33.  
 Iotham, *absolute, of perfect.* Sonne of Uzziab. 2.  
 King 15. 7, 32. looke Ionatham, also the youngest sonne  
 of Ierubbaal. Iudg. 9. 5, 10, 22.  
 Iozachar, *remembering, of of the malekinde.* 2. King.  
 12. 21.  
 Iozabad, *endowed, of having a dowrie.* One that  
 helped Dauid against the Amalekites, that burnt  
 Ziklag. 1. Chron. 2. 20, 21.  
 Iphidiah, *the redemption of the Lord.* The sonne of  
 Shafiah. 1. Chron. 8. 25.  
 Iphthah, *opening.* Steads lenne, who fled from his  
 brethren. Iudges 11. 3. he sendeth messengers to the  
 king of Ammon. Iudg. 11. 1, 2. and being replenished  
 with Gods spiritie, attacketh the Ammonites. Iudg.  
 11. 29. his resti bow. Iudg. 11. 30, 31. he ouercometh  
 the Ammonites. Iudges 11. 32, 33. According to his  
 bow, he offereth his onely daughter in sacrifice to the  
 Lord. Iudg. 11. 39. Whom the daughter of Israel la-  
 mented foute dayes a yere. Iudg. 11. 40. hee was re-  
 uenged of the Ephraimites. Iudg. 12. 1, to 7. hee  
 dieth. Iudg. 12. 7. he is prayed. Iud. 11. 32.  
 Iri, *a watchman, a city, a making bare, a pouring*  
*out, a heape of vision, of a yong colt.* 1. Chron. 7. 12.  
 Iri, *idem.* 1. Chron. 11. 28, 2. Sa. 23. 26. also a lairre,  
 2. Sam. 20. 26. of Iehre, 2. Sam. 23. 38.  
 Irad, *a wild ass, the heape of going downe, the going*  
*downe of a heape, of a heape of goernemnt:* or in the  
 Syriac a dragon. Sonne of Henoeh. Gen. 4. 18.  
 Irama, *a city of them, of the watchings, of making bare*  
*of them, of the pouring out of them, of an high heape.* A  
 Duke of Edom. Gen. 36. 43.  
 Iri, *fire, of light.* 1. Chron. 7. 7.  
 Iriah, *the feare, vision, of throwing forth of the Lord.*  
 An officer that apprehended Jeremiah fleeing to the  
 land of Benjamin. Iere. 37. 13.  
 Irmeiah, *exalting the Lord, of the Lords height.* A  
 head of the halfe tribe of Manasseh. 1. Chron. 5. 24. also  
 a Prophet. looke Jeremiah.  
 Irpeel, *the health, medicine, of exalting of God.* A ci-  
 tie. Josh. 18. 27.  
 Ir-stenech, *a citie of the sunne:* or in the Hebrew  
 and Syriac, *a citie of bondage.* A citie belonging to  
 the tribe of Dan. Josh. 19. 41.  
 Iru, *idem, as Iri.* Calebs sonne. 1. Chron. 4. 15.  
 Irsaiah, looke Iehsaiah.  
 Irsah, *anoyning, covering, of shadowing, of in the*  
*Syriac, spying.* daughter of Haran. Gen. 11. 29.  
 Ithacar, or Ithathacar, *a wages, of reward.* Sonne  
 of Izaakob by Leah. Gen. 30. 18. he is blessed of his fa-  
 ther. Gen. 49. 14, 15. and of Moses. Deut. 33. 18, 19.  
 Ithachar, *his portion.* Josh. 19. 17, to 24.  
 Ithai, *a gift, of an oblation, of a debtour, of being, fa-*  
*ther of Dauid.* Ruth 4. 17, 22. 1. Sa. 6. 1, 11, 12. \* 20.  
 27. 2. Sam. 23. 1. Hee sendeth Dauid to his brethren  
 with foode, and to Saul with presents. 1. Sam. 17. 17.  
 and 16. 20. his sonnes and daughters. 1. Chron. 2. 13, 14.  
 15, 16. Hee is called Iesse. Ithai. 6. Eke 3. 32. Eke  
 promised to come of his stocke. Isa. 11. 1.  
 Ithbak, *is wide, of made wide:* or in the Syriac,  
 for saking.

Iosphia  
Iosphias  
Ietebatha  
Ierthebah  
Iethebath  
Iotham  
Iotham  
Iochan  
Iozabar  
Iozabad  
Iosabad  
Iozadad  
Iephdeia  
Iephdeia  
Iphdeiah  
Iephthah  
Iephthah  
Iri  
Iris  
Iras  
Iran  
Iriam  
Iri  
Irijah  
Iriias  
Iriah  
Iremias  
Ieremia  
Ieremiah  
Iarephel  
Ireemes  
Iir-stemes  
Iir  
Irsaiah  
Irsah  
Irscha  
Irschar  
Irschar  
Irschar  
Irschar  
Irsai  
Iesse  
Iessai  
Iesbac  
Ielbac



*for saking* Abrahams *come by* Reterah. Gen. 25. 2.  
**Ish-boeth** a man of shame, or the delay of a man.  
**Ishboeth** Sauls son made king over Israel by Abner. 2. Samu. 2. 9. 10. he is traiterously slaine by Rechab & Baanah, who for their labour were slaine by David. 2. Sam. 4. 5.\* his head buried in Ablers sepulchre. 2. Sa. 4. 12.  
**Ishcoriot**, an *averting*, or a man of death. Judas the traitours surname. Lu. 22. 3. looke Judas.  
**Ishi** *saluatio*, of having regard. 1. Ch. 2. 31. & 4. 20. 42  
**Ishiah** it is the Lord. 1. Ch. 12. 6.  
**Ishibenob**, *sitting in prophesie*, or taking captiuitie in prophesie. A giant. 2. Sam. 21. 16, 17.  
**Ishith** it is the Lord. Ezra 10. 3.  
**Ishma**, put vnto, named, a maruelling, or desolation. 1. Ch. 2. 4. 3.  
**Ishmael**, God hath heard, or the hearing of God. Son of Abram by Hagar. Genes. 16. 3, 15. What manner of man he was. Gene. 16. 12. Abrahams prayer for him, & was heard. Gen. 17. 18, 20. God heard Ishmael in his distress. Gen. 21. 17. hee became an archer. Gen. 21. 20. his generation and death. Gen. 25. 12, to 19.  
**Ishmaiah**, hearing the Lord, or obeying the Lord. 1. Ch. 12. 4.  
**Ishmerai**, a keeper, or keeping. 1. Ch. 8. 18.  
**Ishod**, a comely man. 1. Ch. 7. 18.  
**Ishpan** hid, broken in sunder, of a covey. 1. Ch. 8. 2. 2.  
**Ish-tob**, good man. 2. Sam. 10. 8.  
**Ishuah**, plainness, or plaine, equall, putting, or put. Gen. 46. 17. and 1. Ch. 7. 30.  
**Ishui**, idem. 1. Ch. 7. 30. Gene. 41. 17. Of whome came the Suites. Num. 24. 44.  
**Ismachiah**, cleaning to, or leaning upon, or issued to the Lord. 2. Ch. 31. 13.  
**Ispa**, a Jasper stone. 1. Ch. 8. 16.  
**Israel**, a prince of God, or prevailing with God, or one that wrestleth with God. The name of Iacob given him by God. Gen. 32. 28. & 35. 10. And the people descended of him are called Israel. Deu. 4. 1. & 5. 1. of Israelites, whom God called his seruants. Le. 25. 55. They would haue returned to Egypt, and whp. Nu. 14. 3, 4. What manner of kingdom they should enioy. Num. 23. 2. 4. Their iourneys. Num. 33. 1, to 50. God foretelleth that they should become idolaters. Deut. 31. 16. For the offence of one person many of them were slaine. Ios. 7. 1, 5, 11, 12. No man moued his tongue against them. Ios. 10. 21. The promises made vnto them touching the lande of Canaan, accomplisheth. Iosua 21. 4, 3, 4, 4, 4, 5. They chuse the Lord for their God, and forsake idoles. Iosua 24. 16, 21, 24. God soldeth them into the hands of Iabin. Iudges 4. 2. and for their idolatry were seuen yeeres oppressors of the Midianites. Iudges 6. 1, to 7. they are deliuered by Deborah and Barak. Iudges 4. 3.\* They are deliuered into the hands of the Philistims and Ammonites. Iudges. 10. 7. They commit idolatry with Etheons Ephou. Iudges 8. 27. They confesse their sinne, and put away their idoles. Iudges 10. 10, 15, 16. They confit for the punishment of the villanie done to the Leuites wife. Iudges 20. 2. They send to require passage thoro the lande of Edom. Num. 20. 14, to 22. the Israelites being 40000. men, are wiſe overcome by 26700. Beniamites, but at length get the victory. Iudges 20. 17.\* They were not to marry their daughters to the Beniamites. Iudges 21. 1. They are discomfited by the Philistims. 1. Sam. 4. 2. They desire a king. 1. Sam. 8. 5, 19, 20. Being afraid of the Philistims, they bid themselves. 1. Sam. 13. 6. They are unpouided of weapons. 1. Sam. 13. 22. Afraide of Goliath. 1. Sam. 17. 24. Delivered from famine and waite by the miraculous worke of God. 2. Kings 7. 6, 7. The reyers

declared vnto them the prouidence of God. 2. King. 7. 10. Israel is Curen by Hagar. 1. King of Syria. 2. kin. 10. 32. deliuered into the hands of Shihak. 2. Chom. 12. 1, 2.\* their hunger and captiuitie prophesied. Hosa 9. 2.\* They are threatened. Amos 2. 6.\* Their captiuitie into Assur, and whp. 2. King 17. 6.\* God prometh to deliuer them from the Gentiles. Ezek. 36. 5. The ender of their kingdom for their idolatry. 2. king 17. 17, 18. Why they went into captiuitie. Ezekiel. 39. 2, 3. Of their destruction, and how they were deliuered by Amons prayer. Wisdome. 18. 20.\* Israel reynoued. Heah. 6. 3.\* God prometh to gather the dispersed ones. Jerem. 50. 4, 5. Why they were chosen of God, and why reiected. Jerem. 15. 11.\* Gods benefites toward them, and their vnhankesfullnesse for the same. Hosa 11. 5.\* Their calamitie theu reiected, described. Amos 8. 2.\* The Israelites theu reiected for their idolatry, and at the last returne and beleue in Christ. Hosa 3. 1.\* which shall be when the fullnesse of the Gentiles shall be come in. Hosa 2. 16. Rom. 11. 25. of their exaltation. Iacob. 5. 7, 8. Their haire confidence. Hosa 12. 1.\* 1. Cor. 10. 18. Their prosperitie forthywed. Jerem. 30. 10. They and their prophets carnall. Hosa 9. 7, 8. Who are true Israelites. Rom. 9. 7, 8. Peace and mercy vpon the Israel of God. Galat. 6. 16. God will take from the true Israelites all worldly confidence. Micah 5. 10.\* Dathanael a true Israelite, & whp. Iob 1. 4, 7. Israel inexcusable. Rom. 10. 19, 20, 21. Israel hath obtained by grace, that which they could not by workes. Rom. 11. 5, 6, 7. A remnant of Israel shall be saued. Rom. 9. 27. They were obliuate for a time that the Gentiles might receive the faith of Christ. Rom. 11. 25. Christ the true Israel. Ilat. 49. 3. Israel is the people of God. Ezech. 3. 14, 15, and 5. 1. and 6. 6, 7, and 19. 5, 6. Leuit. 20. 24, 25, 26. Deut. 4. 20, 37, and 7. 6, 7, 8. and 9. 29. and 10. 15. and 14. 2. and 26. 15, 18, 19, and 32. 9, 36, 43. 1. Sam. 10. 19. and 12. 12, 22. 2. Sam. 7. 9. 1. kin. 3. 9. 8. 16. 23. Ila. 19. 25. and 43. 1.\* Jer. 13. 11. Ecel. 17. 16. Gen tribes of Israel separated themselves from the house of David. 1. kin. 12. 20. according to the word of Ahiiah. 1. kin. 11. 30, 31.  
**Ishachar**, looke Ithacar.  
**Ishiah**, it is the Lord. Certaine mens names. 1. Ch. 7. 3. and 23. 20.  
**Ishijah**, idem. 1. Ch. 20. 24. 21.  
**Ishua**, looke Ishuah.  
**Ishui**, looke Ishuai.  
**Italy**, A coitrey so called of the king Italus, or of Italis, which signifieth *with calves*, for that it aboundeth with calves. Act. 27. 1. Whether Paul failed. Act. 27. 6. Ithai idem as Ithai. 1. Ch. 11. 3. 1.  
**Ithamar**, *Woe to the change, or woe to the hand, or an Ile of the hand or finger, or the change of an Ile*. Aarons son. Ex. 6. 23, 28, 21. Anointed High. Le. 8. 2.\*  
**Ithiel**, idem as Ithiel. Ido. 30. 1.  
**Ithlah**, *hazying up, or heaping up*, a citie in the tribe of Dan. Ios. 19. 42.  
**Ithmah**, an orphan, a maruelling, or a perfection. 1. Ch. 11. 46.  
**Ithnan**, a city of the tribe of Judah. Ios. 15. 23.  
**Ithra**, a remnant, or excellent. 2. Sam. 17. 25.  
**Ithran**, idem. Gen. 36. 26. 1. Ch. 7. 37.  
**Ithream**, the excellency, or remnant of the people. 2. Sa. 3. 5  
**Ithrite**, excellency, or a remaining. 1. Ch. 11. 40. and 2. Sam. 23. 38.  
**Ithah-kazim**, an *hour*, or *time of a prince*: or *now a Prince*. A citie in the tribe of Zebulun. Ios. 19. 13.  
**Ithai**, *strong myne, a plough share, or a coming to*. 2. Sam. 15. 19 and 23. 39.  
**Ithiel**, God with me, the signe of God, the coming to of God, or the plough share of God. Deu. 11. 7.  
**Iturea**.

Ish-boeth  
Ishboeth  
Ishcoriot  
Ishcoriot  
Ishi  
Ishiah  
Ishibenob  
Ishiah  
Ishma  
Ishmael  
Ishmael  
Samaias  
Ishmaia  
Ishmerai  
Ishud  
Ispan  
Istob  
Ishuah  
Iesua  
Ishui  
Ishui  
Ishui  
Ishuites  
Ishmachia  
Ispa  
Ishachar  
Ishiah  
Ishijah  
Ishua  
Ishui  
Italy  
Ithai  
Ithamar  
Ithiel  
Ithlah  
Ithmah  
Ithnan  
Ithra  
Ithran  
Ithream  
Ithrite  
Ithah-kazim  
Ithai  
Ithai  
Ithai  
Ithai  
Ithiel  
Ithiel

Ishachar  
Ishiah  
Ishijah  
Ishua  
Ishui  
Italy  
Ithai  
Ithamar  
Ithiel  
Ithlah  
Ithmah  
Ithnan  
Ithra  
Ithran  
Ithream  
Ithrite  
Ithah-kazim  
Ithai  
Ithai  
Ithai  
Ithai  
Ithiel  
Ithiel



Iurea, kept, or in the Syzian tongue, of a mountain, or hills. A region near to the desert of Arabia, where of Philip was Tetrarch. Lu. 3. 1.

Iushabhesed, a dwelling place, the seat of mercie, or the changing of mercie. 1. Ch. 20. 3. 20.

Iuzab, a city. Josh. 15. 55. & 21. 16.

Iubile, idem. The peere of Iubile was every fiftieth peere. Levit. 25. 10, 11, 12.

Iuchal, mighty, or perfect. Jer. 38. 1.

Iudah, confession, or praise. The sonne of Joanna. Lu. 3. 26. also the sonne of Joseph. Lu. 3. 30.

Iudah, idem. Iudah Iehudath.

Iudas idem. Sonne of Hattathias, called otherwise Haccabeus. 1. Mac. c. 1. & c. 2. & c. 3. & c. 4. also the sonne of Calphit. 1. Mac. 1. 70. also he who betrayed his master Iesus Christ, surnamed Icariorth. Mat. 10. 4. Lu. 6. 16. Mat. 3. 19. David in p'p'etion of Christ complained of him. Psalm. 55. 12, 13, 14. and of his dissipation. Psalm. 41. 9. Christ's watchword of his treason. Joh. 6. 70. Good for him, if he had never bin borne.

Iudas, idem. his treason was by the instigation of the devill. Joh. 13. 2. he is offended at x'p'ent of olivnet' bestowed on Christ. Joh. 12. 3. after he had taken p'op' Satan entred; Christ willed him to execute his treason quickly. Jo. 13. 27. Christ foretelleth him p' he would betray him. Mat. 26. 21. Iudas a chiefe. Joh. 12. 6. not cleare for want of faith. Joh. 13. 11. hee promised the six p'iests to deliver Christ unto the. Mat. 26. 14, 15, 16. his token a kisse. Mat. 26. 48. Lu. 22. 48. Christ called him friend. Mat. 26. 50. He in his company fell downe backward. Joh. 8. 6. hee repenteth of his treason, & bringeth againe the reward. Mat. 27. 3, 4, 5. his miserable end. Ac. 1. 18. he had fellowship in the ministration, & was named with the Apostles. Ac. 1. 17.

Iudas, idem. Also the brother of Simon, and cousin to Christ. Mat. 13. 55. also the brother of James. Luke 6. 16. Joh. 14. 22. whose Epistle reade Jude 1. \* Hee and Silas are sent with Paul and Barnabas to Antioch. Acts 15. 22. also a rebel of Galile. Acts 5. 37.

Iudah, as Iudah. a countrey. Mat. 3. 1. Actes 2. 9. Sometimes taken for the whole lande of the twelve tribes, sometime for Iuda and Benjamin onely, according to the separation of Galile, Samaria, and other countries. Historiographers account Iudea to appertaine unto the Iudians, but Galile, and Samaria unto Iphenice. After the death of Solomon, the tenne tribes departed from Rehoboam unto Ieroboam, so as by that means the two tribes, Iuda and Benjamin which claue to the house of David, are called in scripture (but chiefly in the Prophets) one while the house of David, another while the kingdome of Iuda and Ierusalem, and sometimes Benjamin, Iooke Ierusalem, and 2. King. 21. 12. and 23. 27.

Iudith, idem. Iudith, a widow, daughter of Merari. Iudith. 8. 1. her chaste widowhood commended. Iudith. 8. 4, 5, 6. to 10. she repoweth the ancients of Bethulia, for limiting the mercie of God unto time. Iudith. 8. 11. to 16. & exhorted them to moue the people to patience. Iudith. 8. 16. to 32. the gineeth counsell. Iudith. 8. 32. \* Her prayer. Iudith. 9. 2. \* He is taken of the watch and brought to Doffernes. Iudith. 10. 11. \* hee craveth licence to pray. Iudith. 12. 5. shee cutteth off Doffernes head, & bringeth it to Bechulla. Iudith. 13. 8. \* she prayeth God. Iud. 16. 2, to 18. & dieth. Iud. 16. 23.

Iudith, idem. The wife of Chai. Gen. 29. 14.

Iulias, full of soft cotton, or full of haire. Rd. 16. 15

Iulius idem. A Centurion. Actes 27. 1.

Iulius, of Iuno. Rom. 16. 7.

Iushabhesed, a dwelling place, the seat of mercie, or the changing of mercie. 1. Ch. 20. 3. 20.

Iustus, iust or vertuous, a goodly man. Actes 18. 7. An other called Iustus. Col. 4. 11.

Iuzab, a city. Josh. 15. 55. & 21. 16.

Izebel, wo to the house, or to the yste of a house, or in the Hebrew and Syzian, the yste of a dunghil, or wo to the dunghil, Misre to Abab. 1. Ki. 16. 31. Hee called the Prophets of the Lord to beaine. 1. King. 18. 4. shee thwarteth Elijah, for the destruction of Baals p'iests.

1. Kings 19. 2. shee counterfeited Ababs letters to the Elders of Israel, to put to death Babeloth for his vineyard. 1. King. 21. 8. to 17. Elijah foretelleth her death. 1. King. 21. 17. \* her ill end. 2. King. 9. 30. \*

Izecharites, cleareness, or pertaining to none. A kinred, Num. 3. 27. descending of Izhar. Gen. 6. 18.

Izehar, Num. 27. 19.

Izhak, or Itzhac, laughner, or laughing. Abrahams sonne by Sarah. Gen. 17. 19. & 1. Ch. 21. 28. who was the seede promised by God. Gen. 15. 4. Many people promised to descend of him. Gen. 17. 19. borne according to Gods promise. Ge. 21. 1, 2, 3. Rem. 9. 7. To be offered by in sacrifice. Gen. 22. 9. He taketh Rebecca to wife. Gen. 24. 67. and 25. 20. God blesteth him. Ge. 25. 11. To avoid the famine he dwelt in the land of Abimelech. Gen. 26. 1. Christ promised to Izhak. Gen. 26. 3. He calleth his wife siter. Gen. 26. 7. Abimelech repoynd him, and whp. Gen. 26. 10. Izhak became rich. Gen. 26. 12, 13. His shearmen and the Philistines strive for welles. Gen. 26. 17, 18, to 22. God was with Izhak. Gen. 26. 24. He erecteth an Altar to God. Gen. 26. 25. Abimelech seeketh his friendship. Gen. 26. 26, 27, to 34. He willed Isaac to kill venison for him, that he might blesse him before his death. Gen. 27. 3, 4. He was stricken with feare, to see the p'oturbance of God in p'reuenting the same. Gen. 27. 33. He blesteth Jaacob and Esau. Gen. 27. 38, 39, 40. He dieth, and is buried by them. Gen. 35. 29. His children. 1. Ch. 1. 34. His faith Heb. 11. 20. His people. Eccles. 44. 22.

Izhar, as Izecharites.

Izhari, as Izhar. 1. Ch. 20. 24. 22.

Izrahiah, the Lord ariseth, or the cleareness of the Lord. 1. Ch. 20. 7. 3.

Izrael, the feede of God, the dropping downe of Gods friendship, or the sprinkling upon the shepherd of God. A cite. Josh. 15. 56. 1. King. 4. 12. Hol. 1. 4, 5.

Izraelah, idem. A cite. Josh. 15. 18.

Izrites, a fasting, or making of earth, or tribulation, or making narrow, or sorrowfull. A kinred descended of Iezer. Num. 26. 49.

Izar, as Izecharites.

Izari, as Izhar. 1. Ch. 20. 24. 22.

Izrahiah, the Lord ariseth, or the cleareness of the Lord. 1. Ch. 20. 7. 3.

Izrael, the feede of God, the dropping downe of Gods friendship, or the sprinkling upon the shepherd of God. A cite. Josh. 15. 56. 1. King. 4. 12. Hol. 1. 4, 5.

Izraelah, idem. A cite. Josh. 15. 18.

Izrites, a fasting, or making of earth, or tribulation, or making narrow, or sorrowfull. A kinred descended of Iezer. Num. 26. 49.

Izer, Num. 26. 49.

Kab, A measure containing about three of our wine quartes, which of Doues dung was solde for five pieces of silver at the siege of Samaria. 2. Kin. 6. 25.

Kabzeel, the congregatio of God. A cite. Josh. 15. 21.

Kadeth holinessse. A city otherwise called En missepat. Gen. 14. 7.

Kadeth-bairna, holinessse of an inconstant sonne, or holinessse of verne, or holinessse of troubled cleanness. A place. Num 13. 26. and 20. 1. and 32. 8. and 33. 36.

Kadmiel, God of ancientnessse, or God of rising. Ezra. 2. 40. and 3. 9.

Kadmonites, ancient, or chiefe, a people. Ge. 15. 19.

Kahath, a congregatio, a wrinkle, or bluntnesse. Son of Levi. Gen. 46. 11. Erud. 6. 16. called Koath. 1. Ch. 6. 1. of him came the Kohathites. Num. 26. 57. Their portion. Josh. 2. 4, 20. and 27.

Kain, a possessor, or possessor. Adams sonne. Ge. 4. 1. Hee, offended that his brothers sacrifice was more accepted of God, slew him. Gene. 4. 3. to 9. looke more,

1. Job 41

Iushabhesed Iosebhesed

Iuzab Iuzab

Izebel Izebel

Iezabel Iezabel

Iezabel Iezabel

Iezabites Iezabites

Iezahar Iezahar

Iezhak Iezhak

Iezac Iezac

Iezahak Iezahak

Iezahac Iezahac

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

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Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Iezak Iezak

Aua Iur

Iucal Tehucal

Iudas Iudas Moccabens Icarior

Iudith

Iulia

Izar Izar

Izari Izari

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah

Izrahiah Izrahiah



1. Job. 3. 12. his children. Gene. 4. 17. he is cursed and despaireth. Gen. 4. 11, 12, 13. Cioe pronounced to the followers of Kain. Jude 11.

Kenan  
Kellai  
Celai  
Camon  
Kemuel  
Camiuel  
Chemuel  
Kanath  
Karea  
Karee  
Karcaa  
Carcaa  
Carthan  
Cafis  
Cedar  
Cedma  
Cadenioth  
Kedes. Ca-  
des  
Kehelatha  
Ceelatha  
Ceila  
Celaia  
Celitah  
Celita  
Camuel  
Caiuan  
Cauath  
Ceuz  
Cenez  
Keren-ha-  
puch  
Karioth  
Carioth  
Ceros  
Cetura  
Kezia  
Cibzaim  
Cedron  
Cina  
Kir  
Kirhars  
Ciriath  
Cariathaim  
Cariath-  
arbee  
Ciriatharba  
Kiriathia-  
rim  
Cariath-  
arim.

Kainan. a buyer, or owner. Gen. 5. 9.  
Kallai. light, roasting by fire. or my voice. Ierh. 12. 20.  
Kamon. a rising, or his establishing a city. Iudg. 10. 5.  
Kamuel. God hath risen or God hath raised up. or establisht him. Iudg. 13. 3. Jer. 49. 28. Isa. 22. 20, 21.  
Kana. of reedes. A river. Iosb. 16. 8. and 19. 8.  
Kareah. bald, or ffe. The father of Iobanan. 2. Kings 25. 23.  
Karkaa. a floore, or dissolving coldnes. a city. Ios. 15. 3.  
Karcá. a calling, reading, or meeting. a city. Ios. 21. 32.  
Kaziz. a cutting a sunder, or an end. a balley. Ios. 18. 21.  
Kedar. blacknes, or sadnesse. Both a mans name, and a people. Gen. 25. 13. Ier. 49. 28. Isa. 21. 17.  
Kedemah. ancient, or the first. Gen. 25. 15.  
Kedemoth. ancient, or the chief, or a burning, or the crookednesse of death. A wilderness and a city. Deu. 26. Iosb. 13. 18.  
Kedeh. holynesse. A cite. Iosb. 11. 22. and 15. 13.  
Iooke Kadesh.  
Kehelathah. a whale, a congregation, or the Church, A mansion. Num. 33. 22.  
Keilah. dissolving, dividing, or cutting that, or his fastening. A cite. Iosb. 15. 44.  
Kelaiah. the voice of the Lord, or the easing, or resting of the Lord. Ezra 10. 23.  
Kelita. succour, a gathering together, or a bending of the voyce. Ezra 10. 23. Ierh. 8. 7. and 10. 10.  
Kemuel, looke Kamuel.  
Kenan, looke Kainan.  
Kenath. a buying, a possession, or a bewayling. A city. Num. 32. 42.  
Kenaz. that birds nest, or this bewayling possession, or buying. The son of Eliphas. Ge. 36. 11, 42. Ios. 15. 17.  
Keni. a possession, a buying, a birds nest, or bewayling. Moses father in law. Iudg. 1. 16.  
Kenites, and Kenesites. idem. A people. Num. 24. 21, 22. and 32. 12.  
Keren-happuch. the horne, or childe of beautie. Job. 42. 14.  
Kerioth. cities, callings, readings, or meetings. A city. Iosb. 15. 25. Iere. 48. 24.  
Keros. crooked, or crookednesse. Ezra 2. 44.  
Keturah. smelling sweet, perfuming, or contended for. Abrahams second wife. Gen. 25. 1.  
Keziah. as pleasant as Cassia, or fine spices. Job 42. 14.  
Kibroth hattaauah. the graves of lust. A mansion. Num. 11. 34. and 33. 16.  
Kibzaim. congregations. A cite. Iosb. 21. 22.  
Kidron. making blacke, or sad. A river in the balley betwene Ierusalem and mount Oliuet. 2. Sam. 15. 23. Iohn 18. 1. looke Cedron.  
Kinah. as Keni. A city. Iosb. 15. 22.  
Kir. a wall, a blocke, or coldnes, or a meeting. A cite. Isa. 15. 1. Amos 1. 5.  
Kir-harefeth. a wal of workmanship, a city. Isa. 16. 7.  
Kir-hareth. idem. A city. Isa. 16. 11.  
Kir heres a wall, blocke, or coldnes, or meeting of the sunne. A city. Ier. 48. 31.  
Keriach, as Keriioth. A city. Iosb. 11. 8. 28.  
Kiriathaim. idem. A cite. Iosb. 13. 19.  
Kiriath-arba. the fourth cite. A city builded by Arba, called Hebron. Gen. 23. 2. Ios. 14. 15. & 15. 13. and 21. 11. 1. Chron. 6. 55. At this cite the virgine Marie visited her cousin Elizabeth. Lu. 1. 39. where also the 4. Patriarchs. Adam, Abrahams, Izzak, & Iacob were builded. Gen. 25. 10. and 35. 29. and 49. 30. and 50. 13.  
Kiriath-arim. a city of cities, tomes, or watchers: or in the Hebrzew and Syriac, a cite of enemies. A cite

Ezra 2. 25.  
Kiriath-baal. a city of an idole, of a ruler, or possessor. Cariath-baal  
A cite. Iosb. 15. 60.  
Kiriath-iearim. a city of woods. A city. Iosb. 9. 17. and 15. 60.  
Kiriath-sannath. a city of a blackbery tree, or in the Hebrzew and Syriac, a city of emmy. A cite called also Debir. Iosb. 15. 49.  
Kiriath-sepher. a cite of letters. A city, called also Debir. Iosb. 15. 15.  
Kish. hard, or fore, or straw to beatch. The sonne of Abiel. 1. Sam. 9. 1. and 1. Chr. 30. 33.  
Kishion. bardnesse, or forenesse, &c. Iosb. 19. 20.  
Kithon, as Kith. A river, or brooke of Galilee neere the hill Tabot. Iudg. 4. 7. 1. King. 18. 40.  
Kithlish. it is a waltz of in the Hebrzew and Syriac, the company of a horse, or as pulled away by violence. A cite. Iosb. 15. 40.  
Kitron making sweete, or perfuming, or abiding together, or a bond: or after the Syriac, a knot. a cite. Iudg. 13. 30.  
Kitim. breaking small, or golde. Gen. 10. 4.  
Koa. hope, a congregatio, a line, or a rule. Ezra 3. 3. 2.  
Kohath, looke Kahath, and Gen. 46. 11. of him came the Kohathites. Num. 26. 57, 58.  
Kolaiah. the voyce of the Lord. Syriac names, Debe. 11. 7. Iere. 29. 21.  
Korah. bald, baldnesse, Ise, or fi of. Gene. 36. 5. and 1. Chron. 2. 43.  
Kore. crying, calling, reading, or a partridge. 1. ch. 9. 19.  
Korhites. idem a people. Num. 26. 58.  
Kushaia. hardnes, his gratuity, or his office. 1. ch. 15. 17.

## L

Laadah to gather, to assemble together, or to resist: also passing over, or robbing, or for the decking: or after the Syriac, taking away. 1. Chron. 4. 21.  
Laadan, for pleasure, deouring, iudgement, for decking, or for a witness: or after the Syriac, unto the time. 1. Chron. 7. 26. and 23. 7.  
Laban. white, shining, gentle, or brittle. Brother to Rehekah. Gen. 24. 29. See turneth to meete Iacob. Gen. 29. 13. He giueth his daughter Leah vnto Iacob in stead of Rachel. Gene. 29. 23. See deceiveth Iacob. Gen. 31. 7. He pursued him. Gen. 31. 23. He maketh a covenant with him. Gene. 30. 44. Also the wilderness, where Moses read Deuteronomie vnto the Israelites. Deut. 1. 1.  
Labana the Moore, whitnesse, frankincense, or brittle. 1. Chr. 5. 29. Ezra 2. 40. Debe. 7. 48.  
Lacedemonians. a lake of deuils, or a well of mad men. A people. 2. Mac. 5. 9.  
Lachish. walking, or he going, stood still, or being to thy selfe. a city. Iosb. 10. 3. taken by Ioshuah. Iosb. 10. 32. reade Iosb. 15. 39. and 2. King. 14. 19. and 2. Chron. 11. 9. Debe. 11. 30.  
Lael. 10 God, or to the mighty. Num. 32. 4.  
Lahad, praising, to praise, or to confesse. 1. Chr. 4. 2.  
Lahmam, the bread of them, of the warre, or fight of them. A cite. Iosb. 15. 40.  
Lahmi. my bread, or my fight. a mightie Gant. 1. Chron. 20. 5.  
Laiha. a Lyon, a city, whose inhabitants the tribe of Dan bestowed. Iudg. 18. 27, 28. reade Isa. 10. 30. called also Leshem. Iosb. 19. 47.  
Lamech. looke Lemech.  
Lamuel. God 10 them, or God with them, or with whom is God. Iohn. 31. 1.  
Laodicea. iust people, a city in Asia, first called Diospolis. afterward Laos, last of all Laodicea. Reuel. 11. 1. Coloss. 4. 16.  
Lappidoth. lightning, or lampes. Husband to Debarah, Lapidoth



tab. Judges 4. 4.

Lafca, *thicke, or wise.* A city on the banke of Creta. Acts 27. 8.

Lafa, *a law, to call, or to anoynt,* a title. Gen. 10. 19.

Lakenes, *the strength of a stone.* 1. Mac. 11. 31.

Lazarus *the helpe of God.* A begger. Luke 16. 20.\*

Also the brother of Mary and Martha, who was sick, for the glory of God. John 11. 6, 3, 4. Being dead & buried, he is raised unto life by Christ. Joh. 11. 43, 44. After which the Pharisees rejoiced unto his soule, to see him. John 12. 9. The hee Pharisees would have put him to death, and whp. John 12. 10, 11. his rising againe, turned many to the faith. John 12. 42.

Leah, *fruitful, or wearied.* Labans eldest daughter. Ge. 29. 16. God seeing her despised, maketh her fruitful. Gen. 29. 31.\* He bargained her to Rachel for her sons. Whar takes, to lie in. Jaakob. Gen. 30. 14, 15, 16. The people wished Ruth as fruitfull as Leah. Ruth 4. 11.

Lebanah, or Lebanon, looke Labana.

Lebanon, *idem.* A place of Spina, so called, for the great store of frankincense there. Deut. 1. 7. Job. 11. 17. Job. 3. 3. 1. King. 7. 2.

Lebaoth, *of a loasse, a signe of the heart, or unto the entering in.* a title. Job. 15. 32.

Lebbeus, *praising, or confessing,* an Apostle of Jesus Christ surnamed Thaddæus. Mat. 10. 3.

Lebnah, as Labana, a title. Job. 15. 42.

Lebonah, *idem.* a title. Job. 21. 19.

Lecah, *walking, or going.* 1. Chr. 4. 21.

Lehahim, *inflamed, or flames, of sword.* Sonne to Hiram. Gen. 10. 13. 1. Chr. 1. 11.

Lehi, *the saw.* a place where Samson slew a thousand men. Judg. 15. 9, 14, 15, 16, 17.

Lemech, *poore, humbled, or smitten.* Methushaels sonne. Gen. 4. 18. He had two wives. Gen. 4. 19. He boatheth of his murders unto his wives. Gen. 4. 23.

Also the sonne of Methushelah. Gen. 5. 25.

Leshem, *a name, of putting, or they put unto, or a precious stone.* a title. Job. 19. 47.

Leusim, *hammer men, or sile men.* The sonne of Dedan. Gen. 25. 3.

Leui, *joined, or coupled, or added to him.* Jaakobs third sonne by Leah. Gen. 29. 34. 1. Chr. 2. 1. Of him came the Levites. Exo. 4. 14, 21. 1. Chr. 6. 1.\* he and Simeon slew the Shechemites. Gen. 34. 25, 26. and are reproved therefor. Gen. 49. 5, 6, 7. They are blessed. Deut. 33. 8, 10. God chose the tribe of Leui, to be his priests.

1. Sam. 2. 28, 30. They are appointed to keepe the Tabernacle. Num. 1. 47.\* and 233. They beate the Atke before the people. Job. 3. 6. They are separated from the other tribes, and whp. Deut. 10. 8, 9. Eleazar the chiefe captaine of the Levites. Num. 3. 32. Their purgation and oblation. Levit. 8. 12.\* Of their offices. Num. 4. 2.\* They are numbered. Num. 3. 16.\* They must be nourished. Deut. 12. 18, 19. They purge the house of God under Deyakiah. 2. Chr. 29. 5. They are numbered, that returned to Jerusalem with Zerubbabel. Neh. 12. 1.\* David numbeth them, and assigneth to them offices. 1. Chr. 23. 3.\* The administration of holy things given to them. Num. 3. 32. Moses deliveth Deuteronomie to them. Deut. 31. 9.

They had no inheritance, and whp. Deu. 10. 9 & 18. 2. 2. The first fruits must be brought to them. Deu. 26. 2, 3. They must offer to God the tenth of their riches. Num. 18. 26. Hozabiah commanded to give them the tithes, and whp. 2. Chron. 31. 4. Cities assigned unto them. Num. 35. 2. Job. 21. 22, 43. the selling of their houses & cities. Lev. 25. 31, 10. 35. They put to death idolaters at Hozes commandement. Exod. 32. 28.

They are driven out of Istaal by Jeroboam. 2. Chr. 11. 14. A Leuite ran about the countrey, and became

Michahs priest. Judg. 17. 7.\* And of the Leuite, that had a whore to his concubine. Judg. 19. 1, 2.\*

Leummim *countreys, or without waters.* Gen. 25. 3. Laumite

Libnah, as Labana, a city. Num. 33. 20. Job. 10. 29. and 2. Kings 8. 22. Isa. 37. 8.

Libni, *idem.* The sonne of Gershem. Exod. 6. 17. 1. 1. Chron. 6. 20, 29. Of whom came the Libnites. Num. 3. 21. and 26. 58.

Licia, *a wofe,* a prouince of Asia. 1. Mac. 15. 23. Lycia

Linus, *a net.* 2. Tim. 4. 21.

Liftra, *dissolving.* a title. Acts 14. 6.

Luiachan *a coupling together, his fellowship, or deliuered to himselfe.* A Ish, called a whore. Job 40. 20. 2. Chr. 6. 49. Pal. 104. 26. Isa. 27. 1.

Lo-ammi, *not my people.* Hose. 1. 9.

Libni, *whitenesse,* as Labana, Reade Libni.

Lod *natiuite, or generation,* a city. 1. Chr. 8. 12.

Lod-hadid, *rising, or yorning, or rising sharpe,* after the Hebrews and Sprian, a new natiuite, or generation, a city. Etra 2. 33.

Lois, *beere* Grandmother to Timothee. 2. Tim. 1. 5.

Lo-ruhamah, *without mercy.* Hol. 1. 6.

Lot, *wrapped, toynd, or covered, or bound together.* Lot

some to Haren, Abhams brother. Gen. 11. 27. He and Abrahm are rich. Gen. 13. 2. 6. Lot chose Sodom to dwell in. Gene. 13. 11, 12. He is taken prisoner, and deliuered by Abrahm. Gen. 14. 12, 10. 17. Two Angels his guests. Gen. 19. 1, 2, 3. He would rather suffer his daughters to be defiled, then his guests should suffer inlutie. Gen. 19. 8. He is commended. 2. Pet. 2. 7, 8.

Forgetting the destruction of Sodom to his sonnes in law, they mocked him. Gen. 19. 14. He and his house committid to depart out of Sodom. Gen. 19. 15. He is deliuered for Abrahams sake. Gene. 19. 29.

Being deliuered, he went and dwelt in a cave with his two daughters, where hee fell to horrible incest. Gen. 19. 30.\* Foar persecuted at his prayer. Gen. 19. 20, 21, 26. His wife turned to a pillar of salt. Gen. 19. 29. is an example for vs, to put no trust in worldly things, and distrust God. Luke 17. 33, 33. Lots bayes. Luke 17. 28, 29. The land of Ar, given to the children of Lot for a possession. Deut. 2. 9.

Lotan, as Lot. Gen. 36. 20. 1. Chr. 1. 38.

Lubim, *the heart of a man, or heart of the sea.* A Lybia countrey. Heb. 3. 9. the people called Lubims. 2. Chr. 12. 3. Jer. 46. 9. looke Lybia.

Lucifer, *braving light.* Isa. 14. 12.

Lucius, *of light,* a Prophet. Acts 13. 1. Rem. 16. 2. 1.

Lud, *natiuite, or generation* Sonne to Schem. Gen. 10. 22. Of him the countrey of Lydia in Asia the lesse, took name: looke Lydia, and Isa. 66. 19.

Ludim *idem.* Hiramites sonne. Gen. 10. 13.

Luhitha, *floor made of boards, or greenesse,* a hill. Luith

Isa. 15. 5. Jer. 48. 5.

Luke, after the Hebrew is interpreted, *a rising to him.* A Iuditian, who became an Euangellist. Col. 4. 14. 2. Tim. 4. 11.

Luz, *an almond, a departing, or bending.* A citie called also Beth-el. Gen. 28. 19. Job. 16. 2. 18. 13. taken by the family of Joseph. Judg. 1. 23.

Lybia, *grosse, or fat.* A countrey lying from Egypt to the West Ocean: so called of the Hozes. Act. 2. 10. looke Lubim.

Lycaonia, *a wofe.* A prouince of Asia where Barnabas and Paul preached. Acts 14. 6.

Lydda, *a standing pond of water.* A city of the Iudistims on the banke of the great lake, called Tisopolis. 1. Mac. 11. 34. Acts 9. 32, 35.

Lydia, *idem.* a countrey in Asia the lesse on the East

topping to Phrygia: on the North to Thra: on the South by the part of Caria. 1. Mac. 8. 8. called also Lud:

Isa.

Thalassa

Lafa

Lakhenus

Lea

Libanus

Libanon

Libna

Lebona

Lecha

Lahabim

Laabim

Leghi

Lamech

Lefem

Leusim

Latiim

Leui

Leuites

Lycia

Lystra

Lenciathan

Lycia

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**Mamzer**, a bastard, or one borne of an harlot. Deut. 23. 2.

**Manna**  
*Man*, part, portion, or gift, or meate prepared, or what is this? Food sent unto the Israelites fro heauen. Exo. 16. 15. God rained Man and Quailles into the Israelites. Exo. 16. 13. Num. 11. 31. The same melted it, and being kept longer then God appointed, it putrified. Exo. 16. 20, 21. It fell not on the Sabbath, or wch. Exo. 16. 25, 26. It was refused, and wch. Exo. 16. 32. The Israelites loathed it. Mat. 11. 6. It ceased after they had taken of the cogne of Canaan. Iosua. 5. 12. Man not the true bread, but a figure thereof. Iohn 6. 31, 32, 33, 34, 49, 58. *Man* reade Pl. 78. 24, 25. *Man* 16. 20, 21. 1. Ch. 10. 3. *Reu.* 2. 17.

**Manahem**  
 Manahem, a comforter. He that slew Salkun king of Iudah, and reigned in his stead. 2. King. 15. 14. He dieth. 2. King. 15. 14.

**Manasses**  
**Manasseh**  
 Manahen their comforter, or leader, or the preparation of heat, or a gift not registered. Acts 13. 1.

**Manasseh**, looke Manasseh, Iosephs sonne. Ge. 41. 51. Iacob reckoned Manasseh and Ephraim among his children. Genes. 48. 5. Manasseh is blessed by Iacob. Gen. 48. 19, 20. The habitation of halfe his tribe. Ios. 13. 29, 30. Iosua commandeth them to be armed before their brethren. Ios. 1. 12, 13, 14. and 4. 12. The portion and heritage of the children of Manasseh. Ios. 22. 7, 8. They destroy not the Canaanites utterly, but made them tributaries. Iudg. 1. 27, 28.

**Manasseh**, the sonne, who succeeded his father. 2. Kin. 20. 21. *Mat.* 1. 10. He became wicked and idolatrous. 2. King. 21. 2, to 19. and 2. Ch. 33. 1, to 21. Hee is called *Er.* Luke 3. 18.

**Manahchites**, my ladie of rest, or my prince of rest. A people. 1. Ch. 2. 54.

**Mandrakes**. A kinde of fruit. Gen. 30. 14, 15. Cant. 7. 13.

**Maneh**. A kinde of weight. Ezck. 45. 12.

**Manoach**, rest, or a gift. The father of Samson. Iudg. 13. 2.\*

**Maon**, a dwelling place, or a place of offence, or of sinne. A cite. Ios. 15. 55. Also a man. 1. Ch. 2. 45.

**Mara**, bitter, or bitterness. The name of Raoml. Ruth 1. 20. Also a mansion. Exo. 15. 23. Num. 33. 8.

**Maralah**, sheepe, or drunkennesse, or the bitterness of ascending, or a sacrifice killed, or a sacrifice of myrrhe, or a lease of Myrrhe, or teaching sacrifice, or ascension. A cite. Ios. 19. 11.

**Maran-atha**. 1. Cor. 16. 22.

**Marke**, fled, or made fine, or wiped from the rustinesse. Barnabas sitters sonne. Col. 4. 10. 2. Tim. 4. 1. Peter calleth him his sonne. 1. Pet. 5. 13.

**Mardechai**, looke Mordechai.

**Marefah**  
**Marefa**  
 Marefah, from the head, from the beginning, or an inheritance, or the bitterness of the field. A cite. Ios. 15. 44. *Mich.* 1. 1. Also a man. 1. Ch. 2. 42.

**Maria**  
 Marie as Miriam, the virgin, wife to Ioseph, mother of Christ. *Matth.* 1. 16. Her wonderfull conception by the holy Ghost. Luke 1. 26, to 39. She is sister to her cousin Elizabeth. Luke 1. 40. And is called blessed of her. Luke 1. 42. Her song. Luke 1. 46, to 56. She being de-livered of Christ at Bethlehem. Luke 2. 7, goeth into Egypt, and returneth to Nazareth. *Matth.* 2. 13.\* She seeketh her saviour, and findeth him in the temple, disputing among Doctors. Luke 2. 44.\* She is called Christ's mother. Iohn 1. 3. and 19. 25, 26.

Also the mother of Iohn *Mat.* 12. 12.

Also the wife of Cleophas, the virgin Marie's siter. Iohn 19. 25. who bestowed great labour upon Gods preachers. Rom. 16. 6. the mother of James & Ios. *Matth.* 27. 56, 61.

Also the mother of Zebedeus children, Iohn and

**James**, *Matth.* 27. 56. and 4. 21. *Mat.* 1. 19.

Also the siter of Lazarus and Martha, surnamed Magdalena, who anointed the Lords, & wiped his feete with her haire. Ioh. 11. 2. & 12. 3. *Mat.* 26. 7. She meeteth Iesus coming to her house. Ioh. 11. 29. She was very attentiu to heare the word. Luke 10. 39.\* Christ asketh her why she wept. Ioh. 20. 15. Out of her Christ call seuen deuilz, & he followed him ministering to him of her substance. Luke 8. 2, 3. She runneth to the Sepulchre. *Mat.* 27. 61. and 28. 1. Ioh. 20. 1, 2. Christ being risen againe, foresheweth her to touch him, & why. Iohn 20. 17. Shee sheweth to the Apostles the resurrection of Christ. *Mat.* 16. 9, 10. Iohn 20. 18.

**Maroth**, bitterness. A cite. *Mich.* 1. 12.

**Mars** si cece. looke Actes 17. 19, 22.

**Marsena**, the biter of a bramble, or myrrhe of the enemy, or shewing the bramble, or enemy. *Est.* 1. 14.

**Martha**, stirring up, bitter, or provoking; or after the Syrian, a lady. Sister of Mary and Lazarus. Luke 10. 38, 39. cumbered about much businesse. Luke 10. 40. and served supper. Ioh. 12. 2. her faith. Ioh. 11. 22, 24, 27. her discourse. *Matth.* 23. 29.

**Masbal**, a parable, governing, or ruling. A cite. 1. Ch. 6. 74.

**Masmanah**, his sannesse, or his oyle, or touching, or taking away, a gift, or number. 1. Ch. 12. 10.

**Masrechah** an hissing, or drawing of vanity, or touching vanity, or a vine. A cite. 1. *Ezra.* 47. *Gene.* 36. 36.

**Massa**, a burden, a taking unto, or sometimes, or prophesie. *Gene.* 25. 14.

**Massah**, tentation. A place. Exo. 17. 7.

**Mathachias** looke Mattheia, and Luke 3. 25, 26.

**Mathuala** looke Methushelah, and Luke 3. 37.

**Mated**, a wand descending of the wand of government, or after the Syrian labour. *Gene.* 36. 39.

**Matri**, rain, heaping custody, or a prison. 1. Sa. 10. 21

**Matran** his gift, of the sons, or the death of them, or after the Syrian, expectation, or hope. 2. King. 11. 18. 2. Ch. 23. 17.

**Mattanah**, idem. A place. Num. 21. 18.

**Mattani**, or Matthanai, idem. *Ezra* 10. 33.

**Mattaniah**, the gift of the Lord, or the Lord of the loynes; or after the Syrian & Hebrew, the hope of the Lord. Iosobabims uncle called also Zedekiah. 2. King. 24. 19. also the sonne of Bichai. 1. Ch. 9. 15.

**Mattathia** his gift. Lu. 3. 31.

**Mattreai**, looke Mattani.

**Matthan**, as Mattan. *Mat.* 1. 15.

**Matthar**, a gift, or giving. Lu. 3. 24, 29.

**Mattarah** his gift. *Ezra* 10. 33.

**Mattathias**, as Mattaniah. Father of Judas Maccabeus. 1. *Mac.* 2. 1.\* Also other men. Lu. 3. 25, 26.

**Matthew**, given, or a reward. An Apostle and Evangelist, named also Levi, whom Christ called. *Mat.* 9. 9, 10. *Mat.* 2. 14. Lu. 5. 27.

**Matthias** the gift of the Lord. 2. *Mac.* 14. 19. Also the Apostle chosen in the routine of Judas. Act. 1. 26.

**Matrathia**, a gift of the Lord. The eldest sonne of Sballum. 1. Ch. 9. 31. also another. 1. Ch. 15. 18.

**Mazzaroth**. The morning starre. Ioh. 38. 32.

**Mauzzim**, strengthened, or strength, or succours. An idol. Dan. 11. 38.

**Meah**, an hundred cubites. A tower. *Mich.* 3. 1.

**Mearah**, ademe, of a caue, a making empty, or a pouring out of water, or watching. Ios. 13. 4.

**Mebannai** a sonne, a building, under flood, or under standing. 2. Sam 23. 27.

**Mecherathite**, selling, or knowledge. 1. Ch. 11. 36.

**Mechonah** a foote of a pillar, or promise. A cite. *Mich.* 11. 38.

Areopagus  
 Marsana  
 Masfal  
 Masmana  
 Mithmanah  
 Masieka  
 Masfeca  
 Masfeca  
 Mathan  
 Matthan  
 Machana  
 Mattenai  
 Mattaniaus  
 Machania  
 Matthatha  
 Mathan  
 Matthatah  
 Mathathias  
 Mathathia  
 Lucifer  
 Moazim  
 Mobonnai  
 Moconah  
 Mochona  
 Medad,











Mosera. *learning, discipline, of a bond:* after the Syrian, a *giving, of tradition,* a mountain where Aaron died, and was buried. Deut. 10. 6. Called Hoz. Num. 20. 22. \* and 33. 38, 39. Deut. 32. 50.

Moseroth. *idem.* Num. 33. 30, 31.

Moses  
Moyses  
Moyles  
Moleh

Moshoth. *drawen up, of drawn forth, of taken out.*  
 Sonne of Amram. Exod. 6. 20. Moses boine, and miraculously preserved. Exod. 2. 2, 10. 11. Hee flapeth an Egyptian. Exod. 2. 11, 12. hee would haue pacified two Hebrewes. Exod. 2. 13. hee fleeth to the land of Midian, and why. Exod. 2. 14. where her marryeth a wife, and hath two sonnes. Exod. 2. 15. \* Keeping sheeps, hee seeth the Angel in a bush. Exod. 3. 2. God lendeth him to Pharaoh to deliuer the Israelites, and promisseth to be with him. Exod. 3. 12. Hee receiveth tokens to assure his vocacion. Exod. 4. 3. he refuseth the charge committed to him, and why. Exod. 4. 10. He with his wife and children goe toward Egypt. Exod. 4. 20. Almost killed by the Angel in the Inne, for omitting the circumcission of his sonne. Exod. 4. 24. Hee and Aaron hauing done their message to Pharaoh, are repulsd, and the Israelites more grieuously oppressed. Exod. 5. 1, 2. \* his roode turned into a serpent. Exod. 7. 10. hee complaineeth that the people were not immediately deliuered after his message done. Exod. 5. 22. his song. Exod. 15. 1, 10. While he prayeth, the Israelites overcome Amalek. Exod. 17. 11. \* hee condescendeth to the counsaile of Jethro his father in law. Exod. 18. 24. The matters of greatest importance are brought to himselfe. Exod. 18. 22. Hee chergeth not to touch mount Sinai, and why. Exod. 19. 17. he sanctifieth the people. Exod. 19. 14. he and Aaron ascend by to Sinai. Exod. 19. 24. Hee consecratieth the olde Testament, and how. Exod. 24. 8. Hee is with God in the cloud 40. dayes and 40. nights. Exod. 24. 18. being angry hee breaketh the two Tables of the Law in pieces, and burneth the golden calfe. Exod. 31. 18. \* hee desireth to be raked out of the booke of life, if God would not pardon his peoples sinne. Exod. 32. 32. God speaketh to him face to face. Exod. 33. 11. Hee desireth God to conduct the people, and him in the way. Exod. 33. 13, 14, 15. God commandeth him to stand in a place to see his backe partes. Exod. 33. 21. \* Hee might not see Gods face, and how. Exod. 33. 20. Hee returneth from the mount with new Tables. Exod. 34. 1. to 29. Speaking to the people, why hee used to conue his face. Exod. 34. 33. \* 2. Cozint. 3. 13. he murmureth and refuseth to conuict the people. Num. 11. 11, to 16. Hee wishest all the people could prophete. Num. 11. 29. He was Gods faithfull seruant. Num. 17. 7. Heb. 3. 2. Hee and Aaron bearing the peoples murmuring, fell on their faces. Num. 14. 5. he appeareth Gods wrath. Num. 14. 13, to 21. Hee fell on his face, hearing the rebellion of Dathan, &c. Num. 16. 4. God, by destroying Korah and the rest, declared that he had sent Moses to gouerne. Num. 16. 35, 28. feareing to be slaine, he fleeth to the Tabernacle. Num. 16. 42, 43. The people deliuered, for murmuring against Moses. Num. 16. 49. U by he and Aaron entred hot into the land of promise. Num. 20. 12. Hee lendeth messengers to the king of Edom. Num. 20. 14. hee receiveth the Law to the Israelites. Deut. 1. 3. Hee desireth God to appoint a gouernour to succcede him. Num. 27. 16. \* The land of promise is shewed to him. Num. 27. 12. Hee censurereth others to helpe him in the gouernement. Deuter. 1. 9, to 19. Hee abideth upon Mount 40. dayes and 40. nights, without any sustenance. Deut. 9. 9. His encouragement to the people that should warre. Deuter. 10. 1. He commandeth to reare vp an Altar after that they had passed Jordan, and caused the Law to be written thereon. Deuter.

27. 2, to 9. He preparerth himselfe to die, comforterth the people, and giueth them precepts. Deut. 31. 2, to 14. He and Joshua are charged to compile a song, and to what end. Deuter. 31. 14, to 22. Hee ascendeth mount Abarim to see the land of promise. Deut. 32. 49. being about to die, hee blesteth all the tribes of Israel. Deut. 33. 1. \* He dieth and was buried by God. Deut. 34. 5. Israel be walleth his death 30. dayes. Deut. 34. 8. His sepulchre unknowne. Deut. 34. 6. Hee is prayled. Eccles. 45. 1, to 20. Hee had impediment of speech. Exod. 4. 10. Aaron was his spokesman. Exod. 4. 16. No Prophet like Moses. Deut. 34. 10. Hee thrieth the way that hee did vpon Sinai. Deut. 9. 7. \* and 10. 1, to 12. He became mediator betwene God and the people. Deut. 5. 27. He was most meke. Num. 12. 3. he is angry that the Midianites women were persecuted. Num. 31. 14, 15. His lustie age when hee died. Deut. 34. 7. The faith of his parents, and of himselfe. Heb. 11. 23, 24, to 29. Moses faithfull in Gods house, but not like Christ. Heb. 3. 2, to 7. Jannes and Jambres resisted him. 2. Timoth. 3. 8. The Jewes beleue that God spake vnto him, but not vnto Christ. Iohn 9. 29. Moses and the Prophets the Scripture of the old Testament. Luke 16. 29, 33. The Jewes would not chere him. Actes 7. 39. Mosi, in whom the Jewes trust, shall accuse them in that they beleue not Christ, of whom hee wrote. Iohn 5. 41. \* Moses was wont to be read in the Synagogues euer Sabbath day. Act. 15. 21. hee foze tolde the coming of Christ. Deu 18. 15. Actis 3. 22. and 7. 37. He and Elias appeared at the trasfiguration of Christ. Matth. 17. 3. The confiking ofannes after the Law of Moses. Leuit. 16. 21, 27.

Moza. *found, vnleauened, the end, expressing, of making cleane.* 1. Exo. 2. 46.

Mozah. *a chiding, a subtil inuention, vnleauened, of a pressing downe.* A cite. Ierh 18. 26.

Muppim. *one of the mouth:* of after the Syrian, a covering. Gen 46. 21.

Musach. *anointing, a covering, of an offering.* looke 2. King. 16. 18. where it is written a baile.

Mushi. *departing, taking away, touching, going back, of caused away violently.* Sonne of Herari. Exo. 6. 19. of him came the Mushiites. Num. 3. 33. and 26. 58.

Much-labben. *Idol.* 9. In the title.

Myrrha. *a gum.* Exo. 30. 23. Psal. 45. 8. Mat. 2. 11. Myrtus. a *Myrtle tree.* Ierh. 8. 15.

Naam. *faire, of pleasant.* 1. Exo. 4. 15.

Naamah. *faire, beautiful, comely, of greatly mouing.* Gen. 4. 22. and 1. King. 1. 4, 21.

Naanan. *idem.* Sonne of Beniamin. Gene. 46. 21. Also a captaine, who was healed of lepp by Elisha. 2. King. 5. 1, to 20.

Naarah. *a maide, a yong man, of shaking off, of watering.* 1. Exo. 4. 5.

Naarath. *idem.* A cite. Ios. 16. 7.

Naariah. *the child of the Lorde, the shaking of the Lorde, the watchman of the Lorde, of the Lorde watching.* 1. Chio. 3. 22.

Naasson. looke Naahon.

Naba'oth. *buds, of fruits, of prophesies.* Gen. 25. 13.

Nabal. *a fowle, of mad.* A rich man, husband of Abigail, reade 1. Sam. 25. 2. to 50.

Nabat. *beholding* Father of Jeroboam. 1. King. 11. 26. Eccles. 47. 23.

Nabathites. *speaking, prophecying, of budding forth.* 1. Mac. 5. 25. and 9. 35.

Naboth. *a speech, prophesie, speaking, prophecying, fructifying, of budding forth.* Hee that refused to let Nabab his vineyard, and therefore was stoned by Jezabels wicked practise. 1. King. 21. 1, to 17.



	Nachon, ready of sure. A mans name. 2. Sam. 6. 6. called Chidon. 1. Chron. 13. 3.	
	Nadab, a prince, of liberal saying, of his owne accord. The sonne of Aaron. Exo. 6. 23. he and Abihu. ge. law Gods, and in what likeness. Exo. 24. 9. 10. They offering strange fire, are bequored. 1. Cor. 10. 1, 2. Also the sonne of Jeroboam, who reigned over Israel. 1. King. 14. 20. like his wicked father. 1. Kin. 15. 26. Name by Nabah, who reigned in his stead. 1. King. 15. 27, 28.	
Nagge	Naggai, clearnesse, of light. Luke 3. 25.	
	Nahaliel, the inheritance, flowing streame, or valley of God. Num. 31. 19.	
Nahalol Nahalal	Nahalal, prayed, bright, or a foute. a cite. Josh. 19. 15. and 21. 35. Jud. 1. 30.	
	Nahan, a comforter, or repentant, or the leader of them. of the rest of them. 1. Chron. 4. 19.	
Nahum	Nahamani, id. m. Rebe. 7. 7.	
	Nahari, as Nahashon. 2. Sam. 23. 37.	
Naas	Nahas, a snake or serpent, of sooth saying, or prophesying, or like brasse, a cite. 1. Chron. 4. 12.	
	Nahash, id. m. king of the Ammonites. 1. Sam. 12. 1.	
Nahas Naas Nahafon Naafon Naafon Nahfion Nahabi	Nahafon, a noise, neighing a making warme, or drines: or after the Syriac, a strangling. Brother of Elithea. Exo. 6. 23. Nu. 1. 17. Ruth. 4. 20. Mat. 1. 4. Lu. 3. 32.	
	Nahath, rest, of a leader: or after the Syriac, a going downe. Gen. 36. 13, and 1. Chron. 6. 26.	
	Nahbi, very secret, or hid, my beloved, or resting with me, or a leader with me. Num. 13. 15.	
Nachor	Nahor, hoarse, angry, or drie: or after the Syriac, strangled. The sonne of Serug. Gen. 11. 22. Also the sonne of Terah. Gen. 11. 26, 29. and 2. 20. *	
	Nahshon, looke Nahafon.	
Nahfion	Nahum, as Naham. a Prophet. Nahum. 1. 7.	
	Naim, fairenesse, beautifullnesse, pleasantnesse, trouble, or the mourning of them, a cite. Luke 7. 11.	
	Naioth, fairenesse, beauty, conlinesse, or a dwelling place, a place. 1. Sam. 19. 18.	
Naneas	Nanea, According to the Persian tongue. Diana. 2. Mac. 1. 13.	
	Naomi, as Naamah. Wife to Elimelech. Ruth. 1. 2. * and 2. 1. * and 3. 1. * and 4. 14, 15, 16.	
Noemi	Naphis, a foule, or resting: or after the Syriac, multiplyng. Gen. 25. 15.	
Naphis	Naphali, my wrestling, comparison, likeness, or crookednes. Jaakobs sonne by Rachel. Gen. 30. 8. his children. Gen. 46. 24. Num. 2. 48. 49, 50. 1. Chron. 7. 7. hee is blessed. Gene. 49. 21. Deut. 33. 23. his portion. Josh. 19. 32, to 40. Naphali could not dwel in the inhabitants of Beth-shechem, &c. but made them tributaries. Jud. 1. 33.	
Nephtali Nephtali Nephtalim	Also a cite. Tob. 1. 2.	
	Naphtha, Dan. 3. 46.	
	Naphthaim, looke Nephtaim. The sonne of Mizraim. Gen. 10. 13, and 1. Chron. 1. 11.	
Naphthaim Nephtaim	Narcissus, asonied, or neglecting. Rom. 16. 11.	
	Narhan, euen, giving, or rewarded, a Prophet who foretold David, that his sonne should builde Gods Church, meaning Christ, of whose Salomon was but a figure. 2. Sam. 7. 13, 14. he reproveth David for his adultery. 2. Sam. 12. 1, 10, 16. he is prayed. Eccles. 47. 1. Hee making obedience, sheweth David how A-doniah stirred his kingdom. 1. Kin. 1. 23, to 28.	
	Also Davids sonne. 2. Sam. 5. 14. Of whose stocke the virgin Marie descended. Luke 3. 31.	
Nathanael	Nathanael, the gift of God The sonne of Issai. 1. Chr. 2. 14. also the name of a true Israelite. Jehu 1. 45. *	
	Naue, a posterite, a sonne for ever, a remanng for ever, or fairenesse, or dwelling place: or after the Syriac, a fish. Father of Jesus. Celus 46. 1.	
Nazaret	Nazareth, separated, crowned, or sanctified, a cite where Christ was conceived and brought up Matth	
	2. 23. Luke 1. 26. The devill confesseth Christ to bee of Nazareth. Luk. 4. 34. the inhabitants regarded not their Prophet Jesus. Matth. 13. 57. but would have cast him headlong from their hill. Luke 4. 27.	
	The law of the Nazarites. Num. 6. 2. Samson a Nazarite from his mothers wombe. Judges 13. 5. and so was Samiel. 1. Sam. 1. 11.	
	Neah, mon d, or moving, a cite. Josh. 19. 13.	Noa
	Neapolis, a new cite, a cite. Acts 16. 11.	
	Neariah, looke Naariah.	
	Nebai, fructifying, or budding forth, speaking, or prophesying. Deht. 10. 19.	
	Nebal, prophetic, cloaked, talke, hidden, or budding forth, or prophesying cloakingly, a cite. Dele. 11. 34.	Nebalath
	Nebaioth, looke Nebaioth, and Mat. 60. 7.	
	Nebat, looke Nabat.	
	Nebo as Nebal, a cite. Num. 32. 3, 38 & 1. Chr. 5. 8.	
	Nebuchad nezar, the mourning of the generation, or wailing of judgement, or the sorrowing of power. A king of Babel. 2. King. 24. 1. Hee relectuq nertie all kingdomes. Jer. 27. 6. he conquereth Egypt. 2. kin. 24. 7. Jerem. 46. 2, 13. Hee berekech Jerusalem. 2. King. 24. 2, 3, 4. * & 25. 1. * Jer. 39. 1. * According to the prophetic. Isai. 7. 8. Jer. 25. 9. and 32. 28. * Hee dreameth Dan. 2. 1. * he erecteth an image, and commandeth to honour it. Dan. 3. 1. * Hee dreameth a game. Dan. 4. 2. Hee dwelt tenen peete among wilde beastes. Dan. 4. 29. Hee is bewayed in mockage. Isa. 14. 4. *	Nebuchad-rezzar
	Also a great King of the Assyrians in Ninetteh, some thinke him to be Cambyses. Judet. 1. 5. * & 2. 1. *	Nabuchodonosor
	Nebuzazban speech, prophetic, budding, springing, or flowing: or after the Heb. & Spri. fruit, or budding forth of deluering. a prince of Nebuchad-nezzar. Jer. 39. 13.	Nebuzar-ban
	Nebuzar-adan, a budding forth, a prophetic of for-raine judgement, or the budding forth of the fote of a pillar. Chiefe Steward to the king of Babel. 2. King. 25. 8. Jer. 39. 13.	Nebuzardan
	Nechoh, lame, or smiten. surname to Pharaoh. 2. King. 23. 29. *	Necho
	Nedabiah, the vow of the Lord, or the prince of the Lord. 1. Chron. 3. 18.	Nedabiah
	Neginoth, Isai. 4. in the title.	
	Neginothai, Babat. 3. 19.	
	Nehelamite, a dreamer, or a dreame, a valley of waters, or the inheritance of waters. Jer. 29. 24.	
	Neheloth, Isai. 5. in the title.	
	Nehemiah, comfort, or the rest of the Lord, penitent Lord, or direction of the Lord. Nehem. 1. 1. Butler to king Artaxhaspe. Dehe. 1. 1. & 3. 1. having obtained a letter of the king he went to Jerusalem, & builded by the waies. Dehe. 2. 8. Hee reproveth the breakers of the Sabbath. Dehe. 7. 3. 15. and they that had married strange wives. Dehe. 13. 25. Hee is prayed. Eccles. 49. 13. surname of Elisabeth. Deht. 8. 9. and 10. 1.	Nehemiah
	Nehum, a comforter, penitent, or a leader of them, Dehe 7. 7.	Nahum
	Nehusta, brasen like the ayre, sooth saying, or a serpent. 2. King. 24. 8.	Nehusta
	Nehustan, brasen, made of copper, a sooth saying, given of the serpent, or a gift. The name that Kingiah gave in contempt to the brazen serpent. 2. King. 18. 4.	Nehustan
	Neiel, commotion, or moving of God. A cite. Ioshua 19. 27.	Nehiel
	Nekoda, painted, divers, or inconstant, painted a shepheara, or made crooked. A cite. Ezra 2. 48, 60.	Necoda Nekodah
	Rehe. 7. 50.	
	Nemuel, God sleeping, or the sleeping of God. Cet-taine mens names. Num. 26. 9, 12.	Namuel
	Nepheg, weak, or sacked. The sonne of Izhar. Exo. 6. 21.	



6. 21. And Deutbs sonne. 2. Sam. 5. 15.  
 Nephullim Nephthelim, diminished, or torne in pieces. Debe. 7.  
 Nephustim 5. 2. Ezra 2. 50.  
 Ephthar Nephthalim, and Nephthali, looke Naphtali.  
 Nephthar. 2. Sac. 1. 36.  
 Nephthoah, open, or opening. A fountaine. Josh. 15. 9.  
 and 18. 15.  
 Nephthum, idem. Gen. 10. 13.  
 Nephusim, looke Nephthelim.  
 Ner. a candle, or light, or land sown every other yeere.  
 Father of Abner. 1. Sam. 14. 50, 51. 1. Chron. 8. 33. 2.  
 Sam. 3. 6.\*  
 Neregel Neregal searching out a foeman, or a candle con-  
 red, or land sown every other yeere covered. Jer. 39. 3.  
 Nergel Nergal, idem. An idole. 2. King. 17. 30.  
 Nerecus Nereas, as Ner: or after the Greeke, great. Rom. 16.  
 15.  
 Neri, as Ner. Luk. 3. 27. Who is also called Techoni-  
 as. Mat. 1. 12.  
 Neria, the lgt, or candle of the Lord, or the lande  
 sown every other yeere of the Lord. The father of Ba-  
 ruch. Baruch 1. 1. Jer. 32. 12.  
 Nathanael Nethaneel, as Nathaneel. Divers mens names. Du.  
 1. 8. Ezra 10. 22. 1. Chr. 15. 24. and 2. Chr. 35. 9.  
 Nathania Nethaniah, the gift of the Lord. 2. King. 25. 23. and  
 1. Chr. 25. 2. and 2. Chr. 17. 8. Jer. 36. 14.  
 Nathan-melech Nethan-melech, the gift of a king, or the gift of coun-  
 sell. 2. King. 23. 11.  
 Nathinei Nethinims, given, or rewarded. 1. Chr. 9. 2. Ezra 2.  
 43, 58.  
 Nethophah Nethophah a drop, or dropping downe from the head,  
 or gumme that droppeth downe from trees, or the bend-  
 ing of the mouth. Ezra 2. 22.  
 Nethophathi, idem. A certaine family, which had their  
 possessions in the fieldes. Debe. 12. 28. 1. Chron. 2. 54.  
 and 9. 16.  
 Neuphathi Neziah, a conquerour, or everlasting, or strong. Ezra  
 2. 54.  
 Nasia Neziel, standing, or a standing place, or an advancing  
 of any wile or right: or after the Spitian, a place. A ci-  
 tie. Josh. 15. 43.  
 Nibhaz Nibhaz, fruitlesyng, or budding forth a vision, or  
 speaking, or prophesying a vision, an idole. 2. Kin. 17. 31.  
 Nobahaz Nibshan, speech, propheticke, the springing forth of oft  
 sleeping, or of changing, or of springing forth of a tooth or  
 worie. A citie. Josh. 15. 62.  
 Nicanor, a conquerour, or victorious. 1. Sac. 3. 38.  
 and 7. 26.\* and 2. Sac. 15. 1.\*  
 Nicodemus, innocent blood: after the Greeke, the  
 victory of the people. A Pharisee a ruler of the Jewes,  
 who came to Christ by night to be taught of him. Joh.  
 3. 1.\* reade Joh 7. 50.\* and 19. 38.\*  
 Nicolas, a victour, or overcommor, or the victories of  
 the common people. A deacon. Actes 6. 5. who (as some  
 thinke) held, that viues should bee common. The sect  
 was called Nicolaitans. Reu. 2. 6.  
 Nicopolis, a citie victorie, or victorious citie. A ci-  
 tie of Thracia. Tit. 3. 12.  
 Niger, blacke, purple, or darke. The surname of Si-  
 mon. Actes 13. 1.  
 Nilus in Hebrew Shihor, blacke, or troublous. A fa-  
 mous river in Egypt. Exo. 7. 15. Josh. 13. 3. Jer. 2. 18.  
 Nimrim a leopard, a rebellio, a biternes, or a change.  
 A citie. Isa. 15. 6.  
 Nimrod Nimrod, a rebell, or rebellious, a sinner, or transgres-  
 sour, or an apostate. Some of Cush. Gen. 10. 8, 9.  
 Nineueh, faire, beautifull, or a dwelling place. A citie  
 builded by Alishur. Gen. 10. 11. The desolation thereof  
 prophesied. Nahum 3. 1. Jer. 2. 13. Tob. 14. 4. Their  
 repentance after Jonas preaching. Iona. 3. 5.\* They  
 shall condemne the Jewes, and why. Mat. 12. 41.

Nisan a banner, approving, or trying fight: or after  
 the Spitian, a miracle. a month. Debe. 2. 1.  
 Nitroch, flight, a tender or delicate wyng, or banner:  
 or after the Spitian, thy table. An idole. 2. King. 19. 37.  
 Isa. 37. 38.  
 No, a stirring up, or a forbidding, a countrep. Eze.  
 30. 15. Nabum 3. 8. looke Alexandria.  
 Noadiah the witnessing or visitation of the Lord,  
 or the company of the congregation of the Lorde, or the  
 ducking of the Lord, or the Lord passing ouer: or after  
 the Spitian and Hebrew, the taking away of the Lord.  
 Ezra 8. 33. Ach. 6. 14.  
 Noah a ceasing, or rest. Sonne to Lamech. Gen. 5. Noe  
 29. Luke 3. 36. 1. Chron. 1. 4. His three sonnes. Gene.  
 6. 10. God togetold him of the flood. Gene. 6. 13. He is  
 both commanded to enter the Arke. Gene. 7. 1. and to  
 come forth. Gene. 8. 16. He erecteth an altar to God.  
 Gene. 8. 20. God blesteth him Gen. 9. 1. and promisteth  
 neuer to destroy the world with flood againe. Gene. 9.  
 9. to 18. Hee planteth a vineyard, and being drunken  
 is berided of his loue Ham. Gene. 9. 20, to 26. His  
 peeres. Gene. 9. 28, 29. Hee is praised. Eccles. 44. 17,  
 18. His faith. Heb. 11. 7.  
 Noah the preacher of righteousnesse. 2. Pet. 2. 5.  
 Nob, speech, propheticke, speaking, prophesying, fructi-  
 fyng, springing forth, or barking, or barked at. A citie  
 destroyed by Saul. 1. Sam. 22. 19, 32. 1. Isa. 10. 32.  
 Nobah, barking, or barked at. A citie. Num. 32. 42. Nobe  
 Judg. 8. 11.  
 Nod fugiue. A countrey. Gen. 4. 16.  
 Nodab, vowing of his owne accord, or principall. 1.  
 Chr. 5. 19.  
 Nogah brightnesse, or clearenesse. 1. Chr. 14. 6. Noga  
 Nohah, resting, or a guide. 1. Chr. 8. 2. Nohas  
 Nomades, men wandering here and there. A people  
 without certaine abiding. 2. Sac. 12. 11.  
 Non, Locke Nun, and 1. Chr. 7. 27.  
 Noph, a honycombe, a disfilling from the head, a list-  
 ing up, or a steepe. A citie. Isa. 19. 13. Jer. 2. 16. Ezech.  
 30. 13.  
 Nophah, fearefull, or binding. Num. 21. 30. Nopha  
 Nun, sonne, posteritie, stocke, everlasting, or remain-  
 ing for euer: or after the Spitian a fish. Father of Jo-  
 shtia. Num. 1. 39. Exo. 33. 11. 1. Chr. 7. 27.  
 Nymphas, a bride. A woyme man whom Paul sa-  
 luted. Colos. 4. 15.  
 Obadiah, seruant of the Lord. The gouernour of A  
 has house. 1. King. 18. 3. to 17. and 2. Chr. 17. 7. Also a  
 prophet. Obad. 1. Another. 1. Chr. 3. 21.  
 Obal, the forwardnes of antiquitie, or flowing. Gene.  
 10. 28.  
 Obed, a seruant, or a workeman. Boaz sonne. Ruth  
 4. 17. Mat. 1. 5. Luke 3. 32. 1. Chr. 2. 12.  
 Obed-edom, the seruant of Edom, or a seruant Edo-  
 mite. A Citie. 2. Sam. 6. 10, 11. and 1. Chron. 5. 21.  
 and 16. 38.  
 Obil, bone, or brought, led away, caried, sorrowful, or  
 waxing olde. 1. Chr. 27. 30.  
 Oboch, dragons, wombes, fathers, or desires. A place.  
 Num. 21. 10. and 33. 43.  
 Ocra, trouble, or troubling. Num. 1. 13. Ocra  
 Oded, sustaining, or lifting up. 2. Chr. 28. 9.  
 Odomeras, the sonne of praise, or witness of a coffe.  
 1. Sac. 9. 66.  
 Odolla, a witness, or ornament to them, or a witnessse,  
 or ornament of his miserie, or the passing ouer, or praye  
 of his miserie. A citie. 2. Sac. 12. 38.  
 Og, roasted bread, or a mocke, or after the Spitian  
 holding downe, or hindred. A great giant king of Ba-  
 shan. Num. 21. 33.\* Deut. 3. 1. to 14. Psal. 135. 1.  
 Ohad,







and 22. 14. ordained to preach Christ to the Gentiles. Galat. 1. 15. 16. He did many things against the name of Jesus. Actes 26. 9. 10. Baptized. Actes 9. 18. Delivered out of bakenesse, by the sight of God, and whp. 2. Corinthians 4. 6. 7. He preached openly that Christ was the sonne of God, &c. Actes 9. 20. \* Hee and Barnabas separated to preach the Gospel to the Gentiles. Actes 13. 2. A teacher, preacher, master, Apostle of the Gentiles, and minister of Christ. Rom. 1. 1. 3. and 15. 16. Galat. 2. 8. 1. Timothy 2. 7. 2. Tim. 1. 11. Andan Ambassadors of Christ, 2. Cozint. 5. 20. He did obtaine the office of Apostleship, by the mercie, will, and grace of God. 2. Cozint. 1. 1. and 4. 1. Eph. 3. 2. 2. Tim. 1. 1. 9. Titus 1. 3. and not by man. Galat. 1. 1. but by the commandment of God. 1. Timothy, 1. 1. Hee learned the Gospel by revelation of Christ, and not of any other. Galat. 1. 12. Sent to preach, not to baptize. 1. Cozint. 1. 17. The Churches of Judea glorified God for him. Galat. 1. 23. The dispensation of the Gospel committed to him, hee was constrained to preach it. 1. Cozint. 9. 16, 17. By revelation hee assigned to Jerusalem, to confesse the Gospel with the Apostles. Actes 21. 18. 19. Galat. 2. 2. He accounted all things losse and dung, in respect of the knowledge of Christ. Philip. 3. 8. Hee exhorted vs to convert to God by good works. Actes 17. 30, 31. and 26. 20. to serve the Lord with all modesty, teares and tentations. Actes 20. 19. testifying that Jesus is the Christ. Actes 18. 5. teaching nothing but that which Moses and the Prophets had foretold. Actes 13. 16. 10. and 26. 23. 1. Cozint. 1. 23, 24. Hee preached Christ to the Thessalonians. Actes 17. 11, 12. and openly. actes 17. 22. \* Hee preached till midnight. Actes 20. 7. Hee preached in Antioch. actes 11. 23. Hee teacheth his garment, being the people about to sacrifice to him. actes 14. 14. His vallant stomacke in offering himselfe into dangers for his focke. actes 19. 30. \* Hee preetes hee ceased not, with teares to giue warning of false prophets. actes 20. 31. He feared no dangers to preach the Gospel. actes 20. 23, 24. as appeared by his sufferings. 1. Cozint. 4. 9. and 2. Coz. 4. 9. and 11. 24. and 12. 7. and 2. Timothy, 2. 10. and 3. 11. He was ready to be bound, and to die for Christes sake. actes 21. 13. His affection to the Jewes. Rom. 9. 3. and 10. 1. & 11. 4. and to the Philippians and Cozintians, Phil. 1. 8. and 2. Coz. 6. 11. Christ sheweth him what afflictions hee should suffer for his name. Actes 9. 16. God encourageth him to preach to the Cozintians. Actes 18. 9. In prison the Lord encourageth him to confiance. actes 23. 11. The Angel comforteth him not to feare the danger of the Sea, and whp. Actes 27. 23. He exhorted the Antiochians not to contemne the Gospel. actes 13. 40. 41. Trauailing through Salacia and Berygia, hee strengthened the disciples. Actes 18. 23. Hee visited all the cities where hee had preached, to confirme them. actes 15. 32. Hee comforted those that sailed with him to Rome. actes 27. 9, 10. What care he had, that the Cozintians should auoide contention. 2. Cozint. 12. 20, 21. and for all Churches. 2. Coz. 2. 12. and 11. 28. Coloss. 2. 1. and 1. Timothy. 1. 3. Before Jesus hee wisht all that heard him, such as he was, except his bonds. actes 26. 29. The spirit witnessed in euery cite, the afflictions that abode him at Jerusalem. actes 20. 22, 23. Some counsell him not to goe thither. act. 21. 4. Hee disputed before Felix, of righteousness, temperance, & iudgement to come. actes 24. 26. He was couneied by night through a wall, downe in a basket. Actes 9. 25. and 2. Coz. 11. 33. Persecution against Paul and Barnabas. Actes 13. 50. He is presented to Felix. Actes 23. 33. and before Festus, accused by the Jewes. Actes

25. 6. 7. Festus obiecteth madnesse to him. Act. 26. 24. Though God hee is deliuered both from Jewes and Gentiles. Actes 26. 23. forment down his death, whered of he is aduertised. Actes 23. 12, 13, 10. 23. He is beaten and imprisoned by the Jewes. Actes 21. 30. to 35. Brought to iudgement. Actes 18. 12. Commanded of God to goe out of Hierusalem, and whp. Actes 22. 18. Forbidden to preach in Asia. Actes 16. 6. His race in the course of the Gospel. 1. Coz. 9. 20. \* Hee preached from Jerusalem to Ippricum. Rom. 15. 19. Hee visiteth Peter, and tarrieth with him 15. daies. Gal. 1. 18. Hee withstood Peter at Antioch. Galat. 2. 11. Hee calletch himselfe the least of the Apostles, and whp. 1. Coz. 4. 9. and 15. 9. and a follower of Christ. 1. Cozint. 11. 1. and willeth to follow his example. 1. Cozint. 4. 16. Philip. 3. 17. and 1. Thess. 1. 6. and 2. Thess. 3. 9. Hee appoynd by his life, that which hee taught by his preaching. 1. Cozint. 9. 27. Hee that despiseth his doctrine despiseth God. 1. Thess. 4. 8. \* Home hee behaueu himselfe in preaching of the Gospel. 1. Cozint. 2. 1. \* He desireth to be ayded with the prayers of the faithfull. Rom. 15. 30. and 2. Coz. 1. 11. Hee would not iustifie himselfe. 1. Coz. 4. 4. Hee saue Christ after his resurrection. 1. Cozint. 15. 8. Some things hard to be vnderstoode in his Epistles. 2. Peter 3. 16. Hee had a Scribe that wrote out his Epistles, and subscribed them himselfe. Colos. 4. 18. and 2. Thess. 3. 17. Hee was not chargeable to any man, but sought for his liue using. Actes 18. 3. and 20. 33, 34. 21. Coz. 4. 12. & 9. 6. and 2. Coz. 11. 9. & 12. 13. & 1. Thess. 2. 7. 9. and 2. Thes. 3. 8. Hee preacheth at Conium. Actes. 14. 1. At Epirra. Actes 14. 6. At Berea. Actes 17. 10. At Athens Actes 17. 15. and at Corinth. Actes 18. 1. Called Saul. Actes 3. 58. and 8. 1, to 5. and 9. 1.

Pedahel, the redemption of God. Num. 34. 28.  
 Pedazur, a strong redeemer, of a stone redeeming. Num. 1. 10. and 7. 54.  
 Pedaiah, the Lord redeeming. 2. king. 22. 1. 1. Chz. 3. 18.  
 Pekah, opening. The sonne of Remaliah. 2. king. 15. 25. to 32.  
 Pekaiah, the Lord opening. The sonne of Menabem 2. king. 15. 23, to 27.  
 Peked, noble, of rulers. Eze. 23. 23.  
 Pekod, Iere. 50. 21.  
 Pellaiah, the miracle, of secret of the Lorde. Mens names. 1. Chz. 3. 24. Nehe. 8. 7. and 10. 10.  
 Pellaiah, thinking on the Lorde, of entreating the Lord, of the iudgement of the Lord. Nehe. 1. 12.  
 Pelataiah, the deliuerance, setting free, of banishment of the Lord, Mens names. 1. Chz. 3. 21. and 4. 4. 2. De. 10. 22. Eze. 11. 1, 13.  
 Peleg, a diuision. Gen. 10. 25. & 11. 28. 1. Chz. 1. 19. Luke 3. 35.  
 Pelech, deliuerance, of banishment. 1. Chz. 1. 2. 3.  
 Pelech, decay, of iudging. Num. 16. 1.  
 Pelechites, idem. 2. Sam. 8. 18.  
 Pelonite, falling, hid, of secret. 1. Chz. 11. 27.  
 Peniel, seeing God, of the face of God. a place neere the foots Iabbok. Gen. 32. 30.  
 Peninnah, a precious stone, of our face. One of the wives of Elikanah. 1. Sam. 1. 2. to 7.  
 Pentecost, the fiftieth (viz. day) a feast of the Jewes. looke Whitsunday in the second Table.  
 Penuel, or Peniel. Father of Gedor. 1. Chz. 10. 4. Also a cite. 1. kings 12. 25. Iudg. 8. 9, 17.  
 Peor, a gaping, of opening. a hill. Num. 23. 2. 8.  
 Perath, a river called Euphrates. Ge. 2. 14. De. 1. 7  
 Pere, Danle. 5. 28.  
 Pereth, a horseman, casting out to be slaine, of declaring. 1. Chz. 7. 16.  
 Pedael  
 Phedael  
 Pedazur  
 Phadasseur  
 Pedaia  
 Adaiiah  
 Phacee  
 Peccaiah  
 Phaceia  
 Phelecia  
 names. 1. Chz. 3. 24. Nehe. 8. 7. and 10. 10.  
 Phelelia  
 Lord, of the iudgement of the Lord. Nehe. 1. 12.  
 Phalarias  
 Phaltias  
 Pheltia  
 Phaleg  
 Phalet  
 Phaleth  
 Phelchites  
 Phamuel  
 Penuel  
 Phonenna  
 Phogor  
 Phares  
 Pherez  
 Phares







raelected, with Saul and his sonnes. 1. Sam. 31. 1, 2.  
 They wage battell against Dauid, and are discomfited.  
 2. Sam. 5. 17. \* See maketh them tributaries.  
 2. Sam. 8. 1. He and his seruants slay many of them.  
 1. Sam. 19. 8. looke Haraphah. God striceth them by  
 against Iehozab. 2. Chro. 21. 16.  
 Philologus, a louer of learning, or a louer of the word.  
 Rom. 16. 15.

Philometor, a louer of the mber. The surname of  
 Ptolemeus. 2. Mac. 4. 21. and 9. 29.

Phinees  
 Phinehas, or Pinchas a bold countenance. The sonne  
 of Eleazar. Exod. 6. 25. Hee slew Jimri and Cozbi  
 committing fornication before the people, which ap-  
 peared Gods wrath vnto him. 25. 6. to 16. He stood before  
 the Arke of God, when the Beniamites were desloped  
 ed. Iudg. 20. 28. He is prayed. Ecclesi. 45. 23. \* Also  
 one of the sonnes of Eli. 1. Sam. 1. 3. looke Eli.

Phygelus, a sinner. 2. Tim. 1. 5.

Phylacteries, Matth. 23. 5.

Phinon  
 Pinon, a precious stone, or beholding, or the mouth of  
 euersalping, or the mouth of the sunne, or after the He-  
 brew and Syriac, the mouth of a fish. Gen. 36. 41.

Phaiga  
 Pifgah, a hill, height, or prouision. A mountaine.  
 Num. 21. 20. and 23. 14.

Pharam  
 Piram, a wild asse of them, the cruelty of them, or the  
 bull of the mother. Ioh. 10. 3.

Pharathon  
 Pirathon, his breaking, or making bare: or after the  
 Syriac, his reuengement. A city. Iudg. 12. 15. The  
 citizen, called a Pirathonite. Iudg. 12. 13.

Pharatho-  
 nite  
 Pithon, the changing greatnesse of the mouth, or an  
 enlarging. A ruler. Gen. 2. 11. Ecclesi. 24. 29.

Phifou  
 Pifidia, a puch tree, or blacked with pitch, a prouince  
 of Asia the lesse. Acts 13. 14. and 14. 24.

Plafpha  
 Pifpa, the diminishing of the mouth, or a mouth dimi-  
 nished. 1. Chro. 7. 38.

Phithon  
 Pithom, a mouth full of them, or a perfection of the  
 mouth, or the persuation of them, a cite. Exod. 1. 11.

Phithon  
 Pithon, a mouth full of them, the persuation of him,  
 or a gift of the mouth. 1. Chro. 8. 35. and 9. 41.

Phochereth  
 Alebaim  
 Pochereth Hazzebaim, the banishing of the mouth of  
 a Doe, or the cutting of the mouth of warfare. a city.  
 Ezra 2. 57.

Phochereth  
 Sabaim  
 Pocherethzebaim, the banishing of the mouth of  
 drunkards. Hebe 7. 59.

Pollux, Acts 28. 11.

Pontius, a hand, or of the sea. One suruaued Dilate,  
 a gouernour of the Ictes, placed ouer them by the  
 Romanes: vnder whom Christ suffered. Matth. 27. 2.  
 Mat. 15. 1. Luke 23. 1. Iohn 18. 28. \*

Pontus, the sea. A countrey of Asia. Acts 2. 9. and  
 18. 11.

Porcius Festus, a festiuall case, looke Festus.

Posidonius, giuing drinke. 2. Mac. 14. 19.

Putiphar  
 Phutiphar  
 Potiphar, In the African tongue, a bull. Syriac,  
 Hebreu, & Chalde, a fat bull, or the fructifying of fat-  
 nesse. Gen. 37. 36. and 39. 1.

Phutiphar  
 Poti-pherah, Hebreu and Syri. scattering abroad  
 fainesse, or the making bare of fainesse, or reuengement  
 of fainesse. Gene. 41. 45. 50. \*

Priscilla, ancient. Rom. 16. 3. Acts. 18. 12.

Profelytes, strangers, looke in the second Table.

Protolomeus, a furrow, or hanging up waters, or an  
 assembly of waters. Grecke, warlike. Ester 11. 1.

Pruah, or Pua, a mouth, a corner, or a bush of haire.

Phua  
 Phuuah  
 Puaah  
 The loue of Rakkath. Gen. 46. 13. 1. Chro. 7. 1. also  
 a midwife. Exod. 1. 14.

Publicanes, They which tooke to farme of the Ros-  
 manes, the reuenues of the city: Gentlemen, yet much  
 disdained of the Iewish common people. Matth. 5. 46.  
 see more in the second Table.

Publius, common. Acts 28. 7.

Pudens, shamefast. 2. Tim. 4. 21.

Pul, decay, or a beane. King of Assur. 2. Kin. 15. 19.

also a countrey. Isa. 66. 19.

Punites, beholding, or my face. A familie descended

of Pua. Num. 26. 23.

Punon, a precious stone, or beholding, a place. Num.

33. 4. 2. 43.

Pur, 3 Purim, lot, or lots, looke Ester 3. 7. and 9. 26.

Put, a countrey. Ezech. 27. 10. and 30. 5. Mic. 3. 9.

Puthites, deceiuing, a mouth full, or breadth, a familie

descended of Shobai. 1. Chro. 2. 53.

Putiel, a stroke of God. Syriac and Hebr. the fainesse

of God. Exod. 6. 15.

Putioli, A citie of Italie. Acts 28. 13. \*

Quadrin, halfe a farthing. Marke 12. 42.

Quartus, the fourth. Rom. 16. 2. 3.

Quintus Memmius, the first defiled, a Romane Em-  
 bassadour. 2. Mac. 1. 1. 34. \*

Raamah, a breaking. Jer. 10. 7.

Raamah, thunder of the Lord, or cull from the Lord,

or a fellow, or she heard from the Lord Hebe. 7. 7.

Raames, looke Rameles.

Rabbah, or Rabbath much great, a chiding, or a fight-  
 ing against, a city of Iudah. Ios. 13. 25. and 15. 60.

Another of the Ammonites. 2. Sam. 11. 1. and 12. 29.

1. Chro. 20. 1. Iere. 49. 2. Deut. 3. 11.

Rabbi, master. Matth. 23. 7. Iohn 1. 38.

Rab magistruum, the multitude, or melting. Iere.

39. 3. 13.

Rabboni, master. Iohn 20. 16.

Rab-saris, master, or set over the Eunuches. 2. kin. 18. 8.

1. Iere. 39. 3. 13.

Rabshakem, master, or set over the drinkers, the kisse of

the master drinking much, or a great sacke. 2. kin. 18. 17.

Raca, Matth. 23. 22.

Rachab, looke Rahab.

Rachal, to whisper, an apothecary, or factor. A citie.

1. Sam. 30. 39.

Raddai, ruling, or coming downe. 1. Chro. 2. 14.

Ragau, a companion, his shepheard, his euill, or his

breaking a sunder, a citie, Iudeth 1. 5.

Raguel, the shepheard of God, a friend of God, of the

breaking a sunder of God. Tob. 3. 7.

Rahab, prouide, or broad, or enlarged, or a

freete. Ios. 2. 1. Mat. 15. Hebr 11. 31. Iam. 2. 25.

Raham, mercy, or compassion: or after the Syriac,

a friend. 2. Chro. 2. 44.

Rahel, a sheepe. Daughter of Laban. Gen. 29. 10.

She keepeth her fathers sheepe. Gen. 29. 9. She mee-  
 teth with Iacob. Gen. 29. 11, 12. She was beartfull  
 and well fauoured. Gen. 25. 17. Iacob seruech wise  
 seuen yeeres for her. Gen. 29. 18, 30. 31. Being barren,  
 she giuech her maide to Iacob. Gen. 30. 3. She desir-  
 eth children of Iacob. Gen. 30. 1. God maketh her  
 fruitfull. Gene. 30. 22. She hideth away her fathers  
 idoles. Gen. 31. 19, 34. 35. She dieth at Beniamins  
 birth. Gene. 35. 16. to 20. Her children. Gene. 46. 19.

The people at Boaz marriage, pray God to make

Ruth as fruitfull as Rahel and Leah. Ruth 4. 11.

Rahel weeping for her children, would not be con-  
 forted. re. Matth. 2. 18. Iere. 31. 15.

Rakkath, emptinesse, spittle, or time. A citie. Ios. 19. 35.

Raken, void, vaine, or diuers pictures. 1. Chro. 7. 16.

Ram, high, or casting away. Ruth. 4. 19. 1. Chro. 2. 9.

Luke 3. 33. Also a mans name. Ioh. 22. 2.

Ramah, high, or cast away, a city. Ios. 19. 35. Mat.

2. 18. 1. King. 15. 17.

Ramath, idem. A citie. Ios. 19. 8.

Raccath, Reccath

Reccem

Atani

Rama

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath

Ramath



Ramatha	Ramathe. <i>idem.</i> a citie. 1. <i>Mac.</i> 11. 34.	Refa. <i>affection,</i> of a meeting, of a head. <i>Luke</i> 3. 27.	Rhesa
	Ramathite. <i>lofive,</i> exalted, of cast away. a citizen of	Refen. a bride. a citie. <i>Gen.</i> 20. 12.	
	Ramath. 1. <i>Chro.</i> 27. 27.	Reu. his shepherd, a companion, a friend, of euill, of	Rehu
	Ramathaim Zophim, a citie. 1. <i>Sam.</i> 1. 1.	a breaking afeard. <i>Gen.</i> 12. 18. 1. <i>Chron.</i> 1. 25. called	
	Raniath-lehi. a place. <i>Judg.</i> 5. 17.	Ragau. <i>l. use</i> 3. 35.	
Raamfes	Rameses thunder, a hitting in the teeth of a moth,	Reuben. seeing his sonne, the vision of his sonne, of	Ruben
Rameffe	blotting out euill, of broken in sunder of a moth. a citz.	the sonne of vision. so named because the Lord did see	
Rameffes	<i>Gen.</i> 47. 12. <i>Exod.</i> 1. 11. <i>Judeth</i> 1. 9.	his mothers affliction. Raabobs sonne by Leah. <i>Gen.</i>	
Remeia	Ramiah. exaltation of the Lord. <i>Chro.</i> 10. 25.	29. 32. of him came the Reubenites. <i>Sam.</i> 26. 7. He lieth	
	Ramoth. seeing, of beholding death. a citie. <i>Deut.</i> 4.	with his father concubine. <i>Gen.</i> 35. 22. He detesteth	
	43. <i>Joth.</i> 13. 26. and 20. 8. 1. <i>King.</i> 4. 13. and 22. 4.	how to rid Joseph out of his brethrens hand. <i>Gen.</i>	
Raphah	Rapha. release, of medicine, phisicke, or medicine, of	37. 21. He charged them with the death of Joseph.	
	a recreating, of a Gyant. 1. <i>Chro.</i> 8. 2. 3. 7.	<i>Gen.</i> 42. 22. He is deprived of his dignitie, and wpp.	
	Raphael. the phisicke of God. An angel. <i>Job.</i> 3. 17.	<i>Gen.</i> 49. 4. He is blessed. <i>Deut.</i> 33. 6. His genealogie,	
	Raphu, as Rapha. <i>Num.</i> 13. 10.	<i>Gen.</i> 46. 9. <i>Exod.</i> 6. 14. 1. <i>Chro.</i> 5. 1. His tribe, with o-	
Razias	Razis. the secret of the Lord, of the mysterie of the	thers, are sent to their possessions. <i>Joth.</i> 22. 1. They	
	Lord. 2. <i>Mac.</i> 14. 37.	ouercome the Hagatims. 1. <i>Chro.</i> 5. 10. For their idolat-	
Reaia Raia	Reaiah. the vision of the Lord. 1. <i>Chro.</i> 4. 2. and 5. 5.	trie they are punished by the Assyrians. 2. <i>King.</i> 10.	
Rebe	Reba. the fourth, of lying by. <i>Num.</i> 31. 8. <i>Joth.</i> 13. 21.	33. 1. <i>Chro.</i> 5. 26.	
	Rebekah, looke Ribkah.	Reuel. a shepherd of God, the friend of God, of the	Raguel
Rehad	Rechab. a rider, of riding, of a cart drawe with foure	breaking a sander of God, Moses father in law. <i>Exod.</i>	Rahuel
	horses. Father of Ionadab. 2. <i>Kin.</i> 10. 15. <i>Iere.</i> 25. 2.	2. 18. Also Iphis sonne. <i>Gen.</i> 36. 4. 1. <i>Chro.</i> 1. 35.	
	1. <i>Chro.</i> 2. 55. Also the sonne of Rimmon. 2. <i>Sam.</i> 4. 2.	Reumah. high, of elevated. <i>Gen.</i> 22. 24.	Roma
Rahelaiia	Reclaiah. a shepherd to the Lord, of a companion to	Reueh. a pauca, a stretching out, a burning coale,	Roseph
	the Lord himselfe. <i>Chro.</i> 2. 2.	of a seife stone. a citie. 2. <i>King.</i> 19. 12. <i>Pla.</i> 37. 12.	
Regom	Regem. stoning, stoned, of purple. 1. <i>Chro.</i> 2. 47.	Rezin affection, a runner, of post messenger. 2. <i>King.</i>	Rasia
Regom-me-	Regem-melech. stoning the king, a counsellor of	15. 37. <i>Chro.</i> 2. 48.	Razin
lech	the king, of the purple of the counsellour. <i>Iere.</i> 7. 2.	Rezon. smal, leane, secret, of a secretary, of a prince.	Razou
	Rei. a companion. a shepherd, euill, of my breaking	1. <i>King.</i> 11. 33.	
	a sunder. 1. <i>King.</i> 1. 8.	Rehgiuan. a breaking. a citie. <i>Acts</i> 28. 17.	
Rehoboam	Rehabeam. dilating the people, the breadth of the peo-	Rhesa, looke Refa.	
Roboau	ple, of a saour, of saouring with the people. Salomons	Rhode. a rose. <i>Acts</i> 28. 13.	
	sonne, who succeeded him. 1. <i>kin.</i> 11. 43. <i>Mat.</i> 1. 7. 1. <i>Chro.</i>	Rhodes. <i>idem.</i> An Isle. <i>Act.</i> 21. 1. 1. <i>Mac.</i> 15. 23.	Rodis
	3. 10. Following the counsell of young men, rather then	Rhodocus. a chariot of the colour of roses. 2. <i>Mac.</i>	Rhodochus
	of graue counsellours, he is deprived of the kingdom	13. 21.	
	of Israel. 1. <i>King.</i> 12. 13. to 21. 2. <i>Chro.</i> 10. 12. 16. He	Ribai. strife, of increased, of chiding, of multiplying,	
	reigneth ouer Judah and Benjamin. 1. <i>King.</i> 12. 21.	2. <i>Chro.</i> 11. 31. 2. <i>Sam.</i> 23. 29.	
	He is forbidden by the Prophet to wage battell with	Ribkah, of Ribka fed, of blunt contention, of conten-	Rebekah
	Jetobeam. 1. <i>kin.</i> 12. 22. and 2. <i>Chro.</i> 11. 2. He buildeth	hindred. Daughter of Bethuel. <i>Gene.</i> 22. 23. A	Rebecca
	cieties. 2. <i>Chro.</i> 11. 5. His wiues and children.	saite damell. <i>Gen.</i> 24. 16. Stuen in marriage to Iz-	
	2. <i>Chro.</i> 11. 21. Foraking the Lord, he is punished	hak. <i>Gen.</i> 24. 57. * Being barren, Izhak prayeth for	
	by Shishak, and dieth. 2. <i>Chro.</i> 12. 1. * He is disprap-	her, and obtetneth his petition. <i>Gene.</i> 25. 20. 21. * By	
	sed. <i>Ecclus.</i> 47. 23.	subilitie they cauleth Iacob to prevent Esaus of the	
Rehabiah	Rehabiah. the breadth of the Lord, of the streete of the	blekking. <i>Gen.</i> 27. 9. to 30. She craueth Iacob to La-	
Rohobia	Lord. 1. <i>Chro.</i> 23. 17. and 24. 31. and 26. 25.	ban, and wpp. <i>Gen.</i> 27. 42. * Rebekah was with child	
Rohob	Rehob. breadth, of dilating, of a streete. a city. <i>Num.</i>	by one, euen by our father Izhak. <i>Rom.</i> 9. 10.	
	13. 22. <i>Joth.</i> 19. 28. 30.	Riblah askolding, of grieues to him, of chiding con-	Reblatha
	Rehoboth. breadth, of roamb, of largenes, of streetes,	firmed, of chiding stowing downward. a citie of Sy-	Ribla
	a citie. <i>Gen.</i> 10. 11. also a well. <i>Gen.</i> 16. 2. 2.	ria. <i>Num.</i> 34. 11. 2. <i>King.</i> 23. 33.	
Reum	Rehum. pitifull, of pised, of godly, of after the Sy-	Rimmon. a pomegranate apple, of exalted. A citie.	Rimon
	rian. a friend. <i>Chro.</i> 2. 2. and 4. 8.	<i>Joth.</i> 15. 32. also a place. <i>Num.</i> 33. 19.	Rimmon
Reem	Rekem. void, vaine, of diuers pictures. <i>Num.</i> 31. 8.	Rinnah. a song, of reioycing. 1. <i>Chro.</i> 4. 20.	Rinna
Rechem	<i>Joth.</i> 13. 21.	Riphath. medicine, of release. <i>Gen.</i> 10. 3.	Riphath
Romelia	Remaliah. the exaltation, the greatness of the Lord,	Riffah. a sprinkling vpon, of the dropping of an house.	Riffa
	of cast away from the Lord. 2. <i>King.</i> 15. 27.	A place. <i>Num.</i> 33. 21.	Reffa
Rameth	Remeth. highly, of cast away. a citie. <i>Joth.</i> 19. 21.	Rithma. a Iuniper tree, a sound, of a noyse. A place.	Rithmah
	Remmon. a pomegranate apple, of high. a citie. <i>Joth.</i>	<i>Num.</i> 33. 18.	Rethma
	19. 7. 13.	Riziz, as Rezin. 1. <i>Chro.</i> 7. 39.	Rezia Resa
	Remphan. prepared, of set in aray. an idole. <i>Ac.</i> 7. 43.	Rizpah, as Riffa, stretched out. 2. <i>Sam.</i> 3. 7. 2. 1. 10.	Rafpha
Kemuel	Remuel. God hath risen vp, of raised vp, of God hath	Roboam, looke Rehabeam.	Rafpha
Camuel	established him. 1. <i>Chron.</i> 27. 17.	Rogel. a fote, of footman, of searching out, of a search	Rafpha
Raphael	Rephael. the phisicke, of medicine of God. 1. <i>Chron.</i>	er out, of an accuser, of after the Syrian, a founte, of a	Rogelim
	26. 7.	fountain, of well. <i>Jof.</i> 15. 7. 2. <i>Sam.</i> 17. 27. 1. <i>kin.</i> 1. 9.	Roglim
		Rogelim. a citie. 2. <i>Sam.</i> 19. 31.	Rogha
Raphaia	Rephaiah. the phisicke, of medicine of the Lord, of the	Rohgah. filled, drunken with talke, of filled with se-	Roaga
Rephaia	recreating of the Lord. 1. <i>Chro.</i> 3. 21. and 7. 2.	paration. 1. <i>Chro.</i> 7. 34.	Romanthi-
Raphah	Rephan. the releasing of the snare. 1. <i>Chro.</i> 7. 25.	Roniati ezer, of Romethi-ezer. exalting ayde, of	ezer.
Raphaim	Rephaims. Giants, phisitions, of reuerers, of released.	I have exalted my palace. 1. <i>Chro.</i> 25. 4.	Romethi-
	A people of Ghoab. <i>Gen.</i> 14. 5. 8. 15. 20. 2. <i>Sam.</i> 23. 13.	Rowie. preua ling, mighty, of strong, of exalted, of	ezer
Raphidim	Rephidim. bending things, of liver, staked hands, of	high. A citie, looke Roma and Romanes in the second	Roma
	the medicine of the hands. a place of mansion. <i>Exo.</i> 17.	Table.	
	1. <i>Num.</i> 33. 14.		



Raphaia	Rophaiah, <i>the physicke, or medicine, or recreation of the Lord.</i> 1. <i>Chp.</i> 4. 42.	
Ros	Rosh, <i>a head, or top, of the beginning.</i> Gen. 46. 21. Ruben, <i>looke Reuben.</i>	
Ruphus	Rufus, <i>red, whens names.</i> Mat. 15. 21. Rom. 16. 13.	
Ruma	Rumah, <i>his, exalted, or cast away.</i> A city. 2. <i>h.</i> 23. 36. Ruth, <i>watered, filled, or made drunken.</i> Wife of Mahlon, Ruth 1. 4. She findeth favour in the eyes of Boaz, Ruth 2. 10. * 3. 1. * is married to him. Ruth 4. 1, to 13. beareth him a sonne named Obed. Ruth 4. 13. * 1. <i>Chp.</i> 2. 12. Mat. 1. 5.	
	S	
Sabbat	Saba, <i>looke Sheba.</i> Sabbath, <i>rest, looke in the second Table.</i> Sabi, <i>a dowrie, having a dowrie, or flowing with abundance.</i> 1. <i>Chp.</i> 8. 19. and 27. 27.	
Sabees	Sabeans, <i>leading into captivisme, or goings about, or drunken men, old men.</i> A people. <i>Ala.</i> 45. 14. called Shabeans. Job. 1. 15.	
Sabbetha	Sabecha, <i>going about, or compass.</i> Syrian, <i>olde age.</i> Gen. 10. 7.	
Sabatha	Sabreca, <i>of Sabrecha, the cause of smiting.</i> Syri. and Heb. <i>the smiting of old age.</i> Gen. 10. 7. & 1. <i>Chp.</i> 1. 9.	
Sabathacha	Sacar, <i>wares, a price, or drunkenness.</i> 1. <i>Chp.</i> 11. 35. and 26. 4.	
Sabthecha	Sadoc, <i>iust, or iustified.</i> 1. <i>Chp.</i> 8. 2. 2. <i>Chp.</i> 1. 1. <i>looke Zadok.</i>	
Sachar	Sadduces, <i>iust men, or iustified.</i> after the Syrian, <i>cut, or schismes.</i> A sect among the Jewes, which denied the resurrection. Mat. 23. 7. Actes 23. 8. <i>looke the second Table.</i>	
Sale	Sala, <i>like</i> 3. 35. <i>looke Shelah.</i>	
Salamine	Salamis, <i>moued, or broken in pieces, or sitting.</i> An Isle of Cyprus. Actes 13. 5.	
Salamina	Salachiel, 2. <i>Chp.</i> 5. 16. <i>like</i> 3. 27. <i>looke Shealchiel.</i>	
Salecha	Salchah, <i>of Salchah, by basket, or thy lifting up.</i> A cite. <i>Iosy.</i> 12. 5. and 13. 11. Deut. 3. 10. 1. <i>Chp.</i> 5. 11.	
Salehah	Salem, <i>Iudeth</i> 4. 14. <i>Feb.</i> 7. 1. <i>looke Shaleni.</i>	
Salcha	Salim, <i>Iosy.</i> 3. 23. <i>looke Shalim.</i>	
Sellai	Sallai, <i>an exaltation, or treading under foot.</i> Syri. a basket. <i>Debe.</i> 11. 8. and 12. 20.	
Selvi	Sallu, <i>idem.</i> 1. <i>Chp.</i> 9. 7.	
Sallu, Sellu	Salma, <i>peace, perfection, pretibution, or a garment.</i> 1. <i>Chp.</i> 2. 11. 5. 14.	
Salmah	Salmanazar, 2. <i>Chp.</i> 13. 40. <i>looke Shalmanazer.</i> Salmon, <i>a peacemaker, perfect, or giving againe.</i> Ruth 4. 20. <i>like</i> 3. 32. Salmona, <i>a flowing, a communion, or a breaking in pieces.</i> A high hill in Candy, bowing to the Seawarde. Actes 27. 7. Salom, as Salem. Baruch 1. 7. Salomon, <i>looke Shelomoh.</i> 2. Sam. 5. 14. Salu, as Sallai. Num. 2. 14. Samaias, as Semaiah. <i>Cob.</i> 9. 12. Samaria, <i>a keeping, an adamant stone, a brier, a thorne, or the dregs thereof.</i> A countrey, and cite of Syria, betweene Iudea, and middle Galilee. 1. Kings 13. 32. <i>Ala.</i> 7. 9. and 10. 51. Samaritanes, <i>keepers, marvelous hard, thorny places, or dregs.</i> Citizens of the inhabitants of Samaria. Mat. 20. 5. Samaria, the head cite of the ten tribes of Israel builded 1. Kings 16. 24. Besieged of the King of Aram. 1. King. 20. 1. 2. Kings 6. 24. Taken by the king of Asshur, and the people carried away. 2. King. 17. 5. * Against Samaria is prophesied. <i>Ala.</i> 8. 4. and 9. 9. * 2. 3. 2. * <i>Ala.</i> 8. 1. * and 13. 1. * and 14. 1. * Amos 3. 9. and 4. 1. <i>Chp.</i> 1. 1. * They would not receive the woorde of God. Luke 9. 52, 53. But afterwarde did, at Iphis preaching. Actes 8. 2, 5, to 14. Simon Magus bewitched them. Actes 8. 9. The Samaritanes compassion on the wounded man. Luke	
	10. 33. By the histoppy of them, the Gentiles casting is described. John 4. 5, to 43. The Jewes abhorred them. John 8. 48. and medled not with them. John 4. 9. Samgar, <i>nebo pepper of a stranger prophesying, or pepper of a stranger speaking.</i> Jer. 39. 3. Samos, <i>island of gravel.</i> An isle in the Aegean Sea. Actes 20. 15. Samos, <i>thracia, full of gravel, or rough.</i> An isle in the bosome of Paralus, of the kingdome of Thracia, so called because the Samians and Thracians inhabited there. Actes 16. 11. Samson, <i>looke Shimshon.</i> The Sonne of Manoah, <i>Judg.</i> 13. 2. * Hee marieth a daughter of the Philistims. <i>Judg.</i> 14. 2. * He is deceiued by Delilah. <i>Judg.</i> 16. 4. * Hee governed Israel 20. yeeres. <i>Judg.</i> 15. 20. He is commended. <i>Heb.</i> 11. 32. Samuel, <i>looke Shemuel.</i> Sonne of Elkanah. 1. Sam. 1. 20. offered to God by his mother. 1. Sam. 1. 22. * Favoured of God and men. 1. Samu. 2. 26. God calleth him thilte, reucaleth to him his will, & maketh him his Prophet. 1. Sa. 3. 4. * He iudged Israel in Abiye. 1. Sam. 7. 5. His diligence described. 1. Samu. 7. 16. Being old, he maketh his sonnes Iudges ouer Israel. 1. Samu. 8. 1. God commaunded him to anoynt Saul. 1. Sam. 9. 15, 16. which he doeth. 1. Sam. 10. 1. He declareth his innocencie to his people. 1. Sam. 12. 2, 3. He reproveth them for their ingratitude. 1. Sam. 12. 7. * And Saul for neglecting Gods commaundement. 1. Sam. 15. 17, to 24. He prayeth and mourneth for him. 1. Sam. 15. 1, 1, 35. He beweth Agag in pieces. 1. Sam. 15. 33. God lendeth him to anoynt David king, which he feared to doe. 1. Sam. 16. 1, 2. All his dares the Philistims were brought under. 1. Sam. 7. 13. He dieth, and is bewailed. 1. Sam. 31. 1. One in the likeness of Samuel tailed by a witch. 1. Sam. 28. 8. * He is prayed. <i>Eclis.</i> 46. 13. * <i>Heb.</i> 11. 32. Sanballat, <i>a bramble hid in secret; or after the Syri. an and Hezeai, an enemy hid in secret.</i> <i>Debe.</i> 2. 10. and 13. 28. Saneherib, <i>the bramble of destruction, or the bramble of a sword.</i> Syrian & Heb. <i>the sword, or destruction of the enemy.</i> King of Asshur, who beateamed Hezekiah & blasphemed God. 2. King. 18. 13. * <i>Ala.</i> 36. 4. * 2. <i>Chp.</i> 32. 1. * The Angel deliueteth his armie, & he is laine by his owne childen. 2. King. 19. 35. * and 2. <i>Chp.</i> 21. <i>Ala.</i> 36. 36. * <i>Eclis.</i> 48. 18, to 23. Sannannah, <i>a bough, or a bramble of a bramble.</i> Syri. and Heb. <i>a bramble of the enemy.</i> A city. <i>Iosy.</i> 15. 31. Saph, <i>a basin to wash ones feete in, a standing cup, a cup of gold, a shreshold, a post, an end, a bulrush, or the sea.</i> 2. Sam. 21. 18. and 1. <i>Chp.</i> 20. 4. Saphir, <i>a precious stone.</i> <i>Cro.</i> 20. 4. 10. & <i>Reue.</i> 21. 19. Sapphira, <i>declaring, or numbering; or after the Syri. an, faire.</i> Actes 5. 1. Sarah, <i>a lady, or dame, or princeesse;</i> meaning of marriage. Daughter of Apher. Num. 26. 46. Also Abrahams wife, wher her name was changed. Gen. 17. 15. God promitteth her a child, being old. Gen. 17. 19. & 18. 10. and shee had one accordingly. Gen. 21. 1. to 8. She would not haue Ishmael beire with her sonne Izhak. Gen. 21. 10. she dieth, and is bewailed of Abraham. Gen. 23. 1. * Her faith. <i>Heb.</i> 11. 11. she is the free woman. Gal. 4. 21. she calleth her husband Hicr of <i>Wozd.</i> Gen 18. 12. 1. <i>1. Pet.</i> 3. 6. Sarah, <i>my dame, or mistress.</i> The name of Abrahams wife before it was changed. <i>Heb.</i> 11. 29. she is taken into Pharaohs court for her beautie, and after deliueered againe. <i>Gene.</i> 12. 15. * She gaue Hagar to her husband, by whom he had Ishmael. <i>Gen.</i> 16. 1. * Saraph, 1. <i>Chp.</i> 4. 22.	Semegarnabu Sampson Sanaballat Saneherib Sannacherib Sennemiah Sippai Sara Saraha Sara.



Sardis	Sardi. the prince of pleasantness, the song of joy, of that which remaineth. of after the Assyrian, a diars fat. <i>I. citie. Reue. 1. 11.</i>	Seim. measures. <i>Gen. 1. 8. 7.</i> Seir. bristled, haire, a kid, of a deuill, of tempest. <i>A hill. Gen. 1. 4. 6. a countrey. Gen. 3. 2. 3. &amp; a mans name. Gen. 3. 6. 20. 1. Chz. 1. 3. 8.</i>	
Seredites	Sardites. the taking away of dissention. <i>Spri. a dyars fat. A kindred descended of Sered. Num. 26. 26.</i> Sardius. a precious stone. <i>Reue. 21. 20.</i> Sardonix. a precious stone. <i>Reuel. 21. 20.</i> Sarepta. <i>Luke 4. 26. looke Zarephath.</i> Sargon. taking away defence, of a garden after the Assyrian, a net. <i>Ista. 20. 1.</i>	Seirath. <i>idem. a place. Iudg. 3. 26.</i> Sela. a rocke. <i>a city. 2. King. 14. 7.</i> Selah. <i>idem. a citie. Iudg. 1. 36.</i> Selah. <i>Ista. 3. 2.</i> Sela hammahlekoth. <i>1. Sam. 2. 3. 2. 8.</i> Seled. affliction: of after the Assyrian, a warning, of rosvag. <i>1. Chz. 20. 30.</i>	Celeucia a citie builded by Seleucus Nicator. <i>1. Maccab. 11. 8.</i> through which Paul wandered. <i>Act. 13. 4.</i> Seleucus. <i>idem. 1. Mac. 7. 1. 2. Mac. 3. 3.</i>
Sara	Sarid. left, of remaining, of the hand of a prince, of a song of the hand. <i>A citie. Iob. 19. 10.</i> Saron. the plaine field of him, of his song. A fertile region betwene mount Caboz & the river. The river stretcheth forth from Cesare a vnto Ioppa, as Hierom witnesseth. <i>Act. 9. 35.</i>	Sem. looke Shem. Semachiah. cleaning, of sinned vnto the Lord. <i>1. Chz. 26. 7.</i>	Selcuchus
Sara	Sarra. as Sarah. Daughter of Raguel. <i>Cob. 3. 7. * given in marriage to Iong Tobias. Cob. 7. 13. * to whom her parents declare by duety of a good wife. Co. 10. 1. 2.</i> Sarfechim. a setting before of coverings. One of Nebuchad-nezzars princes. <i>Jerem. 39. 3.</i>	Senai. hearing, of obeying. <i>Luke 3. 26.</i> Senaah. a bramble, of enemy. <i>A city. Ezra 2. 35. Neh. 3. 3.</i>	Samachia Samachias
Sarfachim	Saruch. palm trees, a twig cut off from a tree, of a bough. <i>Luke 3. 35. Gen. 11. 20.</i>	Seneh. <i>idem. a rocke. 1. Sam. 14. 4.</i>	Senaa Snaaa
Sarug	Saran. contrary, of an aduersarie, of enemy. <i>Job 1. 6. Mat. 4. 10. Mat. 8. 33. looke in the second Table.</i>	Senir. a sleeping candle, of the prospering of a candle, of prospering of a teacher, of a changing. <i>a hill. 1. Chz. 5. 23. called Hermon, Shiron, and Senir. Deut. 3. 8. 9.</i>	Senes Sansir
Serug	Sachrabouzaues. <i>1. Edo. 6. 3.</i>	Senuah. as Senaah. <i>Neh. 11. 9.</i>	Senia
Sachau	Satrys. Hotters, hauing the head of a man, & the body of a goat: called Gods of the woods. <i>Ista. 13. 2. 1. some translate them Apes.</i>	Seoim. gates, estimations, haire of the head, tempests, deuils, haire, of goates. <i>1. Chz. 24. 8.</i>	Seschorim
Sarhabuzanes	Saul, as Shaal. The sonne of Kish. <i>1. Sam. 9. 2. The first king of Israel. 1. Sam. 10. 1. * &amp; 11. 5. * Hee commanded to put Dauid to death. 1. Sam. 19. 1. * Hee charged his seruants of conspiring against him. 1. Sa. 22. 7. 8. * he goeth to Keilah to fight with Dauid. 1. Sa. 23. 8. Pursuing Dauid hee was inuaded of the Philistims. 1. Sam. 23. 27. 28. pursuing Dauid, hee is deliuered into his hands. 1. Sa. 24. 2. * &amp; 26. 2. * Hauing giuen all forceers out of the land, hee seeketh counsell at a witch. 1. Sam. 28. 3. * Hee slayeth himselfe. 1. Sa. 31. 4. His head carried into the land of the Philistims. 1. Sam. 31. 9. Dauid mourneth for him. 2. Sam. 1. 4. * Why hee died. 1. Chz. 10. 1. 3. The men of Iabesh Gilead burie his bones, and fast seuen dayes. 1. Sam. 31. 13. which is commended by Dauid. 2. Sam. 2. 5. His houe wareth weaker, and Dauids stronger. 2. Sam. 3. 1. God tooke away his mercie from him. 2. Sam. 7. 15. Seuen of his sonnes hanged, and why. 2. Sa. 17. 1. to 11. Dauid burieth his and Ionathans bones. 2. Sam. 21. 13. 14. Saul is mentioned. <i>Act. 13. 21.</i></i>	Sephah. a booke, a scribe, a declaring, a number. <i>Spri. a haueu a meitur of India. Gen. 10. 30.</i>	Setua Schorim
Shaul	Also the name of Paul. <i>Act. 7. 58. looke Paul.</i> Saufha. reioycing, of the lifting up of vanity. <i>1. Chz. 18. 16.</i>	Sepharad. a booke descending, of ruling, the ende of rule, of the perfection of going down: a country thought to be Spaine. <i>Idad. 1. 20.</i>	Bosphorus
Saufa	Secua. set in order, of prepared. <i>Act. 19. 14.</i>	Sepharuaim. bookes, scribes, declaring, numbers. <i>Heb. and Spri. a haueu of the sea. A citie. 2. Km. 17. 24.</i>	Sepharuites
Sufa	Scribe. a writer. <i>Mat. 4. 20. looke in the 2. Table.</i> Scythians. tanners, of coblers. A people. <i>Colof. 3. 11. Iudeth. 3. 10.</i>	Sepharuims. <i>idem. Citizens of Sepharuaim, who burnt their children in fire to their idoles. 2. Km. 17. 31.</i>	Sara
Saba	Scythopolis. a citie of tanners, of coblers. This citie is 600. furlongs from Ierusalem. 2. Mac. 11. 29. the citizens. <i>Scythopolitans. 1. Mac. 12. 30.</i>	Seraiah my prince of the Lord, of the song of the Lord. <i>2. Sam. 8. 17.</i>	Saraiah Saraias
Sacach	Secba. as Sheba. <i>Gen. 10. 7. called also Siba. 1. Chz. 1. 9. Also a countrey. Psalm 72. 10. Ista. 43. 3. looke Sheba.</i>	Seraphims. burning, of ferie. Certaine Angels. <i>Ista. 6. 2.</i>	Sared
Sachacha	Secacah. a litle shadow, a covering, a defence, an oin- ing. Assyrian a beholding. <i>A citie. Iob. 15. 6. 1.</i>	Sered. after the Assyrian, a diars fat. <i>Gen. 46. 14.</i>	Sarg
Socho	Sechi. a defence, a bough, of saying nothing. <i>A citie. 1. Sam. 19. 22.</i>	Sergius. a net. A prudent man turnamed Paulus. <i>Act. 13. 7.</i>	Sarug
	Secundus. the second. <i>Act. 20. 4.</i>	Serug. looke Sherug.	Satur
	Sedecias. Haruch 1. looke Zedekiah, and Zidkiah.	Sefac. of Sefach. looke Shifhak.	Saelabin
	Sede-sophim. a field where men may see farre off, a place. <i>Num. 23. 14.</i>	Sech. looke Sheth. <i>Eccles. 49. 16. Luk. 3. 38.</i>	Selebin
	Segub. made strong, of exalted. <i>1. King. 16. 34.</i>	Sethur. hid, of destroying. <i>Num. 13. 24.</i>	Salabim
		Shaalabbin. the understanding, of some of a foxe, of the understanding of one looking backe. <i>a city. Iob. 19. 42.</i>	Salebim
		Shaalbin. looking back on the harts, a fish in the sea, of a foxe in the sea. <i>a place. Iudg. 1. 35. 1. King. 4. 9.</i>	Salabim
		Shaalbonite. the sonne; of building of a foxe, of the building, of path of understanding. <i>2. Sam. 23. 32. 1. Chz. 11. 33.</i>	Saalbonite Sabalbonite
		Shaal. of Saul asked, sent, a graue, of hell, looke Saul, and <i>Ezra 10. 29.</i>	Shea Saul
		Shaaph. flying, of thinking. <i>1. Chz. 2. 47. 45.</i>	Saaph
		Shaaram. as Seoim. <i>A citie. 1. Chz. 4. 31.</i>	Saaraim
		Shaafgar, which maketh a passing over, regarding passing over, of pressing a fleece of wooll. <i>Ester 2. 14.</i>	Saafgar
		Shabbethai my rest. <i>1. Item. 8. 7. and 11. 16. 1. Efb. 9. 14.</i>	Sufgaz Seberthai Sabarthai
		Shabeans. looke Sabeans.	Sachia
		Shachia. looke Shiciah.	Sechia
		Shachir. wages. <i>1. Chz. 11. 35.</i>	Sachar
		Shadrach. a litle tender dugge, a fine field: of after	Sacar
			Sidiach



Shageth	the Syrian, thy sending. Dan 1. 7.	and 60. 9. 1. King. 10. 1. Mat. 12. 42. Psal 72. 10. of the people. looke Shabeans, and Iseel 3. 8.	
Sage	Shage. ignorant, comprehending, or touching softly. Sppr. much, or multiplying. 1. Chr. 1. 1. 34.	shebat, a scepter, or rod. Iseel 1. 7.	Sebah
Saharaim	Shaharaim black, troublesome, or going early. 1. Chr. 8. 8.	Shebaniah, the Lord turning, or taking captive, or the understanding, or building of the Lord. 1. Chr. 9. 4. 3. 12. 14	Sabaniah
Sahazimnah	Shahazimnah. a city. Iosly 19. 22.	Shebam. compassing about, after the Syrian, olde mon. Num 32. 3.	Sabania
Salem	Shalem peace. a city. Iosly. 14. 18. Psal. 76. 2. Heb. 7. 1. 2.	Shebarim. breaking, hopes, or lookings for. a place. Iosly 7. 5.	Sabam
Salim	Shalim. foxes, fests, or pathways a land. 1. Sam. 9. 4.	Sheber. a breaking, or hope. 1. Chr. 2. 48.	Seber
Salifa	Shalifbah, three, or principall, a land. 1. Sam 9. 4.	Shebna and Shenab. sit downe now, knit together now, or taken captive now, or building, or be which understande: h. Ios. 22. 15. 2. King. 18. 18.	Sebna
Sallecheth	Shallecheth. 1. Chr. 2. 6. 16.	Shebul. the turning, the captivity, or the seat of God. 1. Chr. 23. 16.	Sebua
Sellum	Shallum. peaceable, of a peacemaker, or perfect, or giuing againe. 2. Kin. 15. 10. and 23. 14.	Shecaniah. the habitation of the Lord. 1. Chr. 3. 12. and 15. 24.	Sebua
Sallum	Shalmay. my garment. Debe. 7. 48.	Shechem. a part, or portion, or a shoulder. a citie. Ge. 12. 6. Iudg 9. 1. 1. King 12. 25. called Sychar. Iohn 4. 5. Also he that rauished Dinah Gen. 34. 2. *	Sychem
Salmanafar	Shalmanecer. peace, bound, retribution, taken away, or going backe now. 2. Kin. 17. 3.	Shedeur. a field of light, or fire, or the light of the Almightie. Num 1. 5.	Seueur
Salmon	Shalman. peaceable. Iosly. 10. 14.	Shedeur. exalted. 1. King. 16. 34.	Segub
Shalmah	Shalmon. idem. Boaz father. Ruth. 4. 21. Mat. 1. 5. called Salma 1. Chr. 2. 11.	Shehariah. the morning of the Lord, or the blacknesse of the Lord. 1. Chr. 8. 26.	Seharia
Shalma	Shama hearing, or obeying. 1. Chr. 11. 44.	Sheia. vanity, a lifting up, or a tumult. 2. Sa. 20. 25.	Sohoria
Sama	Shamariah. the keeping, hardnesse, or throne of the Lord. Ezra 10. 32.	Sheir. rough, or haire. Gen. 36. 20.	Seua
Samaras	Shamhuth desolation, perdition, astoniednesse, iniquity there, the name of siniquis, or destroying iniquity 1. Chr. 27. 8.	Shekel. A kind of weight Gen. 23. 15. Exod. 21. 32. Ezek. 45. 12.	Suia
Semariar	Shamed. destroying, or wearing out. 1. Chron. 8. 12.	Shelah. sending, or spoiling. Gen. 10. 24. and 11. 12. Luke 3. 35.	Seir
Semur	Shamer. a keeper, hardnesse, a throne, or dreges. 1. Chr. 7. 34.	Shelah. dissoluing. Gen. 38. 5.	Sicle
Somer	Shaugar. desolation of the stranger, named a stranger, there a stranger, or struing, or a considering with a mans selfe of a name. A iudge in Israel. Iudg. 3. 31.	Shelam, A riuet. Ezra 4. 17.	Selah Sala
Samgar	Shamir, as Shamir. a city. Iosly. 15. 48. Iudg. 10. 1. Also the sonne of Aitcebah. 1. Chr. 24. 24.	Shelanites, dissoluing. A family descended of Shelah. Num. 36. 20.	Selah Sela
Samir	Shamma. desolation, perdition, destruction, or astoniednesse there. 1. Chr. 7. 37.	Shemiah. the peace, perfection, or retribution of the Lord. 1. Chr. 26. 14. Ezra 10. 39.	Selam
Shamma	Shamma. idem. Gene. 36. 13. Also the sonne of Israhel. 1. Sam. 16. 9.	Shelaph. drawing out. Gen. 10. 26.	Selanites
Samma	Shamma. idem. Gene. 36. 13. Also the sonne of Israhel. 1. Sam. 16. 9.	Shelsh. a captaine, or a prince. 1. Chr. 7. 35.	
Samma	Shamma. idem. Gene. 36. 13. Also the sonne of Israhel. 1. Sam. 16. 9.	Shelomi. peaceable, perfect, or giuing againe. Num. 34. 27.	Salomi
Semmai	Shanmai. my name, my desolations, or perditions, or the brauens. 1. Chr. 2. 28. 44.	Shelomith. idem. Hens names. 1. Chron. 23. 9. 18. and 26. 25. also a womans name. Leuit. 24. 11.	Salmith
Semei	Shammoth. names, desolations, or perditions. 1. Chr. 11. 27.	Shelomoth. peaceable, looke Solomon.	Salomon
Sammoth	Shammua. hearing, or obeying Num. 13. 5.	Shelomoth. peacemaking, perfectnes, or retribution. 1. Chr. 24. 22.	Selomoth
Sammua	Shamshera. the name of a conquerour, or there a senger, or conuercur. 1. Chr. 8. 26.	Shelumiel, as Shemiah. a head of the tribe of Simeon. Num. 1. 6.	Salmoth
Samsari	Shaphan. a come, or one kid, a lip or laid vs, or the banks, or breaking of things. 2. King. 22. 3. and 25. 2. 1. Chr. 5. 12.	Shem a name, renouued, repurr, or put Idoahs son. Gen 5. 32. Luke 3. 36. He is blessed. Gen. 9. 26. His posterity. Gen. 10. 11. * and 11. 10. 11. 1. Chr. 1. 17. He is thought to be Helchizedek, looke Melchizedek.	Salem
Sapham	Shaphat. a iudge, or iudging. 1. Chr. 3. 21. and 5. 12. and 27. 29.	Shema. hearing, or obeying. 1. Chr. 2. 43. Also a citie. Iosly 15. 25.	Sama
Saphan	Shaphir. a city. Micah. 1. 11.	Shemaah idem. 1. Chr. 12. 3.	Samaa
Saphir	Sharai. my lord, or prince, or my song. Ezra. 10. 40.	Shemaiah hearing, or obeying the Lord. Hens names 1. King. 12. 21. 1. Chr. 3. 22. and 4. 37. Iere. 29. 32.	Semaia
Sarai	Sharar. the nauill, thought, singing, or the Lord. 2. Sam. 23. 33.	Shemariah, the keeping of the Lord. 1. Chron. 12. 5. Ezra 10. 32, 41.	Ishmaiah
Sarar	Sharezer. a treasurer, or he that seeth the narrowe streights, or the treasure of one singing. 2. King. 19. 37. Iza. 37. 8.	Shemeber. the name, or repo: of a strong man, or the name of a bird, or destroying strength. Gen. 14. 2.	Semeia
Sarafar	Sharon. a plaine field, or his song. a city. 1. Chr. 5. 16.	Shemei. my name, or my desolation, or perdition, or the heauens. Iereh 12. 13.	Semei
Sarazer	Shashai. fixe, reioycing, mercie silke, flaxe, or linnen. Ezra. 10. 40.	Shemeiah, as Shemaiah. Ezra 8. 16.	Semira
Saron	Shathak. a sacke of flaxe, the sixt sacke, the kisse, or cup of oy. 1. Chr. 8. 14, 25.	Shemer. a keeper. 1. King. 16. 24.	Semira
Safai	Shaueth Kiriathaim. the plaine of Kiriathaim a place or valley. Gen. 14. 5. 17.	Shemida. a name of knowledge, or the knowledge of the heauens. Num. 26. 32. Iosly. 27. 2. 1. Chr. 7. 19.	Smida
Safac	Shaul, as Shaal. Hens names. Gen. 36. 37. 34. 6. 10. 1. Chr. 4. 24. and 6. 24. looke Saul.	Shemith-lenezzeah. 1. Chr. 15. 21.	Semira
Safac	Sheal. idem. Ezra. 10. 29.	Shemiramoth. the height of the heauens, or the height of a name. 1. Chr. 15. 18.	Samuel
Sauc-caria-thaim	Sheal. idem. asked, or lent of God. 1. Chr. 3. 17. Hag. 1. 1. Mat. 1. 12.	Shemuel. appointed, or established of God. Num. 34.	Samuel
Saul	Shear-iashub. Iza. 7. 3.		
Saaf	Sheariah. the gate of the Lord. 1. Chr. 8. 38.		
Shealtiel	Sheba. a captiue, or compassing about: or after the Spri, an old man. Gen. 20. 7. Also a countrey. Iza. 43. 3.		
Salachiel			







Sual	15.2. Also Hebrews daung beer. 1. Ch. 7. 32.	27. 32. another, a conferrer. Acts 8. 9. to 25. another, a	
Saul	Shual. a foxe. a path. 19. of a little fish. A country. 1.	Canter Acts 9. 43. & 10. 6. 32. another, a Cananite.	
Subael	Sam 13. 17.	Barth. 10. 4. also the soune of Onias the Priest. Es	
Shebuel	Shubael. the returning captiuitie, or feate of God. 1.	clus. 50. 1. also Judas Harrabees hertor. 1. Hec. 2.	
Suham	Ch. 24. 20. and 25. 20.	3. 35. 2. 1. & 10. 74. & 13. 14. 15. 16. Chap. and 2. Hec.	
	Shuham the talking, or thinking of those things, a pit,	14. 17. also a Beniamite, who bretered the treasure of	
	or humilious of those things, or a swimming, or bud-	the temple to Apollonius. 2. Hec. 3. 4. 5. 6.	
	ding forth of those things. 1. Num. 26. 42.	Sin. a dart, of a mouir, or coldnesse, a wilderness	
Sulamite	Shulamite. Cant. 6. 12.	Exod. 16. 1. Num. 33. 1. 1.	
Sumathites	Shumathite. renowned, or comfortlesse, or asonied. 1.	Sina. idem, a mouintaine. Gal 4. 25.	
Shumathites	Ch. 2. 53.	Sinai. a bramble. 10. after the Syrian, enimitie. a	
Sunem	Shunem. the sleeping of them, a changing, or vaine	wildernesse. Exod. 16. 1. and 19. 1. Num. 33. 15. Deu.	
	sleeping of them. A cite. Job. 19. 18. 1. Sam. 28. 4. and	33. 2.	
	2. King. 4. 8.	Sini. idem. Gen. 10. 17.	Sinis
Shuah Suah	Shunah. a pit. 1. Ch. 4. 11.	Simin. the South country. Isa. 49. 19.	
Suni	Shunichanged, or sleeping. Ge. 46. 16. Num. 26. 15.	Sippai. a threefold, a waterpot, a silver cup, or an end.	Saph
Supham	Shupham wearing out those, of the beard, of lippe of	2. Sam 21. 18. 1. Ch. 20. 4.	Saphai
	clofe, or the banke, of shore of them. Beniamins toane:	Siracha a hissing, or a song of the brother, or an empty	
	of him came the Shuphamites Num. 26. 39.	gift. The father of Iesus. Eccles. 50. 17.	
Suppin	Shuppin. idem. 1. Ch. 7. 12. and 26. 16.	Sirian. looke Syrian.	
Sur	Shur. a wall, an oxe, or beholding. A wilderness to-	Sifamai. a bose, of swallow of waters, or a moth of	
	wards Egypt. Gen. 16. 7. and 25. 18.	waters: or after the Syrian, blindness. 1. Ch. 2. 40.	Sifamoi
Simri	Shuri. a keeping, an adamant stone, a throne, or the	Sifera. seeing a swallow, or seeing a moth, or horse.	Silera
	dress thereof. 1. Ch. 26. 10.	Exa 2. 53. Mathe 7. 55.	Sifera
Sufan	Shushan. a lile, or rose, of ioyfulness. The chiefe ci-	Sifara. idem. The king of Canaans chiefe captaine.	Sifara
Sufis	Shushanchaie. lilies, or roses, or the icy of the lame.	Judges 4. 2. *	
Sufanechaci	Exra 4. 9.	Sinah. haved, a well. Gen. 26. 21.	
	Shuthelah. a plant of greenesse, or moist drinke, or	Sithri. my secreet, or my refuge, or hid, or tumbling a-	Zithri
	putting mynnesse. Num 26. 35. 1. Ch. 7. 20. 21.	side. Exod. 6. 22.	Sethri
	¶ Siaba amouing, or after the Syrian, helpe. Exra	Sinan Ester 8. 9. Baruch 1. 8.	Siban
	2. 44. Mathe 7. 47.	¶ Smyrna. myrrhe. a cite in Asia. Reuel. 1. 11.	Sua
	Sibbecai. a bough, or of springs, or a cottage. 1. Ch.	¶ So. a measure, of uale. 2. King. 17. 4.	
	11. 29. and 27. 11.	Socho. a couering, or a bough. 1. Ch. 4. 18.	
	Sibmah ouermuch captiuitie, much hoar senes, or sit-	Sochoh idem, a cite. 1. King. 4. 10.	Socho
	ting. A cite. Job. 13. 19. Isa. 16. 9.	Socoh tabernacles, a cite. Job. 15. 48.	Socoth
	Siccuth an isole. Amos 5. 26.	Sodi my secreet. Num. 3. 31. 1.	
	Sichem, looke Shechem.	Sodom their secreet, a heele, or their mortar. A city of	Sodom
	Siddim. the laboured field, a vale. Gen. 14. 3.	Syria. Gen. 10. 19. Sodom and Gomorah assaulted.	Sodomites
Zidon	Sidon, looke Zidon. A cite in Phenice, built by Zi-	Gen. 14. 11. Destroyed with fire and brimstone from	
	don the son of Canaan. Matt. 1. 21. 22. Luke 4. 26.	heauen. Gen. 19. 24. according as was foretold. Gen.	
	Ex. 28. 2. 1. * Their isole was Ahtat or 1. King. 11.	18. 20. 3. 19. 3. The Sodomites exceeding sinners. Ex.	
	5. and 2. King. 13. 13.	13. 13. The sinnes of Sodom declared. Ge. 19. 5. Exe.	
		16. 49. 50. Sodom a Gomorah turned to ashes. 2. Pst.	
		2. 6. Jude 7. which yett shall haue caller iudgement	
		then they that committe the Gospel. Mat. 10. 15. The	
		Hebrews threaten to be destroyed as the Sodomites, if	
		they obeyed not God. Deut. 29. 23. The Iewes bane,	
		as the bane of Sodom & Gomorah. Deut. 32. 32. trade	
		Isa. 1. 9. 10. and 3. 9. and 19. Jer. 49. 18. Lam. 4. 6.	
		Solomon, looke Shelomoh. Davids lenne by Bat-	
		sheba. Barth. 1. 6. 2. Sam. 12. 24. as was promised 2.	
		Sam. 7. 11. 12. 1. Ch. 22. 9. 10. he is put to the Pro-	
		phet Harahs government. 2. Sam. 12. 25. he is so-	
		uered of God. 2. Sam. 12. 24. he souerth the Lord. 1. Kin.	
		3. 3. God promitteth him to performe his promise, if he	
		waite in his waipes. 1. King. 6. 12. Daudi promitteth	
		Bathsheba, that he should reigne after him. 1. King.	
		1. 13. What perceiues Daudi gaue him before his	
		death. 1. King 2. 3. Salomon traucth wisdome of	
		God. 1. King. 3. 5. 9. Hararieth Harahs daung her.	
		1. Kin. 3. 1. His sentence on the two harlots. 1. King.	
		3. 16. The number of his songs and poynters. 1. Kin.	
		4. 32. his plines and rulers. 1. King. 4. 2. The putri-	
		ance of his victuals. 1. King. 4. 22. The number of his	
		horses. 1. King. 4. 26. His booke. 1. King. 4. 33. 34.	
		Peace in his daies. 1. King. 4. 24. 25. His wisdome.	
		1. King. 4. 29. 30. 31. His workemen. 1. Kin. 5. 13. The	
		foyme of the Temple which he builded. 1. King. 6. 2.	
		to 11. Dee tenderly to the king of Cyprus for trees	
		and workemen. 2. Cron. 3. 3. 10. 11. He brought into	
		the Temple, the things that Daudi had deirated.	
		2. Kings	
Sehon	Sihon. a plucking up by the rootes, or a conclusion, a		
	king of the Amorites. Deut. 2. 2. * Num. 21. 21. to 29.		
Sella	Silas. considering, or marking. He that was sent with		
	Paul to Antioch. Acts. 15. 22.		
	Silla. an exalting, or a treadind under foote: or after		
	the Syrian, a bishet. a place. 2. King. 1. 20.		
Silo	Siloi. sent, sending, a bough, a weapon, or armours.		
	a poele. Job. 9. 7. also a towre Luk. 13. 4. looke Siloah.		
Sileah	Siloe. idem. A well of silpstone on the West side of		
	the cite of Daudi, called also Gihon. 2. Ch. 32. 30.		
	and Shelah. Neh. 3. 15.		
Syluanus	Siluanus, of the wood, a copanion of Pauls. 2. Co 1.		
	19. 1. 1. Thel. 1. 1. and 1. Pet. 5. 12.		
Emalchuel	Simalcue, the king God, or the kingdom of God, or		
	messenger of God. 1. Hec. 11. 39.		
	Simeon, looke Shimeon. Harahs second sonne by		
	Leah. Ge. 29. 33. he and Levi kill the Shechemites,		
	Gen. 34. 25. * and are repponed of their father. Ge. 49.		
	5. 6. 7. he is left for a pledge in Egypt. Ge. 42. 2. and		
	deliuered. Gen. 43. 2. 3. his children. Gen 46. 10. Exod.		
	6. 15. Num. 26. 12. 13. 14. his portion. Job. 19. 1. to 10.		
	Also a iust man, who was assured by the holy Ghost		
	he should not die, before he saw Christ. Luke 2. 25. to		
	36. also a Prophet called Niger. Acts 13. 1.		
	Simon, hearing, or obeying. An Apostle of Christ.		
	Mathe. 4. 18. looke Peter. Also a leper which received		
	Christ into his house. Mat 26. 6. Luk. 7. 40. Another,		
	whom the Iewes compelled to beare the Crosse. Mat.		



1. **Bin. 7. 51.** hee prayeth that all that should pray in the Temple, might be heard. 1. **King. 8. 23.** God willett him to walke before him in purenesse of heart. 1. **King. 9. 4.** Salomons gift to Vitam. 1. **King. 9. 11.** which Vitam gave him againe. 1. **Chon. 8. 2.** His charactes, hozles, and riches. 2. **Chon. 1. 14.\*** Why hee was called Salomon. 1. **Chp. 2. 2. 9.** God appeareth to him againe. 1. **King. 9. 2. 1.** **Chyon. 7. 12.** The Queene of Sheba came to heare his wisdom. 1. **King. 10. 1, to 14.** hee exerciseth all kings in riches and wisdom. 1. **King. 10. 23.\*** he became an idolater. 1. **Bin. 1. 1. 1, to 9.** God raiseth by enemies against him. 1. **King. 11. 1. 4. to 40.** His death. 1. **King 11. 43.** his realme divided. 1. **Kings 12. 20.** His prayer to obtaine wisdom. **Acts. 9. 1, to the end of his booke.** His praise and dispraise. **Colus. 47. 13.\*** Salomons prayer **John 10. 23.** **Acts 3. 11.**

Sopater, keeping his father without danger, of the health of the father. One that accompanied Paul into Asia. **Acts 20. 4.\***  
 Sopher, a scribe, shewing of numbering **Act. 5. 25.**  
 Sopheresdem. **Chp. 2. 55.**  
 Sophonias looke Zephaniah.  
 Sorai, declaring, throwing forth, of the Egyptian, a cauldron. 1. **Chp. 5. 13.**  
 Sorek, a vine, or vineyard, of a hissing. A rivet. **Jud. 16. 4.**

Sospater, as Sopater. **Heus names. 2. Mat. 1. 2. 19.** **Rom. 16. 21.**  
 Softhenes, a mightie, or strong saviour. The chiefe ruler of the Jewes Synagogues. **Acts 18. 17.**  
 Soltratus, keeping his army from danger, of the health of his army. 2. **Mat. 4. 27.**

Sorai a conclusion in pleading, or a binding **Chp. 2. 55.**  
 Sparta, fowled, of fowling. The chiefe cite of Aacedemonia. 1. **Mat. 14. 20.** and 15. 23. the citizens called Spartians. 1. **Mat. 12. 2.**  
 Stachys, an eare of corne. One beloved of Paul. **Rom. 16. 9.**

Stephana, Stephanas, a crowne, or crowned. One whose house held Paul baptized. 1. **Cor. 1. 16.** and 16. 15.  
 Steuen, idem. A Deacon full of faith and of the holy Ghost **Acts 6. 5, 8.\*** and 7. 1.\*

Stoikes. A sect. **Acts 17. 18.**  
 Storaax, A sweet gumme. **Ecclus. 24. 17.**  
 Sua, as Suah. **Gen. 38. 12.**

Suah, roofing vp, of treading under foot. 1. **Chp. 7. 36.**  
 Suah, as Shual. 1. **Chp. 7. 36.**  
 Succoth, tabernacles, or tents. A citie. **Gen. 33. 17. Erud. 12. 17. Judg. 8. 6. Psal. 60. 6.**

Succoth-benoth, the tabernacle of daughters, of the anointing of daughters. An idole. 2. **King. 17. 30.**  
 Sud, my secret. A rivet. **Baruch. 1. 4.**

Sukklims, ainting, or ointed, covered, or shadowed. A people of Africa. 2. **Chp. 12. 3.**  
 Suphanites, looke Shupham.

Sur, a giuing backe, or rebellion. a citie. **Judit. 2. 28.**  
 Sufanna a lily, or rose, of ioyfulness, Wife to Joachim. **Dan. 1. 3. 1, 2.\*** also a woman that followed Christ. **Luke 8. 13.**

Sufi, a horse, swallow, or moth. **Mat. 13. 13.**  
 Sufis, idem. a city. **Ch. 13. 3.** looke Shufhan.

Sychar, a conclusion, or finishing. A city. **John 4. 5.** looke Shechem.

Sychem, as Shechem, looke Shechem, and **Act. 7. 16.** Sylanus, looke Silvanus.  
 Synagogue, looke in 2. Table. and **Mat. 4. 23.**  
 Syntiche, coming, or telling a tale. **Dhill. 4. 2.**  
 Syracuse, drawing violently. A city of Sicilia. **Acts 28. 12.**

Syria (Hebr. Aram) Gynistoch, high descending, or the slauer of them. A countrey in Asia, hauing on the

East the River of Euphrates: on the West the middle sea, and on Egypt: on the North Cilicia & Cappadocia: and on the South Arabia: which Crenius gouerned. **Luke 2. 2.** The Syrians of Damalcos slaine by David. and their countrey tributary to him. 2. **Sam. 8. 5, to 9.** A small army of them ouercame Judah, for that they forsooke God. 2. **Chp. 24. 3, 24.** They asyd the Ammonites against Israel, were slaine by Iosab. 1. **Sam. 10. 6, to 15.** They tooke a little maid of the land of Irael, that serued Daamans wife. 2. **King. 5. 2.** Clisba forgetold the Israelites that the Syrians would assaile them, if they went whither they were determined. 2. **Bin. 6. 9.** The Syrians besleging Samaria, were chased away by the Lord. 2. **King. 7. 6.\*** The Israelites in subiection to the Syrians. 2. **King. 13. 3.** are promised to be deliuered by Iosab. 2. **kin. 13. 17.** Laban was a Syrian. **Deut. 26. 4.** looke Aram.

Syrophienian, rednesse, or purple, drawne, or drawing vnto it. An inhabitant of Syrophienissa. **Mat. 7. 26.**  
 Syrces, drawen, or drawing vnto it. quicke sands, or helues neere the Egyptian sea, made by the dust of grauel and sand, dangerous to passe by: they drawe violently vnto them all things that come nigh them: by which Paul sayed. **Acts. 27. 17.**

Taanach, breaking a sunder, or humbling thee, or answering to thee. A city. **Iosb. 12. 21. Judg. 5. 19. 1. Kin. 4. 1. 2.**

Taanath-shiloth, dissoluing, or breaking a figtree, a little figtree going astray, or a lute figtree of abundance, or peace. A place. **Iosb. 16. 6.**

Tabaoth, rings, circles, drowned, good time, or a good hoare. **Debe. 7. 46.**

Tabbaoth, idem. **Chp. 2. 43.**

Tabbath good, or goodnesse, a place. **Judg. 7. 22.**  
 Tabeol, or Tabeel, good God. **Isa. 7. 6.**

Tabeel, idem **Chp. 4. 7.**

Taberah, a burning. a place **Num. 11. 3.**

Tabitha, a Roebucke. **Acts 9. 36.\***

Tabor, a chusing, or puritie: Syrian, contrition, or breaking a sunder. A high mountaine in the middle field of Gaile. **Iosb. 19. 23. Judg. 4. 6. Psal. 89. 12.** Whereon Christ was transfigured. **Mat. 17. 1. Mat. 9. 2. Luke 9. 28.**

Tabrimon, a good pomegranate apple, or high goodnes, or a nauil prepared, numbred, or rewarded. 1. **kin. 15. 18.**  
 Tadmor, confession, praise of bitternesse, or myrre of confession, or praise. **Hebr. and Syri. the praise of a master, or Lord. A citie. 2 Chp. 8. 4.**

Tahan, beseeching, mercifull, full of grace, or pitching tents. 1. **Chp. 7. 25.** Of him came the Tahanites. **Num. 26. 35.**

Tahapanes, A citie. **Jer. 2. 16.** looke Tahpanhes.

Tahash, hastig. **Gen. 22. 24.**

Tahach, feare, or vnder: after the Egyptian, a going downe. A mankin **Num. 33. 26.** Also mens names. 1. **Chio. 6. 24, 37.**

Tahrea anger, or wicked contention, or anger, or contention of the shepherd. 1. **Chio. 9. 41.**

Tahpanites, the cover of confidence, or bidden confidence, a city in Egypt neere Nilus. **Act. 4. 37.** looke Tahapanes.

Taphenes, hidden tentation, or sleight, or a covered banner. The wife of Pharaoh. 1. **King. 11. 19, 20.**

Tahtrim-hodshi. 2. **Sam. 24. 6.**  
 Tahthacumi **Mat. 5. 41.**  
 Tahmai, a furon, or deloying waters, or the assembling together of waters. **Mat. 13. 23. Iosb. 15. 14.**  
 Tahmon dew prepared, or dew numbred, or the gift of dewe. 1. **Chio. 9. 17. Chp. 2. 42.**  
 Tamah, blotting out, or shauing, or wiping away, or afit

Syrophe nissa

Thaanach  
Thenac  
Thanach  
Thaanath-filo

Tebbaoth

Tabaoth

Tabel  
Tabel

Thabor

Tabremon

Thadmor  
Talmira

Thaham  
Thahen  
Thehen  
Thaphnes  
Thahas  
Thahath

Thapheres

Thathrim-hodshi

Thalmal

Telmon  
Thamah  
Thema

Tarai

Spartia

Stephana

Stephanus

Sua

Sucoth

Sucoth

Sucoth

Sucoth be-  
noth

Sodi

Sukin

Sichar

Sichem

Sichem

Syntiches

Syrausa

Syria

Syrians







Tikua, *hope, a little line, of congregation.* 2. *kin.* 22.  
 1. 4. called Tokhach. 2. *Chp.* 3. 4. 22.  
 Tiglath Pilnezer, *forbidding snow falling.* King of  
 Assyru. 1. *Chp.* 5. 6. called Tiglath Pilcifer. 2. *king.* 1. 5.  
 29.  
 Tilon, *murmuring.* 2. *Chp.* 4. 20.  
 Timnah, as Timmahah. A cite. *Iosy.* 15. 57.  
 Timna, a *forbidding, perurbation, of a perfect per-*  
*turbation* & *iphaz concubine.* *Gen.* 36. 12. also a duke.  
*Gen.* 36. 40.  
 Timnath-heres, *the image of the sunne, a fained fi-*  
*gure, the number of an earthen pot.* *Spri.* & *Heb.* the sun  
 ordered. A cite. *Iudg.* 2. 9. looke Timnath serah.  
 Timnath-serah, a *figure enlarged, an image remain-*  
*ing, of a numbring the rest.* *Spri.* & *Heb.* an ordered  
 stench. a cite. *Iosyua.* 19. 50. and 24. 30. called before  
 Timnath heres.  
 Timon, *honourable, of precious, a descon.* *Act.* 6. 5.  
 Timotheus, *the honour of G. d. of honouring of God,*  
*of precious to God.* A captaine. 1. *Mac.* 5. 6. also a Gre-  
 cian, whom Paul circumcised, and wrote vnto. *Ac.* 1. 6.  
 1. 2, 3. 1. 2. *Tim.* 1. 2. *Tim.* 2. 2. read 1. *Coz.* 4. 17. and  
 16. 10. 11. 2. *Coz.* 1. 1. *Id.* *hil.* 2. 19, 20, to 25. *Rom.* 16.  
 2. 1. *1. Thel.* 1. 1. and 3. 2.  
 Tiphsh, *a passing over, a halting, of the passouer.*  
 That is, a place where passouer is kept. A city. 1.  
*King.* 4. 24. 2. *king.* 15. 16.  
 Tiras, a *destroyer.* *Gen.* 10. 2.  
 Tirathites *singing.* 1. *Chp.* 2. 5. 5.  
 Tirhakah, a *dull feather, of, of beholder, a hinder-*  
*rance of the law, of the dulnesse of the turtle birde.* A  
 king. 2. *king.* 19. 9. *Isa.* 37. 9.  
 Tirhanah, a *searcher of mercie, of the turtle birde of*  
*mercie.* 1. *Chp.* 2. 48.  
 Tiria, *a search, of searching out, of beholding.* 1. *Chp.*  
 4. 16.  
 Tishath, *dissolving the foundation, beholding drink,*  
*of buler, of the foundation of the turtle bird.* *Heb.* and  
*Spri.* beholding the yeere of iwm: of hee that hath au-  
 thority ouer vs. Behemish surname. *Ezra.* 2. 63. *De-*  
*hem.* 10. 1. looke Nehemiah.  
 Tirzah, *pleasing wel, willing, pleasant, of running.*  
 Zephebad's daughter. *Ium.* 26. 33. and 27. 1. also a  
 king. *Iosy.* 12. 24.  
 Tishbite, *taking captiue, turning, sitting, of dwelling.*  
 Eliab's surname of Thesbo a city of Danashe on the  
 East side of Iordan, nere mount Gilead. 1. *kin.* 17. 1.  
 Titus *honourable, a Speeke, whom Paul circumci-*  
*sed not, and whp.* *Galat.* 2. 3, 4. Paul calleth him bro-  
 ther. 2. *Coz.* 2. 13. and natural sonne. *Titus.* 1. 4. Paul  
 leauerh him in Creta, and whp. *Tit.* 1. 5. read 2. *Coz.*  
 8. 6. also an Ambassabout of the Romanes, surname  
 Manilius. 2. *Mac.* 11. 34.  
 Tizite, *a scattering scattered, of going out, a citizen*  
 of Tizi. 1. *Chp.* 11. 45.  
 Toah, *a weapon, of a dart.* 1. *Chp.* 6. 34.  
 Tob, *good, of goodnesse.* *Iudg.* 11. 3.  
 Tob-adoniah, a *good gouernour, of a good Lord, of*  
*a good foot of the pillar of the Lord.* 1. *Chp.* 17. 8.  
 Tobiah, a *good Lord, of the goodnesse of the Lorde.*  
*Ezra.* 2. 60. *1. Neh.* 2. 10. *Tob.* 1. 1.  
 Tobias, and Tobit. *idem.* The name both of father  
 and sonne. *Tob.* 1. 1. 9. read the whole booke. Also  
 the father of Hircanus. 2. *Mac.* 3. 11.  
 Tobiah, *idem.* A Leuite. 2. *Chp.* 17. 8. also a captiue  
*Zech.* 6. 10.  
 Thochen, *the middle, of betweene the middle, of pre-*  
*pared.* a cite. 1. *Chp.* 4. 32.  
 Togarmah, *strong, of bony, of ouer much inhabited, of*  
*a very stranger, of fearing greatly, of doubtful highnes.*  
 The sonne of Somet. *Genel.* 10. 3. 1. *Chp.* 1. 6. *Id.*

him descended a people of Asia the lesse. *Ezek.* 27. 14.  
 and 38. 6.  
 Tohu, *living.* 1. *Sam.* 1. 1.  
 Toi, *erring king of Hamah.* 2. *Sa.* 8. 9. looke Tou.  
 Tokhath, *taking vnto him a signe.* 2. *Chp.* 3. 4. 2. 2.  
*kin.* 2. 2. 14.  
 Tola, a *worme, of wens names.* *Gen.* 46. 13. 1. *Chp.*  
 7. 1. *Iug.* 10. 1.  
 Tolad, *natimite, of generation* A cite. 1. *Chp.* 4. 29.  
 Tolaites, *wormes, of little wormes.* a familie belon-  
 ded of Tola. *Ium.* 26. 23.  
 Tolman, *faithfull, of that saith truethe, of a workman,*  
*of vnder master.* 1. *1. Th.* 5. 32.  
 Tom, a *winne, of depeense without botome.* looke  
 Thomas.  
 Topaz, *a precious stone.* *Ezra.* 2. 8. 17. *1. Reu.* 21. 20.  
 Tophel, *decay, of holshnes, a place.* *Deut.* 1. 1.  
 Tophet, *of Topheth, a vmbrel, of tabret, a leading*  
*aside, of an enlarging.* A place in the lubus of Ieru-  
 salem, where parents offered their children, balse bur-  
 ned in fire, to *Bolech* 2. *kin.* 3. 10. *Isa.* 30. 33.  
 Tou, Thou, *vsy* *1. Th.* 1. 8. 9.  
 Trachonitis, *stone, of cruel, A regten of Spria.*  
*Lus.* 3. 1.  
 Tripolis, *of three cities* a cite. 2. *Mac.* 1. 4. 1.  
 Troas, *bored through* a cite of Asia the lesse. 2. *Coz.*  
*2. 12.* 1. 2. *Tim.* 4. 13. *Act.* 16. 8.  
 Trogyllium, a cite in the ple Samos. *Act.* 20. 15.  
 Trophimus, *nourished, of brought up* A companion  
 of Paul. *Act.* 20. 4. and 21. 29. 2. *Tim.* 4. 20.  
 Tryphena, *of Tryphosa, delicious, of delicate.* Two  
 godly women. *Rom.* 16. 12.  
 Tryphon, *idem.* 2. *Mac.* 11. 39. & 25. 37. and 12. 39.\*  
 Tubal borne, *of brought, of worldly, of confusion, of*  
*slander.* Japheth's sonne. *Gen.* 10. 2. 1. *Chp.* 1. 5. The  
 Jewes called Italle by his name. *Isa.* 66. 19. *Eze.* 27  
 13. and 32. 26.  
 Tubal-kain, *worldly possession, a birds nest of the*  
*world, possessing confusion, of imitating slander.* The  
 first brasser and smith. *Gen.* 4. 22.  
 Tubieni, *straw, of mixed with straw, answering wel,*  
*of gratifying wel.* Jewes so called. 1. *Mac.* 12. 17.  
 Tubin, *measured wel, of good measure, of good wine.*  
 a cite of the Gadites. 1. *Mac.* 5. 13.  
 Tychicus, *casual, of happening* Paul's fellow ser-  
 uant. *Act.* 20. 4. *Eph.* 6. 21. *Col.* 4. 7. 2. *Tim.* 4. 12.  
 Tygris, *the sharpnesse of swiftnesse, of a sharp sound,*  
*of voice, of a merrie sound, of a merrie swiftnesse.* *Heb.*  
 and *Spri.* one voice, of one onely swiftnesse. A ruler of  
 flood which compasseth Mesopotamia: of the which  
 mention is made. *Tob.* 6. 1. *Eccli.* 24. 29. called Hid-  
 debel. *Gen.* 2. 14.  
 Tyrannus, *ruling, of a prince.* Hee in whole schoole  
 Paul dapply disputed. *Act.* 19. 9.  
 Tyrus, *a breaking with a flate, a sege, of binding, of*  
*singing, of strength, of a rocke.* A cite by Libanus.  
 The citizens called Tyrians. *Eccli.* 46. 18. Of both  
 the which mention is made. 2. *Sam.* 5. 11. 1. *kin.* 5. 1.  
*Idal.* 45. 12. *Idal.* 8. 3. *Idal.* 87. 4. *Isa.* 23. 1. *Isa.* 47.  
 4. *Ezek.* 26. 2. & 27. 3. *Joel.* 3. 4. *Amos.* 1. 9. *Zech.* 9. 2.  
 3. *Patt.* 11. 21. and 15. 21. *Mac.* 3. 8. *Luke.* 10. 14. 15.  
*Act.* 21. 3, 7.

V

Vagezath, *sprinkling the chamber.* *Heb.* & *Spri.* wo  
*Olue trees.* *Est.* 9. 9.  
 Vaniah, *nourishment of the Lord, of weapons of the*  
*Lord.* *Ezra.* 10. 35.  
 Vashni, *second, charged, a rooth, of my yeere.* 1. *Chp.*  
 6. 20.  
 Vashni, *drinking doubling, putting, of lempe.* King  
 Abahuroth's wife. *Ester.* 1. 9.\*  
 V Vcl.



Olta	¶ Vel. <i>desiring God.</i> Ezra 10. 34. ¶ Vlam. <i>a porch, of galerie, of strength, of foolishness of them.</i> Mens names. 1. Ch. 7. 16. and 8. 39. ¶ Vlla. <i>a living vp, a sacrifice killed on the altar, as infant, a little one, of a leaf.</i> 1. Ch. 7. 39.	Zaccai, of Zachai. <i>pure, neat.</i> of after the Syllian, <i>iusf,</i> of made iust. Debe. 3. 20. and 7. 14. Zaccheus. <i>idem.</i> A man who lodged Christ. Luta. 19. 2. to 11. Zacchur, and Zaccur. <i>mindfull, remembring,</i> of of the male kind. Mens names. Num. 1. 3. 5. 1. Ch. 10. 4. 26. and 24. 27. and 25. 2. Zachai, as Zaccai. Ezra 2. 9.	Zachai Zacchus Zacur Zachur Zechur Zachus Zacharias Zacharie Zachari
Amah	¶ Vmmah. <i>darkened, covered, his people, of with him a citie.</i> Josh. 19. 30.	Zachai, as Zaccai. Ezra 2. 9.	Zacharias
Amma	¶ Vnni. <i>an answer, of song, of afflicted, of poore.</i> Certaine men. 1. Ch. 15. 18. 20. Debe. 12. 9.	Zacharia, <i>mindfull of the Lord, of man of the Lord.</i> Ieroboams son, who succeeded him: Name by Shalium. 2. king. 1. 4. 29. ¶ 15. 8. to 13. Also Iohn Baptistis father. Luk. 1. 5. to 23. his long. Luke 1. 67. to 80. Also a priest. Luke 11. 51. Matth. 23. 35. 2. Ch. 24. 20. 21. Of this name reade 2. king. 1. 8. 2. Ezra 8. 3. 1. Ch. 1. 1. and 5. 8. 2. Ch. 1. 40. 1. Pac. 5. 1. 8. looke Zechariah.	Zacharia
Hanni	¶ Vopli. <i>a thing broken, of parched, a portion, a diminishing, of diminishing.</i> Num. 13. 15.	Zacher. <i>mindfull, of men.</i> 1. Ch. 8. 31.	Zacharie
Vaphi	¶ Vpharin. Dan. 5. 25.	Zadok. <i>iustified, of iust.</i> Mens names. 2. Samuel 8. 17. and 15. 24. 1. king. 2. 35. Ezra 7. 2.	Zadoc
Vapfi	¶ Vphaz. <i>pure gold.</i> A place. Iere. 10. 9. Dan. 10. 5.	Zaham. <i>defeating, of vncleane.</i> 2. Ch. 11. 19.	Sadok
Ophaz	¶ Vr. <i>fire, of light, a citie.</i> Gen 11. 28.	Zair. <i>little, of a broken scale.</i> A citie. 2. king. 8. 21.	Zoon
Ophir	¶ Vrbanus. <i>crull, courteous, of gentle in speech.</i> Pauls fellow helper. Rom. 16. 9.	Zalaph. <i>a shadow, of ringing, of shakings.</i> De. & Syri. <i>a shadow rayned together.</i> Debe. 3. 30.	Seira
Vrbau	¶ Vri. <i>my light, of fire.</i> Mens names. Exodus 31. 2. 1. Ch. 2. 20. 1. kin. 4. 19. Ezra. 10. 24.	Zalmon. <i>darknes, of his image, of the shadow of a gift.</i> A mount. Iudg. 9. 48. Psal. 68. 14. Also one of Dauid's worthies. 2. Sam. 23. 28.	Selep
Hur	¶ Vriah. <i>of Vriah, the fire of the Lord, of the light of the Lord.</i> Mens names. 1. Sam. 11. 3. 6. 7. * ¶ 12. 9. Ezra 8. 33. Debe. 3. 4. Isa. 8. 2. Iere. 26. 10. 2. kings 16. 11. Matth. 11. 16.	Zalmunah. <i>a gift of the shadow, of our image.</i> A mansion. Num. 33. 41.	Zelmon
Vrias	¶ Vrieh. <i>light, of fire of God.</i> 2. Ch. 1. 3. 2. Also an Angel. 2. Ch. 4. 1.	Zalmunna. <i>a shadow forbidden, of a shadow of image of perturbation.</i> A king. Judges 8. 5. Psal. 83. 11.	Selmon
Vria	¶ Vrim. <i>light.</i> Erod. 28. 30.	Zambri. <i>singing, of a wise, of atshaking.</i> 1. Pac. 2. 26. Num. 25. 10.	Zalmuna
Ourias	¶ Vthai. <i>mine inquisite, of time, of forwardnesse, of an hoare.</i> 1. Ch. 9. 4.	Zamzumims. <i>thinking wickednesse, of wickednes of wicked men.</i> A people. Deut. 2. 20.	Zalmuna
	¶ Vz. <i>cow, saile, of wood: after the Syllian, fastened.</i> Mens names. Gen. 10. 23. and 22. 21. and 36. 28. Also a countrey. Job 1. 1. Lam. 4. 21.	Zanoah. <i>forgetfulness, of casting from, of that rest, of that comfort.</i> A citie. Job. 15. 34. 56. also a mans name 1. Ch. 4. 18. Debe. 11. 30.	Zalmuna
	¶ Vzai. <i>then, of he.</i> Debe. 3. 25.	Zanuah. <i>idem.</i> Debe. 3. 13.	Zalmuna
	¶ Vzai. <i>wandering, sailing, sailing forward, of distilling from th. head.</i> Gen. 10. 27.	Zaphath. <i>paaneah, a man to whom secrets are returned, of in the Egyptian tongue, a Casour of the world.</i> The name which Pharaoh gave Joseph. Gen. 41. 45.	Zalmuna
Aurim	¶ Vziah. <i>idem.</i> Debe. 11. 4.	Zaphon. <i>the northeast winde, of hid, of a beholder.</i> A place. Iosh. 13. 27.	Zalmuna
Huz	¶ Vzza. <i>of Vzzah, strength, of a goat.</i> Mens names. 2. king. 2. 1. 8. 1. Ch. 6. 29. and 8. 7. 2. Sam. 6. 3. to 9.	Zara. <i>of Zarah, rising, of clearenesse.</i> Gen. 38. 30. and 46. 12. Num. 26. 20. 1. Ch. 2. 4.	Zalmuna
Hus	¶ Vzzen. <i>Sherah, an eare lappe of flesh, of an eare lappe remaining.</i> A citie. 1. Ch. 7. 24.	Zareah. <i>leprouse, of a ho. net.</i> A citie. Debe. 11. 29.	Zalmuna
Vsai	¶ Vzzi. <i>strong, my strength, of my goat.</i> Mens names. 1. Ch. 6. 55. 1. and 7. 2. 7. Ezra. 7. 4. Debe. 11. 12. and 22. 19. 4. 2.	Zared. <i>a strange going down, of power spread abroad.</i> A riuier. Num. 21. 12. looke Zered.	Zalmuna
Vfal	¶ Vziah, as Vziah. Mens names. 1. Ch. 6. 24. 2. Ch. 26. 1. * Ezra 10. 21. looke Azariah.	Zarephath. <i>perplexitie of bread, of the persuasion of perplexity.</i> A citie betwene Tyze and Sidon. 1. kings 17. 9. Ch. 20. Luke 4. 26.	Zalmuna
Vfal	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zareth. <i>tribulation, of perplexitie, of a binding, of giuing perplexity.</i> A place. Iosh. 3. 16.	Zalmuna
Vfal	¶ Vziah, as Vziah. Mens names. 1. Ch. 6. 24. 2. Ch. 26. 1. * Ezra 10. 21. looke Azariah.	Zarhites. <i>cleare.</i> Two families, the one came of Zerah Simeons sonne. Num. 26. 13. The other of Zerah Iudahs sonne. Num. 26. 20.	Zalmuna
Ozia	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zartanah. as Zaretan. A place by Israel. 1. kin. 4. 12	Zalmuna
Ozia	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zattu. <i>an old tree.</i> a man. Ezra 2. 8. Debe. 10. 14.	Zalmuna
Ozi	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zathua. <i>belonging to all, of all maner of wayes: a wild beast, of shining bright.</i> Syri. going backe. 1. Ch. 2. 33.	Zalmuna
Oziel	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	¶ Zebadiah. <i>the dowry of the Lord, of the Lord hath endowed.</i> Certaine men. 1. Ch. 10. 17. and 12. 7. and 26. 2. 2. Ch. 19. 11. Ezra 8. 8.	Zalmuna
Eziel	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zebah. <i>sacrifice, of a beast killed in sacrifice for victory, of a be: heading, of a killing.</i> A king of Arabian. Iudg. 8. 5. Psal. 83. 11.	Zalmuna
Ozielites	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zebedeus. <i>a dowrie, of endowed, Father of James and Iohn.</i> Matth. 4. 21. his wife maketh request to Christ for her children. Matth. 20. 20. 21.	Zalmuna
	¶ Vzziel. <i>the strength of God, of the bucke goat of God.</i> Koaths sonne. Erod. 6. 18. Leui. 10. 4. 1. Ch. 6. 2. Of him came the Vzzielites. Num. 3. 27. Also mens names. 1. Ch. 4. 4. 2. 6. 7. 7. & 25. 4. 2. Ch. 29. 14. Debe. 3. 8.	Zebina. <i>a flowing, of flowing now: of after the Syriean, a selling, of buying.</i> Ezra 10. 43.	Zalmuna
Sennim	¶ Zaanaim. <i>a plaine.</i> Iud. 4. 11.	Zebolim. <i>like Does, of Goates, of faire, of chiefe.</i> Syri. <i>willing</i>	Zalmuna
Zaenanim	¶ Zaanan. <i>a going forth.</i> A citie. Mich. 1. 11.		Zalmuna
Saananim	¶ Zaananim. <i>movings, of a movings, of one sleeping.</i> A countrey. Iosh. 19. 33.		Zalmuna
Saauan	¶ Zaauan. <i>trembling.</i> Gen. 36. 27.		Zalmuna
Sabad	¶ Zabab. <i>a dowry, of endowed.</i> 1. Ch. 2. 36. and 7. 21. Ezra 10. 27. 33. 43. 2. Ch. 24. 26.		Zalmuna
Sebadiah	¶ Zabadiab. <i>a dowry, of endowed of the Lord, 1. Ch. 8. 15</i>		Zalmuna
Sebadia	¶ Zababai. <i>flowing.</i> Ezra 10. 28.		Zalmuna
	¶ Zabdi. as Zabab. Iosh. 7. 1. 17. Debe. 11. 17.		Zalmuna
	¶ Zabdiel. <i>the dowrie of God, of endowed of God.</i> Certaine mens names mentioned. 1. Ch. 27. 2. Debe. 21. 14. and 1. Pac. 11. 17		Zalmuna
	¶ Zabud. as Zabab. 1. Kings 4. 5.		Zalmuna
	¶ Zabulon. <i>looke Zebulun.</i> The same of Iacob. Ge. 30. 20. and 35. 23. Erod. 1. 3. he is blessed. Gen. 49. 13. Deu. 33. 18. His position. Iosh. 19. 9. 10. 17. His children. Gen. 46. 14. Num. 26. 26. 27. They could not expel the Canaanites, but made them tributaries. Iudges 1. 30. Also the countrey where the tribe of Zabulon dwelt. Matth. 4. 1. 3. 15.		Zalmuna




willng. A city. <i>Gen. 10. 19. and 14. 2. &amp; valley. 1. Sam. 13. 18. a village. Dehe. 11. 34.</i>	complaineth. <i>2. Sam. 16. 10. and 19. 22.</i>	
Zebuda	Zerubbabel, <i>repugnant to confusion, or strange from confusion, or a dispersion of confusion, or a circle of confusion, or a stranger at Babel. Sonne to Debath. 1. Ch. 3. 19. Nephtui to Scheiteil. Ezra 3. 2. Dehe. 12. 1. called Schebbazzar. Ezra 1. 8. and 5. 14. and Berechiah. Dehe. 6. 18. He reedified the temple in despite of all enemies. Jer. 51. 2. Seeh 4. 6. 7. He contented to prove what thing was strongest. 1. Ch. 3. 4. and 4. 1. * and 5. 5. reade <i>Psag. 11. 1. and 2. 3. 5. 22. * Ecclesius 49. 11. Mat. 1. 12. Luke 3. 27.</i></i>	Zorobabel Sorobabel
Zabulon	Zethan, <i>their olive, or a place where olive trees doe grow. 1. Ch. 7. 10. and 26. 22.</i>	Zethan
Zabulon	Zethar, <i>that beholding, or searching out diligently, or the olivetre of beholding, or that untole bird. An Eunuch. Ester. 1. 10.</i>	
Zacharias	Zia, <i>sweate, or swelling. 1. Ch. 5. 1. 3.</i>	Zie
Zachariah	Ziba, <i>an hoste, or a nie, or strength, or a ship coming. servant of Saul. Ioke Mephibosheth.</i>	Siba
Zacharia	Zibeon, <i>inquire, standing, or a swelling of sinne: after the Syrian, dipped, or dipping in. The ion of Ectr. 1. Ch. 1. 38. De. 36. 20. Also the father of Anah. De 36. 2</i>	Sibion Sebeon
Zacharia	Zibia, <i>a little Doe, or a little Goate, or chiefe, or the Lord standing: Syrian, willng. 1. Ch. 8. 9.</i>	Sibia
Zacharie	Zibiah, <i>idem. Mother of Iehoshaf, 2. kings 12. 1. 2. Ch. 24. 1.</i>	Sebia Zebiah Sebia
Zedai	Zicri, <i>a remembrance, or remembrance, or mankind. Womens names. 1. Ch. 3. 11. 1. Ch. 8. 19. 23. 27. 8. 9. 15. 9. 26. 25. 2. Ch. 17. 16. and 23. 1. and 28. 7. Dehe. 11. 9.</i>	Zechri Zicri
Zedai	Ziddim, <i>hunting, or treasons: or after the Syrian, destructions, a citie. Josh. 19. 35.</i>	Affodim
Zedada	Zidkiah, <i>the iustice of the Lord, or the iust of the Lord. The sonne of Ioshaf, Ioke Zedekiah.</i>	Zedekiah
Zedecias	Zidkiah, <i>idem. A false prophet. 1. kings 22. 11. 24. 2. Ch. 18. 10. 23. Another. Dehe. 10. 1.</i>	Sedecias Zedekia Zedkiah Sedecias
Zedechiah	Zidon, <i>a hunter, or hunting, or the shep of iudgement. Tamaans sonne. Ge. 10. 15. Also a citie on the seacoast in Iphentier, in the border of Iudah, built by Zidon. Ge. 10. 19. Josh. 11. 8. and 19. 28. Luke 4. 26. Ioke Sidon</i>	Sidon
Zedechias	Ziha, <i>brighines, or whitenes, or drough. Deh. 11. 21. Zijm, Ila. 1. 3. 2. 1. Iere. 50. 39.</i>	Siaha
Zedechias	Ziklag, <i>the pouring out of water of a measure, or making narrow a measure. A citie. Josh. 15. 31. and 19. 5. given unto David. 1. Sam. 27. 6. burnt by the Amalekites. 1. Sam. 30. 1.</i>	Zekelag Zikelag Siceleg
Zedechias	Zillah, <i>a shadow, a roasting, or a ringing: or after the Syrian, talke. Gen. 4. 19.</i>	Zella Sella
Zedechias	Zillechai, <i>my shadow, my ringing, or my roasting: or after the Syrian, my talke. 1. Ch. 8. 20.</i>	Zilthai Selethai
Zedechias	Zilpah, <i>a distilling from the head or the mouth, or good cheape, or content of the mouth. Labans handmaide, which he gave unto Leah. Gen. 29. 24. and she to her husband Iacob. Gen. 30. 9. 10.</i>	Zilpha Zelpha
Zedechias	Zimnah, <i>thoughts, wickednesse, or dishonestie. The sonne of Iahath. 1. Ch. 6. 20. also the sonne of Shimeel. 1. Ch. 6. 42.</i>	Zemna Zimna Zamma
Zedechias	Zimran, <i>a song, or singing, or a wine, or a thinking. Gen. 25. 2.</i>	Zamran
Zedechias	Zimri, <i>idem. Certaine men. Iud. 25. 14. 1. kings 16. 9. 10. 18. 1. Ch. 30. 6. and 8. 36. and 9. 42. Also a countrey. Iere. 25. 25.</i>	Zamari Zan. bri
Zedechias	Zin, <i>weapons, a target, or coldnesse. A wilderness. Iud. 13. 22.</i>	Zim
Zedechias	Zina, <i>belonging to all, or all manner of wayes, or a wild beast, or shining bright. or after the Syrian, going backe. 1. Ch. 20. 23. 10.</i>	Sion
Zedechias	Zion, <i>a heape, a tombe, looking glasses, or drough. A fort in Ierusalem, (called also the mount of the Lord, and the holy mount) on the top whereof was a towre, called the citie of David. 2. Sa. 5. 7. 9. 1. Ch. 1. 5. 6. 7. Psal. 2. 6. The heauenly Zion described. Psal. 87. 1. 2. reade</i>	
Zebudah, endowed, or an dwelling. 2. king. 23. 36.		
Zebulun, a dwelling, or dwelling place, or abiding, Iacob tenth sonne. Gen. 30. 20. Ioke Zabulon.		
Zebul, idem. Iudge 9. 28.		
Zechariah, as Zachariah A prophet. Jerh. 1. 1. Barup of this name. 1. Ch. 3. 7. 9. 11. 37. 8. 15. 18. 20. 24. and 24. 25. 8. 26. 31. 8. 27. 21. 2. Ch. 17. 7. 8. 20. 14. and 21. 2. and 24. 20. 8. 29. 1. 13. Ezra 8. 3. 11. 16. and 10. 16. Dehe. 11. 4. 5. 12. 3. 12. 35. 41. Ila. 8. 2. 1. Eto. 1. 8. and 5. 8. and 8. 38. 2. Ch. 1. 40.		
Zedad, of Zedadah. his side, his hunting, or his traps.		
Zedecias, A city. Ezra 4. 7. 15. Dan. 34. 8.		
Zedekish, Ioke Zidkiah. The sonne of Ioshaf so named of Zebuchad-nezzar made king of Iudah. 2. kin. 24. 17. * Iere. 37. 1. his destruction. 2. king. 25. 1, to 8. Jer. 52. 1. to 12. 8. 39. 1, to 8. which was forgot. Jer. 37. 8. 17. Eze. 12. 3. to 21. and 17. 12. and 21. 25. 24. 27. 2. Ch. 36. 10. hee lendeth to Ieremie to pray for him and his people. Jer. 37. 3.		
Zeeb, a wolfe. Iudg. 7. 25. Psal. 8. 3. 11.		
Zela, a rib, a side, or iustice, a citie. Josh. 18. 28.		
Zelek, the shadow of one licking, or the ringing of one fawing. 1. Ch. 11. 39. 2. Sam. 23. 37.		
Zelophead, the shadow of feare, or the ringing of feare. 2. Am. 26. 33. 3. 7. 17. to 8. 36. 2. * Josh. 17. 3. 4		
Zelzah, noone vide. a village. 1. Sam. 10. 2.		
Zemarim, wool, or pith of rees, a citie. Jerh. 18. 22.		
Zemari, idem. Gen. 10. 18. 1. Ch. 10. 16.		
Zemaraun, idem. a hill in mount Ephyraim. 2. Ch. 13. 4.		
Zemirah, a song, or singing, or a vine, or a palms, or a thinking. 1. Ch. 7. 8.		
Zenam, coldnes, or a target, or weapons, a citie. Josh. 15. 37.		
Zenas, living. Iudg. 3. 14.		
Zephaniah the hiding of the Lord, or the secret of the Lord, or the beholder of the Lord. A prophet. Zeph. 1. 1.		
Other names. 2. kings 25. 18. Jer. 37. 3. 1. Ch. 6. 36. Jerh. 6. 10. 2. Eto. 1. 40.		
Zephat, looking glasses, a covering, a looking for, or a hony combe. A city called also Hophai. Iudg. 1. 17.		
Zephi, a beholder, a covering, a looking for, or a hony combe. Gen. 36. 11.		
Zephon, the north east winde, or hid, or a beholder. Num. 26. 15. called Ziphion. Ge. 46. 16. Of him came the Zephonites. Num. 26. 15.		
Zer, perplexitie, tribulation, or a bond, or a bringing together of strength, or a rocke. A city. Josh. 19. 35.		
Zerai, rising, or clearnesse. Womens names. Gen. 30. 13, 33. and 46. 12. 1. Ch. 2. 4. Mat. 1. 3.		
Zeraiah, or Zeraiiah, the Lord rising, or the clearnesse of the Lord. Womens names. 1. Ch. 6. 6, 51. Ezra. 7. 4. 1. Ch. 3. 2.		
Zered, as Zared, Ioke Zared, and Deut. 2. 13.		
Zereda, perplexitie. A citie. 1. king. 11. 26.		
Zeredarah, idem. a place. 2. Ch. 4. 17.		
Zererah, a place. Iudg. 7. 23.		
Zereph scattering herbage. Hamans wife. Est. 5. 10		
Zereih, as Zer. 1. Ch. 4. 7.		
Zerephthah, of the mixing, bringing together, or the forme of blacknesse. A citie. Josh. 13. 19.		
Zeri, a bond, a bringing together, resin, triacle, a rocke, or strong. 1. Ch. 25. 3.		
Zeror, a bond, or abiding, or a little stone. 1. Sam. 9. 1		
Zeruah, full of leprosie, or a hornet. 1. king. 11. 26.		
Zeruiah, perplexitie, or tribulation of the Lord, or a bringing together, or forme of the Lord. Abissais father. 1. Sam. 26. 6. Also Iosabab mother. 2. Sam. 17. 25. After to David. 1. Ch. 2. 16. Of her children David		



Sior	reads Isa. 2. 3. and 3. 16, 17. cc. Zior. <i>little, or the ship of one watching.</i> A citie. <i>Iosy.</i> 15. 54. Ziph. <i>that mouth, that cheek.</i> <i>Spz.</i> false, or falshood. A citie. <i>Iosy.</i> 15. 24, 55. Also a desert. 1. <i>Sam.</i> 23. 14.	dement in that, or a swelling. A citie. 2. <i>Sam.</i> 8. 5, and 10. 6. Zobebah. <i>an armie, or warfare in that, or swelling in that.</i> 1. <i>Chro.</i> 4. 8. Zohar. <i>white, or bright.</i> Father of Ephron. <i>Gen.</i> 2. 3. 8. Also the sonne of Simeon. <i>Gen.</i> 46. 10. Zohelch. <i>creeping much, or drawing a place.</i> 1. <i>kin.</i> 1. 9.	Zobeba Soboba Soar Sohar
Ziphites	A citie. <i>Iosy.</i> 15. 24, 55. Also a desert. 1. <i>Sam.</i> 23. 14. The Ziphims disonored to Saul where David was. 1. <i>Sam.</i> 23. 19. and he prayeth. <i>Isai.</i> 54. 1. *	Zoheth. <i>a separation, or that fearefull, or amazing, or that broken a sunder.</i> <i>Web.</i> and <i>Spz.</i> that going down. 1. <i>Chz.</i> 4. 20.	Supha Sophai Zophad Soyhar
Sipha	Ziph and Ziphah. <i>idem.</i> The sonnes of Iechabiel. 1. <i>Chro.</i> 4. 16.	Zophah. <i>a viole, or binding a commandment, or a commandment of swelling.</i> 1. <i>Chz.</i> 7. 35.	Supha
Sephon	Ziphon, as Zephon. looke Zephon.	Zophai. <i>a beholder, or a honic combe, or a swimming, or a couer, or a looking for.</i> 1. <i>Chz.</i> 6. 26.	Sophai Zophad
Zephon	Ziphon Heb. and <i>Spz.</i> the falshood of a song, or rejoycing. One of the cities which boundeth the land of Canaan on the North. <i>Num.</i> 34. 9.	Zophar. <i>the murning time, a crowne, a circle, or a sparrow; or after the Spzian, a kid.</i> <i>Iosy.</i> 2. 1. 1.	Soyhar
Ziphor	Ziphor. <i>a bird, or sparrow, or crowne, or desert.</i> <i>Spz.</i> a kiddle, or early. <i>Num.</i> 22. 2, 4, 10, 16.	Zorah. <i>profie, or a hornet.</i> A citie. <i>Iosy.</i> 19. 41. <i>Jud.</i> 13. 2, 15.	Zaraah Saraa
Sephor	Ziphorah. <i>a mourning.</i> &c. as Zippor. Daughter of Reuel, and wife of Holes. <i>Exod.</i> 2. 2. 1. who tearing Gods vengeance, circumciser her sonne. <i>Exod.</i> 4. 25.	Zorobabel. looke Zerubbabel.	
Zipporah	She and her two children meete Holes in the wilderneffe. <i>Exod.</i> 18. 2, 10. 6.	Zuar. <i>lutele, or the commandment of the city; or after the Spzian, a maker narrow.</i> <i>Num.</i> 1. 8.	Suar
Sophora	Ziltai. <i>a shadowe, a ringing, or roasting; or after the Spzian, inreating.</i> 1. <i>Chro.</i> 12. 20.	Zuph. <i>a watch, or couering, or a bonie combe, or a swimming, or looking for.</i> 1. <i>Sam.</i> 1. 1. 1. <i>Chz.</i> 6. 35.	Suph
Ziltai	Ziz. <i>a fource, a yong spring, or a bush of haire curled, or sight.</i> <i>Spz.</i> wing. A place. 1. <i>Chz.</i> 20. 16.	Zur. <i>a rocke, or strong, or a firmer of any thing, or bound, or binding.</i> A King of Indian. <i>Num.</i> 25. 15. and 31. 8.	Sur
Salathi	Ziza. <i>belonging to all, or all maner of way, or a wilde beast, or shrub; or bright.</i> <i>Spz.</i> going backe. Sonne of Siphei. 1. <i>Chro.</i> 4. 37. Also the sonne of Rejuboam. 2. <i>Chz.</i> 11. 20.	Zuriel. <i>the rocke of God, the strength of God, the forming of God, or the bound, or binding of God.</i> <i>Num.</i> 3. 35.	Suriel
Sis	Zizah. <i>idem.</i> 1. <i>Chz.</i> 23. 11.	Zurishaddai. <i>the rocke, strength, fashion, or figure of the almightie, or of one wrauing.</i> <i>Num.</i> 1. 6.	Zurishaddai
Sifa	Zoan. <i>moving, or mousd.</i> A citie in Egypt. <i>Num.</i> 13. 23. <i>Isai.</i> 28. 12, 14, 3. <i>Isai.</i> 19. 13. and 30. 4. <i>Ezek.</i> 33. 14.	Zuzims. <i>posset, or lntels ouer a doore, or shinning.</i> <i>Spz.</i> departing, or money. <i>Cal.</i> strong. A mighty people, which Theodosiaomer destroyed for rebellion. <i>Gen.</i> 14. 5. to 13.	Sur Suzims Sufimes
Ziza	Zoar. <i>little. A citie called also Bela.</i> <i>Ge.</i> 13. 10. and 14. 2. and 19. 22, 3, 30. Also a citie. <i>Isa.</i> 15. 5.		
Soan	Zoba, or Zobah. <i>an armie, or warring, or a comman-</i>		

F I N I S .

 The second Alphabet of directions to common places containing all the English words, conducing vnto most of the necessariet and profitabest doctrines, sentences, and instructions, which are to be found in the olde and newe Testaments.

The further contents and vse whereof, more at large appeareth in the Epistle written vnto the Reader, and placed before the first Table.



**A**bominable. Abomination. Idolatry to be counted most Abominable. *Deut.* 7. 26.  
The punishment of the Abominable. *Reue.* 3. 18, 17.  
What things are Abominable to the Lord. *De.* 7. 25. & 27. 15. *Isa.* 41. 24.  
The true seruice of God counted Abomination with the wicked. *Exod.* 8. 26.  
The Abomination of the Gentiles not to be followed. *Leuit.* 18. 22, 23, 24.  
False weights and measures, and tyng brighteously, abominable. *Deut.* 25. 16.  
Iudah imitated the abominations of the Gentiles. 1. *King.* 14. 24.  
That which is highly esteemed among

men, is abomination in the sight of God. *Luk.* 16. 15. *Mat.* 15. 8.  
The abomination of desolation standing in the holy place. looke *Mat.* 24. 15. *Mat.* 13. 14. *Luk.* 21. 20. *Dan.* 9. 27.  
Israels abominations *Eze.* 8. 6. \* & 16. 2. \* *Isa.* 1. 13, 14.  
The cuppe and motter of Abominations. *Reue.* 17. 4, 5.  
Abhorre. Wee ought not to abhorre any mans person. *Deut.* 23. 7.  
The slanderer and double tongued, to bee abhorred. *Eccles.* 28. 13. and two lozes of people. *Eccles.* 30. 25.  
The ministers wicked life causeth Gods word & sacraments to be abhorred. 1. *Isa.* 2. 17

The wicked abhorre them that reprove their faults. *Amos* 5. 10. But Paul wilkeeth he to abhorre euill, and cleaue to the good. *Rom.* 12. 9.  
Abide. Except wee abide in Christ, wee can doe no good thing. *Iohn* 15. 4, 6, 7. *Luk.* 19. 5. *Iohn.* 1. 39. and 8. 35.  
Who abideth in Christ. 1. *Ioh.* 2. 6, 10. and 3. 6, 24. And how God abideth in vs. 1. *Ioh.* 3. 24, 27, 28.  
Able. Laban not able to hurt Jaakob, and why. *Gen.* 31. 29.  
No man able to fulfil the Lawe. *Act.* 13. 10.  
Abolish. Christ hath abolished death. 2. *Tim.* 1. 10 and abrogated the lawe of ceremonies. *Eph.* 2. 15. *Coloss.* 2. 14. *Gal.* 3. 10. \*  
E 3  
Rom.



Rom 7. 24. \* and all outward rites of Iudaical ordinances. Mat. 1. 11, 12, 13, and 9. 4. Jerem 31. 32, 33, 34. Holo. 6. 6. Amos 5. 21. Mic. 2. 10. & 6. 6. Jerh. 7. 5, 6, 9. Baruch 2. 35. 1. Samuel 15. 22, and the order of that priesthood. Heb. 7. 11, 12.

**Absence.** The absence of a good magistrate from his government, by exceedingly great harme. Dehe. 3. 6, 10.

**Absent.** Paul absent in body, and present in spirit. 1. Cor. 5. 3. Col. 2. 5.

**To be at home in the body,** & absent from the Lords what. 2. Cor. 5. 6.

**Absteme.** To absteme from fornication, and whor. 1. Thel. 4. 3. They that cannot, let them marrie. 1. Cor. 7. 9.

**To absteme from all appearance of euill.** 1. Thel. 5. 22.

**Abstinence.** True abstinence is to abstaine from sinne. Tob. 1. 10. 1. Thel. 4. 3. 4. 1. Pet. 2. 11, 12.

**Unto those that vse abstinence,** wisdom is giuen. Dan. 1. 17. and bodily health. Eccles. 37. 30.

**Of the abstinence of John Baptist.** Mat. 3. 4. Luke 1. 15. Mar. 1. 6. Of Moses. Exod. 34. 28. 34. 28. Of Enoch. 1. King. 19. 8. looke Fasting.

**Abundance.** Abundance of all things cometh of God, and shalbe giuen to the thankful. Deut. 8. 7, 8, 28. 1. and 30. 9. 2. Th. 3. 29. And taken away from the vnhankful. Deu. 28. 47. Mans life considered not in abundance of temporal commodities. Luke 12. 15. looke Store, and Plentie.

**Abundant.** God is abundant in goodness and truth. Exod. 34. 6.

**Abuses.** Abuses in the Church to bee reuered by good places according to Gods word. Rom. 1. 3. 1. to 7. Examples. 2. Kings 18. 4. 2. Th. 17. 6. 2. King. 23. 4. \* Ezra 6. 12, 12. Ier. Princes.

**Gods ministers ought alwayes to preach against abuses.** Examples. Mat. 1. 4. 4. Mar. 6. 18. Luk. 3. 11, 12, 13, 14, 19. 1. Cor. 1. 10. \* and 5. 1. \* and 6. 1, 10, 12. and 8. 1. \* and 10. 6, 7. \* and 11. 7. \* and 14. 4. \* ec.

**Abuse of Gods gifts repouere.** Mat. 25. 18. Luke 15. 13.

**Ministers ought not to abuse their authority in the Gospel.** 1. Tim. 9. 18. Ier. Traditions.

**A Reception of persons.** see Persons.

**Access.** Both Jewes and Gentiles haue access to God through faith, by Christ. Ro. 5. 2. Eph. 2. 18, and 3. 12.

**Account** to bee rendred of all at the last iudgement. Eccles. 1. 9. and 12. 14. Rom. 14. 12. Hea of euery thing word. Mat. 12. 36. 1. Pet. 4. 5.

**Accursed.** see Curse, and Execration.

**Accuse.** Accusation. Mephiboseth falsely accused to Dauid by his seruant Ziba. 2. Sam. 16. 3.

**To accusation** to be heard against an Elder, vnder 2. or 3. witnesses. 1. Tim. 5. 19.

**Satan accuseth mankind** before God. Job 1. 10. & 2. 5. and is calld Iudger. Reue. 12. 10.

**Our wickednesse accuseth vs** before God. Ier. 2. 19. James 5. 3. loe our consciences. Rom. 2. 15.

**Wholes accuseth the Jewes.** John 5. 45.

**Accustomed.** Accustomed to doe of speake euill, hardly won to goodness. Ier. 13. 23. Eccles. 23. 1. see Custome.

**A Adde.** Nothing is to bee added or subtracted to of the word of God. Deu. 4. 2. & 5. 22. and 12. 32. Job. 1. 7. 2. Cor. 30. 5, 6. Mat. 18. 20. Gal. 3. 15. Reue. 22. 18, 19.

**Administrations.** Diuers gifts and administrations of the spirit in the Church. 1. Cor. 12. 4, 5.

**Admonish.** Preachers should admonish their flocke. 1. Thel. 5. 12 and shew them the right way. 1. Sam. 12. 4. see Exhort, Teach, and Preachers.

**Adopted.** God hath predestinated the Elect for his Adopted children, before the wordes creation. Ephel. 1. 5. for that cause Christ came into the world. Galat. 4. 4, 5. Rom 8. 15, 23.

**To the Jewes** appetiteth the adoption of being a peculiar people vnto God. Rom. 9. 4.

**Aduersaries.** The Lords aduersaries shal be deliroped. 1. Sam. 2. 10.

**Aduersaries which the Lord hired** by against Salomons for his idolatry. 2. Kin. 15. 37

**The deuill is our aduersarie.** 1. Peter 5. 8. see Enemie.

**Aduersitie** cometh of the Lord. Job 1. 21. & 2. 10. Ier. 3. 12. Eccles. 11. 14. Not to faint therein. Psal. 24. 10. That yoke to bee borne in youth. Lam. 3. 27. Of Aduersitie, see Prosperitie.

**Adulterse** forbidden. Exod. 20. 14. Deut. 5. 18. We ought to flee from it, and whor. Psal. 6. 14. \* The punishment of it. Deut. 22. 22. Leuit. 20. 10. Which if a man neglect, God himselfe will execute. Iere. 5. 7, 8, 9, and 7, 9, 13, 6, 20. Eccl. 22. 11, 13, 14, 15. Example. 2. Sam. 12. 18. \*

**Sulanna had rather die** then commit adultery. Mat. 13. 23. \* Ioseph likewise. Gene. 35. 7. \*

**Adulterers in heart,** who. Mat. 5. 18. The intent punished, though the act bee vncommitted. Gen. 12. 17, and 20. 3. 4.

**Adulterers, buggers,** & fornicators shall not inherite heauen. 1. Cor. 6. 9, 10. Eph. 5. 5. 1. Tim. 3. 10. Heb. 13. 4.

**Adultery** the occasion of murder. 2. Sam. 11. 15. \* Mat. 14. 4, 10. Marke 6. 18, 19, 27.

**Adultery** bespotteth the soule. Psal. 6. 31. \* The cause of many euills. Eccles. 23. 17. \*

**Christ** calleth the Scribes and Pharisees an adulterous generation. Mat. 1. 23.

**One** adultery separateth man and wife. Mat. 19. 6, 9.

**God will be a swift witnesse** against adulterers. Mat. 3. 5.

**An old** boying adulterer is to be abhorred. Eccles. 25. 2.

**Diuers** kindes of adultery. Ier. 2. 10, 2. Ier. 2. 14. Eccl. 22. 10, 11. \* Hose. 4. 10, 11. \* Spirituall adultery. Psal. 73. 27. Ier. 3. 13, 2, 9. \* and 13. 27. Eccl. 16. 17, 60. \* Hose. 2. 2.

**The** trial of suspected adultery. Iam. 5. 12, 13. \* read more Gen. 26. 10. Iudges 19. 2. \* Job 24. 15. \* and 31. 1, 9, 10, 11. Psal. 73.

5. 3, 10, 21, and 7. 5. \* Wife. 3. 13. \* John 8. 3, 45. \* Mat. 5. 27, 32, and 15. 19. Marke 10. 11. Rom 7. 3. and 13. 9. Galat. 5. 19. James 4. 4. looke Fornication, and Whoredome.

**Associate** towards God the Father is only Iesus Christ. 1. John. 2. 1, 2.

**A Affiance.** see Hope and Trust.

**A Affinity.** see kindred and Tribe.

**Affliction.** God threatneth afflictions to those that turne to other gods. Deu. 31. 16, 18. Job. 24. 20. and to those that transgresse his lawes, till they confesse their sinne. Leuit. 26. 40. The Israelites etnely afflicted by the Egyptianes, yet would they not obey Moses. Exod. 6. 9.

**God** afflicted the Jewes, that they might learne the malice of their owne hearts, and to conuert. Deut. 8. 2, 3. for thereto affliction extendeth. Psal. 119. 71.

**The** Israelites afflicted for their sinnes, by true repentance and prayer obtained succourance. 1. King. 10. 13, 15, 16, and 12. 32.

**The** wicked citizens of Beth Shemeth being afflicted confesse the Lord. 1. Sam. 6. 20. God succoureth the afflicted. Genel. 16. 7. and 21. 17.

**God** deliuered Israel out of their affliction by wicked Jeroboam. Kings 14. 26, 27.

**Dauid** bare his afflictions patiently, as iustly sent of God. 2. Sam. 16, 10, 11, 12, 13. Psal. 119. 75.

**James** exhortheth vs to suffer afflictions, and in them to pray. Iam. 4. 9 and 5. 13.

**Wee** must through many afflictions enter into the kingdome of God. Act. 14. 22.

**Hannah** for her barrennesse, seze afflicted in mind. 1. Sam. 1. 7, 8, 10. yet seereth not to pray to the Lord to become fruitful. 1. Sam. 1. 13.

**To** afflict and humble the soule for a wep, what, looke Psal. 58. 5. Leuit. 23. 27, 29, 32. and 16. 31. Num. 29. 7.

**Who** lo sekerth God truly in affliction, findeth him. 2. Th. 15. 4, 15.

**By** affliction wee are made like the sonne of God. Heb. 2. 10.

**We** ought to succour the afflicted. Eccles. 7. 34, 35.

**God** seemeth to be vexed for the affliction of Ierusalem. Iere. 8. 21.

**God** doeth not afflict man above measure. Job 34. 23.

**The** Rinde of Gods Law prelerueth vs in affliction. Psal 119. 92.

**To** man looke for the affliction of Ioseph. Amos 6. 6.

**All** the afflictions of this life are not worthy of the glorie that shall be shewed. Rom. 8. 18.

**The** Apostles afflicted for Chrilles sake. Act. 4. 3. See Tribulation, and Persecution.

**Against** God no wisdom preualerth. Psal. 21. 30.

**He** that is not with mee, is against mee, Mat. 12. 30.

**Age** not honour make man wise, but the spirit of God. Job 32. 8, 9.

**Jeshay** at vbi. yet. 28. of age was zealous of Gods glory. 2. Th. 34. 3.

**Honourable** age not measured by years,



but by wiseome and good life. *Wisd.* 4. 8, 9.

Age is a crowne of glory, and how. *Psalm.* 16. 31.

Agree with thine adversary quickly, and why. *Matt.* 5. 25, 26.

Agreement of brethren. *Matt.* 23. 8.

John 20. 26. *Acts* 2. 41, 46. God and man pleased with the well agreeing of man and wife. *Eccles.* 25. 1.

Agonie, see Anguish.

I Alone Not good to be alone. *Eccles.* 4. 8, 13. see Only.

Allie in waite for blood: every man hurteth his brother with a net. *Mich.* 7. 2, 10. *Habak.* 2. 12, 15, 19.

Christ is All in All. *Col.* 3. 11.

We ought to doe good to all men, but especially to the household of faith. *Gal.* 6. 10.

All men but earth's ashes. *Eccles.* 17. 33.

*Gen.* 2. 7. 3. 19. & 18. 27. all sinners by Adam.

*2. Th.* 3. 21, 22. & 7. 48. and 9. 19. *Rom.* 5. 18.

God will that all men shall be saved & come to the knowledge of the truth. *1. Tim.* 2. 4.

Christ died for all men. *1. Tim.* 2. 6.

All that beleuee shall be saved. *Mat.* 16. 16.

John 3. 15. All haue not faith. *2. Th.* 3. 2.

All put for many. *Act.* 9. 35. & 10. 38. *Psalm.* 2. 21. for the elect. *John* 6. 45. *Ephe.* 1. 22, 23. for the wicked. *Luke* 6. 26. for all sorts.

*Mat.* 8. 16.

All, not alwaies vsed vniuersally, as *Luk.* 6. 26. *Rom.* 11. 32. 1. *Cor.* 6. 12. and 10. 23.

and 13. 7. and 15 23. *Psalm.* 2. 21. *Col.* 3. 20.

1. *Tim.* 2. 4, 6. *1. Pet.* 2. 11. *Reue.* 13. 16.

That all sorts of men ought to know the Scriptures. *Deut.* 6. 6, 10. *Num.* 11. 29.

*Jol.* 1. 8. *Psal.* 1. 12. *Psal.* 19. 7, 10. *Psal.* 11. 29.

9. and 16. 105. *Psal.* 30. 5. *Luk.* 11. 52. *Joh.* 5. 39. *Act.* 17. 11. and 18. 24. *Rom.* 15. 4. *1. Cor.* 16. 1. *1. Tim.* 4. 13. *2. Tim.* 3. 15. *Reue.* 22. 10.

All things created, upholden and governed by God onely. *Psal.* 75. 3. *Psal.* 104. 8. &c. *Psal.* 145. 14, &c. *Psal.* 107. 5, &c. *Col.* 1. 16, 17. *Heb.* 1. 2, 3.

All things necessary to salvation revealed by Christ. *John* 15. 15. *Actes* 20. 27. in the Scripture. *2. Tim.* 3. 16, 17.

Allegorie. Pauls allegorie of Hagar and Sarah. *Galat.* 4. 22, 23. An allegory is one thing spoken & another meant. *Gal.* 4. 24.

Almes acceptable sacrifice to God. *Psalm.* 4. 18. not to bee giuen grudgingly, and why. *2. Cor.* 9. 6.

Christ commandeth vs to giue almes, and why. *Luke* 12. 33.

All things cleane to them that giue almes rightly. *Luke* 11. 41.

How to giue almes. *Mat.* 6. 2, 3, 4. *Eccles.* 18. 14. 15, 16. and 35. 1, 9, 10, 11, 15, 19. *Tob.* 4. 7, 10. and 12. and to whom. *Gal.* 6. 7, 10.

Of almes, and ministring to the poore, with examples therof. *1. Pet.* 2. 21, 10. *1. Pet.* 2. 29, 10, 11. *Leu.* 19. 13. & 23. 22. & 25. 35, 36. *Deut.* 15. 7, 8. 16. 11, 14. & 24. 10. *1. Ki.* 17. 9, 10. *17. 9. 2. King.* 4. 1, 2. *1. Mch.* 8. 10. *1. Cor.* 9. 22. *Job.* 29. 12, 10. *Psal.* 41. 1, 2, 3. *Psal.* 82. 3, 4. and 112. 9. *1. Dou.* 3. 3, 9, 27, 18. *1. 11.* 17, 26. *1. 14.* 20, 21, 31. *1. 19.* 17, 21. *1. 23.* 27. *2. 9.* 16, 22. *2. 3.* 28. 27. *3. 10.* *1. 11.* 5, 8, 13, 23. *1. 18.* 7. *1. 27.* 16. 49. *Dan.* 4. 24. *1. 1. 1.* 21. *1. 2.* 5, 25, 54. *Tob.* 1. 3, 7, 8, 16, 17. and 12. 8, 9. *Eccles.* 3.

33. and 4. 2, 10. and 7. 32, 34, 35. *1. 12.* 1, 10. 8. and 14. 13. and 17. 12, 20, 21. *1. 29.* 11, 12, 13, 14, 22. & 34. 18, 10. 24. *Mat.* 10. 42. & 19. 21. & 25. 35.\* *Luk.* 6. 31, 10. 39. & 11. 41, 43. & 12. 33, 34. & 14. 12, 11. 31. 4. & 16. 9. & 19. 8. & 21. 1, 10. *Actes* 2. 45, 46, 47. & 3. 26. & 6. 1, 2. 3, 16. and 10. 3, 31. & 11. 29, 30. and 20. 35. and 24. 17. *Rom.* 12. 13, 20. and 15. 26, 27. 1. *Cor.* 16. 1, 2. and 2. *Cor.* 8. 4, 14.\* *Ephe.* 4. 28, 32. *Heb.* 13. 1, 2, 3, 16. 1. *John* 3. 17. 18. see Mercifullnesse.

Altar, God commandeth the Israelites to ouerthrow the Altars of the Gentiles. *Exod.* 34. 13. And Siceon to destroy the Altar of Baal. *Judg.* 6. 25.

Abraham builded Altars to God. *Gen.* 12. 7, 8. and 13. 18. and 21. 33. and 22. 9. and 23. 17. and 25. 26. 25. and Jaakob *Gen.* 33. 20.

God commandeth Jaakob to build him an Altar at Beth-el. *Gen.* 35. 1, 2, 3, 7.

Offerings (in witness of the covenant) upon the Altar which Holes set up at the foote of mount Sinai. *Exod.* 24. 3, 4, 9.

God commandeth Holes to make him both an Altar of earth and of stone, and how. *Exod.* 20. 24, 25, 26.

Aarons Altar to the golden calfe that hee had made. *Exod.* 32. 45, 56.

The forme of the Altar for burnt offering, with his appurtenances. *Exod.* 27. 1, 10. and 30. 1, 10. and where it stood. *Exod.* 40. 6, 29.

Also of the Altar of incense. *Exod.* 37. 25.\* and 40. 26, 27. Also of the Altar of Salomons Temple. *2. Chron.* 4. 1.

The description of the Altar by reuelation. *1. Pet.* 4. 13. 13.\*

How the Altar shall be cleansed. *Exod.* 19. 36, 37. *Leu.* 16. 18, 19.

No offering to be made, but on the Altar. *John* 22. 29.

The offerings of the Princess of Israel at the dedication of the Altar. *Num.* 7. 3, 10.\*

Holes built an Altar, in memorie of the destruction of Amalek. *Exod.* 17. 9. And Joshua another, after the Israelites passing ouer Jordan, with the Law grauen thereon. *Josh.* 8. 30, as Holes had commanded *Deut.* 27. 1.\* which Altar Joshua builded in mount Ebal according to *Josh.* 8. 30.\*

Reuben, Gad, and half Manasse, build a great Altar, and to what end. *Josh.* 22. 10. and 22. 30, 2, and Siceon another. *Judg.* 6. 24, 26 and Samuel. *1. Sam.* 7. 17. and Saul. *1. Sam.* 14. 35.

After Dauid had build an Altar to the Lord, and offered sacrifice, the plague ceased. *2. Sam.* 24. 18, 25.

The Altar of burnt offerings made by Bezaleel, remained until Salomons time. *2. Chron.* 1. 5.

Doniah taken from the altar by the commandment of Salomen. *1. Kin.* 1. 50, to 54.

Joab staine before the altar, and why. *1. King.* 2. 28, to 35.

Asa reneweth the Altar before the porch. *2. Chron.* 15. 8.\*

Eliah offered that the Altar of God was broken downe, repaired, and sacrificed thereon to God, before Baals priests. *1. King.* 18. 30, to 41.

Ahaz defaced the brazen Altar, and placed

thereby an Altar framed after the patterne of the heathen contrary to Gods will. *2. King.* 16. 10, to 19.

Josiah destroyed the Altars of idoles, and sacrificed the Idols upon them. *2. Kin.* 23. 12, 15, 20. Jerubbabel with Joshua the Vie Idols, reedified the Altar for burnt offerings. *Ezra* 3. 3, 4.

Judas Maccabeus destroyed the Altar of burnt offerings polluted by the heathen, and builded another. *1. Mac.* 4. 44, 45, 46, 47.

Christ the Altar of the faithful. *Isa.* 56. 7. and 60. 7. *Heb.* 13. 10, to 17. *Reu.* 6. 9.

They that waited of the Altar, were partakers thercof: and they that preach the Gospel ought to be partakers for. *1. Cor.* 9. 13, 14. *how*, and why. *2. Th.* 30. 31. 4.

Ambassadors. Preachers are Christs Ambassadors, speaking by the Gospel to be reconciled to God. *2. Cor.* 5. 20. *Ephe.* 6. 20.

Ambition sometime isoynd with hypocricie. *Luke* 18. 9, 10, 11.

Ambition to be avoided. *Mat.* 18. 1, 2, 3, and 23. 8, 10, 11, 12. *Luke* 14. 7, to 11. *John* 3. 27. *Rom.* 12. 10. and 1. *Cor.* 13. 4. *1. Tim.* 3. 6. Temples of ambition. *Mat.* 20. 20. &c. and 23. 5. *John* 19. 10. *Actes* 8. 18, 19. &c. and 25. 9. and 2. *John* 9.

Ambition the mother of enuie. *Actes* 1. 3, 45. *1. Tim.* 6. 4.

Ambition a great plague to the Church. *1. Tim.* 3. 6. and 3. *John* 9. A cause of the end of unbeliefe. *Joh.* 5. 44.

Amendment. God winketh at our finnes, because we should amend. *Wisd.* 11. 20.

Gods courages are sent for our Amendment. *2. Th.* 16. 15, 16. seeke Repentance.

Amis. Remember the end of what thou doest, and thou shalt not doe amis. *Eccles.* 7. 36.

Angel, signifieth a Messenger commonly taken for spirits celestial which serue God to accomplish his heauenly will, and are of the nature of fire. *Heb.* 1. 7. God the Father created Angels, by his sonne Iesus Christ. *Col.* 1. 15, 16. Angels sent either to comfort and defende vs, or to dismay, and punish vs. *Mat.* 4. 11. and 18. 10. *Gen.* 19. 11, 13.

The appearing of an Angel to Manoahs wife, as seate vs. *Jud.* 13. 3, 6.\*

An Angel appeared to Holes in a flame of fire. *Exod.* 3. 2. *Actes* 7. 30.

The Law giuen by the ordinance of Angels. *Act.* 7. 53. *Gal.* 3. 17, 18, 19. *Heb.* 2. 2.

Jaakob saw Angels going by and downe by a ladder. *Gen.* 28. 12.

The Angels desired to behold Christ. *1. Pet.* 1. 12.

Hagar comforted by an Angel. *Gen.* 16. 7, 9, to 15. and 21. 14, 17, 10, 20.

Abraham harboureth three Angels. *Gen.* 18. 2, 10, 16.\* and Lot harboureth two. *Gen.* 19. 1, 2, to 26.

By a vision of Angels God comforted Jaakob. *Gen.* 32. 1.

The Angel conducted the seruant of Abraham to finde a wife for Izhak. *Gen.* 24. 7, 12, 27, 40.\*

God spake to Jaakob by an Angel in a dream. *Gen.* 31. 1.

Jaakob wrestling with an Angel preuaileth

4



Gen. 3. 24. 25. He calleth byon the Angel that deliuered him from all euill, to confirme his blessing to Iosephs children; Gen. 48. 16. Elisha comforted by an Angel. 1. King. 19. 5, 6. and willed to go to Hazerah. 2. Kin. 1. 15. Abrahams sacrificing of his sonne slayed by an Angel. Gen. 22. 11, 12.\*

God promitteth the Israelites the protection of his Angel. Exod. 23. 20 and 32. 2.

An Angel went before the hoste of Israel. Exod. 14. 19. and 31. 34. An Angel comforteth Ioshua. Josh. 5. 13, 14, 16.

An Angel appeareth to Ebron. Iudg. 6. 11, to 28. An Angel with a sword in his hand, in the way rescued Balsam. H. 1. 22. 23, 23, to 26.

An Angel reproacheth the Israelites, and whp. Iud. 2. 15, to 6.

The Angel Raphael, guide to Tobias. Tob. 5. 6. to chapter. 13.

An Angel protecteth of Iudeth to and fro. Iudeth. 13. 11.\*

By an Angel, 185000. of Saneheribs hoste slaine in one night. 2. King. 19. 35. Ista. 37. 36. and 2. Eho. 32. 21. Ecclesi. 49. 22. 1. Bar. 7. 41. 2. Bar. 8. 19. 870000 Israelites striken with the pestilence. 2. Sam. 24. 15, 16, 17. and three prestened in the seep furnace. Dan. 3. 13, 24, 25.\* a Daniel fed and prestened from the lions. Dan. 6. 26. to 33. 8. Chap. 14. 31, 32, 33, 34.\* and the vision of the 70 Weekes declared. Dan. 9. 21, 25.\* and Zacharie promised a sonne. Luke 1. 13.

The Angels minister to Christ in the desert. Mat. 4. 11. Marke 1. 13. An Angel comforted him in the garden. Luke 22. 43. Hee could haue had legions of Angels to haue deliuered him, but he would not. Mat. 26. 53. and whp. Mat. 26. 54.

The Angels shew the women that Iesus is risen. Mat. 28. 5. 6. Marke 16. 5, 6.\* Luke 24. 4. 5, 6. to 11. John 20. 12, 13.

Herod stricken by an Angel, died miserably. Acts 12. 23.

The Apostles deliuered out of prison by Angels. Acts 12. 7, to 12.

Peters Angel. Acts 12. 5.

An Angel willed Phillip to preach to an Eunuch. Acts 8. 26.

An Angel sheweth Paul that none of them with him in the ship shoulde perish. Acts 27. 23, 24.\*

The Angel declared to the shepheards the birth of Christ. Luke 2. 9, 10, 11.

The Angels reioyce at the conuersion of a sinner. Luke 15. 7, 10.

Christ farre more excellent then Angels, and why. Heb. 1. 4. per inferiour in some respects. Heb. 2. 7, 9.

Christes Gospel disobeyed, more worthy punishment, then that giuen by Angels. Hebrewes. 2. 2.

An Angel from heauen preaching any other saluation, then Christ, not to be beleued. Galat. 1. 8.

An Angel refused worship. Mat. 9. 10. and 22. 8, 9. and would not let Manoah offer sacrifice to him, but to God. Iudg. 13. 16. and Paul exhorteth to beware of superstitious worshipping of Angels. Col. 2. 18.

The wife ought to cover her head for the reuerence of Angels. 1. Cor. 11. 10.

Angels appointed guardians of children. Mat. 18. 10. their nature is to comfort. 2. Cor. 5. 15. Luke 1. 13. 30. and 22. 41.

Christ shall come to iudgement with all the Angels. Mat. 26. 31. 2. Thim. 1. 7.

The children of God shall haue an Angels life, after the resurrection. Mat. 22. 30. Mat. 22. 35. Luke 20. 35, 36.

Angels food, whp. Ista. 78. 25.

Diabls visions of Angels. Reuel. 7. 1. and 8. 2. and 10. 1. and 14. 6. and 15. 1. and 18. 20.

Christ tooke use of him the nature of Angels, but of men. Heb. 2. 16, 17, 18.\*

Satan can transforme himselfe into an Angel of light. 2. Cor. 11. 14.

God spared not the Angels that sinned. 2. Pet. 2. 4. Jude 6. Of allowing to the fall of Angels. Looke Job. 4. 18 and 15. 15. Ista. 14. 12, to 21. Ezech. 28. 2, to 20. Job. 8. 44. Christians shall iudge the Angels that fell. 1. Cor. 6. 3.

Dauid compared to an Angel, and whp. 1. Sam. 29. 9. 2. Sa. 14. 4, 17, 20. and 19. 27.

Paul receiued of the Galatians, as an Angel, and as Christ himselfe. Gal. 4. 13.

Angels called the children of God. Job 38. 7. Ista. 34. 7. Ista. 91. 11. Ista. 103. 20. and Soos amice. Job. 25. 3. Gene. 32. 1, 2. Job. 5. 13, 14, 15. 2. king. 6. 16, 17 and 2. Mar. 11. 6, to 14. and one, a watchman. Dan. 4. 10.

The Angel of Gods presence, whose name is wonderful, counsellour, &c. is Christ. Ista. 9. 6. and 63. 9. The same Ioshua worshipped. Josh. 5. 4.

Angels for preachers, or ministers. Reue. 1. 20.

The Sadduces denie, that there are Angels. Acts. 23. 8, 9.

Of Angels, reade Ista 6. 12, 3. Eze. 1. 5.\* Da. 8. 15, 16. and 10. 5, to 8. and 12. 5.\* Bar. 6. 6. Mat. 1. 20, to 24. Acts 1. 10, 11. and 5. 19. and 10. 3. Rom. 8. 38.

Of good Angels, looke Archangels, Sera-phims, and Cherub.

Of euill angels looke Deuill, and Spirits, and Ista. 78. 49.

Angels, to bee banished from Christians. Epha. 4. 13. Tam. 1. 21. Col. 3. 8.

God angry with the Israelites. and whp. Den. 32. 21. Iudg. 2. 1, 2, 13. with Hoies, and whp. Exod. 4. 14. Deut. 1. 37. with Aaron, and whp. Deut. 9. 20. with Salomon, and whp. 1. King. 11. 8.\*

God being angry for our sinnes deliuereth vs into captiuitie. Iudges 2. 14. 1. King. 8. 33, 46.

Goden prayeth God not to be angry with him, and whp. Iudg. 6. 39.

Christ looked on the Pharisees angerly, and whp. Marke 3. 5.

Wee ought not to provoke God to anger, and whp. 1. Cor. 10. 22.

If Gods anger be once kindled, hee lea- neth vs no reasonable weather. Deut. 11. 17. and 1. King. 8. 35.

Trne loue is not prouoked to anger. 1. Cor. 13. 5.

Haue no familiaritie, neither sitte with an angry man, and whp. Proverb. 22. 24, 25.

Ecclesi. 8. 15, 16.

Heuene kelle appeareth anger. Prover. 15. 1, 8.

To be angry with the brother is damna- ble. Mat. 5. 22.

Be angry, but hate. Epha. 4. 26.

A mans anger is according to his power and riches. Ecclesi. 28. 10.

Jonah angry with God, whp. Iona. 4. 9.

God is the Lord of anger, and slow to anger. Ista. 1. 23. Ista. 14. 18. looke Wrath, Ielousie, Pronoking and Zeale.

Angels. The Israelites hearkened not vnto Gods message for anguish of spirit. Exo. 8. 9.

Christs anguish and agonie, at the mount Oliuet. Mat. 26. 27, 28. Marke 14. 33, 34. Luke 22. 44.

Answerers, put for to speake. Mat. 15. 15 and 17. 4. and 28. 5. Mat. 11. 14. and 12. 35.

Luke 13. 14, 7. 14. 3. Every Christian ought to giue an answer to any that aske of his hope, and how. 1. Pet. 3. 15, 16.

A soft answere aueragerh wrath. Pro. 15. 1.

What it is to answer a matter before wee understande the truth. Pro. 18. 13. Ecclesi. 11. 7, 8.

Antichrist, Looke in the first Table.

Anointing. Vnto the anointing oyle, not lawfull to anoint mans flesh. Ecclesi. 30. 23, 24, 25. Leuit. 30. 31, 32, 33. Looke Ointing.

Anointing, a signe that the Drie Woodes shoulde be euill lasting. Exod. 40. 15.

Saül anointed bug. 1. Sam. 9. 16. \* and 10. 1. and Dauid, first by Samuel. 1. Sam. 16. 13. then by the men of Iudah. 2. Sam. 2. 4. and afterward by the Elders. 2. Sam. 5. 3. and Salomon by Iacob, Dauid then anointing. 1. King. 1. 39.

Dauid washeth and anointeth himselfe, and whp. 2. Sam. 12. 20.

Notwithstanding the plenty of Oliu- trees, the wicked shall not enioy the anointing of themselves with the oyle. Deu. 28. 40.

Dauid would not harme Saul the Lords anointed. 1. Sam. 24. 5, 7.\* See that layeth hand on the Lords anointed, is worthe death. 2. Sam. 1. 14, 15, 16. Ista 105. 15.

Ruth washeth and anointeth her selfe, and whp. Ruth. 3. 3. to bid Iudeth. Iudeth. 10. 3.

Ephraim asked Gods anointed, and whp. Ista. 45. 1.

Anoint thy head when thou fastest. Mat. 6. 17.

The holy Ghost the anointing of the faith- full. 1. Job. 2. 27. Of which anointing reade Ista. 45. 7. Ista. 89. 20. Ista. 61. 1. Dan. 9. 24. Luke 4. 18. Heb. 1. 9.

The Apostles anointing the sicke, healed them. Marke 6. 13. This ceremony, why it is left. Looke Iames 5. 14. note i.

Of Apostles. What is meant by the word Apostles, and how they were chosen out of the Disciples. Luke 6. 13.

The Apostles the light of the world. Mat. 5. 14. the salt of the earth. Mat. 5. 13. Marke 9. 50. Luke 14. 34. 35. dispouers of Gods se- crets. 1. Cor. 4. 1. Ambassadors. Epha. 6. 20. Ministers of Christ. 2. Cor. 3. 5. and 4. 1.

Gods laborers. 1. Cor. 3. 9. witnesses of the passion and resurrection of Iesus Christ, and



and prebaided to preach the same to all nations. Luke 24. 47. 48. Acts 1. 8. 22. 23. 24. Mar. 16. 15. Mat. 28. 19, 20. &c.

Paul teacheth himselfe the least of the Apostles, and why 1. Cor. 15. 9.

The Apostles faith proved by a tempest. Mat. 8. 24, 25, 26. Mat. 4. 37, 38. Luke 8. 13. 24. They are reported that they did not fail. Mat. 9. 14. Mar. 2. 18. Luc. 9. 33. Christ foretelleth that they shall fall after his ascension. Mat. 9. 15. Mar. 7. 20. Luk. 5. 35. The power that Christ gave them. Mat. 10. 1. Christ commanndeth them to preach the Gospel for nothing. Mat. 10. 8. They are sent to preach the Gospel onely to the Jewes. Matth. 10. 6. They irauell without money, fleshe, &c. Mat. 10. 9, 10. Luc. 9. 3. Mat. 6. 8, 9.

The Apostles forbidden to salute any man by the way. Luc. 10. 4. Their iourney a preaching. Mat. 6. 10, and the returne. Luke 10. 17. Christ foretelleth them the troubles they should suffer for the Gospel. Matth. 10. 16. Mar. 13. 9. Luke 12. 11, 12, and the griefe whilest he was in the gaule. John. 16. 17, 20. They confesse that during their preaching, they wanted nothing. Lu. 22. 35. Christ praieeth for them, and for those that should beleue by their preaching. John 17. 9, 15, 20. Hee taught them his fathers will. Joh. 17. 8. He foretelleth them that they should be dispersed, & leave him alone at his passion. John 16. 32. He speaketh plainly to them. Joh. 16. 29. And therefore they beleue. John. 16. 30.

The Apostles reaped that which the Prophets had sown. John 4. 38. Iesus manifested himselfe vnto the Apostles, as they were fishing. Joh. 21. 3, 4. Having received the holy Ghost, they speake diuers languages. Act. 2. 4, 6. They preach in the Temple and in the houses. Acts 5. 42.

The Apostles put in prison, and beaten for preaching Christ, and commannded to speake no more in that name. Act. 4. 3, 5, 18, and 5. 40. They reioyce that they were counted worthy to suffer for Christ. Act. 5. 41. Their epistle to the Gentiles Act. 15. 23, 30.

Apostles, and diuers sortes of functions ordeined in the Church, to deliuer the Gospel, both to help our infirmities. 1. Cor. 12. 28, and to confound the wisdome of the world. 1. Cor. 1. 27, 28.

The Apostles had the true vnderstanding of the Prophets. 2. Pet. 1. 19

Christ the foundation of the Prophets and Apostles. Eph. 2. 20.

The first Apostles saw Christ after his resurrection. 1. Cor. 15. 5. & to did 500. brethren at once. 1. Cor. 15. 6.

The Apostles commannded to preach the Gospel to all men. Mat. 28. 19. Mar. 16. 15. Joh. 16. 8. & 20. 22. Act. 1. 2. & 10. 34. Their preaching spread throughout the world, therefore none can plead ignorance. Ro. 10. 18.

The Apostles shall iudge the twelve tribes of Israel. Mat. 19. 28.

Iesus Christ is our Apostle, sent by the Father. Heb. 3. 1.

Paul the Apostle of the Gentiles. Rom. 11. 13. 1. Tim. 7. 2. 1. Tim. 1. 11. He used not away the libertie of his Apostleship, as hee might. 1. Cor. 9. 4, 5, 15. looke Paul.

Of false Apostles, & marks to knowe them by. Rom. 16. 17, 18. 2. Cor. 11. 13, 14.

Apparell Women ought to be comely and not cleiue apparell, and why. 1. Tim. 2. 9, 10. 1. Pet. 3. 3, 4. 7. Ila. 3. 16.

A woman to be the better regarded for his goodly Apparell. James 2. 1, 2, 3.

Coiseiue Apparell and delicate fare, meet for Courtiers, then practicers. Lu. 7. 25.

Looke Excesse, Garment, and Raiment.

Appearance Man looketh on the outward Appearance: but the Lorde beholdeth the heart. 1. Sam. 16. 7. looke Likelihoodes.

Appeare. How the Lord Appeared to Abraham. Izaeh. 43. 1. looke the first table.

How Christ shall Appeare in iudgement. 2. Thess. 1. 7, 8.

Of Appearing, visions, strange sights and hearinges, reade Iohs. 13, 14, 15. 2. kin 7, 6, 7. 2. Ma. 3. 24. & 5. 2, 3, 4. 10. 29, 30. & 11. 8.

Apple. God kept the Israelites as an apple of his eye. Deut. 32. 10. He that afflicteth the faithfull, toucheth the apple of his eye. Jer. 2. 8.

The Arke. Noah commannded of God to make an Arke, that he & his family should enter in to it for their preseruation. Ge. 6. 14. & 7. 1, 7.

The Arke rested on the mountaine of Aararat. Gen. 8. 4.

Arke. Woies at Gods commanndement made an Arke of wood, wherein he put the tables of the ten commanndements. Deu. 10. 1, 2, 6. Exod. 34. 1, 24, 28. Exod. 31. 18.

The forme of the Arke of couenant. Exod. 25. 10. the situation. Exod. 36. 30, 31, 32.

The booke of the Law put in the side of the Arke, & why. Deut. 31. 26. It stood still in Jordan, until the Israelites were gone ouer. Iosh. 3. 14, 17. The order of the carrying thereof described. Iosh. 3. 3, 4, 8, 11, 16, 20.

From Babil the Arke is carried to Shiloh. Iosh. 18. 2.

The Arke taken from the Israelites. 1. Sam. 4. 3, 4, 10, 11.

The Arke being placed of the Philistines by the idole Dagon, he fell downe broken, & they were plagued. 1. Sam. 5. 1, 2, 3, 4. From Ashdod it was removed to Gath. 1. Sam. 5. 8. from thence to Ekron: but the Chronites tasting like inconuenience thereof. 1. Sam. 5. 10. returned it to the Israelites with gifts, and so it staid at Beth-shemesh. 1. Sam. 6. 3, 5, 10, 14. from whence some being slaine for looking into it. 1. Samuel 6. 19, 20, 21. It was brought into Abinadabs house. 1. Sam. 7. 1, 2. Where it staid with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed-Edom, whom God blessed by means thereof. 2. Sam. 6. 3, 10, 12. 1. Chron. 13. 5. & 14. 1. 1. Chron. 15. 1, 2. 1. Chron. 15. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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The Arke being placed of the Philistines by the idole Dagon, he fell downe broken, & they were plagued. 1. Sam. 5. 1, 2, 3, 4. From Ashdod it was removed to Gath. 1. Sam. 5. 8. from thence to Ekron: but the Chronites tasting like inconuenience thereof. 1. Sam. 5. 10. returned it to the Israelites with gifts, and so it staid at Beth-shemesh. 1. Sam. 6. 3, 5, 10, 14. from whence some being slaine for looking into it. 1. Samuel 6. 19, 20, 21. It was brought into Abinadabs house. 1. Sam. 7. 1, 2. Where it staid with small account, till Dauid with great solemnitie fetching it thence, placed it with Obed-Edom, whom God blessed by means thereof. 2. Sam. 6. 3, 10, 12. 1. Chron. 13. 5. & 14. 1. 1. Chron. 15. 1, 2. 1. Chron. 15. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Wherefore from thence he brought it to his owne citie Zion. 2. Samuel 6. 12, to 20, and 1. Chron. 16. 1. from whence when Zabu and Abihar would haue removed it, hee commannded them to returne therewith. 2. Samuel 15. 24, to 30. Last of all, Salomon brought it with great solemnity, & placed it in the Temple. 1. King. 8. 1, 6, 2. 2. Chron. 5. 2, 7.

What things were in the Arke before Gods enemies had it in possession. Exo. 16. 33, 34. Deut. 10. 2, 3, 8, 31, 26. Heb. 9. 4. Nu. 17. 10, and what after. 1. King. 8. 9, 2. Chron.

5. 10. Woies words at the going forward of the Arke, and when it rested. Num. 10. 35, 36.

Arme. The stretched out Arme of God heard of through the world. 1. Kings 8. 42.

God foretelleth Chl, the cutting off of his Arme and his fathers house for euer. 1. Sam. 2. 31, 32.

Arme, for strength of power. 1. Chron. 15. 16. Ier. 18. 17. Luke 1. 51. John 12. 38.

An Arme of flesh for mans power. 2. Chron. 32. 8.

Armour. Faith Dauides chief armour against Goliath. 1. Sa. 17. 45, 46, 47. He commended not the worldly armour which Saul would haue giuen him. 1. Sam. 17. 38, 39.

What armour Christ will use at his coming. Ila. 59. 17, 19.

Not onely the Armour of righteoufnesse, and light. 2. Cor. 6. 7. Rom. 13. 12. but also the whole Armour of God is to be put vpon vs. Eph. 6. 11, 10, 19.

Arogance, looke High-minded, and Presumption.

Arrows. Gods Arrows sharpe. I. Sa. 45. 5. Ila. 5. 28. 2. Sa. 22. 15. Job. 6. 4. Arrows of fame. 2. Pet. 5. 16.

The shooting of three Arrows a signe betwene Jonathan & Dauid. 1. Sam. 20. 20. Of shooting Arrows, looke 2. Kin. 13. 15, to 20.

God threateth the Israelites, that hee would bestow his Arrows vpon them, and make them drunken with blood, if they forsake him. Deut. 32. 23, 42.

Ascend. A man Ascendeth to heauen but Christ. John 3. 13.

Christ being not Ascended, forbiddeth Haric to touch him. Iohn. 20. 17.

Of Christs Ascension, seeke Christ.

Ashamed. Adam and Heua being naked, were not ashamed, before they disobeyed God. Gen. 2. 25.

The wicked more ashamed of men then of God. 2. Sam. 13. 9.

Not to be Ashamed of Christ, and his Gospel, or the possessors of them. Luke. 9. 26. Rom. 1. 16. 2. Tim. 1. 8. ne yet of any affliction y may happen therby. I. Sa. 69. 6, 2. cor. 1. 5, 6. but rather reioyce. 1. Pet. 4. 13, 14.

The hope of saluation maketh Christians not ashamed of any thing that happeneth for Christs sake. Rom. 5. 5.

Christ not ashamed to call vs brethren, and why. Heb. 2. 11. For God the Father, to be called the God of the faithfull. Heb. 11. 16.

We ought to be ashamed of our former wicked conuersation. Rom. 6. 21.

Sattins doctrine and bright life make the aduersaries of the truth ashamed. Mat. 5. 16, and why. Tit. 2. 7, 8. 1. Pet. 3. 16.

Whereof not to be ashamed. Eccles. 4. 21. to 27. and 22. 25, 8, 42. 1. to 9. And whereof to be ashamed, looke Eccles. 4. 17.

He that hopeth in God, shall not be ashamed. I. Sa. 25. 2, 10 and 119. 46.

The disobeyers of Gods word, to be excluded the gossils company, that they may be ashamed. 2. Thess. 3. 14, 15.

Aster. A mar pur Ashes on her head, as to her was disloyed. 2. Sam. 13. 19. A cerement



monie in token of Iozob. Josh. 7. 6. 1. Sam. 4. 12. Etk. 4. 1. Job. 42. 6. Iere. 6. 26. & 25. 34. Iudg. 4. 10. 11. and 9. 1. Etk. 14. 2. Iohab. 23. 21. 22. And if we Aske in faith in Christs name, & to his glory. Mat. 21. 21. 22. John 14. 13. 14. He will heere us to aske, and we shall haue. Mat. 7. 7. 8. Mat. 11. 24. Luk. 11. 9. 10. John 16. 23. 24. 26. For whatsoever thou or thre faithfull gathered together shall be in the name of Christ, it shall be giuen them. Mat. 18. 19. 20.

The wicked obtaine not what they Aske, and why. James 4. 3.

Whatsoever we Aske of God, it must be done in prayer. Psal. 4. 6.

Danna asketh a sonne of God, and obtaineth. 1. Sam. 1. 17. 19. 20.

Solomon wisd of God to Aske what he would, askek wisdome, and obtaineth that he Asked and more. 1. Kings 3. 5. 10. 14.

Elisba asked of Elisah, to haue his spirit double. 2. Kings 2. 9.

God asketh nothing at our handes, but feare, obedience, and loue. Deut. 10. 12.

Ases. The chilozen of Iaaob used Ases. Gen. 34. 18.

Balaams Ase speaketh. Num. 22. 28. & 2. Pet. 2. 16.

Saul seeketh his fathers Ases. 1. Sam. 9. 3. and 10. 2. \*

The 30. sonnes of Iair, rode on 30. Ascoltes. Iudg. 10. 4. and the 40 sonnes and 30. neppewes of Abroon on 70. Ascoltes. Iudg. 12. 14.

Samson with a Iawbone of an Ase, slew 1000. Philistims. Iudg. 15. 15.

The Ase and Lyon roode by the Droyphers bodie, flime by the Lyon for disobedience. 1. King. 13. 24.

In the great famine of Samaria, an asse head sold for 80. pieces of siluer. 2. Kin. 6. 25.

The Midianites left the Israelites neither fruit, foode, sheepe, open, nor Ase. Iudg. 6. 4.

Christ rideth vpon an Ase to Ierusalem. Zech. 9. 9. Mat. 21. 2. 5, 6, 7. Mat. 11. 7. Luke 19. 35.

Affli. No man afflied Paul at Rome at her first answering, but God. 2. Timoth. 4. 16. 17.

Abolishment at Christs doctrine. Mat. 7. 18. and 13. 54. Mat. 1. 37. Luke 4. 22. 33. at his miracles. Mat. 9. 8. 33. 12. 23. and 15. 31. Mat. 1. 27. & 6. 51. & 7. 37. and at his answers. Mat. 2. 22. Mat. 12. 17.

Ascension. Wee haue received by Christ. Rom. 5. 11.

Auarice, looke Couetousnesse.

Authoritie of Scripture. Aes. 1. 16.

Authoritie of a Daour. 1. Cor. 9. 18. 2. Cor. 10. 8. 2. Thell. 3. 9.

Authoritie of Magistrates, looke Kings, Iudges, &c.

Auenge. Luke 18. 3. looke Vengeance.

Auide. What company to Auide. Rom. 16. 17. 18.

Awake. 1. Cor. 15. 34. looke Watch.

Audience. No wordes to be used, where there is no audience. Eccles. 32. 4.

Axe. The Axe not to beak it selfe against him that beueh. Isa. 10. 15.

The Axe taken for Gods vengeance. Lu. 3. 9.

Ayde, Looke Helpe, or Succour.

Ayre. Satan is the prince that enleth in the Ayre. Ephel. 2. 2.

Signes to the Ayre fourty dayes, 2. Mac. 5. 2, 3. looke Appearinges.

B

Babes in Christ. 1. Cor. 3. 1. 1. Pet. 2. 2.

Babblers. Against Bablers, praters, & busie bodes. Eccles. 10. 11. Eccles. 20. 5. 1. Tim. 5. 13.

Backbitings, Eccles. 21. 28. Psal. 140. 11. looke Talebearer, Tongue, Slander, and Speaking euill.

Backpartes of God, what. Exod. 33. 23.

Balances, looke Weights.

Bald. God forbade the Israelites to make themselves balde. Deut. 14. 1.

The 42. children that called Elisba baldpate, are deuoured of Beares. 2. Kings 2. 23. 24.

Banquets. Eccles. 18. 33. looke Feasts.

Bannog, looke Curtisg.

Baptisme, by interpretation, washing, or wening. Iudeth 12. 7. Mat. 3. 6. Mat. 7. 4.

Boabs Ake a figure of Baptisme. 1. Pet. 3. 21.

Baptisme succeeded Circumcision, looke Circumcision.

The Israelites Baptized in the cloude, and in the sea. 1. Cor. 10. 2.

John baptized with water to newnesse of life. Mat. 3. 2, 6, 8. Mat. 1. 4. 5. Luke 3. 8.

Christ baptized by John. Mat. 3. 15, 16. Mat. 1. 9. Luke 3. 21. John 1. 3. 13. 33.

Not Christ, but his disciples baptized. Ioh. 4. 1, 2. They are commaunded to baptize all y beleeue in him, & both. Mat. 28. 19. 20.

Whoeouer shall beleeue and be Baptized, shall be saved. Mat. 16. 16.

There is but one Baptisme. Eph. 4. 5.

By Baptisme we are cleaused and sanctified. Eph. 5. 26, 27. and buint in one bodie. 1. Cor. 12. 13.

The inuisible grace by faith, and not the outward ceremony of Baptisme, iustifeth. Rom. 3. 22. to 29. and 4. 1. \* Eph. 3. 8. 9. Gal. 2. 16. \* and 3. 1. \*

Lydia beleeued before shee was baptized Acts 16. 14. 15. and Paul. Act. 9. 17. 18. and the Eunuch. Act 8. 38. and Cornelius with the Gentiles in his hous. Act 10. 47. 48.

By Baptisme we put on Christ. Gal 3. 27.

We are dead and risen with him. Rom. 6. 3.

In which places the Scripture attributing to the signe of Baptisme that which is proper to faith it selfe, is well expounded. 1. Pet. 3. 21.

The Apostles Baptized in the name of Iesus Christ Acts 2. 38.

Baptized vnto Iohns Baptisme. Act. 19. 5.

Paul not chiefly sent to baptize, but to preach the Gospel. 1. Cor. 1. 17.

He baptized but Trispu, Calais, and the household of Stephanas, velle 14. 16. & why.

verse 15.

The Samaritanes baptized. Act. 8. 12. & many of the Cozinthians. Act. 18. 18. and the Goloer. Acts 16. 33. 34.

Christ was baptized with the holy Ghost. Mat. 3. 16. 17.

Christ baptized with the holy Ghost and with fire. Luke 3. 16. Mat. 1. 8. Mat. 3. 11. John 1. 33. Act. 8. 5. looke Act. 2. 18. 33. & 6. 6. and 8. 1. 5. 16. 17. and 9. 17. and 10. 44.

Baptized for dead. 1. Cor. 15. 29.

Baptisme, one of the first principles of Catechisme. Heb. 6. 1, 2.

Infants not to be denied Baptisme. Gen. 9. 9. and 17. 8. Mat. 20. 14. 15. 16. Rom. 3. 3. and 4. 2. 1. 2. \*

To be baptized with Baptisme. Mat. 10. 38. Luke 12. 50.

Barley. Ruth carrieth home the barley which Boaz gaue her. Ruth. 5. 15. 17.

The dreame of the cake of barley expounded. Iudg. 7. 13. 14. looke Bread.

Barren. No woman shall bee barren, if we could keepe Gods commaundements. Exod. 23. 26.

Sarah was barren, and God made her fruitful. Gen 11. 30. and 21. 1, 2. and Rebekah likewise. Gene. 25. 21. and Hmoahs likewise. Iudg. 13. 3. 24. and Eliphazs hostesse. 2. King. 4. 16. and Elizabeth. Luke 1. 7. 13. and Hannah. 1. Sam. 1. 5. 19. 20 when Peninnah was barren. 1. Sam. 2. 5.

Leah fruitful, and Rachel Barren. Gen. 23. 31.

Barrennesse and fruitfulness not in man or woman power, but in God. Gene. 16. 2. and 20. 18. and 30. 2.

Barrennesse a great reproch among the Iewes. Luke 1. 25. looke Wombe.

Basis of hyalle in Salomons Temple. 1. Kings 7. 27. 30. 38.

Basket. Paul conueled from his enemies out of a window by a basket. Acts 9. 24. 25. 2. Cor. 11. 32. 33.

Bastard. A Bastard shall not enter into the congregation of the Lord. Deut. 23. 2. Ezra. 10. 44.

Bastards plants shall take no deepe roote, and why. Mat. 13. 4. 5. 6.

Beards. Quicques forbidden the hating of their Beards. Leuit. 19. 27. and 19. 5. Ala. 15. 2.

Dauids seruants Beards halfe shauen off by Hanun in reproch. 2. Sam. 10. 2, 3, 4.

Bear. David slew a Lyon and a Bear, 1. Sam. 17. 34. to 38.

To beare his sinne, what. Leuit. 24. 15.

Beastes. The Creation of Beastes. Gen. 1. 24. and 2. 19.

Adam gaue names to all Beastes. Gene. 2. 20.

God prouided foode, both for man & beast, Gen. 1. 29. 30.

God punisheth also the Beast, for shedding mans blood. Gen. 9. 5.

The male and female of euery Beast, taken into the Arke. Gen. 7. 8, 9.

Death threatned to man and Beast, that approached nigh Smai, whilst God spake to Noes. Gen. 19. 13. and 34. 3.

Beastes cleane and uncleane. Leuit. 11. 2. to 13.



to 23. and Deut. 14. 4. to 22.

The title being accursed, men, women, children and beasts are destroyed. *Ioshyas* 6. 17.

All the beasts in Egypt died. *Exod.* 9. 3, 4, 6.

The harme of any mans beast to another man, how to be recompensed. *Exod.* 22. 5.

The wisdom of foure Beasts. *Rue.* 4. 6.

Every man a beast by his owne knowledge. *Iere.* 10. 14. and 5. 17.

God calleth princes or gouernours hinde of Beasts. *Amos* 4. 1.

The condition of man and beast. *Eccles.* 3. 19, 20.

Paul fought with beasts. 1. *Cor.* 15. 32.

Beaten. Paul & Silas beaten with rods. *Act.* 16. 22, 23, 37.

Paul thyle beaten with rods. 2. *Corin.* 11. 25.

The Apostles beaten. *Acts* 5. 40.

The officers of Israel beaten unskilfully. *Exod.* 5. 14, 16.

Offenders beaten. *Deut.* 25. 2, 3.

The seruante that knoweth his masters will and doeth it not, shall be beaten with many stripes: and he that knoweth it not, with few. *Luke* 12. 47, 48.

Beautie, see Fairenesse.

Bed. Dogs bed described. *Deut.* 3. 11.

A woman of good estimation made a bed, a table, &c. for *Elisja*. 2. *King.* 4. 8, 9, 10.

At our going to bed, at our uprising, &c. to thinke vpon Gods lawes, and teach them our children. *Deut.* 11. 18, 19. and 6. 6, 7, 8, 9.

Bess. Samson found a swarme of Bees with honie in the boop of a Lyon. *Iudg.* 14. 6, 8.

Before. Solemne feasting before the Lord. *Exod.* 18. 12, and offering. 1. *Sam.* 11. 15. and 1. 19. and covenant making. 1. *Samu.* 23. 16, 18. 2. *Sam.* 5. 3.

Beggars. A Beggars life miserable, though sweet with shamelesse creatures. *Eccles.* 40. 28, 29, 30. see Poore.

Begule. see Deceiue.

Beginning. The worlde hath a beginning by God, who is without beginning. *Gen.* 1. 1. *John* 1. 1, 3.

Kings haue no better beginning nor ending then other men. *Act.* 7. 1, 2, 7.

The beginning of wisdome is the feare of the Lord. *Psal.* 11. 10.

Belieue. They that came to God, must believe that God is. *Ieb.* 11. 6.

None can believe in Christ that haue not heard of him. *Rom.* 10. 14.

These beleeue who are borne againe from about, of God, which haue that gift of God. *Mat.* 16. 17. *John.* 6. 65. for it is his onely gift. *Matth.* 13. 11, 10. 18. to whom God hath giuen a minde to know him. 1. *John* 5. 20, to whom the Father hath giuen the sonne who are drawn by him, and haue heard of him. *John* 6. 39, 44. Whose heart is opened by the Lord, to attend to his preachers. *Actes* 16. 14. who are ordained of God to beleeue into eternal life. *Act.* 13. 48. who are planted by him. *Mat.* 5. 13. who are taught of God. *John* 6. 45. and to whom the dooze of faith is opened. *Act.* 14. 27.

The end of the Euangelists care & paines in writing was, that wee should beleeue, and be saved. *John* 20. 30, 31. 1. *John* 1. 2, 3.

He that shall beleeue, and be baptized, shall be saved: but he that will not beleeue, shall be damned. *Matke* 16. 16.

To beleeue in the light, that we may see the children of light. *John* 12. 36.

He that beleeueth in Christ, beleeueth in God, and remaineth not in darknesse. *John* 12. 44, 46.

They blessed, that haue not seene, and yet beleeued Christ. *John* 20. 29.

Abraham beleeuing, was reputed righteous. *Gene.* 15. 6.

By beleeuing in Christ, we overcome the world. 1. *John* 5. 5. 1. *Cor.* 1. 5, 7. we receiue remission of our finnes. *Act.* 10. 43. We see the perfection of the Lawe to iustifie beleeuers. *Rom.* 10. 4.

He that beleeueth that Iesus is the sonne of God, overcommeth the world. 1. *John* 5. 5 and 1. *Cor.* 15. 57.

The raising of Lazarus from death, caused many Jewes to beleeue in Christ. *John* 11. 40, 44, 45. and 12. 11.

Christ knewe from the beginning, who should beleeue. *John* 6. 64.

The Jewes beleeued not Christ, because they are not of his sheepe. *John* 10. 26.

After Christ had turned hy water into wine, his disciples beleeued in him. *John* 2. 9, 11.

Maty blessed, because she beleeued Gods message. *Luke* 1. 45.

They the Apostles beleeued. *John* 16. 30.

To beleeue with the heart vnto righteousnesse. *Rom.* 10. 10.

The Eunuch beleeuing with all his heart, that Iesus Christ was the sonne of God, was baptized. *Act.* 8. 37, 38.

Hee that beleeueth in Christ, confesseth that God is true. *John* 3. 33. and receiveth the record that God witnesseth of Christ at his baptisme, and transfiguration. 1. *John* 5. 10. *Matth.* 3. 17. and 17. 5. 2. *Iet.* 1. 17.

Whosoever beleeueth not God, hath made him a liar. 1. *John* 5. 10.

Belieuers are the children of God. *John* 1. 12. and borne of God. 1. *John* 5. 10.

All things possible to him that beleeueth. *Matke* 9. 23.

What tokens followed them that beleeued. *Matke* 16. 17, 18.

Hee that beleeueth in Christ, shall neuer hunger nor thirst. *John* 6. 35. nor verily, but haue eternal life. *John* 3. 15, 16, 36.

The vnspokeable joy, and glorie reserved for beleeuers. 1. *Iet.* 1. 7, 8. *Ila.* 35. 1. They entered into Gods rest. *Ieb.* 4. 3. They shall not be ashamed. 1. *Iet.* 2. 6. *Roma.* 9. 33. At the coming of Christ, they shall rise againe with him. 1. *Cor.* 15. 23.

They that beleeued confessed their finnes and shewed their tokens. *Act.* 9. 18.

Paul beleeued, and therefore spake boldly. 2. *Cor.* 4. 13. *Eph.* 3. 12.

Christ a stone to stumble at, and a rocke of offence to those that beleeue not. 1. *Iet.* 2. 7, 8.

Albeit wee beleeue not, yet abideth God true in his promises. 2. *Tim.* 2. 13.

Who so beleeueth in the Lord, keepeth

his commandments. *Eccles.* 3. 2, 4. and he that beleeueth not, cannot bee established in the truth, nor please God. *Iha.* 7. 9. *Ieb.* 11. 6. *Sunday* forns of beleeuing. *Luke* 8. 12, 13. *Act.* 8. 13. looke Faith and Vnbeliue.

Beloued. Christ the beloued sonne of God, in whom wee is well pleased. *Matke* 1. 11.

Mat. 3. 17. & 17. 5. 2. *Iet.* 1. 17. *Luke* 9. 35. *Dearely* beloved. *Luke* 7. 2. 1. *Iet.* 2. 11.

2. *Iet.* 3. 1. 1. *John* 4. 1, 3. *John* 2. 5, 11. *Iud.* 3. *Col.* 3. 12.

Benefits. Gods Benefices on man, to what ende. *Deut.* 4. 32. 10. 4. 1. 9. 8. 2. \* *Mat.* 2. 2. to 10. 2. *Sam.* 7. 8. 2. 1. *Ierem.* 2. 2. \* *Iai.* 63. 12. \* *Mat.* 8. 4. *Mat.* 1. 41. *Luke* 5. 14. *Act.* 14. 17.

Benignitie, looke Kindnesse and Bountifulnesse.

Benoulesse shewed for charitie sake. *Ruth* 2. 8, to 18. *Roman* 9. 3. and 10. 2, 3. In these words, looke Lowe, Almes, & Bountifulnesse.

Almes called a Benoulesse. 2. *Cor.* 9. 5.

Besech. looke Pray.

Beware of dogges, and of concision. *Ihil.* 3. 2.

Bewayling, looke Buiial, dead, and Mourning.

Byword, looke Proverbe.

Bigamie, or hauing two wiues together. *Gen.* 4. 19. and 26. 34, 35.

Bill of diuorcement. *Deut.* 24. 1. *Matth.* 5. 31. and 19. 7.

Binde. Samson bound and deliuered to the Philistines. *Iudges.* 1. 10. 12, 13.

Of Binding and Loosing, looke Keyes.

Binde not two times together. *Eccles.* 7. 8.

Bond, Loue the Bonde of perfectnesse. *Col.* 3. 14.

Paul in bonds for the Gospel. *Col.* 4. 3.

Remember them that bee in Bondes, as though ye were bound with them. *Ieb.* 13. 3.

Bound in spirit, what. *Actes* 20. 22.

Albeit Paul was bound, yet Gods word was not bound. 2. *Tim.* 2. 9.

Birdes. Birdes created by God, and power giuen them to ingender. *Gen.* 1. 24, 22.

Hats Birdes, and fowles should bee offered in sacrifice. *Leuit.* 1. 14. \*

What they ought to doe that finde a birds nest. *Deut.* 22. 6. looke Beastes.

Birthing. *Esau* selleth his birthing to *Isaak* for a messe of portage. *Gene.* 25. 29, 33. \*

Birthday. *Orad* solemnizeth his birthday. *Mat.* 6. 21. *Mat.* 14. 6. and *Matth.* 9. *Gene.* 40. 26.

Bishoppe, signifieth one watching order, or superintendence, who is called in Scripture by euers names, as an oncker. *Act.* 20. 28.

A watcher our Gods people. *Ila.* 62. 6. one that hath charge of soules. *Act.* 1. 20. A shepherde. *John* 21. 15, 16, 17. 1. *Iet.* 2. 25. A minister of the Gospel. *Rom.* 15. 16. A disposer of Gods secrets. 1. *Cor.* 4. 1. A watcher. 2. *Cor.* 6. 1. A labourer. *Mat.* 9. 37. an ambassador. *Th.* 6. 10.

Of the institution of Bishopps. 1. *Tim.* 4. 14. *Tit.* 1. 5. *Act.* 1. 23.

Bishopps called Elders and Ministers indifferently. *Act.* 20. 17. *Titus* 1. 5. *Rom.* 15. 16. 1. *Cor.* 3. 2. *Col.* 3. 6. and 4. 1. *Ieb.* 3. 7. *Col.* 1. 23. 1. *Tim.* 3. 1. & 4. 6. & 5. 1. *Iet.* 5. 1. *What*



What manner of men should be elected Bishops. 1. Tit. 3. 2. to 8. Tit. 1. 5. to 10. Ac. 6. 3.  
 A Bishop should be an example to others. 1. Tim. 3. 1. 2. Tim. 1. 13. Tit. 2. 7. 8.

A Bishops lips should preferre knowledge. Psal. 2. 7.

What is to be required in a Bishop. Tit. 1. 9. 10. 11. 2. Tim. 2. 2. He must not be careful for worldly things. 2. Tim. 2. 4. What should be his exercise. 1. Tim. 4. 7. 8. \* What order of discipline he should use. 2. Cor. 2. 1. to 12. and 1. Tim. 5. 20. 21.

Bishops to use a moderation in rebuking such as go astray. 1. Tim. 5. 1. 2.

A Bishop ought not to lay hands suddenly on any man. 1. Tim. 5. 22.

Why Bishops in Philippi. Phil. 5. 1.

Bishops authorize. Eph. 3. 2. Col. 1. 25. \* 2. Thes. 3. 9. Tit. 1. 5. 13. looke Eyes.

Chilke the Bishop of our soules. 1. Pet. 2. 25. looke Pastor, Elder, Preacher, & Minister.

Butternesse. Anger, &c. not to be in Christi. and Eph. 4. 31.

Bitternes of veneration of soule. 2. King. 4. 27. Bitter waters made sweete. Job. 1. 5. 25.

Eccl. 38. 5.

Blamelesse. Paul lived blamelesse. 1. Thes. 2. 10. so would wee haue all Christians to do. Phil. 2. 15.

Blasphemie is the iniurie, slander, or opprobrie that is done against God. The blasphemie of the Pharisees. Matth. 12. 31. 32. Mar. 3. 28, 29. 30. Luke 11. 15. Of Pharaoh. Ex. 10. 2. 2. 10. 10. 20. Of Saneherib. 2. King. 19. 3. 6. Of Holofernes. Iudeth 6. 2. 5. Of Nebuchad-negzar. Daniel 3. 15. Of the high Priests. Matth. 27. 25, 29, to 44. reade 2. King. 18. 19, 32. & 19. 10, 14. Matth. 3. 8. Num. 16. 2. 32. \* 2. Sam. 12. 14. 1. King. 20. 32. 2. King. 1. 2. 10. 11. Chron. 20. 7. 1. Act. 25. 5, to 14. 1. Job. 5. 16, 17. Reu. 13. 5. Zech. 5. 3. 4. Act. 26. 11.

The Blasphemer stoned. Leuit. 24. 14, 15, 16.

Blasphemie against the holy Ghost shall neuer be forgiven. Matth. 12. 32. Mar. 3. 29. Luke 12. 10.

Paul was a blasphemer. 1. Tim. 1. 13.

The name of God daily blasphemed. Isa. 52. 5. and for that cause God punisheth the world. Isa. 5. 18. \* Num. 11. 20, 33. Psal. 98. 3. 7. Reu. 3. 16, 17.

All blasphemie should be banished from Christians. Eph. 4. 30.

The names of blasphemy are in the crown of Antichrist. Reu. 13. 1. \*

Blasting of corne, Wildebeast, &c. sent vs of God for sinne. Amos 4. 9. Hag. 2. 17, 18. 1. King. 8. 37.

Blasphemie. Nothing that hath blismit to be offered to the Lord. Leu. 22. 21, 22.

Bless. To blisse, praise, to praise. 2. Cor. 1. 3. Lu. 1. 68. and to glue thanks. 1. Cor. 14. 16. and to consecrate and to prepare. 1. Cor. 10. 16. and to curse of blasphemy. 1. kin. 21. 10, 17. Job 1. 5.

God blessed man and wife. Gen. 1. 28. and 5. 2.

God blessed the tenth day and halowed it. Gen. 2. 3. Ex. 20. 11.

God blessed Noah & his sonnes. Gen. 9. 1.

Shem and Iaphet are blessed. Gen. 9. 26, 27.

God blesseth Abraham. Gen. 24. 35. and prosperly to blisse Izhak. Gen. 26. 3. and blefeth Laban for Iakobs sake. Gen. 30. 30.

God blefeth Iakob. Gen. 35. 9. and Sarah. Gen. 17. 16. and Iurthphar for Iosephs sake. Gen. 39. 3. 6. & the Leuites, for slaying the Idolaters. Ex. 32. 28, 29. and Samson. Iudg. 13. 24, 25.

God blefeth him that taketh no grudget of his brother. Dent. 23. 20. and that grudgeth not to lend that may doe him good. Dent. 15. 9, 10.

God blefeth the Israelites in all things. Deu. 27.

The manner of blessing the people prectised to the Patri. Num. 6. 23. \*

Christ blefeth pong children. Mark. 10. 16. and his Apostles, ascending vp to heauen. Luke 24. 51.

The Angel blefeth Iakob. Gen. 32. 29. Izhak blefeth Iakob and Esau. Gene. 27. 27, to 41.

Ishmael blefeth at the request of Abraham. Gen. 17. 20.

Rebekah blefeth of her parents. Genesis 24. 60.

Laban blefeth his daughters at their departing. Gen. 31. 55.

Iakob gaue euery of his children a severall blessing. Gene. 49. 3. \* and blefeth the children of Ioseph, and him. Gen. 48. 15.

Moses blefeth euery tribe of Israel. Deu. 33. 2. \* and the tabernacle, and all that Bezaleel and Aholiab had done. Ex. 39. 43.

Aaron bliseth the people, after hee had made oblation. Leu. 9. 22.

The Leuites separated to blisse their brethren in the name of the Lord. Dent. 10. 8.

Ishua blefeth the Reubenites, Gadites, and halfe Manasseh. Josh. 22. 1, 6. and Caleb. Josh. 14. 12.

Dauid blefeth the people. 2. Sam. 6. 20.

The house of Sbed edom, blefeth for the Akhes sake. 2. Sam. 6. 12.

Salomon blefeth all the congregation of Israel. 1. King. 8. 14, 15.

Abrahams seruant blefeth the Lord, for his prosperous iourney. Gene. 24. 27.

Belshisdech blefeth God for Abrahams victorie. Gene. 14. 19, 20.

Blessings. To those that keepe Gods commandments. Ex. 23. 25. Leu. 26. 33, to 44. Dent. 7. 11, 12, 13. \* Dent. 11. 13, 16, 16 and 28. 11, to 15. and to those that feare God. Psal. 128. 1. \*

Blessings pronounced vpon mount Getizim. Dent. 27. 12.

The Lord blefeth thee: a manner of salutation. Ruth. 2. 4. blefeth hee of thou of the Lord Ruth 2. 19, 20. and 3. 10. Gen. 47. 7.

Dauid desireth God that his house might be blefeth. 2. Sam. 7. 29.

Wee ought to blisse the Lord after our meales. Dent. 8. 10.

Samuel blefeth the sacrifice before the people did eate thereof. 1. Sam. 9. 13.

Dauid blefeth God. 2. Cor. 1. 3. 4. and so did Peter. 1. Pet. 1. 3.

Iael blefeth, and why. Iudg. 5. 24, to 28.

Saul blefeth those that betrayed Dauid unto him. 1. Sam. 23. 21.

Dauid confirmed the peoples blessing of Salomon. 1. King. 1. 47. 48.

The Queene of Sheba blefeth the Lord. 1. King. 10. 9. and 2. Ch. 9. 8.

Iakob teareth his present to Esau, a blessing. Gene. 33. 10, 11.

To blisse a mans selfe in his heart, is to flatter himselfe. Dent. 29. 19.

Izhaks blessing to Iakob irrevocable. Gene. 27. 33.

God prosperly to blisse Abraham. Gene. 12. 2, 3. which hee performed. Gene. 13. 2. and 21. 23. Mat. 1. 2, 16. Act. 2. 18, 22, 25.

Blessed be the Lord, a terme sometime best of the wicked. Zech. 11. 5.

The faithfull are blefeth with faithfull Abraham. Gal. 3. 9.

The kingdom of heauen is prepared for the blefeth. Mat. 25. 34.

Wee ought to blisse those that curse vs. Luc. 6. 28. 1. Cor. 4. 12. & wh. 1. Pet. 3. 9.

Bliss and cursing ought not to proceed out of one mouth. James 3. 10.

The Blefeth of God are called sheepe. Mat. 25. 33, 34.

The description of a blessed man. Psal. 1. 1, 2 and 119. 1. \* Mat. 5. 3. to 13.

A blessed thing to giue, rather then to receive. Act. 20. 35.

Blessed be the man that trusteth in the Lord. Iere. 17. 7, 8.

Judge none blefeth before his death. Eccles. 11. 28.

Blessed are they that are not offended at Christ. Luke 7. 23.

Blinde Two blinde men healed. Mat. 9. 27, to 32. Mar. 10. 46. \* Luke 18. 35. \*

Christ healeth the blinde with his spittle. Mar. 8. 22, 23, to 27. John 9. 6.

The blinde bayne for the glorie of God. John 9. 1, 2.

If the blinde leade the blinde, both fall into the ditch. Mat. 15. 14.

Wee ought to lay no stumbling blocks before the blinde. Leuit. 19. 14. Dent. 27. 18.

God vponly with blindeesse those that oblerue not his commandments. Dent. 28. 28. 29. Examples. Gen. 19. 11. 8. 2. kin. 6. 18. 2. Act. 3. 27. and 50. 30. Luke 24. 16. Act. 9. 8. and 13. 51.

Of the blindness of heart. Isa. 6. 9, 10. and 59. 10. Iose. 2. 6. Psal. 69. 23. Iohn 12. 40. Mat. 13. 14, 15. Mar. 4. 12. Lu. 8. 10. Act. 28. 26. Rom. 21. 7, 8, 10. and 1. 21. \* 2. Cor. 4. 4. Eph. 4. 18.

The cause of the blindness of the Jewes is unbelieve. Rom. 11. 20.

Unlearned Pastours called blinde guides. Mat. 15. 14.

Rewardes blinde the eyes of the wife. Gen. 23. 8. Dent. 16. 19. Eccles. 20. 28.

Blissers, looke Scab.

Blocke, looke Stumble.

The stumbling blocke of iniquitie. Ezek. 14. 3.

Blood. The life of the flesh is in the blood. Leuit. 17. 1. and therefore God forbade the Jewes to eate blood. Dent. 12. 16. Gene. 9. 4. Leuit. 7. 26, 27. and 19. 26. Dent. 15. 23.



The Israelites did eat blood. 1. Sam. 14. 31. to 35.

The Jewes might not offer blood with leavened bread. Exod. 23. 18.

The blood striken upon the Israelites houses. Exod. 12. 7. 13.

The atonement for our soules was made with blood. Levit. 17. 11. and without shedding of blood is no remission. Heb. 9. 22.

Blood of bulies and goates could not take away sinnes. Heb. 10. 4. and 9. 13.

The old Testament was ordained with blood of beastes, but the new with Christs blood. Heb. 9. 12, 19, 23. \* Christs blood speaketh better things then that of Abel.

Heb. 12. 24. \* for thereby we have remission of sinnes, \* are sanctified. Mat. 26. 28. Heb. 10. 10. 18. 1. Pet. 1. 2. 7. 1. Job. 1. 7. Ren. 1. 5.

For such as prophane the blood of Christ, there resteth no more sacrifice for sinne. Heb. 10. 29 and 6. 4, 5, 6, and 1. John 5. 16.

Water and blood issue out of Christs side. John 19. 34.

God punisheth those that shed the blood of his servants. Gen. 12. 41, 42.

Shedding of mans blood reuenged both on man and beast. Gen. 9. 5. 6.

The blood of Abel cryed to God for vengeance. Gen. 4. 10.

Hanahel synde innocent blood exeres dingly. 2. Kings 21. 16. which was the cause of the destruction of Ierusalem after ward.

2. King. 24. 2, 4. \* and 25. 1. \*  
Of water conuerted into blood. Exod. 7. 17, 19, 20.

Blood taken for murder, for sinne, concupiscence, and all that is not of the spirit. 1. John. 20. 5. Psal. 5. 14. John 1. 13.

Blood for the redde colour of the grape. Deut. 32. 14.

To take away the blood, for appeasing of Gods wrath by punishing the murderere. 1. Kings 2. 31, 32. 2. Sam. 1. 16.

The Habuites seeing water as redde as blood, & thinking it to be the blood of their enemies, were emboldened to their owne destruction. 2. Kings 3. 17, 22, 23.

Flesh and blood cannot inherite the kingdom of heauen. 1. Cor. 15. 50.

Woe to them that bulloe by Solon with blood, and Ierusalem with iniquite. Mic. 3. 10. and 7. 2. Hab. 2. 12.

Boast. Many will boast of their owne goodnesse, &c. 1. Cor. 20. 6.

We ought not to boast of to morrow. 1. Cor. 1. 27. 1. James 4. 13, 16.

Loe boasteth not it selfe. 1. Cor. 13. 4. 1.

Wee ought not to boast of other mens labours. 2. Cor. 10. 15.

Boast not thy selfe against the branches. Rom. 11. 18.

Body. The Church is the body of Iesus Christ. Ephe. 1. 22, 23.

All the faithfull are one body in Christ, & one anothers members. Ro. 12. 5. eph. 4. 1, 4.

Our Bodies are the members of Christ. 1. Cor. 6. 15. The temples of the holy Ghost consecrated to God, and not to fornication. 1. Cor. 6. 13, 19. The vessels of our bodies to be kept in holinesse and honour Ephe. 4. 4. that God may be glorified thereby, 1. Cor. 6. 20.

He that committeth fornication, sinneth against his owne body. 1. Cor. 6. 18.

Before wee can beate the image of the heauenly body, we must beate the image of the earthy. 1. Cor. 15. 25, to 50.

Paul calleth his body the body of death. Rom. 7. 24.

Sinne must not reigne in our mortal bodies. Rom. 6. 11.

Our bodies called earthen vessels. 2. Cor. 4. 7. earthy houses. 2. Cor. 5. 1. and tabernacles. 2. Pet. 1. 13.

Being at home in the body, we are absent from the Lord. 2. Cor. 5. 6.

Paul chastised his body, and why. 1. Cor. 9. 25, 26, 27.

Our corruptible bodies shall rise incorruptible. 1. Cor. 15. 53, 54. The glory of the heauenly bodies differeth from the earthy. 1. Cor. 15. 40.

Bodily exercitise profiteth little. 1. Tim. 4. 8.

Bold. By Christ we may be bold to enger into the hely place. Heb. 10. 19. and are willed to goe boldly to the throne of grace for mercy. Heb. 4. 16.

Bondage. It is a bondage to lye under the cetermonies of the Law. Galat. 2. 4. 3. 4. 1, 3.

Bond, looke Binde.

Bond men, bond women, and bond seruants, looke Seruitude, Captiuitie, & Maides.

Bone. Woman being made of y rib of man, is called Bone of mans bones, Gen. 2. 22, 23.

The Israelites are comanded not to break a bone of the Paschall lambe. Exod. 12. 46.

Josephs bones caried out of Egypt. Exo. 13. 19.

The bones of the Prophets, saued from burning with others. 2. Kings 23. 18.

The king of Edoms bones burnt in despit. Amos 2. 1.

Bookes. The booke of y Law found in the Temple. 2. Kings 22. 8, 10.

Fine men wore in 40 dayes, 200. bookes. 2. Cor. 12. 4, 24, 44.

The booke of the Law burnt and cut in pieces. 1. Mat. 1. 59, 60.

Many booke and much reading weariseth the flesh. Eccles. 12. 13.

To be registered in the booke of life, what. Phil. 4. 3. Luke 10. 20. Reuel 3. 5. & 20. 12. and 21. 27. and to be put out of the booke of life, what. Exod. 32. 32, 33. Psal. 69. 28.

Mans confidence a booke, wherein is registered his sinnes. Reue. 20. 12.

2000. Markes worth of booke of curious aries burnt. Actes 19. 19, 20.

Borne of God who. 1. John. 5. 1.

Wee must be borne of water, and of the spirit. John. 3. 3, 4, 5.

The faithfull are borne a new by the word of God. 1. Pet. 1. 23. John 1. 12.

He that is borne of God, sinneth not, and why. 1. John 3. 9.

A new borne babes wee must desire the sincere milke of Gods word. 1. Pet. 2. 1, 2.

Boundes. Those are curied that remoue the ancient boundes. Deut. 27. 17. & 19. 14. Ho. 22. 28. and 23. 10. reade Hof. 5. 10.

Bountifullnesse. Those that haue true leues are bountifull. 1. Cor. 13. 4.

Gods bountifullnesse toward man. Tit. 3.

4. to 8. Ezck. 18. 30, 31, 32. and especially to vs Gentiles. Rom. 11. 22.

Bowes, looke Arrowes and Swords.

Bow. Wee ought to bow our hearts vnto the Lord. Job. 24. 2, 3.

Wath she bowed her selfe vnto her husband Dauid. 1. Kings 1. 16. and Salomon to her. 1. Kings 2. 19.

God bowed the heauens, & came downe. 2. Sam. 22. 10.

The children of Israel bowed downe and worshipped God. Exod. 4. 31.

Abraham bowed himselfe vnto the Hittites. Gen. 23. 7.

Branches. The Jewes the natural branches of the Olive tree. Rom. 11. 17, to 28.

Brasen serpent, looke Serpent.

Bread, for all things necessary to this present life. Gen. 18. 5, 6, 7, 8. & 21. 14. Judg. 19. 5. 2. Kin. 6. 22. 2. 3. Mat. 4. 4. & 6. 11. Mar. 6. 36.

The heart is strengthened with bread. Psal. 104. 15.

Man ought to eat bread, in the sweate of his face. Gen. 3. 19.

Man liueth not by bread onely, but by ge. Deut. 8. 3. Mat. 4. 4. Luke 4. 4.

The Lord rained bread from heauen. Exodus 16. 4, 15.

God will blesse our bread, and our water, if we obey him. Exo. 23. 25. and we shal eat our bread in plentifulnesse. Levit. 26. 5.

The staffe of bread. Levit. 26. 26.

The Canaanites were but as bread for the Israelites, and how. Am. 1. 4, 9.

The bread of affliction. 1. King. 22. 27.

The bread of teares. Psal. 80. 5.

The bread of sorrow. Psal. 30. 20.

The bread of anneruall. Isa. 30. 20.

Want of bread in all the land of Egypte and Canaan. Gen. 47. 13.

An offering of bread. Levit. 2. 2.

The shew bread. Levit. 24. 5, to 10. whereof 1. Sam. 21. 6.

Elisba with twenty loaves of barley bread in time of dearth feedeth 100. men. 2. Kin. 4. 43, 44.

The bread of life is the flesh of Christ. John 6. 48, 51.

The bread in the Lords Supper doeth declare vnto vs, that we are made one bread with him. 1. Cor. 10. 16, 17.

Unleavened bread, looke Pascheouer.

Unleavened bread of sinceritie & trutheth. looke 1. Cor. 5. 8.

Of breaking of bread from house to house. Bern. 2. 2, 4, 6.

The bread of the Gospel was the Jewes first. Mat. 15. 26.

Yaakeb desireth of God onely bread and clothes. Gen. 28. 20. and so heueth Christ. Actes 2. 4, 24. \* Mat. 5. 25. 1. Tim. 6. 8.

Breath of God taken for his wrath, power, and spirit. Psal. 18. 15. Job 33. 4. Psal. 33. 6.

Brethren dying without issue, the next to marrie his wife, and why. Deut. 25. 5. Mat. 22. 24. Mar. 12. 19.

Circle of brethren acceptable to God and man. Eccles. 2. 5. 1. Psal. 133. 1, 2, 3.

The 7. brethren and the mother of them that were



Under Antiochus. 2. Mac. 7. 1.\*  
 The princes heart not to be lifted up above his brethren. Deut. 15. 20.  
 Of Josephs brethren. Gen 37 4, 11.\* and 42. 3, 6.\* and 43. 1 and 14. 4, 14.\*  
 Jaakob called those of his householde, brethren. Gen. 31. 32. and strangers also brethren. Gen. 29. 4.  
 Dauid calleth his men of warre, brethren. 1. Sam. 30. 23.  
 The Apostles and the elect, Christ calleth brethren. Matth. 28. 10. Heb. 2. 11, 12.  
 Christ made like his brethren in all things, except sinne and wily. Heb. 2. 17. and 4. 15.  
 All Christians are brethren. Matth. 23. 8. Rom. 1. 13. 8. 29. 1. Cor. 6. 6. 8. 11. Eph. 6. 2. 1. Col. 4. 15. and 1. Thess. 5. 14.  
 Christ the first borne among many brethren. Rom. 8. 29.  
 We ought to lay downe our liues for the brethren. 1. John 3. 16.  
 Brethren for kindness sake of Christ. Matth. 12. 47. Job. 7. 3. 1. Cor. 9. 5. Gal. 1. 19. They beleeued not in him. John 7. 33. to 6. Luk. 8. 30.  
 False brethren. 2. Cor. 11. 26. Galat. 2. 4. and 2. Sam. 20. 10. looke Brother.  
 Bribes. Against bribes and extortion. Jer. 22. 3. Micah 3. 10.  
 Samuel was no bribe taker. 1. Sam. 12. 3, 4, 5. looke Gifts and Rewards.  
 Bridle of bondage, looke 2. Sam. 8. 1.  
 Brimstone. Burning with brimstone and salt threatened. Deut. 29. 23.  
 The Sodomites be destroyed with fire and brimstone Gen. 19. 24.  
 The torment of the wicked in plake that burneth with fire and brimstone. Reu. 21. 8.  
 Brother. Not to defraude or oppresse our brother, and wily. 1. Thess. 4. 6, 7, 8.  
 How often our brother expenning, is to be forgliuen. Matth. 18. 21. 2. Lu. 17. 3, 4. & how he is to be corrected. Matth. 18. 15, 16, 17.  
 Not to destroy our brother for meates sake. Rom 14. 15. but rather neuer to eate meate, then to offend him. 1. Cor. 8. 12, 13.  
 Who so hateth his brother, is in darknes. 1. John 2. 11.  
 Brotherly correction. Eccles. 19. 13. to 18. looke Correction.  
 Brotherly kinnesse to be embraced. 2. Pet. 1. 7. looke Fruits of faith.  
 Of brotherly loue. Rom. 12. 10. 1. Thess. 4. 9. 1. Pet. 1. 23. Heb. 13. 1.  
*F Buckler.* God vpon which Abzahā to be his buckler. Gen. 15. 1. looke Protector & Shield.  
 Buffeted. Christ buffeted. Matth. 26. 67.  
 To be buffeted for our faults. 1. Pet. 2. 20.  
*Buzgers.* looke Incest and Adulterie.  
 A felues of buggerie in Iurp. 1. kin. 14. 24.  
 Build. Those that disobey God, shall build an house, and not dwell therein. Deut. 28. 30.  
 None building an house, forced to the warre until he had dedicated it. Deut. 20. 5.  
 Salomon build many cities and houses. 1. King. 9. 17. to 20.  
 To build, for to make. Gen. 2. 23.  
 To build, for to beare children. Gen. 16. 2.  
 Ruth 4. 11. looke Houise.  
 Christ hath builded his Church, as it was foretold. 2. Sam. 7. 13.  
 Building blessed for teaching. Matth. 21. 42.

1. Cor. 14. 17. Gal. 2. 18.  
 The faithfull ace Gods building. 1. Cor. 3. 9.  
 The Gospel is the foundation of Christs building. 1. Cor. 3. 11, 12.  
 The stone which the builders refused, is made the head of the corner. Matth. 21. 42. Matth. 12. 10. Lu. 20. 17. Act. 4. 11. 1. Pet. 2. 7.  
 To build, for to exalt or preferre. Jer. 12. 16. and 31. 4.  
 Building up Zion with blood. Micah 3. 10.  
 Bundle. The bundle of Ilse. 1. Sam. 25. 29.  
 Burdens. The Pharisees overlade other men with burdens. Matth. 23. 4.  
 We ought to beate one anothers burden. Gal. 6. 2.  
 Every one shall beare his owne burden. Gal. 6. 5.  
 Christs yoke easie, and his burden light. Matth. 11. 30. 1. John 5. 3.  
 No burden to be caried on the Sabbath day. Iere. 17. 21.  
 Burden, for great calamity. Isa. 13. 1.  
 Burie. We are buried in Christ by baptisme into his death. Rom. 6. 4.  
 Sara buried. Gen. 23. 19. and Abzaham. Gen. 23. 8, 9. & Jaakob Ge. 50. 13. & Moses. Deu. 34. 6. & Samuel. 1. Sam. 31. 1. & Saul and his Gons. 1. Sa. 31. 13. & Aabel. 2. Sam. 2. 32. & Abner. 2. Sam. 3. 32. & the disobedient prophet which was slaine of his son. 1. kin. 13. 28. to 31. & Jobu Baptist. Matth. 24. 12. and Christ by Ioseph of Arimat. Matth. 27. 59, 60.  
 Abzaham purchased a field to burie in. Gen. 23. 4.\*  
 Burned. All p cities of the Venantians burned for committing whoredom. Iudg. 20. 48.  
 At burned. Job. 8. 28. & Hazor. Josh. 11. 11. & Jericho. Ios. 6. 24. & the tower of Shechem, with above 1000. men & women. Iudg. 9. 49.  
 The priests daughter that plaid y whore, was to be burned with fire. Leuit. 21. 9.  
 Archan burned, and after burned with all that he had. Josh. 7. 24, 25.  
 Murderers against God burned. Mat. 11. 1.  
 Zimri burned himselfe. 1. Kings 16. 18.  
 Idolatrous groves commanded of God to be burned. Deut. 12. 2, 3. which Aa observed. 1. kin. 15. 12. to 15 & Iehu. 2. kin. 10. 11. to 36.  
 The Gentiles in burning their children to idoles, not to be followed. Deut. 12. 31.  
 Samsons wife and her father burned, Judges 15. 5, 6.  
 Calisthenes was burne for setting the holy rates on fire 2. Mac. 8. 33.  
 Burnt offerings, looke Offerings & Sacrifice.  
*Busbodies.* Against busbodies & prattlers. 1. Tim. 5. 13. looke more Light huswies.  
 Butter, looke Milke.  
 Abzaham let butter and milke befoze the three Angels. Gen. 18. 8.  
 Buy. We must buy as though we possessed not. 1. Cor. 7. 30.  
 Of buying & selling. Gene. 23. 15.\* & 33. 19. Leui. 19. 11, 35, 36. & 25. 14.\* Deut 15. 12. 25. 13, 17. 2. Sam. 24. 21.\* Ido. 11. 1, 24, 26. & 16. 8, 11. & 20. 10, 14, 23. Ista. 23. 2, 8, 18. & 58. 9, 13. Ier. 9. 3. to 6. Eze. 45. 10. 11, 12. Mic. 6. 10, 11, 12.\* Eccles. 7. 13. and 26. 30. and 27. 2. Matth. 7. 2. Luke 14. 18, 19. 1. Cor. 7. 30. 1. Thess. 4. 6.

*J Cake, looke Barley.*  
 Caldron. Ten Caldrons for the Temple. 1. Kings 7. 38.  
 Calf. The Israelites honor y golden calfe. Ex. 32. 4. which Moses abolished Ex. 32. 20.  
 Ieroboam and Hosea made two calves of gold. 1. Kings 12. 28.  
 The Calfe honoured of the Israelites at Beth-aen, transpoted into Assyria. Iose. 10. 5, 6.  
 The Calves of our lips the best sacrifice. Hol. 14. 3. Heb. 1. 3. 15.  
 Call. The Lord called Samuel foure times. 1. Sam. 3. 4.  
 Christ came not to call the righteous, but sinners to repentance. Matth. 9. 13. Matth. 2. 17. Luke 5. 32. 1. Tim. 1. 15.  
 As many as God shall call, shall be saved. Act. 2. 39, 41.  
 Many called, but few chosen. Matth. 20. 16. and 22. 14.  
 Many called to saluation both of Jewes and Gentiles. Rom. 9. 24.  
 Whereunto we are called. Eph. 1. 1, 18.\*  
 1. Thess. 4. 7. 1. Pet. 2. 9.  
 We are not called for our workes sake, but according to his eternal purpose. 2. Tim. 1. 9. 1. Pet. 1. 2, 3. we are called to saluation by y preaching of y Gospel. 2. Thess. 2. 13, 14.  
 Let vs endeavour our selues to attaine the reward of our high calling in Christ. Phil. 3. 13, 14.  
 Of the calling of the Jewes. Iose. 3. 4, 5. Rom. 11. 25, 26. & 2. Cor. 3. 16. & Gentiles. Ieph. 3. 8. Rom. 15. 8.\*  
 Of calling to everlasting saluation. Re. 8. 29, 30. & 11. 29. 1. Cor. 1. 9, 24. Eph. 4. 1. 1. Tim. 2. 12. & 5. 24. 1. The. 5. 24. 1. Pet. 5. 10.  
 Of calling to preach. Mat. 4. 18, 19. Matth. 3. 14. Luk. 6. 13. Rom. 1. 1. 1. Cor. 1. 1. Gal. 1. 15. to follow Christ. Matth. 8. 22. and 9. 9. John 1. 44.  
 Call on God in trouble, and he will heare thee. Psal. 117. 6. 1. Sam. 22. 47. for hee is nigh to all that call vpon him faithfully. Psal. 145. 18.  
 Such as call on the Lord with pure heart, are to be followed. 2. Tim. 2. 22.  
 They that called vpon Baal, scorned. 2 Kings 18. 24, 26. to 30.  
 Whosoever shall call on the Name of the Lord, shall be saved. Rom. 10. 13. They that beleeue not in him, call not vpon him in truth. Rom. 10. 14.  
 Abzaham called on y Name of the Lord. Gen. 12. 8. & 13. 4. & 21. 33. & Jaakob. Gen. 33. 20. and Moses. Exod. 34. 5, 9. and Samson. Judges 15. 18. and 16. 28. looke Name.  
 Candlestick. The forme of y Candlestick of the Tabernacle. Exod. 25. 31. & 37. 17. the situation thereof. Mat. 8. 4. Exod. 26. 35. & 40. 24. The bild of y golde candlestick. Ier. 4. 2  
 Ten golden candlesticks that Salomon made. 2. Th. 4. 7.  
 The bison of the leuen golsen candlesticks. Reuel. 1. 12, 20.  
 By the Candlestick is understood the office of a pastour. Reue. 2. 5.  
*Candles.* looke Songs.  
*Captive.* How to take a captiue woman. 11



to wife. Deut. 21. 10, to 15.  
 Naamans captiue maid put him in minde  
 of Elifha. 2. Kin. 5. 1, 2, 10, 5.  
 Of naturall inclination leadeth vs capti-  
 uie to sinne. Rom. 7. 2, 3.  
 Captiuitie threatened to those that disobey  
 Gods commandements. Deut. 18. 47, 48. and  
 deliuerance when they turne to him. Deute.  
 30. 1, 2, 3, to 11. Ihsai foretolde Hezekiah of  
 the captiuitie. 2. Kin. 20. 16, to 19.  
 Ieremie foretolde vs Jewes of the 70. yeres  
 captiuitie, and whp Iere. 25. 1, 11, 12.\* looke  
 Bondage, Egypt, and Babylon.  
 Care, or Carefulnesse. God careth for his  
 people. Leuit. 26. 3, to 14. Examples. Ge. 12.  
 17. \* and 3. 1, 2, 29. looke Affliction.  
 Wee must not be careful for any worldly  
 thing. Mat. 6. 25. \* Luke 12. 24. Psal. 4. 6.  
 but onely cast our care vpon God, for he care-  
 reth for vs. 1. Pet. 5. 7. Psal. 55. 22.  
 Our hearts must not be oppressed with  
 cares of this life, and whp. Luk. 21. 34.  
 Christs care ouer his Apostles and minist-  
 ers. Mat. 10. 1, 2.\*  
 Paul had a care for all Churches. 2. Cor.  
 11. 28.  
 The cares of this worlde choke by Gods  
 word. Mat. 4. 19.  
 Against worldly carefulnesse and trusting  
 in any thing but God. Exod. 7. 4, 5, 6. Leuit.  
 25. 2, to 22. Du. 8. 1, 2, 3. Job 7. 4, 5, 6. Psal.  
 145. 15.\* Ps. 10. 3, to 6 and 13. 25. Mat. 13.  
 22. Mat. 16. 2, 3. Luk. 8. 14 and 12. 11, 12. 3.  
 14. 12, 15. 1. Cor. 7. 21, 32. Heb. 13. 5, 6.  
 Of godly care. Mat. 6. 33. Lu. 12. 28. and  
 2. Cor. 12. 10.  
 Of fleshly care. Mat. 6. 19, 20, 21. and 20.  
 21. and 26. 5. Luke 9. 33, 54, 55, 56. 3. 11. 38.  
 Rom. 8. 6.  
 Careles people be soone conquered. Iudg.  
 8. 11. and 18. 10, 27. Looke Securitie.  
 Caried, God caried the Israelites vpon  
 Eagles wings out of all dangers. Exo. 19. 4.  
 Deut. 32. 11, 13.  
 Of being caried into heauen. looke Ascen-  
 ding.  
 Carnall. Paul calleth the Corinthians  
 carnall, and whp. 1. Cor. 3. 1, to 5.  
 Temporal goods called carnall things. 1.  
 Cor. 9. 11. looke Flesh and Fleshly.  
 Carpenter. Iesus Christ was a Carpenter.  
 Mat. 6. 3.  
 Cast off. The Israelites cast off God, by  
 creating a king. 1. Sam. 10. 19.  
 Cattell and unreasonable beasts ought not  
 to be ouerhardly dealt withall. Gen. 3. 1, 3.  
 Exod. 23. 11, 12. Mat. 22. 23, to 34. Deut. 5.  
 14. and 22. 20. Ps. 112. 10. Eccles. 7. 22.  
 Cane. Abijah bought a cane to write in.  
 Gen. 2. 9, to 19.  
 Chah. A kinge from Iezebel, dwelt in a  
 caue at Horeb. 1. Kin. 19. 8, 9.  
 The Israelites to plagued for their idola-  
 trie, that they were forced to dwell in caues.  
 Iudg. 6. 2.  
 Cause. God iudged Dauid's cause, in pun-  
 ishing Abal. 1. Sam. 25. 33, 39.  
 Celebrate. looke Feastes, Pascheouer, and  
 Sanctifie.  
 Censers. looke Num. 16. 6, 18, 38.\*  
 Centurion. A Centurion is a captaine ouer

100. souldiers: such Hofes constituted. Exo.  
 18. 21, 25. Deut. 1. 1, 3, 15.  
 Christ healeth the Centurions seruant.  
 Mat. 8. 5, to 14. Lu. 7. 2, 11.  
 The Centurion, and those who watched  
 with him, confessed Iesus to bee the sonne of  
 God. Mat. 27. 54.  
 Ceremonies. All the Jewes ceremonies but  
 a shadow of the spiritual seruice. Exo. 31. 2,  
 3, to 17. Num. 15. 31.\* Deut. 10. 6. Ezek. 20.  
 7, 8.\* 1. Cor. 10. 1. Heb. 7. 12. 8. 5. and 9. 8.  
 And the refoze being ordained to continue  
 but till the manifestation of Christ, Heb. 9.  
 10, 11. are now iustly abrogated by him. He-  
 brewes 10. 5, 6, 7.  
 God reiecteth the faithlesse ceremonies of  
 the Jewes. Ihsai. 1. 11, to 16.\* 8. 4, 3, 2, 3, 24. &  
 46. 1.\* 8. 66. 3, 4. Ier. 3. 13.\* Is. 50. 8.\* Ier. 7.  
 4.\* and 14. 12. Ier. 6. 6. Amos 5. 21, 22, 23.\*  
 Mic. 6. 6, 7, 8. Mat. 1. 8. 2. 2.\* Ze. 7. 3, to 8.\*  
 Mat. 9. 13. 8. 15, 23, 44, to 12. Ioh. 4. 20, 22, to  
 27. Act. 13. 38, 10. Rom. 8. 1, to 9. Eph. 2.  
 8.\* and Col. 2. 8, 14.\* looke Tradition.  
 Chaffe. As chaffe and wheate ought not to  
 be mingled toge ther, no more ought fables  
 with truth. Iere. 23. 28.  
 Changed. Those whom Christ shall finde  
 aliae at his coming, shall bee changed. 1.  
 Cor. 15. 51, 52, 53.  
 Chare. Elifha calleth vnto Elifha, my fa-  
 ther my father, the Chare of Israel. 2. Kin.  
 2. 12.  
 Silera warren against the Israelites  
 with 900 charres of pron. Iudges 4. 3, 13.  
 Salomon had 1400. charres. 1. Kin. 10. 26  
 Charres of pron were in vse among the  
 Casaanites, as appeareth. Iud. 1. 19.  
 Chargeh. Ahab chargeh Michajah to tell  
 him troth. 1. Kin. 22. 16.  
 Paul chargeh the Thessalonians, that  
 his Epistle sent to them, should not bee kept  
 secret from any brother. 1. Thess. 5. 27. Wee  
 chargeh also Timothee to bee fecuent in his  
 vocation. 2. Tim. 4. 1, 2.  
 Chargeable. Paul laboured, because hee  
 would not be chargeable to any. 1. Th. 2. 6, 7.  
 Charmes. looke Magicians, and Sorcerers.  
 Charitie. looke Love.  
 Chaste. Men chaste three maner of wayes  
 Mat. 19. 12. looke Eunuch.  
 Chastien. As many as the Lord loueth, hee  
 chasteneth. Heb. 12. 6. Reuel. 3. 19.  
 Blessed is the man whom the Lord cha-  
 steneth. Job 5. 17.  
 Children should be chastised betime. Ps.  
 13. 24. and 19. 18. and 22. 15. & 3. 13. looke  
 Correction and Childe.  
 Chastitie. Example of Chastity in Ioseph.  
 Ge. 39. 7, 12.\* in Sarah Tobias wife. Tob.  
 3. 14.\* In Iudeth. Iudeth. 8. 4, 8. In Anna.  
 Lu. 2. 37, 39. In Sulan. Dan. 1. 3, 23, to 26.\*  
 Example of chastitie in matiage, looke  
 Tob. 8. 4, to 9.  
 Wee must auoide all things that corrupt  
 chastitie. Eccles. 9. 3, to 12.  
 Of chastitie, looke moze. Mat. 4. 1, to 7.  
 Iudeth. 15. 11, 12, 13. and 16. 21, 22.\* 1. Cor.  
 7. 8, 9, 27, 29, 34, 38, 40.  
 Chance. looke Happe.  
 Chaine. Of chaines of golde. Exo. 28. 14.  
 and pron. 2. Kings 25. 7. Ezek. 7. 23.

Chaire, looke Seate.  
 Cheere. Dissembling prophets and such as  
 commend white or good cheere, be meete for  
 the wicked. Ihsai. 2. 11.  
 A ioyfull heart maketh a cheerefull coun-  
 tenance. Ps. 15. 3. & causeth good health.  
 Ps. 17. 22.  
 Chiefes. Iewes, looke Confesse.  
 Chiefe shephard, looke Shephard.  
 Child, and women with child. The punish-  
 ment of him that hurteth a woman with  
 child. Exo. 21. 22.  
 The wife of Othine has bring with child,  
 hearing of the taking of the Arke, fell in tra-  
 uell immediately. 1. Sam. 4. 19.  
 Women with child ripe vp. 2. Kin. 15. 26.  
 Wee foretolde to the women with child at  
 the destruction of Ierusalem. Mat. 24. 19.  
 The Angels haue charge of little children.  
 Mat. 18. 10.  
 Wee must be children concerning malici-  
 ousnes, but not in understanding. 1. Cor. 14.  
 20. Mat. 18. 2, to 7.  
 Children being brought to Christ, hee  
 receiued them, and blessed them. Mat. 19. 13,  
 14, 15. Mat. 10. 14, 15, 16.  
 Little children were denounced of bea-  
 2 Kings 2. 23, 24.  
 Wherein lieth the duetie of parents and chil-  
 dren consisteth. Psal. 78. 5, 6, 7.  
 Vnto that land whose gouernoz is a child  
 in wisdom and counsell. Eccles. 10. 16, 17.  
 The childe shall not bee punished for the  
 fathers offence. Ierem. 31. 29, 30. Ezek. 18.  
 4, 5. Lament. 5. 7.  
 Little children who. 1. Ioh. 2. 12.  
 The captiuitie of the children of Israel,  
 and their deliuerance out of Egypt is fore-  
 shadowed by God. Gen. 15. 13, 14.  
 The 12. children of Iaakob. Gen. 35. 22.  
 Iaakob sendeth his children into Egypt,  
 to buy corne. Gen. 42. 1, 2.  
 The children of Iaakob knew not their  
 brother Ioseph. Gen. 42. 8.  
 The names of the children of Israel and  
 their children. Gen. 46. 7, 8, to 28.  
 Iaakob foresaweth the deliuerance of  
 the children of Israel. Gene. 48. 3, 4, 21. and  
 dorth Ioseph. Gene. 50. 24.  
 The names of the children of Israel  
 which entered into Egypt, are rehearsed.  
 Exo. 2. 1, to 7.  
 The children of Israel oppressed with  
 burdens to the end they might not multiplie.  
 Exo. 1. 9, 10, 11. The more they were oppres-  
 sed, the more they grew. Exo. 1. 12. They  
 complaine to God of their bondage, and are  
 heard. Exo. 2. 23, 24, 25. They depart out of  
 Egypt with Iosephs bones. Exo. 12. 37. and  
 1. 3. 19. After they had dwelt there 430. yeres.  
 Exo. 12. 40. they passe by foot through the  
 red sea. Exo. 14. 22.  
 Why God led not the children of Israel  
 by the land of the Philistines, but another  
 way. Exo. 13. 17, 18.  
 The voyage of the children of Israel in the  
 wilderness to mount Sinai, and Gods good-  
 nesse in feeding them, and fighting for them.  
 Exo. 15. 22.\* and 16. and 17. & 19. chapters.  
 The children of Israel meete for water,  
 are numbred. Num. 1. 2, 3.\*



The children of Israel to the **Mana**, and are punished. Num. 11. 34, 6, 31, 33. \* They comitt whosoome with the daughters of **Moab**. Num. 25. 1, 2, 3. \*

The children of Israel being ready to enter into the land of **Canaan** are againe numbered. Num. 26. 2. \* They fight against the **Midianites**. Num. 31. 2, 3. They are loved of God by meanes of election, and not for any goodnesse in them. Deuter. 7. 6, to 12. They passed bye **Ezra** the **Jordan**. Ios. 1. 16, 17. They haue an ouerthrowe at **Hi**. Ios. 7. 5.

The children of Israel serue **Eglon** the King of **Moab** 18. yeeres. Iudg. 3. 14. They comitt idolatry. Iudg. 3. 7. And are appressed for their wickednesse seuen yeeres of the **Midianites**. Iudg. 6. 1, to 7. Their idolatry and repentance. Iudg. 10. 6, 10. Their rutine for their incredulitie. Iudg. 1. 6, 7.

How children ought to be brought vp. Eccles. 30. 1, to 14. With what instruction, and to what ende. Deut. 4. 9, 14. & 31. 49. as the children of **Abraham**. Genes. 18. 19. Not as the foanes of **Eli**. 1. Sam. 2. 23. \* of **Dauid**. 1. King. 1. 5, 6.

God punisheth the children that imitate their fathers in wickednesse. Deut. 4. 25, 26, 27. Lam. 5. 7.

**Samuels** children imitated not their father in godlinesse. 1. Sam. 8. 3.

**Sauerebit** murdered by his owne children. 2. King. 19. 36, 37.

**Gideon** had 70. children of diuers wives. Iudg. 8. 30. all but one slaine by **Abimelech**. Iudg. 9. 5.

**Isaac** Judge of Israel had 60. children. Iudg. 12. 8, 9.

**Abdon** Judge of Israel had 40. men children. Iudg. 19. 13, 14.

Children eaten, looke **Women**.

Burning of children in the honor of idols forbidden. Deuter. 12. 30, 31. & 18. 10, to 15. Leuit. 20. 2, to 6. and per vled. 1. Kings 16. 3. and punished. 2. King. 17. 7. \*

The true children of **Abraham** are those that imitate him in true faith. Rom. 9. 8.

God hath predestinated vs to be his adopted children by faith in **Christ**. Ephes. 1. 5. Gal. 3. 26. Iohn 1. 12, 17.

Wee are the children of God, and therefore ought to be holy. Deut. 14. 1, 2. 1. Pet. 1. 15, 16.

These are the children of God, that are led by his Spirit. Rom. 8. 14.

The children of the resurrection, are the children of God. Luk. 20. 36.

The children of God, are heires of God, and coheires with **Christ** **Iesus**. Rom. 8. 17. The world knoweth not the children of God, and why. 1. Iohn 3. 1.

The prodigall child. Luk. 15. 11. \*

The parable of two children, by which **Christ** teacheth that the **Iewes** promised to see the wil of God, and per did not. Mat. 23. 28. '0 23.

Children to be reuered at the winning of certaine towncs. Deut. 20. 14. \*

To children in malice, to the kingdom of **Hea** appointed. Mat. 19. 14. \*

As a child is reined up in youth, so shall

ye haue him in age. Ps. 22. 6.

A law to punish disobedient children. De. 21. 18, 19, to 22. Ps. 20. 20. looke **Chalken**.

Of the duetie of children, pong folke, and parishioners towarde their father and mother, pastour, and other superiours, looke Gen. 4. 7. and 9. 23. and 22. 1, to 14. and 27. 3. & 28. 1, to 11. and 37. 2. \* Gen. 20. 12. and 21. 1, to 16. and Leit. 19. 3, 32. and 20. 9. and 21. 9. Num. 10. 30. 34. Deut. 5. 16. and 21. 18. and 27. 16. Iudg. 14. 2. 1. Sam. 2. 11. \* and 3. 1. \* 8. 3. 2. Sam. 18. 6. and 1. kin. 2. 3. 2. King. 2. 15. and 12. 1, 2. and 21. 1, 2. & 22. 1, 2, 2. Eze. 34. 1, 2. Iob 1. 5, 18. and 7. 12, 35. and 32. 1. \* Ps. 1. 3, 4, 5. and 4. 1. and 6. 10. and 10. 1. and 13. 1. and 15. 1, 20. and 19. 26, 27. & 20. 20. \* and 22. 6. and 23. 20, 21, 22. and 28. 7. 14. and 30. 11, 17, 19. Iere. 35. 6. \* Ezek. 22. 7, 10. 11. Tob. 1. 4. and 4. 3, to 6. \* & 14. 12. \* Eccles. 3. 1, 2, to 19. and 6. 18. \* & 7. 29. and 8. 1, 7, 9, to 13. and 22. 3. and 23. 18, 19. and 25. 1, to 6. and 32. 9, 10, 11, 12. Mat. 4. 18, to 23. and 5. 44. \* and 10. 2. 1. and 15. 4. Mark. 10. 7, 13, 14, 15, 16, 19. Lu. 2. 49, 51. & 18. 15, 16, 17. Actes 7. 14. and 22. 3. Ephes. 6. 1, 2, 3. Col. 3. 20. 2. 1. Tim. 6. 1, 2. and 2. Tim. 3. 2. & 1. Pet. 5. looke more in **Sonnes**, **Daughters**, and **Parishioners**.

**Chosen**. God hath chosen vs to saluation before the beginning of the world. Ephes. 1. 4. 2. Thess. 2. 13.

God chose the **Iewes** onely, because hee loued them. Deut. 4. 37. & 7. 7. to 12. and 10. 15. to 18. they should be a holy and precious people to himselfe. Deut. 7. 6. and 14. 2.

Many are called, but fewe are chosen. Mat. 20. 16. as appeareth by the **Israelites**. Heb. 3. 16, 17. \*

God suiteth his chosen in **Iesus** **Christ**. Rom. 8. 33, 34.

**Saul** and **Dauid** chosen of the **Lords**, to be kings ouer **Israel**. 1. Sam. 10. 24. and 2. Sam. 6. 21.

**Paul** a chosen vessel of **Christ**. Act. 9. 15. **Hobbs** Gods enemies haue persecuted his chosen contrary to their expectation, looke **Iere**. 37. 21.

God hath chosen the foolish things of the world, to confound the wise. 1. Cor. 1. 27.

**Christ**, is as much to say, as anointed: yet that name is proper to our **Sauour**, because that by spiritual unction, he was consecrated of God to be the onely **High**, **King**, & **Prophet**, which should appease his wrath by his onely sacrifice. Heb. 9. 12, 14. and 10. 12, 14. reigne ouer all things. Iob. 18. 37. and 2. 10. Colos. 1. 1. & and declare his fathers will vnto vs. Iohn 8. 26, 40. Actes 7. 37.

**Christ** God eternall **Iohn** r. 2. and 5. 19. Ps. 8. 22, to 32. begotten before all creatures. Col. 1. 15. whereunto the father, and the holy Ghost beareth witness in heauen. 1. Iohn 5. 7. and the Spirit, water and blood in earth. 1. Iohn 5. 8. which witness also was by voyce from heauen by God the Father at his baptisme and transfiguration confirmed. Mat. 3. 17. & 17. 5.

**Christ** the image of God the Father. Wil. 7. 26 and 2. Cor. 4. 4. Col. 1. 15. Heb. 1. 3

In **Christ** are hidden all the treasures of wisdom and knowledge. Col. 2. 3.

In **Christ** dwelleth all the fulnesse of the Godhead brovly. Col. 1. 9.

All things were created by **Christ**. **Iohn** 1. 3.

God purposed from euertasting, not onely to create heauen and earth, but also in time by **Christ** to gather together in one, all things that were in them. Ephes. 1. 9, 10, 11.

**Christ** is promised to **Adam** to dissolve all the power of the deuil. Gen. 3. 15.

**Christ** promised to **Abraham**. Gene. 12. 3. and 18. 18. and 22. 18. to **Isaac**. Gen. 26. 3, 4. to **Isaiah**. Gen. 28. 14. and to **Dauid**. 2. Sam. 7. 16.

**Christ** is to be heard. Deut. 18. 15, 18.

**Christ** was prophesied to be borne of the virgine **Mary**. Mat. 7. 14. and 9. 6. **Ierem**. 31. 22. **Isa**. 49. 8.

The coming of **Christ** was foreshewed of **Balaam**. Num. 24. 16, 17. and of **Isaiah**. **Isa**. 40. 9.

**Hannah** prophesied of the coming of **Christ**. 1. Sam. 2. 10.

Of the coming of **Christ**, and of his victory against death, sinne, and hell. **Isa**. 2. 5, 8. and 35. 5. \* **Hol**. 1. 3. 4. **Heb**. 3. Rom. 6. 9. 1. **Cor**. 15. 4, to 8. 2. **Tim**. 1. 10. **Heb**. 2. 14. 1. **Iohn** 5. 4, 5, 11, 12. **Reuel**. 7. 17. and 21. 4. The brazen serpent bare a figure of **Christ**. Num. 21. 8, 9.

**Isaac**, in that he should haue borne offered of his father, bare a figure of **Christ**. Gene. 22. 8, 10, 15.

**Christ** descended of the seede of **Dauid**, whose kingdom endureth for euer. 2. Sam. 7. 11, 12, 16. **Luke** 1. 32, 33.

The **Prophet** **Isaiah** bore greatly desired **Christ** his coming. **Isa**. 62. 1, 2, 3.

Many **Prophets** and righteous men haue desired to see the coming of **Christ**. **Mat**. 13. 17. **Luke** 10. 24.

**Prophesies** of **Christes** kingdom, his Church, and of the world of **God**. **Heb**. 4. 1, 2. \* **Mat**. 2. 10. **3. Ier**. 3. 6. \* **Obad**. 1. 7, 21.

**Christ** descended of **Judah**. Gen. 49. 8, 9, 10, to 13. **Deut**. 18. 15. **Mat**. 1. 3, 16. **Luke** 3. 23, 33.

The matinsie of **Christ** counteth for twelve. **Iere**. 33. 14, 15 to 19. **Isa** 8. 3, 4. **Eze**. 44. 2.

**Christ** is conceived by the holy Ghost. **Mat**. 1. 18, to 24. **Luke** 1. 35, 38. borne of the virgine **Mary**. **Mat**. 1. 24, 25. **Luke** 2. 7. **Iohn** 1. 14. **Galat**. 4. 4. in **Bethlehem**. **Mat**. 2. 1. **Luke** 2. 4 to 8. according to the prophesie. **Heb**. 5. 2.

The incarnation of **Christ** brought joy to the faithfull. **Isa**. 4. 2. \* **Mat**. 3. 34, 37.

**Christ** like his brethren, looke **Brethren**.

**Christ** was circumcised, and named **Iesus**. **Mat**. 1. 25. **Luke** 2. 21. He is presented in the Temple. **Luke** 2. 22, to 24. he came of the **Iewes**. **Mat**. 1. 1, to 17. **Luke** 3. 23. \* **Rom**. 9. 5.

The wise men came to worship **Christ**, and offered presents. **Mat**. 2. 1, 2, 11.

**Christ** fleeth into **Egypt**. **Mat**. 2. 14. and after **Herods** death returned againe. **Mat**. 2. 19, to 23. is brought vp at **Nazareth**, and therefore called a **Nazarene**. **Mat**. 2. 23.

**Christ** at the age of thir. yeeres, dispersed with the **Doctors**. **Luke** 2. 46. **Mat** subjecte vnto



unto Marie and Joseph. Luk. 2. 51. went neuer to schoole. Matth. 7. 15. was baptiz'd. Matth. 3. 16. Mark. 1. 9. Luke 3. 21. Having fasted forty dayes and forty nightes hee was emptied of the deuil, and comforted of Angels. Matth. 4. 1, 2, 11. Mark. 1. 12, 13. Luke 4. 1, 2, 13.

The Nazaries could not beleene that Christ was the true Messias, because he descended of so base a stocke. Mat. 13. 54. \* Matth. 6. 2, 10. Luke 4. 22, 10. 31.

Christ was sent to save all men by the preaching of the Gospel. Isa. 60. 1, 10. Luk. 2. 32.

Christ was not sent to call the righteous, but sinners to repentance. Matth. 9. 13. Mark. 1. 3, 2, 10. 40. 8. 2. 17. Luke 5. 32. to keepe he might loose the workes of the deuil in them. 1. John 3. 8. and might save them. 1. Tim. 1. 15. Finally that they by breakeing should be made righteous by him, waiting for eternall life. Titus 2. 1. 1. \* Isa. 42. 6, 7, 16. Psalm 69. 6. \*

Christ came at the very prefixed time for to offer himselfe in sacrifice for sinners. Mat. 40. 7, 8.

Christ came to deliuer vs from the power of the deuil. Luke 1. 7, 11. and from the darkest neth of this world. Job. 12. 46.

Christ is not come to destroy, but perfectly to accomplish the Law. Matth. 5. 17.

Christ was made a little inferior to the Angels by suffering of death, that hee might be crowned with glorie saire above them, and destroy death for all men. Heb. 2. 9. \* and 1. 2, 3, 4. \*

Christ more worthy of glorie then Moses, and wpp. Heb. 3. 3. to 7. Greater then David. Matth. 22. 43, 44. Mar. 1. 2. 36. Luk. 20. 42. of Salomon. Matth. 12. 42.

Christ constituted by God, to loyde ouer all things in heauen and earth, and head of his Church. Act. 1. 3. 35. 8. 17. 2. 1. Col. 1. 15. 25. 27. Ephel. 1. 20. 21, 22. 4. 8. 3. 5. 23. Col. 1. 18. Heb. 2. 8. Hof. 1. 11.

God is the father of Christ. John 8. 16, 18, 19, 38. the head of Christ. 1. Col. 1. 3.

Christ knoweth his father and keepeth his word. Job. 8. 55. and none knoweth the son but the father. Mat. 11. 27.

The Father is alwayes with Christ. John 8. 29.

Hee that hath knowen and seene Iesus Christ, hath knowen and seene God. Job. 14. 7, 9, 10, 12.

Christ speaketh the wordes of the Father. John 3. 34.

The Father willerth vs to heare Christ. Mat. 17. 15. Mat. 9. 7.

Who so heareth not the Gospel of Christ, shall perish euertlastingly. Act. 3. 23. Heb. 2. 2, 3.

Christ was replenished with grace and truth. Job. 1. 14.

Christ preacheth & healeth diseases. Matth. 4. 17, 23. Mar. 1. 14, 15.

Christ hauing sent his Apostles to preach, preacheth also himselfe. Matth. 11. 1.

Christ prayeth in mount Oliuet by night, and preacheth in the temple by day. Luke 21. 27.

Christ preached out of a ship. Mat. 13. 1, 2, to 10. Mar. 1. 4, 10. 35. Luke 8. 4, 10. 19.

Christ preacheth in a Synagogue vpon a text of the Prophet Isaiah. Luke 4. 16. 41.

The people are astonished at his wisedome. Luke 2. 47. Mat. 7. 28, 29. Marke 6. 2. Mar. 13. 54. Luke 4. 22, and 8. 25. Luk. 4. 32. Job 7. 46.

Christ spake nothing but parables, and wpp. Mat. 13. 34, 35.

Great multitudes follow Christ. Mat. 8. 1. His comming and preaching was in great humilitie. Mat. 18. 4, 11. and 11. 29.

Christ was demanded by whole auzoity he did those things that he did. Mat. 21. 2, 3. Marke 11. 28. Luke 20. 2.

Christ suffered not the obedience of his carnall mother, before the commaundement of his heauenly Father. Luke 2. 48, 49. Neither could the care that hee bare vnto her, withhold him from preaching the Gospel. Mat. 12. 46, 47, 48, 49, 50. Marke 3. 31, 32. \* Luke 8. 20, 21.

Christ will is, that his should bee partakers of his glorie and kingdome. Job 17. 24.

Where Christ first preached the Gospel. Isa. 9. 1, 2. Mat. 4. 13, 10. 17. Luk. 4. 14. \* Job. 21. 10, 22.

Christ sighted to see the Jewes insouertie. Mar. 8. 12.

Christ had compassion on the multitude, to see them disperied like a tray sheepe. Matth. 9. 36.

Christ is wearie. Job. 4. 6. hungrie. Mat. 4. 2. doeth weepe for Jerusalem. Luke 19. 41. weeth and grieved, when he raised Lazarus. John 11. 33, 35, 38.

Of Christ his powertie. Matth. 8. 20. Luk. 9. 5. 8.

Christ became poore, that wee might be made rich. 2. Cor. 8. 9.

Women ministr of their substance to relieve Christs needtie. Luke 8. 2, 3.

It was prophesied in how great needtie and humilitie Christ should liue. Isa. 42. 1. Mat. 12. 13, 19, 20.

Matthew maketh Christ a banquet. Mat. 9. 9, 10. Mat. 2. 14, 15. Luk. 5. 29.

Christ bidden to a banquet by a Pharisee, refused not to goe. Luke 14. 1.

Christ, and his mother, and his disciples dined at a wedding. John. 2. 12.

Christ supped with Lazarus. John 12. 2.

Christ dined with a Pharisee. Luk. 11. 37.

Christ termed a glutton, and a drinker of wine. Mat. 11. 19.

Christ eateth with publicanes & sinners, and is reponed of the Pharisees. Mat. 9. 11. Mar. 2. 15, 16.

Christ interpreteth the Scriptures vnto the two disciples going to Emmaus. Luke 24. 15, 10. 52.

Christ reuoteth that which is done vnto his afflicted members, to be done vnto himselfe. Mat. 25. 35.

Christ payed tribute. Mat. 17. 27.

Synagoge opinions of Christ. Mat. 16. 14. Mar. 8. 28. Luke 9. 19. Job. 7. 12, 40, 41, 42, 43, 46.

The Pharisees are asked whole some Christ was. Mat. 22. 42.

Christ asketh his Apostles whom they thought him to be. Mat. 16. 15, 16. Marke 8. 29. Luke 9. 20.

The people took Christ for a Prophet. Mat. 21. 46.

Christ publisheth openly that hee was sent of God, and that hee was the sonne of God. Job. 5. 18. 37. 29. 8. 18. Prouing the same by the testimony of John Baptist, and the Scriptures. John 5. 32. 33, 39. \*

Many that were present at Lazarus raising from the dead, beleued on Christ. John 12. 10, 11. John 11. 45.

The virgin Mary, in her canticle, maketh mention of Christ promised. Luk. 1. 47, 54, 55 and so did Simeon. Lu. 2. 25, 36. and Anna confesse that Christ was come. Luke 2. 36, 37, 38.

The Samaritans came to see Christ, and beleued in him, comming him to be the fauour of the world. Job. 4. 28. 29, 41, 42.

The miracles that Christ did, testified that he was come. Mat. 11. 5.

Officers sent to fetch Christ, but they brought him not, and wpp. John 7. 32, 46.

The Jewes sought means to take Christ but could not, before his houre was come. John 7. 30.

The people and chiefe rulers durst not confesse Christ, looke Confesse.

Christ committeth not himselfe vnto the Jewes, because hee knew them to be hypocrites. John 2. 24.

After Christ had raised up Lazarus from the dead, hee walked not openly among the Jewes. John 11. 54.

Christ hid himselfe for feare of being stoned by the Jewes. John 8. 59.

Christ ascended to Jerusalem at the feast of Tabernacles. John. 7. 10.

Christ deliuereth himselfe very miracously out of the hands of the Nazaries. Lu. 4. 28, 29, 30.

Christ healeth all manner of sicknesses, both corporall and spirituall. Matth. 4. 24. Job. 7. 23.

Both winds and sea obeyed Christ. Mat. 8. 26, 27. Mar. 4. 39, 41. Luke 8. 24, 25.

There can be no concord betwene Christ and the deuil. 2. Tim. 6. 15. Christ stronger then Satan. Mat. 12. 28, 29. Mat. 3. 24, 27. Luke 11. 20, 21, 22.

Christ of his owne will sayde downe his life for his theepes. John 10. 15.

Caiaphas prophesied that Christ should die for the people. John 11. 49, 51.

Christ deliucted to death, by the determinate counsell of God. Act. 2. 23.

Christ right heartily longed to bee baptiz'd for vs; with the baptisme of his death. Luke 12. 50. for the loue hee bare towardes vs. Eph. 5. 2. Phil. 2. 8.

Peter would haue dissuaded Christ from death. Mat. 16. 22. and Pilates wife would haue had her husband not to deale with him. Mat. 27. 19.

The chiefe Pharisees consult how they might kill Christ to death. Matth. 26. 3, 4. Mar. 14. 1. Luk. 22. 2.

Judas selleteth Christ for 30. pieces of siluer. Matth. 26. 14, 15. Mar. 14. 10, 11. Luk. 22. 3.



22. 3. 17. **Zechar. 11. 12.**

Christ his soule was heauie, euen vnto the death. **Mat. 16. 28.**

Christ through his manhood fearing death, sweat water and blood. **Luke 22. 44.**

Christ praying against death, willingly condescended vnto his fathers will. **Mat. 26. 39. 42. 44. 45.**

Christ offered himselfe vnto Judas. **Iohn 18. 4.** is apprehended by the Iewes. **Matth. 26. 50.** cratched that his disciples might escape free, and wholy **Iohn 18. 8. 9.**

Christ very mildly repproueth him that smote him. **Iohn. 18. 23. Ista. 50. 5. 6.**

Christ answered not one word to his false accusers. **Mat. 26. 59. 60. 63. and 27. 13. 14. Psal 38. 13. 14.**

Christ confessed that he is the Christ promised. **Mat 26. 63. 64.**

Pilate heareth himselfe of Christs innocencie. **Ioh. 14. 4. Mat. 27. 24. Lu. 23. 4. 22.** His innocencie is prophesied of. **Psal. 18. 23. Ista. 53.** and his wounds **Psalme 22. 16. Psal. 31. 6.**

The people being perswaded by the high Priest, asked Christ to be crucified. **Mat. 27. 20. 22. 26.**

Christ is mocked. **Mat. 27. 29.**

Hadron is promised to the enemies of Christ, if they repent. **Ista. 50. 10.**

Christ is led vnto his death. **Mat. 27. 31.** and suffered without the gate of Ierusalem. **Heb. 13. 12.**

Pilate in his superscription affirmed Christ to bee the King of the Iewes, albeit the priests, &c. desired it not. **Mat. 27. 37. Mark 15. 26. Luke 23. 38. Iohn 19. 19. 20. 22.**

Christ was crucified concerning his inimitic. **1. Cor. 10. 17. 4.**

Christ crieth to God on the crosse. **Mat. 27. 46. Psal. 22. 1.**

The Iewes reuiled Christ. **Mat. 27. 39. 40. 45.**

The ignominie & glory of Christ is figured in Joshua the high Priest. **Zechar. 3. 1.**

The passion of Christ is described. **Dan. 9. 26. Zechar. 3. 7. Ista. 53. 1. Mat. 16. 21. and 20. 18. 19.**

Christ is obedient vnto the death. **Phil. 2. 8.**

Christ died & was buried. **Mat. 27. 50. 59. 60. Mat. 15. 37. 46. Luke 23. 46. 53. Iohn 19. 30. 40. Rom. 5. 6. 8. and 6. 3. and 8. 32. and 1. Cor. 15. 3. and 2. Cor. 5. 15. and 1. Thel. 5. 8. 10.** whose death argueth Gods great love towards vs miserable sinners. **Rom. 5. 6. 8.**

Christ by his owne oblation, once for all hath purchased full satisfaction for our sins. **Rom. 4. 25. Hebrewes 9. 12. 1. Ista. 53. 8.** that through faith in him we should enioy eternall life. **Iohn 3. 15.** and that thenceforth we should not live vnto our selues, through sinne, but vnto him through righteousnes. **2. Cor. 5. 15.**

The Iewes crucified Christ through ignorance. **Luke 23. 34. Acts 3. 17.**

Of Christ his descending vnto hell, reads **Psal. 16. 10. Ista 53. 10. 11. 13. 14. 2. 27. 31. Eph. 4. 9. and 1. Pet. 3. 18. 19.**

Christ rose againe the third day from the

dead. **Mat. 28. 6. Mark. 16. 6. Lu. 24. 23. 5. 6. 7. Iohn 20. 5. 7. 8. Actes 2. 14. 31. 32. and 10. 40. 41. and 17. 30. 33. Rom. 4. 24. 25. and 8. 11. 3. 14. 9. 1. Cor. 15. 3. 4. 7. 1. Thel. 4. 14. 2. Tim. 2. 8.** according as it was prophesied. **Psal. 3. 5. and 16. 9. 10 and 49. 15. Iohn. 2. 2. Mat. 12. 40. and 16. 21. and 17. 22. 23 & 20. 19. Mark. 8. 31. and 9. 31. and 10. 34. Luke 11. 30. and 18. 33. Iohn 2. 19. 21. 22.**

Of the vertue of Christ his resurrection, looke **Hos. 6. 2. 1. Cor. 15. 20. 21. 22. Colol. 1. 18. Rue. 1. 5. Rom. 4. 25. Actes 2. 23.**

Of whom Christ was teene after his resurrection. **Mat. 28. 9. Mat. 6. 19. 1. Cor. 15. 5. 6. 7. 8.**

Of Christ his triumph. **Psal. 68. 18. Hose 13. 14. Col. 1. 5.**

Of the exaltation and abasing of Christ. **Ista. 52. 13. 14.**

Christ ascended into heauen. **Mat. 16. 19. Lu. 24. 51. Actes 1. 9. 10. 11. Eph. 4. 8. 9. 10** siteth at the right hand of God the Father. **Mark. 16. 19. Actes 7. 55. Col. 3. 1. Heb. 1. 2. 13. and 10. 12. and 12. 1. 2. Iet. 3. 21.**

Albeit Christ filch all in all things, yet counteth he himselfe not perfect without his Church, which is his fulnesse. **Eph. 1. 23.**

Christ shall appere the second time. **2. Pet. 9. 28.** with whom wee shall appere in glory. **Col. 3. 4.**

How Christ shall appere, and of the manner of his iudgement, looke **Mat. 3. 12. and 16. 27. 28. and 24. 30. 31. \* and 25. 31. 32. \* Lu. 21. 27. Ioh. 5. 22. 23. Actes 1. 11. 2. Cor. 5. 10. 1. Thel. 4. 16. Looke Comming**

Christ obtained of God to bee iudge of quicks and dead. **Actes 10. 42. 1. Cor. 15. 51. 52. 1. Thel. 4. 15. 17. 2. Tim. 4. 1.**

God hath giuen vs victorie by Christ euer since, death, and hell. **1. Cor. 15. 57.**

The father hath reconciled all things vnto himselfe by Christ. **Col. 1. 20.**

Iohn auoucheth that Christ is come. **1. Iohn. 1. 1. 2.**

What are those that beleue in Christ doe purchase. **Ista. 35. 1.**

An exhortation to come to Christ with an hpright heart, and assured faith. **Heb. 4. 11. 12. Ista. 11. 1. 2. 3. \***

Those that craue any thing of God by Christ, shall bee heard. **Ista. 65. 24. Iohn 14. 13.**

Christ is set forth vnto vs for an example of life. **Eph 2. 5. 6. 7. 8. 1. Pet. 2. 21. and also that we should be clothed with his righteousness, and follow his footsteps. Rom. 13. 14.**

An exhortation to moue vs to follow Christ, **Heb. 13. 13. 17. \*** a to haue no confidence in worldly things. **Mat. 8. 19. 20. 21. 22. Luk 9. 57. 58. 59. \*** as hee did when the people would haue made him king. **Iohn 6. 15.**

If we remaine in Christ, we must walke as hee walked. **1. Iohn. 2. 6.**

Christ forkeueth his Apostles, that hee should not alwayes bee with them corporally. **Matth. 26. 11.** but by vertue of his spirit hee would, to the ende of the world. **Mat. 28. 20.**

Christ receiued the charge of the faithfull of God his father. **Zechar. 11. 4.**

The kingdom of Christ is euerslasting. **Pl. 72. 5. Ista. 9. 7. and 32. 17. and 3. 20. and 65. 20. Iere. 33. 20. \* Dan. 2. 44. and 7. 27. Luke 1. 33. Gen. 49. 10.**

The Seruants of Christ are called to the kingdom of Christ by the Gospel. **Mich. 4. 2. Actes 26. 23.**

Christ his power shall bee spread farre abroad. **Zechar. 9. 14.**

The wicked are not able to hate either Christ or the faithfull. **Psa. 91. 1. \* and 92. 9. \***

Christ confessed to his father that hee hath executed his charge, and taught those that hee hath commanded him. **Iohn 17. 4. 6. 8.**

Christ hath taught the Gospel vnto all, that if any perish hee perisheth through his owne negligence. **Iohn 3. 16. 10. 22.**

Whosoever longeth not Christ, accounted hee. **1. Cor. 16. 22.**

Christ was a minister to the Iewes, to declare his fathers mercy in his promises: to the Gentiles to declare his fathers mercie. **Rom. 15. 8. 9. 10. 11. 12.**

As well Gentile as Iewe hath access to God the father through Christ, by one spirit. **Eph. 2. 18.**

The names of Christ **Ista 9. 6.**

Christ our aduocate. **1. Iohn 2. 1.** entered into heauen to appere in the sight of God for vs. **Heb. 9. 24.** alwayes maketh intercession for vs. **Rom. 8. 34.**

Christ the Lambe of God offered for a redemption. **Iohn 1. 29. 36. Rue. 5. 8. 9.**

Christ our Apostle and high Priest. **Heb. 3. 1.**

Christ the head of every man, and God Christs head. **1. Cor. 11. 2.**

Christ Lord of the Sabbath. **Matth. 23. 12. 8.**

Christ the ruler of Israel. **Mich. 5. 2.**

Christ was the desire and expectation of the Gentiles. **Ista. 51. 5.**

Christ is a Sanctuary, a light, a gloze, a stone, a tried stone, a precious corner stone, a safe foundation, a rising againe of the godly, a stumbling blocke, a rocke of offence to fall on, a snare, a net, a fall, a signe, which shall be spoken against by the wicked. **Ista. 8. 14. 15. and 28. 16. Lu. 2. 32. 34. 1. Pet. 2. 4. 6. 7. 8. Mat. 21. 42. 44. Lu. 11. 20. 11. 17. 18. 1. Cor. 3. 11. 12. Eph. 2. 14. 20.**

Christ is the saluation of God. **Luk. 2. 30. the Sonne of man. Mat. 8. 20 and 12. 8. 32. & 20. 18. 28. Mat. 2. 10. looke Sonne of man.**

Christ the fountaine of grace and vertue. **Zechar. 13. 1.** the founte of all things, the brightness of Gods glozie, and the ingraued forme of his person. **Heb. 1. 3. 5.** the portion of our inheritance. **Psalme 16. 5.** our righteousness, our mede, sanctification, and redemption. **1. Cor. 1. 30. Ista. 43. 13.** and toppe of glozie. **Coloss. 2. 27.** the true light of men. **Iohn 1. 4. 9. and 8. 12. and 1. Iohn. 2. 8.** our master. **Matth. 10. 24. Luke 6. 40. 46. Iohn 13. 1. 13. 16. and 15. 20.** our mediator. **Heb. 8. 6. and 9. 15. Heb. 2. 14. and 1. Tim. 2. 5.** the physician of sicke sinners. **Matth. 9. 12. Mark. 2. 14. 17. Luk. 5. 27. 31. 32.** the doore by which the faithfull enter into life euerslasting. **Ioh. 10. 7. 9.** the good Sheppard. **Iohn 10. 11. 13.** spiritual meate, drinke, and Rocke. **1. Cor. 10. 36.**



10. 3. 4. the first borne among many brethren Rom. 8. 29.

Christ is the chiefe shepheard. 1. Pet. 2. 15. and 5. 4. the Prince of the kings of the earth. Rev. 15. 5. and the one Lord and King over all the earth. Jer. 14. 9. the husband of his bridegrome of his Church. Matth. 19. 15. and 25. 1. 5. 6. 10. John 3. 29. Mat. 2. 19. 20. Rev. 21. 9. the atonement and reconciliation for our finnes. Rom. 3. 25. and 5. 10. 11. 1. John 2. 1. 2. and 4. 10.

Christ hath power and authoritie to forgive finnes. Mat. 9. 2. 5. 6. Mat. 2. 10. Luke 5. 20. 24.

Christ confessed that he is the King of the Jewes. Mat. 27. 11. Mat. 15. 2. Luke 23. 3. Christ is the Saviour of the world. Luke 2. 11. 1. John 4. 14. the salvation and light of the Gentiles, and all beleevuers. Isa. 49. 6. the word of life. John 1. 1. 4. 14. and 1. John 1. 1. the way, the truth and the life. John 14. 6.

Christ was a graft of the roote of Iſſai, and borne of the virgine Marie. Mat. 1. 1. 1. Matth. 11. 16. Luke 3. 23. 31.

Christ is the vine, and we are the branches. John 15. 4. 5. 6.

Christ was anointed. Mat. 4. 5. 7. Isa. 61. 1. Adam a figure of Christ. Rom. 5. 14.

To prove that Christ in his humane nature did increase in wisdom & stature, and was ignorant of the last day: but his diuine nature did not increase, but knew all things, these objections may suffice. Mat. 7. 14. 15. 16. and 8. 4. and 53. 3. Mat. 13. 9. 6. Mathe 11. 12. 13. and 13. 32. Luk 2. 40. 52. Mat. 26. 39. and 27. 4. 6. Mathe 10. 40. Mat. 20. 23. John 5. 19. 30. and 11. 33. 34. and 14. 10. 27. Phil. 2. 5. 6. 7. Heb. 2. 16. 17. 18. and 4. 15. and 2. 13. and 5. 7. 8. and 1. Peter 2. 24. Rev. 19. 12.

Christ the surname of others besides Iesus Christ: as Saul was called the Christ of the anointed of the Lord. 1. Sam. 26. 11. and 2. Sam. 1. 14. and so was David. 2. Samuel. 23. 1. so was Cyrus. Isa. 45. 1.

False Christs foretold. Mat. 24. 23. 24. Christians. The professors of the Gospel first called Christians in Antioch Acts 11. 26

Christians are taught of God. Isa. 54. 3. John 6. 45. Jer. 31. 33.

The puritie of Christians, by meanes of the knowledge of the Gospel. Isa. 11. 6. 10. 11.

The top of Christians, by reason of their deuotion by Christ. Isa. 9. 3. and 61. 10. 11.

A thanksgiving of the Christians for Gods great mercies shewed them by Christ. Mat. 13. 1. \*

Christians are a chosen generation, a royal Priesthood, a holy nation, a peculiar and precious people vnto God. Titus 2. 14. 1. Pet. 2. 9.

Wee ought not to be ashamed to suffer as a Christian. 1. Pet. 4. 16.

Christians are Gods workmanship, ordained to good workes. Eph. 2. 10.

What the exercise of Christians ought to be. Acts. 17. 11.

Christians are free, and free. 1. Pet. 2. 16 John 8. 32. 36.

Christians hated of the world. Mathe. 10.

22. Luke 21. 17. Church signifieth a Congregation: it is taken in the new Testament, for the company of the faithfull assembled in the name of Christ. So the whole flocke of Christians, dispersed through the world, is called a Catholike or vniuersall Church.

The Church is the house of God. 1. Tim. 3. 15. the body of Christ. Eph. 1. 23. Col. 1. 18

The Church of God is holy. Iſa. 4. 3. the spouse of Christ. Mat. 45. 10. \* Rev. 21. 9. 10.

Head of the Church, see Christ. Christ gaue himselfe vnto the death for his Church, and wsh. Eph. 5. 25, 26, 27, 29.

The Church is free from sinne death and hell. Iſa. 11. 8. 9. \*

The Church is confirmed in faith by the hope of Gods promises. Mich. 7. 20.

The Church took the beginning at Ierusalem. Iſa. 2. 3. and so became the top of the whole earth. Mat. 48. 1. 2.

The Church of God should be gathered of all nations, and therein receiue remission of finnes. Psalm. 65. 1. 2. 3. \* Iſa. 33. 23. 24. and 60. 1. 2. 3. \*

Christ vnder the name of vles speaketh to the Church gatherers of the Gentiles. Iſa. 49. 1. \* looke Christ. 1. Cor. 3. 11. 12.

The gates of hel shall not preuaile against the Church and faith which is in Iesus Christ Mathe. 16. 18.

Christ prayed for the Church. John 17. 9. 20. \*

In the Church are good and bad vessels of gold, & vessels of earth, hypocrites mingled with the saints. Mat. 13. 24. to 31. and 47. to 51. 2. Tim. 2. 20. \*

Diuers gifts, administrations and operations in the Church. 1. Cor. 12. 4. 5. 6. 10. \*

Women ought to keepe silence in the Church. 1. Cor. 14. 34.

The Church of God is not contentious. 1. Cor. 11. 16.

One manner of doctrine ought to be in all Christian Churches. 1. Cor. 14. 33.

Hebe was a sinner and minister of the Church of Tenchea. Rom. 16. 1.

Church discipline. Mathe. 18. 15, 16, 17. Jer. 14. 20. 21.

Who were forbidden to enter into the congregation of the Church by Moses Lawe. Deut. 23. 1. 2. 3.

The Church described vnder the figure of Ierusalem. Mat. 13. 2. 2. \* Jer. 48. 3. 1. \* her preservation described vnder the same figure. Jer. 14. 1. 2.

The new name of the Church, where in the will of God shall be performed. Iſa. 62. 2.

The complaint of the Church for her reſtoration. Mat. 89. 38, to 52. Iſa. 49. 21. looke Persecure

Christ being the protector of his Church, threateth the enemies, and comforteth his. Jer. 14. 12. Mich. 4. 11, 12, 13.

The reſtoration of the Church is prophesied. Amos 9. 11. \*

Many good gifts and blessings were promised to the Church after the preaching of the Gospel. Iſa. 60. 1. 2. 3. \*

The top of the Church, for the hope of Gods promises. Iſa. 61. 16, 11.

The felicitie of the Church is foretold. Iſa. 33. 20. \* and the eternitie thereof. Iſa. 3. 20.

The Church of the faithfull are the children of God, borne through his word and made saints by his spirit. Rom. 9. 1. John 1. 1. 4. 12. 13. and 3. 1. 3. to 22. Rom. 8. 1. 6. and 9. 9. Gal. 3. 7. 8. and 4. 6. Eph. 1. 1. 10. 10.

The Churches members, are both Jewes and Gentiles. Iſa. 43. 9. John 10. 16. 1. Cor. 12. 13. 14. Ephel. 3. 6.

God earnestly a defender of his Church. Ezech. 1. 1. 8. 29. 45. 49. Leu. 2. 6. 4. Num. 25. 13. Deut. 7. 19. to 25. and 23. 14. and 31. 3. 6. 8. also 1. King. 6. 33. Mat. 30. 1. 2. Iſa. 43. 2. Jer. 46. 17. 28. Mathe. 18. 20. and 28. 20. John 14. 14. 26. 2. Cor. 6. 16. 17.

The Church ought to sinde her ministers necessities, and not oppresse them. Deut. 12. 19. and 14. 27. 29. and 25. 4. Ezra. 7. 24. Mathe. 10. 10. Luk 10. 7. 1. 2. Rem. 15. 27. 1. Cor. 9. 7. 11. 14. Galat. 6. 6.

The Church ought to pray for her preachers. Acts. 4. 24. to 31. and 12. 5. Rom. 1. 5. 30. Iſa. 4. 3. 4. Eph. 6. 18. 1. Iſa. 3. 1. 2. Iſa. 13. 8.

The faithfull that dwell together in one house called a Church. Rom 16. 5. Col. 4. 15.

Sathan doeth what he can, to hinder the Church. Jer. 3. 1.

The Church is known by Gods worde, looke Mathe 7. 24. and 16. 13. to 19. John 6. 68. and 8. 47. and 10. 27. and 5. 39. Actes 2. 42. Rom. 10. 17. 1. Cor. 3. 11, 12, 13. Eph. 5. 25. 26. 1. Tim. 3. 15.

The Church once sanctified ought not to defile her selfe againe. Cant. 5. 3.

Eight severall vocations in the Church. 1. Cor. 12. 28.

One praying and the rest consenting thereto, was vsed in the primitive Church. 1. Cor. 14. 16.

Apianachus the wicked Church-robberaine. 2. Bar. 4. 42.

Of the material Church, and the vse thereof, looke Synagogue, Temple, and House of God.

Chuse life. Deuter. 30. 19. looke Chosen, Freewill, and Free choice.

Circumcision, is sometimes taken for the people circumcised. Gal. 2. 7. Tit. 1. 10. but most commonly for a sacrament of Gods covenant with Abraham until the coming of Christ, that God would be the God of him and his seed, that would trust in him. Gen. 17. 9. \* Iſa. 12. 3. John 17. 23. 23.

Whoever neglected or despised circumcision, was not counted any of Gods people. Gen. 17. 14.

Abraham and all his household circumcised. Gen. 17. 23. \*

Izrah circumcised. Gen. 21. 4.

God commanded circumcision the second time, and why. Jer. 5. 2. to 10.

The Schemites were by a title permitted to be circumcised. Gen. 24. 13, 14. 15. \*

John Baptist circumcised. Luke 1. 59.

Christ circumcised. Luke 2. 21.

The Apostles thought it not meet to burden the Gentiles with the lawe and circumcision. Acts 15. 10, 19, 24. 28.



Paul Circumcised Timothy, and why. Acts. 16. 1, 2, 3.

Paul Circumcised not Titus who was a Gentile, and why. Gal. 2. 3, 4.

Falſe Apoſtles constrained the Galatians to be circumciſed, and why. Gal. 6. 12, 13.

Circumciſion is bondage. Gal. 2. 4.

In Chriſt Jeſus, neither circumciſion nor vncircumciſion availeth any thing. 1. Cor. 7. 19. Gal. 5. 6. and 6. 15.

Wives wife circumciſed her ſonnes in a time of neceſſitie. Exod. 4. 25.

Of the Circumciſion of the heart & ears of the faithfull Deut. 10. 15. and 30. 6. Jer. 4. 4. and 6. 10. Actes 7. 5. Rom. 2. 29. where-with Chriſt hath circumciſed the faithfull. Col. 2. 11, 12, 13. and in ſtead of the other, hath inſtituted Baptiſme, looke Baptiſme.

The Jewes did circumciſe themſelves, and became Apoſtates. 1. Mac. 1. 16.

Children newe circumciſed, ſtaine with their mothers. 2. Mac. 6. 10.

Circumciſion maintained in the Apoſtles time. Titus 1. 10. notwithstanding their Edict to the contrary. Actes. 15. 24, 28. Looke Conſicion.

*Circumſpect.* By meditating Gods Law wee are made circumſpect. Pſal. 19. 11.

*Cities.* The ſtrill cities before and after the flood, were builded by the wicked. Gen. 4. 17. and 11. 4.

Cities and ſuburbs given to the Levites, and why. Num. 35. 2, to 9.

Cities of refuge, ſee Refuge.

God commanded the idolaters and their cities to be utterly deſtroyed and burnt. Deu. 13. 12, 10, 17.

The ſort of Zion became the citie of Dauid. 2. Sam. 5. 7, 9.

God is the defender of cities. 2. King. 19. 34. and 20. 6. Pſal. 127. 1.

The portion of the citie of Jeruſalem. Ezekiel 45. 6.

If God ſpared not the citie where his Name was called upon, he will not let other goe free. Jer. 25. 29.

Do enill in the citie, which the Lord hath appointed. Amos 3. 6.

A citie that is ſet on a hill, cannot be hid. Matth. 5. 14.

We have here no continuing citie. Heb. 23. 14.

The deſcription of the newe and heavenly citie Jeruſalem, of which God is the founder. Heb. 11. 10. & 12. 22. Rev. 3. 12. & 21. 10.

Cities threatned by Chriſt. Matth. 11. 21. and 23. 37. Luke 19. 43, 44.

Citie, for the people of the citie of Jeruſalem. Matth. 21. 10.

*Clay.* God is our father, and we are the clay. Iſa. 64. 8. Job 10. 9. ſee Man.

*Cleane healths.* ſc. See Beaſts.

None cleane that is borne of a woman. Job 25. 4.

The Serpents and Vharifes made cleane the bitter ſide of uſſels; but their hearts were full of hyberle and exceſſe. Matth. 23. 25.

The Apoſtles were made cleane onely by giuing credite to Gods word. John 15. 3. and 13. 10.

Chafe that bee pure and cleane in heart,

ſhall ſee God. Mat. 5. 8.

*Cleane.* God commandeth vs to cleane vnto him by faith. Deut. 13. 4. and 11. 22.

Chafe that cleaue vnto the Lord ſhall bee preferred, but idolaters ſhall bee deſtroyed. Deut. 3. 3, 4.

Wee ought to cleane vnto that which is good, & abhorre that which is enill. Ro. 12. 9.

*Clarke* and *Clargie*, ſee Elders.

*Cloake*, ſee Mantell.

*Cloth*, and *Clothes.* God clothed Adam and Heia. Gen. 3. 21. ſee Fooode.

The Iſraelites being ſanctified, waſhed their clothes. Exod. 19. 14.

The high Prielt ought not to reade his clothes for the deare. Leuit. 21. 10, 11.

Steed clothed th' Hoos ſpirit. Iudg. 6. 34.

Wee ought to clothe the naked. Matth. 25. 36, 43. \* Iſa. 58. 7. ſee Tearing.

*Cloude.* The Temple is filled with a Cloude. 1. King. 8. 10, 11.

God rideth in the cloudes in his glorie. Deut. 33. 26.

The gloyp of God appeared in a cloude. Exod. 16. 10.

The Iſraelites were guided in their iourneys by a cloude. Exod. 13. 21, 22. Num. 9. 1, 22. Exod. 14. 19, 20.

God ſpake vnto Moſes in a cloude. Num. 11. 25. Deut. 31. 15.

A cloude riſing out of the Weſt, is a ſigne of raine. Luke 12. 54.

The biſton of the white cloude. Rev. 14. 14.

*Cluster.* A cluster of grapes of exceeding bignesse and weight. Iſaiah. 13. 24.

*Coadiutors* in the Goſpel. Ro. 16. 3. Col. 4. 11. 1. Cor. 3. 9.

*Coales* of fire were kindled at the Lords wrath. 2. Sam. 12. 8, 9.

Wee ought to heape coales of fire vpon our enemies head. Rom. 12. 20. Iſaiah. 25. 2, 12, 22.

*Coate.* Iosephs coate dipped in goates blood. Gen. 37. 31, 32, 33.

He that hath two coates, let him part with him that hath none. Luke 3. 11.

Of Aarons coates. Exod. 20. 39, 40.

Samuels coate. 1. Sam. 2. 19.

Chriſt his coate was without ſeame. Job. 19. 23.

God made Adam coats of ſkinnes. Gen. 3. 21. ſee Raiment, Garment, and Apparell.

*Cockatrice.* Iſa. 11. 8.

*Cold.* God will ſpue out of his mouth, choſe that are neither cold nor hote. Reue.. 3. 16.

*Collections.* ſee Gatherings and Almes.

*Colledge.* There was a Colledge in Jeruſalem. 2. King. 22. 14. 2. Chro. 34. 22.

*Cumbred.* ſee Caro. 2. Cor. 11. 28.

*Cumlineſſe*, ſee Faieneſſe.

*Come neere.* When God will come neere vnto vs. Deut. 4. 7. and 3. 3.

*Comfort.* Chriſt willety vs to be of good comfort, and why. John 16. 33.

Dauid comforteth himſelfe in the Lord. 1. Sam. 30. 1, 6.

Examples of comforting one another, in Ioseph. Gene. 50. 19, 20, 21. and 45. 3. to 16. in David. 2. Sam. 12. 24. in Ionathan. 1. Sam. 23. 16, 17. in Dauid. 1. Theſ. 4. 18. and 5. 14. and 2. 11, 12. 2. Theſ. 2. 16, 17. and in Chriſt. John 14. 1, 3. \* Iohn 14. 1, 19.

*Comforter.* Chriſt promieth vs the holy Ghost to be our Comforter. John 14. 16. and 15. 16. and 16. 17.

Jobs wife was a wicked comforter vnto him. Job 2. 9. and his friends miſerable comforters. Job 16. 1, 2.

*Commandments.* All men ought to feare God, and keepe his commandments. Deut. 6. 1, 2, 10, 17.

How diſſent the faithfull ought to bee in the Studie of Gods Commandments, & teaching their children the ſame. Deut. 6. 7. to 16. \* Deut. 11. 8, 19, 20.

Simne tooke an occaſion by the Commandments, and renued. Rom. 7. 1, 9.

The newe Commandment of Chriſt, is mutual loue. Job. 13. 34, 35. and 14. 21, 23. 1. John 3. 2. where by the Law is fulfilled. Rom. 13. 9, 10. Matth. 22. 37, 38, 39, 40. Keeping of the commandments, obtieth life. Matth. 19. 17.

The obſeruation of Gods Commandments, profiteth vs where circumciſion doeth not. 1. Cor. 7. 19. Jewiſh fables, and commandments of men to be ahozped. Titus 2. 14.

To feare God and keepe his commandments, is the whole duty of man. Eccleſ. 12. 13.

The commandments of God ought to be done in charitie. 1. John 3. 14, 15, 17, 18. and 1. John 5. 2.

Hee that keepeth Gods commandments, dwelleth in God, & God in him. 1. Job 3. 24.

Hee that leueth God, keepeth his Commandments. 1. John 5. 3.

Who lo beleueth in the Lorde, keepeth his commandments. Eccleſ. 32. 24.

The newe commandment of Chriſt, the old commandment of God. 1. John 2. 7, 8.

God will not forſake thoſe that keepe his commandments. 1. King. 6. 13.

Dauid exhorted Salomon to keepe Gods commandments, and why. 1. King. 2. 3, 4.

Paul affirmed that the commandments, which he had taught, were of the Lord, and not of himſelfe. 1. Cor. 14. 37. and Woſes likewise. Exod. 20. 1, 22.

Blifſings or curſings to thoſe that obſerue or breake the commandments. Deut. 11. 16, 17, 21, 26, 27, 28. Exod. 23. 22, 25. \* ſee Bleſſe, and Curſe.

*Comming.* Of the firſt comming of our Sauour Ieſus Chriſt. Gal. 3. 1, 2.

Of the great deſire that the Prophets haue for Chriſt his comming. Iſa. 62. 1.

Of the comming of Chriſt, and the tokens thereof, looke Chriſt.

Chriſt forſeweth that his comming ſhould ſoely be publiſhed thorow all the world, by preaching of the Goſpel, and the vertue of Miracles. Matth. 16. 28.

Of the ſecond comming of Chriſt. Reuel. 6. 16. which ſhould be ſudden. Mat. 24. 37, 38. Luke 17. 26, 27. 2. Pet. 3. 10. Reuelat. 3. 3.

Matth.







God dwellers in him, that by true faith  
 confess Christ to be the soane of God. 1.  
 John 4. 15. which confession is the gift of  
 God. Mat. 16. 16, 17.

Wee ought not to bee ashamed to confesse  
 our finnes. Eccles. 4. 26.

Any of the chiefe of the Jewes durst not  
 confesse Christ publickly for feare of the  
 Pharisees. John 7. 13. and 12. 42.

Christ will not confesse those before his  
 Father, that are ashamed to confesse him be-  
 fore men. Mat. 10. 32, 33. Luke 9. 26. and  
 12. 8. Mat. 8. 38.

It was foretold that the Gentiles  
 should after their receiving of the Gospell,  
 confesse one God, and yeeld due praises unto  
 him. 1. Sam. 22. 44, 45, 49, 50.

To confesse and forsake sinne, obtaineth  
 mercie, but he that hideth his finnes shall not  
 prosper. Psal. 28. 13.

Of Christians is required confession  
 with mouth, and faith in heart to iustificati-  
 on. Rom. 10. 9, 10.

To confesse, put for to praise or give thanks.  
 Lu. 2. 38. and 10. 21.

Wee ought not to bee ashamed to confesse  
 Christ. 2. Tim. 1. 8. Heb. 4. 14.

Falsing, praiser, confession of finnes, and  
 willingness to heare Gods woord. Mathe. 9. 1,  
 2, 3. Looke Faith.

Confidence, looke Trust, and Hope.

Confirmeth. God confirmeth his promises  
 to that which walke in his wayes. 1. Kin. 2. 34.

God will confirme his in the truthy unto  
 the end. 1. Cor. 1. 8.

Confirmable. Paul was conformable to  
 all iustitice things, and why. 1. Cor. 9. 22.  
 and 10. 23, 24, 33.

Confysors. God is not the authoꝝ of confu-  
 sion, but of peace. 1. Cor. 14. 33.

Confusion of tongues. Gen. 11. 9.

Congregation, looke Church.

Coniuration, looke Rebellion.

Coniurers, looke Witches.

Conscience. The conscience of the wicked  
 is alwayes fearefull. Mathe. 17. 10. but the  
 righteous is as bold as a lion. Psal. 28. 1.

The praise of a good conscience. Psal. 5.  
 13. and 17. 22.

Our consciences are rebuffed by the Gos-  
 pel. Psal. 12. 25.

Saint Paul rejoyced that hee enjoyed a  
 quiet conscience. 2. Cor. 1. 12. & exhorted Ti-  
 mothe, to seeke to enjoy the like. 1. Tim. 1. 19

The faith of Iesus Christ quieteth a god-  
 ly conscience. Rom. 5. 1.

Who so doth any thing against his consi-  
 ence, is condemned, & why. Ro. 14. 21, 22, 23.

Wee ought not to wound the conscience of  
 our weak brethren, & why. 1. Cor. 8. 7, to 13.

Abreth. S. Pauls conscience dyd not con-  
 demne him, yet durst hee not iustifie himselfe.  
 1. Cor. 4. 3, 4.

The fruits of a quiet conscience. Lu. 2. 29  
 Act. 20. 26. Rom. 9. 1. 1. Pet. 3. 15, 16, 21.

Wee ought to couet to enjoy a quiet con-  
 science, both toward God and man. Act. 23. 16.

Wherrepentance purchaseth a quiet con-  
 science. Job 11. 13, to 19.

Wherdegrees refused not to honor Haman  
 of pride, but for conscience sake. Est. 13. 12,  
 13, 14.

Stilled is hee that is not condemned in  
 his owne conscience. Eccles. 14. 2.

The booke of a mans owne conscience,  
 shall be his accusar at the last day. Reue. 20.  
 12. Rom. 2. 15, 16. John 8. 9.

Consecrated. The Leuites consecrated  
 their handes to God, by slaying the Aza-  
 rites. Exod. 3. 1, 19.

The lawd of the consecration of the Aza-  
 rites. Num. 6. 2, 13, 18, 21.

Of the consecration of Aaron & his sonnes.  
 Exod. 30. 19, 20, 30. Leu. 8. 9. looke Aaron.

How the high Priestes were consecrated,  
 looke Priests.

Of the consecration and purifying of the  
 Leuites. Num. 8. 6.

Consolation. Christ the consolation of Is-  
 rael. Luke 2. 25. looke Comfort.

Conspiracie, looke Treason.

Constellation. Looke Signes of heaven.

Consult. The wicked consult against the  
 godly. Psal. 83. 5.

Consuming. To whom God is a consuming  
 fire. Deut. 4. 2. Heb. 12. 29.

Contentne. God will pnysh those that con-  
 temne his woord, lawes, and preachers. Isai.  
 28. 14. Ezek. 33. 30, 31, 32, 33. Ioh. 5. 10.

Example in Manasse. 2. Chron. 33. 10, 11.  
 looke Despise, and Hat. 7. 6.

Content. To bee content with fooode and  
 raiment, & to couet no riches but godline, &  
 why. 1. Tim. 6. 6. to 10.

To bee content with the state whereto wee  
 are called, without grudging. Phil. 4. 11.

Contention. Nothing to bee done through  
 contention of balnegloze. Phil. 2. 3.

A contentious man apt to kinde strife.  
 Psal. 26. 21.

Hee sot causeth contentions to cease. Psal.  
 18. 18.

Contention, a worke of the flesh. Gal. 5. 20

The Lord hateth them that raise con-  
 tentions. Psal. 6. 19.

Hated directly by contentions, but loue  
 covereth all trespasses. Psal. 10. 12.

To the wicked the goale seeme contenti-  
 ous. Jer. 15. 10. Looke Quarrelling, Debate,  
 Dissention, Strife, and Roman. 1. 3. 13. and 1.  
 Cor. 1. 11.

Contumacia, a speciall gift of God. Mat.  
 19. 11. and 1. Cor. 7. 7.

Continue. Wee ought to continue in good-  
 nesse for many causes. Gene. 19. 17. Job. 2. 3.  
 Psal. 3. 27, 28. & 23. 17. Eze. 18. 17, 19, 20.  
 & 33. 7, 12. Psal. 2. 1, 2. & 11. 20. Mat. 24.  
 13. Lu. 9. 62. Job 8. 31, 32, 61. Act. 2. 42. and  
 11. 23. & 13. 43. & 14. 22. 2. Tim. 3. 14. Heb. 3.  
 12. & 2. Pet. 2. 19, 21, 22. 1. Job. 2. 19. Reu. 2.  
 25, 26. Looke Perseuere.

Controversies decided by the Iudge. Deu.  
 25. 1, 2, 3.

Conuersation. The conuersation both of  
 Iew and Gentile, before they knewe Christ.  
 1. Pet. 4. 3. Psal. 2. 1, 2, 3. Rom. 1. 24.

Christ hath redeemed vs from our vaine  
 conuersation. 1. Peter 1. 18.

Gods conuersation the sacrifice of faith.  
 Phil. 1. 1, 2, to 8.

The summe of Christian conuersation.  
 Phil. 4. 8, 9.

The conuersation of Christians ought to

be in heaven. Phil. 3. 20. It ought to be holy  
 & honest, especially among ignorant & ene-  
 mies of the woꝝd. 1. Pet. 2. 12. 2. Pet. 3. 7, 11.

Considering the end of the Apostles con-  
 uersation, wee ought to followe their faith.  
 Heb. 13. 7.

Conuersion. To shewe our conuersion,  
 whyles we may liue. Eccles. 1. 8. 20.

An exhortation to true conuersion. Joel 2.  
 12.

God is mercifull to such as conuert vnto  
 him. 2. Chr. 30. 9.

Except we conuert, we cannot enter into  
 the kingdome of God. Mat. 18. 3.

Hee that feareth the Lord, conuerteth in  
 heart. Eccles. 2. 16.

Coppermouth. Looke Alexander.

Coard. A theesolo coard not easily spoken.  
 Eccles. 4. 12.

Cornehoorders. Against Cornehoorders,  
 looke Amos 8. 4. to 8.

Correct. God correcteth if a faithfull for  
 their wealth, and trial of their faith. Job 1.  
 11, 12. and 42. 11, 12. Looke Chasten.

Of hyperly correction, exhortation, and  
 warning, reade Gen. 37. 21, 22. Leu. 19. 17.

Psal. 22. 23, 24, 25. Psal. 9. 7, 8. 9. & 10. 17.  
 & 12. 1. & 15. 31. Psal. 17. 10. & 22. 15. & 25. 8,  
 9, 10, 12. & 27. 5, 6, & 28. 2, 3, & 19. 1. Eccles. 7.  
 7. Eccles. 19. 13, to 18. & 20. 1, 2, & 21. 6, 7. and  
 3. 1, 2. Mat. 18. 15, to 18. Luke 17. 3. Galat.  
 1. 21. & 6. 1. 1. Tim. 2. 24, 25, 26. Heb. 3. 7, 8,  
 12, 13. Iam. 5. 9, 10, 11 looke Discipline.

The correction of the wicked, a warning  
 for the godly. Deut. 13. 10, 11. & 17. 12, 13. &  
 19. 19, 20. & 21. 18, 19, 20, 21. Psal. 19. 25. &  
 21. 11. Eccles. 23. 18, 19, 20, 21, 22. Act. 5. 3,  
 4, 5, 6, 10, 11, 13, 1. Tim. 5. 20.

The corrector of rebuker ought to bee  
 blamelesse himselfe. Mat. 7. 3, 4, 5. Lu. 6. 39.

John 8. 7, 9. 1. Tim. 3. 2. Tit. 1. 6, 7.

Of correction of children, looke Chasten.

Corrupt. The earth was corrupt before  
 God. Gen. 6. 11.

All mankind though Adams fall cor-  
 rupted. 2. Chr. 9. 19. & 7. 48. and 3. 2. Gen. 3.  
 6, 7. Rom. 5. 12.

The mount of corruption, & why so called.  
 2. King. 23. 13.

Couenant. God maketh a couenant with  
 Noah. Gen. 6. 18. & 9. 9, to 18. and with A-  
 braham. Gen. 15. 8. and 17. 2, to 22.

Abraham maketh a couenant with A-  
 bimelech, and why. Gen. 21. 23, to 33.

The Israelites make a couenant with  
 God. Exod. 24. 3, 7, 8. and God with them.  
 Exod. 19. 5, 6.

Eliah grieved, that the Israelites had  
 forgotten Gods couenant. 1. Kings 19. 10, 14.

Jeboiada maketh a couenant betwene  
 the Lord, the king, and the people. 2. Kings  
 11. 17.

Isahaks couenant with Abimelech. Genes.  
 26. 28, 31. And Iacob with Laban. Gene.  
 31. 44, to 49.

Dauids couenant with Jonatham. 1. Sam.  
 23. 16. for the which hee well entreated  
 Achish. 1. Sam. 3. 9, 7.

God promiseth a newe couenant to the  
 faithfull. Iere. 31. 31, to 34. Isa. 42. 5, 6. and  
 49. 8. Luke 2. 31.



The godly ought not to make any covenant with the wicked, and whp. Exo. 23. 32, 33. and 34. 12, 15, 16. looke Marriage.

Ahab maketh a covenant with Benhadad king of Syria. 1. King. 20. 34, 42.

The Israelites for making Covenants with the wicked, are punished. Iudg. 3. 6, 8.

The Fathers covenant with God, bindeth the children. Deut. 29. 14, 15. \* Ez. 31. 13.

The people make a covenant with the Lord, and lease it. Jerh. 9. 38.

The covenant of salt, what. Num. 18. 19. looke Testament.

Cover. We ought not to cover our neighbours wife no; any thing that is his. Exod. 20. 17. Deut. 5. 21.

Paul covered no mans silver, gold, or apparel. Act. 20. 33. looke Vchire.

Covetous. The miserable state of a covetous man. Eccles. 6. 2, 3.

Covetousnesse is vnluariable. Pro. 27. 20. the roote of all euill. 1. Tim. 6. 10.

Covertie. Epher. 5. 5. Col. 3. 5. not to be named among Christians. Eph. 5. 3. whereof Christ wilteih vs to take leede and beware. Luke. 12. 15, 103 vs. Heb. 13. 5.

Judges ought to hate covetousnesse. Exo. 18. 21.

An exclamation against covetous magistrates. Ila. 3. 14. \*

Woe to those that are covetous, Ila. 5. 8. Habak. 2. 6, 9, 12.

We ought to pray that our hearts may be inclined to Gods testimonies, and not to covetousnesse. Psal. 119. 36.

Covetousnesse infecteth all sorts of people. Jere. 6. 13. and 8. 10.

Nothing worse then a covetous man, and whp. Eccles. 10. 9.

The covetous man enuieih himselfe. Eccles. 14. 3, 4, 10 17. and whereunto he is resembled, looke Partridge.

The children of Eli, being covetous, peruered judgement. 1. Sam. 2. 12, 10 18.

The covetousnesse of Gehazi punished. 2. kings 5. 20, 27. \*

Against covetous preachers, which make marchandise of Gods prole. 2. Pet. 2. 3.

The covetous Pharises mocked Christ, for reprouing their covetousnesse. Lu. 16. 14.

Paul used no coloured covetousnesse, or flattering words. 1. The. 2. 5.

The covetous, &c. shall not inherit the kingdome of God. 1. Cor. 6. 10

Covetous wretches, instead of releeuing Gods children, vse to reuile them. 1. Sam. 25. 10, 11.

Of Covetousnesse, and the punishment thereof, looke more Iosh. 7. 1. 1. Sam. 8. 3. 1. king. 2. 1, 2, 3. \* Psal. 37. \* Pro. 11. 10, 10 20. and 11. 1, 24 26, 28, 29. and 28. 8, 20 22. and 30. 8, 9, 14, 15. Eccles. 2. 26. and 4. 8. and 5. 9, 10, 12, 10 17. Ila. 32. 6. and 56. 11. Amos 8. 4, 5, 6. \* Mich. 6. 10. \* Eccles. 3. 11, 35, 6, 7, 24. 2. Har. 4. 7, 10 36. Mat. 16. 19, 20, 21, 24. \* Mat. 26. 14, 15, 16. and 27. 3, 10 11. Job. 12. 6 Act. 5. 1, 2, 10 11. and 8. 18. 10 25. and 24. 26, 27. 1. Tim. 6. 17. and 3. 3, 8. Tit. 1. 7.

Out of the heart procede euill thoughtes, covetousnesse &c. Mark. 7. 22.

Counsell. Dauid prayeth that Abithophels

wicked counsell might bee turned to foolishnesse. 2. Sam. 15. 31. which came to passe. 2. Sam. 17. 1, 7, 10 15.

Those that disobey Gods commandments shalbe without counsell. Deut. 32. 38. No counsell can resist God. Psal. 2. 1, 30.

The counsell of God is beyond mans reach. Rom. 11. 3, 34.

The difference betweene aged and yong mens counsell. 1. king. 12. 6, 7, 9, 10, 11.

Ruth followeth the counsell of her stepmother Naomi. Ruth. 3. 1, 10, 6. In doubtful matters we ought to aske counsell of Gods words, and prophets. Gene. 25. 22, 23. Leuit. 24. 12. Iudg. 9. 8. and 15. 34, 35, and 27. 5. Deut. 17. 8, 10 14. and 21. 5. \* Iudg. 1. 11. and 20. 8, 10 24. and 20. 2, 3, 4, 1. Sam. 9. 9. and 10. 2. and 23. 2, 11, 12. and 30. 7, 8. 2. Sam. 2. 1. and 5. 19. and 21. 1. and 1. king. 14. 2, 3. and 22. 5, 8, 10 39. 2. kin. 3. 11, 13. and 8. 8, 10 16. and 22. 3, 14. Psal. 119. 9. Pro. 3. 1, 10 27. Ila. 8. 19, 20. and 9. 13. and 25. 1, 9. and 45. 11. Ila. 30. 1, 2. and 37. 1, 2. Eze. 14. 1, 2. Jec. 7. 2, 3. Tob. 4. 19. Eccles. 8. 9. and 9. 16. and 37. 15, 16. Luke 16. 29.

At the dead, forcetiers, and false prophets, we ought not to aske counsell. Leuit. 19. 31. and 20. 6. Deut. 18. 10, 15. and 1. Sam. 28. 7, 15. \* and 2. kin. 1. 2, 3. 2. Eho. 18. 5, 21. Ila. 8. 19. Dan. 2. 27. and 4. 4. and 5. 7, 8.

Good counsell of whomsoever, not to be disdaind. Exo. 18. 19 24.

God confoundeth wicked counsels. Psal. 33. 10, 11. Gen. 11. 7, 8. and 37. 21. and 50. 20. Num. 2. 4, 12, 20. \* and 23. 8. \* and 24. 5. \* and 2. Sam. 15. 2. 32. \* and 17. 14. Iudg. 4. 15. Est. 7. 4, 8. \* Job 5. 12. Psal. 2. 1, 2, 3, 4. Psal. 20. 8. Psal. 21. 8, 9, 12. Ila. 7. 4, 5, 7. and 19. 3. Mat. 27. 62. \* and 28. 2, 3, 4. Act. 5. 17, 27, 38, 39. \* and 9. 23, 24, 25. and 22. 30. and 23. 1. and 27. 42.

God worketh all things after the counsell of his owne will. Epher. 1. 11.

The reward of following euill counsell. 1. kings 12. 13, 10 16.

Paul reuealed to h Elders of the Church, the whole counsell of God. Act. 20. 27.

The Pharises, and Herodians take counsell against Christ. Mat. 12. 14. and 22. 15, 16. Epher. 12. 13. and 3. 6.

Jeroham takeih counsell to withhold the people from the true seruice of God. 1. king. 12. 27, 28, 29.

Jezebel wicked counsell against Naboth, 1. king. 21. 5, 7, 10 11.

We ought not to bee guided by our owne counsels. Pro. 23. 2.

God threatneih them that leaue to their owne counsell. Eze. 11. 21.

Of generall counsels, looke in Doctours and Doctriue.

Counsellors. Euill counsellors purchase hatred to their prince, where good might happen. 2. Sam. 10. 3.

Wicked counsellors make a wicked king. 2. Eho. 22. 34, 35.

Countenance. A mans countenance, garments, and gestures, doe betwaj his disposition. Eccles. 19. 27, 28.

Counsaier. The wicked can counsaier, Eccl. 5. 10. looke Dissemblers, and Faineing.

Countries, looke Nations.

Court. The forme of the Court of the Tabernacle. Exod. 29, 9, 10, to 20. and 38. 9, 10 21. and of the situation thereof. Exod. 40. 33.

Courtiers should reade the Scriptures. Act. 8. 28.

The Court of the Temple of Salomon. 2. Eho. 4. 9, 10.

Courteous. Christians ought to be courteous one to another. Epher. 4. 32.

Cowardnesse. God will punish those that transgress his commandments, with cowardnesse and faint hearts. Leul. 26. 36, 37. Deut. 28. 65, 66. 67. and 32. 25.

Cowards or faint hearted might not goe to warre, and why. Deut. 20. 8.

Craft. looke Subtiltie.

Create. God created all things of nothing. Genes. 1. 1. \* by Christ Col. 1. 16. for his will and pleasure, and for mens sake. 2. Cor. 6. 55. Act. 4. 11. looke Man.

Creator and Creatures, God is our Creator. Deut. 32. 18.

The Creator may bee known by his workes. Wisd. 13. 5. Rom. 1. 19, 20.

Gods power declared by his Creatures. Job. 12. 7, 8.

The creation of Gods handfull workes commended. Eccles. 42. 15. \* and 43. 1, 27. \* Gods creatures must conforme themselves to his will. Ila. 45. 9.

Those that trull in creatures, are deceived. Ila. 30. 16.

Christ was begotten before all creatures. Col. 1. 15, 17.

Euery creature of God is good. 1. Tim. 4. 4, 5.

Euery creature gaue gloz to the Lambe, Iesus Christ. Reu. 5. 13.

Creatures subiect to banitie: howe, and why. Rom. 8. 19, 20, 24.

Christ commanid his Apostles to preach to etery creature. Mark. 16. 17. which commandment they haue fulfilled. Colos. 1. 23. Rom. 10. 18.

The regenerate ought to become new creatures. 2. Cor. 5. 17. Gal. 6. 15.

Creeplees from their mothers wombe, healed by Peter and Paul. Act. 3. 2, 7. 8. 14. 10.

Cry. The cry of the Etronites went vp to heauen. 1. Sam. 5. 10, 12.

Habels blood cried into God for vengeance. Gen. 4. 10.

The crye of Sodome and Gomozah ascended to God. Gen. 18. 20, 21.

The Loyde heareth the crye of the afflicted. Deut. 26. 7. Exod. 3. 2.

The Israelites crying to the Loyde, were deliuered. 1. Sam. 12. 10, 11. Iudg. 10. 10. and 11. 2, 3.

Moses crying to the Lord for Israel against Pharaoh was heard. Exo. 14. 15, 16. \* and Samuel, against the Philistines. 1. Sa. 7. 8, 9.

Dauids enemies cryed to the Lord, but he answered not. 2. Sam. 22. 4, 2.

The hyzed heauan oppressed, crying to God, shalbe feruant. Deut. 24. 14, 15. Jam. 5. 4.

Christ will avenge his elect that crye to him perseuerantly. Luke 18. 1, 7.

Sith God feedeth h yong rauen that cry.



to him, much more his chosen. Luk. 12. 2. 2. to 25. Psal. 147. 9.

He that stoppeth his eare at the crying of the poore, shall cry himselfe, and not be heard. Psal. 21. 13.

All crying, euill speaking, &c. to be banished from Christians. Eph. 4. 31.

Crosse. Christ laid with his Crosse to bee crucified. Matth. 27. 31, 33. Mark. 15. 20, 22. Lu. 23. 26, 33. Joh. 19. 16, 17. Hee crutch on the crosse, that he was forsaken. Mat. 27. 46. Psal. 22. 1, 2. What anguish he endured on the crosse. Psal. 22. 14.

To beare the crosse of Christ. Mat. 16. 24. Mar. 8. 34, 38. Luke 9. 23, 24, 25, 26. eke not to enter into Gods kingdome. Mark. 10. 21. 23, 24, 38. Mat. 20. 16, 20, to 24.

He that taketh not his crosse to follow after Christ, is not worthy to be a Christian disciple. Mat. 10. 38.

The crosse of affliction is commended, and whp. Mar. 5. 3. to 12. Job. 5. 7. Psou. 10. 17. and 12. 1. Eccles. 5. 1, 10, 6.

Crosse, put for preaching of the Gospel. Ph. 3. 18. for the benefit of redemption. 1. Cor. 1. 17. and for Christ crucified. 1. Cor. 1. 18, 23.

Paul rejoiced nothing more then in the crosse of Christ. Gal. 6. 14.

The crosse of affliction is layd on all true beleuers. Gen. 4. 8. and 27. 41. \* and 37. 18. Exod. 2. 15. 1. kin. 19. 2. Matth. 10. 9, 16, 16. \* and 24. 9. Mark. 13. 9, 13. Luke 14. 26. and 21. 17. Joh. 15. 18 and 16. 2. Act. 9. 14. Gal. 4. 29. 1. Thessal. 3. 3, 4. 2. Tim. 3. 12. 1. Pet. 4. 12. and that by the prouidence of God. La. 3. 37. for their wealth and p. 2. Samu. 7. 14, 15, 16. Job. 5. 15, 16, 17. \* and 33. 16, 17. Psou. 3. 12. Ierem. 46. 27, 28. 1. Cor. 1. 19, 30. Heb. 12. 6, 10. 12. 1. Pet. 4. 13. Rev. 3. 10, 12. to traine them thereby to the knowledge of God. Exod. 1. 11. \* 2. Thio 32. 20. \*

Psou. 6. 23. Inderth 8. 9. \* Matth. 7. 13. Luke 24. 19, 25, to 33. John 12. 25, 26. Act. 14. 19, 30. \* Rom. 8. 17. 2. Thion. 4. 8. to 13. and 5. 1, 2, 3. \* Phil. 8. 10, 12. 2. Thess. 1. 5. 6. Heb. 2. 9, 10. and 12. 3. and so to perseuer them till the comming of Christ. Psou. 17. 3. and 27. 21. Eccles. 27. 5, 8. 2. Thess. 1. 7. 1. Peter 1. 7, 9. and therefore is not onely to be borne patiently. Matth. 5. 5. and 10. 28, 38. John 15. 11. Luke 21. 19. John 16. 20. Act. 5. 41. and 16. 25. 2. Corinth. 8. 2. Coloss. 1. 11, 12. Heb. 10. 36. James 1. 2, 3. 1. Peter 4. 13. 10. 2. Thess. 1. 4. but also moit ioyfully to be embraced of the poore. 5. 17. \* Psal. 89. 33, 34, to 38. Psou. 23. 18. Isa. 26. 1. \* Ierem. 3. 24, 31, 32. \* Matth. 3. 4, 6, 10, 11, 12. Joh. 15. 27, 7, 11. Joh. 16. 10, 22, 33. 1. Corinth. 10. 10, 13. 2. Cor. 4. 4, 5, 8, 8.

The Crosse was layd vpon Dauid for his aduerty. 2. Sam. 12. 10, 19.

The foolishnesse of the preaching of the crosse. 1. Cor. 1. 23. is the power of God to saluation in those that beleue. 1. Cor. 1. 18.

To be the crosse of Christ is made of none effect. 1. Cor. 1. 17. looke Affliction, Persecution, and Tribulation.

Crowne, the crowne of life, is promised to those that endure temptation. Ia. 1. 12. Re. 2. 10.

The crowne of Gods ministers are those

whom their winne vnto Christ by their preaching. Reu. 3. 11. Phil. 4. 1. 1. Thess. 2. 19.

The crowne of righteousnesse shall be giuen vnto all that loue the appearing of Christ. 2. Tim. 4. 8.

Crowne of glory. 1. Pet. 5. 4.

The Crowne of thornes, put on Christs head. Matth. 27. 29.

Of Dauids crowne which hee tooke from the head of the king of the Ammonites. 1. Chron. 20. 2.

The Crosse. True Christians crucifie the flesh. Gal. 2. 19. and 5. 24.

Paul preached Christ crucified. 1. Cor. 1. 23. In respect whereof hee esteemed not the knowledge of any thing. 1. Cor. 2. 2.

Saint Paul was crucified to the worlde, and the worlde vnto him. Gal. 6. 14.

Christ was crucified. Matth. 27. 35. Mat. 15. 24. Luke. 23. 33. John 19. 18. 1. Cor. 2. 8.

Cruelty. The earth was full of cruelty. Gen. 6. 11. looke Tyranny.

The Cubite. A cubite is counted but for one foote and a halfe, persons thinke the common cubite of the Hebrews did containe 2. foote and a halfe whereof two doe make a Geometrical cubite, that is sixe foote by the standard: after which measure it is thought the Arke was made. Gen. 6. 15, 16.

2000 cubites, or a mile, a distance between the Arke and the arnie, when they should passe Iordan. Ioshua 3. 4.

Cup, for the wine in the Lodes supper. Matth. 26. 27. 1. Cor. 11. 25.

The Cup and bread signifie that wee are ioynt partakers of the fruites of Christs passion: that is, one body, and coheres with him of euertlasting saluation. 1. Cor. 10. 16, 17.

Cup, taken for the death of Christ. Matth. 20. 22, 23. and Mar. 10. 38. and for the wrath of God. Mat. 26. 39. Mar. 14. 36. Luke 22. 42.

Curious questions. 1. Tim. 5. 13. Luke 12. 29. 1. Tim. 6. 5. Matth. 23. 5. John 9. 2. and 14. 11. and 21. 20, 21. 22. Act. 1. 6, 7, 8. Act. 17. 19, 21. Rom. 9. 22. and 11. 33. Coloss. 2. 16. \* 1. Thess. 5. 1. 2. Tim. 2. 14. and 1. Pet. 4. 15. looke Disputation.

Wee ought not to be curious in Gods workes and whp. Eccles. 3. 23. Dent. 29. 29. Curious artes are to be avoided. Iob. 2. 8, 18. Act. 19. 19, 20.

Curse. Rebekah forced not to take vpon her the curse of Izhah. Gen. 27. 13.

The curse which Iotham asked to fall vpon the Shechemites came to passe. Iudges 9. 19, 20, 57.

The Israelites desired Gods curse, if they gaue of their daughters to the Beniamites to wife. Iudges 21. 1, 18.

Of the curses of God on the transgressors of his commandments. Leuit. 26. 14. to 42. Deut. 28. 15. \* and 11. 28. Job 27. 13. \* 14, 15. \* Of the manner of cursing. Deuery. 27. 13, 14, 15. \*

Dauid desired Gods curses to fall on Iobab for slaying of Abner. 2. Sam. 3. 9.

God turned the curse of Balaam, into a blessing. Num. 23. 5. 11. Iosh. 24. 9, 10.

God cursed the earth, when he lent the deluge. Gen. 8. 21.

The earth was cursed for mans sinne. Ge.

3. 17. the serpent for enticing Heuagh. Gen. 3. 14. Cain for killing his brother. Genes. 4. 8, 11.

God promised Abram to curse those that curse him. Gen. 12. 3.

Curled is he that curseth Iacob. Gene. 27. 29.

Balaam sendeth for Balaam to curse Gods people. Num. 22. 5, 6.

Soliath cursed Dauid. 1. Sam. 17. 43.

Iohna cursed the Shechemites. Iosh. 23. 27.

The Shechemites cursed Abimelech. Iudges 9. 20, 27.

Dauid cursed those that stirred by Saul against him. 1. Sam. 26. 11.

Curled is he that fulfilleth not all the commandments of the law. Galat. 3. 10. Deut. 27. 26.

Curled is he that hangeeth on a tree. Deut. 21. 23.

Christ was curled for vs, and whp. Galat. 3. 13, 14.

We ought not to curse. \* en. 19. 14. Rom. 12. 14. but blesse, euen those, that curse vs. Matth. 5. 44. Luke 6. 28.

Dauid cursed not Shimei, who cursed him. 2. Sam. 16. 5, to 14.

Those that shall stand on Christs left hand, shall be accurd Matth. 25. 41

The Pharisees called those curled that be lieued in Christ. Iohn 7. 49.

Uphosuer cursed the name of the Lord, was stoned to death. Exod. 21. 17. Leuit. 20. 9. Matth. 15. 4.

Curled bee the man that trusteth in man, &c. Iere. 17. 5, 6.

Curled bee he that doeth the worke of the Lord negligently. Iere. 48. 10.

Of cursing, looke more. Gen. 9. 25. Num. 5. 18. \* Iosh. 8. 34. Psou. 26. 3. Ierem. 29. 17, 18. and 49. 13. Iech. 8. 13.

The Godly haue curled, and how. Iere. 21. 14, 15. Iob. 3. 1. \*

Curtaines of the Tabernacle. Exod. 26. 1. to 15. and 36. 8, to 20.

Customes of the Hebrewes, Genes. 32. 32. and 43. 24, 25. Iudges. 11. 34, 37, 39, 40. Ruth. 4. 7. and 2. Cor. 3. 5, 24.

Custome is a Lawe to the wicked. Wisd. 14. 15. looke Accustomed.

Custome is an ill president. Job. 18. 39. Mat. 27. 15.

Against custome contrary to the truth. looke Exod. 23. 2. Leuit. 18. 30. Deut. 12. 32

2. kings 17. 39, 40. Iosh. 1. 5. 9. Mar. 7. 8, 9. 1. Cor. 11. 16. Iere. 10. 3.

A good custome. Acts 25. 16.

Cutting our felices, looke Balde.

Waste Pilesies cur themselves. 1. kings 18. 28.

D

Dainties. looke Wanton, Diet, and Apparel.

Damnation. looke Condemne, and Hell.

The Damned are called Gotes. Matth. 25. 33.

Danger. He that souereth danger shall perishe therein. Eccles. 3. 27.

No man ought rashly to put his life in danger. Eccles. 8. 8.

God deliuered the Israelites out of great danger. Exod. 14. 23, 34, 41, 16. \*



**Darknesse** upon the deepe. Gen. 1. 2.  
The ir. plague of Egypt was palpable  
darknesse. Exod. 10. 21, 22. and why. Acts.  
18. 4.  
Darknesse over all the land of Iurte, when  
Christ died. Mat. 27. 45. Mar. 15. 33. Luke  
23. 44.

In God is no darknesse. 1. John 1. 5.  
The Gentiles were darknesse. Eph. 5. 8.  
but now are light. 1. Thes. 5. 5.  
The light shiner in darknesse, and the  
darknesse comprehended it not. 1. John 1. 5.  
The woakes of darknesse. Rom. 13. 2, 13.  
God will lighten things that are hidden in  
darknesse. 1. Cor. 4. 5.

If we walke in darknesse, we haue no fel-  
lowship with Christ. 1. John 1. 6.  
Whosoever hateth his brother, is still in  
darknesse. 1. John 1. 9.

There is no communication betwene light  
and darknesse. 2. Cor. 6. 14.  
The Lorde will lighten the darknesse. 2.  
Sam. 22. 29.

The vapes of darknesse. Eccles. 11. 8.  
Darknesse put for ignorance of God. John  
3. 19. Mat. 4. 16. for the whole corruption of  
mans nature. Ephes. 5. 8. for sinne Rom. 13.  
12. Ephes. 1. 1. 1. Job 1. 6. for blindness of  
mind. Mat. 4. 16. Luke. 1. 79. Job 8. 12. and  
12. 46. Acts 26. 18. Col. 1. 13. 1. Thes. 5. 4.  
1. Pet. 2. 9. 1. John. 2. 8.

Utter darknesse. Mat. 8. 12. and 25. 30.  
Of darke speeches, looke Parables, and  
Riddles.

**Dare.** Who dare stand against God. Acts  
vome 12. 13.

**Daughter.** What care an honest man  
ought to haue of his daughter. Eccles. 42. 9,  
10, 11. and 26. 10.

Like mother like daughter. Ezek. 16. 44.  
Daughter of Zion, for all the number of the  
saints. Cant. 3. 11. reade Isa. 3. 16.

Daughters for cities. Ezek. 16. 46. Mat. 21.  
5. for citizens. Luke 23. 28.

A wife daughter is an heritage to her hus-  
band. Eccles. 22. 4.  
The daughters of Princes, were a gar-  
ment of diuers colours. 2 Sam. 13. 18.

Of the daughter sold to be a seruant, reade  
Exod. 21. 7, 10, 12.

No man ought to perswade his daughter to  
whoredome. Leuit. 19. 29.

Improb offered his onely daughter in sa-  
crifice. Iudg. 11. 31, 39. looke Children and  
Women.

**Dauced.** The Israelites dauced befoze  
the Golden calfe. Exod. 32. 18, 19.  
The Beniamites tooke of the daughters  
of Shiloh, when they kept their solemn  
feasts of daucing. Iudg. 21. 21, 23, 23.  
Dauid dauced befoze the Arke. 2. Sam.  
6. 14, 16. 1. Chro. 15. 29.

To stun the woman that is a daucer & a  
singer. & why. Eccles. 9. 4. reade Ezo 15. 20.  
Iudg. 11. 34. 1. Sam. 18. 6. & 29. 5. Eccles.  
3. 5. Mat. 14. 6. Marke 6. 22. Luke 15. 25.  
looke Piped.

**Day.** The day created by the word of  
God. Gen. 1. 3, 5.

Two great lights to diuide the day and  
the night. Gen. 1. 16, 17, 18.

Day and night shal not cease to the world  
ends. Gen. 8. 22.

God is the life and length of dayes to the  
saints. Deut. 30. 10.

The longest day that euer was of that be,  
in Iohannis time. Iosh. 10. 13, 14.

God will prolong their dayes that obserue  
his lawes. 1. Kings 3. 14.

The Lorde the Judge be Judge this day:  
a Iure of the Iudg. 11. 27.

How a man may kee good and long dayes.  
1. Pet. 3. 10. \* Dial. 34 112. \*

Denie the time, because the dayes be  
euill. Ephes. 5. 16.

Superstitious obseruation of Dayes re-  
proued. Gal. 4. 10. Col. 2. 6, 16, 17. \*

All dayes ought to be alike among Chri-  
stians. Rom. 14. 5, 6. Mat. 12. 1, 10. 9. Mat. 2.  
27. Luke 13. 15, 16. Ioh. 5. 10, 11.

One day with the Lorde is as a thousand  
yeeres. 2. Pet. 3. 8.

A day for a yeere. Ezek. 4. 6.

The day of saluation. 2. Cor. 6. 2.

The day of the Lorde is at hand. Rom. 13.  
12. it is unknouen. Mat. 24. 36, 43. & 25. 13.

1. Thes. 5. 2. it will be fearefull. 2. Cor. 5. 10,  
11. Gal. 4. 1, 5. Amos 5. 18. reade 2. Thes. 2.  
1, 2, 3. Zach. 14. 7. looke Iudgement.

The great day of Gods wrath is come.  
Reue. 6. 17.

Sunday called the Lorde day, and why.  
Reue. 1. 10

The day of death unknouen. Eccle. 9. 1. 2.  
Day by bread looke Foode.

Widowes neglected in the dayly mini-  
sting. Acts 6. 1.

We ought to releue our brethren desti-  
tute of dayly foode. James 2. 15.

The dayly sacrifice of Christians. Malac.  
1. 11.

Christ taught dayly in the Temple. Mat.  
26. 55. Luke 19. 47.

Scriptures searched dayly. Acts 17. 11.  
Paul died dayly. 1. Cor. 15. 31.

**Deacons.** Of Deacons, and what men  
they ought to be. 1. Tim 3. 8, 10, 14.

Deacons ordeined in the Church by the A-  
postles and why. Act. 6. 2, 3, 10. 7. of their of-  
fice. Rom. 12. 8.

**Dead.** The dead raped by Elisha. 1.  
Kin. 17. 22. By Elisha. 2. kin. 4. 35. by Christ.  
Mat. 9. 25. & 22. 52, 53. Mar. 5. 41. Luke 7.  
12, 15. by Peter. Act. 9. 36. \* by Paul. Acts  
20. 9, 10, 11, 12, 40. and by touching the dead  
bones of Elisha. 2. Kings 14. 21.

The dead is not to be sought vnto. Deut.  
18. 11. Ista. 8. 19, 20. looke Praying for the  
dead.

The Iewes might not cut or make them-  
selves bald for the dead, and why. Deut. 14.  
1, 2.

The high Priest might not be present at  
the buriall of the dead. Leuit. 21. 1, 2, 3, 4.

Fasting and prayer with tears, cannot  
prie the dead. 2 Sam. 12. 22, 23.

The dead shall heare the voice of the sonne  
of God, and liue. Iohn. 5. 25.

Dead mens bones burned. Amos 2. 1.

To be dead to sinne, how. Rom. 6. 2.

The faithfull seeme dead vnto the world,  
when they befoze God, doe liue in Christ Ie-

sus. Col. 3. 3, 4.

Christ rising from the dead, was made the  
first fruit. 1. Cor. 15. 20. and first borne of  
the dead. Col. 1. 18.

We are buried by baptisme as dead with  
Christ. Rom. 6. 4.

Being dead with Christ, from the ordi-  
nances of the world, we are not burced with  
traditions, and why. Col. 2. 20. \*

Widowes that liue at pleasure, are dead  
being alive. 1. Tim 5. 6.

Of the buriall and beweping of the dead,  
looke Mourning.

**Deafe.** God maketh dumme and deafe.  
Exod. 4. 11.

Curse rot the deafe. Leuit. 19. 14.

Christ healed a deafe man. Mar. 7. 32. \*

Dealing plainly, looke Simple

**Deare.** Luk. 7. 2. Act. 20. 24. looke Beloued  
and Precious.

Dearely beloued, looke Beloued.

**Dearth,** looke Famine.

**Death.** God foretold Adam, that when so-  
euer he did eate of the tree of knowledge, he  
should die the death. Gen. 2. 16, 17.

Death followeth the breach of Gods com-  
mandments. Deut. 30. 17, 18, 19.

The death of Adam and all his posteritie  
vnto Noah. Genes. 5. 5. \* Of Noah. Gen.  
9. 29. Of Terah Abrahams father. Genes.  
11. 32. Of Abraham. Gen. 25. 8. Of Sarah.  
Gen. 23. 2. Of Deborah Rebekahs nourse.  
Gen. 35. 8. Of Izbak. Gen. 35. 29. Of Jaa-  
kob. Gen. 49. 33. Of Ioseph and all his bre-  
thren. Exod. 1. 6. Of Aaron. Num. 20. 28,  
and 33. 8. Deut. 10. 6. and 32. 50. Of Ho-  
les. Deut. 34. 5. Of Ioshua. Iosh. 24. 29. Of  
Siron. Iudg. 8. 32. Of Iphthah. Iudg. 12. 7.  
Of Samlen. Iudg. 15. 30. Of Saul and his  
children. 1. Sam. 31. 6. as was foretold  
him by the Duell. 1. Sam. 28. 19.

The death of Saul and Jonathan, is told  
vnto David. 2. Sam. 1. 4.

The death of the sonne of Dauid, begot-  
ten in adulterie. 2. Sam. 12. 18.

The death of Dauid. 1. Kings 2. 10. Of  
Saulomen. 1. Kings 11. 43.

The death of beastes the first plague of  
Egypt. Exod. 9. 3, 4, 6. Death of the first  
borne, the tenth. Exod. 11. 5. and 12. 29.

We must strue for the truech, and defend  
iustice to the death. Eccles. 3. 28.

The remembrance of death is very bitter  
to soine, and acceptable to other. Eccle. 4. 1.  
1, 2.

Death is better then a bitter life. Eccles.  
30. 17.

Job desireth death. Job. 8. 9.

The day of death is vncertaine, and there-  
foze we ought to watch. Luke 12. 39, 40, 45,  
46. Mat. 13. 33, 10, 37. Iam. 4. 13, 14, 15. Ec-  
cles. 9. 12.

Dauid deliuered from the sentence of  
death, when he pronounced against himself,  
was pri punished for his offence. 2. Sam. 12.  
11, 13, 14. and 15. 14. \* and 16. 21, 23.

Death is swallowed vp in victory. 1. Cor.  
15. 54. by Iesus Christ. 1. Cor.  
15. 57. Heb. 2. 14, 15.

The woman of Zarephath imputed the  
cause of the death of her child, to be her  
sinnes.



sinnes. 1. Kings 17. 18.

Christ goeth to the Father by suffering death. John 14. 2.\*

God is glorified by the death of his saints. John 21. 19. Phil. 1. 20.

Paul would gladly receive death, to continue the doctrine which he taught. Phil. 2. 17, 18.

Paul foretold that his death was at hand. 2. Tim. 4. 6.

Paul willingly conformed himselfe to Christ's death, that he might attaine to the glory of the resurrection by him. Phil. 3. 10, 11, 20.

Pauls death brought fruit to the Corinthians. 2. Cor. 4. 12.

Christ foretelleth his Disciples of his death. Matth. 16. 21. and manner thereof, John 12. 32, 33. and how moe should believe the Gospel after his death, then if he had bene always present. John 12. 44.

Christ his soule beaue, euen to the death, Matth. 26. 38. Mar. 14. 34, 35, 36.

Christ condemned to death. Matth. 27. 22, 23, 26. Mar. 15. 13, 14, 15. Luke 23. 23, 24. Delivered to death for our sinnes. Rom. 4. 25. Heb. 9. 15.

God hath reconciled us to himselfe by the death of his Sonne. Col. 1. 20, 21, 22.

Death is the wages of sinne. Rom. 6. 6, 23. James 1. 15.

The King of death. 1. Cor. 15. 56.

The death of Iesus Christ hath saved us from death. Rom. 5. 6, 7, 10, 19.

Peter proueth the death and resurrection of Christ. Acts 2. 23, 24, 40.

Second death. Reu. 10. 14. & 21. 8. Job. 5. 24, 25.

Christ compareth his death vnto baptisme. Luke 12. 50.

Death, and the time thereof is appointed for all men. Deuter. 32. 14. Iosias 23. 14, 2. Sam. 26. 10. Job 14. 5. Psal. 89. 48. Eccles. 3. 2. and 8. 8. Eccles. 17. 2. John 7. 30. and 8. 20. Rom. 5. 12. Heb. 9. 27.

Death of the faithful called a sleepe. Deu. 31. 16. Mat. 9. 24. & 27. 52. John 11. 11, 12, 13. Acts 7. 60. & 13. 36. 1. Cor. 7. 39. and 11. 30. 1. Thess. 4. 13.

Playing vpon instruments, vned at the death of buriall of any. Matth. 9. 23.

Sudden death, or euertaking damnation, or both prepared for the wicked. Gen. 7. 21. and 14. 15. & 19. 24, 25. Exod. 15. 28. Num. 16. 31, 32, 33, 49.\* Ester 7. 8, 9. and 2. Kin. 1. 10, 12. & Mat. 9. 55, 56.

Wee ought rather to suffer death, then commit idolatry. Dan. 3. 16, 17, 18.

Directors is the death of Saints. Psal. 116. 15.

After death commeth the iudgement. 2. Cor. 4. 35. Heb. 9. 27.

Through enie of the deuill came death into the world. 1. Cor. 15. 24. by Gods sufferance. Eccles. 11. 14. None is to be iudged blessed before his death, and why. Eccles. 11. 28.

Of death and of those that be the occasion of their owne deaths, looke Dic, and Kill.

Deaw fell with the Ganna. Exod. 16. 13, 14.

The heauens dropped the dewe vnto Gods people. Deut. 33. 28.

Israhel prayeth God to giue Iaakob the dewe of heauen. Gen. 27. 28.

God gaue neither dewe nor raine in threepertes together. 1. King. 17. 1.

Woses blessed the tribe of Ioseph by the dewe of heauen. Deut. 33. 13. and prayeth, that his doctrine may drap as the raine, and his speech as the dewe. Deut. 33. 2.

Debate betwenee Abrahams & Lots herdmen Gen. 13. 7, 8. looke Contention.

Debtes. The widowes debtes paid by the increase of the ople. 2. Kit. 4. 1, 2, to 8. looke Lending.

Deceiue our brethren wee may not. Leuit. 19. 11. looke Defraude.

Michal deceiued her father with an image. 1. Sam. 19. 12.

A lying spirit in the mouth of all Abahs prophets, to deceiue him. 1. Kin. 22. 20, 22, 23.

Iaakob deceiued Esau. Gene. 27. 36. and Laban Iaakob. Gen. 31. 7.

Dauid deceiued Saul. 1. Sam. 20. 15, 55.\* and Achish king of the Philistins. 1. Sam. 27. 8, 10, 12.

Let no man deceiue vs with vaine wordes. Ephel. 5. 6.

How mans heart may deceiue him. Deut. 11. 16, 17. through pride. Mad. 3.

We are deceiued, for want of the knowledge of the Scriptures. Mat. 1. 22. 29. Mar. 12. 24. looke Erre and Errour.

Evill men and deceiuers shall waxe worse and worse. 2. Tim. 3. 13.

Christ counted a deceiuer, and those that beleued in him, deceiued. Matth. 27. 63. John 7. 47.

Gods preachers also are counted deceiuers. 2. Cor. 6. 8.

Who be in deede deceiuers, looke 2. Job. 7. 2. Tim. 3. 1, 10, 15.

Decrees, looke Ordinances.

Dedication of the Temple by Salomon. 1. Kin. 8. 63, 64.\* confirmed by God. 1. Kin. 9. 3.

Of the dedicating of a new house. Deut. 20. 5.

Of the dedicating of the Temple in the time of Ezra. Ezra 6. 16, 17.

Of the dedication of the wall at Ierusalem. Neh. 12. 27.

Of the dedication of the altar vnder Iudas Macabeus. 1. Mac. 4. 56.

Feast of dedication. John 10. 22. looke Sanctifie.

Deeds. Good deeds are tokens of amendment of life. Mat. 3. 8. 9, 10. Luke 3. 8. Act. 26. 10. looke Doe, and Workes.

Deepe. The deepe. Gen. 1. 2. is a masse of lumps of earth without forme, mingled confusedly with the waters.

The deuils craue that they may goe out into the deepe. Luke 8. 31.

Defend, looke Humble.

Deferre. To deferre turning to God, looke Repentance, and to Put off.

Defle. How the name of God is defiled. Leuit. 18. 20. and 19. 12.

How the Duties of the Law were defiled. Leuit. 21. 1. & Heb. 34. 25. looke Pollute.

Deflowe, looke Rauhsh.

Defraude not one another. 1. The 2. 4. 6. looke Deceiue.

Degree, looke Estate.

Deliver. God deliuereth his out of aduersitie. 2. Sam. 4. 9. and 22. 1, 4.\*

God sent Hideon to deliuer the Israelites. Judg. 6. 14, 16.

Ioseph foretold the deliuerance of the Israelites. Gen. 50. 24.

God theweth Woses, how the deliuerance of Israel should be brought to passe. Exod. 3. 20, 21, 22.\*

The Israelites are commanded to celebrate the day of their deliuerance. Exod. 12. 2, 14.

Woses beweth Jerho how God had deliuered Istaal from Pharaoh. Exod. 1. 8. 8.

God deliuered Paul out of the mouth of the Lion. 2. Tim. 4. 17.

Christ hath deliuered vs from sinne, the deuill, and the law. Luke 9. 56. 2. Tim. 1. 9. and being deliuered, hee are become seruants to righteousness. Rom. 6. 16, 17, 18.

Samson called his victory, a great deliuerance. Judg. 15. 18.

God promised Ihab to deliuer the posse of Ben-hadad into his hand. 1. King. 20. 13.

Delight. God delighteth in Christ and his chosen. Mar. 3. 17. and 17. 5.

Delusion. God sendeth strong delusions to vnbelievers. 2. Thess. 2. 11.

Denie. A stone pitched on ende, for a witness against the Israelites, that afterward should denie their God. Ios. 24. 26, 27.

Peter stoutly promisseth that he would neuer denie Christ, and yet did. Matth. 26. 35, 75, 72, 74.

If wee denie Christ, he will denie vs. 2. Tim. 2. 12. Luke 12. 9.

We is an Antichrist that denieth that Iesus is Christ. 1. John 2. 22.

Depart. All that call on Christ must depart from iniquitie. 2. Tim. 2. 19.

Wee ought not to depart from God, to serue idoles. Deut. 11. 16. 1. Sam. 12. 20, 21.\*

Samson being departed from God, his strength departed from him. Judg. 16. 19, 20.

Paul and Barnabas departed asunder. Actes 15. 36, 37, 38, 39.\*

Depose. Asa deposed his mother, and why. 2. Chro. 15. 16.

Descend. God descended to see the affliction of his people. Exod. 3. 8. and to see the tower of Babel. Gen. 11. 7.

Of Christ his descending into hell, looke Christ.

Desert, looke Merite.

Desire, looke Concupiscence.

Despaire. The children of Israel despaire. Exod. 5. 21.

Comfort for such as despaire. Ezekiel 33. 17, 20. Psal. 103. 8, 10. Looke Comfort.

The 4. lepers despairing to bee furnished, declare Gods prouidence to the Samaritans. 2. Kings 7. 3, 4, 8.\*

The punishment of desperate wicked men. Iere. 16. 12. and 18. 12.\*

Despise. The wicked despise government. Jude 3.



Who despiseth God and his word, shall be despised of him, and destroyed. 1. Sam. 2. 30. Psou. 13. 13.

God hath chosen the despised things of the world, to confound the mighty. 1. Corinth. 1. 27, 28.

He that despiseth the faithful minister of the Gospel, despiseth God. 1. Thess. 4. 8. looke Contemne.

Destroy. God destroyeth dumbe creatures for mans sinne. Zeph. 1. 3.

God destroyed Siserah and all his chariots. Judg. 4. 15.

Destruction threatened to the Israelites. Deut. 28. 48, 51, 53.

Idol goeth before destruction. Psou. 116. 18.

Covenant making with idolaters, bringeth destruction. Judg. 2. 2, 3.

Devils. God forbidderth to offer to devils. Levit. 17. 7.

Devil, signifieth a cursed speaker or an accuser. Jude 9. Rev. 12. 9, 10.

The Israelites consecrated their children unto idoles and devils. 2. Kings 17. 16, 17.

Deut. 32. 17.

Devils cast out, looke Fasting, and Matth. 17. 20, 21.

Devil in the maide, looke Divination.

Devils know and confesse Christ. Matth. 3. 11. Luke 4. 41. Acts 19. 15.

The Jewes sayd that Christ had a devil. Mat. 12. 24. Mat. 3. 22.

Wee ought not to reioyce that devils are subdued unto vs, but rather ac. Lu. 10. 20.

The Gentiles sacrificed to devils. 1. Cor. 10. 20.

Those that sacrifice to devils, are devils fellows. 1. Cor. 10. 20.

Doctrine of devils, looke Doctrine.

Christ healed the possessed, and chased out the devils. Mat. 8. 33. 9. 32, 33. 12. 28. 17. 18. Mar. 1. 25. 9. 1, 10. 14. Luk. 8. 26, 30. 34. and 11. 14.

The devil possessing the serpent, seduceth the woman. Gen. 3. 1, 7, and is banquished by Jesus Christ. Gen. 3. 15.

The devil cannot hurt when he will, nor so much as he would. Mat. 8. 31, 32, 33. Mar. 9. 22. Luke 4. 13. Rev. 2. 1, 2, 10. and 7. 2, 3.

The devil called the prince of this world. Joh. 14. 30. and 16. 11. and of darkness. Eph. 6. 12. and that ruler in the aire. Eph. 2. 2.

The devil is our aduersarie. 1. Peter 5. 8. Mat. 13. 39.

The devil is a murderer, liar, and father of lies and liars. John 8. 44. and the king of pride. Job 41. 25.

The children of the wicked are the seed of the devil. Mat. 13. 25, 38, 39. and his detestable captivites. 2. Tim. 2. 26.

Christ hath destroyed the devils power over vs. Heb. 2. 14. and therefore he appeareth. 1. Joh. 3. 8.

Wee may over come the devil with faith, and the word of God. 1. John 2. 14.

Wee ought not to give place to the devil. Eph. 4. 27.

Christ calleth the Jewes the children of the devil. John 8. 44.

Judas betrayed Christ by the provocation

of the devil. Joh. 13. 2.

Enslaving fire prepared for the devils and his Angels. Mat. 25. 41.

The devil labourerth continually for the destruction of men. Job. 3. 1, 2. Matth. 4. 3, 12. Luke 8. 12. and 22. 31. Reue. 2. 10. his power is of God. 2. Thim. 1. 8, 11. Job. 1. 12. and 2. 6, 7. Matth. 8. 32. Mar. 5. 13. Col. 1. 16 2. Tim. 2. 26.

Devilish wisdom, what. Jam. 3. 15, 16.

Deuices. God confoundeth the deuices of the wicked. Job. 5. 12, 13. Dan. 6. 8, 15, 24, \* and 12. 62. and 14. 3, 14, 24.

Desert, looke Wildernesse.

Die. Moses died upon mount Abarim. Deut. 32. 49, 50.

Eden feared to haue died, because hee had seene an Angel. Judg. 6. 22. so did Hannan. Judg. 13. 22, 23.

Aaron died on mount Hoy. Num. 20. 23, 24, 25, 26, 28.

How Samson died, Judg. 16. 30.

The children of Israel wish to die. Exod. 16. 3. Num. 14. 2, 3, 4. so did Moses. Num. 11. 14, 15. and Elishah. 1. King. 19. 3, 4.

Whether we live or die, we ate the Lords. Rom. 14. 8. Phil. 1. 21, 22.

Thomas exposteth his felowes to die with Christ. Joh. 11. 16.

Christ earnestly desired to die for vs, that the Gospel might the sooner bee preached thorow the world. Lu. 12. 49, 50, 51.

Christ died for our sinnes, and rose againe for our iustificacion. 1. Corint. 15. 3, 4. Rom. 4. 25.

To eate any thing that dieth alone, forbidden, and wip. Deut. 14. 21.

Christ died for all men, and why. 2. Cor. 5. 15.

Christ died for vs, declaring his loue. 1. John 3. 16. that we might enjoy the grace of God. Heb. 2. 9.

We must be ready to die for our brethren by Christs example. 1. Joh. 3. 16.

Those that beleue not in Christ shall die. Job 3. 36. as conerariwise. Job. 6. 40.

To die in the Lord, and die the death. Reuel. 14. 13. Mat. 7. 10.

Be good to thy friend before thou die. Eccles. 1. 4. 13, 16.

The soule that inneth shall die. Ecce. 18. 4.

Herod died miserably. Actes 12. 23. he did Amrochus. 2. Mac. 6. 55, 56.

To goe to the fathers, and enter into the lap of all the world, is for to die. Gene. 15. 15. Job. 23. 14.

Diet. Moderate diet commended. Psou. 15. 16, 17. and 27. 27. Dan. 1. 12, 10. 17. Eccles. 31. 19, 10. 31. and 37. 28.

Difference betwene man and beast, looke Condition.

Difference betwene a bodie and a spirit. Luk. 24. 39.

Difference of meates. Matth. 15. 11. Actes 10. 13, 14, 15. Rom. 14. 1, 4, 17.

Digge. A law for him that diggeth, or openeth a well. Exod. 21. 33.

Who diggeth a pitte, shall fall therein. Eccles. 17. 26. Psou. 26. 27. Psalm. 57. 6. Eccles. 10. 8.

How the poude digge pits for the godly,

looke Psal. 119. 85.

Dinner. Better is a dinner of greene herbes with loue, then a stalled oxe with hatred. Psou. 15. 17.

Dwell. We ought to direct our hearts unto the Lord. 1. Sam. 7. 3.

The Lord directeth both our tongues and doings. Ps. 16. 1, 9, 33. 19. 21. looke Prepare.

Disensions ought not to be among Christians. 1. Cor. 1. 10, 11. 9. 3, 10, 11. looke Contention, Debate, and Smile.

Disciple. The Pharisees in scorn tolles him that was borne blinde and healed, to be Christs disciple. John 9. 28.

The disciples were afraid on the sea. Mat. 14. 16, 30. Mar. 6. 48, 49, 52.

The disciples of Christ would haue dissuaded him from going to Judea, and why. John 11. 8.

Christs disciples being an hungred, plucked the eares of corne to eate on sabbath day. Mat. 12. 1, 2.

Christs disciples forbade one to cast out devils, and why. Mar. 9. 39.

The disciple offended at the walke of opynment. Matth. 26. 7, 8, 9. Mar. 14. 3, 4, 5. Jobu 12. 3, 4, 5, 6.

Christ forgot his disciples that they would forsake him. Mat. 26. 31. Mar. 14. 28. Joh. 16. 31. and so they did. Mat. 26. 56. Mar. 14. 50.

Some of the disciples doubted of Christs resurrection. Mat. 28. 17.

Christ came among his disciples, the doores being shut. John 20. 26.

Christs disciples knownen by mutuall loue. John 13. 35.

Who so souerth any thing moze the Christ, cannot be his disciple. Mat. 10. 37.

Who so giveth a cuppe of drinke to a disciple of Christ, shall not lose his reward. Mat. 10. 42. looke Apostles.

Discipline. Of the comodity of discipline, and difcomodity of the contrary. Psou. 13. 13, 14, 18. Psal. 6. 17, 18, 19.

Footes drispe discipline. Psou. 15. 5.

An order of discipline describden in Ezra. chap. 7. 11. to 27. 1. Eccl. 8. 25.

Discipline of the Church. Mat. 18. 17.

Discord, looke Contention.

Disclaime. We may not disclaime to be taught, nor not of our inferiour. Exod. 18. 24. Actes 18. 24, 26.

Diseases. The diseases of Egypt, with all other plagues, are punishments of breach of Gods commandements. Exodus 15. 26. Deut. 7. 12, 15. and 28. 35, 59. 29. 22. Mat. 9. 2. John 5. 14. 1. Cor. 11. 30.

Remembrance breedeth diseases. Eccles. 3. 19, 20. \* and 37. 29.

Christ healed a man that had bene diseased 38. yeeres. Job. 5. 5, 10. looke Sicknesse, and Infirmities.

Disguising payment forbidden both man and woman. Deut. 22. 5.

Disobedient to God and his word, subject to many curses. Deut. 28. 15. \* Jer. 2. 6, 4, 5, 6. Deut. 30. 17, 18.

Achan for disobedience stoned to death. Job. 7. 11. 14, 15. 18. 25. \*

The Israelites for disobedience, were carried captiue into Syria. 2. King. 17. 6. to 24.



A prophet for his disobedience was slain by a lion. 1. King. 13. 24.

All men for his disobedience of Adam were subject unto sinne, death, & damnation. Rom. 5. 12.

**Disobey.** Whosoever disobeyed the priests or Judges, was put to death. Deut. 17. 9, 10, 10. 14.

Of disobedience & the punishment thereof, looke more Gen. 3. 2. \* and 19. 14. \* Lu. 10. 1. \* and 26. 15. \* Num. 14. 10. \* 16. 13. \* & 20. 2. \* Deut. 11. 28. \* 27. 15. \* 1. Sam. 1. 2. 9. and 13. 9. to 15. \* 15. 23. \* 28. 7. \* 2. Sam. 6. 6. 7. 1. King. 11. 17. to 14 and 13. 1. to 25. \* 14. 7. 8. to 19 \* 20. 1. \* 2. Chr. 7. 19. \* 26. 16. \* 17. 13. 24. 5. 6. \* 1. Eze. 11. 3. \* 13. 11. \* and 17. 23. \* and 35. 1. 3. 7. 1. 1. Gen. 1. 3. \* Mat. 14. 23. 29. 30. \* 7. 13. 14. Mat. 7. 39. to 43. Rom. 2. 1. to 10. Gal. 3. 10. looke Rebellion.

**Disposers.** The Apostles and Ministers of Christ are disposers of Gods secrets. 1. Cor. 4. 1. and manifold graces. 1. Pet. 4. 10. and ought to be faithful distributors of the same. 1. Cor. 4. 1. 2. Looke Apostles, Bishops, and Ministers.

**Disputation.** Vaine disputations, foolish questions, and brawlings about the Law, ought to be avoided, and why. Tit. 3. 9, 10, 11. 1. Tim 6. 3, 4, 5, 20, 21.

**Dissemble.** Peter, Barnabas, & the Jewes dissembled. Gal. 2. 11. \*

Saul dissembled as though hee heard not what the wicked spake against him, and why. 1. Sam. 10. 27.

**Dissemblers** can thinke one thing, & speake another. 2. Sam. 13. 20, 22, 26, to 29. and 16. 16. to 20. \* and 17. 15. \*

**Dissembling prophets** be meet for the wicked. Micah. 2. 11.

**Dissemblers** ought not to be used among Christians. 1. Pet. 2. 1.

Jeremie dissembled, and why. Jer. 38. 26, 27. looke Counterfeit.

**Distrust,** looke Unbelieve.

**Diuination** of loothaping ought to be punished with death. Leuit. 20. 27. it ought not to be used. Isa. 8. 19.

Paul dispossessed a spirit of diuination. Acts 16. 16, 17, 18. looke Soothsayers.

**Diuine.** Joseph conuerted himselfe to diuine and propheticke. Gen 44. 15.

**Diusion,** looke Strife and Contention.

**Diuision of tongues,** looke Tongues.

**Diuorced.** None ought to be diuorced. 1. Cor. 7. 27. except for fornication. Mat. 19. 9.

Moses suffered a bill of diuorce. Deu. 24. 1. to 5. Mal. 2. 16. Mat. 19. 7. 8. Mat. 10. 41. 5. contrary to the strict institution. Mat. 4. 5, 6. 9. Mat. 10. 6, 7, 8, 9, 11, 12.

**Do.** God doe soe to thee, and moze also a kinde of adoration bled of the Hebrewes. 1. Sam. 3. 17.

The obseruers of Gods commandments, shall prosper in all their doings. Deu. 29. 9.

What must doe, as wee would bee done to. Mat. 7. 12. Lu. 6. 31. Tob. 4. 15.

Wee are commanded not onely to heare, but also to doe Gods commandments. Deu. 4. 1, 5, 6, 17, 13, 40, 8. 5. 1. 27. 31. Mat. 6. 1, 2, 3, 24, 25. and 7. 11, 12, 8. 1. & 10. 12. Ioh. 22. 5. Iere. 7. 3, 4. Job. 29. 29. except one that laith,

Lord, Lord, shall enter into the kingdom of heauen, it is not that doth the sayers will. Mat. 7. 21. For, not the hearers, but the doers of the Law shall be iustified. Rom. 2. 13. Lu. 6. 46. Actes 26. 19, 20. and 1. Iohn 2. 4. and 1. 6. for those that heare Gods word and doe it not, deceiue themselves. James 1. 22. and are foolish builders. Mat. 7. 26. 27. Luke 6. 49. but the doers are wise builders. Mat. 7. 24, 25. Luke 6. 48 and are blessed. Iohn 13. 17.

Good doers commended. Mat. 25. 34. \* called Christs friends. Ioh. 15. 14. S. Lukes Gospel containeth all that Iesus did and taught. Act. 1. 1.

They ought to doe all things to the glory of God, and in Christs name. Mat. 5. 11. 1. Cor. 10. 31. Col. 3. 17. and 1. Pet. 1. 11.

Doe good to all, but chiefly to them of the household of faith. Gal. 6. 10.

The glory of well doing, pertaineth to God. 1. Sam. 25. 34 looke Vorkes and Wel-doing.

**Dore.** Christ is the Dore. Ioh. 10. 1. 9. Act. 14. 27.

God standeth at the Dore, and knocketh. Ren. 3. 20.

Dore of bitterness. Col. 4. 3..

**Dress.** The holy Ghost is the Doctor of the Apostles, and all the faithfull. Ioh. 14. 26. Ioh. 15. 10, 12, 13.

Paul the Doctor of the Gentiles in faith and veritie. 1. Tim. 2. 7. 2. Tim. 1. 11.

Christ ordained Doctors in his Church. 1. Cor. 12. 28. and why. 1. Pet. 4. 11. to 17.

Doctors and such as turne men to righteousness, shall shine as the Sunne for ever. Dan. 12. 3.

Doctors ought to be gladd by the rule of the same worde they preach. Rom. 12. 6. 1. 1. Pet. 4. 10, 11.

What Doctors should come in the latter dayes. 1. Tim. 4. 13, 2. 1. Pet. 2. 2. looke Disputations.

**Doctrine** is the gift of God. Rom. 12. 7.

Wholesome doctrine. Tit. 2. 1. \*

Doctrine of deuals. 1. Tim. 4. 3. 2. Pet. 2. 1, 2, 3. Jude 4.

The Jewes call the Gospel new doctrine. Mat. 1. 27.

Wee ought not to approue any that teacheth other doctrine then of Christ. 2. Ioh. 10, 11.

Wee ought not to bee carled about with strange doctrines. Heb. 13. 9.

The Scriptures are written for our doctrine. Rom. 15. 4.

The forme of doctrine which God hath giuen. Is charitie. Rom. 6. 17.

They that followed Christ, were asked at his doctrine. Mat. 11. 18.

Paul exhorteth to attend to reading, exhortation, and doctrine. 1. Tim. 4. 13, 15, 16.

An idle or floake, is a doctrine of vanitie. Jer. 10. 8.

True doctrine ought to be taken out of the Scriptures. Act. 28. 23.

True doctrine chiefly maintained by humilitie. Phil. 2. 1, 3. to 9.

No doctrine but Christs ought to bee received. Col. 2. 3, 9.

We must hearken to the word of God, and not to the doctrine and pceptes of men. Epi. 20. 23. 13. 2. 12. Deut. 4. 2. and 12. 30, 31, 32. and 13. 1, 2, 3. 8. Ioh. 1. 7, 8. Ioh. 12. 4. Ioh. 15. 1, 2, 10, 15. and 30. 5, 6. Ioh. 8. 19, 20. & 29. 17. to 17. Iere. 2. 3, 11, 13, 17, 18. \* and 23. 16, 17, 18. \* Eze. 1. 2, 3, 6, 7. Mat. 5. 19. & 7. 15, 16, 20. 21. & 15. 9. & 16. 12. & 17. 5. & 24. 4, 5, 11, 23, 24. Mat. 7. 6, 10. 14. Luke 16. 13, 15. Ioh. 13. 16, 20, 33. Actes 15. 5, 10, 30. Act. 20. 32. Rom. 16. 17, 18. 1. Cor. 1. 12, 13. and 3. 5, 6, 7, 18, 21. & 7. 12, 25, 35. Gal. 1. 8, 9, 10. Epi. 4. 14, 15. Phil. 3. 2, 16, to 19. Col. 2. 4, 6, 10. 9. 1. Tim. 1. 3, to 7. & 4. 1. \* & 6. 3. 2. Tim. 1. 13. and 2. 14, 15, 16. \* Heb. 13. 7, 9. 1. Ioh. 2. 18. 19. \* and 3. 7. and 4. 1, 2, 3, 6, 2. Ioh. 7. 10, 11, 12, 13, 16, 17, 18. Iere. 22. 18, 19.

**Dogges.** Rebebel was eaten with dogges. 2. King. 9. 36.

Dogges or whelpes put for the Gentiles. Mat. 15. 26. Mat. 7. 27.

Dogges also for the boozie enemies of the Gospel. Mat. 7. 6. and for false prophetes. Ioh. 2. 1.

The dogge is returned to his own vomite. 2. Pet. 2. 22. Ioh. 20. 11.

Vazael alacke Elisha, if he were a dogge, and why. 2. King. 8. 13.

A dead dogge, for a despised person. 2. Sam. 9. 8.

Unpeaching pastors called dunce and greene dogges. Isa. 56. 10, 11.

Of dogges. 2. Sam. 3. 8. Ioh. 30. 1. Ioh. 22. 16. 20. Eccles. 9. 4. Tob. 5. 16. and 11. 4. Luke 16. 21. Iere. 22. 15. looke Hire.

**Dommage,** looke Hurt.

**Dumbe,** God maketh eloquent, dumbe and deafe. Erod. 4. 11.

The dumbe heales, looke Deuill.

Zecharie becommeth dumbe, for his incredulitie. Luke 1. 18, 19, 20.

Helioborus suddenly stricken dumbe, is healed again at the praier of Anias. 2. Mac. 3. 29, 33.

Dumbe creatures spoken unto, Eze. 6. 23 and 36. 1. Iere. 6. 1, 2.

Dumbe creatures punished for mans sake. Iere. 1. 2, 3.

**Domination,** Christs domination endureth euer. Ioh. 1. 15. 13. 14. farre above all principality, power, &c. Epi. 1. 21. looke Kingdome, Lordship, Power, and Rule.

Double tongued persons ought to bee abhorred, and why. Eccles. 18. 14. \*

Double hearted. Eccles. 2. 13. and 3. 28.

Downe sent out of the Arke. Gen. 8. 8.

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Ezes. *Psal.* 148. 7.  
*Draw.* None can beleeue in Christ except the Father draw him. *Ioh.* 6. 44.  
*Dread* looke Feare.  
*Dreams.* Iacob dreamed hee saw a ladder. *Gen.* 28. 12.  
 A miracle by a dreame kept from touching Sarah to desire her. *Gen.* 20. 6.  
 Laban warned by a dreame, to speake well to Iacob. *Gen.* 31. 24.  
 God wilth Salomon by a dreame, to aske what he would. *1 King.* 3. 5.  
 God spake to the Prophets by dreames.  
*Ruin.* 12. 6. *1 Sam.* 28. 6.  
 Ioseph rehearseth his two dreames to his brethren. *Gen.* 37. 5. 9. to 12.  
 Of the dreames of Pharaoh, looke *Gen.* 41. 1. to 8.  
 A soldier expounded his fellowes dreame. *Judg.* 7. 13. 14.  
 God is the interpreter of dreames. *Gen.* 41. 16. *Dan.* 2. 28. 30.\*  
 Of dreames, read moze *Gen.* 3. 3. to 14. and 40. 5.\* and 46. 2. to 5. *1 Sam.* 3. 4.\* 2. *Sam.* 7. 4. to 18. *Iob.* 7. 14. and 33. 15. to 18. 2. *Hart.* 15. 11. to 18. *Hart.* 1. 20. to 24. and 2. 12. 13. 19. 22.\* *Act.* 16. 9.  
 Dreames that doe leade from God, ought not to be regarded. *Den.* 1. 5. 11. 23. 5. *Ier.* 23. 16. 25. to 28.\* *2 Cor.* 12. 9. 10. *Eccles.* 3. 22. to 28.  
 Dreames make fooles to haue wings. *Eccles.* 3. 4. 1.  
 Iudiths wife was troubled in her dreame, for Christ. *Hart.* 27. 19.  
 Dreames come by the multitude of businesse. *Eccles.* 5. 2.  
 Young men shall see visions, and olde men shall dreame dreames *Act.* 2. 27.  
*Dresse.* God put Adam in Paradise to dresse it, and keepe it. *Gen.* 2. 15.  
*Drinke, Drunkenesse, & Drunkards.* The Israelites murmured, and contemned with holpe for want of drinke. *Exod.* 15. 24. and 17. 1. to 8.  
 Elishah being fed by ravens, dranke riuier water. *1 King.* 17. 5. 6.  
 God wilth Sideon to take none to warre with him, that kneeled downe to drinke water. *Judg.* 7. 4. to 7.  
 Strong drinke was forbidden Aaron and his sonnes. *Leuit.* 10. 8. 9.  
 Strong drinke is raging. *Pro.* 20. 1.  
 A Prophete is commanded not to drinke nor eate in Beth-el. *1 King.* 13. 9.  
 Dauid being herpizie would not drinke of the water, which his three worthies fetched. *2 Sam.* 23. 15. 16. 17.  
 The Israelites dranke of the red liquor of the grape in the lande of promise. *Deut.* 32. 14.  
 What drinke was to bee accounted vncleane. *Leuit.* 11. 32. 33. 34.  
 The Iewes did drinke the spiritual drink that we drinke of. *1 Cor.* 10. 3. 4.  
 The Apostles filled with the holy Ghost, counted drinke *Act.* 2. 13.  
 Christ also called a drinker of wine. *Hart.* 31. 19.  
 Hee charged Hannah to bee drunke, when he saw her lips moue, and heard no voyce. *1 Sam.* 1. 12. to 19.

Noah being drunke, was mocked by his sonne Ham. *Gen.* 9. 21. 22.  
 Let being drunke, committed incest. *Gen.* 19. 33. 35. 36.  
 Dauid would haue made Uriah drunke. *2 Sam.* 11. 13.  
 Anon being drunke, was slaine by his brother Absalom. *2 Sa.* 13. 28.  
 Benhadad being drunke, was discomfited by Ahab. *1 King.* 20. 16. 20. 34.  
 Elishah being drunke, was slaine by Iirmi. *1 King.* 16. 8. 9. 10.  
 Abal was drunke. *1 Sam.* 25. 36.  
 Dioternes being drunke, was slaine by Iudith. *Judith.* 13. 2. 8.  
 Princes ought to abhorre drunkennesse, and wdy *Pro.* 31. 4. 5.  
 Christians mult abhorre drunkennesse, *Luke* 21. 34. *Eph.* 5. 18. *Rom.* 13. 13. 1. *Cor.* 6. 10. and 11. 21. 1. *1 Pet.* 4. 3. *Hart.* 24. 49.  
 Drunkenesse condemned. *Pro.* 30. 1.  
 Wee ought not to keepe company with drunkards, and gluttons, and wdy *Pro.* 23. 20. 21. 1. *Cor.* 5. 11.  
 A woe against drunkards. *Isa.* 5. 11. 12. 22. and 28. 1. *Isa.* 1. 5. *Hab.* 2. 15.  
 A drunken woman is a great plague. *Eccles.* 26. 8.  
 A labouring man, glutton to drunkennesse shall not be rich. *Eccles.* 19. 1.  
 Drunkenesse a worke of the fleshy. *Galat.* 5. 21.  
 Gods arrowes drunke with his enemies blood. *Deut.* 32. 41. 42.  
 Drotis healed on the Sabbath day. *Luke* 14. 2. 4.  
*Idol.* Man is dust, and to dust he shall returne. *Gen.* 3. 19. and 18. 27. *Eccle.* 1. 2. 7. looke Man.  
 The Hebrewes in token of sorow, bled to cast dust or ashes on their heads. *2 Sam.* 1. 2. looke Ashes.  
 Paul and Barnabas shooke the dust from their feete against the unbelieuing Iewes. *Act.* 13. 51. as Christ wilth his Apostles to doe. *Hart.* 10. 14. 15. looke Earth, and Tearing of Clothes.  
*Duties.* Wherein the whole duty of man consisteth, looke *Eccle.* 12. 14.  
*Dwell.* Holes seethewed that the Israelites should dwell in safety. *Leuit.* 26. 5. *Deut.* 11. 29. 30. 31.  
 God dwell with the Israelites upon mount Zion. *Exod.* 15. 17.  
 Paul dwelt in Rome by himselfe two yeeres. *Act.* 28. 16. 30. 31.  
 The dwelling of Israel in Egypt, was 430 yeeres. *Exod.* 12. 40. 41.  
 What it is to dwell in Christ. *1 John.* 2. 6. *Joh.* 6. 56.  
 The Spirit of God assureth vs that hee dwelleth in vs. *1 John.* 3. 24.  
 We dwell in Christ Iesus, if we confesse him to bee the Sonne of God. *1 John.* 4. 11. 13. 15. 16.  
 Christ assureth vs, that in his Fathers house are many dwelling places. *Joh.* 14. 2.  
 E  
*Eare.* The eare of seruants which would not bee set at liberty, boyed with an awle. *Exod.* 21. 6. *Deut.* 15. 17.

All eares hearing of Elishah punishment, shall tingle. *1 Sam.* 3. 11.  
 He that hard eares to heare, let him heare. *Hart.* 1. 3. 9. *Hart.* 4. 9. *Luke.* 8. 8.  
 God giueth to heare that loue him, eares that can and will hearken to his word. *Deut.* 29. 2. 3. 4.  
 Rebels haue neither eyes, nor eares to see or heare withail. *Ezek.* 12. 2.  
 Holes and eares taught for Princes and Priests. *Ezek.* 23. 2. 5.  
 It was lawfull to glean eares of corne vpon necessite. *Deut.* 23. 2. 5. *Hart.* 1. 2. 1.  
 Early Elishah and his wiues rose early, and worshipped. *1 Sam.* 11. 2. 9.  
 Of early rising. *Gene.* 19. 27. 8. 20. 8. 27. 14. 22. 3. 28. 18. *Exo.* 8. 20. and 9. 1. 3. 1. *Sa.* 17. 20. *Isa.* 37. 36. and 50. 4. 2. *King.* 3. 22. *Ier.* 32. 33. *Hart.* 20. 1. *Hart.* 16. 2.  
 The murderer riseth early to kill the poore, and neede. *Iob.* 24. 14.  
*Earnest.* Gods spirit the earnest of our inheritance. *2 Cor.* 1. 22. 5. 5. *Eph.* 1. 13. 14. and 4. 30. *Rom.* 8. 15. 16. 17. *Gal.* 4. 6. 7.  
*Earth.* God separated the earth from the waters, which first were mingled together. *Gen.* 1. 2. 9.  
 God gaue the earth vertue to bring forth herbes and trees. *Gen.* 1. 11. 2.  
 The earth cursed, see Cursed.  
 Adam was driuen out of Paradise to till the earth. *Gen.* 3. 23.  
 The earth corrupt before God. *Gen.* 6. 1. 1.  
 Noah got his lining by tilling the earth. *Gen.* 9. 20.  
 By whom the earth was ouerspread. *Gen.* 9. 19. and 10. 22.\*  
 All the earth is the Lords. *Exod.* 9. 29. and all that in therein. *Psal.* 24. 1.  
 The earth and fruites thereof cursed to the disobedient. *Deuter.* 28. 15. 16. 17. 23. 38. to 43.  
 Holes calleth heauen and earth to witness. *Deut.* 32. 1.  
 Naaman craveth that hee might carie of the earth of the land of promise, to sacrifice thereon to the true God. *2 King.* 5. 17.  
 The earth and all that is therein, shall burne at the day of iudgement, and afterward there shall be a new earth, wherein righteousnesse shall dwell. *2 Peter.* 3. 10. 13. *Reue.* 21. 1. *Isa.* 65. 17. 2. 66. 22.  
 Why art thou proud, O earth and ashes? *Eccles.* 10. 9. looke Dust.  
*Earthquake.* The earth trembled at the deluente of the Law. *Exo.* 19. 18. *Psal.* 68. 8. *Heb.* 12. 26. and when God spake to Elishah. *1 King.* 19. 11. 12.  
 Earthquakes forsaeth that God is angry, and will punish the vngodly. *2 Sam.* 22. 8. *Isa.* 18. 7. *Isa.* 13. 13. 24. 18. 19. 20. 29. 6.  
 As appeareth by Noahs, Dathan, & Abiram. *Ruin.* 16. 1. to 16. and *Ezra.* 2. *Choni.* 26. 16.\* *Anos.* 1. 1. 7. ch. 14. 5.  
 The earth quaked at the death of Christ. *Hart.* 27. 5. 5. 4. when hee rose againe. *Hart.* 28. 2. and after the Apostles prayers. *Act.* 4. 31. and 16. 26.  
 Earthquakes precede great alteration of Religion. *Reue.* 6. 12. 8. 5. 9. 16. 18. and also are signes of Christ his speedie coming.



into judgement. *Joel* 12, 10. *Matth.* 24, 7. *Mat.* 13, 8. *Luke* 21, 11.

*Earthly.* The first man is of the earth earthly. 1. *Cor.* 15, 47, 48.

*Easter.* looks Passover.  
*Eate.* He that will not worke must not eate.  
2. *The* 3, 10, 11, 12.

The Apostles had no pleasure to eate. *Mat.* 6, 30, 31

The faithfull are forbidden to eate no meate, so they doe all to Gods glory. 1. *Cor.* 10, 25, 31.

To eate the flesh of Christ, looke Supper of the Lord.

The Israelites sate downe to eate and drinke, and rose by to play. *Exod.* 32, 6.

The minister may eate and drinke at his Churches charge. 1. *Cor.* 9, 4, 7, 10, 16.

We ought not to eate any thing that dieth alone. *Deut.* 14, 21.

What the Jewes should eate and offer, and where. *Deut.* 12, 11, 12, 13, 14, 15, 16.

God sendeth plenty of foode to eate, to those that loue him. *Deut.* 11, 13, 14, 15.

Hannah to vphayded with barrenesse, that she could not eate. 1. *Sam.* 1, 6, 7.

Samuel blessed the sacrifice before the people did eate. 1. *Sam.* 9, 13 looke Fasting, Faste, Foode, and Women.

*J* Hebrewes might not eate bread with the Egyptians. *Gen.* 43, 32.

Abiam called an Ebrew. *Gen.* 14, 13. and *Ioseph.* *Gen.* 39, 14.

Paul boasteth of his being an Ebrew, and why. 1. *Cor.* 11, 16, 17, 18, 22. \* *Phil.* 3, 5.

Edge, looke Garment.

*Edife.* Christians ought to exhorte & Edife one another. 1. *The* 1, 5, 11. with that which is good to Edife withal. *Rom.* 1, 5, 2. 1. *Tim.* 2, 3, 4, 5.

*E* Effeminate, looke Wantons.

*E*gle. The Jewes forbidden to eate of an Egle. *Deut.* 14, 12.

The properties of an Egle. *Deut.* 32, 11.

2. *Sam.* 1, 23. *Ier.* 4, 13. *Lam.* 4, 19. *Iof* 8, 1.

*Psal.* 103, 5. *Iere.* 49, 16. *Obad.* 1, 4. *Ihou.* 30, 19. *Exod.* 19, 4. *Wica.* 1, 16. *Mat.* 24, 28. *Luke* 17, 37.

The parable of the two Egles, and the signification. *Ezek.* 17, 2, 3, 7.

*E*lders. ordained by election to gove all Churches. *Acts.* 14, 23. *Tit.* 1, 5.

Pauls exhortation to the Elders of Ephesus. *Acts* 20, 17. \*

What manner of men Elders ought to be. *Titus* 1, 6, 10, 10.

What Elders are worthy of double honour. 1. *Tim.* 5, 19.

Receiue no accusation against an Elder under two or three witnesses. 1. *Tim.* 5, 19. looke Bishops.

*E*lect The elect are few in number. *Mat.* 7, 14. and 20, 16. and 22, 14.

Elected to saluation from the beginning of the world. *Cybe.* 1, 4. 1. *Pet.* 1, 2. *Reuel.* 17, 14.

The elect of God cannot be condemned. *Rom.* 8, 33, 34.

Gods purpose is by his election. *Ro.* 9, 11.

S. Paul knewe that the Theſſalonians were Elect. 1. *The* 1, 4. \*

Those that are Elect depart from iniquitie. 2. *Tim.* 2, 19.

The Elect onely beleeue. *Acts* 13, 48.

The Elect feare God, and be mindfull of pleading him. *Mat.* 3, 16.

*E*lection. Israel hath obtained by free Election, that which he could not by workes. *Rom.* 11, 5, 6, 7.

Election proceedeth from grace, and not of workes. *Rom.* 9, 11, 12, 13.

The Jewes being enemies to the Gospel for our sakes, touching the Election, are beloved for their fathers sake. *Rom.* 11, 28.

Election lieth in God & not in vs. *Rom.* 9, 11, 16.

We must make our Election sure by good workes. 2. *Pet.* 1, 10. looke Chosen, and Predestination.

*E*loquence. Aaron appointed to assist Moses in stead of eloquence. *Exod.* 4, 10, 14, 16.

*E*lements. The Elements shall melt with heate. 2. *Pet.* 3, 10.

The powers of the Elements were knowne to Salomon. *Wisd.* 7, 17.

All the Elements serue the will of God. *Wisd.* 19, 17. looke Rudiments.

*E*mbrace. Elau embraced his brother *Iacob.* *Gen.* 31, 4. So did *Ioseph* both his brother *Beniamin.* *Gen.* 45, 14. & his father *Iacob.* *Gen.* 46, 29. and *Iacob* embraced *Iosephs* children. *Gen.* 48, 10.

There is a time to embrace, and a time to abstaine. *Eccles.* 3, 5.

Alldoome will bring them to honour that embrace her. *Ihou.* 4, 8.

The right hand of Christ embraceth his Church. *Cant.* 2, 6.

King *Eupator* embraceth *Judas* *Maccabens.* 2. *Macc.* 3, 24.

*E*mbawming, looke *Gen.* 50, 2, 26.

*E*nchanter, looke Finger.

The punishments of Enchanters. *Reuel.* 22, 15. Looke Sorcerers, Soothsayers, and Witches.

*E*nclined. God is more Enclined to mercy, then to wrath. *Mich.* 7, 8, &c.

God Encourageth *Ioshua* and the Israelites. *Iof.* 1, 6, 7, 18. *Deut.* 31, 6, 7, 8. & S. *Peter* and *Paul.* *Acts* 10, 16. & 8, 9. & 23, 11.

The godly haue neede of encouragement in their faith. *Mat.* 9, 22. *Luke* 1, 36. *Act.* 11, 23, and 14, 22. and 15, 63. and 16, 5. and 18, 23, 27. and 20, 1, 2, 6, 17. \*

The Increase of the doctrine of Christ ought to be attributed vnto God onely. 1. *Cor.* 3, 6, 7.

*E*nde. When the ende of all transitory things shall come. 1. *Cor.* 15, 24.

The ende of all things is at hand. 1. *Pet.* 4, 7.

The wise will consider their end. *Deut.* 32, 29. & so that they not doe amisse. *Ecclus.* 7, 36.

The ends of the world are come vpon vs. 1. *Cor.* 10, 11.

*E*nding, looke Beginning.

*E*ndued. Christ willeth this Apostles to abide in *Ierusalem*, till they were endued with the holy Ghost. *Luke* 24, 49.

*E*ndure, looke Continue, and Perseuere.

*E*nemies. God deliuereth the disobedient into the hands of their enemies. *Deut.* 28, 25

God threateth to take vengeance of his enemies. *Deut.* 32, 42, 43.

If we feare God, hee will make our enemies to feare vs. *Leu.* 26, 7, 8. *Deut.* 6, 2, 13, 14. & 11, 13, 22, 25. and 28, 1, 7.

God made *Yaakob*s enemies afraid of him. *Gen.* 35, 5, 6.

God deliuereth *Lot*s enemies into *Abrahams* hands. *Gen.* 14, 20.

God desireth to afflict, if his enemies should swell. *Deut.* 32, 27.

If we loue God, hee will lay his cruellies on our enemies. *Deut.* 30, 6, 7.

God sold the Israelites into the hands of their enemies. *Deut.* 32, 39, 41. *Iudg.* 2, 14. and 3, 7, 8, 12, 14. and 4, 2. and 6, 1. and 10, 7, 8. see *Adversary*.

*Saul* became *Dauids* enemy, because he saw that God was with him. 1. *Sam.* 1, 8, 11, 12, 15.

*Dauid* fled to his enemies, and there liued in more safetie then among the Israelites. 1. *Sam.* 21, 10. \* and 1, 2. \*

We ought both to loue our enemies, & doe them good. *Mat.* 5, 44. *Iuke* 6, 27. 2. *Tim.* 6, 22, 23. (& not to trioupe at their blindness. *Pro.* 24, 17.) that wee may winne them to a mendment. *Deut.* 32, 4, 5. *Deut.* 25, 1, 2, 12. *Rom.* 12, 20, 21. Examples in *Dauid* toward *Saul.* 2. *Sam.* 1, 17. 1. *Sam.* 24, 5. to 8, 6, 26, 8. \* & toward *Shimei.* 2. *Sam.* 16, 5, 10, 11, 10, 15. Example also in *Christ* *Luke* 3, 24. & in *Steuen.* *Act.* 7, 34. And God hath rewarded vs to himselfe, euen when wee were his enemies, *Iol.* 1, 21.

Christ hath many and diuers enemies. *Iohn* 15, 18. *Act.* 20, 30.

Christs enemies compared to woolfes. *Mat.* 10, 16. *Act.* 20, 29. They are not to be feared. *Mat.* 10, 26. for they fall into great destruction. *Mat.* 10, 15. & 22, 7, 44. *Luke* 19, 27, 1. *Cor.* 15, 25. *Heb.* 1, 13.

Who bee the enemies of Christ his crosse. *Phil.* 3, 18.

Gods enemies constrained to speake well of God & the godly, sometimes against their conscience. 1. *Sam.* 24, 17, 18. \* & 26, 2, 14, 25. *Exod.* 9, 27. & 10, 16, 17. 2. *Mat.* 9, 12.

*E*nprisonment, see Prison.

*E*nsample, see Example.

*E*xtising, see Flattering.

*E*nie of the *Ibidiffians*, see Welles.

*Rahel* enuied *Leah.* *Gen.* 30, 11.

The Egyptians enuied the increase of the Israelites. *Exod.* 1, 12.

*Labans* sonnes enuied the prosperitie of *Yaakob.* *Gen.* 31, 1.

The brethren of *Ioseph* enuied him. *Gen.* 37, 4, 8, 11.

*Dauid* feared not the enuie of his brethren *Liab.* 1. *Sam.* 17, 28.

*Saul* enuied *Dauid*, because the chiefe praple of the victorie was ascribed to him. 1. *Sam.* 18, 8, 9.

*E*niuious folks ought to be shunned. *Pro.* 23, 6.

Christ was deliuered vnto *Dilate* through the enuie of the *Iude* *Pharisees.* *Mat.* 27, 18.

Hee that is enuied with charity, enuieeth no man. 1. *Cor.* 13, 4.

Enuie is forbidden Christians. *Gal.* 5, 21.

1. *Pet.*



1. Pet. 2. 1. Ho. 14. 13. Mat. 7. 1. Luk. 5. 30.  
 Rom. 1. 29. and 1. 3. 13. Psal. 1. 5. 2. Timot.  
 6. 4. Tit. 3. 3. James 4. 5.  
 Through envie of the deuil came death  
 into the world. Wisd. 2. 24.  
 Examples of envie. Matth. 20. 24. Luke  
 15. 25. 2. Act. 7. 9. and 17. 5.  
 Where envie and strife is, there is sedition  
 and all manner of euill workes. Jam. 3. 14. 16.  
 What shuld an enuious man doe with  
 money? Eccles. 1. 3.  
 The wicked enuie the godly. Dan. 6. 4. see  
 Hate.  
 Epicures and Stoikes disputed against  
 S. Paul. Act. 17. 17, 18.  
 Epicures and Atheists are described. Wisd.  
 2. 1. to 2. 3. 2. Pet. 3. 3. 4. Eph. 2. 12. Rom. 2.  
 21. \* Of their punishment. Rom. 2. 8, 9, 12.  
 Rom. 20. 15. and 21. 5.  
 Epistle. The Coluthians are the Epistle  
 of Iesus Christ, and of S. Paul 2. Cozinth.  
 3. 2, 3.  
 Peter warneth vs to beware of the diffi-  
 cultie in Pauls Epistles. 2. Pet. 3. 16.  
 Pauls Epistle to the Ro names was writ-  
 ten out by one Tertius. Rom. 16. 22.  
 I Equal, Iesus Christ being in the forme  
 of God, thought it no robbetrie to be equal  
 with God. Phil. 2. 6.  
 Equalitie among Christians how to be  
 d. 2. Coz. 8. 14.  
 I erre. Why the Israelites erred in their  
 hearts. Psal. 95. 10.  
 Conterfounesse causeth many to erre from  
 the faith. 1. Tim. 1. 6. and 6. 10.  
 They erre that imagine mischiefe, & will  
 not be reformed. Ho. 14. 2. 2. Eccles. 17. 1.  
 God causeth no man to erre. Eccles. 15.  
 12.  
 Who to conuicteth him that hath erred  
 from the truth, both saue a soule from death.  
 James 5. 19.  
 The wicked thinke it not enough to erre  
 themselves, except they draw others with  
 them. Wisd. 14. 21. \* Ho. 30. 20, 28.  
 Error and darknesse are appointed for  
 sinners. Eccles. 11. 16. Rom. 1. 27.  
 In the latter dayes men shal giue heed to  
 spirits of error. 1. Tim. 4. 1.  
 The last error shalbe worse then the first.  
 Mat. 27. 54.  
 How to discern the spirit of error from  
 the spirit of truth. 1. John 4. 6.  
 I Estate. No estate creimpted from the  
 reading & expounding of the Scriptures,  
 Ihe. 8. 8, 13.  
 Eschew. We ought to eschew euill, & doe  
 good. Eccles. 4. 20 and 1. Per. 3. 11.  
 Esteeme. Paul esteemed not to know any  
 thing, saue Iesus Christ, and him crucified.  
 1. Coz. 2. 2.  
 I Eternall life. Matth. 19. 16, 17. & 25. 35.  
 36, 46. Mat. 10. 17. to 32. Luke 18. 18. to 31.  
 John 4. 36. and 5. 39. & 6. 68. and 10. 28. and  
 12. 25. 1. Tim. 1. 6. and 6. 12. Iooke Life.  
 Eternall iudgement. Heb. 6. 2.  
 Eternall redemption. Heb. 9. 12.  
 Eternall interitance. Heb. 9. 15.  
 Eternall glory. 1. Per. 5. 10.  
 Eternall fire. Jude 7.  
 I Euer. Taken for the continuance of this

world. Eccles. 2. 4. for sicke peeres. Exod. 31.  
 6. for the time till Christs first coming. Ec-  
 cles. 12. 14, 17. 1. Thzo. 17. 12. for so long as  
 a promise is kept. Exod. 32. 13. and for many  
 times or often. John. 8. 20. but empty for a  
 time without end, as 1. Thel. 4. 17.  
 Of euerlasting life, Iooke Life.  
 Euidence hidden in the ground, and why.  
 Iere. 3. 2. 14.  
 Eui. All the imaginations of the thoughts  
 of an inuis heart are euill continually. Gen. 6. 5.  
 and 8. 21.  
 How we may take the euill foorth of the  
 mide of vs. Deut. 13. 5.  
 How euill can come to those whom God fa-  
 uoureth. Psal. 23. 4. and 91. 10. and 121. 7.  
 Euill shall quill the cruell man to destruc-  
 tion. Psal. 140. 11.  
 He that followeth euill, seeketh his owne  
 death. Psal. 11. 19.  
 The feare of the Lord canseth man to de-  
 part from euill. Psal. 16. 6.  
 We to them that speake goodes of euill, and  
 euill of God. Isa. 5. 20. Michat. 3. 2.  
 Of the two euils which Gods people com-  
 mitted. Iere. 2. 13.  
 Every man ought to turne from his euill  
 way, & and why. Iere. 25. 5.  
 All proouocion to euill, is infectiue. Psou.  
 6. 27, 28, 29. and to be shunned. 1. Thel. 5.  
 22.  
 Adam eating the forbidden fruite, knewe  
 good and euill. Gene. 3. 5, 7.  
 We ought not to tender euil for euil. Psou.  
 20. 22. and 24. 19. 1. Pet. 3. 9. Rom. 12. 17.  
 1. Thel. 5. 15.  
 Abal rentzeth Dauid euill for good. 1.  
 Sam. 25. 7, to 11.  
 The euil pretended against Ioseph, in sel-  
 ling of him, turned to good. Genesis 50. 20.  
 Rom. 8. 28.  
 Wee ought not to doe euill, that good may  
 come thereof. Rom. 6. 2.  
 Iehozan acknowledged that the euill of  
 Samaria came by Gods prouidence. 2. Kin.  
 6. 17, 30, 33.  
 We are euill by nature, Matth. 7. 1. Luk.  
 11. 13, 28. Gen. 6. 5.  
 We ought not to follow a multitude to doe  
 euill. Exod. 32. 2.  
 The Iewes accuse Christ for an euil doer.  
 John. 18. 30.  
 The worshipping of idoles is the brain-  
 ning the cause, and the end of all euill. Wisd.  
 14. 16. \*  
 To put farre the euill day, for being care-  
 lesse of Gods wrath, and liuing in all voluptu-  
 nousness. Amos. 6. 3.  
 Weydings are wise to doe euill, but not  
 to be well. Iere. 4. 22.  
 The wicked proceete from euill to worse.  
 Iere. 9. 3.  
 No euill in a citie, Iooke Citie.  
 No man should companie with euill men, nor  
 euill them. Psou. 24. 1.  
 Caste from doing euill. I. Iak. 1. 16. Iooke  
 Good.  
 Euill gotten goods purchased. Iam. Act. 5.  
 1. 18.  
 Eunuches or gelded men, might not ent-  
 re into the congregat. on of the Lord. Deut. 23.

1, 2, 3. Leuit. 21. 18. \*  
 Eunuches were chiefe officers beue Prin-  
 ces. 1. Sam. 8. 15. Act. 8. 27. Iooke Chaite.  
 I Exalt. Who so exalteth himselfe shalbe  
 brought low. Lu. 14. 11. he 7. himselfe him-  
 selfe shalbe exalted. Psal. 2. 8, 9. Luk. 18. 14.  
 God exalted the kingdom of Dauid. 2.  
 Sam. 5. 12.  
 Examine. Wee must examine our selues,  
 whether we be in the true faith, or no. 2. Cor.  
 13. 5. and not to come to the Lords Supper  
 before. 1. Cozint. 11. 28, 29. Iooke Trie and  
 Prooue.  
 Exampler, Iooke Fashion.  
 Example. God by his owne example, pro-  
 uoketh vs to be help. Leuit. 11. 44. and 19. 2.  
 and 20. 7. and 21. 8.  
 Christ gaue vs an example. John 13. 15.  
 Phil. 1. 5, 10. 9. 1. Pet. 2. 21. \*  
 Isthope example, Iooke Bishops.  
 Paul willet vs to followe his example.  
 Phil. 3. 17. 1. Tim. 1. 16. 2. Thel. 3. 9.  
 The old Testament was a paterne of ex-  
 ample to be accomplished in the new. Heb. 8.  
 5. and 9. 23.  
 The newe Testament is an example of  
 paterne of things to be performed in the  
 euerlasting kingdom of Christ. Heb. 9. 24.  
 An example of Gods compassion toward  
 man. Iosab. 4. 10, 11.  
 The euill example of men in authoritie,  
 causeth inferiours to sinne. Iere. 50. 6.  
 The afflictions of the Iewes are written  
 for our example. 1. Coz. 10. 6, 11.  
 Excesse of wine breedeth drunkennesse.  
 Ephel. 5. 18.  
 Excesse was one of the finnes of Sodome.  
 Gen. 16. 49.  
 Incommodities growing by excesse. Ec-  
 clus. 31. 16. \* 37. 20, 30.  
 Against excesse of apparell and fare. Ec-  
 clus. 2. 4. Act. 12. 21. 2, 3. Luke 16. 19. \*  
 1. Pet. 4. 3, 4. Iooke Apparell, Diuinkennesse,  
 and Gluttonie.  
 Excommunicate. Those that professed  
 Christ, excommunicate out of the Syna-  
 gogue. John 9. 22, 34. and 12. 42. and 16. 2.  
 The manner how Paul did excommuni-  
 cate. 1. Coz. 5. 4, 5.  
 Paul excommunicated Hymeneus and  
 Alexander. 1. Tim. 1. 20.  
 The fastfull ought to excommunicate  
 from their fellowship all that haue disorderly.  
 Psou. 22. 10. Mat. 18. 8, 9, 17. Rom. 1. 6, 17, 18  
 2. Thel. 3. 6. 1. Tim. 6. 5. 2. Tim. 2. 19. and 3.  
 5. Titus 3. 10, 11. Job. 20.  
 How a disorderly person Excommuni-  
 cated, should bee treated of vs. 2. Thel. 3.  
 14, 15.  
 An excommunicate thing, what? Iesth.  
 7. 1.  
 Excuses of the vngodly. Eccles. 32. 18. will  
 not prouaie. Mat. 8. 21. 9. 25, 44. and 27. 24.  
 Excursions of wile men, and the commoditie  
 thereof. Eccles. 39. 1. to 10.  
 The daye excursions of Christians ought to  
 be in meditating in Gods Law. Act. 17. 11.  
 Psal. 1. 2.  
 The exercise of an Elder or Bishop. 1.  
 Tim. 4. 7, to 17.  
 Execrable, An execrable thing, what?  
 Iesth.



Joh. 6. 17.

Who so loatheth not Jesus Christ, let him be had in execration, that is, excommunicate to death. 1. Cor. 16. 2. 2.

Exhort God exhorted Salomon and his people. 1. King. 9. 3, 10. 20.

Hoses exhorted all men to obey God, God that he is bountifull unto such. Deut. 4. 1, 10. 14.

Exhortation must followe doctrine. Col. 3. 16. 1. Tim. 6. 2. 2. is necessary in the Church. Acts 2. 40 and 11. 23 and 13. 15. Rom. 1. 2. 8. 1. Tim. 4. 13. 2. Tim. 4. 2. Tit. 1. 9. and 2. 15. Heb. 13. 22.

Before wee can exhorte or admonish one another effectually, wee must be replenished with goodnes and knowledge. Rom. 15. 14. How diligent Paul was to exhorte to take heed of false prophets. Acts 20. 31.

We ought to exhorte or admonish one another. 1. Thess. 5. 11. 14. Heb. 3. 13.

Exorcists. Seeke Witches.

Experience. He that hath good experience can talke of wisdom. Eccles. 34. 9. 8. 25. 6.

Miscarable experience was mans destruction. Gen. 3. 7.

Patience bringeth experience: and experience hope. Rom. 5. 4.

Extortioners compared to the houle leaches two daughters. Psou. 30. 15. lookes Oppression.

Eye. The eye of God were alwayes upon the land of promise, that is, he made it fruitful. Deut. 11. 12.

The Philistines put out Samsons eyes. Judg. 16. 21.

Rahab the Ammonite demanded by right eyes of the men of Jabely. 1. Sam. 11. 2.

Zedekiah had both his eyes put out. 2. kin. 25. 7.

The eyes of Adam and Heuay were open. Gen. 3. 7.

The woman seeing the tree pleasant to the eyes, ate thereof contrary to Gods commaundement. Gen. 3. 6.

God opened the eyes of Hagar to see the well of water. Gen. 21. 19.

God opened the eyes of Balaam to see the Angel. Num. 22. 31.

Gods eyes are upon the haunte to humble them. 2. Sam. 22. 28.

Such as disobey God, shall looke in vaine for comfort, till their eyes fall out. Deut. 28. 65.

Eyes able to see Gods benefites, looke Eares.

Wee may not doe what seemeth good in our owne eyes. Num. 15. 39. Deut. 1. 2. 8.

Saul being little in his owne eyes, was made King. 1. Sam. 15. 17.

Hee that hideth his eyes from the poore, shall haue many curses. Psou. 8. 27.

All things are naked and open unto Gods eyes. Heb. 4. 1.

God promisseth that his eyes and heart should be perpetually in the Temple. 1. Kin. 9. 3.

Of the single eye and wicked eye. Mat. 6. 22. 23. Luke 11. 34.

Of the euill eye that is grieued to looke on his needie brother. Deut. 15. 9. Also the euill eye put for enmie. Mat. 20. 12.

The light of the body is y eye. Lu 11. 34. An eye for an eye. Mat. 5. 38. Eccles. 21. 24. Leuit. 24. 20.

The eye hath not scene. ec. 1. Coz. 2. 9.

Job was the eyes of the blind. Job. 29. 12. Rebels haue no eyes, looke Eares.

Whence are red eyes. Psou. 13. 29.

Every eye shall see Christ at the day of iudgement. Reue. 1. 7.

God shall wipe away the teares from the eyes of all the faithfull. Isa. 25. 8. Reue. 7. 17 and 21. 1.

Lust of the eyes, looke Lust.

Paul prayeth for the illumination of the eyes of the faithfull. Ephel 1. 16, 18.

Dauid prayeth God to turne away his eyes from banishe. Psal. 119. 37.

Job made a covenant with his eyes, and why. Job. 31. 11.

Of prohibition of eyes, looke more. Gen. 8. 2. and 34. 1, 2. and 39. 7. 2. Sam. 11. 2. and 13. 1. Isa. 3. 16. Psou. 23. 30. 31. 33. Eccles. 9. 5, 7. to 10. and 20. 18. and 25. 2. and 42. 1. 1, 2. 13. and 26. 11. 2. 2. 2. 1. 4. Mat. 5. 29.

Eyes lift vp in prayer towards heauen. Iohn 11. 41. and 17. 11.

F.

Fables. Pzophane and old wines Fables. 1. Timot. 1. 4. to 8. and 4. 1, 2. 7. 2. Tim. 4. 4

lookes Doctours.

The Apostles in their doctrine were not directed by veretueable Fables. 2. Pet. 1. 16. \*

Face. The Istarites appeared before the face of the Lord. Deut. 31. 11.

The Face of presence of God, went with the Israellites. Exod. 33. 14.

Hoses hid his face, for hee was afraide to looke on God. Exod. 33. 6.

Hoses could not see God face, and lue. Exod. 33. 20.

Hoses spake to God face to face. Exod. 33 11. Deut. 5. 4. and 34. 10.

The Lord passed before Hoses face. Exo. 34. 5, 6.

Wee shall see God face to face, after this lfe. 1. Cor. 13. 9, 10, 12.

God saw an Angel face to face. Judg. 6. 22, 23.

God will hide his face from those that for sake him. Deut. 31. 16, to 19.

We must pray feruently, that Gods face may shine vpon vs. Num. 6. 25.

Seeke the face of God. Psal. 27. 8, 9.

God will see his face against. ec. Leu. 17. 10. and 20. 2, 10, 7. and 26. 17.

The face of God hidden. Iere. 33. 5.

Faith. God neuer faileth those that trust in him. Deut. 14. 38.

Faining. Christians ought to loue without faining. 1. Pet. 1. 22.

Dauid fained himselfe mad, and why. 1. Sam. 21. 11, 12, 13. \*

Faint hearted. looke Cowardnesse.

Fauensesse. Saul was a goodly yong man and a faire. 1. Sam. 9. 2.

Dauid was faire and of a comely visage. 1. Sam. 16. 11.

Abstain expelled in fairenesse, and comely proportion. 2. Sam. 14. 25.

The sonnes of God saw the daughters of men, that they were faire. Gen. 6. 2.

Abraham and Izhak feared to bec slaine for their wives sake, because they were faire. Gen. 12. 1, 15, 12, 13. and 20. 2. and 26. 7.

Rabel was a faire woman. Gene. 29. 17. so was Abigail. 1. Sam. 25. 3. and Bathsheba. 2. Sam. 11. 2. and Tamar Abshalons sister.

2. Sam. 11. 3. and Tamar, his daughter. 2. Sam. 14. 27. and Abihag. 1. Kings 1. 3, 4.

lookes Faouour.

Faith. The definition of Faith. Heb. 1. 1.

The faith of God put for his truth in accomplishing that which he hath spoken. Rom. 3. 3.

Faith put for the gift of working miracles. 1. Cor. 12. 9. and 13. 2.

Such as haue faith in God shall prosper. 2. Thon. 2. 0. 2. and 1. Sam. 12. 20. \*

Except he word of God bee mixed with faith, the hearing thereof doth profit nothing. Heb. 4. 2.

Without faith, it is impossible to please God. Heb. 11. 6.

God doeth vnto vs according to our faith. Mat. 9. 29.

Faith cometh by hearing of the word of God. Rom. 10. 17. and it is the worke of God in vs. Ephel. 1. 18, 19. of the which Christ is the author and finisher by the holy Ghost.

1. Coz. 12. 5, 9, 11. it is giuen vs for Christs sake. Phil. 1. 29. 2. Pet. 1. 3, 4. and therefore cometh not of our selues. Mat. 16. 17. Mat. 9. 24. Ephel. 3. 17.

Wee ought not in matters of faith, to be led by mans wisdom, but by Gods trueth. 1. Cor. 2. 3, 4, 5.

The efficacy of faith, which onely iustificeth. Mat. 5. 3, 11, 12. Habac. 2. 4. Mar. 5. 36. and 16. 16. Lu. 1. 45. and 7. 50 and 8. 48. Job. 5. 24. Act. 10. 43. and 13. 39. and 16. 31. Rom. 3. 23, 24, 28 and 4. 5. and 5. 5. Gal. 2. 16, 21. and 3. 11. 2. 2. and 5. 6. Ephel. 2. 8. Phil. 3. 9. 1. Pet. 2. 6, 7. Heb. 4. 2.

Faith was counted vnto Abraham for righteousness. Gen. 15. 6.

The readinesse of Abraham to offer by his sonne, declared his faith. Gen. 22. 2, 11.

Elisah endued with strong faith, feared not those that were sent to apprehend him. 2. King. 6. 16, 17, 18.

The faith of Sibeon strengthened by the fleece of wool. Judg. 6. 36, 40, 41.

Jonathan with his armour beater discomfited the Philistines through faith. 1. Sam. 14. 6. to 24.

Dauid by faith, feared not to fight with Goliath. 1. Sam. 17. 26, 32. \*

The faith of Daniel and his companions. Dan. 3. 17.

Of the faith and constancie of Iemen byez then and their mother. 2. Mac. 7. 1. \*

Of the faith of Jesus Christ, and his hope in temptation. Psal. 34. 5, 6. \*

God confirmeth the Israellites faith, by according to them his benefites. Deut. 8. 2, 3. \*

God trieth our faith by signes and wordes. ec. Deut. 13. 12.

Abrahams faith proued. Gene. 22. 1.

Of the faith of Elisah. 1. Kings 17. 1, 2. 2. Kings 4. 1, 2, 4, 3.

Faith is necessary for him that will come to Christ. Heb. 11. 6.



Faith putteth the hearts. Acts 1. 5. 9.  
 Of Faith proceedeth the obseruation of  
 Gods commandements. Eccles. 3. 2. 3. 27.  
 We ought to pray in the Holy Ghost, to be  
 edified in faith and loue. Iude verse 20, 21.  
 True faith is that, that worketh by loue,  
 and bringeth forth good workes. Galat. 5. 6.  
 2. Pet. 1. 5, 10, 16.  
 Against the faith of the Church, the gates  
 of hell shall not preuaile. Mat. 16. 16, 18.  
 All the chosen are regenerated by faith,  
 and freely iustified. Rom. 3. 24, 25, to 29. 2.  
 Cor. 5. 17.  
 The ende of our faith is the saluation of  
 our soules. 1. Pet. 1. 9.  
 Those that are iustified by faith, are at  
 peace with God. Rom. 5. 1, 10.  
 Paul by faith waited for the hope of righte-  
 ousnesse. Gal. 5. 5.  
 We are called by grace from sinne by faith. Col.  
 1. 12.  
 We are by grace saved through faith in  
 Christ. Ephe. 2. 8, 9. 2. Tim. 3. 15.  
 We know God by faith. 1. John. 2. 3.  
 Wee haue boldnesse, and free access to  
 God by faith in Christ. Ephe. 3. 12.  
 By faith we resist the deuil, and overcome  
 both the world and him. 1. John 5. 4. 1. Pet.  
 5. 9.  
 We are blessed of God by faith. Gal. 3. 14.  
 We are preferred vnto saluation by faith.  
 1. Pet. 1. 5.  
 Christians see God by faith, not with their  
 bodily eyes. 2. Cor. 5. 7.  
 Faith maketh vs to reioice in tribulation.  
 Rom. 5. 2, to 5.  
 The holy Ghost is received by faith, looke  
 Holy Ghost.  
 By our inclination to good workes, wee  
 learne whether wee haue true faith or no.  
 Philom. 5. 1. John 2. 3, 4, 5.  
 The breastplate and shield of faith & loue.  
 Ephe. 6. 6. 1. Thel. 5. 8.  
 The true knowledge of faith, the summe  
 of Christianitie. 1. Thel. 3. 5.  
 Faith obtained is known by loue. 1. Tim.  
 1. 5.  
 Faith, hope, and loue continue: other gifts  
 cease. 1. Cor. 13. 8, 13.  
 What things the fathers attempted, and  
 what they endured by faith. Heb. 11. 4.  
 Of Abrahams faith. Rom. 4. 17.  
 Of the faith of Iohn Baptist. John 1. 31,  
 33, 34. Of Ananias verse 37, 40. Of Philip  
 and Nathaneel verse 43, 45. and of Peter.  
 Mat. 16. 16.  
 The faith of the Thessalonians. 1. Thel. 1.  
 8.  
 Let vs followe the faith of the Apostles.  
 looke Conuersation.  
 Christ prayed that Peters faith should  
 not faile. Luke 22. 32.  
 The thiefe saved by faith. Luke 23. 43.  
 The faith of the Centurion, and those that  
 watched Christ. Mat. 27. 54.  
 Peter and Iohn by faith deuailed a creeple  
 borne. Acts 3. 2, 6, 7.  
 A sinfull woman for her faiths sake, is for-  
 giuen. Luke 7. 47, 50.  
 By faith wee receive the forgiveness of  
 finnes. Actes 26. 18.

Felix and Drusilla his wife instructed in  
 the faith. Acts 24. 25, 26.  
 The godly glorified God for: Soules con-  
 uersion to the faith. Gal. 1. 22, 23.  
 The faith of the leper. Mat. 8. 2. of blind  
 men. Mat. 9. 27, 28, 29, and 20. 30. Marke  
 10. 46. Lu. 18. 35. Of the ruler of the Sy-  
 nagogue. Mat. 9. 18, 19. Of the woman  
 with the issue of blood. Mat. 9. 21, 22. Of the  
 father of him that was possessed. Mat. 9. 24.  
 Of the Canaanitish woman. Mat. 15. 22, 23  
 29. Mat. 17. 24, 10 31. Of the ruler in Capet-  
 nauin. John 4. 50. Of the Roman Centuri-  
 on. Mat. 8. 6, 10. Luk. 7. 2, to 11. Of a man  
 lame borne. Acts 14. 8, 9, 10. Of the sickle  
 of the palse. Mat. 9. 2. Mat. 2. 5. Luk. 5. 20. and  
 7. 2, to 11.  
 Sicknesse are healed by faith. Mat. 14.  
 39. Mat. 6. 5, 6.  
 Christ tried the Apostles faith by a tem-  
 pest. Mat. 8. 24, 25, 26.  
 Peter walketh vpon the water by faith.  
 Mat. 14. 28, 29.  
 Faith as much as a graine of Mustard  
 seeds. Mat. 17. 20. and 21. 21. Luke 17. 6.  
 John 15. 7, 8.  
 Christ reproveth his Apostles for want of  
 faith. Mat. 4. 40.  
 The Apostles desired Christ to increase  
 their faith. Luk 17. 5.  
 Whatsoever we aske in faith, shall be grant-  
 ed. Mat. 21. 22. Marke 11. 24.  
 The doore of faith opened vnto the Gen-  
 tiles. Acts 14. 27.  
 The Pharises neglecting faith, iudge-  
 ment, &c. the mint, rue, &c. Mat. 23. 23.  
 Luk. 11. 42.  
 Wee ought to draw neere to Christ with a  
 true heart in assurance of faith. Heb. 10.  
 22, 23.  
 Holers exhorteth the people to haue faith,  
 in the victorie promised them. Deut. 20. 3.  
 Paul exhorteth to be steadfast in faith. 1.  
 Cor. 15. 1, 2. Actes 14. 1, 3, 22.  
 An exhortation vnto faith and good workes.  
 Phil. 3. 7, 4, 5.  
 All men haue not faith. 2. Thel. 3. 2.  
 When the sonne of man cometh, shall he  
 finde faith on the earth? Luk. 18. 8.  
 Of sleeping and examining our faith, looke  
 Examine.  
 Wee must fight the good fight of faith. 1.  
 Tim. 6. 12. and perseuere therein. Col. 1. 23.  
 Iohn 15. 4. and growe from faith to faith.  
 Rom. 1. 17.  
 Whatsoever is not of faith, is sinne. Rom.  
 14. 23. Mat. 12. 33, 34. Rom. 10, 14. Heb. 2.  
 11, 6.  
 Faith taken for the doctrine of the Gospel.  
 Actes 6. 7. 1. Tim. 3. 9. and for a full  
 persuasion of Christian libertie in things in-  
 different. Rom. 14. 2, 22.  
 Revolters from the faith. Heb. 6. 4, to 9.  
 and 2. Pet. 2. 20, 21, 22.  
 Good instructors in the faith. 1. Tim. 4. 6.  
 God will performe in vs his work of faith.  
 Phil. 1. 38. 8.  
 Of faith, hope, and loue. 1. Cor. 13. 1, 3.  
 Wee must doe good to all, but specially to  
 those of the household of faith. Gal. 6. 10.  
 By no worldly thing can man assure him-

selfe of Gods fauour but onely by faith. Ec-  
 clus. 9. 1, 2, 3.  
 Fruits of faith, looke Fruics.  
 Faith obtained that which the sacrifice  
 prefigured. Gal. 3. 23.  
 The laboe of faith giuen vpon condition.  
 Rom. 3. 27. and 8. 1. Locke Beleeue, Workes,  
 and Iustitie.  
 Faithfull. Samuël was a faithfull Pro-  
 phet. 1. Sam. 3. 19, 10.  
 God forgette that hee would stre by a  
 faithfull Priest. 1. Sam. 2. 35.  
 Moses was a faithfull seruant of the Lord.  
 Num. 12. 7. Heb. 3. 5.  
 God is faithfull. 1. Cor. 1. 9. 2. Thel. 3. 3.  
 1. John. 1. 9.  
 All the faithfull are one bodie in Christ.  
 Rom. 12. 4, 5.  
 The faithfull are called the house of God.  
 1. Peter 4. 17. a chosen generation borne of  
 God, a royal and holy Priesthood, an holy  
 nation, a peculiar people, and a spirituall  
 house, and why. 1. Pet. 2. 2, 5, 9. The Tem-  
 ple of the liuing God. 2. Cor. 6. 16. becloud  
 of God. Iude 3. 21. children of God. Iohn 3.  
 1, 10. made free by Christ. Iohn 8. 36. Ephe.  
 1. 1. and coherers with Christ of his euerla-  
 sting kingdome. Tit. 3. 7. Rom. 8. 17.  
 The faithfull in afflictions humble them-  
 selues to God. Job 1. 20, 21.  
 God promisseth to be a father to the faith-  
 full. 2. Cor. 6. 18.  
 God is carefull for the faithfull. Psa. 107.  
 6, 7, 8.  
 The Prophet exhorted the faithfull to  
 godlinesse and patience. Psa. 37. 28.  
 God exhorted the faithfull vnto faith and  
 patience by the example of Abrahams. Gal.  
 5. 1, 2.  
 The confession of the faithfull. I. Iai. 25. 9.  
 The faithfull put their trust in God only.  
 Psa. 146. 3, 4, 5, 6.  
 The faithfull acknowledge their persecu-  
 tions to come by Gods providence. Psa. 38.  
 1.  
 The ioyes of the faithfull, and tormentes of  
 the vnfaithfull. Psa. 65. 13, 14.  
 Prayer of the faithfull against persecu-  
 ters. Looke Persecution.  
 God spareth the faithfull for their great  
 profit. Mat. 3. 17, 18.  
 The faithfull praye God, by whose grace  
 they seeue not. Iobes. Tit. 15. 1, 2.  
 A comparison betwene the faithfull and  
 the infidels. Psa. 37. 1, 24.  
 The faithfull and vnfaithfull mingled to-  
 gether in the Church. 2. Tim. 2. 20.  
 The faithfull ought not to haue fellowship  
 with an infidel. 2. Cor. 6. 14, 15, 16.  
 Vnto the faithfull all things are pure.  
 Tit. 1. 15.  
 The faithfull ought to be steadfast in the  
 doctrine which hath bene taught them. 1.  
 Iohn. 2. 27.  
 The faithfull desire to be redeemed from  
 the bodie, & to dwell with God. 2. Cor. 5. 4, 8.  
 The faithfull be strangers in this worlde.  
 Heb. 11. 13, 16.  
 The faithfull ought to be ready alwaies  
 to render a reason of their hope. 1. Peter 3.  
 15, 16.



The congregation of the faithful, to be gathered by the preaching of the Gospel, is prophesied of, Isa. 11. 12.

The faithful ought to be united in Spirit. Acts 2. 44. and 4. 32.

Among the faithful of the primitive Church there was none that lacked any thing necessary. Acts 4. 34, 35.

The Lords knoweth howe to deliuer the faithful out of affliction. 2. Pet. 2. 5, 6, 7, 9.

Life promised to the faithful. Proverbs 10. 16.

The faithful hope onely in the mercie of God. Psal. 5. 2, 9.

The faithful are the children of Abraham by promise. Rom. 9. 8.

The faithful shall not come into condemnation. Iohn 5. 24. looke Believers, Children of God, Church, Saints, and Conuersation.

Faithfulness is required in the disposers of the secrets of God. 1. Cor. 4. 2. Psal. 28. 19, 20.

God will reward every man according to his faithfulness. 1. Sam. 26. 23.

Of the faithlesse, looke Infidelitie.

Fals. We are forsworned of false prophets who are known by their fruits. Matth. 7. 15, 16, 17, 24, 45, 51, 24. Acts 20. 31. Psal. 3. 18. Deut. 13. 1, 6. Jer. 23. 9, 16, 25, to 35.

False witnesses. Exod. 20. 16. and the punishment. Deut. 19. 16, 21.

We ought not to be false witnesses, or create a false tale. Exo. 23. 1.

False prophets termed woodcocks. Act. 20. 29 and deceitful workers. 2. Cor. 11. 13 who bawle of a bur of the Gospel, teare their owne bellies. Rom. 16. 18.

How a false prophet may be knowne. Deut. 18. 22.

Three hundred false Prophets assembled before Ahab. 1. Kings 22. 6, 2. Chr. 18. 5.

Of the doctrine and counsaile of false prophets. Ezek. 22. 25. Ierem. 23. 9, 25, to 35.

False prophets flatter Gods people. Ier. 6. 14 and 14. 13, 14.

Of false friends. Eccles. 37. 1, to 7.

No degree but dealeth falsly. Ier. 6. 13. and 8. 10.

Fall. Wee ought not to riuel at our enemies fall, and why. Ido. 24. 17, 18.

The righteous shall see the fall of the wicked. Ido. 29. 16 and 11. 5.

Christ the fall and rising againe of many in Israel. Luke 2. 34.

Wee must take heed we fall not from the grace of God. Heb. 12. 15.

It is better to fall into the hands of God, then man. 2. Sam. 24. 14.

It is better to fall into the handes of the wicked, then to sinne before God. Daniel 13. 23.

It is a fearefull thing to fall into the hands of God. Heb. 10. 31.

Saul fell downe with the Prophets and praised God. 1. Sam. 19. 24.

Abraham wd fall on his face, and laughed. Gen. 17. 17.

Ruth fell on her face before Boaz. Ruth 2. 10.

Moses and Aaron fel on their faces before the Lord. Nu 20. 6. to bid Joshua. Josh. 7. 6.

Moses fell downe before the Lord, praying for the Israelites. Deut. 9. 18.

We ought to help by an ore or an asse that is fallen. Deut. 22. 4.

To fall taken for to die. 2. Samu. 3. 34. to be deceived. Eccles. 2. 3. 1. Luke 6. 39. and to be dishonest. Ester 6. 13.

The iust man falleth seuen times, and riseth againe, but the wicked fall into mischief. Ido. 24. 16.

Hee that thinketh hee standeth, must take heed lest he fall. 1. Cor. 10. 12.

A man may fall with his tongue, and not with his will. Eccles. 19. 16.

Where the tree falleth, there it lieth. Eccles. 11. 3.

To fall on the necke. Gen 45. 14.

Familie, looke Flocke.

Familiar. Saul fought vnto a witch that had a familiar spirit. 1. Sam. 28. 7.

Famine threatened to the disobedient. Leu. 26. 26. Deut. 28. 23 & 32. 24. looke Amendement.

Famine sent vs by reason of our sinnes. 1. King. 8. 35.

Abraham to auoide famine in Canaan, went into Egypt. Gen. 12. 10. Iphak for the same cause, sojourneth among the Philistines. Gen. 26. 15, 6.

Seuen yeeres famine in Egypt, and all land a thereto adioyning. Gen. 41. 30, 54.

Hobab Ioseph deat in the time of famine. Gen. 47. 11, to 27.

Seven yeeres famine in the time of Dauid. 2. Samu. 21. 1. Another great famine in the time of Ahab. 1. Kings 18. 2. Another in the time of Jehoram. 1. Kings 6. 25, to 29.

Famine prophesied. Ier. 14. 1, to 7. Ezek. 9. 10, 11. and 12. 16, 18, 19. Hol. 9. 2.

In the famine God enriched Iphak with plenty. Gen 26. 11, 13, 14, 15, 16.

The widow of Sarephath relieved in the famine. 1. Kings 17. 12, 14, 15, 16.

Elisha forsolede the Shunammite of the famine of seuen yeeres. 2. King. 8. 1, 2.

Eliamelech fleeing the famine, sojourned in the land of Soab. Ruth 1. 1, 2, 3.

Elishah forsolede the famine vnto Ahab. 1. King. 17. 1.

In the famine Elisha maketh the bitter pottage sweete. 2. Kings 4. 41.

A famine in Ierusalem in the time of Zedekiah. 2. King. 25. 3.

Agabus forsolede of an vniuersall famine. Acts 11. 28.

A famine of the word of God. Amos 8. 11.

The arrows of famine. Ezek. 5. 16. looke Hunger.

Fanne. The fanne of Christ is the Gospel. Matth. 3. 12. Luke 3. 17.

Fashion. God commandeth Moses to make the tabernacle according to the fashion shewed him in the mount. Exod. 25. 9, 40.

The fashion of this worlde goeth away. 1. Cor. 7. 31.

Fasting. How we should fast. Matth. 6. 16, 17, 18.

What fasting the Lord requireth. Iai. 2. 16, 17, and 3. 8, 6, 7.

Fasting and sacrifices doe not profit the orthodox. Jer. 14. 12.

Fasting without true workes of mercie, impossible. Iech 7. 9, 10, 11.

A question concerning fasting. Iech. 7. 3, 5, 6, 7.

Lunaticke deuils are not cast forth but with prayer and fasting. Matt. 17. 15, 18, 20, 21. Mat. 9. 39.

Daniel prayed vnto the Lord with fasting. Dan 9. 3.

After fasting and prayers, hands were layd on Paul and Barnabas. Acts 13. 2, 3.

Prayer & fasting at the ordaining of Elders. Acts 14. 23.

Pauls often fastings. 2. Corin. 11. 27. and 6. 6.

Anna fasted and prayed fourescore and foure yeeres continually. Luke 2. 37.

Sarra Raguel daughter fasted & prayed to God with teares. Tob. 3. 10.

The childre of Israel fasted before the Lord. Iug. 20. 26. Againe they fasted, confessing their sinnes. 1. Sam. 7. 6. looke Confession.

Iehohaphat proclaimed a generall fast throughout all his dominion. 2. Chr. 20. 3.

Eliyas proclaimed a fast. Ier. 8. 21.

Turne to the Lord with fasting and mourning. Ier. 2. 12, to 18.

The Ammonites proclaimed a generall fasting. Iob. 35. 6, 7.

Moses fasted forty dayes and forty nights. Exod. 34. 28. to bid I King. 19. 8. and Iphak likewise. Mat. 4. 2. Of whose fasting teace. Psal. 35. 13. and 69. 10. and 109. 24.

Dauid and his men wept, and fasted vntill euen. 2. Sam. 1. 12.

The inhabitants of Iabish Gilead fasted seuen dayes. 1. Sam. 31. 13.

Dauid fasted, and prayed vnto God, for the childre. 1. Sam. 12. 16.

Ahab fasted, and lay in sackcloth, God pitied him. 1. King. 21. 27, 29.

Audert (suting a few dayes) fasted all her widowhood. Iudeth 8. 6.

Ester fasted and prayed three dayes and three nights. Ester 4. 16.

A generall fast proclaimed. Ier. 36. 9.

Christis disciples repented, because they fasted not, and crendes. Mat. 9. 14, 15.

Fasting a ceremonie appertaining to heathens. 1. Sam. 31. 13.

The wicked Elders obey Hezebel in proclaiming a fast. 1. King. 21. 9, 12, 12.

The hypocrites eat God in the teeth with their fasting. Isa. 58. 3.

An example of true and false fasting. Luke 18. 11, to 14.

Of fasting more for feare then for deuotion. Ier. 36. 6.

Fastings, not proper of the wicked regarded. Eccles. 34. 13, 27.

Of measurable abstinence, the sayle fast of Christians. Eccles. 31. 12. and 37. 28, 29, 30. Mat. 15. 1, 18, 19, 20. Luke 21. 34, 36. Rom. 13. 13, 14. 2. Corin. 7. 5. Gal. 4. 16, to 40. Phil. 3. 18, 19. 1. Thes. 5. 5, to 9. 1. Tim. 4. 8. Col. 3. 5, 8, 12, 13. 1. Pet. 1. 13, to 17. 8. 5, 5, 6, 8, 2. Peter 1. 5, to 1. Iohn 2. 16, 17. Eph. 5. 3, 4, 5, 18. looke Abstinence.

Fathers ought not to prouoke their childre



to wrath. Eph. 6. 4. Col. 3. 21.

Fathers are charged to teach their children the law of God. Deut. 11. 19.

God commandeth the child to honour his Father and mother. Matth. 15. 4. Mat. 7. 10 looke Children.

Cursed is hee that honoureth not his Father and mother. Deut. 27. 16.

He that saileth his Father or mother shall die the death. Exod. 21. 15.

Of them that curse Father or mother. L. eu. 20. 9. Drou. 20. 20. and 30. 11.

Fathers and mothers must not be loved more then Christ. Matth. 10. 37. Luke 14. 26. Neither must they be followed in euill. Matth. 15. 3, to 12. Actes 7. 51. and 1. Pet. 1. 18.

The child ought not to die for his Father, nor the Father for his childrens sinne. Deu. 24. 16. Iere. 21. 29, 30.

The child ought to alse his Father, what God hath done for him. Deut. 32. 7.

Jesus Christ onely knoweth the Father, and revealeth him to whom it pleaseth him. Matth. 11. 27.

The Spirit of God emboldeneth vs to call God our Father. Gal. 4. 6.

Christ willet vs to call no man Father in earth. and whp. Matth. 23. 9.

Joseph was the supposed Father of Christ. Matth. 13. 55. Luke 3. 23.

God is our Father. Deut. 32. 6. Isa. 63. 16 2. Cor. 12. 26. 1. Cor. 6. 18. and him must wee honour and feare. 1. Peter 1. 17, 18.\*

Psal. 1. 6.

He that knoweth Christ, knoweth the Father. John 14. 7.

God was called the Father of the people, and whp. Job 29. 16.

Father taken for a chiefe gouernour. or prince. 1. Chron 2. 24. For Preachers and Prophets 2. king. 2. 22. and 13. 14. 1. Cor. 4. 14, 15. Gal. 4. 6, 19. Psal. 10. For aged men Leuit. 19. 32. 1. Timoth. 1. 2, 3. for magistrates. Exod. 22. 28. Deu. 16. 18 Rom. 13. 4 and for preachers. Matth. 23. 30, 32. Actes 15. 10. Heb. 1. 1.

Fatherlesse. God doeth right vnto the Fatherlesse. Deut. 10. 18.

We ought to be a father of the Fatherlesse. Ecc. 4. 10. after the example of God. Psal. 68. 5. and 146. 9.

The Jewes are led captiue for being the Fatherlesse and widow. Ezech. 22. 7.

Oppressing or relieuing of the Fatherlesse, looke Widow.

Far. Israel being waxed Far with soze, forsooke God. Deut. 6. 10. 11. 12. and 8. 7, 8, 9, 10.\* and 31. 20, 21. and 32. 15.

God commandeth the Israelites not to eat the Fat of the beasts offered. Leu. 7. 23, 24, 25. and 3. 17.

The Fat of Lambes, Rammes, Goates, wheate, &c were Gods blessings on the land of promise. Deut. 32. 14.

Fat for plentifulty Eccles. 38. 11. for wealthie. Psal. 22. 29. Drou. 28. 25.

The Fate of the land, what. looke Gene. 45. 18.

Fameffe, for the spirit of wisdome, knowledge, and zeale. Iere. 31. 14.

Izrahk blessed Iacob with the Fameffe of the earth. Gen. 27. 28.

Favour. Who so is mindfull of metcke and truetz, shall finde Favour in the sight of God and man. Drou. 3. 3, 4.

Leuing Favour is better then siluer or gold. Drou. 2. 11.

Grace & Favour of men commeth of God. Gen. 39. 4. Exod. 11. 2, 3. and 12. 35, 36.

Ruth found Favour in the sight of Boaz. Ruth. 2. 2, 9, 10, 13. reade 1. Kings 25. 27.\*

Psal. 105. 19, 20, to 23. Iere. 40. 2, 3, 4. Dan. 1. 9. Neb. 1. 11. and 2. 5, to 9.

Dauid craueth a signe of God, to knowe whether hee were in his Favour or no. Judg. 6. 17.

Such as Favour the wicked, are wortheie death. Rom. 1. 31.

Favoured. Ioseph was a well Favoured person. Gen. 39. 6. looke Faire.

F Feare in affliction is expelled by calling to minde Gods benefices, power, and promises. Deut. 7. 18, 19.

Wee must make an end of our saluation, with Feare and trembling. Philip. 2. 12. 1. Pet. 1. 17.\*

We ought to Feare God. Deut. 4. 10. and 14. 23. Reue. 14. 7. Exod. 20. 18, 20.

Whom we ought to Feare, and whom not. Matth. 10. 28. Luke 12. 5. and 1. Pet. 2. 17.

Whosoeuer Feareth God, and worketh righteousnesse, is accepted with him. Actes 10. 35.

The mercie of God is alwayes on them that Feare him. Luke 1. 50.

Princes and Iudges must Feare God. Deut. 17. 19. Exod. 18. 21.

God delighteth to haue his people to feare him. Deut. 5. 29.

Iehus rebueth the Jewes to Feare the Lord. Job 24. 14.

The Israelites hauing seene the mightie power of God, Feare the Lord. Ex. 14. 31. and 19. 16. Deut. 5. 5, 23, to 28.

Moses Fearing the wrath of God, prayed vnto him for the Israelites. Deut. 9. 18, 19.

The praye and commodities of the Feare of God. Psal. 103. 13. & 128. 1.\* Drou. 10. 27. and 14. 27. and 19. 23. and 22. 4. and 28. 14.

Eccles. 1. 11, to 34. and 2.\* and 34. 13, to 18 Of the Feare of God. Psal. 11. 6.

He that Feareth God, will neither speake nor doe euill. Leuit. 19. 14.

Adam after hee had sinned, was afraid of God. Gen. 3. 7, 10.

Joseph feared God. Gen. 42. 18. so did the midwives in Egypt. Exodus. 1. 17, 20, 21.

The seruants of Iharash that feared God, were persecuted from the baile. Exod. 9. 10.

Shadrach feared God. 1. Kin. 18. 3, 12.

Euery man ought to feare his father and mother. Leuit. 19. 3.

Let vs feare, lest by forsaking Gods promises, we perish through insoulerie. Heb. 4. 1, 3.

Those that obserue not Gods commandements, shall feare theire liue day and night. Deut. 28. 66.

The brethren of Ioseph feared him. Gen. 45. 3. and 50. 15, to 22.

Saul was afraid of David, because God was with him. 1. Sam. 18. 28, 29.

The people feared Salomon for his wisdome. 1. Kings 3. 28.

Dauid being Izhrahk striken. Feared. 2. Sam. 6. 6, 7, 8, 9, 10. Looke good intent.

Iacob Fearing Esau, falleth to prayet. Gen. 32. 7, 9, to 13.

The Israelites afraid at the challenge of Goliath. 1. Sam. 17. 11, 24.

Samuel was afraid to annoint Dauid king. 1. Sam. 16. 2.

Saul was afraid of the hoike of the Philistines. 1. Sam. 28. 5.

Chiah fled for Feare of being slaine by Fezebel. 1. king. 19. 2, 3.

Wee ought to Feare them to whom Feare is brought. Rom. 13. 7.

The people being afraid of Gods wrath, followed Saul & Samuel with one consent. 1. Sam. 11. 7. Israel dwelt without feare all the dayes of Salomon. 1. Kings 4. 25.

A commendation of the feare of God, which was in Izbzaham. Gen. 22. 12, 16, 17, 18.

Elisah feared not the king of Syria his arme. 2. Kings 6. 14, 15.

Perfect loue expelleth feare. 1. Job. 4. 18. God threateth, that they shall be afraid in their chambers, who prouoke him by idolary. Deut. 32. 21, 25.

The meanes to feare God, is to heare his word. Deut. 4. 10. and 6. 2.

The king of feare. Job 18. 14.

Feare for embracing. Psal. 72. 5. for zeale Psal. 119. 53. for reuerence. Iosh. 4. 14 for obedience towards men. Rom. 13. 4, 7. 2. Cor. 17. 5. Eph. 5. 6. 1. Pet. 3. 14.

A godly feare. Psal. 119. 120.

The feare of the Lord. Drou. 8. 13. Psalmt. 34. 11, 12.

What feare is. Wisd. 17. 11.

The honourable seede are they that feare the Lord. Eccles. 10. 20.

Who so feareth God, departeth not from him. Iere. 32. 40.

Four things to bee feared. Eccles. 26. 5.

The elect feare God. Gal. 3. 16.

Those that feare God, shall haue no euill report. Rubeth 8. 8.

Blessed is the man that feareth alway. Psal. 112. 1. Drou. 28. 14.

God giueth wisdome to such as feare him. Eccles. 43. 33.

The beginning of wisdome is the Feare of the Lord. Psal. 111. 10.

None seyketh that feareth the Lord. Eccles. 2. 11. Neither shall any euill happen to them. Eccles. 31. 1.

We ought to ear in the Feare of the Lord. Eccles. 9. 18.

Houertie is the Feare of the needie. Drou. 10. 15.

Feare the Lord, and honour his ministers. Eccles. 7. 29.

The praye of the Feare of God, about riches, strength, and beautie. Eccles. 40. 26, 27.

He that feareth God, commerteth in heart Eccles. 2. 1. 6. and is vpright without hypocrisie. Drou. 14. 2.

Job feared God and eschewed euill. Job 1. 1, 3. Drou. 14. 16.

Of worldly and carnall Feare. Iohn 9. 22



And 12.42. and 19.8.

Cornelius feared God with all his household. Acts 10.2.

Simon feared God. Luke 2.25.

Judgement and righteousness follow the feare of God. Isa. 5.7.

Ministers must not feare, looke Ministers.

Of childly feare, Jerem. 36.16. Mat. 5.1.3.

Act. 9.31. & 10.2. 2. Cor. 7.1. Eph. 5.21. Col. 3.22. 1. Pet. 2.17.

Of naturall feare. Mat. 14.26. Isa. 24.13.

Of terrible feare. 2. Kin. 17.32, 33. Job. 1.16. Jerem. 36.16. Rom. 8.15. Luk. 1.74 and 1. John 4.18. Reuel. 2.1.8.

We ought not to feare the reproch of men, and tuly. Isa. 51.7, 8.

He that feareth inconveniencies, shall never doe his dutie. Eccles. 11.4.

That which the wicked feareth, shall come upon him. Psal. 10.24.

Either was trained by in the feare and knowledge of God. Eccles. 12.13.

Of the persecution of those that feare the Lord. 2. Cor. 1.6, 23, 30, and how God will defend them. Psal. 66. and punish the wicked. Psal. 68.

It is a fearefull thing to fall into the hands of the living God. Heb. 10.31. looke Timorous.

Feast. The Jewes feasts were many, looke Sabbath and Passover; and looke Pentecost in the first Table.

The feast of blowing of hornes of trumpets. Leuit. 23.24. Num. 29.1, to 7. and 2. Chron. 5.12, 13.

The feast of humbling, reconciling, and cleansing finnes. Leuit. 16.29, 30. and 23.7. Num. 29.7, to 12.

The feastes of boughes or booties, or Tabernacles, called also the feast of gathering harvest. Exodus 23.16. Leuit. 23.24, to 37. Num. 29.12. Deut. 16.13, to 16, and 31. 10, to 14. Ezra 3.4. Neh. 8.12, 13, 15. 1. Chr. 5.1, 5, 2. 2. Par. 1.9, 18. \* & 19.5, to 9. John 7.2.

The feast of the new moone. Num. 28.21, to 26. and 1. Sam. 20.5, 24. Ezek. 45.18, 19, & 46.7. wth other feasts: as Chr. 9.21. \* 2. Par. 1.5, 36, 37.

The dedication of the Temple was also counted a solemne feast among the Jewes. 1. Kings 8.65. John 10.22.

What Jewes should offer at every feast. Ex. 23.14, to 20. Leuit. 23.2. \* Num. 20.3. \* God hateth the Jewes feastes, for that they were prophaned. Isa. 1.11, to 15. and 66.17. Amos 5.21, 22. and 8.5, 10. Mal. 2.8, 13.

Why Christ was not apprehended on the feast day. Matt. 26.5.

Jesus on the feast day, vjone buyers and sellers out of the Temple. John 2.14, 15, 16.

Abraham made a feast when Ishak was named. Gen. 21.8.

Whom were ought to bid to our feastes: and howe we should behaue our selves in feasting. Eccles. 9.17, 18. Exod. 18.12. Luk. 14.2, 13, 14. Tobit. 2.1, 2. and 4.16, 17. 1. Cor. 12.13.

The poore ought to be remembered at our feasting. Neh. 8.10.

Job feared disorder and abuse in his childrens feasting. Job. 1.5.

Ishak made a feast to Abimelech. Gen. 26.30, 31. and Joseph to his brethren. Gen. 43.31, 32. and Salomon to all his servants. 1. Kings 3.15.

Of feastes used at sheepefeating. Gene. 38.12. 1. Sam. 25.4, 11, 36. 2. Sam. 13.24, 18.

Pharaoh made a Feast on his birth day. Gene. 40.20. so did Helode. Matt. 14.6.

Marke 7.21.

Wedding feastes. Gene. 29.22. Judg. 14.10. John 2.2, to 11.

David made a Feast unto Abner. 2. Sam. 3.20.

Antiochus made a Feast. unto his brethren. 1. Kings 15.9, 15, 41, 49.

The lowest roomes at Feasts. Luke 14.8, to 12.

Whatt he made a great Feast for Christ, his disciples, and others. Luke 5.29. Marke 2.15. Matt. 9.9, 10.

The chief places at Feasts. Mat. 23.6, 7.

The office of a Feast-maker, Eccles. 32.1, 2 looke Sollemne.

Feasting, for fasting. Isa. 22.12, 13.

Feeble. We ought to comfort the feeble minded. 1. Thess. 5.14.

Hannah barren, and feeble, had children. 1. Sam. 2.5.

Feede. Isaac was fed of God all his life long. Gen. 28.15.

How David did feed Israel. 2. Sam. 5.2. Psal. 78.72.

Judges and gourmots ought to see Gods people fed. 2. Sam. 7.7.

Christ commanded Peter to feede his sheepe. John 21.15, 16, 17.

Peter willerth the Elders of the Church, to feede the flocke of Christ. 1. Pet. 5.1, to 5.

Those that feede a flocke are worthy to eate of the milke. 1. Cor. 9.7.

The greene pastures & waters for Christians to feede on, are to be found in the Scriptures. Psalme 23. 23. John 6. 27, 55, 56.

Feete. It was a courtisie in olde time, first to wash the feete of such as a man harbored. Gen. 18.4, 5, & 19.1, 2. and 24.32, 33. Judg. 19.21. Gen. 43.24.

Abigail humbled her selfe to wash Davids servants feete. 1. Sam. 25.41.

The feete of the Israelites did not swell in the wilderness. Deut. 8.4.

God maketh the feete of his chosen, to bee like the wildes feete to doe his will. 2. Sam. 22.34.

Joshua cauled his chiefe men of warre to set their feete on the neckes of Kings. Josh. 10.24, 25.

Ruth kept at the feete of Boaz. Ruth. 3.4, 8, 14.

Ah had a disease in his feete. 1. King. 15.23. 2. Chron. 16.22.

A stinfull woman washed Christs feete. Luke 7.37, 38.

Christ washed his disciples feete. Job. 13.5, 14, 15.

Job was feete to the lame. Job 29.15.

Fellow-helpers. looke Coadiutors.

Fellow servant. Ephyias a fellow servant

in the Lord. Col. 4.7.

Fellowship. The faithfull continued in the Apostles doctrine and Fellowship. Acts 2.42.

To haue Fellowship with God and his Sonne, is to beleefe in Christ, and to walke in the light. 1. John 1.3, 5, 6, 7.

The topfull Fellowship of Christs members. Psal. 14.7. and 15.1. \*

Righteousnesse hath no Fellowship with unrighteousnesse, nor light with darkenesse, nor the goodly with ungodly. 2. Corint. 6.14. \* Ephel. 5.7, 8. and 1. Thel. 5.5, 6.

Feuer. God will smite such as disobey him with feuers. Deu. 28.22.

Christ healed Peters mother in lawe of a feuer. Matt. 8.14, 15. Marke 1.30, 31.

Field. The Israelites might not loose their field with mingled seed. Leuit. 19.19.

Of him that hureth his neighbours field of vineyard. Exod. 22.5.

We ought not to remoune the markes of bounds of the field. Deut. 19.14.

Abalam cauleth Joabs field to bee set on fire. 2. Sam. 14.30.

The field of blood. Acts 1.19.

The field which Jeremie bought of Harnamel. Jer. 32.7, to 16.

Fight. looke Warre.

Figge. The parable of the figge tree. Mat. 24.32, 33.

The curving of the figge tree. Mat. 21.19, to 23. Mat. 11.13, 14.

The parable of the unfruitfull figge tree. Luke 13.6, to 10.

The figge would not bee king ouer other trees. Judg. 9.10, 11.

Full. God will fill vs with all good things, if we love him. Deut. 11.13, 14, 15.

We ought not to forget God, when we are filled with his benedictes. Deut. 8.10, 19. and 6.10, 11, 12. as did the Israelites. Deu. 32.15.

Finde. To seeke God and to finde him, and to lose him. Job. 2.2. Chr. 15.2, 4, 15.

Gods iudgements cannot be found out by man. 2. Chr. 5.40.

Finger. A giant name that had 24 fingers and toes. 2. Sam. 21.20, 21.

Tables written with the finger of God. Exod. 31.18.

Pharaohs enchaners confesse that Moses miracles were brought to passe by the finger of God, and not by sorcerie. Exodus 8.18, 19.

The finger of God, what. Luke 11.20.

Fineminent. Gen. 1.6, 7, 8. Psal. 150.1.

First. The first boyme of man or beest, dedicated to God. Ex. 13.2, 12, 14. and giuen for a parcel of the Leuites inheritance. Num. 3.12, 13.

The first boyme of man might bee redeemed, and how. Exod. 13.13.

The first foale of an asse was redeemed with a lambe. Exod. 13.13.

Christ was the first boyme of every creature. Rom. 8.29. Col. 1.15.

How the first fruites ought to bee offered. Deut. 26.2, 3, to 12.

The first fruites pertained to the high Priest. Num. 5.9. See Tithes.



Christ the first fruits, first borne, and first begotten of the dead. 1. Cozin. 15. 20, 21, 22. Col. 1. 18. Reu. 1. 5.

All the first borne of Egypt are slaine. Exo. 12. 29.

The first borne are the Lords. Exo. 22. 29, 30. 34. 19, 20. Leuit. 27. 26. Num. 8. 14, 16, to 20. Deut. 1. 5, 19, 1. Sam. 1. 11, 30, 22, 28. Ezr. 4. 4, 30. Luke 2. 33.

Of the firstlings of first fruits. Ex. 23. 16. and 34. 26. Leuit. 23. 10. Num. 18. 13. Deut. 18. 4. 2. Exon. 31. 12. Debe. 10. 35, 37. Prou. 3. 9, 10. Ezr. 4. 4, 36.

The prerogative of the first borne ouer his brethren. Gen. 4. 7. and 25. 31, 32, 33. Genes. 49. 3. Deut. 21. 15, 16, 17. 2. Chj. 21. 3.

We that haue the first fruits of the spirit, doe gaine forgiuenance. Rom. 8. 21, 22, 23.

The first borne were otherwhyle rejected, and how, and why. Gen. 9. 22, 25. and 48. 14, 18, 19. and 49. 4.

If the first fruits be holy, the whole lump is holy. Rom. 1. 16.

Fishes created by the word of God. Genes. 1. 21, 22.

Preachers called Fishers. Ezekiel 47. 10. Mat. 4. 19. Mat. 1. 17. Luk. 5. 10.

Flam, looke Angel.

Flattering. How hurtfull flatterie is. Prou. 27. 6. and 28. 23. Eccles. 7. 7. Hab. 2. 15.

Against flatterers. Prou. 24. 24. and 18. 8. and 26. 22, 28. Mat. 12. 7. and 14. 4. and 18. 15. Rom. 1. 16, 18. 1. Cor. 11. 17. 1. The. 3. 5.

Flatterie of false Prophets. looke False.

Worldlings flatter both God and themselves. Plat. 78. 36. and 36. 2. looke Worldlings and conceit.

The nature of flatterers. Prou. 29. 5. Rom. 16. 17, 18. Pla. 41. 5, 9. examples of flatterie. Mat. 22. 16. John 18. 22. Actes 3. 4. and 12. 22. and 24. 2, 3.

Watores haue flattering lips. Iudg. 14. 15, 16, 17. and 16. 5, 6, 10, 13, 15, 19. Prou. 2. 16, 10. 20. and 5. 3, 7. and 6. 24. \* 7. 5, 21. \*

Abalom, by flatterie, sought to aspire to his fathers kingdom. 1. Sam. 15. 2, 3, 4, 5, 6.

Flea. Dauid teacheth himselfe a Flea. 1. Sam. 26. 20.

Flee. Christ willett vs if wee bee persecuted in one citie, to see into another. Mat. 10. 23. loke Paul and Barnabas. Act. 14. 5, 6.

Elisba willett one of the sonnes of the Prophets to see, as soone as he had anoynted Iehu. 2. King. 9. 3.

God willett Elisba to see from the presence of Ahab. 1. King. 17. 3.

Dauid fled. 1. Sam. 15. 14. and 19. 10, 12. and 22. 3, 4, 5.

Elisba fled from Jezebel. 1. King. 19. 3.

Moses fled from Pharaoh. Exopus 2. 15. Prou. 16. 42. and Jaakob from Esau. Gene. 27. 33, 44.

The disciples fled. Matt. 26. 5, 6.

Ioshua seemeth to see before the people of Ai. Iosy. 8. 9, 15. to 30.

The Syrians flee fro Ahab. 1. kin. 20. 30.

Silera fled. Iudg. 4. 17, 21.

Abalom fled. 2. Sam. 13. 29, 34.

The Hyittitims fleeing were slaine. 1. Sam. 17. 51, 52.

The Iraelites fled before the Hyittitims

1. Sam. 31. 7.

Fleece Of the experience of the Fleece of wool. Iudg. 6. 37, 40. 41.

Flesh taken for man simply. Matth. 24. 22. Act. 2. 17. Rom. 3. 20. and 7. 18. 1. Cozin. 1. 19. Gal. 2. 16. for the naturall affection of man. Matth. 26. 41. for the outward shew of man. Iohn 8. 15. for outward pompe and ostentation. 1. or for weake state and condition. 2. Cozin. 1. 10, 23. for the common course of nature. Gal. 4. 29. for this present life. 1. Pet. 4. 2. for the ceremonies of the lawe. Galat. 3. 3. for the mortall bodie. Phil. 1. 22. for the generation after the flesh. Phil. 3. 3, 4. 2. Cor. 5. 16.

Flesh and blood taken for man or any thing in mans nature corrupted. Matth. 16. 17. Iohn 3. 6. Roman. 7. 18. and 8. 5, 6. Gal. 1. 16. Ephel. 6. 12. and for men corrupt through Sinne. 1. Cor. 15. 50.

The Jewes might not eate any flesh tozne of beasts. Exod. 22. 31. nor that touched any vncleane thing. Leuit. 7. 19. neither might they eate their flesh for the dead. Leuiticus 19. 28.

Han and wife are but one flesh. Genes. 2. 24. Mat. 19. 5. Mat. 10. 8. Ephel. 5. 31. 1. Cor. 6. 16.

The people sell a lusting for flesh, & God gaue it them. Num. 11. 4, 13, 18, 19. and punished them for their lust. berke 33, 34.

Hophni and Phinehas toke from the people yet for the flesh of the sacrifice. 1. Sam. 2. 13, 10. 16.

Elisba is nourished with bread and flesh by raiens. 1. Kings 17. 6.

Flesh attributed to fishes. 1. Cor. 15. 39.

Han being destitute of Gods Spirit, is but flesh, working fleshly wharsoeuer he doth. Gen. 6. 3, 12.

All flesh is grasie. 1. Pet. 1. 24.

Iesus Christ being made man, became partaker of our flesh and blood, & why. Heb. 3. 3, 4. 1. Ioh. 4. 2.

The true knowledge of Christ is not reuered by flesh and blood. Mat. 16. 17.

By the Sinne of the flesh is vnderflood fornication, and all such Sinne as our nature is inclined to. Gal. 5. 16, 17, 19, 20, 21.

The flesh naturally desireth fleshly things. Iohn 3. 6. Rom. 7. 14. and 8. 3, 5.

The wisdom of the flesh is death. Rom. 8. 6.

They that are in the flesh, cannot please God. Rom. 8. 8.

No goodnesse dwelleth in the flesh. Rom. 7. 18.

Those that liue after the flesh, shall die. Rom. 8. 13.

The faithfull must bonstly from them all fleshly lusts. Rom. 13. 12, 13, 14. Gala. 5. 13. Eph. 2. 3, 3. 1. Pet. 2. 11. Gal. 5. 24.

The desires of the flesh are mortified by Gods spirit. Rom. 8. 3.

No trust in fleshly helpes. Ibad. 1. 7. Dauid. 3. 9, 19.

Of the stallette of the flesh. Eccles. 14. 17, 18.

The flesh approueth his owne counsels. Prou. 15. 27.

The flesh is deceiued by his owne wise-

done. Prou. 14. 18.

The pernerie opinion of the flesh, thinketh that God hath no regard vnto it. Job 35. 13.

The flesh is contrary to the spirit. Galat. 5. 17.

Flesh of Christ, looke Supper.

For a stony heart, God will giue a heart of flesh. Ezr. 11. 19.

Fles in Egypt. Exo. 8. 21, 24.

Flocke, looke Feede and Foode.

The flockes of cattell are cuffed to those that disobei God. Deut. 28. 18.

We ought to know the state of our flocke, or family. Mat. 27. 23. and to feede them with true doctrine, and good examples. 1. Pet. 5. 2, 3, 4. Actes 10. 2. \* Rom. 16. 5. Eph. 6. 4. 1. Tim. 5. 8, 2. Tim. 4. 19. looke Houghd.

Christis Roke little. Luk. 12. 32.

Flood. Noahs flood. Genes. 6. 17. \* and 7. 10.

Floore. Chills floore. Matth. 3. 12. Luke 3. 17.

Floure. Han is but a floure of the grasie. Jam. 1. 10, 11. looke Grasie.

An offering of flower. Lcu. 2. 1.

Folde. looke Sheepfold.

Follow. We ought to follow goodnes. Gal. 5. 4, 18. 1. The. 5. 15.

We ought to follow Gods word. Deut. 13. 1. to 12. and obey it. Deut. 13. 4. 1. Sam. 12. 14.

Ioshua and Caleb constantly followed the Lord. Num. 32. 12.

To follow Christs steps, is to suffer affliction patiently as he did. 1. Pet. 2. 21.

Great multitudes followed Christ, and he healed them all. Mat. 12. 15.

Christ healed by miracle, how they shall want nothing that follow him. Mat. 14. 13, 20. 22. Mat. 6. 34. 37. to 45. Luk. 9. 11, to 18.

Who lo will follow Christ, must haue no lets to stop him. Mat. 8. 22.

To followe strange gods, looke Whoring.

We ought not to followe a multitude to doe euil. Exod. 23. 2.

We ought to be followers of God as beete children. Eph. 5. 1.

We ought not to follow that which is euil, and whp. 3. Iohn. 1. 1.

Paul willett vs to be followers of him. 1. Cor. 4. 16. 2. The. 3. 7, 8.

The Thessalonians became followers of Christ and his Apostles, and Ioue. 1. The. 1. 6. \*

We ought to be followers of them which thorough faith and patience inherit the promises. Heb. 6. 12.

Foode of Gods word preferreth them that be godly. Wis. 16. 26.

God ordained foode for man and beest. Gen. 1. 29, 30.

Jaakob desireth of God foode and apparel. Gen. 28. 10.

The Iudians destroy all the foode of the Iraelites both in field and house. Iudg. 6. 11, 10. 7.

God giueth foode and raiment to the fatherlesse. Ac. Deut. 10. 18.

Christ willett vs to aske our dappy foode.



Mat. 6. 1. and not to be careful for things of this life. *Matth.* 6. 25. \* 31. 33. looke Raiment.  
 The Succothites and Benuelites staine for that they would not giue foode to *Wives* and his men. *Judg.* 8. 5. 9. 16. 17.  
 Fooles ought to be scourged with rodde. *Pro.* 26. 3.

Fooles are the authors of contentions. *Pro.* 18. 6.  
 Fooles delight to talke what they list, vncontrolled. *Pro.* 18. 2.  
 Fooles are not to be taught. *Pro.* 23. 9.  
 Doctrine is very cumbersome for fooles. *Eccles.* 2. 1. 9. and 22. 7.  
 A fooles counsell is not to be regarded. *Eccles.* 8. 17.  
 Riches profit not a foole. *Pro.* 17. 16.  
 The heart of fooles is in their mouth. *Eccles.* 21. 26.  
 Honour is vnseemly for a foole. *Prover.* 26. 1.  
 A foole thinketh his owne wit best. *Pro.* 26. 15.

A foole is incorrigible. *Pro.* 17. 20.  
 Of the nature and qualitie of a foole, and how he should be regarded. *Pro.* 12. 16. and 26. 4. to 15. *Eccles.* 21. 20.  
 Foolish Iewes regarded not God for all his benefits. *Deut.* 32. 5. 6.  
 Christians may not be foolish talking or jesting. *Eph.* 4. 5. 6.  
 The preaching of the Crosse is counted foolishnesse. *1. Cor.* 1. 18.  
 Fooles retie his wife, to be accounted afoole in the world. *1. Cor.* 3. 18. 19.  
 God hath chosen the foolish things of this world to confound the wise. *1. Cor.* 1. 27.  
 Paul was counted a foole for Christ his sake. *1. Cor.* 4. 10.  
 God hath made the wisdom of this world foolishnesse, by the foolishnesse of preaching. *1. Cor.* 1. 20. 21.  
 Davids did very foolishly in numbering his people. *2. Sam.* 24. 10.  
 The naturall manudgeth the doctrine of the Gospel foolishnesse. *1. Cor.* 2. 14.  
 Foolish questions, see Questions.  
 Foote of yvine. *Psal.* 36. 1. 1.  
 Forbid, Christ would use his Apostles should forbid any to doe a miracle in his name. *Mat.* 9. 39.  
 Forerunner, Christ our forerunner & his *Prophet.* *Heb.* 6. 20.  
 Foreskinnes, Saul desired of David a hundred foreskinnes. *1. Sam.* 18. 25.  
 Forget God, looke Fill.  
 The Israelites hauing forgotten God, were plagued. *De.* 32. 17. 18. to 27. & deliuered into their enemies hands. *1. Sam.* 12. 9.  
 The cheefe builer of Pharaoh forgaue Joseph his friend. *Gen.* 40. 21. 23.  
 Forgiue, We ought to forgiue. *Eccles.* 2. 8. 2. 10. 9. *Mat.* 5. 23. 24. 25. and 6. 12. 14. 16. and 18. 15. 16. 17. *Eph.* 4. 26. 3. 2. and 5. 21. *Col.* 3. 12. 13. *Luke.* 17. 3. 4.  
 Joseph forgau his brethren. *Gen.* 50. 17. to 21.  
 God onely forgiueth sinne, and keepeth from sinning. *Gen.* 20. 6. *Nam.* 34. 18. *Exod.* 34. 7. *Psalm.* 19. 1. 2. and 103. 3. 12. *Psal.* 45.

35. and 44. 22. and 51. 1. 2. *Ier.* 31. 34. 33. 8. *Psal.* 38. 2. 17. and 32. 1. 2. 5. and 49. 7. 8. and 51. 14. and 79. 9. *Dan.* 9. 9. *Psal.* 13. 4. *Matth.* 7. 8. 19. *Mat.* 2. 7. *Luke.* 5. 21. through Christ Iesus. *Isa.* 45. 25. and 53. 5. 6. *Dan.* 9. 24. *Mat.* 1. 21. and 9. 2. 6. *Mark.* 2. 5. 9. 10. *Mat.* 26. 28. *Luke.* 1. 77. & 2. 30. 31. *Luke.* 5. 20. 24. and 24. 47. *Matth.* 11. 29. *Act.* 4. 12. and 10. 43. and 13. 23. 38. 39. *1. Cor.* 6. 11. and 15. 2. 3. *2. Cor.* 5. 18. 19. 21. *Gal.* 1. 4. *Col.* 1. 14. and 2. 11. 13. *1. Tim.* 1. 15. *Tit.* 2. 14. *Heb.* 1. 3. & 9. 12. 14. 22. 36. 28. *1. Pet.* 1. 9. 10. 11. 18. \* and 2. 24. 3. 18. & 4. 1. 13. *1. Joh.* 1. 7. 9. and 2. 12. & 3. 5. and 4. 10. looke Sinne & Pardon.  
 Free forgiveness of sinnes. *Rom.* 4. 7. 19. and annexed to the Gospel *Mat.* 16. 19. *Joh.* 20. 23.  
 Foreknowledge, looke Counsel and Prouidence.  
 Fornace, Egypt is called the pyron fornace. *Deut.* 4. 20.  
 Fornication, The body is not for fornication. *1. Cor.* 6. 13.  
 We ought to abstaine from fornication. *1. Cor.* 10. 8. *1. Thel.* 4. 3. *Acts.* 15. 20. 29. *Heb.* 12. 16.  
 To auoide Fornication, euery man may haue a wife. *1. Cor.* 7. 2.  
 Fornicators shall not inherit the kingdome of heauen. *1. Cor.* 6. 9.  
 Christians ought not to eate with fornicators. *1. Cor.* 5. 11.  
 Fornication ought not once to be named among Christians. *Eph.* 5. 3.  
 S. Paul excommunicated the fornicator. *1. Cor.* 5. 1. to 6. whom vpon amendment he received againe and comforted. *2. Cor.* 2. 1. 7. 10. 12.  
 Of fornications that deface death. *1. Lu.* 18. 6. 29. \* looke Incest, and Whoredome.  
 Forsake, The Israelites forsooke God, & honoured the golden calfe. *Exod.* 32. 8. & fet out Basan and Acherath. *1. Sam.* 22. 10.  
 God will not forsake his people, for his name and promise sake. *1. Samu.* 12. 20. 21. 22. *Deut.* 4. 31.  
 God will not forsake them that walke in his wayes. *1. King.* 6. 12. 13.  
 God promised Boana that hee would not forsake him. *Deut.* 31. 8.  
 Israel forsooke God, looke Fill.  
 Those that forsake God, God will forsake them. *1. King.* 9. 9.  
 Those that forsake God, shall be consumed. *Joh.* 13. 20.  
 The Israelites forsaking God, were deliuered into the Philistines hands. *Judg.* 6. 1. 13. and 10. 7.  
 Those forsaken that feare God. *Eccles.* 2. 11.  
 Those that forsake any commoditie for the soue of Christ shall be wel recompensed. *Mat.* 19. 29.  
 We ought to forsake all that wee haue, to follow Christ, and why. *Mat.* 16. 24. 25. 26. *Luke.* 9. 23. 10. 27. and 14. 33. *Examples* in Abraham. *Gen.* 12. 1. 4. 5. & 17. 23. & 21. 12. 14 and 22. 2. to 20. *In David.* *1. Samu.* 17. 45. 2. *Sam.* 15. 25. 26. 30. 31. *In Elisha.* *1. Kin.* 19. 20. 21. *In Cleazar.* *2. Parca.* 6. 18. \* *In the Apostles.* *Matth.* 4. 19. to 23 and 8. 1. 23. \* *Mat.* 10. 28. and in *Paul.* *Phil.* 3. 7. 8.

We forsake God, when he sweare by any other thing. *Ier.* 5. 7. and 4. 2.  
 Forswearing, looke Othe.  
 Forte, The forte of Zion, was the citie of David. *2. Sam.* 5. 1. 7. which was besieged. *1. Mac.* 6. 18. 19. 48. 51. and Simon the brother of Judas enoyed it. *Mac.* 13. 47. 49.  
 Fortes, It named fortie dayes and fortie nights. *Gen.* 7. 12.  
 Fortie persons more conspired the death of Paul. *Act.* 23. 12. 13. 14.  
 The punishment of fortie stripes. *Deuter.* 25. 2. 3.  
 In Sodome, fortie righteous could not be found. *Gen.* 18. 29.  
 Holes was in the mountaine fortie dayes and fortie nights. *Exod.* 25. 18.  
 Eli iudged Israel fortie yeeres. *1. Sam.* 4. 18.  
 David reigned ouer Israel fortie yeeres. *1. King.* 2. 11.  
 Salomon had fortie thousand stalles of horses. *1. King.* 4. 26.  
 Israel was in the desert of Sin fortie yeeres. *Nam.* 14. 33. 34.  
 Christ was in the desert fortie dayes. *Mat.* 1. 13.  
 The Temple was in building fortie and six yeeres. *Joh.* 2. 20.  
 Iesus appeared vnto his disciples fortie dayes after his resurrection. *Acts.* 1. 3.  
 Signes seene in the ayre fortie dayes long. *2. Mac.* 5. 2. see Fasting.  
 Fortune, looke Prouidence.  
 Fules, looke Birds.  
 Furnaces. *Leut.* 11. 36. *Gen.* 21. 19. and 16. 7. and 2. 25. and 24. 11. 13. 16. and 19. 2. 10. 11. *Exod.* 2. 15. *Joh.* 4. 6. looke Welles.  
 God will leaue the Israelites to stoppe the fountaines of water of the children of Heau. *2. King.* 3. 19.  
 Christ the fountaine of grace and veritie. *1. Joh.* 1. 3. *1. Joh.* 1. 17.  
 Foue, A riuer spang out of Eden, & was diuided into foure heads. *Gen.* 2. 10.  
 Abimelech laide waite against Shechem with foure bands of men. *Judg.* 9. 34.  
 Foure thousand Israelites came by the Philistines. *1. Sam.* 4. 1.  
 Foure thousand fed, see Loanes.  
 The elect shall be gathered from the foure windes. *Mat.* 1. 3. 27.  
 Iazarius dead foure dayes. *Joh.* 11. 39.  
 A bilson of a spheric kint at the foure corners. *Act.* 10. 11. 12.  
 Foure becks full of eyes. *Reue.* 4. 6.  
 Foure Angels stand on the foure corners of the earth, holding the foure windes. *Reue.* 7. 1.  
 Davids sentence of foure fold restitution, and death also against himselfe. *2. Sam.* 12. 5. to 15.  
 Zachens restored wrongfull gotten goods foure fold. *Luke.* 19. 8.  
 Foure things ismaritable. *Pro.* 30. 15.  
 Foure hidden, verse 18.  
 Foure troublesome, verse 21.  
 Foure full of wisdom, verse 24.  
 Foure comely in going, verse 29.  
 Foure things to be feared. *Eccles.* 2. 6. 5.  
 Fourtyme thousand 700. Israelites died







The Angel appeared to Moses in a flame of fire. Exod. 3. 2.

The lake that burneth with fire and brimstone. Reue. 21. 8.

Of the fire hid in the pit, and miraculously both preferred and found. 2. Yaccar. 1. 18, 19, 22, 24.\*

Of the unquenchable fire of hell. Matth. 3. 12. and 5. 22. Mat. 9. 43.

Fire taken for wars. Num. 21. 28. for the effect of Gods Spirit. Matth. 3. 11.

Fiery trial, put for affliction. 1. Pet. 1. 7. and 4. 12.

Fiery law, so called because it doth terrifie, and fray the conscience. Deut. 33. 2.

G

Gage, see Earnest, and Pledge.

Garish attire, see Apparel.

Garments of linse woollie forbidden. Deu. 22. 11.

The soldiers cast lots for Christs his garments. Matth. 27. 35.

Sicknesses healed by touching the hemme of Christs garment. Mat. 14. 3. Mar. 6. 56.

Saul discerned not Samuel by his garments. 1. Sam. 9. 18.

White garments. Eccles. 9. 8.

What a mans garment, &c. betokeneth, see Countenance.

We ought to hate the garment spotted by the flesh. Iude 23. see Vestures and Coates.

Gazing. Sicut Paul was made a gazing Locke to the world. 1. Cor. 4. 9, 10.

Gate. Judges were wont to sit in the gate to heare conitauerles, and giue iudgement. Deut. 22. 19, and 21. 15. Gen. 34. 20. Ruth 4. 1, 11.

Gates put for greatest strength, and power, because the munitions of towines and cities were principality at the gates. Gen. 24. 50. Matth. 16. 1, 6, 18.

The straight gate leadeth to heauen. Mat. 7. 13, 14.

Gathering. The tribe of Dan called a gathering hoste. Ioh. 6. 13.

The feast of Tabernacles after the gathering in of coine. Deut. 16. 13.

Gaiina gathered euery day, saue the Sabbath. Exod. 16. 4, 5, 15.\*

St. Paul exhorteth to charitable gatherings for the poore saints. Rom. 12. 13. & 15. 25, 16. 1. Cor. 16. 1, 2. Act. 11. 29, and 12. 25

Against those that gather riches and hope therein. Luk. 12. 16, to 35. Eccles. 11. 18, 19.

Gain. Against such as teach for gains. 1. Tim. 6. 4, 5. Tit. 1. 11.

Godlinesse is great gain. 1. Tim. 6. 6.

Of those that are greedy of gains. H2o. 1. 29. see Couetousnesse.

Golded folkes. see Eunuches.

Genealogie of Simcon. 1. Chz. 4. 24. Ge. 46. 10. Exod. 6. 15.

The Genealogie of Beniamin. Gen. 4. 6. 21. and 1. Chz. 7. 6. and 8. 1.

The Genealogie of Iudah. Gen. 38. 3. and 46. 12. and 1. Chz. 2. 3. and 4. 1, to 24.

The Genealogie of Issachar. Gen. 46. 13. 1. Chz. 7. 1.

A briefe Genealogie from Adam to Esau and Iacob. 1. Chz. 1. 1, to 35.

Fables and Genealogies ought not to be

beeded. 1. Tim. 1. 4.

Generations, taken for ancestors. Mat. 1. 11. for condition of estate. Luke 16. 8. for an age, or the p. ople living in that age, or for a certaine time. Mat. 24. 34. Luke 1. 48. H2o. 3. 10.

The generation of Ishmael. Gen. 25. 12 to 19. of Izhak. Gen. 25. 19. of Iacob. Ge. 46. 8. to 28. of Iesus Christ. Mat. 1. 1. Luke 3. 23.\*

Christians a chosen generation. 1. Pet. 2. 9

The Israelites a froward and crooked generation. Deut. 32. 45.

The Pharisees and Sadducees, a generation of vipers. Mat. 3. 7. and 12. 34. Luk. 3. 7

Of foure wicked generations, see H2o. 30. 11, 10 15.

Our generation and creation is of God. Deut. 32. 18.

To all creatures on earth, God gaue vertue of continuall generation. Gen. 1. 11, 12, to 29.

Geniles inaner and abominations to be auoyded. Ephel. 4. 17, 18, 19. Roman. 1. 21.\*

Deut. 14. 1. Leuit. 8. 26.\*

Geniles called sinners. Galat. 2. 15. and whelpes, see Dogges.

The conuersion of the Geniles before they knew Christ. Ephel. 2. 11, 12. 1. Cor. 8. 1.\* and 12. 2.

The croffe foolishnesse to the Geniles, see Croffe.

God suffered the Geniles to walke as they listeth until the preaching of the Gospel. Act. 14. 16.

Iesus foretold that he should be deliuered into the hands of the Geniles. Luke 18. 32.

Iesus Christ the expectation of the Geniles. Gen. 49. 10. Isa. 60. 9.

The election of the Geniles. H2o. 18. 49. and 80. 9.

The conuersion of the Geniles. H2o. 113. 4. 8. Isa. 2. 3. Actes 11. 18.

Theocation of the Geniles. 2. Sam. 22. 44, 50. Isa. 66. 10. Ieph. 3. 8.

The Geniles pertaine to the kingdome of Christ. H2o. 2. 8. Rom. 1. 5, 12.

The Geniles of themselves farre from Christ. Ephel. 2. 12. and righteousness. Rom. 9. 30.

The doore of faith opened to the Geniles. Actes 14. 27. Christ foretelleth their entrie. Mat. 8. 11. & 12. 18, 20, 21. conuersion. Act. 24. 14. Marke. 13. 10, 13, 14. spiritual wor- ship. Ioh. 4. 20, to 24. as vnto whom hee was sent. Luke 2. 30, 31, 32. Actes 2. 39. and therefore calleth them his sheepe. Ioh. 10. 14, 16. because the Iewes would not enter. Luk. 14. 18, 19, to 25.

The calling of the Geniles, by the preaching of the Gospel, after the Iewes refused it. Mat. 10. 5, 6. Mar. 7. 27. Actes 13. 45, 46, 47. Galat. 3. 8, 9.

The election of the Geniles is free. Rom. 10. 20.

Geniles desire Phillip that they might see Iesus. Ioh. 12. 20, 21.

God purified the hearts of the Geniles, and therefore they are cleane. Act. 15. 9. and 10. 11, to 17.

God reuealed the glorious mytery of his

grace to the Geniles. Col. 1. 26, 27. Mat. 21. 29, 30, 11.

Christ sent his Apostles to instruct the Geniles. Mat. 28. 19, 20.

As many of the Geniles as were ordained to life delerued. Actes 13. 48.

The Iewes forbad the Apostles to preach to the Geniles. 1. The. 2. 16.\* Actes 11. 1, 2, 3.

Pauls minister of the Geniles. Rom. 15. 16. their Apostle. Rom. 11. 13. 1. Tim. 2. 7

their teacher. 2. Tim. 1. 11. sent to them. Act. 9. 15. Gal. 2. 7. Ephel. 3. 2, to 13.

The holy Ghost giuen to the Geniles. Act. 10. 45.

The Apostles Epistle to the Geniles. Act. 15. 23, 30.

The offering by of the Geniles saith called and acceptable sacrifice vnto God. Rom. 15. 16. The glory whercof is due to God, verse 17. 18.

Saluation refused of the Iewes, came to the Geniles to p.ouoke the Iewes to follow them. Rom. 11. 11.

The Geniles are children with the saints, and of the household of faith. Ephel. 2. 19. and light in the Lord. Ephel. 5. 8.

Saint Paul calleth the Geniles a wilde olive tree. Rom. 11. 17.

Iewes and Geniles conioyned in one. Ephel. 2. 13, to 18.

The Geniles are become the children of God. Rom. 9. 26.

The Geniles ought not to boast of their election, and of the Iewes reiection. Rom. 11. 18, to 26. but to remember what they were before they knew Christ. Ephel. 2. 11.\*

There should mee Geniles then Iewes, delerue in Christ. Isa. 54. 1.\*

The Gentile Achish had a care of David. 1. Sam. 29. 9, 10. and 27. 2, 12. and 28. 2. and Hiram the Gentile (who furnished Salomon with flusse and workemen) bare him like good will. 1. King. 5. 1, 5, 6, 7.\*

Naaman the Gentile confessed that there was no God, but in Israell. 2. King. 5. 15.

The Queene of Sheba being a Gentile, acknowledgeth the name of the Lord. 1. Kin. 10. 1, to 11.

Gentlewomen, see Apparel.

Gentleness commended. Mat. 5. 5, 25, and 11. 29 and 18. 1, 2, to 17. 1. Cor. 13. 5. Gal. 5. 22, 23. Ephel. 4. 2. Col. 3. 12. Titus 3. 2. as a fruit of the Spirit. Gal. 5. 22.

Giftes. Christ yielded by the ghost by on the Croffe. Mat. 27. 50.

Giftes. The seruant of Abraham gaue gifts to Rebekah a her parents. Gen. 24. 53.

Voluntarie gifts required toward the making of the Tabernacle. Exo. 25. 2, to 10.

What gifts God gaue Salomon. 1. Kin. 3. 5, 12, 13, 14. and 4. 29.\*

Labels preliumed of Gods giftes, 2. Sam. 2. 18, 19, to 24.

Saluation is the gift of God. Eph. 2. 8.

Iesus Christ giuen for vs, is the gift of God. Ioh. 3. 16. and 4. 16. Rom. 5. 15, 16.

To giue the holy Ghost is the gift of God. Actes 8. 17, 18, 20. So is it to understand and interpret the Scriptures. Luke 24. 45. and is to be obtained by prayer. 1. Cor.



14. 12. 13.

It is the gift of God with patience to beare affliction. Phil. 1. 29.

All things that we enjoy, are Gods good gifts. Matt. 23. 15 to 31. Luke 19. 12. to 28.

1. Cor. 4. 7. Jam. 1. 17. 2. Pet. 1. 2. Christ ascending into heaven, gave divers gifts to the edification of his Church. Ephe. 4. 8. 11. 12.

The gifts of God are without repentance. Rom. 11. 29.

Every man hath his proper gift of God. 1. Cor. 7. 7.

Gods gifts are divers, according to his grace given vs. Rom. 12. 6.

Of the gift of tongues. Acts 2. 4. 1. Cor. 12. 28. 30. and 14. 1. to 12. and of healing. 1. Cor. 12. 8. 30.

To sit on the right or left hand of Christ, is the gift of God. Mark. 20. 21, 23. Marke 10. 37, 40.

The gifts of God must be employed to his glory. 1. Pet. 4. 10. 11. lest we be deprived of them, and cast into hell fire. Mat. 23. 27, 28, 30. Luke 19. 23, 24, 26.

Giftes blind the eyes of the wise. Eccles. 20. 28. Therefore Judges ought not to receive them Deut. 16. 18. 19. Exod. 23. 8.

Giftes for tribute. 2. Sam. 8. 2.

God measureth the gift by the heart. Mat. 12. 42, 43, 44.

Of gifts & presents looke moze. Ge. 32. 13. & 33. 8. to 12. & 4. 31. 11. 25, 26. 1. Sa. 8. 3. Deut. 27. 25. 2. Sa. 8. 10. 2. kin. 5. 15, 16, 22, 23, 27.

Give, and it shall be giuen unto you. Luke 6. 38.

Great and precious promises are given vs by Christ. 1. Pet. 1. 4.

The holy Ghost teacheth vs that all things that we haue, are given vs of God. 1. Cor. 2. 10, 11, 12.

To whom much is given, of him shall be much required. Luke 12. 48.

It is a blessed thing to giue rather then to receive. Acts 20. 35.

God giueth all things. Gen. 33. 11.

God gave the citie Jericho into the hand of Joshua. Josh. 6. 3, 4, 5.

God loueth a cherefull seruant. 2. Cor. 9. 7.

God gave Samuel to succede Eli in the Priesthood. 1. Sam. 1. 27, 28.

Girded, God girded David with power to conquer his enemies. 2. Sam. 22. 40.

Saint Paul wilketh vs to stand girded with verity. Eph. 6. 14.

*Gladness.* see Joy, and Reioycing.

*Glasse.* We that heareth g both not, is as he that be holdeth his face in a glasse. Jam. 1. 23, 24.

We see now through a glasse darkely, but then shall we see face to face. 1. Cor. 13. 12.

*Gleaning.* Ruth gleaned corne after Boaz reapers. Ruth 2. 3.

The gleaning of grapes of Ephraim, better then the vintage of Abiezer. Iudg 8. 2. see Widowes.

*Glory.* The glory of God appeared in the cloud. Exod. 16. 10.

The sight of the glory of the Lord, like consuming fire. Exod. 24. 17.

The glory of the Lord appeared, when

Joshua and Caleb should haue been honored. Num. 14. 10.

The glory of the Lord filled the tabernacle. Exo. 46. 34, 35. 2. Temple. 1. kin. 8. 11.

The glory of God appeared to Moses and Aaron. Num. 16. 42, 44.

Moses brought the Lord to shew him his glory. Exod. 33. 18.

The Arke of God, called the glory of Israel. 1. Sam. 4. 21.

Isaiah saw the glory of God after a soj. Isa. 6. 1. to 6.

God discerning Pharaoh & all his host, got glory to himselfe. Exo. 15. 1. 1. Rom. 9. 19

God filled all the earth with his glory, by punishing the infidelity of his people. Num. 14. 21.

God was the sword of the Israelites glory. Deut. 33. 29.

God chose the children of Israel unto his glory. Deut. 26. 18, 19.

David did all that he did, to the glory of God. 1. Sam. 17. 45, 46, 47.

The counsels of the wicked turne to Gods glory. Psal. 66. 10, 11, 12.

All people created to the glory of God. Deut. 26. 19.

The Philistines being plagued with Smerodes and mice, their priests exhorted them to give glory to the God of Israel. 1. Sam. 6. 2. to 6.

The glory of Christ, as the glory of the only begotten Sonne. John 1. 14.

Glory put for mercie. Rom. 9. 23.

The glory of God is revealed to vs by the Gospel. 2. Cor. 4. 6.

The sickness and raising of Lazarus, was the glory of God. John 11. 4, 40.

Glory to God in the high heavens. Luke 2. 14.

Abraham gave glory to God, when he constantly depended on his promises. Ro. 4. 20.

God did the riches of his glory upon the elect, by his mercie. Rom. 9. 23.

All glory is due unto God onely for whose pleasure all things were created. Ren. 4. 11. Phil. 4. 19, 20.

Glory to the Lambe who was slain for vs. Ren. 5. 12.

No man ought to glory in any thing but in God. Jer. 9. 23, 24. 1. Cor. 1. 31. 2. Cor. 10. 17.

Christians ought to doe all things to the glory of God. 1. Cor. 10. 31.

The good workes of men, set forth Gods glory. Phil. 1. 9. 10, 11. 1. Pet. 2. 12.

The holy Ghost forsethewth Christ his sufferings and glory. 1. Pet. 1. 11.

Our light afflictions are not worthy the eternall weight of glory, which they bring. Rom. 8. 18. 2. Cor. 4. 17.

Man is the image of Gods glory, and the woman is the glory of the man. 1. Cor. 11. 7.

The glory of the Ephesians was Pauls suffering. Ephel. 3. 13.

The Thessalonians were Pauls glory and crowne. 1. Thess. 2. 19, 20.

Paul preached the Gospel not for glory of men, but to please God. 1. Thessal. 2. 3, 10

Christians should not be desirous of vaine

glory. Gal. 5. 26. Locke Vaine glory, Confesse and Die.

The glory of the wicked is to their shame. Phil. 3. 19.

Glorified, God will be glorified. 1. Ren. 10. 3 and therefore he defended his people wonderfully. Exod. 14. 25.

Now God is glorified. Exod. 14. 31.

We must glorifie God for deliuering vs from the Deuill and Sinne, as the Israelites did, for their deliuerance from Pharaoh. Exo. 15. 1, 2, to 20.

God is to be glorified in all things. Deut. 28. 5. though Jesus Christ. 1. Pet. 4. 11.

We ought to pray that the word of God may haue free passage, and be glorified. 2. Thess. 3. 1.

Christ was glorified, when Judas went to betray him. Joh. 13. 31.

Christ desired his Father to glorifie him among men. Iohn 17. 11.

Benhadad glorified himselfe in the strength of his armie, and was discomfited. 1. Kin. 20. 31, 8, 25, 30.

We ought to glorifie God, that is better then as a Christian. 1. Pe. 4. 14, 16. Mat. 5. 10, 11, 12

God is to be glorified by the purity of our bodies. 1. Cor. 6. 20.

Jesus Christ shall be glorified by vs Saints. 2. Thess. 1. 8.

If we will be glorified, wee must suffer with Christ. Rom. 8. 17.

Of the glorifying of our bodies, Locke Phil. 3. 21. and Body, and Resurrection.

*Gluttonie* is a worke of darkness. Rom. 13. 3. and of the flesh. Gal. 5. 19, 21, to be ascribed. 1. Pet. 4. 3. by the example of Esau, who was prophaned thereby. Heb. 12. 16.

Wee may not keepe company with gluttons or belly gods. 1. Pet. 23. 20.

A prayer against gluttonie. Eccles. 23. 1, 6.

Of the rich Glutton. Luke 16. 19. \*Looke Drunkenesse and Surfeiting.

*Gnashed.* The Iewes gnashed at Stones with their teeth. Acts 7. 54.

Gnashing of teeth, looke moze Matt. 8. 12. and 13. 9. and 24. 30.

*Gnat.* The Pharisee strained out a gnat, and swallowed by a camel. Matt. 23. 24.

*God.* God did goe before the Israelites to guide them. Deut. 31. 3.

How the Israelites did goe out of Egypt. Exod. 12. 37, 38, 39.

To goe unto his fathers, put for to die. Gen. 15. 15.

To goe into the number, put for being intralled. Exod. 30. 13.

God, God is a Spirit. Iohn 4. 24.

God is one. Mat. 12. 29. Iob. 17. 3. 1. Cor. 8. 6. 1. Tim. 2. 5. Alpha and Omega, beginning and ending, first, and last. Reuel. 1. 8. 11, 17.

God the Father tooke great delight in his Sonne. Matt. 3. 17.

Christ prooueth that hee was God, and that the Father wrought by him. Iob. 1. 17. and 10. 31.

No man hath seene God, can see him, or know him as he is, but Christ. Iohn 1. 18. and 4. 22. 1. Tim. 6. 16.



One God, and Father of all, about all, though all, and in vs all. 1. Cor. 8. 6. Eph. 4. 6  
God dwelleth not in Temples made with hands. Acts 17. 24. and 7. 48.

The name of God. Exod. 3. 14.  
God filleth heaven and earth, and seeth all things. Iere. 23. 24.

Nothing hidden or unknown to God. Eccles. 16. 17. 18.

We live, moue, and haue our being in God. Acts 17. 28.

The wicked thinke there is no God, or that God hath no regard to worldly things. Job 22. 1, 3, 14. & 24. 1, 2. \* & 34. 19. Psal. 10. 4, 13. and 14. 1. and 53. 1. and 73. 11.

Nothing is certaine without God. Wisd. 11. 22.

All things are possible with God. Genes. 18. 14. Mat. 19. 26. Luk. 18. 27. Mat. 10. 27.

God needeth no mans help. Job 26. 2, 3, 4. \*  
Because God hath made all creatures, they ought to humble themselves vnto his ordinances. Isa. 45. 9, 10, 11, 12.

All things are Gods. Psal. 24. 1. of God, through God, and for God Rom. 11. 36.

God doeth all things vnsearchably. Psal. 25. 2, 3.

Philipp desired to see God the Father. Job. 14. 8.

All the workes of God are exceeding good. Eccles. 39. 16. Gen. 1. 31.

The God and Father of Christ, is our God and Father. Iohn 20. 17.

God was the Israelites God, and dwelt amongst them. Exod. 29. 45.

There is no God, but the God of Israel. Deut. 4. 35, 39. and 32. 39. 1. Sam. 2. 2.

The Lord sayd that he was the God of Israel, and had them not to feare the gods of the Amozites. Iudg. 6. 10.

God chose the Israelites, to the ende hee would be their God. Exod. 6. 7. Deut. 4. 20.

God would be knowne to be the Lord, by signes and miracles. Exod. 7. 17.

Our God is God of gods, and Lord of Lords. Deut. 10. 17, 21. Isa. 45. 1, 5, 12.

God was declared to be the only and true God of Israel, by sending fire to consume Eliabs sacrifice. 1. King. 18. 36, 37, 38.

Naaman the Syrian confessed, that the God of Israel was the onely true God. 2. King. 5. 17. So did Achzo. Exo. 18. 11. And Rahab. Job. 2. 11.

Some other but God alone, that afflicteth and healeth, that killeth and gluchly life. Deut. 32. 39.

God was the onely conductor of the Israelites. Deut. 32. 10, 12.

God is he that doeth all things in vs. 2. Sam. 22. 30.

Dauid did all things that God might be glorified. 1. Sam. 17. 45, 46, 47.

God giueth all things. Gen. 33. 11.

God careth for vs. 1. Pet. 5. 7.

Of the familiarity and bountifullnesse of God toward Abraham. Gene. 18. 10, 17, 18, 19. 24. \* and 19. 29.

God was with Izhak for his fathers sake, and therefore willoz him not to feare. Gen. 26. 24.

God was with Iacob in his way, and on

him onely he depended. Gene. 28. 13, 15, 20, and 46. 4.

God was with Ioseph. Gen. 39. 2, 3. with Caleb. Ioshua 14. 12. and with Ioshua in what heeuer he did. Iosh. 1. 9. and with Ionathan. 1. Sam. 14. 10, 15, 45.

God promised Berone that he would bee with him. Iudg. 6. 12, 16.

God would be knowne to be our deliuerer out of bondage. Exod. 16. 6. Deut. 5. 6.

God refused to conduct his people, for their idolatrie sake. Exod. 33. 3.

God fought for Israel. Iosh. 10. 42.

God deliuered into the hands of the Israelites, their enemies. Deut. 2. 21. and 3. 2.

God will haue all victorie to be ascribed vnto him. Iosh. 24. 11, 12. for he deliuered the Philistines into the hands of Deuid. 2. Sa. 6. 24, 25. and Ag into the hands of the Israelites. Deut. 3. 3. Therefore he sent but three hundred men with Sidon. Iudg. 7. 23, 46, 57.

God was he that chased the Amozites, and other. Exod. 34. 11.

God gaue Bezekiah victorie for his owne names sake, and for Dauid his seruants sake. 2. King. 19. 34.

God will not bestowe his grace alwayes in vaine. Iudg. 10. 10. to 14.

How Moses, Aaron, Nadab, Abihu, and the 70. Elders of Israel, etc. saw God. Exod. 24. 9, 10, 11.

God appeared to Ioshua like a man with a drawn sword in his hand. Iosh. 5. 13, 14, 15.

Shanoah and his wife thought they had seene God, when they saw but his Angel. Iudg. 13. 3, 22.

God ought to be followed. Eph. 5. 1. and blessed, and why. 2. Cor. 1. 3, 4.

The children of Israel not able to heare God speake. Exod. 20. 18, 19.

The people seeing the sicke of the palse heales, glorified God. Mat. 9. 8.

How to offer to God our selues, and all that we haue. Rom. 6. 13.

We ought to feare, worship, and offer to God onely. 2. Kings 17. 36.

All knees shal bow vnto God. Isa. 45. 23.

We must loue and serue God with all our heart and soule. Deut. 6. 3, 5. 13 & 11. 13. and submit our selues vnto him. Eccle. 13. 8. and by prayer seeke vnto him onely, and we shal finde him. Deu. 4. 29, 30, 31. Eccles. 3. 8, 2, 9.

Unto God onely belongeth all honour and glory. Isa. 42. 8.

We cannot serue God and riches. Mat. 6. 24. Luke 16. 13.

We ought not to tempe God. Deut. 6. 16.

He that is of God, heareth Gods worde. Iohn 8. 47.

Hee that is of God, ought to walke as Christ walketh. 1. Iohn 2. 6.

All things are of God, by Iesus Christ. 2. Thess. 1. 11, 12.

God, the giuer of all grace begetter the good worke in vs, and performeth it. 1. Cor. 4. 7. Phil. 1. 6. Heb. 13. 21.

God is to be acknowledged the author of all goodnesse. 1. Cor. 8. 6, 7.

God is he that iustifieth vs for the loue of

Christ. Rom. 8. 32, 33.

We are elected of God to be sanctified by his spirit. 1. Pet. 1. 2.

God hath called vs by to life with Christ, and why. Eph. 2. 5, 6, 7.

God hath called vs vnto glory and vertue. 1. Pet. 1. 3.

The Pharises despised the counsell of God Luke 7. 30.

We are in God, and dwell in him, if we loue God and our neighbour. 1. Ioh. 2. 5. and 3. 24. and 4. 13.

Our God is the God of mercie, patience and comfort. Rom. 15. 5. 2. Cor. 1. 3.

God cannot lie. Titus 1. 2.

God will glue eternal life to those that he hath promised the same. Heb. 10. 23, 36.

Gods gifts, and calling are without repentance. Rom. 11. 29.

Those that cleaue to God, shal lue, whereas those that follow is idoles shal perish. Deut. 4. 3, 4.

God chastiseth him whom he loueth. Heb. 12. 6.

The first frutes ought to be offered vnto God. Exod. 23. 16, 19.

Iacob going into Egypt, offered sacrifice vnto God. Gen. 46. 1.

Ioseph attributeth vnto God both his being into Egypt, and the honour that he received there. Gen. 45. 8.

God suffereth the spirit of errour to possesse the mouth of false prophets. 1. King. 22. 21, 22.

God sent an euill spirit betweene the inhabitants of Shechem and Bimenech, that they might destroy one another. Iud. 9. 23, 24

Of the prouidence of God toward the Samaritanes afflicted. 2. King. 7. 16. \*

The mercie of God toward all men. Wisd. 11. 20, 26. and 12. 1, 2, 8, 10. \*

None good but God onely. Mat. 19. 17.

Marke 10. 18. Luke 18. 19.

God is loue. 1. Ioh. 4. 16.

Preachers are Gods laborers. 1. Cor. 3. 9.

God onely conuertyeth the heart. 1. King. 18. 37.

God touching our hearts, we shall follow. 1. Sam. 10. 26.

God ruleth the steps and wayes of men. Psou. 20. 24. Ier. 10. 23.

Paul prayeth God to guide his iourney. 1. Thess. 3. 11.

God beholdeth the heart, not outward appearance. 1. Sam. 16. 7.

God foretelleth things to come, and not idoles. Isa. 42. 8.

God is the author of peace, and not of confusion. 1. Cor. 14. 33.

God onely is holy. Reue. 15. 4.

The description of God. Exod. 34. 5, 6, 7.

His power and brightnesse. Isa. 40. 10. \*

The name of God is our protection. Psal. 18. 10.

How God is to be sought for, and who shal finde him. Wisd. 1. 1, 2.

God onely forgiueth finnes. Marke 2. 7.

God saureth vs from sword. 1. Sam. 17. 45.

God is onely wise. Rom. 16. 27.

God seeth and searcheth the heart, and reines. Acts 15. 8. 1. Thessal. 2. 4. Reuel. 2. 2, 3.



2. 23. Psal. 7. 9. Iere. 11. 20. & 7. 11. 7. 17. 10. God onely was the funder of wisdom. Baruch 3. 2. 36.

In punishing the wicked God is esteemed sanctified. Isa. 5. 16.

It was the will of God, that Rebekah should be the wife of Jacob. Gen. 24. 50, 51.

Wolfe is the man of God. Deu. 33. 1.

Of those that worship both God and Idoles. 2. King. 17. 33.

The Idoles did choose to serve God, and refused idoles. Josh. 24. 16, 21, 22, 23, 24, 21.

Satan called the god of this worlde. 2. Cor. 4. 4.

God made Holes a god to Pharaoh. Exodus 7. 1, 2.

To sanctifie God, what. Deu. 32. 5.

God speaketh by his preachers. Iere. 7. 23. 26. and 11. 7, 10.

How God is pacified. Dan. 4. 24.

God is able to abate the pride of princes. Dan. 4. 34.

God neuer faileth those that trust in him. Dan. 14. 38. 2. Mac. 15. 26, 27.

What God requirith of vs. Micah. 6. 8.

God onely governeth all things. 2. Tho. 6. 6

God is the preferer and giver of kingdoms. 2. Chr. 36. 23. Est. 16. 16.

How God is tempted. Psal. 78. 18.

God is our father. Deut. 32. 6. Psal. 1. 6.

2. Tho. 1. 29.

Godhead. The fulnesse of the godhead dwelleth in Christ. Col. 2. 9.

Godly. How we are partakers of the godly nature. 2. Pet. 1. 3.

All that live godly shall suffer persecution. 2. Tim. 3. 12.

Godliness causeth a King to bee blessed. Pto. 25. 2, 4.

Godliness, or ungodliness doeth neither profit or hurt God, but man. Job 35. 6, 7, 8.

Godliness hopeth for eternal life. Est. 1. 1, 2.

We ought to exercise faith, true Godliness, and holy conuclation. 1. Tim. 4. 7, 8.

2. Pet. 3. 11.

Gods. If we honour strange gods, we shall perish. Deu. 5. 7, 10.

The gods that are made with hands, are no gods. Acts 19. 26.

Rahel stole away the gods of idoles of her father. Gen. 31. 19, 30.

Yaakob commaunded his household to put away the strange gods. Ge. 35. 2.

Samuel exhorted the people to put away the strange gods, to serve the true God. 1. Sam. 7. 3.

Gods bled for Judges and Palnces. Cro. 22. 8. Psal. 82. 1. 6. for Angels. Psal. 95. 3.

Gods the worke of mens hands. Deu. 4. 28

Of the diversitie of the gods of the Gentiles. 2. King. 17. 29, 30, 31.

Many be called gods, yet into vs there is but one. 1. Cor. 8. 5, 6.

The gods of the Gentiles are, not to be feared. Baruch 6. 3. & 22. 26.

The true God blasphemously compared to the gods of the Gentiles. 2. King. 18. 33, 34, 35. and 19. 10, 12, 13.

He that will serve the Lord, must put away

strange gods. Josh. 24. 23.

No mention may be made of any other gods but the Lord. Exod. 23. 13.

Who so offereth to other gods, ought to be slaine. Exod. 22. 20. looke Idolatrie and Superstition.

Those to whom Gods word is given, are called gods. John 10. 34, 35.

Golde or silver that appertained to idoles, may not be put to private use, and why. Deu. 7. 25, 26.

The weight of golde that came yearly to Salomon. 1. Kings 10. 14. The Queene of Shebas gifts unto him and of divers things made of golde. 1. Kin. 10. 10, 16, 17, 18, 21.

Gold and silver as plenty as stones. 2. Chron. 1. 15.

Golde or silver cannot delivier any from Gods wrath. Ezech. 7. 19.

Joshua refused the golde, silver, &c. at the lacking of Jericho, and put it into the treasure of the house of the Lord. Josh. 6. 19, 24.

If any man build gold on the foundation of Christ, his building will endure. 1. Corin. 3. 12.

Christ sent his Apostles to preach without golde, silver, &c. Matth. 20. 9. Mat. 6. 8. Luke 9. 3.

Good. Fane good. Psal. 14. 3. & 53. 1, 3. Ro. 3. 10. not pure. Job 25. 4. but God onely. Mat. 19. 16, 17. Mar. 10. 18. Luk. 18. 19.

God saw all that he had made, and loe it was very good. Gene. 1. 31.

God made all his good to goe before Moses. Exod. 33. 19.

Clearer to that is good, and abhorre that is euill. Rom. 12. 9. Gal. 4. 18. 1. Thellalon. 5. 15.

We ought to be wise to good, and simple to euill. Rom. 16. 19.

Do good to all, but especially to the faithfull. Gal. 6. 10.

Wee ought to doe good euen to our enemies. Luke 6. 35.

It is lawfull to doe good on the Sabbath day. Luke 6. 9, 10.

God will consume idolaters after he hath done them good. Josh. 24. 20.

David did good for euill. 1. Sam. 24. 5, 7, 8. and 26. 9.

We ought to doe that is good in the sight of the Lord. Deut. 6. 18.

Good and euill. Deut. 30. 15.

Our corrupt nature can not do that good we would. Rom. 7. 8, 19.

Good intent contrary to Gods word, is sinne. 1. Sa. 13. 11, 10, 15. 2. 15. 11, 13, 19, 20.

Azrah for his good intent contrary to Gods commandement, was slaine by God. 2. Sam. 6. 6, 7. looke Thoughts.

Goods of him that is taught, are to be imparted to the teacher. Gal. 6. 6.

Shame is the rewarde of euill gotten goods. Act. 1. 18. looke Riches, and Blessings.

Goodness. Due to me euill with goodnesse. Rom. 12. 11.

Mans heart is not reformed by the true God, vnapt to goodnesse. Hag. 1. 14.

Goshauke. It was not lawfull for the Iewes to eate of a Goshauke. Deut. 14. 12.

Gospel is the glad tidings of saluation,

Luk. 2. 10. Rom. 10. 17.

The Gospel declareth howe Christ died for our finnes, was buried, &c. 1. Corin. 15. 1, 10. 5.

The Gospel giveth eternall life by Christ unto Gods chosen; according to his purpose and grace. Ephe. 1. 7, 9, 2. Timot. 1. 9. Tit. 2. 11.

The Gospel called the wisdom of God. Mat. 11. 19. 1. Cor. 2. 7. the mystrie hidden from the beginning of the world. Ephe. 3. 9. Col. 2. 26. the administration of the spirit in a righteousness. 2. Cor. 3. 8, 9. a mystrie, or secret. 1. Cor. 4. 1. Col. 4. 3. and the revelation of the mystrie. Rom. 16. 25.

Wee are saved by the Gospel. 1. Corin. 15. 2.

The Gospel is the new covenant. Iere. 31. 31.

The Gospel preached by Christ first in Galile. Iai. 9. 2. Mat. 4. 16.

It was foretold that the Gospel should bee revealed to the Gentiles. Iai. 49. 18. and preached. Iai. 27. 12, 13. and howe sinners should receive the same. Iai. 29. 24.

Whether the Gospel traueled vs. Heb. 1. 2. 22, 23, 24.

The Angel declared the Gospel unto the shepheards. Luke 2. 10.

The promise of eternall life revealed by the Gospel. Ephe. 1. 5. Tit. 2. 11.

The Gospel which the Apostles heard in secret, should bee preached openly. Matth. 10. 27.

Christ sent his Disciples to preach the Gospel. Mat. 28. 19, 20. Mar. 16. 15, 16.

The Gospel to be preached throughout all the world. Matth. 24. 14. Mar. 13. 10. and to every creature. Mar. 16. 15. and so it was. Col. 1. 23.

Paul preached the Gospel from Jerusalem to Illiricum. Rom. 15. 19.

The maiestie of Christ is declared by the Gospel. 2. Cor. 4. 4.

None ought to be forbidden to preach the Gospel, albeit he be unworthy, and why. Luke 9. 49, 50.

Who so loveth father or mother more then Christ, is not worthy to bee a minister of the Gospel. Mat. 10. 37, 39. and 16. 25. Mathe. 8. 35.

The discreetnesse of riches, &c. maketh the Gospel to bee unfruitfull in many. Mat. 4. 15, 17, 19.

The Gospel compared to seeds sown. Matth. 13. 3, 10, 18, 24.

All those to whom the Apostles preached the Gospel, beleevcd not. Rom. 10. 16. Iai. 53. 1.

The Gospel is fit to come through thre incredulitie. 2. Cor. 4. 3, 4.

The Gospel from the time of John Baptist, suffered violence. Matth. 11. 12. Luke 16. 16.

Those that haue not bene faithfull in riches of iniquitie, are not to bee troubled with the Gospel. Luke 16. 11.

The Gospel unknowne to the wise Iewes, and yet knowen to the silly Apostles. Matth. 11. 25.

The Gospel compared to a treasure hid-



den and a precious stone found. *Matth. 13.*

The Pharisees believe not the Gospel, neither will suffer others to believe. *Mat. 23. 13. Luke 11. 52.*

The Gospel bringeth dissention and death to the professors thereof. *Mat. 10. 34, 35. Act. 14. 1, 2, 10, 7.*

What they shall receive, who for the Gospel sake have forsaken all things. *Mat. 19. 28, 29.*

None but such as are called and chosen, receive the Gospel, and bring forth fruits. *Mat. 20. 1, 8, 10, 16.*

Our conversation must be such as becometh the Gospel. *Phil. 1. 27.*

The terrible judgement of God against such as contemne the Gospel. *2. Thess. 2. 10, 11, 12.*

The Gospel is the more advanced by good works. *Col. 1. 6.*

The Gospel prophesied of, to be preached in divers languages. *Isa. 28. 11.*

The Church is gathered by preaching of the Gospel. *Isa. 60. 3.*

The conference is gladdened with the word of the Gospel. *1. Pet. 1. 2, 25.*

The Gospel of John why it is written. *John 20. 30, 31.*

*Governour.* Joseph Governour over the land of Egypt. *Gen. 42. 6.*

Against wicked governours of cities. *Jer. 3. 3.* looke Princes and Magistrates.

*Grace.* Noah found grace in the eyes of the Lord. *Gen. 6. 8, 9.* so did Moses. *Exod. 33. 17.*

Hannah desired to find grace in Elies sight. *1. Sam. 1. 8.*

By the rich grace of God we are redeemed. *Eph. 1. 7. Tit. 3. 7.*

The Prophets foretold of grace to come to by Christ. *1. Pet. 1. 10.*

God determined before the beginning of the world to bestow his grace on us. *2. Tim. 1. 9.* that he might be glorified for so great grace bestowed. *Eph. 1. 4, 5, 6.*

The grace of God appeared that we should live holily, waiting for the blessed hope of eternal life. *Tit. 2. 11, to 15.*

We are saved not by works, but by grace in Jesus Christ. *Ephel. 2. 8, 9. Ioh. 1. 17.* or else were grace no more grace. *Rom. 11. 6.*

The remnant of the Jewes shall be saved by grace. *Rom. 11. 4, 5.*

They make frustrate the grace of Christ, who seeke to be justified by works. *Gal. 5. 4.*

We ought to trust in the grace offered by the Gospel. *1. Pet. 1. 13.* and not to receive the same in vain. *2. Cor. 6. 1.*

We so respect the grace of God offered, can looke for no merite. *Heb. 10. 26, 27.*

The Apostles wish grace & peace to those Churches they write unto. *Rom. 1. 7. 1. Cor. 1. 2. 1. Pet. 1. 2.*

We ought to grow in grace and the knowledge of Christ. *2. Pet. 3. 18.*

As we profit in the knowledge of God and Christ, so shall the grace of God be multiplied unto us. *2. Pet. 1. 2.*

Grace put for the doctrine of the Gospel.

*Titus 2. 11.* Heb. 13. 9. 1. *1. Pet. 5. 12.* for faith and the fruits thereof. *1. Pet. 1. 5.* For free gifts. *1. Cor. 1. 4.* For spiritual gifts. *2. Pet. 3. 18.* For the ministerie and preaching of grace. *Gal. 3. 9.* For free forgiveness of sins.

*1. John 1. 17.* For the vobie calling of the faithful. *Heb. 2. 15.* For the efficacy and power of the Spirit. *Acts 14. 26.*

Of Grace, before and after meales, looke Thanksgiving and Praises.

Of the grace of God, looke Favours, Gifts, and Mercie.

*Gracious.* God is gracious and mercifull. *Exod. 36. 6, 7.*

*Grafted.* To what ende we are grafted with Christ into his death. *Rom. 6. 3, 4, 5.*

The Jewes were broken off, that the Gentiles might be grafted in. *Rom. 11. 17, 19.*

*Grapes,* looke Cluster.

It was permitted the Jewe to eat of the neighbours grapes, but not to carie any away. *Deut. 23. 24.*

*Grasse.* God will send grasse to ferd the cattell of those which loue him. *Deuter. 11. 13, 15.*

All flesh is grasse, and all the grace thereof is as the flower of the field. *Isa. 40. 6, 1. Pet. 1. 24.*

*Grasshopper,* looke Blasting.

*Graves.* The graves did open at the death of Christ. *Matth. 27. 52.*

Jaahob set a pillar upon Rahels grave. *Gen. 35. 20. 1. Sam. 10. 2.*

Do man knoweth where Moses grave is. *Deut. 34. 6.*

Josiah commanded, that none should touch the grave of man of God. *2. Kin. 23. 17, 18.*

The graves of lust. *Rom. 11. 34.*

The grave described. *Iob. 10. 19, 21, 22.*

The Lord bringeth downe to the grave, and raiseth up. *1. Sam. 2. 6.*

*Graven.* Michaias graven and molten image. *Judg. 17. 3, 4.*

Great. God is great. *Deut. 10. 17.*

Who shall be greatest in the kingdom of heauen. *Mat. 18. 4. Mar. 9. 34. Lu. 9. 46, 48.*

God hath done great things for his people. *1. Sam. 12. 24.*

Saul foretold David that hee should doe great things. *1. Sam. 26. 25.*

Moses desired God that his power might be great. *Rom. 14. 17.*

The Greekes seeke after worldly wisdom. *1. Cor. 1. 22.*

A prophesie of the kingdom of the Greeks. *Dan. 11. 2, 3.*

*Greeting.* of the greeting betweene Moses and Iethro. *Exod. 18. 7.*

Paul willeth the faithful to greete one another with an holy kisse. *Phil. 4. 21. 1. Thess. 5. 26.*

The Scribes and Pharisees loued greetings in the markets, &c. *Matth. 23. 7.* looke Salutation.

Grieve not the holy Spirit of God. *Eph. 4. 30.*

It grieveth Gods enemies that his children prosper. *Hebe. 2. 10.*

*Growth.* Every creature groweth with us, for the reualling of the secrets of God. *Rom. 8. 22.*

God heard the groaning of the Israelites. *Exod. 6. 5, 6.* and had compassion on their groanings, for their Judges takes. *Judg. 2. 18.*

*Grew.* Samuel grew and the Lord was with him. *1. Sam. 3. 19.*

*Grudging,* looke Murmuring.

*Grudgingly.* We must not give almes grudgingly. *2. Cor. 9. 7.*

*Guided.* Wee must be guided by Gods word, and not by good intent. *Eccles. 4. 17.*

*Guile.* No guile found in the mouth of a justus. *1. Pet. 2. 22.*

All guile ought to be laid aside of Christians. *1. Pet. 2. 1.* looke Wrong.

*Gymns.* Gymns, & Jammingins, and Anak. *Deut. 2. 10, 20, to 23. Num. 13. 23, 34.*

Gyants were mighty men, and countenances of God. *Gen. 6. 4.*

David discomfited foure Gyants, the sons of Haraphay. *2. Sam. 21. 2, 3, 16. 2.*

H

*Habitation.* The land of Canaan Gods holy Habitation. *Exod. 15. 13.*

Wee grow to be an Habitation of God, by the building of the Spirit. *Ephel. 2. 21.*

*Hailestones.* God destroyed his enemies with Hailestones. *Josy. 10. 11.*

*Hallowed bread,* looke Bread.

*Haile,* Jaahob halted on his thigh. *Gen. 32. 31.*

To haile betweene two opinions, what. *1. King. 18. 21.*

Hand taken for strength. *1. Kings 18. 48. Lu. 1. 66. Act. 11. 21.* for ministry of seruice. *Leuit. 26. 46.*

Tamar disloued of Amnon, layd her hands on her head. *2. Sam. 13. 19.*

The leprous hand of Moses became found. *Exod. 4. 6, 7.* so did the dyped hand of Jerobam. *1. King. 13. 4, 6.*

The Apostles reposed for eating with unwashen hands. *Mat. 15. 2. Mar. 7. 3, 4, 5.*

The Pharisees maruelled that Christ ate at dinner with unwashen hands. *Luke 11, 37, 38.*

Pilate washed his hands in token of Christ's innocencie. *Mat. 27. 24.*

Paul willeth vs to worke with our owne hands. *1. Thess. 4. 11.* as himselfe did. *Actes 18. 3.* day and night. *1. Thess. 2. 9. 2. Thess. 3. 8.* to relieue himselfe and others. *Act. 20. 34.*

Paul willeth him that hath sollen, henceforth to labour with his hands. *Eph. 4. 28.*

God will profer our handie worke, if wee loue him. *Deut. 30. 9.* for he is the director of the lame. *1. Ial. 90. 17.*

Christ lifting up his hands, blessed his Apostles. *Luke 24. 50, 51.*

If our hand offend vs, wee ought to cut it off. *Mat. 5. 29, 30.*

Christ healed the dyped hand on the Sabbath day. *Mat. 12. 10, 12, 13.*

The Apostles healed the sicke, by laying on their hands. *Mat. 26. 18.* so did Christ. *Lu. 4. 40.*

Children brought to Christ that he might lay his hands on them. *Mat. 19. 13. Mar. 10. 13, 16.*

Josua replenished with wisdom, by the laying on of Moses hands. *Deut. 34. 9.*

Paul recovered sight, by laying on of Ananias



Amias hands. Acts 9. 17, 18.

Stretching forth the hands to God, taken for acknowledging the offence. 1. Kin. 8. 3. 8.

Salomon praying, stretched out his hands toward heaven. 1. King. 8. 2. 2.

Moyses praying, spread his hands unto the Lord. Exod. 9. 29, 33.

So long as Moyses held up his hands to God, the Israelites prevailed, &c. Exod. 17. 11, 12.

Lifting up the hands to heaven, a manner of swearing. Deut. 32. 40: Gene 14. 22. Reuel. 10. 5.

To lift up the hand against any, is to rebell. 1. King. 11. 26.

None can deliuer any out of Gods hands. Deut. 32. 39. nor auoyde his handes. Amos 9. 2.

The Lords hand is not shortned. Num. 11. 23.

Gods hand was sore against the Itewes, when he deliuereth them into their enemies hands. Iudg. 2. 15.

The hand of the Lord was against the Philistims all the dayes of Samuel. 1. Samuel 7. 13.

The hand of God is upon any when hee afflicteth them with any kind of plague. 1. Sam. 5. 7.

The faithfull are in Gods hands. Deut. 33. 3.

The hand of God for a cloud. Exo. 33. 23.

Looke Laying.

What Gods right hand signifieth. Luke 22. 69. Acts 7. 55.

Handwriting. Christ hath put out the handwriting of ordinances that was against vs. Col. 2. 14.

Hanged. The Philistims hanged by Saulls body on the wall of Bethshan. 1. Sam. 31. 10.

The Leuen kinsmen of Saul were hanged before the Lord. 2. Sam. 21. 1, 7, 6, 9.

Rechab and Baanah were hanged for murdering Ahisboeth. 2. Sam. 4. 5, 6, 12.

Wholoer was hanged on a tree, ought to be buried the same day. Deut. 21. 22, 23.

because he is cursed. Gal. 3. 13.

Happy, looke Prouidence.

Happy. Ten things happy. Eccles. 25. 7, to 14. looke Blessed.

Hard. Two things hard and perillous. Eccles. 26. 30.

Nothing too hard for God. Ierem. 32. 27. Gen. 18. 14.

Harden. Whom God will, he hardeneth. Rom. 9. 8. and 11. 7.

To harden our hearts, is to bee obstinate. 1. Sam. 6. 6. Iohn 12. 40.

God hardened the hearts of the Quites, and whp. Ioh. 11. 19.

God hardened Pearaohs heart. Exod. 7. 3, 13, 14 and 8. 15, 32 and 9. 7, 12, 34, 35. and 10. 1, 20, 27. and 11. 10. and 14. 4, 8.

God hardened the spirit of Sion, and whp. Deut. 2. 30.

Heart hardened, taken for forgetful. Mar. 6. 52.

The hardness of heart is the fountaine of ignorance. Eph. 4. 18. looke Heart.

Hare forbidden the Jewes to eat. Leuit.

6. 6. Deut. 14. 7.

Harlots. Two harlots pleaded before Salomon. 1. Kings 3. 16.

He that completh himselfe with an harlot, is one body with her. 1. Cor. 6. 16.

Harlots shall sooner enter into the kingdom of God then proud Pharisees. Matth. 23. 31, 32.

Of the behauiour of harlots. Prou. 9. 13, to 18. looke Whoores.

Harnesse, looke Armour.

Hare. The Jewes might eat of a Hare, &c. Deut. 14. 5.

Haruest, The sate of haruest. Leuit. 19. 9, 10 and 23. 22.

On haruest shall be plentifull, if we please God. Leuit. 26. 3, 4, 5.

Whinsimite was the feast of the first fruites of haruest. Leuit. 23. 16.

Samuel called vpon God in the time of haruest. 1. Sam. 12. 17.

Pray the Lord to send labourers into his haruest. Matth. 9. 38.

The Apostles reaped the haruest which the Prophets had sown. Iohn 4. 38.

The Lords haruest. Reue. 14. 18.

Hate. God punisheth those that hate him. Deut. 5. 9.

We ought not to hate our brother in our heart. Leuit. 19. 17.

Christ was hated of the world, and why. Iohn 7. 7.

Christians are hated of all men for Christs names sake. Matth. 10. 22.

We ought to doe good to them that hate vs. Matth. 5. 44.

Dauid loued those that hated him. 2. Sam. 19. 6.

He that hateth his brother is a man slayer. 1. Iohn 3. 15 and 2. 9, 11.

Ishak is hated of Abimelech and Philol. Gen. 26. 27. and Iacob of Esau. Gen. 27. 41.

Joseph of his brethren. Gen. 37. 4, 5, 8.

The Egyptians hated the Israelites. Exo. 1. 12. Phal. 105. 25.

Amnon hated his sister, after he had deflowred her. 2. Sam. 13. 15. and therefore Absolon hated him. 2. Sam. 13. 22.

He that calleth vpon God, shall be deliuered from them that hate him. 2. Sam. 23. 18.

We ought to hate all for Christs sake. Luke 14. 26. Iohn 12. 25.

Three sortes of men hated. Eccles. 25. 3.

Looke Enuie and Malice.

Hawnesse. looke Pride or Nobilitie.

Hale mingled with fire, destitute cattel and other things in Egypt. Exodus 9. 18; 24. 25.

Haire. Not one haire of their heads perisheth, that suffer for Christ his sake. Luke 21. 8.

All the haire of our heads are numbered. Matth. 10. 30. Luke 12. 7.

Abaloms haire polled yeerely, weighed 300 shekels. 2. Sam. 14. 26.

Long haire comely for a woman, not for a man. 1. Cor. 11. 14, 15.

Woyded haire forbidden. 1. Tim. 2. 9. and 1. Pet. 3. 3.

Head. The people that feare God, shall be

made the head; and not the taile to any nation. Deut. 28. 13.

Christ is the head of whom the body of the Church dependeth, and is nourished. Eph. 1. 22. 8. 23, 15. Col. 1. 18. 2. 10, 19. 2. Samuel 22. 44.

Christ brake the Serpents head. Gene. 3. 15.

The mans head must be bare when hee weepeth, and the womans covered. 1. Cor. 11. 4, 10.

The head for the honorable man, or prince. Isa. 1. 6. and 9. 15. Amos 5. 2. Num. 1. 4.

Heale. God onely healeth, and deliuereth from afflictions. Deut. 32. 39.

God healeth all our infirmitie. Exod. 15. 26. Iere. 17. 14.

We are healed of our sinnes by Christ his stripes. 1. Pet. 2. 24.

Heath. The health of Israel is the Lord. Iere. 3. 23.

To whom health is promised. Prou. 26. 4, 22.

Health is the most excellent thing in the world. Eccles. 30. 15, 16.

Heape. The wicked heape sinne by sinne. Eccles. 3. 29.

Heape coales, looke Coales.

Heard of swine, looke Swine.

Heardmen. Strife betwene the Heardmen of Gerar and Ishak. Gen. 26. 20. looke Shepherds.

Heare. Samuel heareth God speake vnto him. 1. Sam. 3. 10, 11.

The Israelites would not hearken to Moyses, and whp. Exod. 5. 9, 12.

The Lord would not heare the Israelites, presuming to fight contrary to his commandement. Deut. 1. 42, 45.

All ought to heare and obey Gods voyce. Ioh. 8. 35. 1. Sam. 12. 14.

Such as heare Gods voyce, are his chiefe treasure, &c. Exod. 19. 5, 6.

God commaundeth vs to heare the Prophet Christ. Den. 18. 18, 19. Matth. 17. 5. Luk. 9. 35. 2. Pet. 1. 17.

None can heare without a preacher. Rom. 10. 14.

Faith cometh by hearing the woide of God preached. Rom. 10. 17.

Christ exhorteth all that haue eares, to heare. Matth. 13. 9. Mar. 4. 3, 9. Luke 8. 8.

Preachers must speake whether the people will heare or not. Iere. 7. 27.

To heare put for to beleue. Matth. 7. 24. Iohn 10. 8, 16. 1. Tim. 4. 16. 1. Ioh. 4. 6. and for to vnderstand. 1. Cor. 14. 2.

Hearing onely is not sufficient. Mat. 7. 21. Luk. 11. 28. Rom. 1. 13. James 1. 22. looke Doe.

Diuers kindes of hearers. Matth. 13. 19, 20. Iohn 7. 40, 41.

They that heare Gods preachers, heare God himselfe. Luke 10. 16. and are of God. Ioh. 8. 47. and contrariwise. 1. Ioh. 4. 6. looke Parishioners.

Famine of hearing, see Famine.

We ought to be swift to heare, and slowe to speake. James 1. 19.

God will not heare contentmes of his woide and preachers. Iere. 1. 11.



Dauids enemies crying for ayde, were not heard. 2. Sam. 22. 42.

God heard Eliab. 1. King. 18. 37. 38.

God will heare the cry of the afflicted and oppressed calling on him. Exo. 22. 23. 2. Sam. 22. 7.

Whom God doeth heare, and whom not. John 9. 13.

God heard the voice of Ishmael. Gen. 21. 7. of Leah and Rachel. Gen. 30. 6, 17. and of Jaakob in his tribulation. Gen. 35. 3.

Holes was heard of the Lord. Exo. 32. 14. Num. 14. 20. Deut. 9. 16, 19. 8. Samuel. 1. Sam. 7. 9. and Hanoab. Judges 3. 8, 9.

Heart comforted with bread. Judg. 19. 5.

The heart of man is deceitfull and wicked about all things. Iere. 17. 9. Gene. 6. 5. and 8. 21.

To blisse a mans selfe in his heart, is to flatter himselfe in his wickednesse. Deuter. 29. 19.

God knoweth the secrets of all hearts, and trieth them. 1. Sam. 16. 7. 1. Kin. 8. 18. Acts 15. 8. 1. Thel. 2. 4. 1. John 3. 20. Reue. 2. 23. 1. Thro. 28. 9. Psal. 7. 9. Iere. 11. 20. and 17. 10 and 20. 12.

God shall make manifest the counsaile of the heart. 1. Cor. 4. 5.

Of the abundance of the heart, the mouth speaketh. Luke 6. 45. Matt. 12. 34. 35.

What defileth the heart, and what not. Matt. 15. 11, 19. Mar. 7. 15, 18, 19, 20, 24.

The hearts are purified by faith. Act. 15. 9

God turneth and reneweth the hearts of men, and why. Ezek. 11. 19. and 36. 26, 27. Jer. 32. 39, 40. 1. King. 18. 37.

Salomon prayeth God to conuert the hearts of his people vnto him. 1. Kings 8. 38.

God gaue Saul another heart to see a new man. 1. Sam. 10. 6, 9.

With the heart man beleueth vnto righteousness. Rom. 10. 9, 10.

God must open the heart, if any heare attentiuely. Acts 16. 14. and reforme it before it be apt to goodnesse. Hag. 1. 14.

Where our treasure is, there will the heart be also. Mat. 6. 21.

Our heart wil not condemne vs before God, if we. 1. John 3. 18, 19, 20.

We ought to speake vnto our selues and make melodie vnto the Lord in our hearts. Ephel. 5. 19. The word of God ought to be layd by in our hearts. Deut. 6. 6. and 11. 18.

Hannah prayeth in her heart to the Lord, to become fruitful. 1. Sam. 1. 10, 11, 14. and hauing obtained, her heart reioyced. 1. Sam. 2. 11.

To beleue in heart. 2. Esh. 1. 37.

God measureth our aimes according to the heart. Marke. 12. 41, to 44. Luke 21. 1, to 5.

We ought to draw nere to Christ with a pure heart. Heb. 10. 22. and follow them that eal vpon God with pure hearts. 2. Tim. 2. 22.

It is God that stablisheth our hearts in helmesse. 1. Thel. 3. 13. 2. Thel. 2. 16, 17.

The Pharisees counted rather to haue their cusses then their hearts cleane. Matt. 23. 25.

Christ mourned for the hardnesse of the Pharisees hearts. Marke 3. 5.

We ought to forgiue our brother from our hearts. Mat. 18. 34, 35.

We ought to loue and serue God with all our heart. Deut. 6. 5, 13. and 10. 12. and 11. 1.

Luke 10. 27.

As his heart was vpright with the Lord. 1. Kings 15. 14. And to must ours be. They. 8. 61.

Joshua exhorteth to serue God with all the heart and soule. Josh. 24. 14, 23. and 22. 5.

We may not attribute to our vprightnesse of heart, eternal life which God giueth freely. Deut. 9. 4, 5.

We ought to turne to God in heart, if we looke to obaine mercie. 1. Kings 8. 47, 48.

Dauid followed God with all his heart, 1. Kings 3. 4. 8.

Yeremiah walked before the Lord with a perfect heart. 1. Kings 20. 3.

Our heart is turned from God, when we serue strange gods, or trust in anything beside God. Deut. 29. 2. 8.

The idolatrous wiues of Salomon turned away his heart from God. 1. Kings 11. 3, 4.

Those that turne their heart from God, shall haue their liues hyzened. Deuter. 30. 17, 18.

The cry of a conerite heart vnto God. Psal. 130. \*

If we returne vnto God with all our heart, he will turne vnto vs. Deut. 30. 9, 10.

Samuel exhorteth to turne to God, with all the heart, and to serue him onely. 1. Sam. 7. 3.

Joshua turned to the Lord, with all his heart. 2. Kings 23. 25.

God promisseth mercie to those that conuert in heart. Deut. 30. 12, 3.

Salomon craueth of God an vnderstanding heart. 1. King. 3. 9.

The King is commanded to reade the Law, lest his heart should be lift vp. Deut. 17. 14. \*

Our hearts ought not to be lift vp to forget God, and why. Deut. 8. 5, 14.

Pharaohs heart hardened. Exo. 9. 34.

God giueth to those that feare him, an vnderstanding heart. Deut. 29. 3. 4. and to those that disobey him, a faint heart. Leuit. 26. 16.

The Shechemites moued the hearts of the Israelites to receiue Abimelech. Judg. 9. 2, 3, 6.

The hearts of the Amorites and Canaanites fainted at the Israelites coming. Josh. 5. 1.

The Israelites hearts melted, when they were discomfited at Ai. Josh. 7. 5.

Bezai comforted the heart of Ruth, by speaking kindly. Ruth. 2. 13.

Heart hardened against the poore, looke Harden.

God giueth the disobedient a trembling heart. Deut. 28. 65.

Sauls heart was astonied, when hee saw the Philistines assembled against him. 1. Sam. 28. 5.

Dauid touched in heart, after he had cut

off the lap of Sauls garment. 1. Sam. 24. 6.

Holes willett the Israelites to let their hearts to Gods word. Deut. 32. 46.

We ought not to seeke alter our owne heart. Num. 15. 39, 40.

The hearts of the simple deceived by Absalom. 2. Sam. 5. 2, to 7, 11.

We ought to loue one another with a pure heart. 1. Tim. 1. 5. 1. Pet. 1. 22.

Saint Paul walked in the simplicitie of his heart. 2. Cor. 1. 1, 12.

Dauid led the Israelites in simplicitie of heart. Psal. 78. 72.

The thanksgiving of a true and faithfull heart. Psal. 103. \*

God led Israel 40. yeeres in the wilderness to proue their hearts. Deut. 8. 2.

Joshua heart did melt, when hee heard the Law read. 2. Kings. 22. 20, 11, 18. \* 2. Chron. 34. 27.

They whose heart God had touched, followed Saul. 1. Sam. 10. 26.

The softw of the heart hath laine many. Eccles. 30. 23.

How a mans heart may deceiue him. Deut. 11. 16.

The pride of the heart deceiueti man. Deut. 3.

The heart of God for the purpose of his will. 1. Esh. 17. 19.

Eyes and heart of God, looke Eyes.

The heart ought to holde fast the worde of God. Psal. 103. 4.

Gods lawes written in the hearts of the faithfull. Heb. 8. 10.

One heart and one way expounded. Iere. 32. 39. Act. 4. 32. Ezek. 11. 19. a. 36. 26, 27.

Woe to the double hearted. Eccles. 2. 13. and 3. 28.

Hee that feareth the Lord, conuerteth in heart. Eccles. 2. 6.

The reward of them that see by looles in their hearts. Ezek. 14. 1, 3, to 11.

Of the keeping of thir heart. Psal. 4. 23.

Dauid was a man after Gods owne heart. 2. Sam. 13. 14.

God loy in his heart. Gen. 6. 6.

The heart is made holp and pure through Christ. Psal. 51. 10.

Heart of the earth, for the inward part of the earth. Mat. 12. 40.

Heart for the desire of the heart. Mat. 6. 21

For the soule. 1. Pet. 3. 4. For the conscience. 1. Thel. 1. 3, 13. 1. John 3. 20, 21. and for the will. Act. 4. 32.

Heathen. Such as refuse admonition, ought to be vnto vs as Heathen men. Mat. 18. 17.

Heauen, and the Heauen of Heavens, is the Heauen. Deut. 10. 14. and is called his throne and dwelling place, though it be not able to contene him. 1. Kings 8. 27, 30, 39, 43, 49.

Mat. 5. 34. Act. 7. 49.

The Heauen called the firmament, made by the word of God. Gen. 1. 8.

The Heavens, created and preserued by Gods worde, shall be dissolved with fire. 2. Pet. 3. 5, 7, 12.

Paul taken vp into the thirde Heauen. 2. Cor. 12. 2.

Heauen open. Mat. 3. 16. Act. 7. 56.

Heauen.



Heaven and earth are called to witnesse.

Deut. 32.1.

God openeth the heavens, in giuing raine

in due season. Deut. 28.12.

Whosoever worshippeth the hofse of hea-  
uens, shall be stoned to death. Deut. 17.2,  
35.

Heaven and earth shall passe. Matt. 24.35.

Mat. 13.31. Heb. 1.11. Rev. 21.1.

The heavenly kingdome prepared for the  
holy Angels and Gods elect. Matth. 25. 34.  
and 5.3.10.13.

Heaue. The hand of the Lorde heaue a-  
gainst them of Ashdod. 1. Sam. 5. 6.

The rich yong man loath to sell all, went  
from Christ heaue. Luk. 18. 22, 23.

The Pharisee did binde heaue burdens  
for other. Mat. 23.4.

Christis soule heaue, euen to the death.  
Matth. 26.38. his disciples eyes heaue also.  
uerse 43.

Of heauinesse and haeme comming ther-  
of. Psal. 31.10. Eccles. 25.14. and 30.21. and  
38.18. to 24. looke Sorow and Weeping.

Heeles. The Israelites bring water for  
spurned with their heeles against God. Deu.  
32.15.

Indas lifted by his heele against Christ.  
John 13.18. Psal. 43.9.

Saran may bruise the heele of the godly,  
but not overcome them. Gen. 3.15.

Iniquity compasseth vs euen at the heeles,  
when we are in miserie. Psal. 49.5.

Hell. In Hell there is no meate. Eccles.  
14.16.

The description of hell. Isa. 30.33.

Holl hell is prepared from the beginning  
for the deuil, and his Angels, and all wicked  
persons. Mat. 25. 30, 41, 46. Job 10.21, 22.

Isa. 66.15, 16, 24. Dan. 7.11. Matth. 5.1, to  
15. Mat. 3.10, 12. and 5.20. to 27. and 6.16  
and 8. 12, 29. and 13.30, 42. and 18.8, 9. and  
22.13. and 23.33. Mat. 9.43. to 49. Luke 3.  
9. to 17. and 10. 15. and 16. 23. Phil. 2.10.

Heb. 10.27. 2. Pet. 2.4. Jude 6. Reuel. 6.8.  
and 19.20. and 20.10, 14, 15.

The gates of hell, looke Gates.

Hell taken for the graue. Gen. 37.35.

Helpe. God did helpe Israel against the  
Philistims. 1. Sam. 7.10.

Our helpe in time of need is Christ. Heb.  
4.16.

The helpe of Israel is the Lorde God,  
Deut. 33.26.

The Israelites cry to the Lorde for helpe.  
Judg. 6.7, 8, 14.

God helpech the faithfull oft times mira-  
culously. Hosa. 5. 13. 2. King. 6.17. and 19.  
35. 2. Macca. 10.29, 30. and 11.8. looke A-  
Pearing.

Henne. Christ would haue gathered the  
Israelites, as a henne her chickens. Matth.  
23.37.

Herbes. The weak may eate herbes, so  
that hee iudge not those that eate them not.  
Rom. 14.2, 3.

Herbes with their seedes, created by the  
word of God. Gen. 1.11, 12.

Herse. There must be heresies, and why.  
1. Cor. 11.19. 2. Pet. 2.1.

Heresies are þ woyses of the flesh. Gal. 5.20.

Christ his religion counted he esse. Actes  
24.14.

Heretikes, after twise admonition, ought  
we to reiect. Tit. 3. 10, 11.

Heritage, looke Inheritance.

Heres. Christ haty regenerated vs by the  
holy Ghost, that we should be heires of eter-  
nal life. Titus 3.5, 6, 7.

Iesus Christ is the heire of al good things.  
Luk. 20. 14. Heb. 1.2.

Abraham the heire of the world by faith.  
Rom. 4.12.

Christians heires of God, though Christ.  
Gal. 4.7. Rom. 8.17.

Heire of woemes, looke Proud.

Of heires, looke more First borne.

J Hide. God will hide his face from those  
that forsake him. Deut. 31.17, 18.

Eliash bidden to hide himselfe from the  
rage of Abad. 1. Kings 17.3.

The Israelites did hide themselves for  
feare of the Philistims. 1. Sam. 13.5, 6.

He that hideth his sinnes shall not prosper.  
Prou. 28.13.

High. The people sacrificed in high places  
before the building of the temple. 1. Kin. 3.2.

Terobam made an houle of high places.  
1. Kings 12.31, 32, 33.

Amaziah and Jehoshaphat tooke not away  
the high places, which Terobam had erec-  
ted. 2. King. 14.4. 1. King. 22.43. but Zeze-  
kiah did. 2. Kings 18.4, to 9.

Salomon offered incense in the high places  
before hee built the temple. 1. King. 3.3. and  
after also by the persuasion of his wiues. 1.  
kings 11.4, to 10.

Mountaines and high trees, for pride  
and lastie people. Isa. 2.14.

We ought not to be high minded. Rom. 12  
16. and whp. Prou. 16.16. and 18.12. looke  
Abomination. Presumption.

Samuel killed Saul to goe vp unto the  
high place. 1. Sam. 9.19.

The heauens are not so high to finde as  
Gods perfection. Job 11.7, 8.

Holy. God onely is holy. Reu. 15.4. Psal.  
99.5, 9.

God is holy, and hee onely will be honou-  
red. Job. 24.19, 20.

The West. Hermites did confesse that the  
God of Israel was the holy Lorde God. 1.  
Sam. 6.20.

God commanded his people to be holy vn-  
to him. Eccles. 2.2. 32. Anm. 15.40.

The wicked count themselves as holy as  
the godly, and all degrees alike holy. Num.  
16.3.

The Israelites an holy people of God,  
Deut. 14.2, 31. 8. 26. 19. by hearing his word,  
and keeping his covenant. Exod. 19.5, 6.

Those whom God hath penitenciate, are  
holy, in that they are iustified by Christ.  
Rom. 8.30.

We ought to bee holy in consecration, as  
he is holy that called vs. 1. Pet. 1.15, 16. and  
whp. 2. Pet. 3.10, 11.

The place is holy where Gods word is  
declared. Job. 5.15. Exod. 3.5. Actes 7.33.  
Psal. 74.7, 8.

The holy places whereinto Christ is en-  
tered for vs. Heb. 9.24.

One not that which is holy unto dogges.  
Petru. 7.6.

Timothie knewe the holy Scriptures of  
a child. 2. Tim. 3.15.

Holy dayes looke Feast.

Holy Ghost. No man can say that Iesus is  
the Lord, but by the Holy Ghost. 1. Corint.  
12.3, 4.

The Holy Ghost promised to the Apostles.  
Luke 24.49. John 14.16, 26. Actes 1.8. and  
sent to them. Actes 2.4.

God giueth the Holy Ghost to them that  
seruently desire him. Luke 11.13.

Our loue precedeth from the Holy Ghost,  
and loue will be shewed abroad in our hearts,  
Rom. 5.5. 1. John 4.13.

Iesus Christ was conceived by the Holy  
Ghost. Luke 1.31, 35.

Christ dispossessed deuils by þ Holy Ghost.  
Matth. 12.28. Luke 11.20.

The Holy Ghost is giuen the faithfull, to  
ambrose the aduersaries in the truth. Wha.  
10.19, 20.

The Holy Ghost declared to the Pro-  
phets, the sufferings and glory of Christ. 1.  
Pet. 1.11.

The Prophets spake as the Holy Ghost  
moued them. 2. Pet. 1.21.

We are elect that we might be sanctified  
by the Holy Ghost. 1. Pet. 1.2.

The sending of the Holy Ghost was pro-  
phesied of. Joel 2.28, 29.

Christ promised to send the Holy Ghost.  
Luke 24.49. who was not sent till Christ  
was glorified. John 7.39.

The Holy Ghost called the comforter and  
spirit of truth. Job. 14.16, 17, 26. Actes 1.8.

Christ baptizeth with the Holy Ghost.  
Matth. 3.11.

The Holy Ghost is called the water of  
life. John 4.10. and 7.38.

Christ gaue his disciples the Holy Ghost.  
John 20.22, 23.

The Holy Ghost was giuen to the Apo-  
stles according to Christs promise. Actes  
2.4.

The Samaritanes received the Holy  
Ghost. Actes 8.17.

To whom the Holy Ghost is giuen. Gal.  
3.2.

The faithfull are sealed with the Holy  
Ghost. Ephe. 1.13. and 4.30. who is the ear-  
nest of the inheritance promised to confirme  
vs in the assured hope thereof. 2. Cor. 1.22.  
Ephe. 1.14.

The grace of the Holy Ghost þ woyses spall  
the Gentiles. Actes 10.44, 45.

Our bodies are temples of the Holy Ghost.  
1. Cor. 6.19.

Zacharias was filled with the Holy Ghost,  
and prophesied. Luke 1.67. to did Simeon.  
Luke 2.25, 10, 26.

John Baptist filled with the Holy Ghost  
from his birth. Luke 1.15.

The Holy Ghost was not giuen unto Je-  
sus Christ by measure. John 1.16. and 3.34.  
Heb. 1.9.

The Holy Ghost repprooneth the world of  
sinne, of righteousness, and of iudgement.  
John 16.8.

The Holy Ghost beareth witnesse in our  
soules.



consciences, that we are the sonnes of God. Rom. 8. 15, 16. and that God dwelleth in vs. 1. Iohn 3. 24.

By the vertue of the Holy Ghost, wee are made strong against death, sinne, and the deuill 2. Tim. 1. 7.

Howe the Holy Ghost was the teacher of the Apostles. Iohn 14. 26, and 16. 13.

The Holy Ghost witnesseth in our hearts, that repentance and remission of finnes come by Christ. Acts 5. 3, 13, 32.

The Holy Ghost forbad Paul to preach in Asia. Acts 16. 6.

The gifts of the Holy Ghost diuers, yet one selfe same spirit. 1. Cor. 12. 4, 11.

Both Jew and Gentile inspired with the Holy Ghost, hath access to the Father, by Christ his sonne. Eph. 2. 18, and 3. 6.

Sinne against the Holy Ghost neuer forgiven. Mat. 12. 31, 32. Mar. 3. 29.

Holinesse to the Roarde, was a superscription on in the high Priestly mitre. Exod. 39. 30.

True holinesse required in Christians continually. Luke 1. 75. Eph. 4. 24. 1. Thess. 3. 13, and 4. 3, 4. 2. Cor. 7. 1.

Honestie is not to be learned of dishonest men. Eccles. 3. 7, 11.

We ought to behaue our selues honestly, &c. 1. Thes. 4. 12.

Honie. The Israelites sucked honie out of the stone, and oyle out of the haerde torcke. Deut. 32. 13.

Honie in the carcase of a lion. Judges 14. 8, 9.

Jonathan taking honie, contrary to his fathers edict, hardly escaped death. 1. Sam. 14. 26, 27.

Honie eaten temperately is velle good. Iho. 24. 13 and 25. 16, 27.

Honour. Wee ought to honour the person of the olde man. Leuit. 19. 32. Also masters. 1. Tim. 6. 1.

Wee ought to giue honour to whome wee owe honour. Rom. 13. 7.

Wee ought to honour all men, namely, Kings. 1. Pet. 2. 17.

Elders worthy double honour. 1. Timoth. 5. 17.

In giuing honour wee ought to goe one before another. Rom. 12. 10.

Those that honour God, God will honour them. 1. Sam. 2. 30.

Those that receiue honour one of another, and seeke not the honour that cometh of God alone, cannot beleeue in Christ. Iohn 5. 44.

God gaue Salomon riches and honour vnalike. 1. Kings 3. 13.

Harobah and his wife purposed to honour the Angel. Judges 13. 17.

Christ honoured his father, and the Jewes dishonoured him. Iohn 8. 49.

Whosoever dishonoureth not the Sonne by beleeuing in him, dishonoureth the Father that sent him. Iohn 5. 23.

Christ honoured his children more then God. 1. Sam. 2. 22, 10, 16.

Saul hauing sinned, coveted to be honoured before the elders of his people, by Samuel. 1. Sam. 15. 30.

The husband ought to giue honour to the

wife, and why. 1. Pet. 3. 7.

Honour is uncremely for a foole. Iho. 26. 1.

Humility goeth before honour. Iho. 15. 33.

Wee must honour God with our riches, and deff fruites. Iho. 3. 9, 10.

Hope is Gods gift. 2. Thess. 2. 16.

Hope is no hope, when the thing we hope for is leene. Rom. 8. 24.

He that hopeth, abideth with patience for that hee seeth not. Rom. 8. 25.

Hope ought to be certaine. Philip. 1. 20.

Col. 2. 13. Heb. 3. 6 and 10. 13.

Hope is strengthened by considering Gods benefites received. Mat. 16. 8, 9. Rom. 5. 2, 3, 4. 2. Cor. 1. 10.

Wee must hope in God. 1. Pet. 1. 21.

Hope is one. Ephel. 4. 4.

Wee are regenerate to a liuely hope, by the resurrection of Christ. 1. Pet. 1. 3. where-by wee are made heires of eternal life. Tit. 3. 7.

As we are called in one hope, so ought we to be one bodie and one spirit. Ephel. 4. 4.

Christ is the hope of glory. Col. 1. 27.

Wee ought to reioyce in hope. Rom. 1. 12. 12 for there by wee are laued. Rom. 8. 24.

Hope is the helmet of saluation. 1. Thess. 5. 8. Eph. 6. 11, 17.

The Scriptures confirme Christians in hope. Rom. 15. 4.

Wee must pray that wee may abound in hope, through the power of the holy Ghost. Rom. 15. 13.

Hope maketh not ashamed, and why. Rom. 5. 5.

Paul reioyceth for the Thessalonians hope to the great tribulations. 1. Thess. 1. 3, 3. 6.

Howe farre hope doeth extend it selfe. 1. Cor. 13. 13, and 15. 19.

The hope of the creature for the deliuerance of the children of God. Rom. 8. 20.

Hope put for faith. 1. Pet. 3. 15. For promise Heb. 6. 18. for things which are hoped for. Ephel. 1. 18. Col. 1. 5. Titus 2. 13. Rom. 8. 24.

Hope compared to an anker Heb. 6. 19.

The hope of the hypocrites is vaine, & shall perishe. Job 8. 13. Wisd. 3. 10, 11. Neither haue they any hope after this life. 2. Cor. 8. 55, 56. and 9. 9, to 14. Wisd. 3. 18, 19, and 4. 19, 20. and 5. 14.

Blessed is hee that is not fallen from his hope in God. Eccles. 14. 2.

Hope deferred is a faltring to the heart: Iho. 13. 12.

The hope of the faithfull must onely depend on God and his eternal worde. Genel. 26. 2, to 11. Iudg. 7. 1, 2, to 8. 1. Sam. 4. 3. 6. 17. 32. 37. 8. 22. 3. 1. King. 10. 28. 1. Chro. 28. 1, 2, 10, 14. 2. Ch. 16. 7. and 20. 15, to 27. Psalm. 9. 10. 3. 13, 5. 8. 21. 7. 6. 31. 1. 8. 40. 4. 6. 2. 5. 8. 6. 5. 5. 6. 7. 1. 8. 70. 1. 5. 6. and 9. 1. 2. and 15. 9. 8. 42. 5. 8. 146. 3. 45. Iho. 3. 5 and 22. 19. and 28. 25, 26. and 30. 5. Ista. 26. 3. 30. 2, 3, and 31. 1. and 36. 4, 10 11. and 40. 3. 1. Iere. 2. 37. and 7. 4. 8. and 9. 4. 23. 24. 8. 17. 5. 7. and 22. 13, to 18. and 39. 18. Lam. 3. 21, 24, 25, 6. 6. 7. 29. 16. Hoke 12. 6.

The hope of the vngodly is deceiueable. 2. King. 18. 19. and 19. 35. Wisd. 5. 4, 6. Eccles. 5. 1, to 9. 1. Iho. 2. 9, 44.

Hoarding, Looke Gathering.

Hoarehead, looke Honour.

Horne, taken for glory and estate. Job 16. 15. Ista. 75. 5. and 89. 24. 6. 112. 9. and 148. 14. for strength. Deut. 33. 17.

God is the horne of our saluation. 2. Sam. 22. 3.

God exalted the horne of his anoynted, when he sent his Sonne into the world. 1. Sam. 2. 10. Luke 1. 69.

Hannabus horne was exalted by becoming fruitful. 1. Sam. 2. 1.

Blowing of hornes, looke Feast.

Jidkiah made hornes of yron. 1. Kin. 22. 11.

Hornets sent before the Israelites, to destroy their enemies. Ioh. 24. 12. Exo. 23. 28. Deut. 7. 20. so as they were ready to fall before them. Deut. 1. 2, 29. Ioh. 2. 9, and 5. 1. 02 seeke their fauour. Ioh. 9. 10. 02 els resist them to their destruction. Ioh. 11. 20.

Horses of Salomon. 1. Kin. 4. 26. 2. Chro. 9. 25.

A Horse is but a vaine helpe to saue a man. Ista. 33. 17. neither is God delighted with his strength. Ista. 147. 10. And therefore woe to them that trust in horses worldly helpes. Ista. 30. 1, 2, 16. For they shall not help them halde God will punish the. 5. 10.

The wicked are like fed horses, and why. Iere. 5. 8.

A scornfull friend, is like a wilde horse that nepeeth. Eccles. 33. 6.

Hospitalitie commended and commanded. Rom. 12. 13. Heb. 13. 2. Tit. 1. 8. Ista. 58. 7. 02. Mat. 25. 35, 40. 1. Lu. 10. 38. 8. 14, 12, to 15. 1. Tim. 3. 2, and 5. 10. 1. Pet. 4. 9. 3. Iohn 5. 14. 1. 27. Acts 9. 43, and 16. 25, 34, and 17. 2, and 21. 16, and 28. 7.

Examples of Hospitalitie in Abraham. Gen. 18. 2, 10. In Lot. Gen. 19. 1, 2, 3. In Bethuel. Gen. 24. 25, 31. In Moses father in law. Exo. 2. 20. In Manah. Iudg. 13. 15. In the Leuites father in law. Iudg. 19. 3, 4, to 8. In the citizens of Gibeah. Iudg. 19. 16, to 22. In the widow of Arepath. 1. Kin. 17. 9. 02. In the woman of Shunem. 2. King. 4. 8, to 11. In Job. Job. 31. 16, to 22. In Tobias. Tob. 2. 2. In Martha. Luke 10. 38. 02. In Zacharius. Luke 19. 5, to 11. In Lydia. Acts 16. 14, 15. In Thebe. Rom. 16. 1, 2. In Priscilla and Aquila. Acts 18. 2, 3. In Stephanas. 1. Cor. 16. 15, 16, 19, and in Gaius. Rom. 16. 2, 3.

Incommodities of not being able to keepe hospitalitie. Eccles. 29. 24. 02.

Of such as be able and will not. Deut. 24. 19, to 23. Iudg. 8. 5, to 18. and 19. 25. and 20. 4. 02. 1. Sam. 25. 9, to 39. Ista. 16. 4. 02. Wisd. 19. 13, 16. 02.

Hofe. Every hofe of the Israelites must campe under the ensig of their fathers hofe. Num. 2. 2, 3.

Who were those that should be put out of the hofe. Num. 6. 2, 3, 4.

The hofe of heauen and earth, what. Gen. 2. 1.

The hofe of heauen taken for Gods Angels. 1. King. 22. 19.

The hofe of heauen honoured both of Gentiles and Iewes. 2. Kin. 17. 15, 16. and 21. 2, 3. Acts 7. 42.



The Lord of Hosts onely to be honoured & feared. *Iſa.* 1. 24. 29. *Ier.* 11. 17. 20. *Mal.* 1. 6.

House infected with the leppe, how it is to be cleansed. *Leu.* 14. 34.\*

Of the sale & redeeming of lands, houses, &c. *Leu.* 25. 23, 29, 39.\*

The houses of Salomon, and his wife, builded. *1. King.* 7. 1, 2, 8.

What we ought to do, when we build faire houses. *Deut.* 8. 11, 12, 17, 18. looke Dedicating.

As we sit in our houses, we must meditate on Gods word. *Deu.* 11. 19. and 6. 7.

Of the government of the house of Salomon. *1. King.* 4. 7, 22.\* and 10. 4, 5 to 10.

The people wish that the house of Boaz might bee like the house of Pharez. *Ruth.* 4. 12.

Beth-el the house of God. *Gen.* 28. 2. and 35. 6, 7, 15. *Judg.* 18. 31.

David seeing that his sonne was dead, went into his house of the Lord. *2. Sam.* 12. 20

The house of him whose spouse is put off, shed for a prouerbe. *Deut.* 2. 5, 9, 10.

David might not build God an house. *2. Sam.* 7. 5. and *1. King.* 5. 3.

God promised David to establish his house for ever. *2. Sam.* 7. 16.

God promised to build Zeroboam a sure house. *1. King.* 11. 38. and promised to Zadoch likewise. *1. Sam.* 2. 35.

Rahel and Leah builded the house of Israel. *Ruth.* 4. 11.

God called the people of Israel his house. *Numb.* 12. 7. and the house of Israel Gods vineyard. *Iſa.* 5. 7.

The house of God, is where his woꝛde is declared. *Gen.* 28. 13, to 18.

The house of God, is the Church. *2. Sam.* 7. 13.

The faithfull are the spirituall house of God. *Heb.* 3. 6. and *1. Pet.* 2. 5.

The Temple the house of prayer. *Iſa.* 56. 7. *Mat.* 21. 1. 3. looke Temple.

House taken for mans bodie. *2. Cor.* 12. 5. 1, 2.

Paul preached publicly, and throughout every house. *Acts.* 20. 20.

Better to goe into the house of mourning then feasting. *Eccles.* 7. 4.

What we must doe returning from Gods house to our owne. *1. Ch.* 12. 4, 3.

We ought to set out house in order before we die. *2. King.* 10. 1.

Houes maintained by helberie shall be destroyed. *Iob.* 15. 34.

Houhold. Abraham instructed his household. *Gen.* 18. 19.

Houhold of faith. looke Faith.

Humble. The humble cruise of the Reubenites, &c. for erecting an altar. *Ios.* 22. 21, 22, to 32.

The prayer of the humble pearceth the cloudes, &c. *Eccles.* 35. 17.

God giueth grace to the humble. *Iam.* 4. 6. *1. Pet.* 5. 5.

Paul humbled himselfe, that he might exalt the Corinthians. *2. Cor.* 11. 7.

Who so will bee greatest in the kingdome of God, must humble himselfe as a little child. *Mat.* 18. 2, 4. *Mar.* 9. 35. *Luke.* 9. 48.

Paul was humbled, yet perished not. *2. Cor.* 4. 8, 9.

He that humbled himselfe shall be exalted. *Mat.* 23. 12. *Luce.* 14. 11. *James.* 4. 10. Examples of the Publicane. *Luke.* 18. 13, 14. And Christ himselfe. *Phil.* 2. 8, 9.

Ahab humbled himselfe before the Lord. *1. King.* 21. 27, 29.

We ought to humble our selues vnder the mightie hand of God. *1. Pet.* 5. 6, 7. *2. Cor.* 8. 48, 49.

God punisheth man to humble him. *Lam.* 3. 20, 22, 31, 32, 33.

Where by God humbleth man. *Eccles.* 3. 20, and 1. 13.

To bee humbled, is to know a mans selfe. *Deut.* 8. 16.

God humbleth whom hee please. *Cobit.* 4. 19.

To humble the soule, is to fast. *Leuit.* 23. 27.

Humbled taken for laboured. *Judg.* 3. 30. and for desloured, or desiled. *Deut.* 21. 14. and 22. 4, 29.

God humbleth the pride of them that trust in themselves. *2. Sam.* 22. 28. *Luke.* 2. 5, 1, 5, 2.

The Israelites often humbled by the Midianites. *Judg.* 6. 2, 6.

The Midianites humbled before the Israelites. *Judg.* 8. 28.

To humble our selues to hell, is by woꝛship meanes to seeke saluation. *Iſa.* 57. 9. &c.

Hannah was humbled or brought lowe by barrenesse. *2. Sam.* 2. 7. looke Lowly.

Humbleesse of minde to be embraced. *Ephe.* 4. 2. *Col.* 3. 12. looke Meeknesse.

Humilitie taught by the parable of gheffes bidden to a feast. *Luce.* 14. 7, to 12. by the example of Christ. *Matth.* 11. 29. *Phil.* 2. 1. to 8

The praise of humilitie. *Ps.* 16. 19. *Eccles.* 10. 8.

The preferment of humilitie. *Ps.* 10. 5, 33. and reward thereof. *Ps.* 10. 22. 4.

Humilitie purchaseth Gods fauour. *Dan.* 10. 12. *1. King.* 21. 27, 29.

God doeth alway reward true humilitie. *Gen.* 18. 27. *3. 9, 31.\* and 41. 40, 51.\* Exod.* 3. 5, 10, 11.\* and 4. 10.\* *Judg.* 6. 11, 13, 22.\* *1. Sam.* 7. 6, to 13. *2. Chron.* 12. 6, 7, 12. *3. 32.* *2. 26, 33.* *1. 2. 13. 3. 27, 28.* *Iſa.* 34. 18. *Ps.* 11. 2. *3. 8. 12. 3. 25, 7. 8. 29, 23.* *Iſa.* 37. 1. to 8. *14.\* 5. 7. 5. 8. 6. 2, 4. Jer.* 1. 2, 6, 7. *Iona.* 3. 5, 6.\* *Eccles.* 3. 19, 21, 22. *3. 7, 5, 17. 8. 11.* *1. 12. 1. 12. 4. 9, to 16. 1. 12. 9, 11.\* Mat.* 3. 4, 14, 15.\* *3. 5, 3, 5, 11, to 13. and 8. 2, to 14. 3. 15, 22, to 29. 3. 20, 26, 27. and 21. 5. Mar.* 9. 35, 36, 37. *3. 10, 43, 44. Luke.* 9. 23, 48. *3. 10. 16. 3. 15, 17.\* and 22. 24, 26. Iohn.* 1. 3. 4, 12, to 18. *Act.* 10. 30, 31, 35. *Rom.* 11. 18, 20. *1. Cor.* 4. 6.\* and 5. 2. and 15. 8, to 12. *Heb.* 11. 25.\* *Reli.* 4. 10, 11. and 19. 4.

Hundred. An hundred folwe more in this world, promised to those that forsake all for Christ. *Matth.* 19. 29. *Mat.* 10. 29, 30. *Luke.* 18. 29.

Hundredes, &c. *Exod.* 18. 21. *Deu.* 1. 13, 15. and 31. 28. looke Centurion.

Hunger. Christ was hungrie. *Matth.* 4. 2. and 21. 18. *Luke.* 4. 2.

God silently and quietly beare to the hun-

gric. *Luke.* 1. 53. *Psal.* 146. 7.

Paul had learned both to be full and hungry. *Phil.* 4. 11, 12.

Hunger and other afflictions. looke *2. Cor.* 4. 11, 12, 13. *2. Cor.* 11. 23, 27.\*

Those that hunger and thirst for righte-oufnesse, shall be filled. *Mat.* 5. 6. if they come to Christ. *Iohn.* 6. 35.

If our enemy hunger, wee must feed him. *Rom.* 12. 20. *1. Peter.* 2. 21. much more our brother. *Iſa.* 58. 7. *1. Zech.* 1. 8. 7. *Tob.* 1. 16. and 4. 16. *Eccles.* 4. 2.

The faithfull that neither hunger nor thirst after this life. *Iſa.* 49. 10. *Reu.* 7. 16.

To make emptie the hungrie soule. *Iſa.* 32. 6.

Christ hungrie in his members. *Mat.* 25. 35, 40, 42, 35.

Hur. If we hurt any, we must recompene it, or bee punished. *Exod.* 22. 5, to 16. and 21. 2. God would not suffer Laban to hurt Jacob. *Gen.* 31. 7.

He that burthens any of Gods people, burthens himselfe. *Zech.* 2. 8.

Husband. Sarah obeyed her husband Abraham, and called him Lord. *1. Pet.* 3. 5, 6. *Gen.* 18. 12.

Elhanan a souldier husband. *1. Sam.* 1. 5. 8, 23. so was Iſhak. *Gen.* 24. 67. and 26. 8.

The husband is the wiues head. *1. Cor.* 11. 3.

Of the duetie and authoritie of husbands toward their wiues. *Gen.* 2. 23, 24. and 3. 16. *Rom.* 5. 12, 13. \* and 30. 7, 8, 9. *Deut.* 22. 13, 10. 22. 8. 24. 1, to 6. *Eccle.* 7. 19. 26. 3, 9. *1. Cor.* 12. 23. *Ps.* 5. 15, to 21. *Mal.* 2. 14, 15, 16. *Tob.* 10. 12. *Eccles.* 9. 9. *1. Cor.* 11. 7, 3, 4, 5, 11, 12, 27, 29, 33. *Ephe.* 5. 25.\* *Col.* 3. 19. *Tit.* 2. 49. 5. *1. Pet.* 3. 7. looke Wife.

Husbandrie, looke Plough, and Tillage.

Huswauies, looke Busheboodes.

Hypocrisie is a deceit in the heart. *Ps.* 12. 20.

Hypocrisie of the Iewes reproued. *Iſa.* 29. 13.\* and 58. 2, to 6.

Hypocrisie the traunen of the Pharises. *Luce.* 12. 1.

Against Hypocrisie. *Iſa.* 139. 1.\*

Hypocrites are a generation pure in their owne conceit. *Ps.* 30. 12.

Hypocrites murmure, for that God heareth them not. *Iſa.* 58. 2, 3.

The iudgement of hypocrites is confusion and despair. *Iob.* 36. 13.

The blindness of hypocrites will neuer suffer them to knowlege their finnes. *Mal.* 3. 7, 13, 14, 15.

Against the Iewes which were hypocrites. *Iſa.* 48. 1, 2, to 12.

Against hypocrites, that sanctifie themselves by our ward woꝛks. *Iſa.* 66. 3, 4.

The Lord heareth them euidently, that the Iewes were hypocrites. *Iere.* 2. 13.\*

Of the hypocrisie and hypocritical repentance of Saul. *1. Sam.* 15. 13, 20, 30.\* and 18. 17, 19.

Hypocrites pretend to set forth Gods glory when they maintaine idolatrie. *Exra.* 4. 2, to 17.

Hypocrites speake faire, but slander a man behind his backe, and seeke his destruction.



Dehe. 6. 19. Eccle. 19. 25, 26.

The hypocrites shall not come before God. Job 3. 16.

When hypocrites reigne, it is a signe of Gods displeasure. Job 34. 30.

Hypocrites in heart, what they are, & what is their end. Job 5. 3, 14.

The crye of hypocrites God will not heare. Psal. 18. 41.

Hypocrites seeme to seeke to God in trouble, but not from the heart. Psal. 78. 34, 36, 37. yet God forgiveth such otherwhiles. vet. 38. and why berle 39.

Every one is an hypocrite and wicked. Isa. 9. 17.

Hypocrites seeme godly, but their doebes bewray them. Iere. 5. 2.

Of hypocrites, and their reward. Ezek. 14. 1, 3, 4, 7, 10, 11.

Hypocrites will cloke their sinnes with the bilsard of leaning upon the Lord. Micah 3. 11.

An hypocrite butteth his neighbour with his mouth. Iho. 11. 9.

Glainglorious hypocrites haue their reward. Mat. 6. 2.

What hypocrites discern, and what they doe not. Luke 12. 56, 57.

Of hypocrisie. Iooke more. 2. Samu. 15. 2, 3, 7. 2. King 1. 1. \* Genl. 3. 10. and 15. 22. and 20. 5. \* and 27. 8. Iere. 2. 20. and 9. 3. Ezek. 33. 31. Mat. 1. 12. to 13. Eccle. 19. 24, 25, 26, 32. 16. 2. Mat. 6. 21. \* Mat. 2. 7, 8. and 7. 5, 21, 22. \* Mat. 15. 7, 8, 9. 16. 3. 22. 18. and 23. 13, 14, 15. \* and 24. 5. 1. Mat. 7. 6. to 14. Lu. 11. 39. to 48. and 18. 9. to 15. Actes 5. 3, 12. and 8. 18, 23, 24. and 13. 10, 11. Ro. 2. 1, 3, 4, 5, 17. \* Gal. 2. 11, 12, 13, 1. Tim. 4. 1, 2, 3. 1. Pet. 2. 1, 2, 16.

Hyre. We map not keepe backe the labourers hyre, and why. Deut. 24. 14, 15. and 25. 4. Centi. 19. 13.

Christ giueth all men hyre alike. Matt. 20. 8. Looke Wages, and whote.

The Hyreling will flee, when hee seeth the wolfe. Iohn 10. 12, 13.

All Hyrelings for money, may be called Michahs priests. Iudg. 18. 4.

Hysope dipped in the blood of the Passener. Exo. 12. 22. reade Iob. 19. 29. Heb. 9. 19.

Iakes. Baals temple was made a Iakes. 2. King. 10. 27.

Iawbone, Iooke Ases.

I alle talke and ieking condemned. Eph. 5. 4. Mat. 12. 36.

Iharaab catcheth the people, when they desire to fetue God, Iode. Exo. 5. 8.

Against idle huswages. 1. Tim. 5. 13.

Against idle shepherds. Eze. 34. 2. to 17.

Idleness one of the finnes of Sodome. Eze. 16. 49.

Dauid through his idleness committed auilterie. 1. Sam. 11. 1. \*

Against Idleness. Iho. 10. 12. 11. & 18. 9. Eccle. 33. 24, 26. 2. Theil. 3. 10, 11, 12. 1. Tim. 5. 13.

Idole. What an Idole is. 1. Ioh. 5. 21.

Idolaters shall not inherite the kingdom of heauen. 1. Cor. 6. 9.

Let vs not be idolaters, lest wee perish as

did the Israelites. 1. Cor. 10. 7.

We ought to flee from Idolatrie. 1. Cor. 10. 14.

The destruction of the Israelites came for their Idolatrie. Iere. 16. 11. \* Ezek. 6. 4. 2. Kings 17. 4.

Ieremias repproueth the people for their Idolatrie. Iere. 44. 2. \*

Idolatrie bled especially of the priests and head gouernours themselves. Ezek. 8. 3, 5. \*

Idolatrie of the Israelites reppoued, and per not forsaken. Hof. 12. 10, 11, 14.

The Idolatrie of Aholah and Aholibah. Ezek. 23. 2, 3, 4. \*

The description of the Israelites Idolatrie, and how it was punished. 2. King. 17. 7, 13, 18. \*

Of the Idolatrie of the line of Iudah. 1. King. 14. 22. \*

Ieroboam prouoked Israel into Idolatrie. 1. Kin. 14. 7, 16. \*

God left the Idolatrous Canaanites among the Israelites. Iudg. 2. 2, 3. Iosue. 23. 12, 13.

God reppreth disobedience for Idolatrie. 1. Sam. 15. 23.

The Israelites became Idolaters, committing whoredome with the daughters of Hoba. Iam. 25. 1, 2, 18.

Idolatrie committed with the golden calfe. Exo. 32. 4. to 7.

Of the punishment of Idolaters. Exo. 22. 20. and 23. 32, 33. Deut. 17. 2, 5, to 8. and 29. 23, 26 and 30. 17, 18. Reu. 2. 18.

We map not honour Idoles, nor companie with Idolaters. Exo. 23. 24. 2. Eho. 20. 37. 1. Cor. 5. 11.

All places of Idolatrie ought to be destroyed. Deut. 12. 2, 3.

We map make no compact with Idolaters. Exo. 23. 24, 32, 33. and 34. 12, \* 17. Deu. 11. 16, 17. Iosue 23. 7.

What euils proceed of Idolatrie. Mat. 14. 26, 27. \*

Against Idolaters, Iooke Psal. 97. 7.

Idolaters are cursed and miserable. Deut. 27. 15. Mat. 13. 10. \*

Of the banitie of Idoles. 1. Samu. 12. 21. 1. Kin. 16. 26. Isa. 46. 1, 2, 5. \* Iere. 10. 8. and how they loose their beginning. Mat. 14. 1, 10, 33. to 27.

Idoles are impossible, & can doe nothing. Isa. 44. 9, 10. to 21.

Idoles are mocked. Isa. 41. 23. \* Mat. 13. 10. \*

Against Idoles and Idolatrie. Iere. 10. 3, 4, 5, 8. Ezek. 6. 6. Barne. 6. 3. \* Psal. 115. 4, 7, 10. and 135. 15, 19. Isa. 40. 18, 19, 20. & 42. 8.

We ought to make no Idoles or grauen image. Ien. 26. 1. for cursed is the Idole and Idole maker. Mat. 14. 8.

An Idole is nothing in the world. 1. Cor. 8. 4. \*

No agreement betweene the Temple of God and Idoles. 2. Cor. 6. 16.

We ought not to turne to Idoles, or make molten gods. Ien. 19. 4.

Against worshippers of Idoles. Hab. 2. 18, 19, 20. Amos 4. 1, 3, 4. \* Isa. 42. 8. Mat. 15. 6, 9. and 16. 1. to 20.

We ought not to sacrifice our children vnto

to Idoles. Leuit. 20. 2, to 6.

Asa destroyed Idoles. 1. Kin. 15. 12, 13, and so did Iosue. 2. King. 23. 4, 5, 20.

Of meate consecrated vnto Idoles. 1. Cor. 8. 4.

Who so eateth of meate sacrificed vnto Idoles, seemeth to fauour Idolatrie. 1. Cor. 10, 28.

The golde or siluer of images and Idoles, is not to be coveted, but abhorred, and why. Deut. 7. 2, 5, 26.

No kindred or friendship is to be regarded, which allureth to Idolatrie. Deut. 13. 6.

Idolatrie called fornication. 2. Eho. 21. 11.

It is a worke of the flesh. Gal. 5. 10.

Nothing is too deare for Idolaters. Iere. 10. 9.

Idolaters haue plenty. See Plentie.

Idoles called by the name of blinde and lame. 2. Sam. 5. 6.

Cosuetudinarie called Idolatrie. Col. 3. 5.

Idoles and all that belong to them, called filthy. 2. Eho. 29. 5. Act. 15. 20.

Idoles called new gods. Deut. 32. 17.

Idolaters by prayer thinke to moue their gods. Iosue 15. 6. Iooke Image and Gods.

Ielous. God is Ielous, and will hate vs that in him ontop. Exo. 34. 14. Deut. 5. 9. Exo. 20. 5. Mat. 11. 2.

Paul ielous with godly ielousie. 2. Cor. 11. 2. And not as others were. Gal. 4. 17.

Esaiah ielous for the Worde of holtes, and why. 1. King. 19. 14.

The law of ielousie. Mat. 5. 11. \*

Gods ielousie for Sien. Ezek. 8. 2.

A Ielous and drunken woman is a great plague. Eccle. 16. 6, 8.

Against ielousie. Eccle. 9. 1.

God is ielous against them that feare not his threatenings. Deut. 29. 20.

God moued to ielousie with idolatrie. De. 32. 21.

Ieking, Iooke I Ie.

Iewes baptized vnto Idoles. 1. Cor. 10. 2.

The Iewes exercised in affliction, & why. Deut. 8. 2, 3, 5, 15, 16.

Of the Iewes obstinacie. Isa. 48. 4. Actes 28. 27.

The reprobation of the Iewes, & their calling againe. Gene. 49. 10. Deut. 4. 26, 30. 32. Psal. 59. 6, 11, to 16. Iere. 31. 1. \* Isa. 10. 20, 21, 22. Ezek. 33. 28, 39. 37, 22. \* Hof. 3. 4, 5. Lu. 21. 24. Rom. 11. 2, 5, 26. Ioh 10. 16.

The bntie of the Iewes and Gentiles in Christ. Isa. 19. 24. Eph. 2. 1, 5, 18. \*

Iewes of two sorts. Rom. 2. 28, 29.

Paul desiereth to be deliuered from the disobedient Iewes. Rom. 15. 31. Iooke Infidelitie.

Ignorance no excuse. Lu. 12. 48. Deut. 30. 11. Rom. 10. 6, 7, 8.

The heathen are strangers from the life of God through Ignorance. Eph. 4. 18.

Sacrifices peccately offered for the ignorances of the people. Heb. 9. 7.

The ignorance of the foolish, is put to silence by our well doing. 1. Pet. 2. 15.

All men by nature are ignorant of God. Mat. 13. 1. 2. Eho. 5. 39.

None can please ignorance. Deut. 30. 11. Rom. 10. 6, 7, 8. \*



A prayer for the Ignorances, *Yaba*. 3. 2.\*  
 Ignorance of the Scriptures, is the occasion of Gods wrath against all sinne, and sorrow. 2. *kin*. 17. 26. *Psal*. 95. 10. 11. *Pso*. 28. 29. 30. 31. *Ista*. 1. 3. 4. and 5. 1. 3. *Witb*. 5. 6. 7. and 14. 21. *Ecclus*. 4. 35. *Mat*. 15. 1. 4. *Mar*. 12. 24. *Job*. 3. 19. 20. 21. and 12. 35. *Rom*. 1. 28. \* *Rom*. 10. 2. 3. 1. *Coz*. 4. 38. and 15. 34. 1. *Coz*. 28. 1. *Thre*. 4. 13. *Acts*. 17. 17.

The Athenians worshipped ignorantly. *Acts* 17. 23.  
 Why to is simple and ignorant, must haue recourse to the holy Scriptures. *Pso*. 9. 4. 5. *John* 6. 55. 58.

Image. Why no Image was scene, when God gaue the Law. *Deut*. 15. 23. to 20.  
 God forbid by making of Images to serue, or bow downe vnto. *Exod*. 30. 4. 5. *Leu*. 26. 1. The danger that cometh by making Images. *Deut*. 4. 25. 30. 29.

God abhorreth the Images that are made to be honoured. *Deu*. 9. 12. and curseth them that make them. *Chap*. 27. 15.

The Jewes did trust in Images, & sought to them for aide. *Deut*. 32. 37. 38.

God commanded the Israelites to destroy all Images and their worshippers. *Deut* 7. 2. to 6. *Num* 33. 52.

Micah had a grauen and a molten Image in his house. *Iudg*. 17. 4. Which certaine of the tribe of Dan tooke away, and set by in the citie of Dan. *Iud*. 18. 1. 3.\*

Those that loue and worship Images, what they are worthy of. *Witb*. 15. 6. 8. 16. 1. to 20.  
 The sight of Images killeth by the desire of the ignorant vnto idolatry. *Witb*. 15. 5.  
 Images set for. 1. *king*s 12. 28. 29.\* 2. *Ch*. 25. 14. 8. & 33. 2. to 10. *Dan*. 3. 1. to 8. *Pol*. 13. 2. 1. *Mat*. 1. 57. looke Idoles.

Images pulled downe and defaced. *Exod*. 32. 20. *Deu*. 9. 21. *Iudg*. 6. 25. 38. 8. 10. 16. 1. *Sam*. 7. 3. 4. 2. *kin*. 10. 26. 27. 8. 11. 18. 2. *king*. 18. 4. 2. *Ch*. 14. 3. 8. 15. 8. & 27. 3. 8. 23. 17. & 29. 16. 8. 30. 14. 3. 11. 1. 2. *Ch*. 33. 15. 3. 34. 3. to 8. 1. *Mat*. 5. 67. and 13. 47. 48. and 14. 7.

Warnings, exclamations, & threatenings against Images and idolaters. *Deut* 4. 23. to 29. 8. 5. 32. & 6. 3. 12. to 17. 8. 7. 25. 26. \* & 8. 11. \* & 11. 16. 17. 18. & 12. 30. 31. & 13. 3. 8. \* & 29. 20. \* & 30. 17. 18. *Iosh*. 23. 11. \* & 24. 14. 9. 2. *Ch* 7. 19. \* *Ista*. 1. 20. 24. 25. & 2. 8. 19. 18. \* *Ic*. 5. 6. 7. 19. \* & 7. 9. \* & 17. 3. 4. 8. 19. 3. \* *Ezek*. 6. 3. \* & 23. 22. 23. 24. 10. 36. \* *Vol*. 4. 12. \* *Mich* 1. 5. *Yab*. 2. 18. 19. *Zepl*. 1. 2.\*

The shipping of Images punished. *Exod*. 32. 20. 27. 28. *Leu*. 01. 1. 2. 3. *Num*. 25. 4. 10. 10. *Iudg*. 2. 14. 15. 8. 3. 8. 12. & 4. 1. 2. & 6. 1. 10. 7. and 10. 7. 8. & 13. 1. 1. *King*. 11. 14. 23. \* & 13. 4. 8. 14. 10. 11. 17. 2. *king*s 2. 4. 16. \* & 21. 12. to 17. 23. and 24. 18. 20. and 25. 16. 27. \* and 28. 5. 9. and 29. 8. 9. & 33. 11. *Sam*. 1. 3. \* and 2. \* & 3. 1. to 18. 42. \* and 4. 1. 9. \* *Ezek*. 5. 12. *Rom*. 1. 24. \* 1. *Coz*. 10. 5. 7. 8.

God created man in his owne Image incorruptible. *Gen*. 1. 27. *Witb*. 2. 23. and to the same Image he shall be renewed. 1. *Coz*. 15. 49. *Eph*. 4. 23. 24. *Col*. 3. 10.

Jesus Christ the Image of the invisible God. *Col*. 1. 15.  
 Man is the Image and glory of God. 1. *Coz*. 11. 7.

The Image of a boyce. 2. *Ed*. 5. 37.  
 Imagination. He that leemeth to himselfe to be somewhat, deceiuet himselfe in his owne imagination. *Gal*. 6. 3.

The imaginations of mans heart are euill continually. *Gen*. 6. 5. and 8. 21.

Wee may not follow the Imaginations of our owne heart. *Num*. 15. 39. looke Thinke. *Immortall* looke Follow.

Immortallise. God onely hath immortalitie. 2. *Tim*. 6. 16.  
 God hath giuen vs his spirit in earnest of our immortalitie. 2. *Coz*. 5. 4. 5. *Eph*. 1. 1. 14.  
 This mortall must put on immortalitie. 1. *Coz*. 15. 53.

Adam has bene immortal, if he had not eaten the forbidden fruit. *Gen*. 2. 7. & 3. 22.  
 The keeping of Gods Lawes is the assurance of immortalitie. *Witb*. 6. 1. 8. and Immortalitie maketh vs reere God. *Witb*. 6. 19. looke Soule.

Impatience. Job is repented of Impatience. *Job*. 4. 2. 5. 6.

The remedie for impatience. 1. *Thessal*. 5. 18.

Of Impatience, and the punishment thereof. *Exod*. 14. 11. and 15. 24. and 16. 23. 40. and 17. 3. *Num*. 11. 4. to 16. and 14. 1. 2. 3. 4. 10. 2. 2. \* and 21. 4. 5. 6. *Job*. 3. 1. \* *Pso*. 12. 8. 13. 18. 19. *Ecclus*. 2. 15.

Impossible. For obstinate blasphemous Apokates to be renewed by repentance. *Heb*. 6. 4. 10. 9.

That seemeth impossible vnto man is possible and easie vnto God. *Sen*. 18. 14. *Mat*. 19. 25. 26. *Mar*. 10. 24. to 28. *Luke* 1. 37. and 18. 25. 26. 27. *Zecl*. 8. 6.

It is impossible for man to fill all the Law of God absolutely. *Deut*. 6. 1. 2. 5. 6. & 27. 26. *Mat*. 5. 17. 21. 22. 27. 28. 3. 39. \* *Actes* 15. 10. *Rom*. 7. 14. 15. 17. 23. 24. \* and 8. 3. 1. *Coz*. 2. 14. *Iam*. 2. 10. *Gal*. 3. 22. 9. 10. 11.

Incarnation. The Incarnation of Jesus Christ brought vs vnto faithful Ista. 4. 2.\*

Incense. Of offering incense. *Leuit*. 2. 1.

Incest of Lot. *Gen*. 29. 34.  
 Incest forbidden. *Leuit*. 18. 6. 23. 23. and 20. 15. 16. *Rom*. 1. 27.

Inchanters, looke Soothsayers.  
 Incomprehensible are all Gods workes. 2. *Ch*. 4. 11.

Incorruptible. Man created incorruptible. *Witb*. 2. 23.

Man shall rise againe incorruptible. 1. *Coz*. 15. 52. 53.

Incredulitie. looke Vnbeliefe.  
 Indifferent things lawfull, but some not expedient for some respects. 1. *Coz*. 6. 12. 13. *Ecclus*. 37. 27.

Paul was conformable to all indifferent things, and wpy. 1. *Coz*. 9. 22.

Infamie, looke Report and Slander.  
 Infidels. How the Jewes became Infidels. *Deut*. 32. 18. 1. *Sam*. 17. 10.

Nothing pure to Infidels. *Tit*. 1. 15.

Satan blindeth the eyes of the Infidels. 2. *Coz*. 4. 4.

Of Infidel beast which denie the resurrection. 1. *Coz*. 15. 32. 33.

The ende of Infidel. 1. *Peter* 4. 17. 18. *Rom* 2. 8. 9.

Horrible iudgements denounced against Infidels. 2. *Thess*. 2. 10. 11. 12.

We ought not to compay with Infidels, and wpy. 2. *Coz*. 6. 14. 15.

Infidelitie of the Israelites pursued by Pharaoh. *Exod*. 14. 10. 11. 12. of Moles and Aaron when the people chidde for water. *Num*. 20. 10. 12.

Moles repoynteth the Israelites for their Infidelitie. *Deut*. 1. 32.

Infirmitie shall be taken away from them that obey God. *Deut*. 7. 15.

Christ felt our infirmitie, and yet was without sinne. *Heb*. 4. 15.

Christ crucified concerning his infirmitie, liued through the power of God. 2. *Coz*. 13. 4.

Paul reioyced in infirmitie, and wpy. 2. *Coz*. 12. 9. 10.

Wans Infirmitie, and Gods grace. *Ezek*. 3. 14.

Ingratitude, looke Vnthankefulnesse.  
 Inheritance. To whom the inheritance of the deceased without heire male shall descend. *Num*. 27. 8. to 12.

Rahab would not forgoe his inheritance. 1. *King*. 21. 3.

God was the inheritance of the Dizelles and Leuites. *Deuter*. 18. 1. 10. 9. and 10. 9. *Num*. 1. 8. 20. 26.\*

The inheritance of heauen cometh not to vs by workes, but by Gods promise, through faith. *Gal*. 18. 32.

An inheritance immortall is referred for vs in heauen. 1. *Pet*. 1. 4.

Why Christ refused to diuide the inheritance betweene the two brethren. *Luke* 12. 13. 14.

Do fornicators, idolaters, &c. shall inherite the kingdome of heauen. 1. *Cozinth*. 6. 9. 10. *Eph*. 5. 5.

Iniquitie. Because iniquitie shall be increased, the loue of many shall be cold. *Mat*. 24. 12.

God visiteth the iniquities of fathers vpon the children of such as hate him. *Exod*. 20. 5. *Deut*. 5. 9.

God forgiveth iniquitie. *Exod* 34. 7.\*

He that hath loue, reioyced not in iniquitie, but in truth. 1. *Coz*. 13. 6.

Those that are elect, depart from iniquitie. 2. *Tim*. 2. 19.

Injuries to be reuenged, Christ forbiddeth. *Mat*. 5. 39. 40.

We must rather suffer iniurie, then goe to law with our neighbour. 1. *Coz*. 6. 7.

We ought not to bee angry, nor doe any thing by malicious partialitie. *Ecclus*. 10. 6.

We ought not to be mindefull of iniuries. *Leuit*. 19. 18.

Joseph pardoned his brethren the iniurie they had done him. *Gene*. 50. 17. 19. 21. and Dauid suffred the iniurie of Shimei. 2. *Sam* 16. 7. 10.

Moses rejoyced him that had injured his fellowe. *Exod*. 21. 13. and defended Iethos daughters from iniurie. *Exod* 2. 17.

Dauid reuenged the iniurie done to his seruants. 2. *Sam*. 10. 5. 12.\*

Innocents are oppressed. *Ecclus*. 4. 1.

None innocent before God. *Exod*. 34. 7.

We ought not to flap the innocent. *Exod*. 23. 7. and cursed is hee that taketh reward



to that end. Deut. 27. 35.

*Innocent.* Ariah & other Innocents Name by Davids commendment. 2. Sam. 11. 17. Samuel pleadeth his innocencie before the people. 1. Sam. 12. 2, to 6.

The innocencie of Tobias. Tob. 2. 13, 14.

Job recited his innocencie. Job. 31. 1. \*

Herod causeth the innocent children to be slaine. Mat. 2. 16.

Whate laid he was innocent of the blood of Christ. Mat. 27. 24.

Abimelech tooke Abrahams wife with innocent hands. Gen. 20. 5.

Innocent as Doves, looke Simple.

Except man oughte to defend his innocencie. Josh. 22. 21, 10. 32. 1. Samuel 1. 15, 16. 1. King. 18. 18. \* Iere. 37. 13, 14, 18. Iohn 8. 46, 49. \* Acts 2. 13. to 37. and 6. 11, 13. and 7. 2. and 28. 17. \*

Inordinate affection ought to be mortified in vs. Col. 3. 5.

Except together walking inordinately, is to be shunned. 2. Thess. 3. 6.

*Inquire.* We oughte to inquire of sue to God for aide in sicknesse, and not to idoles. 2. King. 1. 16.

Ioshua made peace with the Gibeonites, and inquired, of counselled not with God. Iosh. 9. 14, 15.

*Instructed.* God instructed the Israelites 40 peeres. Deut. 8. 2, 3.

*Instruments of musike* played vpon by David & his people before the Arke. 2. Sam. 6. 3, 5, 12. which hee afterward appointed to continue. 1. Chr. 15. 16.

The Instruments of a foolish shepheard. Iech. 1. 15.

*Insurrection,* looke Rebell.

*Intemperance* breedeth diseases. Eccles. 31. 19, 20. and 37. 29.

*Intent.* Of good intent, looke Good.

*Intercessor.* Abraham an intercessor for the Sodomites. Gen. 18. 23. \*

Christ is our onely intercessor unto God his father. Rom. 8. 34. 1. Iohn 2. 1. looke Mediator.

*Interpretation* of dycaimes cometh of God. Gen. 41. 8, 15, 16.

He that speaketh a strange tongue, oughte to pray that he may interpret it. 1. Cor. 14. 13.

The interpretation of tongues is a gift of the holy Ghost. 1. Cor. 12. 10, 11.

*Interests* looke Vltie.

*Inuis.* We ought not to consent vnto such as inuis be vnto liane. Iho. 1. 10, 20.

*Invention* Curseth against wicked workes and inventions of men, Deut. 28. 20. \* Wild. 15. 4.

Matue inventions are not to be regarded. Psal. 119. 113.

*Inuocation,* looke Call and Prayer.

The inward man weakened in the Law of God. Rom. 7. 22. and is renewed daily. 2. Cor. 4. 16.

*Journey.* Paul journeyed often. 2. Cor. 21. 26.

Of the 42. journeyes of the Israelites. Num. 33. 1, 2. \*

A Sabbath daies journey. Acts 1. 12.

*Joy.* The faithful suffer with ioy the spoyle of their goods, and wpy. Iech. 10. 34.

What ioy is in heauen for one sinner that conuerteth. Luke 15. 7.

The sorrowes of the godly shall be turned into ioy. Iohn 16. 20, 21, 22.

A true ioy and peace proceedeth from the holy Ghost. Rom. 14. 17. Galat. 5. 22. by the preaching of the Gospel. 1. Iohn 1. 4.

Christ would that his ioy should be fulfilled in vs. Iohn 17. 13, 17, 19.

The two Maries did ioy in Christs resurrection. Mat. 28. 8, and so did his disciples. Luke 24. 41, 52.

The birth of Christ was tidings of great ioy. Luke 2. 10.

Of ioy and peace of conscience, looke Act. 2. 46. and 8. 8. and 13. 52.

The feate of the Lorde giueth ioy. Eccles. 1. 12. and prolongeth the life of man. Eccles. 30. 22.

Ioyfull giuirt, looke Giver.

Ioyes ordeined for the godly. Rom. 2. 7, 10. 1. Cor. 2. 9. Iai. 35. 10. and 51. 3, 11.

*J Israelites* of two sortz. Rom. 9. 6. 1. Cor. 10. 18. Gal. 6. 16. Iooke Children.

*J Italie.* Paul sailth into Italie. Act. 27. 16. \* Iooke in the first Table.

Cornelius captaine of the Italian band. Act. 10. 1.

*J Iudges, & Iudgement.* Iudges are exhorted to iustice and wisdom. Wild. 6. 1, 2, 3.

Whols presumptuously disobeyeth y iudge that iudgeth right, ought to die. Deut. 17. 12.

The iudge ought not to haue any regard of persons. Leuit. 19. 15.

Iudges ought to be mercifull to the widow and the fatherlesse. Iho. 3. 3.

Iudges termed gods. Psal. 82. 1.

Wee ought not to raille vpon Iudges, &c. Erud. 22. 23. Acts. 23. 5.

An example of a true Iudge of Princes. 1. Sam. 1. 23. \*

Of Hofes Iudges, see Centurion.

Ornith was Iudge ouer Israel. Iudg. 3. 9, 10. Is was Deborah. Iudg. 4. 4.

God many times deliuered his people for thes Iudges sake. Iudg. 2. 18.

The Israelites hauing no Iudge, became idolaters. Iudg. 17. 6. \*

Samuels children were bidding Iudges. 1. Sam. 8. 3.

Wicked Iudges condemned innocent Naboth. 1. King. 21. 11, 13.

That God is Iudge of all the wilde, and how he iudgeth, reade Gen. 18. 25. Deut. 10. 17, 18. Job. 34. 11, 12. Psal. 7. 8. 11. and 94. 2. Iho. 24. 12. Iai. 11. 3, 4. Eccles. 35. 12. Mat. 16. 27. Rom. 2. 1. to 12. 1. Cor. 4. 3, 4.

Heb. 12. 23. 2. Tim. 4. 1. Psal. 3. 5.

Christ shall iudge both quicke and dead. Acts 10. 42. Rom. 14. 9. to 13. Iob. 5. 27.

We may not be rash Iudges of other. Mat. 7. 1, 2, to 6.

Iudges ruled in Israel 450. peeres. Actes 3. 20.

Like Iudge. like officers, Eccles. 10. 2.

The meanes to iudge rightly is to regard Gods glory, and not priuate commodity. Iohn 5. 43.

Iudge none blessed, before his death, and wpy. Eccles. 11. 28.

Iudges execute not mans iudgement, but

Gods. 2. Chr. 19. 16.

The faces of Iudges are concted by God. Iob. 9. 24.

Iudges and Princes shall abide the sozer iudgement, if they abuse their authoritie. Wild. 6. 5, to 10.

God doeth iudgement to the fatherlesse and widow. Deut. 10. 18.

God iudged Davids cause against Naboth. 1. Sam. 25. 38, 39.

Wales iudged controuersies betweene the Israelites from mozing till euen. Erud. 1. 8. 13. so did the Elders. Erud. 24. 14.

Why Aeron bare the name of the twelue tribes in the breastplate of iudgement. Ex. 28. 19.

Samuel went his circuit to execute iudgement vnto by pere, all his life. 1. Sam. 7. 15, 16.

In iudgement we may not follow the opinion of the multitude to ouerthrowe the truth. Erud. 23. 2.

What equitie is required in iudgement. Erud. 23. 17, to 10.

Weighty matters in iudgement were decided by the high Priest. Deut. 17. 8, 9.

We ought not in iudgement to peruert the right of strangers, fatherlesse, &c. and wpy. Deut. 27. 17, 18.

Abraham commanded his household to doe righteousnesse, and iudgement. Gen. 18. 19.

Jeremah exhortheth the king of Iudah to execute righteousnesse and Iudgement. Iere. 22. 3. \*

David executed iudgement to all his people. 2. Sam. 8. 15.

All the wayes of God are iudgement. De. 32. 4.

We must haue Gods iudgments before our eyes. 2. Sam. 22. 23.

If Gods hand take hold on iudgement, he wil reuenge those that hate him. Deu. 32. 41.

Gods iudgements are iust, and like a great deepe. 2. Chr. 5. 40. Rom. 11. 33. Psal. 36. 6.

What former we do, is subject to the iudgement of God, and not of men. Rom. 14. 6, 8, 10, 13, 14. \*

The iudgement and unsearchable wisdom of God is manifested by his workes. Iob. 37. 1, 2. \*

The iudgements of God are wonderfull. Wild. 16. 17.

The wicked haue no consideration of Gods iudgements. Iho. 28. 5.

God by his iudgement, sometime suffereth the obstinate to doe what they list. Psal. 81. 11, 12.

Of the great iudgement of God against the wicked. Wild. 17. 1. \*

Iudgement mercifulle to them that they we no mercie. Iame. 2. 13.

Gods iudgements against such as beleue not his Gospel. 2. Thes. 2. 10, 11, 12. and such as withdraue other frō the truth. Gal. 5. 10.

God iudgeth the heart. not by outward appearance. 1. Sam. 16. 7. neither ought we to iudge by likelihoods. Eccles. 11. 2. Iohn 7. 24.

If God should iudge according to right, no man should be innocent. Iob 9. 28.

Gods iudgement beginneth at his owne house. 1. Peter 4. 17. Iho. 11. 31. and wpy. 2. Cor. 11. 31.



1. **Coz. 11. 32.**  
 God iudgeth when he punisheth. **Gen. 1. 5.**  
 1. **Sam. 3. 12, 13.**  
 To iudge his people, taken for to pittie them. **Deut. 32. 36.**  
 The iudgement of God against the lawnes of **Eli. 1. Sam. 2. 25.**  
 Of the iudgement of God against the carnal **Israellites. Hose. 4. 2, 3.** \* and against the enemies of his people **Joel 7. 1, 4, 12.**  
 God iudgeth the cause of his, when hee avengech their wrong. **1. King. 8. 32, 45, 49. 1. Sam. 25. 38, 39.**  
 Christ was not sent to iudge the world, but to save it. **John 3. 17. and 12. 47.**  
 Christ iudgeth as hee teacheth, & his iudgement is iust. **John 5. 30.**  
 He that refuseth Christ, shall be iudged by his word. **John 12. 48.**  
 The maner of Gods coming to iudgement. **Psal. 50. 3, 7. Mat. 25. 3. 1. 2. Thel. 1. 7. 10. 11.**  
 The day of iudgement is knowne to the Father onely. **Marke 13. 32. Mat. 24. 36.**  
 What signes shall precede the same. **Mat. 24. 29. Mat. 1. 3. 2. 4.** \* Then will God reveale the hearts of all hearts. **1. Cor. 4. 5.** \* Then shall one be taken and the other refused. **Mat. 24. 40. Luke 17. 36. looke Comming.**  
 John Baptist threatned Gods iudgement to moue to repentance. **Mat. 3. 7, 10. 13.**  
 The Saints shall iudge the worde. **1. Cor. 6. 2. Tit. 5. 1, 2, 15, 16. Mat. 19. 28. Jude 14. 15.**  
 Gods miracles, called his great iudgements. **Exo. 7. 3. 4.**  
 Iudgement put for law and right. **Leuit. 19. 37. Psal. 9. 16.**  
 The lawe iudgeth no man before it heare him. **John 7. 51.**  
 Christ forbiddeth to iudge one brother of another. **Mat. 7. 1. to 6. Lu. 6. 37, 41, 42.**  
 Hee that iudgeth his brother, iudgeth the Lawe. **Yam. 4. 11, 12.**  
 We may not iudge the seruantes of Christ concerning meates, and wy. **Rom. 14. 3, 10. 9. Col. 2. 21, 22, 23.**  
 Iudge not before the time. **1. Cor. 4. 5.**  
 The spirituall man discerneth all things, and is not iudged of any. **1. Cor. 2. 15.**  
 Whyp Christ came vnto iudgement into this world. **John 9. 39.**  
 Christ shall bring forth iudgement vnto vltimie. **Mat. 12. 10.**  
 Christ affirmed that the iudgement of the world was by his vanquishing of the deuil. **John 12. 31.**  
 Paul passed title to be iudged of any may he iudge not himselfe. **1. Cor. 4. 3, 4.**  
 We that render accounts of all our doings at the last iudgement. **Eccles. 11. 9, 14.**  
 To be executed by iudgement, what. **Ier. 4. 6, 28. and 10. 24.**  
 Gods place of iudgement. **Joel 3. 12.**  
 Of the general iudgement. **Reade 2. Ctu. 7. 31. 32, 33.**  
 After death shall the iudgement come. **2. Ctu. 14. 35. Heb. 9. 27.**  
 Wee must haue boldnesse in the day of iudgement. **1. John 4. 17.**  
 Iudgement, for a settled state of gouernes

ment. **Mat. 12. 18. For equitie. Mat. 23. 23. For punishment. Ac. 8. 33. Rom. 3. 3. For auctoritie and power. Job 5. 22, 27. and 16. 11. For restoring things out of order. John 9. 39. For Gods secret counsil and workes. Rom. 11. 33. Reue. 19. 2. For affliction and execution. 1. Cor. 11. 32. 1. Pet. 4. 17.**  
 Gods iudgements ought to bee declared vnto our children. **Joel 1. 3.**  
 Gods iudgements are shewed vpon peccaters. **Amos 7. 17.**  
 The wicked tremble at Gods iudgements. **Acts 24. 26.**  
 The wicked vnderstand not iudgement. **Pso. 28. 5.**  
 Of the office and auctoritie of Iudges. **Exodus 21. \* and 22. \* and 23. \* Leuit. 24. 14. \* Deut. 17. 2. \* and 25. \* Job. 7. 10. \* 1. Sam. 12. \* Eccles. 4. 9, 10. and 10. 1, 2. and 42. 2. Psal. 82. \* Job. 18. 5. Ier. 5. 7, 23. and 10. 1, 2. Ier. 5. 28. Luk. 18. 2. to 9. and 23. 1, to 26. John 8. 15, 26, 27. Iam 2. 4, 6.**  
 Against peruerse iudgement. **Eccles. 11. 7, 8. Acts 28. 4, 6, 1. Tim. 5. 19, 21.**  
 Whose iudgement must goe experience. **Gen. 3. 8, 14. \* and 1. 5, and 18. 2. 1. Exod. 3. 7, 8. Deut. 13. 14, 15. \* and 17. 4, 5. and 19. 18, 19. Job. 7. 19, 20, 21. \* 9. 22. 1. \* 33. Iud. 20. 3, 4, 13. \* 1. Mat. 7. 6. \* 23, 24. Eccles. 11. 7, 8. Dan. 13. 48, 49. \* 6, 2.**  
 Iudgement of doctrine appertaineth to the faithfull. **Deuter. 13. 4. to 12. Job 34. 1. to 5. Ier. 8. 38, 29. Mat. 7. 6, 29. 1. Cor. 14. 32. Col. 2. 8, 16, 19. 1. John 4. 12, 13.**  
 The iudgement of the dead is immediatly to life or death. **Marke. 16. 16. Luke 16. 22. \* and 23. 43. John 3. 15, 36. and 5. 24, 29. looke Purgatorie.**  
 Iust men shall shine as the Sunne. **Mat. 13. 43. looke Day.**  
 The iust shall liue by faith. **Heb. 10. 38. Gal. 3. 11. Rom. 1. 17. Heb. 2. 4.**  
 Those are iust, whose sinnes are couered. **Psal. 32. 1, 2. Rom. 4. 7, 8.**  
 Of iust and vppright men. **Gen. 6. 9. Job 1. 1. Luke 1. 6. and 2. 25.**  
 God is iust. **Deut. 32. 4.**  
 John Baptist was sent to turne the disobedient to the wisdomme of iust men. **ac. Luk. 1. 17. looke Righteous.**  
 Iustice. Abraham the paterne of Gods iustice. **Ira. 41. 2.**  
 Iustification. Christ died for our sinnes, and rose for our iustification. **Ro. 4. 25. looke Righteousnesse.**  
 Iustice. None can bee iustified in Gods sight. **Job. 9. 2, 15. Psal. 143. 2.**  
 The Gentiles iustified through faith. **Galat. 3. 8.**  
 We are iustified by faith in Christ. **Rom. 4. 24. and 5. 1. and by the Spirit of God. 1. Cor. 6. 11. before wee can bring forth good fruits. Luke 1. 45, 75.**  
 God iustifieth, who can condemne. **Rom. 8. 33, 34.**  
 No man is iustified by the lawe, but by faith in Christ. **Gal. 3. 2, \* 26.**  
 If we be iustified by the lawe, Christ died in vaine. **Gal. 2. 21.**  
 Those that will be iustified by the Lawe, haue no neede of Christ. **Gal. 5. 4.**

Alseome iustified of her children. **Mat. 1. 19.**  
 Those that are iustified are no better to the flesh but to the spirit of God. **Rom. 8. 12, 13. and are at peace in their consciences. Rom. 5. 1, 3, 9, 10, 11. and are heires of eternall life. Titus 3. 7.**  
 Howe God iustifieth vs. **Actes 13. 38, 39. Titus 3. 5.**  
 By our wordes we shall be iustified or condemned. **Mat. 12. 37.**  
 Confession of mouth, and faith of heart iustifieth. **Rom. 10. 9, 10.**  
 To iustifie God, is to praise him as iust. **Luke 7. 29.**  
 K  
 Keepe. Howe God kept Israel. looke Apple. We must keepe Gods commandments. **Exod. 15. 26. in keeping wherof is great reward. Psal. 119. 11.**  
 God did great actes for his people, that they should keepe his commandments. **Deu. 11. 7, 8. And is mercifull to those that keepe them. Exo. 30. 6.**  
 He promised to keepe Israhel, whersoever he went. **Ge. 28. 15, 20. And to be kept. David. 1. Sam. 25. 39. 2. Sam. 8. 6.**  
 Wee ought to pay to God, what hee will keepe vs. **Iam. 6. 24.**  
 Ioshua exhorteeth the Reubenites, &c. to keepe Gods commandments. **Ios. 22. 2, 3, 5.**  
 How to keepe the feare of Christs passage. **1. Cor. 5. 7, 8.**  
 Moses kept the sheepe of Iethro his father in law. **Exod. 3. 11.**  
 Dauid being anointed king kept his fathers sheepe. **1. Sam. 17. 15.**  
 He that disceueth in the Loyd keepeth his commandments. **Eccles. 33. 24.**  
 The keeper of the prison of Philippi conuerted. **Actes 16. 27, to 35.**  
 Wee must pay to be kept blamelesse to the coming of Christ. **1. Thel. 5. 23.**  
 To keepe holp. looke Sanctified.  
 Keyes of binding and loosing. **Mat. 16. 19. and 18. 16, 17. John 20. 23.**  
 Whereth the Keyes and auctoritie of the Church consisteth. **Mat. 16. 15. Luk. 22. 24, 25, 26. Actes 2. 18. \* 1. Pet. 5. 2, 3.**  
 The keye of David. **Act. 3. 7.**  
 The keye of the bottomlesse pit. **Reu. 9. 1. Kilk, God doth kill, and make alius. Deut. 32. 39. 1. Sam. 2. 6.**  
 God would haue killed Moses in the tane. **Exod. 4. 24.**  
 God willed the Israellites to kill all the people that they found in the land of promise. **Deut. 7. 16.**  
 Wee ought not to kill. **Exod. 20. 13. Deut. 5. 17. Gen. 9. 6.**  
 Whosoever killeth, must be killed. **Gen. 9. 6. Exod. 21. 12. to 15. Leuit. 24. 17. Saul commanded that Dauid should be killed. 1. Sa. 19. 11.**  
 Of those that haue killed themselves. **1. Sam. 31. 4. 2. Sam. 17. 23. 1. King. 16. 18. 2. Mat. 16. 13. & 14. 37, 41. Mat. 27. 5. Ac. 1. 18.**  
 For Christs sake we are killed all day long. **Rom. 8. 36.**  
 If the wicked refraine to kill, howe much more ought the goodly. **Jonah 1. 14.**



**Kindness.** Christians ought to put on kindness, *Eccl. 3. 12, 13, 14.*

**Kindred.** See Tribe.

**King.** The King is ordained to doe equitie and judgement. *1 King. 10. 9.*

A King by judgement maintaineth his treatie. *1 Kings. 19. 4.*

The King ought not to haue many wiues and whp. *Dant. 17. 17.*

Kings are forbidden to drinke wine excessiue, and any *1 Kings. 10. 15.*

The Kings heart is in the hande of the Lord. *1 Kings. 21. 1.*

The wrath of a King is against messengers of death. *1 Kings. 16. 14, and 20. 2.*

Go to the land when the King is a child. *Zeel. 10. 16.*

Jeremiah exhorted the King to execute judgement. *Jer. 22. 3.*

The Lord will let a wife King ouer his beloved. *2 Kings. 11. 11.*

What is the honour of a King, and howe his throne may be established. *1 Kings. 25. 45.*

Kings changed. See Kingdome

The King shall reade Deuteronomie all his dayes. *Deut. 17. 18, 19, 20.*

The health and victorie of Kings cometh of God. *1 Kings. 1. 44. 10.*

We must honour the King, and submit our selves to his ordinances. *1 Pet. 2. 13, 17, and pray for all that are in authority. 1 Tim. 2. 2.*

An exhortation vnto Kings and Judges. *1 Kings. 2. 10, 11, 12.*

The Israelites desire a King to iudge them. *1 Sam. 8. 19, 20.* Wherefore Samuel repleaseth them. *1 Sam. 10. 19, and 12. 12.*

King and people doing well, shall be preferred: doing euill, shall perish. *1 Sam. 12. 14, 25, 25.*

What manner of men earthly Kings naturally are. *1 Sam. 8. 9, 11, 10, 19.*

A law written for the King to obserue. *1 Sam. 10. 25.*

Saul is constituted King against his will. *1 Sam. 10. 12, 23, 34.*

Pharaoh the high Priest taught Iehoshaphat the King. *2 Kings. 1. 22.*

Dauid, Iosiah, and Hezekiah were Kings that feared the Lord. *1 Kings. 4. 4, and 2 Kings. 18. 3, and 2 Kings. 20. 1.*

Pharaohs boldy reproued Kings. *2 Kings. 5. 8, 2 Sam. 12. 7.*

The people honoured King Salomon for his wisdom. *1 Kings. 3. 28.*

Three Kings hangd. *1 Kings. 10. 16, 22, to 38.*

The King of Ai hangd. *1 Kings. 8. 29.*

Eliak King of Israel being drunken, was slaine by his seruant. *1 Kings. 16. 9, 10.*

The Kings of Edom. *1 Kings. 11. 43.*

To the King eternall King, inuincible, be the glorie for euer and euer. *1 Tim. 1. 17.*

Christ offered that hee was the King of the Iewes. *Mat. 27. 11.* Pilate consulted with the Iewes denie it. *John. 19. 15.*

Christians are Kings and Priests, *1 Pet. 2. 9.* *Reu. 5. 10.*

Kings haue committed fornication with the great whore. *Reu. 17. 2.*

Of the King of feare. *Job. 18. 14.*

Kings haue dominion ouer their subiects bodies and cattell. *1 Kings. 9. 37.* See Princes.

Kingdomes ate persecuted by God. *1 Kings. 16. 16.*

The kingdom of Saul was renewed in Gihai. *1 Sam. 11. 14.*

Abonah was perit the kingdom of his father. *1 Kings. 1. 5.*

The change of kingdomes is a worke of God for sinne. *Job. 34. 24.* *1 Kings. 10. 8.* *1 Kings. 28. 2.*

The end of the kingdom of Israel is threatened. *Amos. 8. 2.* for their sinnes. *2 Kings. 17. 7, 8.* and of the kingdom of Iudah. *2 Kings. 23. 27.*

The state of a kingdom consisteth in the goodness of the King. *1 Kings. 10. 2, 3.*

Of the foure monarchies of kingdomes of the world. *Dant. 7. 17.*

The succession of the foure kingdomes. *1 Kings. 6. 5.*

The kingdom of Christ described. *Gen. 49. 10.* *1 Kings. 32. 1, 2.* *1 Kings. 72. 1.*

Christ's kingdom shall haue no end. *1 Kings. 9. 7.* *1 Kings. 1. 33.*

God confirmeth his promises touching the kingdom of Christ. *1 Kings. 1. 4, 4.*

Christ teacheth that it is our fathers pleasure to giue vs the kingdom of heauen. *1 Kings. 12. 3, 2.*

Christ's kingdom is not of this worlde. *John. 18. 36.* appointed to the faithful by him selfe, as his father appointed it to him. *1 Kings. 22. 29, 30.*

The kingdom of God is prepared for the chelren. *Mat. 25. 34.*

Though many afflictions the godly are vntoiled to enter into the kingdom of God. *1 Kings. 14. 22. 2.* *1 Kings. 1. 5.*

Who shall not inherit the kingdom of God. *1 Kings. 5. 19, 20, 21. 1.* *1 Kings. 6. 8, 9, 10.* and *1 Kings. 15. 50.*

The parable of the figtree, shewing when the kingdom of God is neere. *Mat. 24. 32, 33.*

Kingdom of God, taken for the administration of the Gospel. *1 Kings. 4. 20.* For the Gospel it selfe. *Mat. 21. 43.* for all that be longeth to the glorie of God. *Mat. 6. 33.* For Gods spirituall gouernment of the faithful in the person of Christ. *Mat. 1. 15.* for euertlasting life. *John. 3. 3.* and for the preaching of the Gospel. *Mat. 4. 30, 31.* and *9. 1.*

Kingdom of heauen for the new state of the Church. *Mat. 5. 19.* and *11. 11.* and *15. 43.* for the doctrine and preaching of the Gospel. *Mat. 11. 12. 8.* *1 Kings. 13. 14.* For the kingdom of Heuens. *Mat. 3. 2.* for eternall life. *Mat. 5. 20.* and *7. 21.* and *19. 23.* and for the visible Church. *Mat. 5. 19.* and *13. 47.*

Kingdom of the Sonne of man, for the glorie of Christ's ascension, or for the preaching of the Gospel. *Mat. 16. 28.*

The Apostles were commanded to preach that the kingdom of God was at hand. *Mat. 10. 7.*

To whom it is giuen to understand the mysteries of the Kingdom of heauen. *Mat. 13. 11.*

Wherein the kingdom of God consisteth.

*Rom. 14. 17.*

The kingdom of heauen suffereth violence. *Mat. 11. 12.*

The kingdom of God is not in word, but in power. *1 Kings. 4. 20.*

To whom the kingdom of heauen apper- taineth. *Mat. 29. 14.* *Mat. 10. 14, 15.*

None can enter into the kingdom of God except he be regenerate. *John. 3. 3, 5, to 9.*

Many are called vnto the kingdom of heauen, but fewe enter. *Mat. 14. 15, to 23.* *Mat. 22. 1, to 15.*

Rich men hardly enter into the kingdom of heauen. *Mat. 19. 24.* *1 Kings. 25. 26.* *Mat. 10. 23, to 28.*

The kingdom of God is within vs. *Luk. 17. 21.* See Leauen.

Firste lecture of the kingdom of God. *Mat. 6. 33.*

The Pharisees neither enter into the kingdom of heauen themselves, nor suffer other. *Mat. 23. 13.*

Christ's casting out of devils by vertue of the holy Ghost, shewing that the kingdom of heauen is come. *Mat. 12. 28.*

The Pharisees aske Christ when the kingdom of heauen shall come. *Luk. 17. 20.*

The Iewes dreamed of a restitution of the kingdom of Dauid. *Mat. 11. 7, to 12.* and the Apostles asked Christ, when hee would restore the kingdom to Israel. *Act. 1. 6.*

Of the spirituall Kingdom of God. *1 Sam. 2. 9, 10.* and *29. 9, 11.* *1 Kings. 26. 5.* and *37. 16.* *Dant. 2. 44.* *1 Kings. 4. 28.* *1 Kings. 27. 27.* and *9. 24.* *1 Kings. 3. 4.* *1 Kings. 4. 25.* *1 Kings. 9. 9.* *Luke. 22. 69.* and *23. 2.* *John. 12. 32.* *1 Kings. 3. 2.*

Joseph kissed his soueraine Iacob. *Gen. 27. 27.*

Iacob kissed Rachel. *Gen. 29. 18.* and Josephs children. *Gen. 48. 10.*

Laban kissed his sonnes and daughters. *Gen. 31. 55.*

Esau kissed Iacob. *Gen. 33. 4.*

Joseph kissed his brethren. *Gen. 45. 15.* and his father being dead. *Gen. 50. 1.*

Aaron kissed Moses. *Exod. 4. 27.* and Moses father in law. *Exod. 18. 7.*

Raahim kissed her two daughters in law. *Ruth. 1. 9.*

Samuel kissed Saul. *1 Sam. 20. 1.*

Jonathan and Dauid kissed each other. *1 Sam. 20. 41.*

Dauid kissed Abalom. *2 Sam. 14. 33.* and Abalom the people. *2 Sam. 15. 5.*

Dauid kissed Barzillai. *2 Sam. 19. 39.*

Elisba desired that he might goe kisse his father and mother. *1 Kings. 19. 20, 21.*

Michale and holp-hiss, a token of perfitte charitie. *1 Kings. 16. 16.* *1 Kings. 16. 20.* *2 Kings. 13. 12, 2.* *1 Kings. 5. 26.* *1 Kings. 5. 24.*

The brethren kissed Paul at his departing. *Act. 20. 37, 38.*

The lustfull woman kissed Christ's feete. *Luke 7. 38, 45.*

Iudas betrayed Christ with a kisse. *Luke 22. 48.* *Mat. 26. 48, 49.* *Mat. 19. 44, 45.*



**Knees and kneeling.** Salomon prayed kneeling on both his knees. 1. Kings 8. 54. So did Daniel Dan. 6. 10.

The 50. faultiers sent to Eliab, fell on their knees before him. 2. Kin. 1. 13, 15.

God had returned 7000. in Israel that had not bowed their knees to Baal. 1. Kin. 19. 18, 18.

Those that kneeled downe to drinke water, were forbidden to go with Sideon. Jud. 7. 5, 6.

Heretible apofumes in the knees, that afflict the disobedient. Deut. 28. 35.

**Know.** God will be knowne to be Lozde. Erud. 7. 17.

We know God, if we keepe his commandments. 1. John 2. 3, 4, 5.

To know and bee knowen of God, looke Gal. 4. 9.

The Lozde knoweth who are his. 2. Tim. 2. 19.

To knowe, for to haue to doe. Gen. 4. 1. 1. King. 1. 4. for to doe good. Ruth 2. 10. and for to proue or allow. Reuel. 2. 2.

So hath not call away his people whom he knew before. Rom. 1. 12.

Whom God knew before, them he ordeined to bee like fashioned to the image of his Sonne. Rom. 8. 29.

We must meditate in Gods Lawe, to learne to know our duetie, and doe it. Josh. 1. 8. 1. Kings 2. 3.

Knowledge puffeth by, but loue edifieth. 1. Cor. 8. 1.

Bezaleel and Aholiab were filled with knowledge. 2. Erud. 3. 13. & 35. 30. so was Hyam. 1. King. 7. 17.

John Baptist brought knowledge of saluation. Luke 1. 77.

We ought to increase in the knowledge of God. Col. 1. 10.

Some euer learning, neuer able to come to the knowledge of the truth. 2. Tim. 3. 7.

Wee ouer to haue a zeale according to knowledge. Rom. 10. 2.

The tree of knowledge of good and euill. Gen. 2. 9. and 3. 1, 5, 7.

The Lozde is a God of knowledge. 1. Samuel 2. 3.

The knowledge of God is better then burnt offerings. Hols. 6. 6.

The true knowledge is to rest vpon God. Hols. 14. 9. see Wisdom.

The Priests lips should preferre knowledge. Mal. 2. 7.

**Kow.** Of the sacrifice of the redde Kow. Num. 19. 2, 9.

Two misch kine sent away from Elton, with the Arke of God. 1. Sam. 6. 7, 10, 12.

But bankfull princes are called kine, and why. Amos 4. 1.

## L

**L.** Labour. Mans life is a continuall labour and trauaile. Job 7. 1. \* Eccles. 1. 8.

Psal. 90. 10. Eccles. 18. 6.

Wee ought to liue of our labours. Hout. 3. 15.

The praise of labour. Hout. 12. 1. 1. Eccles. 7. 15.

Labour bringeth abundance. Hout. 14. 2. 3.

He that thunneth labour, shall come to po-

uertie. Hout. 20. 4. and 21. 5, 17.

The labours of the disobedient shall be deuoured with grasshoppers. Deut. 28. 38.

God blessed the labour of Iaakobs hands. Gen. 31. 42.

Pharaoh commanded to oppresse the Israelites with labour. Exod. 1. 14 and 5. 9.

Paul boasted not of other mens labours. 2. Cor. 10. 15.

Paul apponeth himselfe the minister of God in labours. 2. Cor. 6. 5. and 11. 23. \*

Our labours shall not bee in vaine, if it be brought in the Lozde. 1. Cor. 15. 38.

Those that die in the Lozde, rise from their labours. 2. Cor. 14. 13.

We ought to reuerence those that labour in the Gospel. 1. Cor. 16. 16.

The Apostles reaped the Prophets labours. John 4. 38.

The Labourer is worthy of his wages. Luke 10. 7. 1. Tim. 5. 18.

The Labourers are few. Mat. 9. 37.

God heareth the crye of Labourers and men in aduersitie. Deut. 26. 7.

Labour and trauaile for sinne is laid vpon all men. Gen. 2. 19. and 3. 19. Erud. 20. 9, 10, 11. and 34. 21. Deut. 5. 13, 14, 15. Tob. 2. 11. \* Psal. 104. 23. Psol. 10. 34, 5, 16, and 14. 4, 23. Eccles. 3. 10. and 1. 3. John 21. 3, 6. Actes 18. 2, 3. and 20. 34. Ephe. 4. 28.

1. Cor. 4. 12. 1. Thes. 2. 9. 2. Thes. 3. 10.

Labour maketh not rich, but the blessing of God. Gen. 3. 18. & 26. 12. and 30. 27, 30. \* Deut. 8. 3, 16. Job. 42. 10. \* Psol. 10. 3, 6. Eccles. 11. 2, 3, 4. Eccles. 11. 1, 1, to 18.

Lacke. He that giueth vnto the poore, shall not lacke. Hout. 28. 37.

Ladder. Iaakob sawe a Ladder in his dreame. Gen. 28. 12.

Laden. Christ calleth vnto him all that are laden. Mat. 11. 28.

Lake burning with fire and brimstone. Reuel. 21. 8.

Lambe. The oblation made with a Lambe. Reuel. 3. 7.

The manner of eating the Paschal Lambe. Erud. 12. 3, to 29.

Christ is the Lambe who hath taken away our finnes. John 1. 29. Reuel. 5. 8, 9.

How the Lambe Christ is honoured. Reuel. 5. 6, 13. which stood vpon mount Sion. Reuel. 14. 1.

Christ willed Peter to feede his Lambes. John 21. 15.

Law. Dehibotheth accused. 2. Sam. 4. 4. and 16. 1, to 5.

Lamentation of Dauid ouer Saul and Ionathan. 2. Sam. 1. 17. \*

Israell lamented for the Arke. 1. Sam. 7. 2.

Israels daughter lamented her virginitic two months vpon the mountaine. Jud. 11. 38.

The old Prophet lamented the death of the other Prophet whom he had deceiued. 1. king. 13. 29.

Lampes for the Candlestickes of the Tabernacle. Erud. 25. 37. and 27. 20, 21. Leuit. 24. 2, 3, 4.

The Lampes of the ten virgins. Mat. 25. 1, to 14.

Lands, looke Famine in Egypt.

**Language.** One Language a good space after the flood. Gen. 11. 1.

The Apostles spake all languages. Act. 2. 8. see Tongues.

Large. God gaue Salomon a large heart. 1. King. 4. 29.

Last verses prophesied el. 1. Tim. 4. 1, 2. Tim. 3. 1. and 2. Pet. 3. 3.

The Last shall be first, and the first Last. Mat. 20. 16. and 19. 30.

Law. The terrible seruery of the Law, & the cause thereof. Erud. 19. 16, 18. Deut. 33. 2 and 5. 2, to 28. Heb. 12. 18, to 22.

Moses repeated the Law Deut. 1. 2, 3.

Moses commaunded a Law for an inheritance of the Congregation of Iaakob. Deut. 33. 4.

Curled bee he that confirmeth not all the words of the Law, to bee them. Deut. 27. 26.

There reward that keepe the Lawe, and their punishment that despise it. Deuter. 28. 10. \* Baruch 4. 1.

God commaunded to reade the Law day and night, and woly. Josh. 1. 8.

We ought alwayes to haue the Lawe before our eyes, and in our hearts. Deut. 10. 1, 18, 19, 20.

Moses exhorteth the people to keepe the Law. Deut. 4. 1. So both Joshua. Josh. 22. 5.

The Law of the burnt offering. Leu. 6. 9.

The Law of him that toucheth, or is in the tent of the dead. Num. 19. 13, 14.

The high Priests and Iudges ought to iudge according to y<sup>e</sup> Law. Deu. 17. 9, 10, 11.

The Jewes were compelled to forsake the Law of God. 2. Mac. 6. 1.

What the Law of God is, and the fruit thereof. Psal. 119. 7, to 12.

The Law taken for the doctrine of the Law. Mat. 7. 12. for othe<sup>r</sup> books besides the bookes of Moses. Job. 10. 34 and 12. 34. and 1. 5, 25. Rom. 3. 15. For the whole doctrine of God. Jam. 1. 25. and for outward profession. Hout. 3. 5. for the whole doctrine of saluation. Isa. 2. 3.

The Law diuided into two Tables. Mat. 22. 37, 38.

The Law was ordeined by Angels in the hand of a mediator. Gal. 3. 19.

The Law was giuen by Moses. Job. 1. 17 and 7. 19.

The constitution of the Law appertained to the Jewes. Rom. 9. 4.

The knowledge of sinne cometh by the Law. Rom. 3. 20.

The Law was added because of transgressions, and was ordeined by Angels in the hand of a mediator. Gal. 3. 19.

Why the Law entered. Rom. 5. 20.

The Law is a schoolmaster to leade vs to Christ. Gal. 3. 24.

The Law is holy, iust & good. Rom. 7. 12.

The Law is good, if it be used lawfully. 2. Tim. 1. 8.

If a man noe that which he would not, he consenteth to the Law, that it is good. Rom. 7. 16.

The Lawe of Moses an importable yoke. Actes 15. 10.

The Law called the strength of sinne. 1. Cor. 15. 56. because it is an occasion of sinne.

H 4

Don.



Rom. 7. 3. called also the Law of Sinne and death, Rom 8. 2 of Wrath. Rom. 4. 15. & the manifestation of death and damnation. 2. Cor. 3. 7. 9 & the olonel<sup>t</sup> of the letter, Rom. 7. 6. None of the Jewes kept the Lawe. John 7. 19.

The Law giueth not life. Gal. 3. 21. No man is iustified by the Lawe in the sight of God. Gal. 2. 16. and 3. 11.

As many as are of the woepes of the Law, are cursed. Gal. 3. 10.

The ende of the Lawe is loue. Mat. 5. 43. 44. and 7. 12. and 22. 37. to 41. John 13. 34. 35. Rom. 13. 8. 9. Gal. 5. 14. 22. and 6. 2. 10. 1. Tim. 1. 5.

Christ hath abrogated the Lawe. Eph. 2. 15. 2. Cor. 3. 7. 11. Mat. 11. 13. Actes 13. 38. 39. & 15. 10. 11. Rom. 7. 6. Gal. 3. 24. 25. & 4. 3. to 8. Col. 2. 17. Heb. 8. 9.

The Law was a shadow of good things to come. Heb 10. 1. 10.

The Law was read in the Synagogues every Sabbath. Actes 13. 27.

The Jewes alledge a Lawe to put Christ to death. Joh. 19. 7.

Christ came to redeeme those that were vnder the Law. Gal. 4. 5.

Christ is the end of the Law Rom. 10. 4. That which the Law could not doe, Christ hath accomplished. Rom. 8. 3. 4.

The Law made nothing perfect. Heb. 7. 19. The similitude of the beire, and the allegorie of the children of Sarah, and Agar, proue that the Law is ceas'd. Gal. 4. 1. 2. 2.

Christ came to fulfill the Lawe and the Prophets. Mat. 5. 17.

The Law is not giuen to the righteous, but to the Lawlesse, disobedient, &c. 1. Tim. 1. 9. 10. Gal. 5. 18.

God hath written his Lawes in the hearts of the faithfull. Heb. 8. 10.

The Law of God delighteth the spirits of the faithfull Rom. 7. 22.

The wisdom of the flesh is not, or can not be subject to the Law of God. Rom. 8. 7.

The Law of our members rebellet against the law of our minde. Rom 7. 23.

The Law of Christ is a Lawe of libertie. Jam. 2. 12.

The royall Law is the loue of our neighbour. James 2. 8.

If the Law were glorious, how much more the Gospel. 2. Cor. 3. 7. 8. 9.

Who so shall faile in one point of the Law, is guilty of all. James 2. 10.

Against wicked law makers, looke Iſai. 10. 1.

Wicked lawes ought to be broken. Dan. 6. 15.

Custom is a Lawe to the wicked. Wisl. 14. 15.

There is one Law gitter which is able to saue and to stop. Jam. 4. 12.

The first Lawe. Gene. 2. 16. 17. transgressed, and punished. Gen. 3. 6.

The Law of the ten commandments was giuen by voice. Exod. 20. 1. to 18. written in Tables. Exod. 31. 18. Deut. 5. 22. which are broken. Ex. 32. 19. Deut. 9. 17. and remed. Deut. 10. 1. to 6. Exod. 34. 1. 28.

The Law is read Deut. 31. 9. to 14. Josh.

8. 35. Actes 15. 21. 2. King. 23. 1. 2. 3. 3. Ch. 34. 18. Nehem. 8. 1. to 9. 1. Est. 9. 40. to 48. 2. Mac. 8. 23.

Vnder the Lawe, Sinne was not counted sinne. Rom. 5. 13.

Of transgressing the Law of God, or the king, see Transgrette.

The Lawe of God cannot be fulfilled without the Spirit of God. Eph. 5. 29. 33. and 30. 14. Iſai. 119. 1. 2. Luk. 18. 14. 16. 27. Actes 1. 9. 10. 11. Rom. 8. 1. to 18. Gal. 5. 16. 18. 22.

The Law was giuen to bring forth fruite in vs. 2. Cor. 9. 31.

Joseph followeth them that loue Gods Law. Iſai. 119. 16.

The Lawe of faith giuen vpon condition, and how. Rom 3. 27. and 8. 1.

We may not goe to lawe vnder vnbeleeuers. 1. Cor. 6. 1. to 9.

Luzh. Abrahah and Sarah laughed, and why. Gen. 17. 17. and 18. 12.

What vnto them that laugh now, for they shall weep. Luke 6. 25.

Though some laugh Gods messengers to scorn, yet some poynte thereby 2. Chron. 30. 10. 11.

Laughter, see Contentance.

We ought to laugh no man to scorn. Eccles. 7. 11. see Vntime.

Lay. see Whoredome.

Laying on of hands. Gen. 48. 13. Exo 29. 10. Leuit. 1. 4. and 3. 2. 8. 13. Num. 27. 18. Mat. 10. 16. Actes. 6. 6. 8. 17. 10. 25. & 13. 3. 15. 6. 1. Tim. 4. 14. and 5. 22. 2. Tim. 1. 6.

Leadeth. Gods long suffering leadeth to repentance Rom. 2. 4.

Leafe. The sound of a leafe shaken, shall chafe the wicked. Leuit. 26. 36.

Learn. The Elders of Israel did learne Gods Law Nehem. 8. 13.

Least. Siden confesseth himselfe least of his fathers house. Iudg. 6. 15.

Least among the Apostles. 1. Cor. 15. 9. and of all Saints. Eph. 3. 18.

Who so shall breake one of the least commandements, and reach men so, shall be called least in the kingdom of heauen. Mat. 5. 19.

The least in the kingdom of heauen, is greater then John Baptist. Mat. 11. 11. Luke 7. 7. 28.

Lease, see Forake.

Leauen. The meate offerings were made without leauen. Leu. 2. 11.

Leauened bread might not be eaten at the celebration of the Passour. Exod. 12. 15.

The kingdom of God compared to leauen. Mat. 13. 33.

Leauen take for pernicious doctrine. Mat. 16. 6. 12. Gal. 5. 9. for hypocrite Luk. 12. 1.

The leuen of malice ought to be purged in vs. 1. Cor. 5. 7. 8.

Leese. To looke God, and to finde of leese him. 2. Ch. 15. 2. 15.

Of leasing or finding Ore, Sheepe, Ass or garment. Deut. 22. 1. 2. 3.

Legions of Angels and devils. Mat. 26. 53. Mar. 5. 9. Luke 8. 30.

Lending. The Law of lending, bestowing, and receiving w<sup>o</sup> cust. die. Exod. 22. 7. 9. 4. 15. Leuit. 6. 4. Deut. 24. 10.

Of lending to the poore. Exod. 22. 25. 26. 27. Deut. 15. 2. 7. to 12. Eccles. 29. 1. 10. 12. Mat. 5. 42. Luke 6. 30. 35.

Leprosie Hand.

Leprosie. How it was to be knowen. Leu. 13. 1. and how to be cleaned. Leuit. 14. 2. and how greatly to be taken heede of. Deut. 24. 8.

Naaman the Syrian healed of a leprosie. 2. King. 5. 1. 5.

The Lepers declared to the Samaritanes the prouidence of God. 2. King. 7. 10.

Stram became leprous for grinding against Moses. Num. 12. 10 and was cleansed the holle senen daies. Num. 12. 15. according to the Law. Leuit. 13. 46. Num. 5. 2. 2. King. 15. 5.

Christ healed one of the Leprie. Mat. 8. 2. 3.

Of the ten Lepers which were cleaned by Christ. Luk. 17. 12. to 20.

King Oziah striken with Leprie. for usurping the Duties office. 2. Kings 15. 5. 2. Ch. 26. 16. 19. to 22.

Lesser. see Men.

Letter taken for the Lawe. 2. Cor. 3. 6. Of for the signe of the Sacramē, when the letter is not contioyned Rom. 2. 27. 29.

Gray carried a letter of his owne death. 2. Sam. 1. 1. 14.

Of Hezebiels counterfiet letters 1. Ki. 21. 8.

Dant calleth the Law the oldnesse of the Letter Rom. 7. 6.

Lawes that serued fooles, no more admitted to the Priesthood, and why. Ex. 44. 10. to 15. looke in the first Table.

Leuide. Who geth the wicked ouer vnto a leuide minde. Iſa. 57. 20. 21. Rom. 1. 28.

Liberal. We ought to be liberal to the poore. Eccles. 11. 1.

Libertie. The creature shall be deliuered from corruption into the glorious Liberty of the sonnes of God. Rom. 8. 21.

Christis seruant is at liberty in the Lord. 1. Cor. 7. 22.

The libertie of the Gospel ought not to be an occasion of falling to the weake, nor colour of wickednesse to the flesh. 1. Cor. 8. 9.

Gal. 5. 13. 1. Pet. 2. 16.

Of the libertie which we haue by Iesus Christ. Iſa. 43. 15.

Paul shed not his libertie. 1. Cor. 9. 4. 15.

Falle Preachers promise false libertie. 2. Pet. 2. 19.

Libertie proclaimed in the 50. yeere. Leu. 25. 10. Deut. 15. 2. 3.

Lice sent vpon man and beast in Egypt. Ex. 8. 16. 17.

Lice breathed into mans face. Gene. 3. 7.

The Life of man is a vapour. Jam. 4. 14. is a minde. Job 7. 7. is short. 1. Cor. 7. 29. 18. banitie. Iſai. 39. 5. 6. through sinne. Iſai. 90. 3. to 11.

Job is wearie of his life Job 10. 1.

God prolongeth and shorteneth the life. 2. King. 10. 6. Deut. 30. 16. 18. Exo 23. 26.

Long life promi<sup>d</sup> to those that obey God. Exod. 23. 26. and that honour his father and mother. Exod. 20. 12. Deu. 5. 16. Eph. 6. 2. 3.

The life of the wicked shall hang doubtfull before them. Deut. 28. 66.



The saines love not their lives, in respect of the promise of Gods word. Reue. 12. 11.  
 Jesus Christ is the life. John 14. 6. Col. 3. 3. 1. John 1. 2. And hath swallowed by death, that we might bee heires of euertlasting life. 1. Pet. 3. 9, 10, 12.  
 Christ is the bread of life, which giueth eternal life. John 6. 48, 54.  
 Christ hath life in himselfe, as the Father hath. John 5. 26.  
 In the word was life, and the life was the light of men. John 1. 4.  
 To know the onely God and Christ whom he hath sent, is life eternal. John 17. 3.  
 Life eternal is the promise of God. Titus 1. 2. 1. John 2. 25. through Christ. John 10. 28. and 17. 2. Rom 6. 23, 25.  
 Being justified by grace, we are made heires of eternal life. Titus 3. 7.  
 God hath giuen vs eternal life, and that life is in his Sonne. 1. John 5. 11. who layd downe his life for his sheepe. John 10. 15.  
 The Apostles preached eternal life. 1. Joh. 1. 2.  
 Those that heare Gods word, and beleeue the same, haue life eternal. John 5. 24. 1. John 5. 13.  
 If we will enter into life, we must keepe the commandments. Mat. 19. 17.  
 Life eternal, is the end of righteousness. Rom 6. 22.  
 The life of Christians is hid with Christ in God. Col. 3. 3. Looke Saluation, and Eternal life.  
 The tree of life in the middell of Paradise terrestrial. Gen. 2. 9.  
 Adam fallen out of Paradise, left hee should eat of the tree of life. Gen 2. 22, 23, 24.  
 Of the miserie and vnsatisfiability of mans life, looke more. Genes. 3. 17, 18, 19. 2. Sam. 14. 14. 1. Chron. 29. 15. Job 3. 3. and 8. 9. and 9. 25, 26. and 11. 12. Psal. 103. 15, 16. and 102. 3, 9, 11. 7. 143. 4. Eccles. 2. 1. 1. and 3. 1. \* 7. 1, 2. Isa. 40. 6, 7, 8. Mat. 1. 2. 10. 6. and 5. 8. 10. 14. Eccles. 14. 17, 18. 7. 18. 7. 8, 9. and 40. 1. 10. 12. Luk. 12. 20. Eph. 5. 16. Heb. 13. 14. 1. 1. Pet. 1. 14. James 1. 11.  
 \* The life of the faithfull must be conformable to the life and doctrine of Christ. Genes. 17. 1. 9. \* Ered. 20. 1. 10. 18. Leuit. 11. 44, 45. and 19. 23, 4. and 20. 2. \* Mat. 5. 3. \* 6. 1. and 7. 1. \* Lu. 6. 20. \* Joh. 13. 14, 10. 18. 8. 15. 2. 30. 21. 1. 2. 1. 9, 22. Rom. 6. 3. \* 8. 1. 10. 18. 7. 13. 8. \* 8. 1. 5. Eph. 2. 10. 7. 4. 1. 2. 3. 15, 17. \* 7. 5. 1. 2. \* Phil. 1. 27. \* 2. 2. 10. 17. Col. 2. 6. and 3. 1. \* 1. Thel. 4. 10. 13. 1. Th. 2. 12. \* 3. 3. 8. 14. 1. 1. Pe. 1. 14, 15. \* 2. 1, 2, 11. \* 3. 2. \* and 4. 1, 2. 1. Joh. 1. 7. \* 2. 6. Heb. 12. 1, 2, 3.  
 During the life, giue not away thy substance. Eccle. 10. 23. 18, 19, 20.  
 He that to please his life, shall lose it: and contrariwise. Mat. 10. 39.  
 Life and death, povertie and riches, cometh of the Lord Eccles. 1. 14.  
 False witness to be punished life for life. Deut. 19. 18 to 21. looke Soule.  
 Lifting by the heart. Deut. 8. 14.  
 Lifting up the hand, looke Hand.  
 Light. God is the Light of the faithfull. 3. Sam. 22. 29.  
 Dauid was called the Light of Israel.

2. Sam. 21. 17.  
 Christ the true Light, which lighteneth euery man. John 1. 4, 9. and 8. 12 and 9. 5. at his coming will lighten things that be hid in darknesse. 1. Cor. 4. 5.  
 Awake thou that sleepest, and Christ shall giue thee the Light. Epe. 5. 14.  
 The light of the wicked shall be quenched. Job 18. 5.  
 No wicked will be close, but it shall come to light. Eccles. 10. 20.  
 The Gospel is a Light. Acts 26. 32.  
 The Light created. Gen. 1. 3.  
 God is Light. 1. John 1. 5. and dwelleth in light. 1. Tim. 6. 16.  
 Light, for all happinesse. Acts 20. 23.  
 Why Christ which is the Light, was not receiued of the Jewes. John 3. 9.  
 The faithfull ministers are the light of the world. Mat. 5. 14.  
 While we haue the Light, let vs beleeue in the Light, that we may be the children of the light. John 12. 36.  
 If we walke in the light, as Christ is the Light, we haue fellowship one with another. 1. John 1. 7.  
 He that hateth his brother, is not in light, 1. John 2. 9.  
 It is light, which maketh all things manifest. Epe. 5. 13.  
 The Gentiles were darknesse, but now are light in the Lord. Eph. 5. 8.  
 Christians ought to shine as lights in the world. Phil. 2. 15, 16.  
 Two great lights created, and wpp. Gen. 1. 14, 15, 16, 10. 19.  
 The armour of light, what. Rom. 13. 12.  
 Linage, looke Tribe.  
 Like mother, like daughter. Eze. 16. 44.  
 Like master, like man. 2. Sam. 13. 28, 29.  
 Gen. 17. 23.  
 Like people, like Priest. Isa. 24. 2. Hof. 4. 9. and 6. 9.  
 Those that are crucified with Christ, are made like to his image. Rom. 1. 19.  
 Likeness, looke Image and Similitude.  
 Likelihoods. Wee ought not to iudge by likelihoods. John 7. 24.  
 Line, looke Weights.  
 Lions sent to destroy the Samaritanes. 2. King. 17. 25.  
 Samson slew a Lion. Iudg. 14. 6. so did Dauid. 1. Sam. 17. 35.  
 A man haire of a Lion, for disobeying Gods commandment. 1. Kings 20. 35, 36. and likewise a prophet. 1. King. 13. 18, 10. 25.  
 Christ the Lion of the tribe of Iudah. Reuel. 5. 5.  
 Liplabour. Eccles. 5. 1. See Prayer.  
 Lips, looke Calfs.  
 Little children must heare the Law read. Deut. 31. 10. 10. 14. Joh. 8. 34. 35.  
 Little babes in faith, must haue the milke of the Gospel. 1. Cor. 3. 1, 2.  
 Little children appointed to enter into the land of Canaan. Deut. 1. 39.  
 Saul being little in his owne sight, 5. was made king. 1. Sam. 9. 17.  
 Little ones, but for vile persons in the sight of the world. Mat. 23. 41.  
 Little number, see Plagues.

Luc. The ill shall liue by faith. Job. 2. 4.  
 The man that fulfilleth the Law, shall liue thereof. Leuit. 18. 5, 36.  
 Wee shall liue because Christ doeth liue in vs. John 14. 19. Gal. 2. 20.  
 Man cannot see the face of God, and liue. Ered. 33. 20.  
 We liue, and die to the glory of God. Roman 14. 8. 9. not to our selues. 2. Cor. 5. 15.  
 None may liue idle. 2. Thel. 3. 10.  
 The ought to die unto Sinne, and liue vnto God. Rom. 6. 10, 11.  
 All liue vnto God. Luke 20. 38.  
 To liue in pleasure, is death. 1. Tim. 5. 6.  
 The liuing God. Joh. 3. 10.  
 I liue for ever, an oth of God. Deu. 32. 40.  
 As thy soule liueth: as thy Lord liueth, othes of men. 1. Sam. 1. 20. Iudg. 8. 19. Rut. 3. 13.  
 Liuing in top in this world. Eccles. 8. 15. and 9. 7.  
 Man liueth by the word of God. Deut. 8. 3. Mat. 4. 4.  
 Let the King liue, for God saue the king. 1. Sam. 10. 24.  
 The creation of all liuing and mouing things. Gen. 1. 21, 24.  
 Adam gaue names to all liuing creatures. Gen. 2. 19.  
 God prouident nourture for euery liuing thing. Gen. 1. 30.  
 7 Loaves, 4000. fed with 7. Loaves & a few fishes. Mat. 15. 33, 34. 8 about 5000 with 5. loaves & two fishes. Mat. 14. 17, 10. 22. Mat. 6. 38, 10. 45. John 6. 9, 10. 16. Iobes Bread. 6. 3. 8. 1. A measure. Leuit. 14. 10.  
 Looke, see Countenance.  
 To desire God to looke downe vpon vs. Deut. 25. 15.  
 The Lord looked vpon the Israelites tribulations. Ered. 2. 25. and 4. 31. and caused Saul to be anointed thel. king. 1. Sa. 9. 16.  
 Hannah prayed that God would looke on her trouble. 1. Sam. 1. 11.  
 Moles prayed God not to looke vpon the stubbnesse of his people. Deut. 9. 27.  
 Loopes of strings, see Strings.  
 Long suffering of the Lord, let vs suppose to be saluation. 2. Pet. 3. 15. looke Patience.  
 Losing of sinnes, looke Keyes.  
 Lord. Our God is the onely Lord Deut. 6. 4. Eph. 4. 5.  
 The Lord is at hand. Phil. 4. 5.  
 All things be the Lords, and therefore nothing created for our vse, maketh vs vnclean. Rom. 14. 14.  
 The Lord hath done great signes in Egypt, and why. Ered. 7. 5.  
 Pharaoh knew not the Lord. Ered. 5. 2.  
 It is the spirit of the Lord that altereth men. 1. Sam. 10. 6.  
 The Lord blesse thee, looke Salute.  
 The duetie and authoritie of Lordes and masters. Ered. 21. 2. \* 12. 6, 27. Leuit. 19. 23. and 25. 39. \* 7. 15. 12 to 19 and 25. 1, 3, 32. Job 31. 13. Psal. 29. 13. 19. 21. 1. Pet. 3. 4. 8. 9. \* Eccles. 7. 20, 21 and 33. 23. \* and 41. 5. Eph. 6. 9. Col. 4. 1.  
 Spye, 2. Lord, a courteous and reuerent name. Gen. 24. 18. and 23. 6. Acts 23. 7. 6.  
 The husband is called the Lords Lord. Iudg. 19. 26.



Jacob calleth his brother Lord. Gen. 33.  
 13. 14.  
 Christ the Lord of glory. 1. Cor. 2. 8.  
 Sunday the Lords day. Revel. 1. 10.  
 Lordship. Whom those that have Lordship, ought to use the same. 2. Sam. 23. 3.  
 Love, looke Leefe, and Deut. 12. 1.  
 Lots. Of calling of Lots. Lev. 16. 8, 9, 10. and 33. 54. Josh. 7. 13, 10. 19. & 18. 8. 1. Sam. 10. 20, 21. & 14. 10, 40, 41. 42. Psal. 16. 33. & 18. 18. Neh. 11. 1. Ezek. 20. 19. Jonah 1. 7. Act. 1. 23.\*  
 The wicked cast Lottes to doe mischief. Eker 3. 7.  
 Love cometh of God, and he that loueth, is borne of God. 1. John 4. 7.  
 We are called the loones of God though the love which God hath shewed unto vs. 1. John 3. 1, 2.  
 Wherein the love of God appeared Rom. 5. 8. 1. John 4. 9, 10.  
 The love of God is shed in our hearts by the holp of Gods Law. Rom. 5. 5.  
 God hath chosen vs, that we should be holy before him in love. Ephel. 1. 4.  
 Love is the end and fulfilling of the law. Rom. 13. 9, 10. 1. Tim. 1. 5.  
 Love ought to be without dissimulation. Rom. 12. 9.  
 The love of God is not in him, who being able, doeth not helpe, seeing his brothers need. 1. John 3. 17, 18.  
 God loueth vs with an everlasting love. Ierem. 31. 3.  
 Whosoever hath love, will doe his neighbour no harme. Rom. 13. 10.  
 Love covereth the multitude of sinnes. 1. Pet. 4. 8. Psal. 10. 12.  
 Love enlieth 1. Cor. 8. 1.  
 Love is the bond of perfectnes. Col. 3. 14, therefore wee must love without taining. Rom. 12. 9, 10. Ephel. 5. 2. 1. Thess. 4. 9. 1. John 3. 11. 1. Pet. 1. 22.  
 All things ought to be done in love. 1. Cor. 16. 14.  
 Joseph exhorted his brethren to love one another. Gen. 45. 24.  
 Christian love is love. Rom. 13. 8.  
 Who so is perfect in love, shall have boldnes in the day of judgement. 1. Joh. 4. 17, 18.  
 S. Paul writeth to the faithfull increase of love, and why. Ephel. 3. 17. Psal. 129, 10, 11. 1. Thess. 3. 12, 13.  
 Christ receiveth that love should waite cold, and why. Math. 24. 12.  
 The wounds of a lover are faithfull. Psal. 27. 6.  
 Commandements of love. Exod. 20. 1, 2. to 18. Psal. 20. 27, 28.  
 Love of neighbours acceptable to God and man. Eccles. 25. 2.  
 The gret love of Jaahob toward Rachel. Gen. 29. 18, 20, 30.  
 Among wicked love. 2. Sam. 13. 1, 2. 1. Salomon affected in the love of his daughters wives. 1. Kings 11. 1, 18, 9.  
 The Prophet that goeth about to turne us from the love of God, ought to be stoned to death. Dent. 13. 1, 10, 12.  
 God loved vs, before we loved him. 1. Joh. 4. 19. and chose vs, because hee loved vs.

Deut. 7. 8. and 10. 15.  
 God loueth the people. Dent. 32. 3.  
 The inskinable love of God toward his children Hose 2. 1.\* Deut. 4. 36, 37, 38. and 10. 15. and 23. 5.  
 God loved Salomon. 2. Sam. 12. 24, 25.  
 God so loved the world, that he gave his onely begotten Sonne, and why. Joh. 3. 16. Ephel. 2. 4. 1. John 4. 10, 11.  
 Christ so dearly loved vs, that he gave his life for vs. Joh. 15. 1. 3. Gal. 2. 20. Ephel. 5. 2.  
 The Father loved the Sonne, and why. John 10. 17, 17.  
 Christ hath taught vs the Gospel, that we might be loved of God. John 17. 23, 26.  
 Who loueth God perfectly inverte. 1. John 2. 3, 5.  
 If we love the world, the love of God is not in vs. 1. John 2. 15.  
 Whereby we know that we love God. 1. John 5. 1, 2.  
 All things worke for the best to them that love God. Rom. 8. 28. The croone of life is promised to them. Jam. 1. 12. and God will acknowledge them for his. 1. Cor. 8. 3.  
 S. Paul loved David. 1. Sam. 16. 21. so did Jonathan as his owne soule. 1. Sam. 18. 1, 3. & 20. 17. about the love of women. 2. Sa. 1. 26.  
 We ought to support one another, & follow the truth in love. Ephel. 4. 2, 15.  
 He that loueth not his brother, abideth in death. 1. John 3. 14.  
 Good min sters must be had in singular love for their works sake. 1. Thess. 5. 13.  
 Wee ought to visite our felues in the love of God. Jude 20, 21.  
 All goodnesse proceedeth from love and brotherly kindnesse. Heb. 6. 10.  
 We must love Christ before we can keepe his word. John 14. 15.  
 Those that be the children of God, love Christ. John 8. 42.  
 Those that love Christ, rejoyce that hee went to the Father. John 14. 28.  
 Who so loveth the Sonne, shall be loved of the Father and the Sonne. John 14. 21.  
 Because many sinnes are forgiven the unskill they love much. Luke 7. 37, 47.\*  
 Wee are known to be Christs disciples, by mutual love. John 13. 35.  
 Christ loved Marie, Martha, & Lazarus. John 11. 5. and the pong man. Marke 10. 20. and John the Euangelist. John 21. 20.  
 Christ alken Peter three times if hee loved him. John 21. 15, 16, 17.  
 Wee ought to love our enemies. Math. 5. 44. Psal. 25. 21. Rom. 12. 20. as David loved Saul. 1. Sam. 24. 7. and 26. 9.\*  
 Thou shalt love the Lord thy God, and thy neighbour as thy selfe. Mat. 22. 37, to 41.  
 To love God aright, is more then all burnt offerings. Mat. 22. 29, 33. Deut. 6. 3, 4.  
 Wee are exhorted to love God, and our neighbour. 1. John 4. 7.\* & 3. 23. Josh. 23. 11.  
 John exhorted the Reubenites to love God. John 22. 5.  
 God requireth of vs to love him. De. 10. 12  
 God circumcisech our hearts, that wee should love him. Deut. 10. 6.  
 Salomon loved God. 1. Kings 3. 3.  
 God is mercifull to those that love him.

Exod. 20. 9. Deut. 6. 10. and 7. 12, 13.  
 To love God, and obey his word, is life and felicitie. Deut. 30. 16, 20.  
 The commendation of love, and the properties thereof. 1. Cor. 13.\*  
 God is the God of peace and love. 2. Cor. 13. 11.  
 God challiseth whom hee loveth. Heb. 12. 6. Psal. 110. Revel. 3. 19.  
 The care of discipline is love: and love is the keeping of Gods Law. Wild. 6. 17, 18.  
 Of the great love of God toward those that believe in him. Exo. 20. 2, 6. Deut. 6. 10, 11. & 7. 6, 7, 8, 13. Josh. 24. 17, 18. Psal. 8. 17. Ier. 31. 3. Eccles. 4. 10, 12, 14. John 10. 10, to 19. and 11. 5. and 13. 1.\* & 15. 9, 10, 14. and 16. 2, 26. Rom. 5. 8. Gal. 2. 20. Eph. 2. 4. and 5. 2. 1. John 4. 9, 10, 11. Eccles. 17. 29.  
 True faith worketh by love. Gal. 5. 6.  
 We know that we are the sonnes of God by true love. 1. Joh. 3. 17.\* which is the new and old commandment. 1. John 2. 8. and 3. 23. 2. John 5.  
 What they are worthy of that love sinners. Wild. 15. 6. and 16. 1, 10, 20.  
 Prosperity followeth them that love Gods Law. Psal. 119. 165.  
 Love. Let the brother of love beget, rejoyce when hee is exalted. James 1. 9, 12.  
 He that is love in his owne sight, to see forth Gods glory, is of great account with God and good men. 2. Sam. 6. 22. see Mecke and Humble.  
 Loyms. Elijah girded by the Loynes, and ranne. 1. King. 18. 46. so did Gehazi. 2. Kin. 4. 29.  
 We must gird by the loynes of our mind, and tow. 1. Pet. 1. 13.  
 Christ writeth vs to gird our loines about, Luke 12. 35.  
 Loverris, see Idleness.  
 J. Luere, see Gaine.  
 Luke-warme fee Cold.  
 Lunaticke. Christ beate one that was lunaticke. Mat. 17. 15, 18. Marke 9. 17, to 30. Luke 9. 38.  
 Lust. Graues of lust. Num. 11. 34.  
 We must shunne the former lusts of ignorance. 1. Pet. 2. 14. and pouth. 2. Tim. 2. 22. and of concupiscence. 1. Thess. 4. 4.  
 The people lusteth after flesh, and is punished. Num. 11. 33.  
 Lustes choke in vs the word of the Gospel. Marke 4. 19.  
 Looking on a woman to lust after her, is adultery in the heart. Mat. 5. 28. Psal. 6. 35, 29, 32. Eccles. 25. 23.  
 The lust of the two wicked Judges punished. Dan. 13. 8. 11, 20, 62.  
 The lustes of the flesh, and lustes of the eyes are not of the Father. 1. John 2. 16.  
 We may not obey the lusts of Sinne. Rom. 6. 12. see Concupiscence.  
 Flying. A flying spirit in the mouth of all Abahs prophets. 1. Kings 22. 23.  
 The olde prophet made a lie upon a good intent to the man of God. 1. Kings 13. 18.  
 Lying ought to be avoided. Ephel. 4. 25. Col. 3. 8, 9. Euel. 2. 1. 27. and 25. 15.  
 Lying is of the devill, and hee is the father thereof. John 8. 44.\*



The fudge ought not to receive a lie of fall: tale. Deut. 23. 1.

All men are liars. *Ila.* 9. 17.  
An A maleite to please David, forged a lie. 2 Sam. 1. 10

The Lord hateth a rich man that is a lyar. Eccles. 25. 2.

The Aretians were liars. Titus. 1. 12.  
The Jews liars. John 8. 55.

Ananias and Sapphira lye to the Holy Ghost. Acts 5. 1, 3.

God cannot lye. Tit. 1. 2. Heb. 6. 18.

Jaakob, by his mothers counsell, made a lye to obtaine the blessing. Gen. 27. 19.

Of lying looke more Gen. 3. 3. and 37. 32. & 39. 14. 5. *Leu.* 19. 12. 16. 2. *Sam.* 15. 27. 8. 2. *Ric.* 5. 22. 25. *Wit.* 1. 5. 6. 8. 13. *Eccle.* 7. 12. & 20. 23. 24. 25. & 26. 5. *Ps.* 6. 17. 7. 12. 17. 18. 19. *Mat.* 4. 2. *Rom.* 3. 4. 1. *Job.* 2. 4. 22. & 4. 20.

Curlew be he that lyeth with his fathers wife. *Deut.* 27. 20, 22.

M

Mad. Hee that annoyed Jehu King over Israel, was termed a mad fellowe. 2 Kings 9. 11.

Felus tosse Dauid, that much learning made him mad. *Actes* 26. 24.

God will smite the wicked with madnesse. *Deut.* 28. 28, 34.

What madnesse is Eccles. 1. 17.

Magistrates. How we ought to obey Magistrates. *Rom.* 13. 1, 10. 8.

Christ payed tribute to the Magistrate. *Mat.* 17. 24.

How the Magistrates thron is established. *Pro.* 25. 5.

Wicked Magistrates regard not the causes of the poore. *Pro.* 29. 2.

Magistrates ought to be no drunkards, and whp. *Pro.* 31. 4, 5.

A good Magistrate is the gift of God. *Eccle.* 10. 4.

Three chiefe points necessarie for a Magistrate. *Tit.* 10. 3. looke Princes, Iudges, Rulers, Elders, and powers.

Magicians, Looke Soothsayers, Sorcerers, Witches, and Wisemen.

To Make. God did make. *Deuter.* 32. 15. therefore wee ought not to aske him why he did so. *Rom.* 9. 10.

Men praise them that make much of them selves. *Mat.* 49. 18.

Male. God created the male and female. *Gen.* 5. 2.

Malice. God doth reproch the wicked in their owne malice. *Psal.* 94. 23.

Malice of women. *Eccles.* 25. 14.

Who loe eaerly not from malice, shall perish. 1. *Sam.* 12. 25.

Maliciousnesse utterly to be banished from Christians. 1. *Cor.* 5. 8. *Ephel.* 4. 3. *Col.* 3. 8. 1. *Det.* 2. 1. *1. Jam.* 1. 21.

They ought to be children concerning maliciousnesse. 1. *Cor.* 14. 20. looke Knive.

Manner. looke Riches, *of Luke* 16. 13.

Man. In what estate man was created. *Gen.* 1. 26. 27. & 6. *Wit.* 2. 23. *Eccle.* 7. 31. 10. what ende. *Iai.* 43. 7. of what mounth. *Gen.* 2. 7. 3. 19. & 18. 27. *Job.* 4. 19. and 10. 9. 13. *Psal.* 46. 4. *Eccles.* 10. 9. Man is a winder that wasterh & returneth not. *Psal.*

78. 39. grass. *Iai.* 40. 6, 7, 8. dung & woimes. 1. *Yac.* 2. 6.

God gaue man power to mischance, and made all things for his sake, and subject to him. *Gen.* 1. 28, 29. 2. *Wit.* 6. 55.

God forbode man the eating of the tree of knowledge. *Gene.* 2. 17. and gaue him foode. *Gene.* 1. 29.

Man placed in paradise, to bress it. *Gen.* 2. 15. where. *Lee* gaue names to all things. *Gen.* 2. 19, 20.

The name of man giuen to both sexes is different. *Gene.* 5. 2.

God gaue man ay helper like unto him. *Gene.* 2. 18, 21.

Mans dignitie. *Psal.* 8. 4.

The heart of man is naturally wicked. *Gen.* 6. 5.

Uricate by bleth is man. *Job.* 25. 4.

Man is full of miserie. *Job.* 14. 1. borne to traueil. *ab.* 5. 7. whp. *Eccles.* 1. 13. & 3. 10.

All men are liars. *Psal.* 116. 11. *Iai.* 9. 17. by nature the children of wrath. *Ephel.* 2. 3. and beastes by their owne knowledge. *Iere.* 10. 14. and 51. 17. they are in Gods handes, as clay in the potter. *Eccles.* 33. 12. their dayes are numbered. *Job.* 7. 1. their helpe is vaine, they are vauit. *Psalme* 60. 11. and 62. 9.

What mans righteounesse is. *Iai.* 64. 6.

Man looketh on the outward appareance. 1. *Sam.* 16. 7.

Jesus Christ knoweth what man is, and what is in him. *John.* 2. 25.

By one man came death vnto al mankind. 1. *Cor.* 15. 21, 22.

God reformeth mans heart, befoze it bee apt to goodnesse. *Hag.* 1. 14.

The first man Adam was made a liuing soule. 1. *Cor.* 15. 45.

The first man was of the earth earthy: the secont, the Lord from beauen. 1. *Cor.* 15. 47.

Jesus Christ is a man. *John.* 8. 40.

Paul diuideth man into thre parts. 1. *1. Cor.* 15. 44.

Paul went not about to please men, but God. *Gal.* 1. 10.

It is lawfull for euery man to haue his wife. 1. *Cor.* 7. 1.

The Pharises teaching mens precepts, worshipped God in vaine. *Mat.* 15. 2. to 10.

Parbe 7. 2. to 14.

Fables of men that turne from the truth, are to be avoided. *Titus.* 1. 14.

Moses called the man of God. *Deut.* 33. 1. so was Eliah. 1. *Kings.* 17. 24. and an Angel. *Judg.* 13. 6.

The Prophet is called the man of God. 1. *Sam.* 9. 6. 1. *Kings.* 12. 22.

Five comely men from beauen appoyed Iudas Haccabrus. 2. *Yac.* 10. 29.

Seven women faile to take holde on one man. *Iai.* 4. 1.

The woman ought not to beate a mans nor a man a womans raiment. *Deut.* 22. 5.

Man is the womans head: and Christ the mans. 1. *Cor.* 11. 3.

It means infemite, and Gods grace and power. *Eze.* 3. 14. *Job.* 40. 2.

Of those that beare recourte to mans helpe, and so forsake God. *Iai.* 31. 1. \* *Ierem.* 2. 5. 6.

Of the regeneration of man. *Mat.* 18. 3. *John.* 1. 13. and 4. 13, 14. 23. 24. & 7. 37. 38. 39. 1. *Cor.* 4. 15. *Gal.* 4. 5, 6, 19. \* *Eph.* 4. 13. \* and 16. 22. 2. 3. 24. *Col.* 3. 9, 10. 1. *1. Pet.* 2. 1, 2.

A wandering minded man, is vnstable in all his wayes. *James.* 1. 8.

We ought not to leare the reproch of men, and whp. *Iai.* 5. 1. 7. 8.

The spirit of beauly of man ascenbeth. *Eccle.* 3. 21. and 12. 7.

Whereby a man sinneth, by the same shall he be vauished. *Wit.* 11. 13.

Gods strength vnto be created for mans sinne. *Ierem.* 1. 3.

Why God punisheth man by little & little, and doth reproch him not at once. *Wit.* 12. 2. 10, 20. *Amos.* 4. 6. \*

Mans anger is according to his power. *Eccles.* 28. 10.

Man with man wrought stibnesse among the heathen. *Rom.* 1. 27.

Mans merite, looke Merits.

Man and wise one flesh. *Gen.* 2. 24. *Mat.* 19. 5. 1. *Cor.* 6. 16. *Ephel.* 5. 31. *Marke.* 10. 8.

Sauil was turned into another man, and heu. 1. *Sam.* 10. 6, 9.

The man of sin. 2. *Thes.* 2. 3, 8. looke Men.

Manners. *Wit.* speaking vs corrupt good manners. 1. *Cor.* 15. 33. *Looke* Custome.

Mansions, looke Iourneys.

Man slayther reuenged. *Gene.* 4. 8. \* 19, 23, 24. and 9. 5.

When the manslayer shall be iudged innocent. *Deut.* 19. 4. to 11.

Who soeuer hateth his brother, is a manslayer, and hath not eternal life abiding in him. 1. *John.* 3. 15.

Of Manslaughter forbidden, transgressed, & punished. *Gene.* 37. 18. \* and 42. 21. *Ephel.* 1. 22. & 2. 11. 14, 15. and 20. 13. & 22. 3. *Leu.* 24. 21. *Num.* 24. 20. and 25. 7. \* *Deut.* 5. 17. and 19. 11. 12. 13. & 21. 10. 10. and 27. 25. *Josh.* 20. 2. \* *Judg.* 9. 5. \* 1. *Sam.* 18. 11. \* 2. *Sam.* 4. 5. \* 1. *Ric.* 2. 5, 6, 28. to 36. & 21. 13. \* 2. *King.* 14. 5, 6. and 21. 16, 23, 24. *1. Pet.* 1. 6, 17. and 28. 17. *1. Lam.* 4. 13. *Ezek.* 11. 6, 10. 14. and 22. 3. to 17. & 24. 6. \* *Hole.* 4. 2. \* *Yac.* 2. 7, 8. *Eccles.* 3. 21, 22, 23. *Mat.* 5. 21, to 27. and 15. 19. and 19. 18. and 23. 29. \* and 26. 4, 14, 15. 16. and 27. 3. 4. 5. 21. *Mat.* 15. 7, 11. *Luke.* 2. 3. 25. *John.* 8. 44. & 8. 3. 14. *Rom.* 1. 29. and 13. 9. *Col.* 5. 21. 1. *1. Tim.* 1. 9. 1. *Peter.* 4. 15. *James.* 5. 6. 1. *John.* 3. 12. *Reuel.* 13. 10. and 21. 8. and 22. 15. looke Murder.

Mantell. Eliah cast his mantell on Elise. 1. *Kings.* 19. 19.

Eliah diuided the waters with his mantell. 2. *Isa.* 2. 8. so did Elise. *uerse* 14.

Many things be that go into the broad gate of destruction. *Mat.* 2. 6.

The godly hereader turneth many from their iniquities. *Mat.* 7. 13.

Many Doubts and righteous men defeated to see Christ in the flesh. *Mat.* 13. 17. *Luke.* 10. 24.

Many shall come in the Name of Christ, and deceiue many. *Mat.* 24. 5. *Mat.* 13. 6. *Luke.* 21. 8.

Many shall come from the East and West, and shall sit downe in the Kingdome of heauen.







mites. Gene. 19. 19.

Salomon acknowledgeth the mercie of God to David, in placing him king in his stead. 1. Kings 3. 6.

God in mercy redeemed his children out of captivitie. Exod. 1. 5. 13. All things in this life to be attributed to Gods mercy. Deut. 8. 18.

The mercy of God extendeth it selfe euen to beasts. Psal. 36. 5, 6, 7.

Mercy is promised to those that repent. Deut. 30. 2, 10, 11.

The mercy and trust of God promised. Psal. 89. 1, 2.\*

The onely mercy of God hath deliuered us from sinne by the blood of Iesus Christ. Ista. 52. 3.

God will not withhold his mercie from his chosen. 2. Sam. 7. 15.

Wee are regenerated by the mercie of God. 1. Peter 1. 3.

Through the tender mercie of God, Christ became man. Luke 1. 78.

Christ took on him our flesh, that he might bee a mercifull and a faithfull high Priest. Heb. 2. 17.

It is not in him that willet, or in him that runneth, but in God that sheweth mercie. Rom. 9. 16, 18.

God hath mercie on whom he will. Exod. 33. 19. Rom. 9. 15, 18.

Paul propoundeth to the Jewes Gods mercie. Rom. 11. 6, 7.

The Gentiles haue obtained mercie, that the Jewes might follow the. Ro. 11. 31, 32.

Paul obtained the office of preaching by Gods mercie. 2. Cor. 4. 1.

Let us looke for the mercie of the Lord Iesus Christ. Iude 21.

Dauid confessed the mercie of God. Psal. 14. 18, 19.

Naomi wisht her daughters in lawe Gods mercie. Ruth 1. 8.

Paul wisht mercie to the house of Onesiphorus. 2. Tim. 1. 16.

God sheweth mercie on his enemies, that they may shew mercie on his friends. 1. Kin. 8. 50.

God will haue mercie and not sacrifice. Mat. 9. 13.

Be mercifull as your father is mercifull. Luke 6. 3, 6.\*

How greatly Christ esteemed the workes of mercie. Mat. 25. 35.\*

My reu promised the mercifull. Mat. 5. 7.

God blesteth the mercifull and liberall. Psal. 113. 25, 26.\*

Judgement merciflesse, to him that sheweth no mercie. Iames 2. 13.

Dauid shewed mercie vnto his enemy Saul. 1. Sam. 24. 7, 8. whiche mercie Saul is compelled to acknowledge. 1. Sam. 26. 21.

Jonathan required Dauid to be like mercie to his posterity, as he died to him. 1. Samuel 20. 15.

Saul spared the Benites because they shewed mercie to Israel. 1. Sam. 15. 16.

To deale mercifullly and truly is to doo what a man desireth. Gene. 47. 29.

God hardened the Britains hearts, that no mercie might bee shewed to them. Iosh.

11. 26.

To shew mercie, put for to saue life. Iudg. 1. 24. Iosh. 2. 13.

The praise of mercie. Psal. 14. 21. & 19. 17.

Yaakob confessed himselfe unworthy the least of Gods mercies. Gen. 32. 10.

We ought to pray God to be mercifull vnto vs. Num. 6. 25.

Gods mercie to Ioseph. Gen. 39. 21.

God was mercifull to his people, for their enemies crueltie. Iudges 2. 18.

God bee mercifull to thee, my sonne, was Iosephs blessing to his brother. Gen. 43. 29.

We ought to shew mercie with cheerefulness. Rom. 12. 8.

God more enclineteth to mercie then to wrath. Mic. 7. 18, 19.

God is he that sheweth mercie. Ier. 29. 24.

Gods mercie is as great as himselfe, and his punishment as his mercie. Eccles. 2. 21. and 16. 12.

To shew mercie to the fatherlesse, is acceptable to God. 2. Sam. 9. 3.

God is mercifull to such as conuert vnto him. 2. Chro. 30. 9.

An example of Gods mercie toward man. Iona. 4. 11.

Of the mercifullnesse of God toward the feithfull. Gene. 18. 15.\* Exod. 6. 1. and 9. 26. and 11. 3, 7. and 20. 6. and 34. 6, 7. Num. 20. 8. Deuteronomie 4. 30, 31. and 5. 10. and 7. 9. and 10. 17, 18. and 28. 1, 10, 15. and 30. 1, 11. and 32. 4, 10, 36. and 2. Sam. 7. 8, 9, 15 and 12. 1. 3. and 24. 10, 12, 14.\* 1. King. 8. 23. 2. King. 20. 1. 5, 10, 12. Neh. 9. 17.\* Psal. 21. 7. & 35. 5, 7. & 8. 5, 10. & 86. 5. & 103. 10.\* and 111. 4. & 126.\* & 145. 8, 9. Ista. 30. 18. and 54. 7, 8, 10. & 55. 3, 7. Ier. 12. 1. 5, 16. & 18, 8. Ezek. 18. 32.\* and 33. 14, 15. 1. Hof. 2. 14, 23.\* Ier. 2. 13. Iona. 4. 2. 2. Eflu. 3. 10.\* and 7. 62.\* Mat. 11. 20.\* Eccles. 2. 12. & 3. 19, 21. & 17. 19. and 18. 4. Mat. 11. 28. & 18. 11.\* Luke 1. 50, 58, 72. & 6. 36. & 15. 4.\* and 23. 34, 43. Rom. 11. 4, 30, 31, 32. 2. Corint. 1. 3. Ephel. 2. 4. 1. Tim. 1. 13. to 18.

Mercifullnesse of the faithfull toward their neighbours, and the reward thereof. Psal. 3. 3, 4. & 14. 22, 31. & 16. 6. & 19. 17. & 21. 21. and 25. 21, 22. Ista. 58. 6.\* Hof. 6. 6. Mic. 6. 8. Zech. 7. 9, 10. Eccles. 3. 33, 34. and 8. 2, 4. and 35. 19. Mat. 5. 7, 8, 9, 13. and 10. 42. and 18. 15.\* & 25. 35. to 41. Mat. 9. 41. Luke 6. 27. 35, 36. and 10. 30 to 38. Rom. 12. 8. Galat. 6. 10, 16. Col. 3. 12. 1. Tim. 5. 10. Looke Almes, Ptie and Compassion.

Of vnmmercifullnesse, and the punishment thereof. Exo. 1. 10.\* Iudg. 8. 4 to 18. 1. Sam. 25. 10.\* Job 20. 5.\* Psal. 11. 13. Ista. 57. 1. Amos 1. 3.\* Eccles. 35. 18. Mat. 18. 28.\* and 25. 41.\* Luke 16. 19.\* Iames 20. 13.\*

See not mercifull to those that offense of malice. Psal. 59. 5.

Merciflesse. Exod. 25. 17. and 26. 3, 4. & 35. 12, 13. and 37. 6.

Merveffe, and Mirrh, looke Pastime.

Merveffe. Against mans merite. Deut. 9. 4, 5. Job 9. 3, 20. Psal. 143. 1. Ista. 64. 6. Mat. 10. 8. and 13. 11. & 18. 27. & 24. 22. and 25. 34. Lu. 11. 10, 48. and 12. 32. & 17. 7, 9, 10. and 18. 14. Job. 1. 6. & 3. 15, 16. & 6. 40, 65. & 10. 28. & 15. 16. Act. 13. 48. & 15. 26. & 26. 8.

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Merveffe. Against mans merite. Deut. 9. 4, 5. Job 9. 3, 20. Psal. 143. 1. Ista. 64. 6. Mat. 10. 8. and 13. 11. & 18. 27. & 24. 22. and 25. 34. Lu. 11. 10, 48. and 12. 32. & 17. 7, 9, 10. and 18. 14. Job. 1. 6. & 3. 15, 16. & 6. 40, 65. & 10. 28. & 15. 16. Act. 13. 48. & 15. 26. & 26. 8.

Rom. 3. 10, 11, 12, 19, 20, 27. & 4. 2. and 6. 23. and 9. 3. and 10, 3. and 11. 7, 5, 6, 32, 35, 36.

1. Cor. 1. 27. and 3. 5. & 4. 4, 7. & 15, 57. Galat. 1. 15. and 2. 16. and 3. 18. & 5. 4. Eph. 1. 4, 5. and 2. 4, 8, 9, 13. Phil. 1. 29. Col. 1. 12. and 2. 13. 2. Thef. 1. 11. and 2. 16. 2. Tim. 1. 9. & 4.

8 Tit. 3. 5, 7. Heb. 2. 10. Iam. 2. 5. 1. Pet. 1. 23, 9, 18. and 5. 10. 2. Ipe. 1. 3. 1. Ioh. 1. 10. and 2. 12. and 3. 1. & 4. 10, 19. Iude 21. Rev. 3. 18. and 4. 10, 11. and 21. 6. and 22. 17.

Messengers. The Kings worth is as Messengers of death. Psal. 16. 1. 4. looke Preachers, Ministers, Angels, and Prophets.

Midwives in Egypt feared God. Exod. 1. 15, 17.\*

Mightie. God is mightie and terrible. Deut. 10. 17.

Christians weapons are mightie. 2. Cor. 10. 4.

Company not with one that is mightier then thy selfe. Eccles. 1. 3. 2.

Apostol mightie in the Scriptures. Act. 18. 24. 26. 1. Cor. 1. 12.

Of Dauids mightie men and worthies. 2. Sam. 23. 8.\*

Milke. looke Blasting.

Milke. The land of Canaan flowed with milke and honey. Exod. 3. 8. Deut. 32. 13, 14.

Abraham let butter and milke befoze his guests. Gen. 18. 8.

Israel gaue Sifera milke to drinke. Iudg. 4. 19.

To whom the milke of the word appertaineth. Heb. 5. 1, 2, 3, 14. 1. Corint. 3. 1, 2.

1. Pet. 2. 2.

Milstone ought not to be taken to pledge, and whp. Deut. 34. 6.

Mind. The wicked are deliuered by into a reprobate minde, and whp. Rom. 1. 18. Ista. 57. 20.

Christ hath giuen vs a minde to know the true God. 1. Ioh. 5. 20.

Wee ought to be like minded one to another. Rom. 15. 6.

Cravalle of minde, see Labour.

We ought to be of that minde that Christ was of. 1. Pet. 4. 1.

The mind of man is vaine. Epy. 4. 17, 18.

Mindfull. Wee ought not to be mindefull of wrong. Leuit. 19. 18. looke Remember.

Ministers. What maner of men the ministers of the Temple should be. Leuit. 21. 10.

Who to murmureth against Gods ministers, murmureth against God himselfe. Exo. 16. 2, 3, 8.

God chose the house of Aaton to minister before him. 1. Sam. 2. 28. Eliza was the minister of Eliyah. 1. Kin. 19. 21. and Iohas of Hosea. Iosh. 1. 1.

Iesus Christ came to minister and to glorie his life for our redemption. Mat. 20. 28. Mat. 10. 45.

Christ is the minister of Saints, and Blessor of Christians. Heb. 8. 1, 2.

Paul was a minister of the Gospel. Col. 1. 25. so was Apollos. 1. Cor. 3. 5. and 4. 1.

Paul a minister of the new Testament of Iesus Christ among the Gentiles. Rom. 15. 16. 2. Cor. 3. 6. and 11. 23. Col. 1. 25.

Christ gaue instructions to the ministers of his word. Mat. 10. 1.\*



The Ministers of the worde ought to seeke the flocke. *Iohn* 21.15.

What loue true Ministers beare to the Church. *Phil.* 1.1.\*

How the minister should declare the words of God. 1. *1. Pet.* 4.11. and suffer persecutions. *Mat.* 10.24,25. *Iohn* 12.26.

They ought to loue the ministers of the worde. 1. *1. Thes.* 5.12,13. and honour them. 1. *1. Tim.* 5.17. and pray for them. *Eph.* 6.19. *Col.* 4.3. 2. *1. Thes.* 3.2.

Ministers ought not to seeke their owne, but the honour of the Lorde Iesus. *Phil.* 2.21. Neither ought they to be covetous. 1. *1. Tim.* 6.5. *Titus* 1.7.

Ministers of the worde ought to haue all things necessary. *Matth.* 10.10. *Luke* 10.7. *Rom.* 15.23. and *9.10,11,14.* *Gal.* 6.6. and 1. *1. Tim.* 5.18. As *Paul* being in prison had. *Phil.* 4.10,14,16,18.

They ought to pray for the increase of labouring ministers. *Matth.* 9.38.

He that will be chiefe among Gods ministers, ought to be made their servant. *Matth.* 20.26,27. *Luke* 22.26.

Ministers shall receive according to their labour. 1. *1. Cor.* 3.8,14.

There is a Minister of the Church of Churches. *Rom.* 16.1.

Against false Ministers, see False.

Ministers that tickle the eares with fables. 2. *1. Tim.* 3.6. and 4.3. *Titus* 1.10.

The Ministers disorder causeth religion to be contemned. 1. *1. Sam.* 2.27.

God giueth his Ministers such vertues as are answerable to their vocations. 1. *1. Sam.* 10.9.

The holy Ghost speaketh by his Ministers. *Matth.* 18.20.

Death ought not to fray Gods Ministers from declaring the trueth. *Iere.* 26.12,10 16. *Acts* 18.9,10.

The office of Ministers. *Ezek.* 33.2. looke Priests and Preaching.

Misusing to the pooze. *Rom.* 15.16,26. 1. *1. Cor.* 8.4. looke Almes.

The Ministerie of the worde is the preaching of the Gospel of the grace of Christ. *Eph.* 4.12. *Acts* 20.24.

Miracles. God shewed Miracles, that hee might be acknowledged the onely God. *Exo.* 7.3,4,5.

God wrought miracles by his Prophets. 2. *1. Kin.* 4.1,10 8.\* and by Hoies. *Exo.* 4.3,5. and 1. 4.21. and declared by miracles that he was with *Ioshua*. *Iosh.* 3.7.

The Father is glorified by the miracles of his Sonne. *Matth.* 15.31. *Matth.* 3.7.

Power of working miracles is the gift of Gods Spirit. 1. *1. Cor.* 12.10. for to confirme his word. *Marke* 16.17,18.

No man could doe such miracles as Christ did, except God were with him. *Iohn* 3.2.

Miracles are wrought onely by the power of Christ. *Actes* 3.12,16. and 9.34. *Matth.* 16.17.

The Apostles prayed that they might worke miracles. *Actes* 4.30.

Christ was appoynted the Sonne of God by miracles. *Actes* 2.22.

The Gallians seeing Christes miracles,

beleeued in him. *Matth.* 4.5. so did oster. *Iob.* 2.23. *Matth.* 12.15,22,23.

All glorified God for the miracle. *Actes* 4.22,24. and turned to the Lord. *Actes* 9.35.

The first miracle that Iesus wrought. *Iohn* 2.11.

The Apostles wrought many miracles. *Actes* 2.42. and 3.15.

God wrought no small miracles by the hands of *S. Paul*. *Actes* 19.11.

By the miracles at Christis death, the Centurion confessed him to be the sonne of God. *Matth.* 27.54.

The disciples should not reioyce, that they had wrought miracles, but that their names are written in heauen. *Luke* 10.20.

All the miracles of Christ are not written. *Iohn* 20.30. and 21.25.

It was forerolde that seducers should worke miracles. *Matth.* 24.23,24. 2. *1. Thes.* 2.9,10. *Reuel.* 13.14. & 16.14.

Misericorde of man, looke M. n.

Mitigate. True repentance mitigateth Gods wrath. *Ionah* 3.5.\*

*J. Moate* in thy brothers eye. *Matth.* 7.3.

Mocked. Christ was mocked. *Matth.* 27.29. *Iohn* 19.3. *Marke* 15.10. lo was *Ellias*.

2. *1. Kin.* 2.23. and *Dauith* of *Michal*. 1. *1. Sam.* 19.17.

*Ellias* mocked *Baal* and his Prophets. 1. *1. King.* 18.27.

What men mocked *Iob*. *Iob* 30.1. to 15.

Men of high degree feare to be mocked. *Iere.* 38.19.

Of moderate fare. looke Diet.

Modestie required in a Bishop. 1. *1. Tim.* 3.2. and in young men. *1. Cor.* 13.8,9.

Money deliuered, looke Lending.

Ons Money all things are obedient. *Eccl.* 10.19.

Moneth Abib, wherein the *Israelites* departed out of *Egypt*. *Exo.* 13.4.

The oblation for the first moneth. *Ezek.* 45.18.\* and of the leuen first dayes of the seuenth moneth, &c. *1. Num.* 29.2.\*

Monuments. *Temples* Monuments were and may be erected. *Iosh.* 4.6.\* Looke Stones and Graue.

Mortall. The wise man counted himselfe mortall. *Wisd.* 7.1.

Morter tempered, *Ezekiel* 13.15. and 22.28.

Mortification. 2. *1. Cor.* 4.10,11,12. *Col.* 3.5. *Rom.* 8.13.

Mother. Hee that honoureth not his mother, is accursed. *Deut.* 27.16.

Christ shewed who are his mother and brethren. *Matth.* 12.47.\* *Matth.* 3.34,35. *Luke* 8.20,21.

Christ commended his mother to *Saint Iohn*. *Iohn* 19.26,27.

*Rizpah* shewed a mothers affection on *Sauls* leuen sonnes hanged. 2. *1. Sam.* 21.10.

Of the grievous punishment of the fruent brethren, and their mother. 2. *1. Maccabees* 7.1.\*

The mother gaue her childe sucke three yeeres. 2. *1. Maccab.* 7.27. looke Father, and Martyrdom.

Mother tongue most common to all the world. 1. *1. Cor.* 14.3,4.

Motions of Sinne, while we are in the flesh, haue force to bring forth in vs ferite vnto death. *Rom.* 7.5.

Mounten, looke Graue.

Mount. Whether man nor beast might approach neere the mount of *Sinai*. *Exo.* 19.12,13. and 34.3.

*Eliah* fate vpon the toppe of the mountaine. 2. *1. Kings* 1.9.

Of the woman which fate vpon 7. Mountaines. *Reuel.* 17.9.

The *Syrians* blasphemed God, calling him the god of the mountaines, and therefore were destroyed. 1. *1. King.* 20.23,28,29.

The Mountaines shall drop sweete wine. *Amos* 9.13. *Iael* 3.18.

Christ taught vpon the Mountaine. *Matth.* 5.1,2.

Mourning. Christ mourned for the *Iewes* hard hearts. *Matth.* 3.5.

Samuel mourned for that God had reiected *Saul*. 1. *1. Sam.* 15.35.

Of feigned mourning of women. 2. *1. Sam.* 14.2,10,21. *1. Iere.* 9.17.

Of mourning and Buriall of the dead. *Gen.* 5.5.\* & 23.2.\* & 25.8,9. & 35.29. and 37.34. 35. & 47.29,30. & 49.29.\* & 50.1.\* *Leuit.* 10.5,6. and 19.28. *Numbers* 19.11,14. and 20.28,29. *Deut.* 14.1. and 28.26. and 34.8.

1. *1. Sam.* 18.37. & 16.1. & 25.1. & 31.12,13. 2. *1. Sam.* 11.11,12 & 2.4,5. & 3.31.\* & 10.24. 1. *1. Kin.* 20.24. & 14.25. & 19.1,2,4 & 21.12.

1. *1. King.* 13.29,30,31. 2. *1. Kin.* 22.19,20. *Iob* 1.20,21. *Iere.* 34.4,5. 2. *1. Esd.* 2.23. *1. Tob.* 1.20. & 3.5. *1. Eccl.* 22.10,11,12. and 34.30.

1. *1. Mac.* 12.52. & 13.25,26,27. 2. *1. Mac.* 12.39.\* *Matth.* 9.23. *Luke* 7.12. *Act.* 8.2. & 9.37. looke Lamentation, Sorow, and Weeping.

Mouth. God giueth man a mouth, and power to speake. *Exo.* 4.11.

The worde is neere thee, euen in thy mouth, and heart. *Deut.* 30.14.

God spake vnto *Holes* mouth to mouth. *1. Num.* 12.8.

God put his words in the mouth of Christ, to declare vnto vs. *Deut.* 18.18.

*Ioshua* not hauing counseled with the mouth of the Lord, made peace with the *Gisbeonites*. *Iosh.* 9.14.

To open the mouth to the Lorde, is to bold, which may not be done rashly. *1. Eccles.* 5.1. *Iudg.* 11.36.

Of opening the mouth. *1. 1. Pet.* 5.2. *Actes* 8.35. and 10.18.

A froward heart must Christians banish. *1. Psal.* 4.24. looke Heart.

*J. Mule* *Salomon* rode on a Mule. 1. *1. Kin.* 1.33,34. So did *1. Salom.* 2. *1. Samuel* 18.9,14.

We not like horse and Mule, which want understanding. *1. Psal.* 32.9.

Engenying of Mules first found by *Abraham*. *Gen.* 36.24.

Multitudes ought not in all things to be followed. *Exo.* 23.2. *Matth.* 7.13. and 16.15. and 24.5. *Luke* 6.26. and 13.22,23,24. *Iosh.* 6.60,65,67. *Act.* 1.15 and 9.27. and 28.22.

Great multitudes followed Christ. *Matth.* 15.30. and he fed them. *Marke* 8.1,2,10. taught them. *Marke* 10.1. *Iohn* 6.1,2.\* and healed them all. *Matth.* 4.23,24,25.



and 12.15. Mat. 3.10. Luke 5.15. and 6.17, 18.19.

Murmuring to bee avoided in all things. Phil. 2.14.1. 1. Cor. 10.10. Tit. 1.11.

Murmurers were consumed with fire from the Lord. Num. 11.1.

The murmuring Israelites are consumed by the hand of God. Num. 16.41.\*

The Israelites murmured for flesh. Num. 11.14. because the water was bitter. Exod. 15.24. for want of water. Exod. 17.1.2.3. Num. 20.2.3. for bellie chace. Exod. 16.2.3. and for the way. Num. 21.4.5.

Ghoses murmured against God. Num. 11.10. to 16. Aaron and Miriam against Moses. Num. 11.1. and the people against Moses, after they heard there were Spanes in the land of Canaan. Num. 13.34. and 14.24.

Who so murmureth against Gods ministers, murmureth against God himselfe. Exo. 16.8.

Ghoses putteth them in remembrance of their murmurings. Num. 32.8.

God threateth the Israelites murmurings. Num. 14.29, 30, 36.

Of murmurers, looke more Mat. 9.11. Lu. 5.30. and 15.2. and 19.7. Joh. 6.41.61. Rom. 1.21, 29. Jude 16. looke Rebellion.

Murder abhorred of infidels. Actes 28.4. Law for murder. Num. 35.16.\*

Punishment for murderers. Reuel. 21.8. looke Kill, and Manslaughter.

Musique ought to be given care unto. Eccles. 3.2.5.6.7.

Mustard. The increase of the Church taught by the parable of the graine of Mustardseed. Lu. 13.19.

Myll went by from the earth, and watered it at the beginning. Gen. 2.6.

Mysterie. The mysterie of our saluation is the Gospel revealed in the Scripture. Rom. 16.25, 26.

The mysterie of the Gentiles receiving, revealed to Paul. Ephe. 3.4, 6. Colossians 1.26.

The great mysterie, God manifested in the flesh, and in spirit. 1. Tim. 3.1, 16.

Cleanness required before and after the communicating of Gods mysterie. 1. Sam. 21.5, 6.

The mysterie of the great woyle. Reuelat. 17.5.

The mysterie of iniquity. 2. Thel. 2.7. looke Secret.

Myre. Of Areens myre, looke Exod. 39.28. and 28.39.

N

Naked. Man before the transgression, was naked, and yet not ashamed. Ge. 2.25. but after, he knew he was naked. Gen. 3.7, 11.

Saul being naked, prophesied with the Prophets. 1. Sam. 19.24.

The Israelites naked among their enemies, when they forsooke God, to honour the golden calfe. Exod. 32.25.

Nakedness threatened to the disobedient. Deut. 28.48. Hol. 2.3.

Names given to all beastes and foules by Adam. Gen. 2.20.

Others were wont to give Names to their children. Gen. 29.32.\* & 30.24. Judg. 13.24.

The neighboys gave name to Boaz child Ruth. 4.17.

The high Priestes daughter that payeth the woyle, polluteth the name of her father. Levit. 21.9.

Josuahs name famous throughout all the world, and wbp. Josh. 6.27.

A man ought to haue a regard of his good name. Eccles. 21.13, 13.

God made David to haue a great name upon earth. 2. Sam. 7.9.

The builders of the Tower of Babel, sought to get them a name upon earth. Gen. 11.4.

To sturre by the name of the dead. Ruth. 4.10, 11.

Names written in heauen. Luke. 10.20.

God will put out their name from vnder heauen, that scatter themselves in wickednesse. Deut. 19.20.

The Jewes are commaunded to destroy the name of Amalek from vnder heauen. Deut. 2.5.19.

To destroy idoles, and abolissh their names. Deut. 12.3.

The name of God. Exod. 3.14.

God revealed not his great Name Jehouah, to Abraham, Izhak, and Jaakob. Exod. 6.3.

The name of God is a strong tower. Psa. 18.10.

David ouercame Goliath in the Name of the Lord of hostes. 1. Sam. 17.45, 49.

Gods Name is holy. Lu. 11.49, 51, 52.

God exalteth the name of such as keepe his lawes. Deut. 26.19.

The place that God chuseth to put his Name there, is to be sought unto. Deut. 12.3.

God will not forsake his people for his great Names sake. 1. Sam. 12.22.

The great Name of God heard our all. 1. King. 8.41, 42.

David blessed the people in the Name of the Lord. 2. Sam. 6.17, 18.

Elisha cursed the children in the Name of the Lord. 2. kin. 2.24.

When men began to call on the Name of the Lord. Gen. 4.26.

Abraham called on the Name of the Lord. Gen. 12.8. and 13.4. so did Hagar. Gen. 16.13. and Izhak. Gen. 26.25. looke Calling.

Ghoses did publish the Name of the Lord. Deut. 32.3.

The Lewites blessed Israel in the Name of God. Deut. 10.8.

Elijah in the Name of the Lord, reedified the Altar. 1. Kin. 18.30, 32.

Who so blasphemed Gods Name, was stoned to death. Levit. 24.11, 14, 16.

Take not the Name of God in vaine. Exo. 20.7. Deut. 5.11.

Swear by the Name of God, and not of idoles. Deut. 6.13.

Gods Name was in the Angel that guided Israel. Exod. 23.21.

To put the Name of God upon any, is to pray for him. Num. 6.27.

Josuahs great Name should be blasphemed, if Israel were ouercome. Josuah 7.9.

The false Prophet speaking in the Name of the Lord, should die. Deuter. 18.20, 22. looke Pollute.

Name used for powder. Mat. 7.22. John 1.22. and 22.23. Actes 3.6. For signitic, Phil. 2.9.

Names put for men. Reue. 3.4. Actes 1.15.

A good name better then great riches. Prou. 22.1. then a good ointment. Eccles. 7.3. and maketh the bones fat. Prou. 15.30. and endureth for euer. Eccles. 41.13.

Narrow is the way that leadeth vnto life. Mat. 7.14.

Nations. God diuided to the nations their inheritance. Deut. 32.8. Eccles. 17.15.

The Jewes about all nations, created to Gods glory. Deut. 26.19.

Why God did roote out the nations by little and little. Deut. 7.22. Judg. 3.1.

Ghoses forbiddeth that all nations that resist Josuah, should be destroyed. Deuter. 3.21.

The Nations are with God as a drop of a bucket. Isa. 40.15.

Christians are all holy nation. 1. Pet. 2.9. Exod. 19.6. looke Gentiles.

Naturall, looke Birth.

Naturall branches God spared not. Rom. 11.21, 24.

The naturall man perceiveth not things of the Spirit of God, and wbp. 1. Corinth. 2.14.

Wee must first beate the naturall body before wee can enioy the spirituall. 1. Corinth. 15.46.

Timothie, Pauls naturall sonne, how. 1. Tim. 1.2.

Nature taken both in ill and good part. Ephe. 2.3. 1. Cor. 11.14.

All men by nature are vaine and ignorant. Tit. 1.3, 11.

Two natures in Christ. Mat. 1.23. John 1.14. and 3.3. and 6.62. Actes 20.28. Rom. 13.4. Phil. 2.6, 7.

Nayle. Iael bineth a nayle into Sisera his temples as he slept. Judg. 4.21, 22.

As a nayle in the wall sticketh fast, so doth sinne betweene selling and buying. Eccles. 27.2.

Thomas would not beleeue till hee saw the print of the nayles of Christs wounds. John 20.25, 27, 28.

Necessarie, looke Scripture.

Necessite of all things theamed to the disobedient. Deut. 28.48. looke Poore & Beggars.

Neghently, looke Caled.

Neest, looke Seuen.

Neighbour. Wee ought to bring home our neighbours Ore or Sheepe, &c. that goeth astray, if we know the roof. Deut. 22.1.

Every man hath a commandement given him concerning his neighbour, Eccles. 17.12.

Wee ought to lende to our Neighbours. Eccles. 29.11, 2.

Neighbour, bled for another man. Mat. 22.39.

Who that concerneth their Neighbours, reproceth.



proved. *Psal.* 2. 10.  
 Wee ought not to defame our neighbour. *Ecclus.* 19. 8, 10.  
 How to reprove our neighbour. *Ecclus.* 29. 17. *Leu.* 19. 17.  
 Hee is our neighbour, that needeth our helpe. *Lu.* 10. 30, to 38.  
 Every man must please his neighbour in that that is good to edification. *Roma.* 15. 2. 1. *Cor.* 10. 24.  
 Love of our neighbour fulfilleth the Law. *Rom.* 13. 8, 9, 10.  
 God theamest destruction unto þe Jewes eull neighbours, that trouble them. *Jerem.* 12. 14.  
 A neighbour uere is better then a brother farre off. *Prov.* 27. 10.  
 Neast. The lawe for him that findeth a birds neast. *Deut.* 22. 6, 7.  
 To set mans neast on high. *Haba.* 1. 9.  
 Net. The parable of the draw net. *Matth.* 13. 47, to 51.  
 The net of God, what. *Ezek.* 12. 13, and 17. 20, and 32. 3. *Hole.* 7. 12, and net of man, what. *Hab.* 1. 16. *Hol.* 3. 1.  
 New. The Israelites erected new gods. *Deut.* 32. 17.  
 Christians must be new creatures. *Gal.* 6. 15. 2. *Cor.* 5. 17.  
 Newe heavens, and newe earth. 2. *Peter* 3. 13.  
 Newnesse of life is the Spirit. *John.* 3. 6.  
 Wee ought to walke in newnesse of life. *Rom.* 6. 4. *Acts.* 3. 26. and 20. 21. *Gal.* 5. 17. \*  
*Ephel.* 4. 1. and 5. 1, to 21. *Col.* 3. 1. \* 8. 16, 20. \* 1. *Thel.* 4. 3, to 13. 1. *1. Pet.* 1. 23, and 2. 9, to 13. 1. *John.* 2. 3, to 7.  
 To seeke God in newnesse of spirit. *Rom.* 7. 6.  
 Wee must put on the newe man. *Ephel.* 4. 24.  
 The New Testament. *Heb.* 8. 8, 10. \* and 10. 16, 17. *Gen.* 3. 15. *Mat.* 26. 28. \*  
 Paul an able minister of the New Testament. 2. *Cor.* 3. 6.  
 The Newe commandement. 1. *John.* 2. 8. and 3. 23.  
 Next of kinne, looke Custome.  
 Neyeth. Every man neyeth after his neighbours wile. *Iere.* 5. 8.  
 Niggardnesse, looke Couctousnesse.  
 Night. The parable of him that came to borrow bread of his friend at Midnight. *Lu.* 11. 5, to 11.  
 The night was created by the worde of God. *Gen.* 1. 5.  
 Joseph by night fledde into Egypt with Christ and Marie. *Mat.* 2. 14.  
 The shepheards watched their flockes by night. *Lu.* 2. 8.  
 Anna served God night and day. *Luke.* 2. 36, 37.  
 Peter travailed all night, and could get nothing. *Lu.* 5. 5.  
 Nicodemus came to Christ by night. *Job.* 3. 1, 2.  
 The night cometh when no man can worke. *John.* 9. 4.  
 If any man walke in the night, he stumbls, and tresp. *John.* 11. 10.  
 The Angel by night opened the prison

doores, and brought the Apostles forth. *Act.* 5. 19, and 12. 6, to 11.  
 The night is past, and the day is at hand. *Rom.* 13. 12.  
 We are children of the day, and not of the night. 1. *Thel.* 5. 5.  
 Night divided into watches. *Mat.* 14. 25, and 24. 43. *Lu.* 12. 38.  
 Night otherwise divided. *Mat.* 13. 35, and 14. 30. looke Day.  
 Nobilitie desisted by pride and foolishnes. *Ecclus.* 22. 9.  
 Nourishment. The Israelites meete for watre numbred. *Num.* 1. 3. \*  
 Nour, part for very few. 1. *Cor.* 2. 8.  
 Nourishment, looke Food and Meate.  
 Nose, looke Eares.  
 Nose. Naomi nourced Ruths child. *Ruth.* 4. 36.  
 Mothers ought to nource their owne children. 2. *Cl.* 8. 10. 2. *Mat.* 7. 27. looke Sucke.  
 Nature, see Correction and Discipline.  
 O  
 Obedience God more esteemeth, then all sacrifices. 6. *Whp.* 1. *Sam.* 15. 22, 23. *Ecclus.* 4. 17. *Hole.* 6. 6. *Iere.* 7. 32, 23.  
 We ought to obey the voice of God. *Exo.* 15. 26. *Deut.* 30. 20.  
 The people promised to obey Gods voice. *Exo.* 24. 3-7.  
 Welling promised to those that obey God. *Deut.* 11. 27.  
 Saul is reiected of God, because he obeyed not. 1. *Sam.* 28. 18.  
 Wee ought to bee obedient to those that helpe to advance the Gospel. 1. *Cor.* 16. 16.  
 Christ obeyed his Fathers will unto the death. *Heb.* 5. 7-8. *Phil.* 2. 8. by whose obedience we are made righteous. *Rom.* 5. 19. \*  
 We ought to be obedient children. 1. *1. Pet.* 1. 14.  
 We ought rather to obey God then men. *Acts.* 5. 29, and 4. 19.  
 Paul proueth the Corinthians obedience. 2. *Cor.* 1. 9. and reioyced thereat. 2. *Corinth.* 7. 13, 14, 15.  
 Obedience due to parents. *Exo.* 20. 12. *Leuit.* 19. 3. *Deut.* 5. 16. *Eob.* 4. 3.  
 Christ obeyed his mother and supposed father also. *Lu.* 2. 51.  
 We ought to obey those that haue the ouersight of vs. *Heb.* 13. 17. vpon paine of excommunication. 2. *Thel.* 3. 14.  
 We ought to obey Magistrates. *Exo.* 22. 28. *Rom.* 13. 1. to 7. *Deut.* 17. 8, to 14.  
 The children of Israel were obedient to Joshua. *Deut.* 34. 9. *Josh.* 1. 16, 17.  
 Abrahams obedience praised of God. *Gen.* 22. 3, 16. \*  
 The Gentiles obeyed the Gospel as soone as they heard it preached. 2. *Samuel* 2. 24. 5.  
 Obedience of the Rechabites praised and rewarded. *Iere.* 35. 6. \*  
 How God and his word must be obeyed before all things, and what profit we reape thereby. *Gen.* 12. 4. \* and 17. 1. \* and 26. 2. \*  
*Exo.* 1. 15. \* 19. 5. \* 22. 22. \* *Leui.* 20. 22. \* 26. 34. \* *Deut.* 4. 1. \* 7. 1. 9. 11. 27. 13. 4. \* 18. 9. \* 24. 8. 9. \* 27. 10. \* and 28. 1. to 15. *Josh.* 22. 2. \* 1. *Sam.* 12. 8, 9. \* 2. *King.* 16.

6. \* 2. *Cor.* 7. 12. \* *Pro.* 1. 8. 9. \* and 15. 31. \*  
*Isa.* 48. 17. \* and 55. 37. *Jerem.* 11. 3. \* and 17. 5, 7, 13, 22. \* *Dan.* 3. 17. \* *Hol.* 13. 1, to 8. *Ecclus.* 35. 1. \* 2. *Mat.* 7. 1. 6. \* *Matth.* 4. 19, to 23. and 7. 21. \* and 8. 27. and 9. 9. and 15. 35. \* and 17. 24. \* and 23. 3. *Luk.* 5. 4, to 12. and 10. 3, to 11. *John.* 2. 7 to 11. *Rom.* 16. 19. 1. *1. Thel.* 4. 3. \* and 5. 10. \*  
 Oblations, looke Offerings.  
 Obligation, looke Handwriting.  
 Obsolete. Destruction of the obsolete is prophesied. *Ezek.* 6. 11. \* *Jerem.* 7. 15, 16, and 17. 27. and 19. 2, to 10. looke Harden and Stiffnecked.  
 Occasion. It came of the Lorde, that Sainct Iohn sought an occasion against þe Ishillims. *Judg.* 14. 2, 4.  
 Sinne tooke occasion for the commandement, and wrought so. *Rom.* 5. 8.  
 Odour. God will not smel the saour of their sweete odours, that disobey him. *Leuit.* 26. 31.  
 Offend. Wee ought not to offend our weake brother for meates sake. *Rom.* 14. 20, 21. or giue him occasion of falling. 1. *Cor.* 8. 9. \* and 10. 32.  
 Christ forsooke his Disciples that they should bee offended by him. *Matth.* 26. 31. *Mat.* 14. 27.  
 Peter was an offence to Christ. *Matth.* 16. 23.  
 Christ wilketh vs to beware of offence. *Matth.* 18. 6, to 10.  
 Paul is tormented in spirit for the offences of other. 2. *Cor.* 11. 29.  
 Not to be offended for persecution. *John.* 16. 1, to 4.  
 Some of Christs disciples offended at his preaching. *John.* 6. 61, 65, 66.  
 The Pharisees were offended in hearing Christ. *Mat.* 5. 12.  
 Happy are they that are not offended at Christ. *Mat.* 11. 6.  
 The Nazarites offended with Christ, and why. *Mat.* 13. 57. *Mat.* 6. 4. *Luk.* 4. 22, 24.  
 The godly are an offence to the wicked. *Exo.* 10. 7.  
 Whatsoeuer doeth offend vs, we ought to auoid. *Exo.* 34. 12, to 18. *Deut.* 7. 2, 3, 4, 5, 16, 25, 26. and 13. 6. \* *Matth.* 5. 29, 30. and 16. 23, to 27. *Mat.* 9. 42, to 48. *Rom.* 16. 6, 17, 18.  
 Offering done without leaue. *Leui.* 6. 15, 16, 17.  
 The offering for sinne done by ignorance. *Num.* 15. 24, to 30. *Leuit.* 4. 2. \*  
 All meate offering, must be seasoned with salt. *Leuit.* 2. 13  
 Offering of beasts. *Leuit.* 3. 1. \*  
 The offerings of the princes at the dedication of the Tabernacle. *Num.* 7. 2. \*  
 Offerings of euerie solemne feast day. *Num.* 28. 2. \* and of the 8. first dayes of the 7. month. *Num.* 29. 1. \*  
 God esteemeth not the offerings of the oblate. *Iere.* 14. 12. *Ecclus.* 34. 18.  
 Christ was offered once for vs. *Heb.* 7. 27. and 9. 26. and 10. 12.  
 The pure offering of the Gentiles. *Psal.* 1. 11.  
 We ought to offer unto God onely. *Exo.* 22. 20.



22. 20 *Leuit.* 17. 3. to 10.  
 Wee ought not to offer unto God any vile thing. *Pal.* 1. 8. 13. 14. looke Sacrifices.  
*Office* of any man maketh not his prayer or sacrifice acceptable to God. *Pal.* 1. 9.  
*Opening Oyle.* *Exod.* 30. 23. to 34. looke Anoint.  
 Older Testament abolished with Christs Richhood. *Heb.* 8. 3. 13. looke Testament.  
 Of Gt his house shoulde neuer bee olde man. *1 Sam.* 2. 32.  
 Olde Adulterer, looke Adulterer.  
 The olde man his person is to bee honoured. *Leu.* 19. 32.  
 The olde in undertaking is to flourish in the Church. *Isa.* 65. 20.  
 The olde way the best way. *Iere.* 6. 16.  
 Olde commandment, see Loue.  
 Old man with his workes we ought to put off. *Col.* 3. 9. and crucifie, and why. *Roman.* 6. 6.  
*Olive.* The olive refused to reigne ouer other trees. *Judg.* 9. 9.  
 Wild Oliues ingrafted, ought not to boast against the naturall branches. *Rom.* 11. 14. 17. 18.  
 One heart and one way expounded. *Iere.* 32. 39. *Ezek.* 11. 19. and 36. 26. 27.  
 We we Ield of Grecian, man of woman, all are one in Christ. *Gal.* 3. 28.  
 Christ prayeth his father, that all the faithfull should be one. *John* 17. 21.  
 All that beleueed were of one heart and one loue. *Acts* 4. 32.  
 Onely. God is our God onely. *Deu.* 32. 39.  
 The Lord only of alone led the Israelites. *Deut.* 32. 12.  
 God onely deliuered out of tribulation. *1 Sam.* 10. 19. gouerneth all things. 2 *Cor.* 6. 6. is onely good. *Lu.* 18. 19. onely wife. *Rom.* 16. 27. is only to be feared and feared. *Deut.* 10. 20. and 6. 13. *Mat.* 4. 10.  
 Christ the onely begotten sonne of the father. *John* 1. 14 and 3. 16. and 1. *Job.* 4. 9.  
 Onely beleene. *Luke* 8. 50.  
 The elect onely beleuee. *Acts* 13. 48.  
 Open. *Elisba* prayed God to open the eyes of his enemies. 2 *Kin.* 6. 20.  
 Wee ought to open our hand to our poore brother. *Deut.* 15. 8.  
 God opened the wombe of Leah. *Genesis* 29. 31.  
 Pauls mouth was open to the Corinthians. 2 *Cor.* 6. 11. Looker Mouth.  
 Operations of the Holy Ghost are diuers, and diuersly bestowed. 1. *Cor.* 12. 6. to 12.  
 Opportunitie, looke Time.  
 Oppresse. Thou shalt not oppresse thy brother. *Leuit.* 19. 13.  
 Samuel an upright Iudge, and neuer oppressed any. 1. *Sam.* 12. 34. 5.  
 None comfort the oppressed. *Eccles.* 4. 1.  
 Against oppression. *Joim* 5. 8. 9. and *Pal.* 3. 5. looke Wrongs, Defraud, and Viurie.  
 Opprobrious. Hee that is accustomed to opprobrious speech, will neuer bee reformed. *Eccles.* 2. 15.  
 Ordained unto eternall life. *Acts* 13. 48.  
 Order. All things ought to bee done honestly and by order. 1. *Cor.* 14. 40.  
 Hezekiah becase he died was willed to put

his house in an order. 2. *King.* 20. 1. which was deuoted to Alchmus. 1. *Bar.* 9. 55.  
 Whittopel put his house in order, and banded himselfe. 2. *Sam.* 17. 23.  
 Of the land where is none order, looke *Job.* 10. 22.  
 Other things will I set in order, when I come. 1. *Cor.* 11. 34.  
 Ordinances. see Abolish.  
 Of publike ordinances. *Pro.* 16. 11.  
 Against wicked decrees and ordinances. *Isa.* 10. 1. to 5.  
 Organs inuented. *Gen.* 4. 21.  
 Original sinne. see Sinne.  
 Orphanes. see Fatherlesse.  
 Ofstrich, of his nature. *Job* 39. 17. to 22  
 Ofthe. God hath kept his Oche with the peccatrice of Abraham, Ishak, and Iaakob. *Deut.* 7. 1. 8. *Job.* 21. 43. *Lu.* 1. 72. to 76. as he promised. *Gen.* 15. 18. and 26. 3.  
 Ishak and Abimelech toke an othe each of other. *Genes.* 26. 28. 29. 31. to 34. Iaakob, and Laban. *Gen.* 31. 50.  
 Howe Abraham toke an othe of his seruant. *Gen.* 24. 2. to 9.  
 Saul bound the Israelites with an othe. 1. *Sam.* 14. 24.  
 Saul fastned the othe made to the Gibeonites. 2. *Sam.* 21. 2.  
 Othes are to bee performed. *Numbers* 30. 3.  
 When the Iudge shall take an othe. *Exod.* 22. 10. 11.  
 An othe is the ende of all strife. *Hebze.* 6. 16.  
 God bound himselfe with an othe. *Hebze.* 6. 17. 18. *Isa.* 54. 9. 10.  
 Othe abules. *Matth.* 23. 16. \* and 26. 63. 72. *Mat.* 6. 26 *Acts* 23. 12.  
 Peter with an othe and cursing, denped he knew Christ. *Mat.* 26. 72. 74. *Mat.* 4. 66. 107. 1.  
 Herods rash othe. *Matth.* 14. 7. 9.  
 Shimei put to death for breaking his othe. 1. *King.* 2. 36. 37. 42. \*  
 The chiefe of Israel in the name of the rekt, recured an othe to walke in Gods law. *1. Kin.* 10. 29. \*  
 Diuers formes of othes. *Gene* 22. 16. and 42. 25. and 47. 1. 1. *1. Kin.* 19. 2. *Judeth* 1. 12. Looke in Periuire and Swaere.  
 Owe, looke Loue.  
 Outward, looke Appearance.  
 Outward man. 2. *Cor.* 4. 16.  
 Oxe that goeth, what shal hee done therewith. *Exod.* 21. 28. 35. 36.  
 The offering of oxen of bullocke. *Leuit* 3. 1.  
 Saul heerd a peke of oxen in pieces, and why. 1. *Sam.* 11. 7.  
 The oxen ought not to be mangled, that treadeth out the cogne. *Deute.* 25. 4. 1. *Cor.* 9. 9. to 15.  
 The Iewes might eate the fleshy of oxen. *Deu.* 14. 5. 26.  
 Oxen in the Temple, vnder the molten Sea. 1. *King.* 7. 23. 24. 25. 2. *Chronicles* 4. 3. 4.  
 Oyle. looke Dehts.  
 The holy oyle. *Exo.* 30. 23. to 26.  
 The mouth of a strange woman noze soft then oyle. *Pro.* 15. 13.

P  
 Pacified. Howe God may bee pacified. *Dan.* 4. 24.  
 Painted. Hezebel painted her face. 2. *Kin.* 9. 30.  
 Palsie healed by Christ. *Matth.* 9. 2. 6. 7. and by Peter. *Acts* 9. 33. 34.  
 Alcimus being stricken with the palsie that hee could not speake, died miserably. 1. *Acc.* 9. 55. 56.  
 Parable of Mathan to David. 2. *Sam.* 12. 1. to 5. of the Thistle and Cedar. 2. *Chro.* 25. 18. of Gods vineyard the Iewes. *Isa.* 5. 7. of the two Eagles. *Ezekiel* 17. 3. 7. \* of the leeding pot, and Ezekiels wife being dead. *Ezek.* 24. 3. 16.  
 Iesus spake nothing to the multitude without Parables, and why. *Matth.* 13. 1. 3. which hee expounded to his Disciples. *Matth.* 13. 36.  
 The Parable of childre piping in the market place. *Mat.* 11. 16. to 20. Of the vncleane spirit that returneth worse then he went out. *Matth.* 12. 43. 44. 45. Of the sower. *Matth.* 13. 3. Of the tares. *Matth.* 24. 25. Of the grain of mustard seed. *Matth.* 31. Of the leauen. *Matth.* 33. Of the treasure hid. *Matth.* 44. Of the precious pearle. *Matth.* 45. 46. Of the drab net. *Matth.* 47. to 51. Of the Publicane and Pharisee. *Luke* 18. 9. to 15. Of the two lounes. *Matth.* 21. 28. Of the figge tree. *Matth.* 24. 32. Of the figge. *Matth.* 24. 43. Of the talents. *Matth.* 25. 15. Of the tenne virgins. *Matth.* 25. 1. to 14. Of the Samaritane. *Luke* 10. 30. to 38. Of the rich man. *Lu.* 12. 16. to 22. Of the fruitlesse figge tree. *Luk.* 13. 6. to 10. Of the prodigall sonne. *Lu.* 15. 11. \* Of the forward. *Luk.* 16. 1. to 9. Of the wicked Iudge and the widow. *Luk.* 18. 1. to 9. Of the candle light. *Matth.* 5. 15. *Luke* 11. 33. Of the house built vpon the sande. *Matth.* 7. 26. Of the lost sheepe. *Matth.* 18. 2. Of the vnmerefull seruant. *Matth.* 18. 28. Of the labourers in the vineyard. *Matth.* 20. 2. Of the vineyard hired sooth. *Matth.* 21. 33. Of the King that made the marriage. *Matth.* 22. 2. Of the faithfull and naughty seruant. *Matth.* 24. 45. 48. Of the seed that groweth and increaseth. *Matth.* 4. 27. Of the importunate friend. *Luk.* 11. 5. Of the strong man armed. *Luke* 11. 21. and of the piece of silver lost. *Lu.* 15. 8.  
 Of the signification of a Parable. *Lu.* 8. 20.  
 Parables are darke speeches. *Psalm.* 49. 4. and 78. 2.  
 Parable for Prophecie. *Matth.* 23. 7. for a fell. *Haba.* 2. 6. looke Prouerbe.  
 Paradise vnknowen. 2. *Chro.* 4. 7. looke Eden in the first Table.  
 Pardon looke Forgiue.  
 Many sometimes pardoned for a few godly. *Gene.* 18. 24. 32. and 19. 21. yea for one. *Ier.* 5. 1.  
 Against Pardons and Purgatorie. *Isa.* 1. 18 and 57. 1. 2. and 43. 25. *Ezek.* 18. 26. 27. 28. *Isa.* 13. 14. *Psalm* 51. 7. and 103. 11. 12. *Eccles.* 9. 5. 6. and 11. 3. *Matth.* 3. 12. 3. *1. Kin.* 14. 14. 16. *Job.* 3. 6. *Matth.* 7. 13. 14. and 25. 46. *Matth.* 3. 29. *Luk.* 16. 23. 26. and 23. 42. 43. 46. *John* 3. 18. 36. and 5. 24. 29. and 17. 24. *Acts* 7. 59. *Roma.* 8. 1. *Gal.* 6. 10. 10th







The people remained at the foot of mount Sinai Exod. 19. 21.

The people murmured in despite of entering into the land of promise. Num. 14. 1, 2. and 13. 32.\*

The people of Canaan not all destroy'd, but made tributaries. Judg. 1. 27, 30, 33.\*

The wickedness of the people. Ezek. 2. 2, 29. who neither regarded God nor his word. Jer. 6. 19.

The people of the land, what tyrannie they did. Ezek. 12. 29.

Gods people are always charged with breach of lawes, and diminishing princes profits. Ezech. 3. 8.

Two manner of people God abhorreth. Eccles. 5. 25, 26.

Of Gods people, see Church.

Perfect is the worke of the mightie God. Deut. 3. 2, 4.

If thou wilt be perfect, sell that thou hast, &c. Matth. 19. 20, 21.

Whosoever sinneth not in word, is a perfect man. Jam. 3. 2.

Perfect in Christ Jesus. Col. 1. 28.

Wee ought to be perfect as our heavenly Father is perfect. Matth. 5. 48.

Paul exhorted vs to perfection. Heb. 6. 1. 1. Cor. 1. 10.

The Lawe could bring nothing to perfection. Heb. 7. 19.

Perfume. The consecration of making of the perfume. Exod. 30. 34, 35.\*

Perill, see Danger.

Periwie forbidden. Levit. 19. 12.

Against Periwie, untrueth, light and false othes. Exod. 8. 15, 25, 28, 32. 9. 27, 28, 34, 35. 10. 20. 7. Lev. 5. 1, 4. 24. 11. 10. 17. 1. Sa. 4. 6, 10. 18. 1. Kin. 8. 31, 32. 2. Ch. 36. 13. Hse. 6. 2. Jer. 5. 4. 8. 17. Mal. 3. 5. and 4. 1. Eccles. 23. 9, 10, 11, and 27. 14. 1. Mar. 6. 61, 62, and 7. 15, 16. and 11. 9, 10. 13. 43, 43, 49. 2. Mar. 4. 7.\* and 12. 3, 4. Matth. 5. 34, 10. 38. 26. 69.\* Mark. 6. 23, 10. 30. looks Othe, and Swearing.

Pearle, see Parable, and Swine.

Persecution cometh by Gods appointment. Psal. 39. 9.\* and therefore we are armed against the same. Matth. 10. 17.\* and 24. 9, 15. John 5. 18, 20.\* and 16. 1, 32.\*

Who so will live godly in Christ, shall suffer persecution. 2 Tim. 3. 12.

Whom persecution withdraweth from the true profession of Gods word. Mar. 4. 17.

Being persecuted in one citie, wee may flee to another. Matth. 10. 23.

The ministers of Gods word ought not to feare persecution, and whp. Matth. 10. 28.

The Lord delivered S. Paul from many persecutions. 2 Tim. 3. 11.

Paul suffered persecution patiently. 1. Cor. 4. 12. the Lord delivered him. 2 Tim. 3. 11.

Wicked are they that suffer persecution for right conscience. Matth. 5. 10.

Great persecution against the Church. Acts 8. 1. 1. Pet. 1. 1.

We ought to pray for those that persecute us. Mat. 5. 44. Rom. 12. 14. 1. Cor. 4. 12, 13.

Gods iudgements upon Persecuters, As mo. 7. 17.

The Prophets complaine against wicked

persecuters of the iust. Habak. 1. 1.\* 2. Ch. 16. 2, 3.\*

A prayer against those that persecute the Church. Eccles. 36. 1, to 18. see Affliction, and Tribulation.

Perseuer in the faith. Iohn 15. 4.

God will confirme the faithfull in perseuering vnto the end. 1. Cor. 1. 8. see Continue, and endure.

Perfous. We ought not to haue respect of persons in iudgement. Levit. 19. 15. Deut. 1. 17. and 16. 19. Ho. 2. 2, 3.

God receiuerh all such as obey his worde, without regard of person. Isa. 56. 3, 7.

God accepted no mans person. 1. Sam. 16. 7. Actes 10. 34. Ephel. 6. 9. Job. 34. 19.

Uill. 6. 7. Eccles. 35. 12, 13. Rom. 2. 11. Gal. 2. 6. Col. 3. 25. 1. Pet. 1. 17. Deut. 10. 17. 2. Ch. 19. 7.

No respect of persons among Christians. James 2. 1, to 12. looke more. Ho. 18. 5. and 28. 2. 1. Matt. 22. 9, 10, 39. Rom. 10. 2, 13.

Perseuerance exhorted to those that disobey Gods Law. Levit. 26. 25. Deut. 28. 21. 1. Kings 8. 37. see Blasting.

Dauid of three plagues chose the Pestilence, and why. 2 Sam. 24. 1, 3, 14, 15. which ceased, when he had sacrificed, verse 25. See Plague.

Perfswaded. A man thoroughly perfswaded in truth, ought to be stedfast therein. 2 Tim. 3. 14.

Pharise. Paul was a Pharise. Act. 23. 6

What the Pharises and Sadduces differ in. Actes 23. 8.

The Pharises were blinde. Job. 9. 39, 40.

The Pharises would haue none to beleeue in Christ. Iohn. 7. 4, 8.

The Pharises and Scribes taught the people without authoritie. Mat. 7. 29. Luke 4. 32. Mat. 1. 22.

The Pharises reproue Christ and his Apostles, and why. Matth. 9. 11, 14. and 12. 1, 2. Luke 5. 33.

The Pharises consult howe they might destroye Christ. Matth. 12. 14. and glue charge, that if any man sweare where hee was, hee should bewray him. Iohn 11. 57.

The Scribes and Pharises sit in Moses chaire. Matth. 23. 2, 3

The Pharises sent officers to apprehend Christ. Iohn 7. 32.

A Pharise bade Christ to dinner. Luke 7. 36.

The Pharises asked the man that was borne blinde, how hee had receiued his sight. Iohn 9. 15, 17.

The Pharise and Publicane pray in the Temple. Luke 18. 10, 15.

The Pharises & Sadduces are called generations of vipers. Matth. 3. 7. hypocrites and serpents. Matth. 7. 5. 8. 23. 13, 33. thecues and robbers. Iohn 10. 8.

The Pharises are rebuked by Christ. Iohn 8. 7. by Steuen. Actes 7. 51, 52. by Paul. Actes 23. 6. Phil. 3. 2.

The Pharises mocke Christ. Luke 16. 14.

Phals of pots for the Temple. 2. Ch. 4. 11.

Philosophie ought to be taken heede of. Col. 2. 8.

Physician ought to bee honoured, and why. Eccles. 38. 1, 10, 9.

Physicians could not heale the womans bloody fluxe. Marke 5. 25, 26.

Asa sought not to God, but to Physicians in his sicknesse. 2. Ch. 16. 12.

P. Piere, see Godliness.

Pillar. A cloudie Pillar by day, and a fiery by night, directed the Israelites. Exo. 13. 21, Num. 14. 14. Deu. 1. 33. Psal. 78. 14. 1. Ch. 10. 1.

God appeared to Moses in the pillar of a cloud. Deut. 31. 15.

The pillars of the Tabernacle. Exod. 27. 10, 11.

The two pillars of brasse for the Temple, and forme of them. 1. King. 7. 15, 41.

James, Cephas, and Iohn were counted pillars in the Church. Gal. 2. 9.

Piped, see Parable.

Pitch. He that toucheth pitch, shall be defiled therewith. Eccles. 13. 1.

Pichers of the 300. men that were with Sibeon. Judg. 7. 16.\*

Pit, see Digge.

Pity. Peter would Christ to pity himselfe. Mat. 16. 21. see Mercie and Compassion.

Place. Not lawfull for the Iewes to offer in euery place. Deut. 12. 5, 10, 15.

Plagues, see Amendment.

Plagues are sent for contemning Gods word and preachers. Jer. 29. 18, 19.

God plagued the Egyptians, that they might leaue that he was the only true God. Exe. 7. 1.\* 8. 1.\* 9. 1.\* 10. 1.\* 12. 1.\*

Plagues sent vpon the disobedient. Deut. 28. 15.\* see Curses, and Blasting.

No end of plagues to the euill man. Ho. 4. 20.

In all plagues God reserueth a remnant, to declare the cause of his punishment. Ezek. 12. 16.

It is a plague for a rich man not to haue a liberal heart. Eccles. 6. 2.

To know the plague in our owne heart, is to confesse our selues sinners. 1. Kin. 8. 38.

Played. The Israelites played before the golden calfe. Exod. 32. 6, 19.

Samson played before the Philistines. Iudg. 16. 25, 26, 27.

Dauid, and others played on instruments before the Arke. 2 Sam. 6. 5.

Dauid was a cunning player on an harp. 1. Sam. 16. 16, 17, 18, 23. and a sweet singer. 2. Sam. 23. 1.

Handlaugher counted a play with soulers. 2 Sam. 2. 14, 15, 16.

Planted, God planted the Garden of Eden. Gen. 2. 8.

God planted Israel in the mountaine of his inheritance. Exod. 15. 17.

God promiseth to plant his people, that they shall moue no more. 2 Sam. 7. 10.

He that planteth a vineyard, may eate of the fruit. 1. Cor. 9. 7, 10, 15.

Paul planted, & Apollos watered. 1. Cor. 3. 6.

Euery plant which flourisheth father hath not planted, shall be rooted vp. Mat. 15. 13.



Barbard plants shall take no deepe roote, and wy. *Wisd.* 4.3, 4.5

*Place.* The place for the holy crowne was of pure gold. *Exod.* 39.30. and let vpon the forefront of the *Miter.* *Exod.* 28.36, 37.

*Pleafe.* Samuel pleafed, and was in fauor both with God and men. *1. Sam.* 2.26.

Every man ought to pleafe his neighbour in that that is good to edification. *Rom.* 15.2.

Those that goe about to pleafemen, ferue not Chrift. *Gal.* 1.10.

Without faith it is impossible to pleafe God. *Ieb.* 11.6.

God is well pleafed in his Sonne. *Matth.* 3.17. and *17.5.* *2. Pet.* 1.17.

Three things pleafe God. *Eccles.* 25.1.

*Pleasers.* All things created for Gods pleafure. *Reuel.* 4.11. see *Refist.*

*Pledge.* Iudah gaue Camar a Pledge. *Gen.* 38.17, 18.

When Pledges shall be reflozed. *Exod.* 22.26, 27.

What ought not to bee taken to pledge. *Deut.* 24.6, 17.

We may not take any pledge by violence, nor fteape with it. *Deut.* 24.10, to 14. looke *Earnest.*

*Plenie* is an argument of Idolaters, for their religion. *Ier.* 44.17, 18, 19.

*Plentifulneffe.* Want of Plentifulneffe, is to be impured to our finnes *Magge.* 2. 17, 18, 20.

Plow not with an Ox and an Affe together. *Deut.* 22.10.

*Plough.* Of him that putteth his hand to the Plough, and looketh backe. *Luke* 9. 62. looke *Tillage.*

*Pollute.* Who e that offer their children to Molech, pollute the name of God. *Le.* 2.21. and 20.2. 3. to doe the polluted. *Leut.* 19.12.

*Pollution* coming by night, how it was purged. *Deut.* 23.10, 11.

The Poole Bethesda. *Iohn* 5.3.

Pore among vs, and wy. *Deut.* 15.3, 5, 11 *Matth.* 26.11. *Iohn* 12.8.

Wee ought not to turne our eye from the poore. *Eccles.* 4.1. 5. to 9. but be careful of them. *Deut.* 15.7, to 11. 2. *Coz.* 8.7, 9.\* and 9.1.\*

*Pouertie* leading to the poore, see *Lending.*

He that floppeth his eares at the crye of the poore, shall crye himfelfe, & not be heard. *Matth.* 23.13.

Paul laboured to relieue his owne needs, and other poore brethren. *Act.* 20.34.

The reward of relieuing the poore. *Mat.* 25.40. *Luke* 16.9.

Wee ought to bid the poore to our feasts, and wy. *Luke* 14.13, 14.

God hath chosen the poore of the worlde, which are rich in faith. *Iam.* 2.5.

Wee ought to giue to the poore cheerefully, and wy. *Rom.* 12.8. 2. *Coz.* 9.7.

Paul was willed in his preaching to the Gentiles, to bee mindfull of the poore at Ierusalem. *Gal.* 2.9, 10.

Pauls care for the poore Saints. *1. Coz.* 16.1, 2, 3.

The liberality of thofe of Macedonia and Achaia toward the poore Saints. *Roman.* 15.26.

Poore mans pledge, see *Pledge.*

Judges ought not to respect the rich, more then the poore. *Exod.* 23.3. *Leuit.* 19.15. hez ouerthow the right of the poore *Ex.* 23.6, 7.

The poore muft bee relieued, not oppreffed. *1. Pet.* 2.2. *2. Tim.* 2.9, 16, 22.

Against oppreffors of the poore. *Amos* 5. 11.\* *Eccles.* 5.7.

Wicked magiftrates regard not poore men: but hee that doeth wifely, hee fhall be laboured. *1. Pet.* 2.24, 25, 14.

The poore labourers hire muft not be detained. *Deut.* 24.14, 15.

God refteth the poore out of the duft. *1. Sam.* 2.8. and exalting the poore, puniteth the haughty. *2. Sam.* 22.28. *Luke.* 1.48. 5. 1, 52.

The citizens of the Prophets were poore. *2. Tim.* 6.1. 2. to was the widow of Iarephath *1. Kings* 17.9, 10, 17.

We may not opprefe or mocke, but haue mercie on the poore, and wy. *1. Pet.* 14.31. and 17.5.

The godly poore, better then the wicked rich. *1. Pet.* 28.6. *1. Pet.* 37. 16, 17, to 23.

What a poore man that oppreffeth the poore, is like. *1. Pet.* 28.3.

God hateth the poore man that is proude. *Eccles.* 25.2.

Wifdom are the poore in fpirit. *Matth.* 5.3. *Luke* 6.20.

The poore receiue the Gofpel of Chrift. *Matth.* 11.5.

Timba helped the poore. *2. King.* 4. 1, to 8.

He that hath mercie on the poore, lendeth vnto the Lord. *1. Pet.* 19.17. & fhall not lacke. *1. Pet.* 28.27.

God regardeth the poore. *Iudg.* 6.15, 16. and is their ftrength. *1. Sa.* 25.4.

Poore and rich, vpon nature both alike. *1. Pet.* 2.9. *1. Pet.* 9.3.

Wee are willed to bee liberal vnto the poore, and wy. *Eccles.* 11.2.

We muft be content with our fate, bee it poore or rich. *1. Pet.* 4.11.

What poore men God regardeth. *1. Sa.* 66. 2. see *Widow.*

The comfort of poore men. *Matth.* 10.28, 29, 30. *Luke* 9.23, to 27.

Better is a poore wife child then an old forking king. *Eccles.* 4.13.

*Pouertie* and fhame to him that refufeth instruction. *1. Pet.* 13. 18.

*Pouertie* with the feare of God, is commendable. *1. Pet.* 15.16, 17.

He that is fallen into pouertie, ought to be relieued. *Leuit.* 25.35, 36, 37.

The Philiftians relieued Pauls pouertie. *1. Phil.* 4.10, 14, 16.\*

In prouertie thinke vpon pouertie. *Eccles.* 18.24. see *Competent.*

*Pouertie* and riches are of the Lord. *1. Pet.* 14.31. *Eccles.* 11.14.

Chrift his pouerty. *Matth.* 8.20. *Luke* 2.7, 12, 16. and 9.58.

*Porch* of Salemon. *Act.* 3.11. called the great court. 2. *Ch.* 4.9. & taken for the Temple where Chrift preached. *Mat.* 21.23.

*Porters* appointed. *1. Ch.* 26.1.\*

*Portion.* The Lords portion is his people. *Deut.* 32.9.

Ethanah gaue portions to his wiues, and

children. *1. Sam.* 1.4.5

*Poffible.* If it were poffible, haue peace with all men. *Rom.* 12.18.

Chrift prayed that if it were poffible, that houfe might paffe from him. *Matth.* 14.35.

If it were poffible, the depeft fteep fhould be dectrued. *Mat.* 24.24. *Matth.* 13.22.

If it had been poffible, he would haue giuen me four eyes. *Gal.* 4.15.

All things are poffible to God. *Genes.* 18. 14. *Matth.* 19.26. and him that beleueth. *Matth.* 9.23.

*Poffertie,* looke *Seede.*

*Por.* Ezekiel prepared a pot. *Ezek.* 24.3. fee *Phials.*

*Potter.* We are in the Lords hand, as clay in the porters. *Ier.* 18.6. *Rom.* 9.21.

Power of God vanquifheth the enemies: not worldly helpes. *1. Sa.* 31.8, 9.\*

God is of power and might. *Deut.* 10.17. His power is not dimifhed. *1. Pet.* 5.2. Hee would haue it known to all. *1. Sa.* 5.3. 13.

Pharaoh relied, that Gods power might be knowne. *Exod.* 9.16.

All power fhall bee taken from thofe that difobey God. *Deut.* 28.32, 33.

Gods ftrength is onely in the power of God, as may appeare by Beniamah & Hananah. *1. Sam.* 2.9. and *Samfon.* *Iudg.* 16.20.

Wee may not attribute our riches to the power of our handes, but to the mercie of God. *Deut.* 8.17, 18.

The Gofpel is the power of God vnto faluation. *Rom.* 1.16.

The preaching of the crosse is the power of God. *1. Coz.* 1.18.

Paul approueth himfelfe a mifker of God, by his power of God. *2. Coz.* 6.4, 7. which was added to his preaching. *1. Coz.* 2.4, 5.

Paul had power to edification, not to defftruction. *2. Coz.* 13.0. Which brought in him mightily. *Gal.* 1.29.

We are preferred by the power of God, vnto faluation. *1. Pet.* 1.5.

Gods power is made perfect through weakneffe. *2. Coz.* 12.9.

God mifffereth to vs the power of his fpirit by faith. *Gal.* 3.5.

Hee endued with power from on high. *Luke* 24.49.

Demetrius truffeth to his power, and Iudas in God. *2. Pet.* 1.5, 25, 26.

Gods anger is according to his power. *Eccles.* 28.10.

Wee ought not to butcher our felues aboue our power, in keeping company, and wy. *Eccles.* 13.2. to 15.

*Powers.* All powers are ordained of God. *Rom.* 13.1. *1. Pet.* 6.3.

Wee muft obey them for conffience sake, see *Rom.* 13.5. 1. *1. Pet.* 2.13, 14, 17. *Titus* 3. 1. Looke *Kings, Princes, Iudges, and Magiftrates.*

*Prayer.* Chrift prayeth for vs, and obteineth whatfoeuer wee afke in his name. *Iohn* 16.23, 24, 26.

Chrift prayeth for the Apoftles, & all that fhould beleue through their preaching. *Ioh.* 17.9, 20.\* and for Peter, that his faith fhould not faile. *Luke* 22.32.

Before wee pray, wee muft forgive, el fe

God



God will not forgive vs. *Mat. 1. 25, 26.*

By the examples of the sonne and the impugnant friend, Christ exhorteth vs to pray in hope. *Mat. 7. 7, to 13. Luk. 11. 5, to 14.*

We ought to pray with the spirit and understanding. *1. Cor. 14. 15.*

We know not what to pray as we ought, but the spirit maketh request for vs. *Rom. 8. 26, 27.*

John Baptist taught his disciples to pray, and so did Christ. *Mat. 6. 5, 9, to 16. Luke 11. 1, to 5.*

The Canaanite woman prayed to Christ. *Mat. 15. 22, to 29. Mat. 7. 25, 40 31.*

Israhel prayed to the Lorde to make his wife fruitfull. *Gen. 29. 21.*

Israhel prayed God to deliuer him from Can. *Gen. 32. 9, 10, to 13.*

God heard the prayers of Leah and Rachel. *Gen. 29. 31, and 30. 6, 22.*

Dauid prayed God to pardon his sinne. *2. Sam. 24. 20, and to blesse his house. Chap. 7. 25.*

Hofes in prayer beleeueth God to shewe him his glory. *Ero. 3. 18. & that he might go ouer into the land of promise. Deu. 32. 5, 26.*

Elisiah prayed for raine. *1. Kin. 18. 42.*

Dauid prayed that the counsel of Ahiobhel might be turned into foolishnes. *2. Samuel 15. 31.*

We ought to pray in the holy Ghost. *Iud. 20. 21.*

We must pray continually, and wyl. *Luk. 21. 36. Rom. 12. 11, 12. Eph. 6. 18, 19. Col. 4. 2, 3.*

Paul prayeth for the increase of loue. *1. The. 3. 12. Phil. 1. 9. & knowledge of Gods will. Col. 1. 9.*

Hofes and Aaron pray God to punish only the rebels. *Num. 26. 22.*

Samson prayeth God to relesse his former strength. *Iudg. 16. 28.*

Raami prayed God that his fauour & rest might be on her two daughters in law. *Rut. 1. 8, 9.*

God commaunded the Iewes to pray for the life of Nabuchodonosor, and the prosperitie of Babilon. *Ier. 29. 7. Batur. 1. 11.*

Hezekiah prayed God to send him aide against the King of Assur. *2. Kings 19. 15, to 20.*

Samuel prayed for the Israelites against the Philistines. *1. Sam. 7. 8, 9.*

Joshua prayed and mourned before the Lorde, because the Israelites were discomfited. *Josh. 7. 6, to 10.*

Hofes prayed God to bee with him in gouerning and leading the people. *Ero. 33. 13.*

Elisiah prayed that his enemies, sent to apprehend him, might be smitten with blindness. *2. King. 6. 18.*

Hannah prayed for a child. *1. Sam. 2. 10, to 19.*

Jehoaah prayed, and was deliuered from the King of Aram. *2. Kin. 13. 4.*

Salomon prayed the Lorde, that whosoever did pray in the Temple, might be heard. *1. King. 8. 30.*

Paul prayed for Timothy night and day. *2. Tim. 1. 3.*

Pray one for another: the prayer of the

righteous awaiteth much. *Jam. 5. 16.*

We ought to pray for kings, & for all men. *1. Tim. 2. 1, 2.*

We ought to pray for them that sinne not vnto death. *1. John 5. 16.*

Ahabam prayed for the Sodomiters. *Ge. 18. 23. \* and for Abimelech. Gen. 20. 17, 18.*

Hofes prayed for the Israelites 40. daies and 40. nights. *Ero. 3. 11, to 14. Deu. 9. 25, 26. \* that God would pardon their incredulitie. Num. 14. 13, to 20. & rale him out of the booke of life. Ero. 32. 31, 32.*

Hezekiah prayeth Hofes to pray vnto God for him. *Ero. 8. 28, and 9. 28, and 10. 17.*

The Israelites pray Samuel to pray for them. *1. Sam. 12. 19.*

Hofes prayed God to forgive Aaron idolatry. *Deur. 9. 20, 21.*

Aaron prayed Hofes that he would pray vnto God to helpe their sister Miriam of the lepro. *Num. 12. 10. \**

Aaron prayed for the people, & the plague ceased. *Num. 16. 47, 48.*

Hanoah prayed, and wyl. *Iudg. 13. 8.*

Hezekiah prayed Israhel to pray to God for the Israelites against Saneherib. *1. kin. 19. 21, 34.*

If any bee afflicted, let him pray. *Jam. 5. 13.*

At the Prophets prayer Ieroboams hand was relesed. *1. King. 13. 6.*

Samuel being displeasid with the people for crauing a King, gave himselfe to prayer. *1. Sam. 8. 6.*

Hofes prayed for idolatrous Israelites, albeit God forsook him. *Ero. 32. 10, 11.*

The prayer of two or three gathered together in Christs name, shal obtaine. *Mat. 18. 19, 20.*

Prayer is a lifting vp of the heart to God, with assured trust to be heard. *Psal. 25. 1, 2, and 86. 4, and 143. 8.*

The house of prayer ought not to bee prophaned. *Mat. 21. 12, 13.*

God is nere to all that call to him by faithfull prayer. *Deu. 4. 7.*

We may not be vaine repetitions in our prayers. *Mat. 6. 7.*

The prayer which Christ taught his Apostles. *Mat. 6. 9, to 14. Luk. 11. 2, to 5.*

Jesus Christ spent all the night in prayer vnto God. *Luk. 6. 12.*

The Apostles with other faithfull, continued with one accord in prayer. *Actes 1. 13, 14, and 2. 42.*

Widowes in deed, doe trust in God, and continue in prayers day and night. *2. Tim. 5. 5.*

The Church made earnest prayer vnto God for Peter. *Actes 12. 5.*

God being overcome by dayly prayer, deliuered the Israelites from their enemies. *Iudg. 10. 13, to 17.*

Of the place where the faithfull were wont to pray. *Actes 16. 13.*

S. Paul and his company were going to prayer. *Actes 16. 16.*

The prayer of the Apostles. *Act. 4. 29, 30.*

The prayer of the faithfull seruant of Ahabaham. *Gene. 24. 12, 13, 14.*

Elisiah by prayer raised his hollesse sonne

to life. *1. Kings 5. 7, 20, 22. \* The like did Elisabeth. *2. Kin. 4. 33, to 37.**

The prayer of the people for mercede at Gods hand. *Ier. 4. 7, to 10.*

The prayers of faithlesse people God regardeth not. *Ier. 14. 10, 11.*

The prayer of the Apostles at the election of Matthias. *Actes 1. 24, 25.*

We ought to shew our request vnto God by prayer. *Phil. 4. 6.*

Watch and pray, lest ye enter into temptation. *Mat. 26. 41.*

Chole that bee humbled with afflictions, are constrained to haue recourse to God by prayer. *Leui. 26. 40, 41.*

Jehohaphat fearing his enemies, had recourse to God by prayer. *2. Chr. 20. 3, 6, to 13.*

Elisiahs prayer vnto God to send fire from heauen to destroy Hazaias messengers. *2. Kin. 1. 10, 12.*

To pray for giuing of thankes. *1. Sa. 2. 1.*

God heareth the prayer of the poore and oppressed. *Gen. 16. 11, 12. 1. Chr. 2. 23. \* & 3. 7. & 6. 5 & 22, 23, 27. Deut. 4. 29, 30. & 15. 9.*

1. Sam. 9. 16, & 12. 8, to 12. & 22. 7. 1. kilt. 17. 1. 2. King. 20. 2, to 8. 2. *Chro. 3. 22, 22, & 33. 1, 2, 13, 2. E. 1. 5, 8, 9. Iudic. 4. 9, to 14. Ec. 4. 6, and 21. 5, and 35. 17, 18, and 48. 20, 21.*

1. *Psal. 3. 4, & 4. 3, & 9. 9, 10, 18. & 17. 6, & 18. 6, & 20. 4, & 21. 24, & 30. 15, & 35. 16, 19, & 86. 5, 7. \* 1. 16. 1, 2, & 145. 8, 18, 19. *I. sal. 30. 18, and 55. 1, 2, 3, 6. *Ier. 29. 12.***

God will not heare the prayer of some. *r. Sam. 8. 18. *Psal. 18. 41. *1. Jo. 1. 28, 29, & 15. 29, and 21. 3, and 28. 9. *I. sal. 1. 15. *Ier. 7. 16, and 11. 1, 14, and 14. 1, 12. *Ezek. 8. 18, & 14. 14, 16, 18, 20. *I. sal. 3. 4, & 7. 13. *Eccl. 3. 4, 20, 27. *Heb. 12. 16, 17.*********

Of the manner of the faiths prayers. *1. kin. 8. 22, to 60. 2. Chr. 6. 12. \* & 14. 11. *Ezr. 9. 5. \* *1. Rehe. 1. 4. \* and 2. 4. *I. sal. 3. 2, & 37. 16, to 28. & 64. 1. \* *Ier. 32. 17, to 26. *Lam. 5. 1. \* *Dan. 9. 3, to 20. *Iona 2. 1. \* *Col. 3. 1, 7, 11, to 16. *Iud. 9. 1. \* & 16. 13, to 18. *E. 1. 24. 2. *Wisd. 9. 1. \* and to the end of the booke. *Eccl. 5. 1, 1, to 13, and 23. 1, 7, and 36. 1, to 18. 1. *1. Mac. 4. 30, to 34. 2. *Mat. 1. 24, to 33.***************

Of perseverance in prayer. *Mat. 15. 23, 27, and 20. 31, and 26. 44. *Luk. 18. 1. and 21. 36. 1. *The. 5. 17. *Colo. 4. 2. *Actes 1. 14, and 2. 42, and 16. 2. *Rom. 12. 12. *Eph. 6. 18. 1. *Tim. 5. 5. 2. *Tim. 1. 3. 1. *Iet. 4. 7.**********

Prayer. *God is our prayer, and ought to be praised of vs. *Ero. 15. 2.**

The praise of the Creator, how farre it exceedeth. *Eccl. 43. 23, 30.*

God choke the Israelites to excel all others in praise, name and glory. *Deu. 26. 18, 19.*

God is worthe to bee praised, and wyl. *Deut. 32. 41.*

The Israelites praised God, and wyl. *Josh. 22. 33.*

Hannah praised God, for making her fruitfull. *1. Sam. 2. 1, to 11.*

Salomon praised the Lorde, because he had finished a Temple vnto his name. *1. King. 8. 15, 18, 19, 20.*

Dauid praised God for promising that the Philistines should be cressid of him. *2. Sam. 18. \**

and for the victories which he had sent him. *2. Sam. 21. 3. \**







Hardocks refused not to honour Haman of pride, but for conscience sake. Ester 13. 1, 3, 4.

God is able to abate the pride of princes. Dan. 4. 34.

The pride of the latter daies prophesied of. 1. Th. 5. 8, 50. 2. Tim. 3. 1, 2, 4. Looke Pre-umption and Ambition.

Priests were either such as did sacrifice in the first tabernacle, or entered once a yeere into the holiest place. Heb. 9. 6, 10, 9.

What the high Priest ought to observe be-fore hee entered into the Sanctuary, Leuit. 26. 2.

The Priests did eate the residue of the obla-tions. Leuit. 10. 12.

When the Priests might not drinke wine. Leuit. 10. 9.

The manner of consecrating the Priests. Exod. 29. 1, 10, 33.

Who were meete to receiue Priesthood, and who not. Leuit. 21. 17.

The high Priest might marrie a maide, or els none. Leuit. 21. 13, 14.

Of Priests and Leuites, & of their offices. 1. Chro. 9. 2. 2. Chro. 19. 8, 9, 10. their posi-tions in the land of promise. Ezech. 48. 9, 10.

God was the Priests inheritance, & there-fore they liued of the sacrifices. Deut. 18. 1, 2.

Causes of great importance were brought before the Priest. Deut. 17. 8, 9.

Gods covenant with the Priests was of life and peace, and that their lips should pre-serve knowledge. Mal. 1. 4, 10, 8.

The Priests bare the Arke, going before the people. Josh. 3. 6.

The king ought to receiue the law at the Priests hands. Deut. 17. 18, 19, 20. and there-fore Jehoiada was taught by Jehoiada the Priest. 2. Kings 12. 2.

Jehoiada governed by the counsell of the hie Priest. 1. Sam. 27. 21, 22.

The Priests daughter playing the whoze, must be burnt. Leuit. 21. 9.

Jeroboam made Priests for money. 1. Kin. 12. 31.

Salomon spared Abiathar, because hee was the Lords Priest. 1. King. 2. 26, 27.

No more Priests of Eli his stocke, looke Eli in the first Table.

Israel long without Priests to teach, and without law. 2. Chron. 15. 3.

The Philistims Priests doubted whether their plague was of God, or by fortune. 1. Sam. 6. 2, 9.

Dagons Priests tread not on the threshold of his temple. 1. Sam. 5. 4, 5.

Elishaphaz Baals priests. 1. Ki. 18. 40. so did Jehu. 2. Kings 10. 25.

The craft of Bels Priests detected. Dan. 14. 10, 10, 23.

Pharaoh provided for his Priests in the famine. Gen. 47. 22.

The Priests kitchin. Ezech. 46. 20.

Against Priests. Holo 5. 1. that contemne God and his name. Iere. 2. 8. and of their cou-etousnesse. Mal. 1. 6, 8. and 2. 1, 2. Ila. 3. 14.

Of the unmercifullnesse of the Priest and Leuite. Luke 10. 31, 32.

The Priests counsell howe to put Christ to death. Matth. 26. 3, 4.

Christ was deliuered to Pilate by the enuie of the hie Priests. Matt. 27. 18.

Christ commanded the leper to shew him-selfe to the Priest. Matth. 8. 3, 4.

Priests obedient to the faith. Acts. 6. 7. Hattam, Baals Priest slaine. 2. Ki. 11. 18.

Of the Priests of the second order. 2. King. 23. 4.

Wherein the Priests offended. Eze. 22. 26. The hie Priest, whereto hee was ordeined. Heb. 5. 1. and 8. 3.

Like people like Priests. Ila. 2. 4. Hol. 4. 9. and 6. 9. And such Princes such Priests. 2. Ch. 13. 9.

Christ the euerlasting hie Priest after the order of Melchisedech. Heb. 5. 6. and 7. 8, 24, 25. and 6. 20. Whereof reade 1. Sam. 2. 35.

Psal. 110. 4. Iere. 33. 18. Zech. 6. 11. \* Hebr. 2. 17. and 3. 1. and 7. 15, 16, 17. and 8. 6. and 9. 11. and 10. 10, 10, 15.

The faithfull are Priests. Exod. 19. 6. Ila. 61. 6. and 66. 21. Ier. 33. 21. Psal. 131. 9, 16 offering spirituall sacrifices. Rom. 12. 1. 1. Pet. 2. 5. Reue. 1. 6.

The Priest of Midian had seuen daugh-ters. Exod. 2. 16.

With the Priesthood is changed by Christ, there must be a change of the law. Heb. 7. 12.

Jaon obteneith the high Priesthood by Simonie. 2. Mac. 4. 7, 10. 1. looke Elder, and Sacrifice.

Princes are Gods Ministers, and why. Rom. 13. 1, 3, 4.

The estates of Princes are changed, and why. Job 12. 17, 10, 22.

An exhortation to the Princes and gouer-nours of Israel. Eze. 45. 9.

Against Princes that oppresse the poore. Amos 4. 1. \* a time in pleasures. Amos 6. 1. \*

The Lord reponeth the Princes of Jeru-salem, and why. Zeph. 3. 3.

Against the tyrannie of Princes. Eze. 22. 27. Mich. 3. 1, 9. \*

Wicked Princes, wicked seruants. Iho. 29. 22. Eccles. 10. 2.

The Princes of this worlde crucified the Lord of glorie. Act. 3. 17, 18. and 1. Cor. 2. 8.

The position of the Prince in the lande of promise. Ezech. 45. 7. and 48. 21. and of his and the peoples offerings. Ezech. 43. 16, 17, and 46. 4, 10, 19.

Paul preached not the wisdom of Prin-ces. 1. Cor. 2. 6, 7.

The Prince of this worlde is cast out. Iohn 12. 31.

The deuil is the Prince that ruleth in the aire. Eph. 2. 2.

The Princes of Salomons officers were five hundred and thirtie. 1. Kings 9. 23.

Princes ought to eate in time, for strength, and not for drunkennesse. Eccles. 10. 17.

Princes may & ought to deale in matters of religion, as well as in ciuill causes. Dea. 13. 13. \* 17, 18, 19. Ioh. 3. 6. & 9. 6. 2. Sam. 5. 6, 21. 1. Ch. 13. 1, 2, 3. \* 15. 1, 11, 16. \* & 16. 4. 2. Ch. 8. 14, 15. \* 17. 6, 10. \* & 19. 8. 20. 3. 1. Kin. 2. 35. 65. 5. 2. King. 18. 4. & 23. 4, 5, 14, 21, 20, 25. 2. Chro. 29. 3, 5, 15, 18. \* 30. 3, 2. \* Psal. 120. Ila. 49. 23. Hatt. 22. 21. Iohn 10. 34. Rom. 13. 1, 10, 8. 1. Tim. 2. 1, 2, 3. 1. Pet. 2. 13, 14, 17.

The example of a Prince procureth the Subject to imitate. 2. Sam. 3. 35, 36.

The cull of the inberits, the Prince must account his owne. Est. 8. 6.

Child is a prince. Act. 5. 9.

Princes ought not to gather much trea-sure. Deut. 17. 16, 17, 19, 20.

God directh by the Spirit of Princes to doe his will. 2. Ch. 32. 22.

Princes the authoys of wickednesse. Eze. 9. 2.

Princes companions of the euill. Iza. 1. 23.

Princes wherin they offend. Ezech. 22. 27.

Princes otherwhiles abused by those that are about them. Est. 1. 6, 6.

God is the preferer of Princes and king-domes. Est. 1. 6, 16.

He that is fauoured of the Prince, is soone in fauour with the Subject. Ester 9. 3. looke Kings, Judges, Magistrates, and Powers.

Principalities spoiled by Christ. Col. 2. 15. who is the head of all principalities & power. Col. 2. 10.

Principles of Gods word, looke Word.

Prison, Michaiah the Prophet of God put in prison. 1. Kin. 22. 27. so was Paul. 2. Cor. 11. 23. Acts 16. 23. and Peter. Act. 1. 2. 4. and others. Actes. 1. 18.

The Rayoure of the prison beleueed, and was baptized. Acts. 16. 23, 33. \*

Paul persecuted Christians, & put them in prison. Actes 8. 3.

Christ preached to the spirits in prison. 1. Peter 3. 19.

Prisoners, how they ought to be comforted. Gen. 1. 4. 14, 10 17. 1. Sam. 30. 3, 10. Iere. 31. 7, 10, 31. Tob. 1. 16, 18. Psal. 25. 3, 4, 43. Actes 12. 12, 2. Tim. 1. 16, 17, 18. Heb. 13. 3.

Procession of Bacchus. 2. Mac. 6. 7.

Proudality forbidden. Iho. 5. 9, 10. looke Excesse.

Profite. The gifts of the spirit are giuen to profit without. 1. Cor. 12. 7.

What God requireth at our hands, is for our profite. Deut. 10. 11, 13.

Profitable, looke Indifferent.

Prolong. By keeping Gods commande-ments a mans life is prolonged. Deuter. 11. 8, 9. Exod. 20. 12.

Promises. We ought to credit Gods pro-mises. 2. Chro. 20. 20 as did Abrahah. Gen. 24. 7.

God performed vnto the Iewes all his promises. Ioh. 2. 14, 3.

God is true in his promises. 1. Sam. 3. 11, 12, 19.

God will not breake his promise. Leu. 26. 44, 45. Psal. 105. 8. \*

God performeth all his promises to those that walke in the truth. 1. King. 1. 4. 2. 8. 1. 5.

Gods promises are giuen to the faithfull onely. 1. Sam. 2. 30, 35.

God pitied the Iewes because of his pro-mise vnto Abrahah. Exo. 2. 24. Deut. 7. 8, 2. King. 13. 23.

God because of his promise to Dauid, dis-possessed not Rehoboam of all the kingdome. 1. King. 11. 32, 36. and 12. 20.

God is charged with his promises. Exod. 32. 1, 13. Deut. 9. 26. \* Psal. 89. 19. \*



A saskob calling to minde Gods promises, committeth himselfe to his tuition. Gen. 32. 9, 10, 13.

It was prophesied that the promises made to Abraham might be accomplished in Isaac. Gen. 28. 3, 4.

Dauid desireth the accomplishment of Gods promises. 2. Sam. 7. 25.

The promise of eternall saluation. 1. John 2. 25. made before all worlds, was renewed by the Gospel. Ephel. 1. 4, 9. 2. Tim. 1. 9, 10. Titus 1. 2, 3. 1. Pet. 1. 20. Gal. 3. 23.

The promises of God are firme and stable. 2. Cor. 1. 18, 20.

The inheritance of the kingdome of God is by promise, not by works. Gal. 3. 14.

Those are the children of promise, that beleeue in Christ promised Rom. 9. 7. to 11.

The fathers receiued not the promise, and why. Heb. 11. 39, 40.

Best great and precious promises are giuen vnto vs, and why. 2. Pet. 1. 3, 4.

God sent out sauiour according to his promise. Luke 1. 54, 55. \* Acts 3. 12.

Those receiue the promise, who with patience doe the will of God. Heb. 10. 36.

The promise of the Father was the holy Ghost. Acts 1. 4.

The Church is confirmed by the promises made vnto our fathers. Iuda. 7. 20.

God promised hee would be our God and Father. 2. Cor. 6. 16, 18.

Wee ought to render vnto God that wee promise, being godly. Deut. 2. 3, 21, 22, 23.

The people promised to keepe Gods law. Exod. 24. 3, 7. and 19. 8.

God promised Sidaon to bee with him. Iudg. 6. 14, 16. and the Israelites to cast out their enemies. Exod. 34. 10, 11. Looke Covenants and Vowes.

The land of promise a very good lande. Exod. 3. 8. Deut. 8. 7, 8, 9.

Prophecise is no vniuersall motion of mans wit, but the gift of God through the holy Ghost. 2. Pet. 1. 20, 21. Rom. 12. 6, and 1. Cor. 12. 10.

The gift of Prophecise. 1. Cor. 14. 1.

Wee ought to conent to prophecise. 1. Cor. 14. 3. \* and not to despise prophecying. 1. Thess. 5. 20.

The spirit of prophecying, sometime giuen vnto the wicked. Matt. 7. 22. As appeared by Calaphas. Iohn. 11. 51. and Saul. 1. Sam. 10. 10, 11, 12.

The testimonie of Iesus is the spirit of prophecise. Reuel. 19. 10.

The ancient men chosen to gouerne with Moses, not onely did prophecise, but also Eldad and Medad. Num. 11. 25, 26, 27.

Elisha prophecied so long as the minstrel played. 2. Kings 3. 15, 17, 18.

S. Paul prophecied of the resurrection. 1. Thess. 4. 15.

Moses wished that all the people might prophecise. Num. 11. 29.

The wicked imagine when Prophecies take no effectuall effect, that they are false. Ezek. 12. 22.

Dauid prophecied, see Pride.

Prophecise, for doctrine. I. Iohn. 3. 1, 1.

To prophecise, for to speake as a man man.

1. Sam. 18. 10.

Women ought not to prophecise publickly, or bareheaded. 1. Cor. 14. 24, 25. and 11. 5.

A Prophet in the olde time was called a Seer. 1. Sam. 9. 9. And also a man of God. 1. Kings 13. 1.

The Lord would not answere Saul by Prophecies. 1. Sam. 28. 6.

The Lord rebuketh the Israelites by his Prophet to turne from idolatrie. 2. King. 17. 12.

God spake vnto the Prophets by dreams and visions. Num. 12. 6.

There arose not a Prophet like Moses since his death. Deut. 34. 10.

God called Elisha from the plough to be a Prophet. 1. Kings 19. 16, 19.

Elisha witheld Naaman to be lent him, to the ende hee might knowe that there was a Prophet in Israel. 2. Kings 5. 8, 15.

The Prophet of God cannot speake but that which God doeth put in his mouth. 1. Kings 22. 14, 17.

The authority of the Prophets of God. Micah. 3. 8. and 2. Kings 5. 8.

Their praise. Eccles. 49. 10. and 48. 1.

A certaine Prophet reprouing Ieroboams idolatrie, is after slaine for disobeying God, by the persecution of the old Prophet. 1. Kin. 13. 1, 3.

A Prophet was sent by God to Ahab, to promise him victory. 1. Kings 20. 13, 14.

Obadiah hid a hundred prophets in caves, and fed them. 1. Kings 18. 3, 4.

Elisha complained that all the Prophets were slaine besides himselfe. 1. King. 19. 10.

How a false prophet may be knowne, and of his punishment. Deut. 18. 20, 21, 22. and 13. 1, 10, 12.

Jothiah the false prophet confirmeth the opinion of the 400. other false prophets against Micah, the onely true Prophet. 1. King. 22. 6, 1, 17.

Jeremy complained of the lying doctrine and conuention of false prophets, a pious, and the earnest their destruction. Jer. 14. 10, 15, 17. and 8. 8.

How Elisha causeth all Baals prophets to be slaine. 1. King. 18. 22, to 41. and Iehu despoileth them. 2. Kings 10. 19, 25.

When Gods Prophets are not heard, there followeth Gods wrath. 2. Chr. 24. 19, 23, 24.

When Gods Prophets are misheard, he will surely punish w<sup>th</sup> desolation. 2. Chr. 36. 15, to 22.

The Prophets enioyed Gods spirit. Debe. 9. 30.

The word of the Prophets is as a light that shineth in a darke place. 2. Pet. 1. 19.

The Prophets prophecied of the grace that should come vnto vs by Christ. 1. Pet. 1. 10.

The spirits of Prophets are in their power. 1. Cor. 14. 32.

The Prophets an example to vs of patience. Iam. 5. 10.

The Prophets did desire to see Christ. Matt. 3. 17. Luke 10. 24.

The Lannes of the Prophets were poore. 2. King. 6. 2. and were refreshed by Elisha. 2. King. 4. 38, 43.

The reward of him that receiueth a Prophet or righteous man, in his arms of a Pro-

phet or righteous man. Mat. 10. 41, 43.

False prophets like foxes, and why. Ezek. 13. 4.

Dissembling prophets merite for the wicked. Micah. 3. 11. Ila. 33. 10.

Against wicked prophets. Zeph. 3. 4.

A dumbe beast reprooued the Prophet. 2. Pet. 2. 16.

God will do nothing, but he revealeth the same by his Prophets to the people. Amos 3. 7, 8.

Abraham and Aaron Prophets. Gen. 20. 7. Exod. 7. 1.

The great Prophet is promised. Deut. 18. 15. giuen and testified. Matt. 3. 16, 17. and 17. 57. Luke 7. 16. Iohn 5. 25, 26, and 6. 14, 69. looke Preacher.

Prophetsesse, Hittiam the sister of Aaron a Prophetsesse. Exod. 15. 20.

Deborah the Prophetsesse iudged Israel. Iudg. 4. 4.

Jothah asked counsell of the Lord, by Dabih the Prophetsesse. 2. Kin. 22. 13, 14, 15.

Lying prophetsesses. Ezek. 13. 17.

Anna the daughter of Phanuel, a Prophetsesse. Luke 2. 36.

Prophetsesse. Acts. 2. 10. Matt. 23. 15.

Proper, and of prosperitie. Who that seeketh God with all his heart, shall prosper. 2. Chron. 13. 21.

It grieueth Gods enemies that his children prosper. Ierem. 2. 10.

Wee ought to desire God to prosper our hands worke. Psal. 90. 17.

God prospereth our labours, and increaseth our substance. Deut. 8. 18.

Prosperitie and wisdom onely cometh of the Lord. 1. Chron. 22. 11, 12.

Prosperitie maketh men to forget God. Ierem. 9. 28.

Prosperitie followeth them that loue Gods Law. Psal. 119. 165.

He that is in prosperitie ought to remember aduersitie. Job 3. 25, 26. Eccles. 11. 25.

Prosperitie maketh not the godly proude. Job. 31. 26.

Prosperitie & aduersitie come of the Lord. Eccles. 11. 14.

Of the prosperitie of the wicked, and of their destruction. Job 21. 7. \* Psal. 37. 1. \* and 10. 1. \* and 51. 1. \* and 73. 3. \* Acte. 12. 1, 2, 3. \* E. 3. 33.

Protectour. God is the Protectour, deliuerer, and saluation of the faithfull. Psal. 18. 3. 2. \* and 27. 1. \* and 31. 1. \* and 33. 18, 19, 20. and 71. 2. \* and 115. 9. \* and 144. 1, 2. \* looke Buckler and Shield.

Prove. God proued the Israelites. Ex. 15. 25. and 16. 4. and Abraham. Ge. 22. 1, to 19.

Heb. 11. 17. and led the Iewes by the desert, to proue what was in their heart. Deut. 8. 2. and proued the Israelites to cause them to feare him. Exod. 20. 20. and proued whether the Iewes would loue him or no. Deut. 13. 3.

Iudg. 2. 21, 22, 23. and 3. 1, 4.

Wee ought to proue what the good will of God is. Rom. 12. 2. Ephel. 5. 10, 17. expresse. 1. Thes. 4. 3, 4, 5.

Christ proued Dabih. Iohn 6. 5, 6.

God proueth his elect by he may preserve them. 2. Chr. 32. 31. Job. 1. 11, 12. \* Mat. 3. 5.

Looke



Looke *Trie*, *Tempt*, and *Examine*.

*Proverbs*, of common sayings among the *Iewes*, Gen. 10. 9. 1. Sam. 10. 12. and 19. 24. and 24. 14.

God forgetteth that *Israel* should be a proverbe among all people. 1. *Kin.* 9. 7. 8. *Deut.* 28. 37. *Ier.* 24. 9. and 25. 9. and *whp.* *Deut.* 29. 24. \* *Ier.* 22. 8. 9.

*Christ* became a proverbe unto the *Iewes*. *Psal.* 69. 11.

*Salomon* spake thre thousand proverbes. 1. *Kings* 4. 32.

*Provide* honest things befoze God & man. 1. *Cor.* 8. 21. *Rom.* 12. 17.

*Previdence* of God towards his seruants, *Psal.* 145. 7. to 19. and 104. 35. \* and 139. 1. to 18. prouided by his prouidence ouer small sparrows. *Matth.* 10. 29.

The *Prophet* reproveth those that denie the prouidence of God. *Isa.* 40. 27.

The prouidence of God euen vnto the brutothy. 1. *Kings* 18. 1. \*

The *Samaritanes* beleeued not the prouidence of God in their extreme famine. 2. *Kings* 7. 2. 10. 12. 19.

It happened by Gods prouidence that *Abimelech* abused not the wife of *Abraham*. Gen. 20. 6.

Vp the prouidence of God the woman *Sithammite* was nourished seuen yeres. 2. *Kings* 8. 1. 2.

Nothing cometh to passe, without Gods prouidence. Gen. 45. 7. 8. & 15. 19. 20. *Exod.* 21. 1. 3. *Deut.* 32. 39. 2. *Sam.* 24. 1. and 16. 9. 10. & 12. 11. 19. 9. 1. *Kin.* 22. 23. *Iob* 1. 12. & 2. 4. 5. *Isa.* 45. 7. & 63. 17. *Ier.* 16. 33. *Lam.* 3. 37. 38. *2. Cor.* 1. 4. 9. *Amos* 3. 6. & 2. *Ed.* 4. 37. *Uld.* 10. 4. 3. 4. *Ecclus.* 11. 1. 4. *Matth.* 4. 1. and 6. 26. & 8. 31. & 32. and 10. 29. *3. Jo.* 3. 1. *Luk.* 21. 16. 17. 18. *John* 19. 10. 11. *Actes* 2. 23. and 4. 27. 28. & 17. 28. and 1. *Pet.* 1. 2. & 5. 7.

*Prouoke*, The *Israelites* prouoked God to anger. *Deut.* 32. 21.

Preaching of the Gospel to the *Gentiles* prouoked the *Iewes* to follow them. *Rom.* 11. 14.

*Proud*, looke *Pride*, and *Faith*.

Of *Prudence*, looke *Wisedom*.

*Psalmes*, looke *Sing*.

*Publicanes*, *John Baptist* instructed *Publicanes*. *Luke* 3. 12. 13.

*Publicanes* and *harlots* beleeued in *Christ*. *Mat.* 22. 32. and in *Isidid* God. *Luke* 7. 29.

The parable of the *Pharisee* and *Publicane*. *Luke* 18. 9. 10.

In *Publishing* Gods Name, hee is to be glorified. *Deu.* 32. 3.

*Pulpit* of wood, 1. *1. Cor.* 9. 4. 24. 6. and *Heb.* 8. 3. 4.

*Punishment* of murder. Gen. 9. 6. *Exod.* 21. 12. 20. 21. Of theft, hurt, and idolatrie. *Exod.* 22. 23. 34. 5. 30.

*Punishment* of offenders. *Deut.* 25. 12. 2. 3. of a suspect wife. *Mt.* 5. 24. \* of *Eli*, see *Kare*.

Sharpe punishment prgeth away the will. *1. Pet.* 20. 30.

Contentment of good orders and religion, God will punish *Hol.* 5. 10.

Transgressors of the lawes of God of the king, ought to be punished as the fault deserueth. 1. *1. Cor.* 8. 25. and *2. Cor.* 7. 26.

Wherewith a man sinneth, by the same shall he be punished. *Uld.* 11. 13.

As Gods mercie is, so is his punishment. *Ecclus.* 16. 12.

Whp God punisheth gently. *Joel* 2. 32.

*Uld.* 12. 2. 10. 20. *Lam.* 3. 20. 22. 1. 3. 23. 33. *Amos* 4. 6. \* looke *Chastise*, *Correction*, and *Disobedience*.

*Purchase*, God purchased the *Israelites* out of *Egypt*. *Exod.* 15. 16.

*Pure*, *Christians* ought to be blamelesse and pure. *Phil.* 2. 15.

*Saint Paul* willeth *Timothee* to keepe him selfe pure. 1. *Tim.* 5. 22.

Gods mercie maketh sinners pure. *Iere.* 50. 20.

Blessed are the pure in heart. *Mat.* 5. 8.

There is a generation that is pure in their owne conceit. *Psal.* 30. 12.

*Purese*, God recompensed *Dauid* according to the purenesse of his hands. 2. *Samuel* 22. 21. *Psal.* 18. 20. 24.

*Purgatorie*, looke *Pardon*.

*Purging* of sinnes through the abundant mercie of God, onely by *Christ*. *Matth.* 1. 21.

and by the shedding of his blood for vs, may be purged by these places following. *Matth.* 26. 28. *Mat.* 14. 24. *Luke* 22. 20. *Actes* 13. 38. *Eph.* 1. 7. *Heb.* 9. 12. 13. 14. 1. *Pet.* 3. 18. and 2. 24. 1. *John* 1. 7. & 2. 12. & 3. 5. 8. *Rom.* 4. 25. *Gal.* 1. 4. & 1. *Tim.* 1. 15. looke *Sacrifice*.

He then that will purge his sinnes by any other meanes, shall be grievously punished, becauise hee hath despised so great a grace. *Heb.* 10. 29.

If any man purge himselfe from all iniquities, hee shall be a vessel sanctified vnto every good worke. 2. *Tim.* 2. 18. 21.

The purging of an oth, of sinne committed at vnwares & by ignorance. *Leu.* 5. 2. 3. 6. \*

The day of purging. *Leuit.* 23. 27.

The purging of sinne. *Num.* 5. 6. 7. to 11. *Leuit.* 10. 17. \* and 6. 2. to 8. 25. \*

Of the purging of the Sanctuary, the *Tabernacle* and *Altar*. *Leuit.* 16. 15. 10. 21.

*Purifying* of *Leuites* *Num.* 8. 6. 7. of women. *Leuit.* 12. 1. 2. \*

*Faith* purifieth the heart. *Actes* 15. 9.

Our soules are purified in obeying the truthe. 1. *Pet.* 1. 22.

*Purpose*, looke *Predestination*.

*Purging away* a wife, see *Divorce*.

To *Put farre* the euill day. *Amos* 6. 7.

To *Put on* How we that are baptized into *Christ*, put on *Christ*. *Gal.* 3. 26. 27. *Rom.* 13. 14.

*Put not off* from day to day, to turne vnto the Lord, and *whp.* *Ecclus.* 5. 7. and 18. 21. \*

Looke *Reformed*, and *Repentance*.

*Quarrelling*, The wicked seeke occasion of quarrelling with the good. *Dan.* 6. 4. 5.

*Christians* ought not to be Quarrellers. *Col.* 3. 13. *Phil.* 2. 14. 15. and 1. *Thess.* 2. 10.

*Tit.* 3. 2. looke *Contention* and *Strife*.

*Quines* and *Hanna* from *geauen*. *Exod.* 16. 1. 3. to 16. *Numb.* 11. 7. 31. *Psal.* 78. 24. *Psal.* 105. 40.

*Quench* not the spirit. 1. *Thess.* 5. 19.

*Queene*, The *Queene* of *Sheba* comming to heare *Salomons* wisdome. 1. *King.* 10. 1.

2. *Tho.* 9. 1. shall condemne the vnbeleeuing *Iewes*. *Matth.* 12. 42. *Luke* 11. 31.

The *Israelites* offered to the *Queene* of *heauen*. *Ierem.* 7. 18. and 44. 17. 18. 19.

*Questions* vnlearned, curious, and vnzecular. *Ecclus.* 3. 22. 23. to 27. *Matth.* 24. 3. *John.* 2. 18. *Rom.* 12. 3. & 14. 1. looke *Curious* disputations, *Fables*, *Strine*, and *Quarrelling*.

A Synode gathered for the resolution of a question. *Actes* 15. 2.

Of what questions the ciuill Magistrate should giue no iudgement. *Act.* 18. 14. 15. 16.

*Quicke* and dead *Christ* shall iudge. 2. *Tim.* 4. 1. *Actes* 10. 42. 1. *Pet.* 4. 5.

*Quickly*, Agree with thine aduersarie quickly, and *whp.* *Matth.* 5. 25.

Sit downe quickly, and write listy. *Luke* 16. 6.

*Christ* willed *Judas* to do what he would doe quickly. *John* 13. 27.

*Quicken*, Our mortall bodies shall be quickened by God. *Rom.* 8. 11. which quickeneth all things. 1. *Tim.* 6. 13. in *Christ* through the holy Ghost. *John* 6. 63. and 5. 21.

Our bodie cannot be quickened, except it die. 1. *Cor.* 15. 36.

The last *Adam* *Christ* was made a quickning spirit. 1. *Cor.* 15. 45. and quickened vs from sinnes, to good workes. *Eph.* 2. 1. 5. 6. 8. 10. *Col.* 2. 13.

How God quickeneth. *Isa.* 85. 6. and 119. 37. 40. 50. 9. 3. 146.

*Quiet*, *Christians* ought to studie to be quiet. 1. *Thel.* 4. 11.

*Quitting* of debts. *Deut.* 15. 2. to 12.

*Ransome*, looke *Redemption*.

*Rashly*, Do man ought rashly to put his life in danger. *Ecclus.* 8. 8.

*Rasure*, No *Rasure* came vpon the head of the *Mazarietes*. *Numb.* 6. 5. *Iudges* 13. 5. 1. *Sam.* 11. 1.

*Rauen* sent out of the *Arke*. *Gen.* 8. 7.

The *Iewes* were forbidden the eating of *Rauens*. *Deut.* 14. 1. 4.

*Chiah* fed by *Rauens*. 1. *Kings* 17. 4. 6.

God feedeth *Rauens*, rather more man. *Psal.* 147. 9. *Luke* 12. 24.

*Raush*, The wites of the disobedient shall be raushed. *Deut.* 28. 30.

*Diue* raushed. *Gen.* 34. 1. 2.

The *Lawe* of raushing maide or wife. *Deut.* 22. 22. to 28. see *Steele*.

*Raimen*, The *Israelites* *Raimen* and shoes ward not else while they were in the desert. *Deut.* 1. 4. and 29. 5.

We ought not to take a widowes raiment to pledge. *Deut.* 24. 17.

God giueth food and raiment to them that want. *Deut.* 10. 18.

*Paul* spooke his raiment against the *Iewes*, and *whp.* *Actes* 18. 6.

Wee ought to be content with food and raiment. 1. *Tim.* 6. 8. see *Food*.

Of *Spiritual* raiment, looke *Matth.* 12. 11. *Luke* 24. 49. *Rom.* 13. 12. & 2. *Cor.* 5. 2. *Gal.* 3. 27. *Eph.* 4. 24. *Coloss.* 3. 10. looke *Love*, *Coate*, *Clothes*, *Apparel*, and *Disgusing*.

*Raine*, Befoze God rained it to raine vpon the earth, it was watered with a mist. *Gen.* 2. 5. 6.



It rained foztie dayes and foztie nights  
vpon the earth, when God delcayed it by  
water. Gen. 7. 12, 17.

God rained stones, and coales. Ioshua 10.  
11. Iſal. 18. 12, 13. and Hannas, see Quails.  
The land of promise dranke the raine of  
heaven. Deut. 11. 11.

God will send raine in due season vnto  
them that keepe his commandments, and to  
other tunc raine into dust. Leuit. 26. 4. Deut.  
28. 12, 24. and 11. 14. of sendeth no raine. 1.  
King. 8. 35. and 17. 1. and by sending raine,  
declareth that hee was pacified. 2. Sam. 2.  
7, 10, 14.

Water without raine. see Water.  
Wofes desired that his doctrine might  
be as raine. Deut. 32. 2.

Chriſh prayer for raine promised, and ob-  
taineth it. 1. Kin. 18. 1, 4, 11, 42. James 5. 18.  
Rainbow, looke Couenant,  
Raine of righteouſſe. Joel 2. 23.

To Rise vp, and of Rising againe.  
The law of Raising vp seeds to buyſer of  
kindeman. Deut. 25. 5, 10, 11.

God hath raised vp by his Sonne, and so wil  
vs by his power. 1. Cor. 6. 14.  
Many dead bodies did rise againe at  
Chriſt his death Mat. 27. 52.

Chriſt is raised to life. Iſalm 16. 10. and  
49. 15. Mat. 28. 6. The first fruits of them  
that awaite the resurrection. 1. Cor. 15. 20.  
for our iustification. Rom. 4. 25.

We are baptized into Chriſts death,  
that we might be raised vp by him. Rom. 6. 4.  
John 6. 39.

All the faithfull shall be raised vp by God,  
aswell as Chriſt. 2. Cor. 4. 17.

Chriſt raised from death, deliuereth vs  
from the wrath to come. 1. Theſ. 1. 10. looke  
Resurrection.

The ſouldiers being corrupted, testified  
that Chriſt was not riſen, but ſollen away.  
Mat. 28. 12, to 16.

The Apoſtles beleued not the womens  
report from the Angel, and from Chriſt him-  
ſelfe, whom they had ſeene and worſhipped,  
that he was riſen. Mat. 28. 6, to 11. Luke  
24. 6, to 12. wherefoze Chriſt appearing mi-  
raculouſly, reprooueth them, ſhewing his  
handes and feet. John 20. 19, to 30. Luke 24.  
36, to 40. Marke 16. 14.

Hee manifeſted vnto the Diſciples that  
went to Emmaus, that he was riſen, and  
ſpake to others. Luke 24. 25, 26, 33. & againe  
vnto his Apoſtles as they were a ſiſhing.  
John 21. 1, to 14. and they declared the ſame  
by miracles. Actes 4. 33. Saint Paul pro-  
ueth it. 1. Cor. 15. 4, to 9.

Chriſt the fall and riſing againe of many  
in Iſrael. Luke 2. 34.

If wee be riſen with Chriſt, wee ought to  
keepe things aboue. Col. 3. 1, 2.

To Reade, God commanded princes to  
reade and meditate in his Lawe day and  
night, and whp. Deut. 17. 19, 20. Ioh. 1. 8.  
Iſal. 1. 2. and the lawe to be read vnto men,  
women & children, whp. Deu 31. 11, 12, 13.  
Gods word ought to be read, and expoun-  
ded plainely. Nehem. 8. 8.

Chriſt read, ſee Pulpit.  
Reading, ſee Commodities.

Realme, looke Kingdome.

Reaping. Leuit. 19. 9, 10 and 25. 5, 6, 7.  
Ruth 2. 3, to 18. Job 4. 8. Iſal. 126. 5. Iſo.  
22. 8. Eccle. 1. 4. Iere. 12. 1. Hol. 8. 7. & 10.  
12, 13. Iſic. 6. 15. Mat. 6. 26. & 25. 24, to 31.  
Ioh. 4. 36, 37, 38. & 1. Cor. 9. 11. & 2. Cor. 9. 6.  
Galat. 6. 7, 8, 9. James 5. 4. Reuelat. 14. 15.  
Eccle. 7. 2. ſee Gleanings.

Reason. Mans reason, in ſpirituall mat-  
ters is blinde & not to be followed. Mat. 13.  
56, & 15. 33. \* and 16. 14, 22, and 22. 29. Lu.  
24. 45. Ioh. 4. 39, 1. 2. and 8. 57. and 9. 2, 16.

Rebell. The Iſraelites were alwayes re-  
bellious. Deut. 9. 23, 24. and 17. 12. and 31.  
27. Iſa. 1. 23.

Againſt rebels. Iſa. 1. 20. and 30. 1, to 18.  
Marke 14. 21.

Wofes called the Iſraelites Rebels, and  
whp. Num. 20. 10. Deut. 9. 7. \*

Rebellion is as the ſigne of witchcraft. 1.  
Sam. 15. 23.

Rebellion added to ſinne. Job 34. 37.

To Rebel againſt God, what. Iſch. 12. 19.  
looke Prayer, Treason, Sedition, Murmuring,  
and Grudging.

Rebuke. Open rebuke is better then ſecret  
loue. Iſo. 57. 5.

We ought to rebuke in loue. Leuit. 19. 17.  
and 2. Tim. 4. 2.

We ought to liue without rebuke, in a  
crooked nation. Phil. 2. 5.

God rebuked Laban for purſuing Iſa-  
k. Gen. 31. 42.

Receiue. We may not reioyce in gifts re-  
ceiued. 1. Cor. 4. 7.

To receiue Ieſus Chriſt, is to beleue in  
him. John 1. 12.

Receiue, put for to comprehend or allowe.  
Mat. 19. 11.

One ſhall be receiued, another leſt. Mat.  
24. 40, 41. Luke 17. 36.

Recompence not euill for euill. Iſo. 24. 29.

Recompence promised them that worke.  
Mat. 6. 4, 6, 18. & 16. 27. Actes 10. 4. 3. 2. Cor.  
5. 10. & 1. Tim. 6. 19. Heb. 6. 10. and 10. 35.  
and 11. 26. not of deſert, but of Gods free  
goodneſſe. Mat. 20. 9, 10. \* Luk. 14. 14. Col.  
3. 24. looke Merit, Reward, and Vengeance.

Reconciliation. What we are reconciled  
vnto God. 2. Cor. 5. 18, 19. Rom. 5. 10.

Chriſt preferreth reconciliation befoze ſa-  
crifice. Mat. 5. 24, 25.

The feaſt of Reconciliation. Leuit. 23. 17.

Record, looke Witneſſe.

Redeeme the time, and whp. Ephel. 5. 16.  
Colo. 4. 5.

Chriſt is made vnto vs Redemption, &c.  
1. Cor. 1. 30. Ephel. 1. 7. for he gaue his life  
for all men, but chiefly for the elect. Mat. 20.  
28. Luke 10. 45. & 1. Tim. 2. 6. Heb. 9. 12,  
15. as was ordained befoze the foundation of  
the world, & is declared in theſe laſt times.  
1. Iſt. 1. 18, 19, 20.

Signes to know that our Redemption is  
nigh. Luke 21. 28, 30, to 37.

The Redemption of Iſrael out of Egypt,  
and the manner thereof ſet forth. Gen. 50. 24,  
25. Exod. 3. 17, 20, 21, 22.

Redeeming of lands. Leuit. 25. 23, to 35.

Red ſea. Exod. 10. 19

Reede. Ieſus Chriſt came not to breake a

bruiſed Reede. Mat. 12. 20.

Reformation begunne and repented. Iere.  
34. 15, 16.

Reformed. We that hate to be reformed,  
his life ſhall be ſhortened. Eccle. 19. 5. ſee  
Put off, and Opprobrius.

Refuge. Of the cities of refuge. Exod. 21.  
13. Iſa. 43. 1, to 16. Deut. 4. 14, 42. & 19.  
23, to 18. Ioh. 10. 20. \* 2. 1. 3. 21. \*

God is our refuge. 2. Sam. 22. 3. Iſalm.  
18. 2. Iere. 16. 19.

God is the refuge of the poore. Iſal. 9. 9.

Regeneration. Now Chriſtians are regene-  
rate. Iſa. 6. 7. John 3. 3, to 9.

Regeneration taken for that day and time,  
wherein the choſen begin to leade a new life.  
Mat. 19. 28. Of the which reade 1. Cor. 6. 11,  
and 2. 5. 17. James 1. 18. and 1. Peter 1. 3.  
Looke Newneſſe.

Reigne. The Lord ſhall reigne for euer  
and euer. Exod. 1. 5, 18.

The Lord reigned over the Iſraelites be-  
foze they had any King. 1. Sam. 12. 12.

Salomon reigned in ſtead of Dauid, ac-  
cording to Gods promise. 1. Kings 3. 7. and  
2. Sam. 7. 12.

Paul wiſhed the Corinthians did reigne,  
that he might reioyce with them. 1. Cor. 4. 8.

Reioyce. The Lord wiſheth reioyce over his  
people that obey him. Deut. 30. 9.

The Apoſtles reioiced, that they were  
counted worthy to ſuffer for the Name of  
Chriſt Actes 5. 41.

S. Paul reioiced, and exhorted other to  
reioice that he was ready to ſuffer for h. Goſ-  
pel. Col. 1. 24. Phil. 2. 17, 18. 1. Cor. 15. 31.

We ought to reioyce alwaies in the Lord,  
through hope, with them that reioice. Rom.  
12. 12, 15. Phil. 3. 1, 3. and 4. 4. and 1. Theſ.  
5. 16. and 1. Pet. 6. 8. and 2. Cor. 6. 10.

S. Paul reioiced for the loue and faith of  
others. Iſa. 7. 2. 2. Tim. 1. 4, 5. & 1. Theſ. 1.  
2, 3, 4. and 2. 19. Phil. 1. 4, 5. 2. Cor. 7. 4.

The world reioiced, when Chriſt his diſ-  
ciples wept. John 16. 20.

S. Paul was willing to liue, that the  
Philippians might reioice. Phil. 2. 5, 26.

Ieſus reioiced in ſpirit, and wiſſed his  
diſciples to reioice, and whp. Luk. 10. 20, 21.

God wiſſed the Iſraelites to reioice onely  
in the place which he would chule. Deut. 12.  
11, to 15.

It is to reioiced, and whp. Exod. 18. 9.

S. Paul and all the men of Iſrael reioiced,  
and whp. 1. Sam. 11. 4, 15.

The people reioiced when Salomon was  
anointed king over Iſrael. 1. Kings 1. 39,  
40. and at the crowning of Iſeoaſh king o-  
uer Iudah. 2. Kings 11. 20.

We ought not to reioice at our enemies  
fall, and whp. Iſo. 24. 17, 18.

S. Paul reioiced not in baينه, and whp.  
1. Cor. 9. 15, 16, 18.

Thoſe that are iuſtified, reioice in tribula-  
tions, and whp. Rom. 5. 1, to 6.

Some reioice in the face, and not in the  
heart. 2. Cor. 5. 12.

He that reioiceth, let him reioice in h. Lord.  
1. Cor. 1. 31. not in any gift. ſee Receiue,  
Partaker, Solemn feaſt, Tribulation, & Song.

Religion. What is the pure and iuſtified  
Religion



Religion before God. Jam. 1. 27.

He that seemeth religious, and refraineth not his tongue, his religion is in vaine. James 1. 26.

Christ his religion counted heretic. Acts 24. 14.

Remember the old benefits of God. Deut. 8. 1, 2, 11, 18, 19, and 32. 7. to 15.

We ought to remember our former life, & why. Josh. 4. 29. Rom. 6. 21. Col. 1. 2. 1. and 3. 7, 8, 3. 1. Tim. 1. 13, 14. \* 2. Tim. 3. 10, 11. Tit. 3. 3, 4. He. 10. 32. \* 1. Pet. 4. 3.

Up God made not the remembrance of the Jews that lined, to celest. Deu. 32. 26.

God rememberd Noah. Gen. 8. 1. and remembering his promises wil pardn those that confesse their sinnes. Lev. 26. 40, 42, 45.

God remembering his covenant, deliuered the children of Israel out of bondage. Exod. 2. 24, 25. & 4. 30. and remembering Abraham deliuered Lot. Gen. 19. 29. and remembering Rachel, made her fruitfull. Gene 30. 22. and Soble to be Hannah, remembering her request. 1. Sam. 1. 19, 20.

Remission. Looke Forgiveness and Sinne.

Remnant. the salvation and increase of the remnant of the Jewes. Isa. 65. 8. Ezekiel. 5. 3. and 14. 22. Mich. 4. 7. Rom. 9. 27. & 11. 5. Jer. 23. 3, 10. 9. Looke Jewes.

Render account. Looke Account.

Requing. Looke Tearing and Clothes.

Renewed. How Christ renewed vs, & why. Tit. 3. 5, 6, 7, 8. Luk. 1. 75.

Reuokeme. Looke Name.

Renounce. Looke Forsake.

Repent. God repented that he made man. Gen. 6. 6. and that hee had made Saul king. 1. Sam. 15. 11. and of the evil hee lent the Israelites. 2. Sam. 24. 16.

God repenteth not. 1. Sam. 15. 29. Hose. 13. 14. Amos 7. 3. though he seeme to repent, Jer. 18. 8.

The Lord gaue men 120. yeeres space to repent in. Gen. 6. 3.

Who that repenteth truely, shal liue. Eze. 18. 4. \* and 33. 11.

The people repent and promise reformation. Eze. 10. 1, 19.

The Israelites repent their idolatry, and obtaine deliuerance. Judg. 10. 15, 16. and repent that they destroyed the tribe of Benjamin. Judg. 21. 3, 6.

Job craveth time to repent. Job 10. 30.

If our brother repent, wee must forgive. Mat. 18. 15. Lu. 11. 34.

Repentance of Iudas. Matth. 27. 34. of Eli. Heb. 12. 17.

God granted the Centiles repentance into life. Acts 11. 18.

God would haue all men come to repentance. 2. Peter 3. 9. and calleth and exhorteth euerie one. Hose. 14. 1. \* Jer. 3. 1. 14. 22. \* 18. 1. and 25. 5. and 35. 25. and 26. 3. and 2. King. 17. 13. Zeph. 2. 1. Isa. 55. 7.

Repentance is the gift and worke of God. Lam. 5. 1. John 12. 40. Act. 3. 31. 2. Tim. 2. 25, 26.

Of true repentance. Jerem. 4. 1. as was Job. Job 42. 6. and Davids. 2. Sam. 12. 23. and 24. 17.

The repentance of Pharaoh was false.

Exod. 9. 27. and so was Sashs. 1. Sam. 15. 24, 25, 30.

Gods long suffering mooueth to repentance. Isa. 48. 9. Acts. 12. 19, 20. Rom. 2. 4.

Samuel mooued the people unto repentance. 1. Sam. 12. 20, 31.

Ezekiel commanded to reduce the children of Israel to repentance. Ezek. 43. 9, 10.

Ahab by his voluntarie repentance, procured the prolonging of the plagues that attended. 1. Kings 21. 27, 29.

Repentance ought to be preached, and ioynd with faith. Matth. 3. 2, 6, 8. & 4. 17. Luke 3. 3. & 24. 47. Act. 2. 38. & 3. 19, 26. and 17. 30 and 19. 4. and 20. 21. and 16. 20. Mat. 1. 15.

No time of repentance available after this life. Eccles. 9. 10. and 11. 3.

True repentance mitigateth Gods wrath. Jonah 3. 5. \*

The fruites of repentance. Matt. 3. 8. called by the Prophet, the trees of righteousnesse. Isa. 61. 3.

Grace promised to true repentance. Gen. 50. 17, 18. Deu. 4. 29, 31. & 39. 1, 2, 3, 4. & 31. 21. 1. kin. 8. 33. to 37. & 2. Chr. 7. 14. 15. & 30. 15.

Job 11. 4, 15. and 22. 21, 23. Psa. 28. 15. Isa. 1. 16. to 20. \* & 30. 8. Jer. 29. 12, 13, 14. & 31. 18. \* Ezek. 3. 18. & 16. 60. \* & 22. 23, 27, 28, 31, 32. Joel 2. 12. \* Jer. 1. 3, 4, 5, 6.

Examples of true repentance. 2. Chr. 1. 2. 12. & 33. 12, 13. Iud. 4. 9, 10. \* Mat. 26. 75. Lu. 7. 29. & 15. 18, 19, 20, 21. & 17. 4, 16. & 19. 8. & 22. 62. & 23. 40. 4. 142, 43. Act. 2. 37, 41. \*

Examples of false repentance. Gen. 4. 13, 14. & 27. 41. & 28. 8, 9. Exod. 8. 15. & 10. 16, 20. Job. 7. 20, 21. Iud. 1. 7. 3. 1. Sa. 14. 17. \*

and 1. Kin. 7. 4, 6. Acts. 5. 2, to 15. & 1. Act. 6. 12. 23. and 2. Act. 9. 13. 18. 19. Mat. 27. 3, 4, 5. Act. 8. 24. see Amendment.

Report. S. Paul was approved the minister of God by good report, and euill report. 2. Cor. 6. 4, 8.

All reports of Eli his two sonnes. 1. Sa. 2. 22, 23, 24.

Reprobates are cursed. Matth. 25. 4. and 2. Pet. 2. 14. and are brethens of ioyah, and dishonour, appointed to perdition. Rom. 1. 28. and 9. 22. and 2. The. 2. 12. & 2. Tim. 2. 29.

2. Pet. 2. 12. Jude 4. 13. 55, 20, 21.

The nature of reprobates, is to be made blinder and blinder. Matth. 13. 15. Mark. 4. 12. Luke 8. 10.

God is angry with the reprobate for ever. Nahum 1. 2, 3.

Reprobation knowen not by the iudgment of the world. 2. Cor. 13. 5, 6, 7. looke Predestination, and Isal 64. 4. in the margin.

Reproue. Vice must be reproued, John 16. 8. Eph. 5. 3. and 2. Tim. 4. 2.

How we should reproue our brethren. Gal. 6. 1. 2. Tim. 2. 25, 26.

S. Paul had care lest hee should be reproued. 1. Cor. 9. 27.

Sarah was reproued by Abimelech. Gen. 20. 16.

Scorners will not be reproued, but the wise will. 1. Ion. 9. 7, 8. and 15. 12. and 19. 25. looke Rebuke.

Require, see Mercifulnesse.

Reishe. We that reishen pleasure, crowneeth his owne looke. Eccles. 1. 2, 5.

Respect of persons, looke Persons.

Rest to Israelites. Job. 2. 4. Dent. 12. 7. 10. God will send no rest vnto the disobedient. Dent. 28. 65.

Rest promised Moses. Exod. 33. 14.

God promised to giue his people a place of rest. 2. Sam. 7. 10, 12.

Dauid wished rest vnto her two daughters in law. Ruth 1. 9.

Rest of those that beate Christs yoke. Mat. 11. 29. 2. The. 1. 7.

If we be idle, we shall enter into the rest of God. Heb. 4. 3, 9.

Those which die in the Lord, rest from their labours. Reu. 14. 13.

God rested, looke Sabbath.

Restitution of goods wrongfully gotten against wisdom. Levit. 6. 1, 4, 8.

Reframed. How sinnes should be restrained of vs. Rom. 6. 12.

Resurrection of Christ foretold by Dauid. Act. 2. 31. and by Christ himselfe. Mat. 17. 9.

Of Christs resurrection, and the earthquake at the same. Huc. 6. 2. Mat. 28. 2. and his appearing to Marie Magdalene after his resurrection. Marke 16. 9.

Those that beleeue the resurrection of Christ, shall be laued. Rem. 10. 9.

We hope to possesse life by the resurrection of Christ. 1. Pet. 1. 3.

After the resurrection, the Apostles understood this saying, Destroy this Temple, &c. John 2. 19.

Christ is the resurrection, John. 11. 25.

They shall be partakers of the resurrection if being crossed in Christ, wee bring forth fruit. Rom. 6. 4, 5. \* and 2. Cor. 5. 17.

S. Paul desired to knowe the vertue of the resurrection. Phil. 3. 10, 11.

A prophcie of the resurrection of the dead. Job 14. 7, 12, 14. and 19. 26, 27. The time and maner thereof. 1. Cor. 15. 21, 22. \* Phil. 3. 21. and 1. The. 4. 14, 15. \*

The first resurrection. Reuel. 20. 5, 6.

The Sadduces deny the resurrection, but the Pharises confesse it. Mat. 22. 23. Marke 12. 18. Luke 20. 27. Act. 3. 8.

By the resurrection immortalitye is giuen. 2. Cor. 5. 1, 10. 5.

The Apostles cast in prison for preaching the resurrection. Acts 4. 2, 3.

Paul preaching the resurrection, was mocked. Acts 17. 32.

The resurrection of life and condemnation. John 5. 29.

After the resurrection there shall no more marriage be vsed. Mat. 22. 30.

Some affirmed that the resurrection was past. 2. Tim. 2. 17, 18.

Those that relieue the poore, shall be recompensed at the resurrection of the Iust. Luke 14. 14.

Of the generall resurrection of the dead and glorifying of the flesh. Exod. 3. 6, 15. and 5. 24. & 2. Kin. 2. 11. Job 31. 14. Isa. 26. 19. 20, 21. & 66. 14. \* Ezek. 37. 3, 10, 15. Dan. 3. 25, 26. 27. & 12. 2, 3. Iona. 2. 1. \* Zeph. 3. 11. & 2. Esd. 2. 1. 6, 45, 47. & 14. 35. Acts. 3. 7, 8. 5. 6. and 2. Act. 7. 9. \* Job. 6. 5, 4. & 11. 24, 25, 26. Act. 24. 15, 22. 2. Cor. 4. 14. looke Raife vs.

Of Retaining and Remouing of sinnes. Job.



looke John 20. 23. and Keyes.  
Returns. The Lord will returne unto vs,  
if we returne unto him. Deu. 30. 8, 9, 10. with  
all our hearts, and bee obedient to his voice.  
Deut. 4. 29, 30.

Reuile. Blessed are they that are reuiled  
for Christs sake. Matt. 5. 11.

Reuilest thou Gods high Priests? Actes  
23. 4.

Reward of them that are persecuted for  
Christs sake. Matt. 5. 11, 12.

Of righteoufnesse. see Righteoufnesse.  
Reward for receiuing godly men, see Pro-  
phets.

God taketh no reward. Deut. 10. 17.  
God was the exceeding great reward of  
Abraham. Gen. 15. 1.

Jesus receiued a tempoꝛal reward for that  
which hee did against the house of Abab. 2.  
Kings 10. 30.

Woaz wisheth Ruth a reward of God for  
her wel doings. Ruth 2. 12.

Saul promised reward to him that would  
kill Goliath. 1. Sam. 17. 25.

Daniel both refuseth and taketh rewards.  
Dan. 5. 17, 28.

Reward of humilitie. Ps. 22. 4. looke Re-  
compense and Gift.

Y Rib. Woman was made of mans rib.  
Gen. 2. 21, 22.

Rich and Riches. God is rich to all that  
call on him. Rom. 10. 12.

A rich man compared to the sower of the  
traffe. Jam. 1. 10, 11.

Against respecting persons for riches or  
pouerties sake. Jam. 2. 1, 2, 3, 5, 6.

The discommodities of conueting to bee  
rich, and the deuote of rich men. 1. Tim. 6. 9,  
10, 17, 18.

The pong rich man whom Christ tolled  
to sell all. Luke 18. 22, 23. Matt. 19. 20, 21,  
22. Mat. 10. 21, 22.

Rich Facurus. Luk. 19. 23, 24, 25.  
God filleth the hungrie, and sendeth the  
rich emptic away. Luk. 1. 53.

Parables of the rich man, & his steward,  
and the rich glutton and Lazarus, and the  
couetous rich man. Luke 16. 1, 19, 20. \* and  
12. 1, 5, 16, to 22.

Christ commendeth the poore widowe as  
home all the rich men, and why. Luke 21. 1,  
2, 3, 4. Mat. 12. 41, to 45.

Rich men are not blamelesse. Eccles. 11.  
10.

Howe some men become rich. Eccles. 11.  
18. Job 24. 2. \*

Abraham rich man is blessed, and what ba-  
ned of God. Eccles. 31. 8 and 25. 2.

Of the agreement and qualities of poore  
and rich men. Eccles. 13. 2. \*

Abraham and Lot, Jaakob and Esau  
were very rich. Gen. 13. 2, 5, 6 and 36. 7.

Israh was rich, so was Woaz, and howe.  
Gen. 26. 3, 13, 28. Ruth 2. 1.

A rich woman relieved Elsha as he pas-  
sed by. 2. Kings 4. 8.

Darthans parable of a rich and of a poore  
man. 2. Sam. 12. 1, to 15.

Riches euil gotten. Ps. 28. 8.

Riches gather friends, Ps. 19. 4.

Riches are as a strong citie to the owner  
of them. Ps. 10. 15, and 18. 11.

God giueth power to get riches. Deuter. 8.  
18.

Abraham would not take riches of a king,  
and why. Gen. 14. 23.

God is the author of riches and pouerty,  
Ps. 22. 2. and 1. Sam. 2. 7. Eccles. 11. 14.

When God hath blessed vs with riches,  
wee ought to take heede wee forget him not.  
Deut. 8. 10, to 15.

The deceitfulness of riches doth chooke  
Gods word in vs. Mat. 4. 19.

Make friends with the riches of iniquitie.  
Luke 16. 9.

God gaue Salomon riches and honor in-  
ashed. 1. Kings 3. 12, 13.

Wee cannot serue God and riches. Luke  
16. 13. Matt. 6. 24.

Of the miserable estate of the couetous  
rich man. Eccles. 6. 2.

Of riches referred to the owners harme.  
Eccles. 5. 12.

None ought to trust in riches, and why.  
Job 31. 24, 25. Eccles. 5. 1. Matt. 19. 23, to 27.  
Mat. 10. 23, 24, 25, 26. Luk. 18. 24, to 28

If riches increate, we ought not to let our  
hearts thereunto. Psal. 62. 10.

Neither riches nor any other thing com-  
parable to the feare of God. Ps. 15. 16. Ec-  
clus. 40. 26, 27.

We ought not to grudge at our fate, be it  
poore or rich. 1. Cor. 7. 20. Phil. 4. 11.

Howe the rich ought to behaue themselues  
towards the poore. Leuit. 25. 14, 35, 36. \*  
Deut. 15. 7, to 12. Ps. 14. 31. and 17. 5. and  
21. 13. Eccle. 11. 1, 2. Isa. 23. 4, 18. Mat. 6.  
1, 2, 3, 4, 9, 20, 21. Luke 14. 12, 13, 14. Actes  
2. 45. and 4. 34. \*

Of the vanitie, deceitfulness & contempt  
of riches. Psal. 39. 6. and 49. 6. \* and 51. 1, to  
8. Ps. 11. 4. and 23. 4, 5. and 28. 22. and 30.  
8, 9. Eccles. 5. 9, 10, 11. and 6. 2. \* Isa. 2. 7. \*  
Ier. 22. 13, to 18. Ezek. 7. 19. Seph. 1. 8, 9, 11,  
18. Mat. 13. 22. Luke 8. 14.

Against wicked rich men. 1. Sam. 25. 2,  
to 39. Job 25. \* and 1. 7. 37. 8. \* and Psal.  
5. 8, 9, 10. \* & 32. 5, 6, 7. Ier. 15. 13. Am. 6. 1, \*  
and 8. 4, to 9. Habak. 2. 6. \* Luk. 6. 25. Zach. 5.  
1, 3, 4. looke Couetousnes and Poore.

Riddle of Samson, see wife.

Right hand of God. Luk. 22. 69. and Act.  
7. 55. Matt. 26. 64. looke vpright.

Righteous. The righteous shall ludge the  
wicked, and are bold. Ps. 14. 19. and 28. 1

The end of the righteous is joy and peace.  
Isa. 57. 2.

The song of the righteous. Psal. 25. 1. \*  
Psal. 31. 1. \*

The Lord heareth the prayer of the right-  
eous, and blessings are promised them. Ps. 20.  
15, 29. and 10. 6, 7.

The constantnesse and happinesse of the  
righteous. Wisd. 5. 1, 5, 16.

Of the righteous, if hee were from doing  
vprightly. Ezek. 18. 24.

If the righteous scarcely bee saued, what  
shall the sinners? 1. Pet. 4. 18.

What the fervent prayer of the righteous  
man auaileth. James. 5. 16.

The Lawe is not giuen to the righteous  
man. 1. Tim. 1. 9.

Who are righteous and blessed. Psal. 32.  
1, 25, 11. Gene. 15. 6.

Pharaoth confessed God righteous, and  
himselfe wicked. Exod. 9. 27.

The righteous shall flourish when the wis-  
ked shall want. Ps. 13. 25. and 14. 11.

A complaint for the want of the righteous.  
Ierem. 7. 1.

No man righteous before God. Gen. 6. 5.  
and 8. 21. and 1. King. 8. 40. and 2. Chron. 6.  
36. Job 4. 17, 18, 19, and 9. 2, 3, 5, 20, 21. and  
25. 4, 5, 6. Psal. 14. 1, 3. and 51. 5. and 53. 1,  
3. and 143. 2. Ps. 10. 9. Eccles. 7. 22. Psal.  
64. 5, 6, 7. Ierem. 2. 29. 35. and 30. 14, 15.  
Ierem. 7. 2. and 2. Cor. 4. 30. & 8. 35. Wisd.  
12. 10. Eccles. 7. 5. Matt. 6. 12. Luke 19.  
10. Gal. 3. 11, 22. Epe. 2. 1, 3, 8. and 1. Job.  
1. 8. Rom. 3. 10, to 20. looke Iust, Saints, and  
Vpright.

He that doth righteously, is bozne of God.  
1. John 2. 29.

Righteoufnesse of God proued. Job 5. 8. \*

God rewardeth euery man according to  
his righteoufnesse. 1. Sam. 2. 6, 3. as hee did  
Dauid. 2. Sam. 22. 21. and yet not for his  
righteoufnesse. Deut. 9. 3, 4, 5, 6.

Christ is our righteoufnesse. Psal. 42. 6.  
Ier. 33. 16. and 1. Corinth. 1. 30. which wee  
must hope and wait for through faith. Gal.  
5. 5.

Being freed from sinne, we are made the  
seruants of righteoufnesse. Rom. 6. 18.

Righteoufnesse shall dwell in the new hea-  
uens and earth. 2. Pet. 2. 13.

Christians righteoufnesse ought to exceed  
the righteoufnes of Scribes and Pharises.  
Matt. 5. 20.

Blessed are they that suffer for righteouf-  
nesse. 1. Pet. 3. 14. Mat. 5. 10.

The fruitte of righteoufnesse is sowen in  
peace. James 3. 18.

Wans wretched accomplisheth not Gods  
righteoufnesse. James 1. 20.

Of true righteoufnesse & the fruit thereof.  
Phil. 1. 11. and 3. 9.

Righteoufnesse put for keeping the Lawe.  
Mat. 3. 15. for that which is vpright and ho-  
ly. Act. 1. 3. 10. for vprightnesse of conscience.  
2. Cor. 6. 7.

Righteoufnesse. Joel 2. 23.

The heylful estate of righteoufnesse. Ephel.  
6. 14.

Christ our righteoufnesse before God,  
through grace and faith. Gen. 15. 6. Psal. 45.  
24. and 53. 1, 12. Ierem. 32. 6. and 33. 15,  
16. Dan. 9. 24. Habak. 2. 4. Zech. 9. 9. Actes  
10. 15, 35, 43. and 13. 38, 39. Rom. 1. 17. and  
3. 21, 22. \* and 5. 1, 9, 17. \* and 1. Cor. 1. 30.  
Galat. 2. 16. \* and 3. 6, 8. \* and 5. 4, 5. Tit. 3.  
5, 7.

Against the righteoufnesse of the Lawe.  
Mat. 5. 20. \* Rom. 2. 13. \* and 10. 3, 4, to 13.  
Tit. 3. 5. Heb. 9. 8. Reuel. 3. 5, 16. \*

Righteoufnesse of the wicked, what. Psal.  
57. 1, 2. see Innocents.

Rise looke Sleepe.

Whos desireth the Lord to rise by against  
his enemies. Num. 10. 35.

Rising againe. Looke Raise and Relur-  
rening.

River. The bilsion of the pure Riner of wa-  
ter







It was given unto the beast to make war with the Saints, and overcome them. *Reue. 13. 7.*

The Saints loved not their lives to the death for the word of their testimony. *Reue. 12. 11.* See Precious.

The Saints shall shine as the Sunne. *Mat. 13. 43.* Their felicitie. *Reue. 7. 16, 17.*

The prayers of Saints offered up to God by the Angel. *Reue. 8. 3, 4.*

Righteousnesse of Saints expressed by fine linen. *Reue. 19. 8.*

The Saints are in the hands of God. *Deu. 33. 3.*

God will keepe the feet of his Saints from tripping away in temptations. *1. Sam. 2. 9.*

God punisheth his Saines in mercie. *Psal. 99. 6.*

The myserie of saluation in Christ is manifested to his elect Saines. *Col. 1. 26.*

Against whorshipping of Saines. *Judg. 13. 15, 16. Psal. 29. 1. and 115. 1. \* 8. 1. 9. Isa. 41. 8. 13, 14. Dan. 4. 10. Luke 4. 8. Acts 20. 25, 26. and 14. 11. to 19. 1. Col. 1. 2. 13. and 3. 5, 6. Reu. 2. 8. 9. praying of putting our trust in them. *Psal. 36. 6. & 115. 17. and 60. 1. \* 145. 18. & 146. 3. Isa. 63. 16. Jer. 15. 1. and 17. 5, 6. Habk. 14. 1. 4. 20. Holo. 13. 4. Ester 14. 3. Matth. 11. 28. John 14. 6. Acts 4. 12. Rom. 10. 14. Jam. 1. 5, 17.**

*Sale* looke Bay.

*Salt.* Lovers wife transformed into a pillar of Salt. *Gene. 19. 26.*

A timelech sowed salt in the citie of Sodom. *Judges 9. 45.*

God threateth to burne the Jewes land with brimstone and Salt, if they disobey his Lawes. *Deut. 29. 23.*

Elisba cast salt into the infectious spring of waters, and healed them. *2. Kin. 11. 22.*

Every man shall be salted with stre, and euery sacrifice shall be salted with Salt. *Mar. 9. 49.*

The Apostles are called the Salt of the earth. *Mat. 5. 13.*

Our speech must be powdered with Salt. *Col. 4. 6.*

The euement of Salt. *Num. 18. 19.*

The citie of Salt. *Josh. 15. 62.*

Saluation belongeth vnto the Lord. *Psal. 3. 8.*

The Lord is our Saluation. *Exod. 15. 2.*

Saluation is obtained by Iesus Christ. *1. Thel. 5. 9.* and by none other. *Acts. 4. 12.*

The Prophets haue diligently enquired of the Saluation that should come by Christ. *1. Pet. 1. 9, 10, 11.*

Saluation put for the doctrine of the Gospel. *Heb. 2. 3.*

We ought to craue health and Saluation of God. *Jer. 17. 14.*

God hath wrought our saluatiõ by sending his sonne to be our redeemer. *Isa. 59. 20, 21.*

Saluation is of the Jewes, of whom Christ descended as touching the flesh. *Josh. 4. 22.*

Eternall saluation given to all that obey the Lord Iesus. *Heb. 5. 9.*

Our saluation pet his, as the last day shall be revealed. *1. Pet. 1. 5.*

Saluation came into the house of Zacharias.

because hee bruceed in Iesus Christ. *Luke 19. 9.*

The knowledge of Saluation came vnto vs through Gods tender mercie, by Iesus Christ, without our deserit. *Luke 1. 77, 78. 79. Rom. 6. 23. Ephesians 2. 1, 5, 8. Titus 3. 4, to 8.*

Hannah reioiced in Gods Saluation. *1. Sam. 2. 1.*

Christ the Saluation of the Gentiles is promised. *Gene. 49. 10.* exhibited and scene. *Luke 2. 30, 31, 32.*

All things necessary to Saluation, are revealed to vs by Christ. *Job. 15. 15. Act. 20. 27.*

Of the certaintie of our Saluation. *Job 13. 15, 16. & 19. 2. 5, 26, 29. Psal. 71. 1. 3. John 10. 18, 29. Rom. 8. 1, 16, 17, 38, 39. Gal. 4. 6. Heb. 10. 22, 23, and 11. 1. Jam. 1. 6, 7, 8.*

How Saluation is obtained through faith by Gods gracious election, looke more. *Isa. 25. 9. Matth. 20. 15, 16. & 25. 34. Mar. 10. 31, 40. Job. 3. 15, 16. & 5. 24. 8. 20, 29, 31. Acts 2. 47. and 15. 11. & 16. 31. Rom. 1. 16. & 10. 4, 9. Eph. 1. 11, 13, and 2. 8. 1. Thel. 5. 9, 2. Thel. 2. 12, 14. 2. Tim. 1. 9, 10. and 2. 10. Tit. 1. 1, 2. and 3. 4, to 8. 1. Pet. 1. 2, to 6.*

Saluaõ no man by the way. *Luke 10. 4.*

King. 4. 29. see Blessè.

The saluation of the Angel to Eber. *Judg. 6. 12.* and to the virgine Marie. *Luke 1. 28, 29.*

Pauls manner of subscribing his Epistles, The saluation of mee Paul with mine owne hand. *2. Thel. 3. 17.*

*Sancitise,* for to keepe holy. *Deut. 5. 1. 2.* to dedicate to God. *Exod. 13. 2. Num. 7. 1. to people. 1. Pet. 3. 15.* and to make a thing to be taken for holy. *Matth. 23. 17.*

The Tabernacle, the Arke with the instruments, and Aarons linnen sanctified. *Exo. 29. 43. and 30. 26. to 31. Leu. 8. 10, 11.*

The faithfull are sanctified in the Name of Christ by the Spirit of God. *1. Cor. 6. 11.*

To sanctifie God, what. *Deut. 32. 51.*

The unbekereing husband is sanctified by the wife, &c. *1. Cor. 7. 14.* looke Celebrate, and Consecrate.

Of Sanctification. *1. Cor. 1. 30, 32. 1. Thel. 4. 3.*

*Sanctuary.* The high Priest entered into the Sanctuary but once a yeere. *Leuit. 16. 2.*

The purging of the Sanctuary. *Leuit. 16. 14, 15, 16.*

God commanded to reuerence his Sanctuary. *Leuit. 19. 30.*

The forme and situation of the Sanctuary with all the furniture, is made. *Exod. 36. 1. \* and 37. 1. \* and 38. 1. \* and 39. 32. \* as was commanded. Exo. 25. 1. \* and 26. 1. \* and 27. 1. \* and is reared up. Exod. 40. 2.*

The land of Canaan, called Gods Sanctuary. *Exod. 15. 16, 17.*

Satan obtaining lease of God, despoiled all Iobs goods. *Job 1. 12. \* and afflicted him. Job 2. 6, 7.*

Satan desired to winnow the Apostles as wheat. *Luke 22. 31, 32.*

The scorner to be delivered vnto Satan, and burne. *1. Cor. 5. 4, 5.* Hymeneus and Alexander likewise. *1. Tim. 1. 20.*

Satan hindered Pauls Iourney to Thessalonica. *1. Thel. 2. 18.*

Satan bound and cast into the bottomlesse pit, and looked againe. *Reu. 20. 2, 3.*

Christ called Peter, Satan. *Matth. 16. 23.* Marke 8. 2, 3.

They were instructed by Satan, that tempted David to slay Simei. *1. Sam. 19. 22.*

Satan blindeth the minde of infidels, that Gods glorious Gospel should not shine vnto them. *2. Corin. 4. 4.* and endeuoureth to withhold the faithful from the same. *1. Thel. 3. 5.*

Of the Synagogue of Satan. *Reuel. 2. 9.* and 3. 9. and of his eyone. *Reue. 2. 13.* looke Deuill.

Antichrists coming is by the working of Satan. *2. Thel. 2. 9.* looke in the first Table.

*Satisfaction,* see Christ and Restitution.

*Saued,* see Pourre.

*Sau.* Israel a people saved by the Angel. *Deut. 33. 29.*

God onely saueeth out of all aduersities. *1. Sam. 10. 19.*

No man saued by his owne power or policie. *Psal. 33. 16.*

He that will saue his life. see Life.

Christ came to saue that which was lost. *Matth. 18. 11.* Luke 19. 10. euin sinners. *1. Tim. 1. 15.*

The Lord auerth dapply to the Church, such as shall be saved, by the Gospel preached. *Acts 2. 47.*

God hath saued vs from sinne, and from. *Ephel. 2. 7, 8. Titus 3. 5, 6, 7.*

He asked Christ if but few should be saued. *Luke. 13. 23.*

Christ would haue all men saued, and come to the knowledge of the truth. *1. Tim. 2. 4.*

Who shall be saued. *Isa. 33. 15, 16.*

Of the ioyfull estate of them that shall be saued. *Isa. 25. 6. \* & 30. 19. to 8. 49. 6. \* and 60. 1. \* & 65. 23, 24, 25. Jer. 31. 23. Dan. 12. 3. 2. 27. to 33. \* Matth. 3. 17, 8. and 5. 15. Matth. 13. 43. & 19. 28, 29. & 25. 10, 29, 34, to 41. Marke 12. 25. Luke 9. 29. and 16. 22, 25. and 22. 30. Job. 16. 22. & 17. 24. Rom. 8. 17, 30. 1. Cor. 2. 9. and 15. 42. 2. Tim. 4. 8. Heb. 10. 36. and 13. 14. Jam. 1. 2. 1. Pet. 1. 4, 5. and 5. 1. 4. Reu. 2. 7, 10, 17, 21. \* and 3. 5. 12. 20. \* and 21. 4, 7, 10. \* & 22. 15, 23, 34, 5. looke Heauen and Life.*

Who is taken up vnto him to be able to saue himselfe, maketh himselfe God. *Job 40. 9.*

*Saviour* our our Saviour out of all troubles. *1. Sam. 22. 3, 7.*

God is the Saviour of all men, specially of those that beleeue. *1. Tim. 4. 10.*

Christ is a prince and Saviour. *Acts 5. 31.* in whom is our saluation. *Matth. 1. 21.*

Many called of Saviours. *Judg. 3. 9, 15.*

*Saviour.* The Lord smelth a sauour of rest at Iobas sacrifice. *Gen. 8. 21.*

To whom Christ his croffe is a sauour of death vnto death, and life vnto life. *1. Cor. 2. 14, 15, 16.*

*Sawe.* The Sawe may not craile it selfe as gainst him that moueth it. *Isa. 10. 15.*

*Scab.* A hissering scab vnto man and beast, in all Egypt. *Exod. 9. 9, 10, 11.*

*Scape* goats, what. *Leuit. 16. 8.*



*Scarcitie*, looke Plentie.  
*Schim*, looke Heresies and Sects,  
*Schoolmaster*, looke Law.  
*Scholler*, A good Master maketh a good  
 Scholler. Example. 2. King. 12. 2.  
*Scourged*, Chriſt hath bene ſcourged. Mat. 27. 26  
*Paul* ſhould haue bene ſcourged, but was  
 not. Acts 22. 24, 30.  
 Chriſt forſooke his Apoſtles howe they  
 ſhould be ſcourged. Mat. 23, 34. looke Beaten.  
*Scourges*, looke Plagues.  
*Scride*, what it ſignifieth. Ezra 7. 6. looke  
 Phariſe.  
*Scriptures*, why they were written. Iohn  
 20. 31.  
 The Scripture hath concluded all vnder  
 ſinne, and whp. Gal. 3. 22, 23, 24.  
 The Scriptures teſtifie of Chriſt. Luke 24.  
 27, 46. Iohn 5. 39. and 20. 9. Act. 18. 28.  
 Chriſt contained the deuil by the Scrip-  
 ture. Mat. 4. 4, 8, 10. Luk. 4. 4, 8, 12.  
 Chriſt prooue by the Scriptures, that hee  
 was ſent of the Father. Iohn 5. 36, 39.  
 Chriſt came to fulfill the Scriptures, and  
 therefore interpreted them to his Apoſtles.  
 Luk. 24. 27, 44, 45, 46.  
 Searching of Scriptures duple, and why.  
 Acts 17. 11.  
 What profit wee reape of the Scriptures.  
 Rom. 15. 4. 2. Tim. 3. 16, 17.  
 Scripture put for the old Teſtament. Iohn  
 5. 39. Rom. 15. 4. 1. Cor. 15. 3.  
 Wee that beleueh not the Scriptures, will  
 not giue credit vnto any perſon. Luk. 16. 31.  
 Timothy instructed in the Scriptures from  
 a child. 2. Tim. 3. 15.  
 Peter exhorted vs to take heede vnto the  
 Scriptures, and whp. 2. Pet. 1. 19. \* and 2. 2.  
 To beware of wickednes of the Scriptures,  
 a whp. 2. Pet. 3. 15, 17. All things that Chriſt  
 did, are not in Scripture. Iohn 20. 30, 31. and  
 21. 25.  
 The vnderſtanding of the Scriptures is the  
 gift of God. Luk. 24. 45.  
 The Scriptures are wholesome waters. Ec-  
 zek. 47. 9.  
 All ſorts of people ought to know the Scrip-  
 tures. Deut. 6. 7, 8, 9. Num. 11. 29. Iohn. 1. 8.  
 Mat. 1. 2, 2. 10. 9. 19, 10. 11. and 119. 9, 16,  
 105. Pſa. 20. 5. Lu. 1. 52. Ioh. 5. 39. Act. 17.  
 11. 9. 18. 24. Rom. 1. 5. 4. Col. 3. 16. \* 1. Tim. 4.  
 13. and 2. Tim. 3. 15, 16. Reu. 22. 10.  
 The Scriptures are eaſie to the ſimple, if the  
 ſpirit of God be not abſent. Erod. 4. 15. Deu.  
 30. 12, 13, 14. Pſa. 19. 7, 8, 11, 10. Pſo. 110.  
 14. 6. Mat. 5. 4. 13. Act. 31. 34. Hab. 2. 3, 14.  
 Mat. 1. 1. 25. \* 13. 11. Iohn. 16. 13. Act. 2. 17,  
 18. \* 1. Cor. 2. 9. 10. Tit. 1. 3. and 2. 1. Pet. 1. 10.  
 Ignorance of the Scriptures, very danger-  
 ous for Chriſtians. 2. Tim. 17. 26, 27, 28, 29.  
 Pſa. 95. 10, 11. Pſo. 128, 29. Mat. 1. 3, 4. and  
 3. 13, 14. Mat. 5, 6, 7, and 14. 2. 1. Eccle. 1. 25.  
 Mat. 1. 14. Mat. 12. 24. Ioh. 3. 19, 20. \* 12.  
 35. Rom. 1. 28. \* and 10. 2, 3, and 1. Cor. 2. 8,  
 and 14. 38. and 15. 34. and 1. Chriſt. 4. 13.  
 The Canonickall Scripture comprehendeth  
 all things needfull to ſalvation. Ioh. 4. 25. and  
 5. 39. and 15. 15. and 16. 13. and 20. 30, 31.  
 Act. 1. 1, 2. 20. 27. and 26. 21. Rom. 1. 16. and  
 25. 4. and 2. Tim. 3. 15, 16, 17. and 1. Cor. 1. 8.  
 2. Pet. 1. 23, 25. \* 2. Pet. 1. 21, Heb. 4. 12.

and to decide all controverties needfull for  
 Chriſtians to bee reſolued in. Pſa. 119. 105  
 and 147. 19, 20. Tit. 1. 6. Eccle. 1. 5. Mat.  
 4. 3, 4, 7, 10. 39. 13. \* 12. 3, 4, 5, 40. and 15. 7,  
 8. and 16. 4. and 22. 31, 32, 10. 39. Mat. 10. 2,  
 3, 5, 1. Luke 16. 19, and 19. 46. and 24. 26,  
 27. Ioh. 10. 34. Act. 2. 16, 10, 22. and 3. 22. and  
 10. 43. and 18. 28. Rom. 3. 10, 10. 20. and 4. 3.  
 and 9. 12. \* and 2. Cor. 10. 4, 5. \* 1. Cor. 11.  
 23. \* and 2. Tim. 3. 16. Heb. 4. 12.  
*S Seal*, To ſeale, is taken for to appeare,  
 as Ioh. 3. 33. and 6. 27.  
 Sea, made and named of the waters ga-  
 thered together. Gen. 1. 1, 9, 10.  
 Iſrael paſſed through the middeſt of the  
 Sea, being diuided with Hoſes rodde. Exod.  
 14. 21, 22.  
 The Sea of the wilderneſſe is called alſo  
 the ſalt Sea. Ioh. 3. 16.  
 The bittermoſt Sea. Deut. 11. 24.  
 The glaſſe Sea. Reue. 15. 2.  
 The ſhore of the middeſt Sea, which Sa-  
 lomons place in the Temple. 1. Kings 7. 23,  
 10. 27.  
 The Sea for a lake. Mat. 4. 13. Mat. 1. 16.  
 Luke 5. 2.  
*Search*, There is no ſearching of Gods  
 vnderſtanding. Iſa. 40. 28.  
 God ſearcheth all hearts. 1. Chren. 28. 9.  
 looke Heart, and Curious.  
*Seaſons*, looke Signes.  
*Seate*, What we ſhould attribute to thoſe  
 which ſit in Hoſes ſeate. Mat. 23. 2, 3.  
 Second death. Reue. 2. 11. and 21. 8.  
*Secret*, St. Paul ſealed the Corinthians  
 a ſecret. 1. Cor. 15. 51. \*  
 Some thinke God ſeeth not their ſecret  
 abominations. Ezech. 8. 12.  
 God ſhall iudge the ſecrets of men by Je-  
 ſus Chriſt. Rom. 2. 16. \*  
*Seſt*, St. Paul was of the ſect of the Pha-  
 riſes. Acts. 26. 5.  
 How the Sacks of Sadduces and Phari-  
 ſes differ. Acts 23. 8.  
*Securitie* of Belſhazzar. Dan. 5. 1, 2, 30. 6.  
 looke Careleſſe.  
*Sedition*, and the puniſhment thereof. Num.  
 16. 1, 2. \* 9. 20, 23, 107. Iudg. 9. 2. \* 12. 1, 107  
 2. Sam. 20. 1, 21, 22. \* 1. Km. 1. 5. \* 9. 2, 15,  
 10. 26. Eſt. 2. 21, 22. Actes 5. 36, 37. and 23.  
 7, 9, 10. \* looke Rebell, and Homicide.  
 Seditious perſons are to bee ſhunned. Pſo.  
 24. 21.  
*Seduce*, looke Deceiue.  
*See*, How Hoſes and diuers other ſawe  
 God, whom no man can ſee and liue. Erod.  
 24. 9, 10, 11. and 33. 20, 23. Num. 12. 8.  
 Inabob ſaw God face to face. Ge. 32. 30.  
 St. Paul deſireth to ſee the Theſſalonians  
 hebbly. 1. Theſſ. 2. 17.  
 God will glie his children eyes to ſee  
 withall. Deut. 29. 4.  
 See, put for to knowe. Mat. 9. 4. Ioh. 6.  
 40. for entering into. Iohn 3. 3. and for ſeeke.  
 Iohn 8. 51.  
 Seede is ſowen, and God giueth it a body  
 at his pleaſure. 1. Cor. 9. 10.  
 Seede ſhall be multiplied to them that giue  
 liberall almes. 2. Cor. 15. 38.  
 Of Seede that is made buckane. Leuit.  
 12. 38.

Of riſſing Seede. ſee Raiſe.  
 Seed of Abraham from Iſhak by promiſſe,  
 not from Iſhmael. Gene. 21. 1, 2. Rom. 9. 8.  
 Heb. 11. 8.  
 Seede for poſteritie. Mat. 12. 19.  
 Ieſus Chriſt was of the Seede of Dauid.  
 2. Sam. 7. 12, 13.  
 God hath ſent the Seede of the Iewes.  
 Rom. 9. 29.  
 The word of God is compared to Seede.  
 Mat. 13. 3, 10. 44. Mat. 4. 3, 14, 26, 31. Lu.  
 8. 5, 10. 16.  
 The honourable Seede are they that feare  
 the Lord. Eccle. 10. 20.  
 Seeke, He that doeth Seeke the Lord with  
 all his heart, ſhall find him. Deut. 4. 29, 30,  
 31. Iere. 29. 13.  
 To ſeeke God, looke Leſe.  
 The godly labour for all that ſeeke know-  
 ledge. Eccle. 33. 16. and 24. 39.  
 Seeme, looke Hypocrites and Eyes.  
 Seer, put for a Prophet. 1. Sam. 9. 9, 11.  
*Seede*, The ceremoniall Law to forbidde  
 to ſeethe meate upon the Sabbath day. Erod.  
 16. 23.  
 The Seething pot. Ezech. 24. 3, 10, 15.  
 Seething children, ſee Women.  
 Sell that pee haue, and giue to the poore.  
 Mat. 19. 21. Lu. 12. 33, 34. and 18. 22.  
 Ioleph was ſolde by Gods providence.  
 Gene. 45. 5.  
 The faithfull ſolde their poſſeſſions, and  
 whp. Acts 2. 45. looke Buy.  
*Send*, God declarer that hee bid ſende  
 Hoſes to gouerne his people. Num. 16. 28.  
 Chriſt ſent by God. Iohn 8. 18.  
 God ſent Rezin, and Pekah againſt A-  
 haz. 2. Kings 15. 37. and 16. 1, 5.  
 Chriſt ſent his Apoſtles as hee was ſent.  
 Iohn 20. 21.  
 None can preach except they be ſent. Ro-  
 man. 10. 15.  
*Separate*, God ſeparated the Iſraelites from  
 other people, that they might ſeparate them-  
 ſelues from ſinfull ſie, Leuit. 20. 24, 25, 26.  
 Of the Separate field. Leuit. 27. 21.  
 Of the ſeparating of the goates from the  
 heepe. Mat. 25. 31, 32, 33.  
*Sepulchre*, Chriſt ſepulchre watched with  
 ſouldiers. Mat. 27. 60, 63. \*  
 The Phariſes are termed whited tombs,  
 or Sepulchres. Mat. 23. 27, 28. looke Graues.  
*Serpent*, The Serpent through liberty de-  
 giugled the woman, and was curſed. E. e. 3.  
 1, 12, 14. 15. and 2. Cor. 31. 3.  
 The ſerpe Serpent of braſſe ſet vp to heale  
 them that were bitten of the ſerpe Serpents.  
 Num. 21. 6. to 10. which after being taken  
 red, Hzekeiah cauſed to bee broken in pre-  
 ſent. 2. Kings 18. 4. what it did ſignifie. 3. ob-  
 3. 14. 15.  
 Ieſus Chriſt called the Phariſes Serpents,  
 Mat. 23. 33. and wiſeth his Apoſtles to bee  
 wiſe as Serpents. Mat. 10. 16.  
 The deuil called that olde Serpent. Reue.  
 12. 9. and 20. 2. ſee Rod.  
*Seruants*, and their eſtate. Leuit. 25. 44, 45.  
 Of him that lap with a maide Seruant af-  
 ſauced, and not redeemed. Leuit. 19. 20.  
 Of a Iewes ſonne ſolde to bee a Seruant.  
 Deut. 15. 2, 10. Erod. 21. 2, 10. 7.



Of a mans daughter solde to be a servant. **Exod.** 21. 7. to 12.

Ruth laye thee was Boaz servant, and made Ruth 2. 13.

A servant that ran away from his master being an heathen. **Deut.** 23. 15, 16.

Of freeing of servants here. 34. 9.

Of the discipline of servants. **Ecclesi.** 33. 23.

How to entreate a servant from his child-hood. **Deut.** 29. 19, 20, 21.

The duties of servants towards their master. **Eph.** 6. 5, to 9. **Col.** 3. 22. \* **1 Tim.** 6. 1.

**Tit.** 2. 9. \* **1 Pet.** 2. 18. \* **Mat.** 8. 9.

Of servants called to the knowledge of the Gospel. **1 Cor.** 7. 21, 22.

Moses willed the Jewes to remember that they were servants themselves. **Deut.** 16. 12.

Examples of good servants and faithful. **Gen.** 24. 1. \* 31. 38, 39, 40. and 39. 1.

God called the Israelites his servants. **Leuit.** 25. 55.

God hath compassion of his servants. **Deut.** 32. 36.

Christ calleth his not servants, but friends, and whp. **John** 15. 14, 15.

We are the servants of God delivered from sinne. **John** 8. 32, to 37. **Roma.** 6. 16, 17, 18. \* **1 Pet.** 2. 16.

Blessed is that servant, whome his master when he cometh, shall finde waking. **Luke** 12. 36, to 49.

We are all unprofitable servants. **Luke** 17. 10.

The servant is not greater then his master. **John** 15. 20.

God will avenge the blood of his servants. **Deut.** 32. 43.

Who so will be greatest, ought to bee servant to all. **Mat.** 20. 26, 27, 28.

A Bishop is the Lords servant. **2 Tim.** 2. 23.

The servants of Christ ought not to be men pleasers. **Gal.** 1. 10.

Paul being free from all men, became servant to all, to winne the more. **1 Corinth.** 9. 19.

We are servants of sinne, if wee be overcome by it. **John** 8. 34. **2 Pet.** 2. 19. and being servants of sinne wee are freed from righteousness. **Rom.** 6. 20.

We ought to instruct our children, that of bond to the bond. **Deut.** 6. 21. \* we are made sinners of God. **Gal.** 3. 26.

The servant that knoweth his masters will, and doeth it not. **Luke** 12. 47, 48.

David sucked not his servants to doe Saul harme, and whp. **1 Sam.** 24. 5, to 11.

God promised for his servants contrary to their expectations. **2 Sa.** 17. 20, 29.

The witches are Gods servants, and how. **Jer.** 25. 9. to 27. 6.

Servant of the Church. **Rom.** 16. 1.

From whom we must serve God. **Iosh.** 11. 22.

**5. 27. 28. 29. and 24. 34. 10. 25. Exod.** 23. 25.

**Deuter.** 6. 13. and 10. 12, 17, 20. and 28. 47

**1 Sam.** 12. 20. **Mat.** 4. 10. **Luke** 4. 8. **Heb.** 11. 28.

The Jewes served Baalim, and Ashtaroth, and forooke the Lord. **Judg.** 2. 11, 13, 30

and 3. 7.

Of those that served both God and idoles. **2 King.** 17. 18, 33. \*

The end of vocation and redemption, is to serve the living God. **1 Cor.** 1. 9. **Heb.** 2. 15. **Luke** 1. 74, 75.

Service displ. a thing, or pleasing God. **Isai.** 1. 1, to 18. and 43. 23, 23, 24.

Service worke, what. **Leuit.** 23. 7.

Service, God foretold Abraham the service of the children of Israel, and their deliverance out of Egypt. **Gen.** 15. 1, 3, 14.

Service, God foretold Abraham the service of the children of Israel, and their deliverance out of Egypt. **Gen.** 15. 1, 3, 14.

Seven. Terho had seven daughters. **Exod.** 2. 16. and Terho seven sonnes. **Job** 1. 2. and 42

13. looke Martyrdome.

Seventy, put for an infinite number. **Mat.** 18. 22.

Seventie and two disciples sent to preach, and how. **Lu.** 10. 1, to 13, 16. **Mat.** 10. 1, to 16.

Shame upon those that disobey God. **Deut.** 28. 20. looke Ashamed.

Sheepe were wont to be watered toward night. **Gen.** 29. 2, 3, 7, 8. **Exod.** 2. 17, 18.

Sheepe were permitted the Jewes to eat. **Deut.** 14. 4.

Michahs parable of the sheepe without a shepherd. **1 King.** 22. 17, 35, 36, 37.

Whose flockes of sheepe are cursed, and whose blessed. **Deut.** 28. 44, 31. as appeareth.

**Judg.** 6. 4.

An oblation of a sheepe or Lambe. **Leu.** 3. 6, 7.

We were as stray sheepe before our conversion. **1 Pet.** 2. 25.

Christ calleth the Jewes lost sheepe. **Mat.** 10. 6. to whom he was sent. **Mat.** 15. 24.

The qualities a sacrifice of Christs sheepe. **John** 3. 1. 5. 16 and 10. 27, 28.

Those that were not of his sheepe, beleevued not. **John** 10. 26.

Christ calleth his sheepe, the blessed of his father. **Mat.** 25. 33, 34.

Christ willed Peter to feede his lambes and sheepe. **John** 21. 15, 16, 17.

Jewes and Gentiles are one sheepefold acknowledging Christ their onely Shepherd. **John** 10. 16. **1 Pet.** 2. 25.

Shepherds, Jaakobs children were Shepherds, which were an abomination to the Egyptians. **Gen.** 46. 32. \*

Christ the Shepherd and expectation of the Gentiles. **2 Tho.** 2. 34. \* The good Shepherd. **Joh.** 10. 11, 14. The chief Shepherd. **1 Pet.** 5. 4. and 2. 25. of the faithful. **Ezek.** 34. 23, 24. **Zeck.** 13. 7. whose birth was declar'd unto Shepherds. **Luke** 2. 8, to 21.

Against covetous Shepherds. **Ezek.** 34. 2, to 23.

Of the foolish and idle Shepherd, and his infirmitie. **Zeck.** 11. 15, 16, 17.

Of shepherds, looke moed in Pastours, and Heardenen.

A Shekel of the Sanctuarie, what. **Exod.** 30. 13. **Ezek.** 45. 12. **Ann.** 3. 47.

A common Shekel, what. **Gen.** 23. 15. **Exod.** 21. 32.

Twentie Shekels make one pound. **Ezek.** 4. 10.

Shepherd, looke Bread.

Shelds of gold. **1 King.** 10. 17. put in the house called the forest of Lebanon. **Chap.** 7. 2

caried away by Sishak king of Egypt, and brassen Shields put in their head by Rehobam. **Chap.** 14. 26, 27.

God is a sheepe to the faithfull. **Deutero.** 33. 29. **2 Sam.** 22. 3. **Psal.** 119. 14. **Looke** Proc. 4our.

Shoes of the Israelites waxed not cloz for soze peere space. **Deut.** 29. 5.

Those that did ease the Paschal Lambe had their shoes on their feet. **2 Cor.** 12. 11.

God commanded Moses to put his shoes off his feet. **Exod.** 3. 5. The like commandment had Joshua. **Joshua.** 5. 15. The ceremony of putting off the shoe, in redeeming and charging. **Ruth.** 4. 7.

Moses prophesied unto the tribe of Aser, that their shoes should bee pson and brasse. **Deut.** 33. 25.

Shu. God will shue up the heavens to infidels. **Deut.** 1. 11, 17.

Sickness sent of God, to those that will not heare his worde. **Exod.** 15. 26. or doe disobey his commandments. **Deut.** 28. 35, 59.

How Terhoam behaved himselfe, when his sonne was sicke. **1 King.** 14. 1, to 21.

Dauids behavieur while his sonne by Bethsheba was sicke. **2 Sam.** 12. 15, 16, to 24.

Amnon fained himselfe sicke, and whp. **2 Sam.** 13. 5, 6.

The sicke should call for the Elders of the Church. **James.** 5. 14, 15.

In our sicknesse wee ought to have recourse to God. **Eccles.** 38. 6. **Isai.** 38. 2, 3. (and see our house in order. **2 Kin.** 20. 1.) and not to idoles or witches. **2 Kin.** 1. 16.

If we serve God, he will remove all sicknesse from among vs. **Exod.** 23. 25. and lend them on all that hate vs. **Deut.** 7. 12, 15.

God lendeth sicknesse, sometime for our sinnes. **Mat.** 9. 2. sometime for his owne glorie. **John** 5. 5, 14 and 9. 3. and 11. 4.

Many were and sicke for communicating unworship. **1 Cor.** 11. 30.

Christ healed the sicknesse both of body and soule. **Mat.** 8. 16.

We ought to humble our selves before we be sicke. **Eccles.** 18. 20.

Sicknesse the punishment of sinne. **Leuit.** 26. 16, 18. **Numb.** 12. 10. \* **2 Sam.** 24. 10, to 18. **2 King.** 5. 1, 27. **2 Tho.** 2. 12, to 16.

How the sicke have behaven themselves in their sicknesse, and death. **Gene.** 48. 3. \* and 49. 28. \* **50. 24, 25, 26. Deut.** 31. 1. to 14. \* **Joshua.** 23. 2. \* and 24. 1, to 30. \* **1 King.** 2. 4, to 17. **2 Tho.** 32. 24. **2 King.** 20. 1, 2, 3.

**Tob.** 4. 2. \* **1 Acc.** 2. 49. \*

The sicke must be visited and comforted. **Ge.** 48. 1. **2 Kin.** 8. 29. **Job.** 2. 11. **Isa.** 41. 3.

**Eccles.** 7. 34, 35. and 38. 9, 12. **1 Th.** 2. 21. **Mat.** 25. 36, 37, 40. **2 Cor.** 1. 4. **Looke** Diseases and Infirmities.

Side of Christ pierced with a speere. **Job.** 19. 34.

Sigh. The Israelites sighed for their bondage, & were heard. **Exod.** 1. 14. and 2. 23, 24.

David sighed, and whp. **2 Cor.** 5. 5, 3.

Sins, looke Appearings.

Sizes, oft times when for into cleas, whether God will make his power known. **Exod.** 4. 8, 9. and 34. 10. and 7. 21. \* and 16. 4. \*

**Job.**



Joh. 3. 5. 1. King. 1. 3. and 17. 1. 4. and 18. 24. \* and 20. 13. 22. 28. 36. 42. 2. Kin. 5. 10. to 15. and 20. 8. to 12. Matt. 8. 3. \* 9. 2. \* 14. 19. to 22. 36. such the Scribes and Pharisees required. Matt. 12. 38. to 43. and 16. 1. to 6. Luke 11. 29. to 33. 1. Cor. 1. 22.

Signes sometimes also are tokens of assurance. Gen. 9. 12 & 15. 8. Exod. 3. 1. 13. Josh. 2. 18. to 22. Judg. 6. 14. \* 1. Sam. 2. 34. & 10. 1. to 10. 2. Sam. 2. 12. & 2. Kin. 19. 29. 1. Saf. 37. 30. & 37. 7. Tob. 3. 2. Num. 16. 28. 29. Lu. 1. 5. 36. 37. & 2. 12. Sometime for tokens of remembrance. Exo. 12. 13. Num. 15. 39. and 16. 38. and 17. 10. Joshua 4. 6. looke Sacraments.

Sunne, Moone, and Starrs ordeined for Signes, seasons, dayes, and yeeres. Gen. 1. 14. to 19.

Signes that follow them that beleeue, for a confirmation of their doctrine. Mat. 16. 17. Signes preceeding the day of iudgement. Mat. 24. 29. to 31. Mar. 13. 24. \* Lu. 21. 25. \* Aca. 13. 10. Eze. 32. 7. Joel. 3. 15.

We ought not to feare the signes of heauen. Jer. 10. 2

Silence must be kept, as time and place requireth. Psa. 10. 19. and 25. 11. Eccles. 20. 1. 5. to 9.

Siluer, loske Golde.

Similitude. God sending his owne sonne in the similitude of flesh fleshy, condemned sinne in the flesh. Rom. 8. 3. and 6. 5.

Simple concerning euill. Mat. 10. 16. Rosmanes 16. 19.

See that distribute, let him doe it with simplicitie. Rom. 12. 8.

Paul reioiceth that his conuersation was in simplicitie. 2. Cor. 1. 12.

Singing. Deborah and Barak sing praise to God. Iudg. 5. 1. \* and Hefes and the Israelites with Miriam. Exo. 15. 1. \* and David also. 2. Sam. 22. 1. \*

We ought to sing psalmes and spiritual songs to the Lord in our hearts. Ephe. 5. 19. Col. 3. 16. 17.

A song for Israelites to learne by heart, and sing. Deut. 31. 19. and 32. 1. to 44.

Singers ordeined, and their office, and course. 1. Chr. 25. 1. \*

Dauid the sweete singer of Israel. 2. Sa. 23. 1. looke Song.

Sinne and Sinner Sinne taken for the root of peruersitie. Rom. 6. and 7. Chapters. and for a sacrifice for the satisfaction for sinne. Rom. 8. 3. 2. Cor. 5. 21. and sinners, for those that are altogether addicted to wickednesse. Mat. 9. 11. John 9. 31.

Adam salde his sinne to his wife, and thee to the Serpent. Gen. 3. 12. 13

Through whom sinne entred into the world, and death by sinne. Rom. 5. 12.

The deuil prouoked the woman to sinne. Gen. 3. 1. to 6.

He that committeth sinne, is of the deuil. 1. John 3. 8.

Sinne is the king of death. 1. Cor. 15. 56.

He is a sinner that beleeueth not the Gospel. 1. Pet. 4. 17. 18.

Jeroboam sinned, & made Israel to sinne. 1. Kings 12. 28. 29. 30. which sinne pulled destruction vpon the citie. 1. Kings 14. 16.

The like is to be seene in Baasys. 1. Kings 16. 2. 3.

Samuel counted it a sinne against the Lord to cease praying for the Israelites. 1. Sam. 12. 2. 3.

The children of Eli sinned, and made the people to trespass. 1. Sam. 2. 12. 17. 24. 25. Idolaters company must be shunned, lest wee line against the Lord. Exo. 23. 24. 32. 33.

Who so is overcome of sinne, is the servant of sinne. John 8. 34. Rom. 6. 12.

Servants of sinne, are freed from righteousnesse, and contrary. Rom. 6. 18. 20.

Adam beeing sinned, fled from Gods presence. Gen. 3. 8.

None exempt from sinne, and therefore all haue neede of the sauiour. Psa. 20. 9. Aca. 41. 29. and 5. 3. 12. 1. John 1. 7. \*

Sinne was not knowne to bee sinne, but lay as dead, before the Lawe declared and reuiled it. Rom. 5. 13 and 7. 7. 8. 9.

As punishment for sinne, death is come vpon all men. Rom. 5. 12.

Sinne aboundinge coude not surmount Gods grace. Rom. 5. 15. 20. 21.

The fruit of sinne is shame, and the ende death. Rom. 6. 21.

Euery man shall die for his owne sinne. Jer. 31. 30.

The blood of Bulles and Goates coude not take away sinne. Heb. 10. 1. to 5.

God forgiveth sinnes. Num. 14. 18. Exod. 34. 7.

We ought not to continue in sinne. Eccles. 2. 1. 1.

To be conuerted from sinne, is the gift of God. Jer. 31. 18. 19.

God called Adam to shewe him his sinne. Gen. 3. 9.

God shewed Hain his sinne, before hee cutted him. Gen. 4. 10.

God punished the people, because their sinne increased. Jer. 30. 15.

Saluation promised to them that confesse their sinnes. Leui. 26. 40. 42. 45. Job 37. 16. Eze. 33. 11.

God imputeth not sinne vnto his faithful. Psa. 32. 2.

Dauid acknowledging his sinne, was pardoned. 2. Sam. 12. 1. 3.

The Israelites confessed the grieuousnes of their sinnes. Iudg. 10. 10. 1. Sam. 12. 10.

Pharaoch confessed his sinnes. Exod. 9. 27. and 10. 16.

Of the sinnes of the Gentiles before their calling. Tit. 3. 1. 2. Cor. 6. 9. 10. 11. Rom. 1. 20. \* Ephe. 2. 12. 1. 1. Pet. 4. 3.

Raine is denied, & famine sent for sinne. 1. Kings 8. 35. 37.

The Iewes attributed their affliction to their sinnes. Mat. 2. 5. 6. 7.

The sinnes for the which Ierusalem was afflicted. Jer. 6. 6. 7.

God wil not pardon their sinnes, who turne from him to others. Josh. 24. 19. 20.

For the sinne of Achan, all the people were punished. Josh. 7. 1. and 22. 20.

The men of Gibeah, for their sinne. Iudg. 19. 24. 25. were slaine, not onely committers, but winkers at the same. Iudges 20. 13. 14.

44. 46. according to Pauls doctrine. Roma 1. 31. the like happened to the Sodomites. Gen. 19. 5. 25.

God is mercifull to the sinnes of his Saintes, albeit he punish them. Psa. 89. 32. 33. 3. 3. and 106. 44. 45.

Wholes prayerth God to pardon the peoples sinne, or els to rate him out of the booke of life. Exo. 32. 31. 32.

Wholes desireth God for the peoples sinne. Num. 14. 19. and David for his owne. 2. Sam. 24. 10.

God promisseth to visite the sinne of idolatrie. Exo. 32. 34.

Abundance of spiritual blessings are promised aiter forgiveness of sinnes. Aca. 44. 3. 22. \*

Christ sinned not. 1. Pet. 2. 22. 1. John 3. 5. Aca. 53. 9.

If we lay we haue no sinne, we make him a lyar, who calleth al men wicked. 1. John 1. 10. Aca. 5. 17.

Remission of sinnes is through the mercy of God. Luke 1. 78. Mat. 2. 5. 10. Rom. 6. 15. 17. 20. by his sonne. Mat. 1. 16. 21. & by the shedding of his blood. Mat. 26. 28. Mar. 14. 24. Luke 22. 20.

Christ is the reconciliation for al our sinns. 1. Joh. 2. 2. who appeared to beare iudgement vpon his bodie to the lame ende. 1. John 3. 5. Rom. 4. 25. 1. 1. Pet. 2. 24. Gal. 1. 4. 1. Tim. 1. 15. by beleeuing in him. Acts 10. 43. who is the innocent Lambe offered by the father. John 1. 29. the onely sacrifice once onely offered for al. Heb. 9. 26. 28. and 10. 12. 14. 18. that we should be zealous of good works. Tit. 2. 14.

Christ came to cal sinners onely to repentance. Mat. 9. 13.

Christ had authoritie to forgive sinnes. Mat. 9. 6. and remission of sinnes must be preached in his name to all nations. Luke 24. 47.

Christ did eate with Publicaners and sinners. Mat. 9. 10. 11.

Sinne against the holy Ghost, is irremissible. Mat. 12. 31. 32. Mar. 3. 29. Luke 12. 10. Heb. 6. 4. 5. 6. and 10. 26. 27. not to be prayed for. 1. John 5. 16.

When we were dead by sinne, God quickened vs in Christ. Eph. 2. 5. 6.

Concoyrd our sinne, is giuen vs by Christ. 1. Cor. 15. 54. 57.

Christ died for vs being sinners. Roman. 5. 8.

Christ Iesus came into this world to saue sinners. 1. Tim. 1. 15.

Christ hath satified us for our sinnes, that we dying to sinne, might be quickened by the spirit of righteousnesse. 1. Pet. 2. 24. and 3. 18. Rom. 6. 6. 11.

Gods new Testament is, that he wil write his lawes in our hearts, and remember our sinnes no more. Heb. 8. 10. \* and 10. 16. 17. 26.

We being vnder grace, may not therefore sinne: but rather bee so much more ready to doe good. Rom. 6. 1. 3. 15.

If our faith were not appoyned by good works, wee haue forgotten how wee were purged from sinne. 2. Pet. 1. 9.

If any man sinne, wee haue an advocate euen Iesus Christ the iust. 1. John 2. 1.







shou'd haue a Sonne. 2. King. 4. 14, 16, 17. see Children.

Sonnes offered, looke Sacrifice.

Was spared not his onely Sonne, but gaue him for vs all. Rom. 8. 32.

Sonnes, blest for inhabitants. Ezr. 2. 1, 21. and for posteritie. Ezr. 2. 35. Matth. 22. 42.

Christ called the Sonne of man. Matth. 3. 20. and 12. 8. and 24. 30. and 25. 13, 31. and 26. 2. 2. Mat. 2. 10. and 9. 9, 13. 13. 26. and 24. 21. Luke 5. 24. and 6. 5. and 9. 2. 126, 44. 56, 58. and 12. 3c. Joh. 3. 13. 14. and 13. 31.

The faithfull are the Sonnes of God. Lu. 20. 36. John 1. 12. Rom. 8. 14. 2. Cor. 6. 18. Galat. 3. 26. 1. John 3. 1. Looke Correction.

Sorcerers punishment. Reuel. 21. 8. looke Soothsayers

Sorrow. Paul reioyced not that the Corinthians were made horie by his Epistle: but that they sorowed to repentance. 2. Cor. 7. 8, 9.

So man is sorie for the affliction of Joseph. Amos 6. 6.

God grieues to the disobedient a sorrowfull minde. Deut. 28. 65.

A sorrowfull mind drieth by the bones Ps. 17. 22.

The Apostles sorrowfull, hearing that Christ should die. Matth. 17. 22, 23. and that they should forgoe his bodily presence. 3. John 16. 6, to 23.

The hieruzem were sorie that they should see Pauls face vs more. Acts 20. 37, 38.

The people sorowed that God would not goe with them to Canaan. Exod. 33. 4.

Paul was sorrowfull for Epaphroditus sicknesse. Phil. 2. 27, 28.

Godly sorowe causeth repentance: but worldly sorow causeth death. 2. Cor. 7. 10, 11. Eccles. 30. 23, 24.

The godly are as sorowing, and yet alwayes reioycing. 2. Cor. 6. 4, to 10.

Wee may not sorowe about measure for the dead, and why. 1. Thesal. 4. 13. \* Looke Mourning.

The sorowe of the heart is a ielous worman. Eccles. 26. 6. looke Heauie.

Soothsayers should not be regarded, nor listened. Leuit. 19. 31. Deut. 18. 10, 11, 12.

Who so hath a spirit of diuination of soothsaying: shall be stoned to death. Leuit. 20. 27.

Israhel banished all soothsayers, and such as had familiar spirits. 2. King. 23. 24. so did Saul. 1. Sam. 28. 3.

Soothsayers, witchcraft, &c. is but banishe Eccles. 34. 15.

God will iudge soothsayers. Mal. 3. 5. and send a sword vpon them. Ierem. 50. 36. looke Diuination, and Witch.

Sower. The parable of the Sower. Matth. 13. 3. \* 10, 18. \* 43. Matth. 4. 3. to 21. Luke 8. 5, to 16.

Soweth. As euery man soweth, so shall he reape. Gal. 6. 7, 8, 9. see Salt

Soule, taken for the naturall affection. Matth. 26. 38. Mar. 14. 34. John 12. 27. Lu. 1. 46. and 2. 35. for the spirit, wherewith man liueth. Matth. 10. 28. 2. Cor. 1. 23. for the will ioyned to the vnderstanding. 1. Thes. 5. 23. 1. Pet. 1. 9, 22. for the whole man. Gene. 46.

26, 27. Exod. 15. Deut. 10. 22. Rom. 13. 1. Act. 2. 43. for the life. Mat. 2. 20. 6. 35. Lu. 12. 22. Joh. 10. 11. & 13. 37. & 15. 13. Act. 20. 24. and for the heaith. Actes 20. 10.

Sau became a luing Soule. Gen. 2. 7.

Christ healed the diseases of Soule and body Luke 9. 56. John 7. 23.

Wee ought to leaue, serue and loue God with all our heart and Soule. Deu. 4. 29. and 10. 12. and 11. 13.

Paul content to giue his soule for the confirmation of the Gospel. 1. Thes. 2. 8.

The Soules of them that were killed for the word of God. Reuel. 6. 9.

The Passours shall giue accounts for the peoples soules. Hebr. 13. 17.

How our Soules are purified. 1. Pet. 1. 22.

Whoe that suffer for Iesus Christ, receive the saluation of their Soules. 1. Pet. 1. 4, 9.

A man to put his Soule in his hands, what it signifies. 1. Sam. 19. 5. and 28. 21.

To powre out our Soules before the Lord. 1. Sam. 1. 15. Psal. 42. 1, 2. \*

The Soule that sinneth shall die. Ezr. 18. 4.

The Soule after death goeth either to joy or paine. Eccles. 12. 7. Luke 16. 22, 23.

The faithfull in the Primitive Church were of one heart and of one Soule. Act. 4. 32.

Soules appeare no more after they be ouce departed from the body. 2. Sam. 12. 23. Job 7. 9, 10. and 10. 20, 21. and 14. 12. and 17. 16. Psal. 103. 15, 16. Mat. 8. 19, 30. and 65. 3, 4. Mat. 2. 1. and 3. 1. Eccles. 38. 20, 21, 23. Mar. 5. 23. Luke 12. 20. and 16. 30, 31. Actes 7. 59. 2. Cor. 11. 14. 1. Thes. 4. 13.

Of the immortality of the Soule. Matth. 10. 28. and 16. 26.

J Span. Antimely births of a Span long eaten. Lam. 2. 20. and 4. 10.

Spare. If God spared not the citie where his Name was called vpon, shall other see free? Ierem. 25. 29.

Howe spare a man is alwayes to spare himselfe. 2. Sam. 12. 5, 6. Gen. 38. 24. 25, 26.

Sparkle. The subtil woman of Tekoah, germeth Absalom her sparkle. 2. Sam. 14. 7.

Sparrow. looke Providence.

Speake. What God speaketh, shall come to passe. Ezek. 12. 25.

Who so is moued by Gods Spirit to speake, is directed in truethe, boldnesse and eloquence. Job 32. 18. \* Exod. 4. 12, 15.

To speake put vs to promise. Luke 1. 70.

If any man speake, let him take as the wordes of God. 1. Pet. 4. 11.

Wee ought not to speake euill one of another. Rom. 4. 11. 1. Pet. 2. 1. Tit. 1. 11. nee regard euery mans speach. 1. Cor. 14. 20. 1. Cor. 14. 20. 1. Kings 18. 9, 12.

Kingdoms of heauen. 1. Cor. 6. 10. Looke Slander, Backbiting, and Tongue.

Of sobrietie in speaking. 1. Thes. 17. 27, 28. Eccles. 5. 1.

Speculations. Against baine Speculations, Col. 1. 8, 18.

Speedily. Presume not of Gods mercie, but conuert speedily by true repentance. Eccles. 5. 5, 6, 7.

Spies sent to view Ai. Josh. 7. 2. and Jericho. Josh. 2. 1. & the land of Canaan. Num. 13. 3, 17. \* Who, for their euill report, are all

staine laue Caleb and Joshua. Num. 14. 37, 38.

Spirit, taken for the minde of man. Luke 10. 21. 2. Corinth. 7. 1. 1. Thes. 5. 23. for the life of man. Job. 31. 14. for a Spiritual science simply. John 4. 24. for the holy Spirit of God. Ephe. 5. 18. for the graces of the same Spirit. Actes 8. 15. and 19. 2. Galat. 3. 2. for the man regenerated. Mat. 26. 41. Roman. 7. 6. and 8. 4. Galat. 5. 16. for a fantasie, or vaine Imagination of mans minde. Matth. 14. 26. for will and minde. 1. Cor. 5. 3. John 1. 27. for teachers, or Prophets. 1. John 4. 1. and for earnest zeale toward God. 1. Tim. 4. 12.

The Spirit of God moued vpon the waters. Genes. 1. 2.

The Spirit of grace to bee powred vpon the Jewes. Zech. 12. 10.

The holy Ghost called the Spirit of truethe, and why. Job. 14. 17.

One Spirit distributeth sundry giftes. 1. Cor. 12. 7, to 12.

The Spirit of God dwelleth in Christians. 1. Cor. 3. 16.

Whosoever hath not the Spirit of God, is not his. Rom. 8. 9.

Without the Spirit of God, wee are easily trained to idolatry. 1. Cor. 12. 2, 3. \*

The great repugnance betwene the Spirit and the flesh. Gal. 5. 16. \*

Wee know not of what spirit ye are. Luke 9. 55.

The Spirit of God descending vpon Christ. John 1. 32. Matth. 3. 16. Luke 3. 22.

That that is borne of the Spirit, is Spirit. John 3. 5, 6.

Saint Paul reioyced that he had the Spirit of God. 1. Cor. 2. 12. and 7. 40. 2. Cor. 4. 13.

No man that hath the Spirit of God, callith Iesus curserable. 1. Cor. 12. 3. Mar. 9. 39.

Joshua was replenished with the Spirit of wisdome, by the laying on of Hoies handes. Deut. 34. 9.

The Spirit wherewith Moles was endued, God put vpon the 70. Elders. Num. 11. 16, 25.

The Spirit of the Lord came vpon Othniel. Judg. 3. 10. vpon Iphthah. Iudg. 11. 29, 32. vpon Samson. Iudg. 13. 25. & 14. 19. and 15. 14, 15. vpon Saul. 1. Sam. 11. 6. and vpon David. 1. Sam. 16. 13. looke Clothed.

The Spirit of God departed from Saul, and an euill Spirit sent of the Lord, bered him. 1. Sam. 16. 14.

God reuealed to Samuel by his Spirit, Sauls coming a day before. 1. Sa. 9. 15, 16.

Wherewith searcheth the Spirit of God would haue caried away Elishah. 1. Kings 18. 9, 12.

God will not haue his spirit alway to striue with man, because he is but flesh. Gene. 6. 3.

Only Gods Spirit searcheth and knoweth all things. 1. Cor. 2. 10, 11. looke knowledge.

Gods Spirit searcheth within vs, that Christ is the true Saviour. 1. John 5. 1, 6, 8, 13. Which Spirit is the opiument that teacheth vs. 1. John 2. 20, 27.

Whoe that haue Gods Spirit, shall by God be raised to life as Christ was. Rom. 8. 11.

These that are led by the Spirit are not vnder the law. Gal. 5. 4, 18. The Spirit of God



newly mans heart. 1. Sam. 10. 6.  
 The Spirit of God spake by David. 2. Sam. 23. 2.  
 By the Spirit the verbes of the body are mortified. Rom. 8. 13.  
 If we live in the Spirit, let vs also walke in the Spirit. Gal. 5. 25.  
 The Spirit maketh request for vs, with sighs unperceivable. Rom. 8. 26.  
 By the Spirit we are made an habitation of God. Ephel. 2. 22.  
 Where the Spirit of Christ is, there is liberty. 2. Cor. 3. 17.  
 The Spirit led Christ into the wilderness to be tempted of the devill. Mat. 4. 1. Marke 1. 12. Luke 4. 1.  
 Christ offered himselfe by the eternal Spirit to God. Heb. 9. 14.  
 Steuens adversaries could not resist the Spirit by the which he spake. Actes 6. 10.  
 What the Law of the Spirit of life, which was in Christ Iesus, hath done for vs. Rom. 2. 3. 4.  
 The Gospel called the administration of the Spirit. 2. Cor. 3. 8.  
 Moses craveth that the Lord would put his Spirit upon all the people. Num. 11. 29.  
 God must be worshipped in Spirit and truth. John 4. 23. 24. Ephel. 4. 3. 4.  
 Wee ought to be fervent in Spirit. Rom. 12. 11.  
 The Angels are called Spirites. Heb. 1. 7.  
 Wee ought to trie the Spirites, and how. 1. John 4. 1. 2. 3.  
 Who knoweth if the Spirit of man ascendeth, and the Spirit of beastes descendeth? Eccles. 3. 21. and 12. 7.  
 Lying Spirites, looke Deceiue.  
 God sent an euill Spirit betwene Abimelech and the men of Shechem. Iudg. 9. 23.  
 Spirites of error sent of God to deceiue the Egyptians. 1. Sa. 19. 14. looke 1. Tim. 4. 1. 2.  
 Of euill and good Spirites. Rom. 8. 38, 39. looke Angels, and Soules.  
 Our naturall bodies shalbe raised Spirituall bodies. 1. Cor. 15. 44. 46.  
 It is a small thing that they should reape corporal things, which sow Spirituall things. 1. Cor. 9. 11.  
 Spirituall doctrine ought to be compared with Spirituall doctrine. 1. Cor. 2. 13, 14.  
 The Spirituall man discerneth all things, and yet he himselfe is Iudged of no man. 1. Cor. 2. 15.  
 We ought to be filled with the Spirit speaking vnto our selves in Spirituall songs, &c. Ephel. 5. 18, 19, 20, 21. Col. 3. 16, 17.  
 Both Spirituall and temporall things committed to the Hebrewites. 1. Tho. 26. 32.  
 Spirit. The Hebrews did spir in Christes face Mat. 27. 67. Mat. 24. 65. Luke 22. 64, 65.  
 Spoiles of the wicked are not to be coveted of those that reuenge Gods quarrell. 1. Cor. 10. 15, 16.  
 Spoiles diuided equally by the ordinance of David. 1. Samuel 30. 14, 25. according to the old custome. Iosh. 22. 8. Num. 31. 27.  
 David tenderth presents of his spoiles. 1. Sam. 30. 26.  
 Spoyle of Christ is the Church. Psal. 45. 2. Reus. 21. 2, 9, 10.

Spue, looke Colde.  
 Spurne, looke Heele.  
 Staffe. Iacob had but a staffe when he came to Laban. Gen. 32. 10.  
 Elisba sent Gehazi with a staffe to reuenge his best child, but he could not. 2. Kings 4. 29, 31.  
 The Paschall Lambe eaten with haues in their hands. Exod. 12. 11. looke Bread.  
 Standing, scifest in the faith. Rom. 5. 2. and 11. 20. and 14. 4. 1. Cor. 10. 13. and 16. 13. 2. Cor. 1. 24. Galat. 5. 1. Ephel. 6. 11, 14. Col. 4. 12. 1. Thel. 3. 8.  
 Starres created by Gods word. Gen. 1. 16.  
 The Starres are not pure in Gods sight. Job 25. 5.  
 Starres fell from heauen. Reu. 8. 10. 9. 1.  
 The Starre of Iacob for Christ. Num. 24. 17.  
 The Starre that guided the wise men. Mat. 2. 2, 9. 10.  
 Starres of princes are no excuse to transgress Gods Law. Mich. 6. 16.  
 Steale. Vee that stealeth one of his bres then, ought to die. Deut. 24. 7.  
 The Beniamites stole away the maides of Sibiloh. Iudg. 21. 21.  
 Let him that stole, steale no more. Ephel. 4. 28. looke Theefe.  
 Steadfastness of the faithfull. 1. Sam 17. 26. 2. Sam. 12. 26. 1. Kin. 18. 18. 2. Kin. 3. 14, 24, 25. Dan. 3. 12. 1. Iudg. 1. 3. 3. 4. 5. 1. Dan. 13. 45. \* and 14. \* 1. Mat. 1. 65, 66 and 2. 27. 28. \* 2. Mat. 6. 18. \* and 7. 1. \* Mat. 14. 4. Actes 4. 8. \* 1. Thel. 2. 2.  
 Strikes, looke Sabbath.  
 Stricken people the Israelites. Exod. 31. 9. Deut. 9. 6. looke Obstinat.  
 Stirre up. looke Iudge, and Faithfull.  
 Strokes, looke Tribe.  
 Strokes, looke Epicures.  
 Stumbles, see Christ, and Rom. 9. 32.  
 No man ought to put a stumbling blocke before his brother. Rom. 14. 13. Leu. 19. 14.  
 Stones claine asunder at Christes death. Mat. 27. 51.  
 God cast great stones from heauen vpon the Amorites. Iosh. 10. 11.  
 The two Onix stones of the Ephod. Exo. 28. 9, 13.  
 Iacob let by a pillar of stone, and why. Gen. 28. 18, 12. and made a heape of stones for a witness of the couenant betwene them. Gen. 31. 44, 10. 53.  
 Iosua pitched a stone vnder an Oke, and why. Iosh. 24. 21, 24, 26, 27.  
 Samuel pitched a stone for a memoriall of Gods ayd. 1. Sam. 7. 12.  
 \* Shimei threw stones against David. 2. Sam. 16. 13.  
 God commanded that after the Israelites had conquered the Moabites, they should make euerie good field with stones. 2. kings 3. 19, 25.  
 Sooner should the stones cry, then Christes glory should be hid. Mat. 21. 9, 16. Mat. 11. 9, 10. Luke 19. 37, 38, 40.  
 Christ the refused head corner stone, conioining Iewes & Gentiles. Mat. 21. 40. 1. Pet. 2. 7. Ephel. 2. 20. \* see Christ, and Monument.  
 Stoned. Moses feared to be stoned to

death by the people. Exod. 17. 4.  
 The people would haue stoned Caleb and Iosua. Num. 14. 10.  
 Iaboth stoned, see Witnesse.  
 Paul was once stoned. Act. 14. 19. 1. Cor. 11. 25.  
 The Iewes would haue stoned Christ, and why. John 10. 30, 31, 33.  
 The inhabitants of Sibiloh would haue stoned David. 1. Sam. 30. 16.  
 A Dozam was stoned by the people of Israel. 1. Kings 12. 18.  
 Achan stoned for taking the excommunicate thing. Iosh. 7. 1, 25, 26.  
 Witches and Soothsayers, &c. ought to be stoned to death. Leu. 20. 27. Deut. 18. 10, 15. Exod. 22. 8.  
 No intire to idolatrie so beare vnto vs, but must be stoned to death. Deu. 13. 6, 10. 10.  
 Who so offereth his child to Moloch, must be stoned. 1. Eui. 20. 2.  
 Steuen stoned. Actes 7. 58. and 22. 20.  
 God will giue vnto the faithfull a heart of flesh, for a stony heart. Je. 32. 39. Eze. 36. 27.  
 Stone forbidden to the Iewes to eat of. Deut. 14. 8.  
 Stone and Stonehoyses of those that keepe Gods Lawes, shalbe blessed. Deut. 28. 8. and of other, curst. verbes 15, 17.  
 Haunting stone, wee must not forget God. looke Fill.  
 Strangled forbidden. Genel. 9. 4. Leu. 17. 14. Actes 15. 20, 29.  
 Strange. Iacob caused his sonhold to put away strange gods. Gen. 35. 2.  
 The Israelites provoked God with strange gods. Deut. 32. 16.  
 Strange flesh, for horrible pollution. Iud. 7. 17.  
 Strange children dissembled. 1. Sa. 18. 44, 45.  
 A strange woman, for an harlot. Iudg. 11. 2.  
 The strange troike, & strange act of God. Ie. 28. 21.  
 Against prayer in a strange tongue. 1. Cor. 14. 14. \*  
 Strangers separated from the people of Israel. 1. Sa. 13. 1, 3, 3.  
 The stranger that prayeth in Gods Temple, shall be heard. 1. Kings 8. 41, 42, 43.  
 God loyeth strangers. Deu. 10. 18.  
 The Israelites were strangers in Egypt. Deut. 10. 19.  
 Wee ought not to peruert the right of the stranger and fatherlesse, and why. Deut. 24. 17, 18.  
 We ought to loue strangers. Leuit. 19. 33, 34. and not to intire or oppresse them, and why. Exod. 22. 21. and 23. 9. Deut. 24. 14.  
 Strangers are commaunded to heare and reade the Law. Deut. 31. 12.  
 Wee were sometime strangers from the promise. Ephel. 2. 12.  
 Strangers pay tribute. Mat. 17. 25, 26.  
 Howe wee ought to doe good to strangers. Gen. 18. 1, 10. 9. and 19. 1, to 4. Leuit. 23. 22. Num. 15. 14, 15, 16. Ezek. 22. 7. and 47. 22. Zech. 7. 10. Psal. 147. 9. looke Widows.  
 Wee are strangers, and sojourners in this world. Gene. 1. 5, 13, 14. 8. 47. 9. 1. 1. Tho. 29. 15. Psal. 39. 12. & 105. 12, 13, 23. & 119. 19. 2. Cor. 5. 1. to 7. Phil. 3. 12, 13. Heb. 11. 8, 9, 10, 13, 17. and 13. 14. 1. Pet. 2. 11.  
 Straite



*Strait*. looke Gate.  
**Strength**. God is our strength. *Exod.* 15. 2.  
 2. *Sam.* 22. 3. *Iob* 9. 19.  
 The strength which Samson had by Gods spirit went from him. *Judg.* 16. 19, 20.  
**Strengthened**. The Lord strengthened Eglon against Israel, and why. *Judg.* 3. 12.  
 God strengthened Haul against Hecra. 2. *Tim.* 4. 17. looke Encourage.  
**Strife** and enuying are workes of darke-nesse. *Rom.* 13. 12, 13.  
 The waters of strife. *Dumb.* 20. 13. looke Strive.  
**Strings**. Of Strings of the Tabernacle. *Exo.* 26. 4, 5.  
**Stripes** for any trespass might not be ad- judged aboute 40. at once. *Deut.* 25. 2, 3, and of them on a superstition there was one abated afterwards. 2. *Cor.* 11. 24.  
 Who shall be beaten with many stripes, and who with few. *Luk.* 12. 47, 48.  
**Strip**. God threatened to strip the Syna- gogue of the Jewes, if they repented not. *Hol.* 2. 2, 3.  
**Strive** not about words nor keepe compa- ny with them that doe, and why. 1. *Tim.* 6. 4, 5. 2. *Tim.* 2. 14, 23, 24.  
 Who dare strive and stand against God, or accuse him? *Wisd.* 12. 12. *Iob* 9. 32. \* and 16. 21. and 39. 35.  
 How stripes may be ended. *Genes.* 13. 8, 9. *Mat.* 5. 25.  
 The law of them that strive, and hurt one another. *Exo.* 21. 18, 19, 22.  
 Against striving, looke moze *Eccles.* 8. 1, 2, 3. and Contention.  
**Strong** looke Encourage.  
**Stubborne** hearts shal fare euil at the last. *Eccles.* 3. 27. see Children.  
 Holes prayer for the stubborne of the people, and why. *Deu.* 9. 26. \*  
 The Jewes walked after the stubborne- nesse of their wicked heart. *Ier.* 8. 12. \*  
 The Lord adorneed his speech to the stub- borne hearted. *Isa.* 46. 12.  
 The wicked wil besse himself in the stub- borne of his owne heart. *Deut.* 19. 19.  
**Stubble**. Of the wicked are as stubble before the wind. *Iob.* 21. 18.  
 The Israelites forced to gather stubble for bread. *Exo.* 5. 12.  
**Stuffe**. The Prophet is wisse to prepare Ruffe to goe into captivitee. *Eze.* 12. 3.  
**Suasive** duetie. *Exo.* 10. 18. and 21. 28. *Mat.* 16. 2, 9. \* *Iosh.* 1. 16, 17, 18. *Iudg.* 5. 1. \*  
*Psa.* 131. 9. 20. 21. *Eccles.* 8. 2, 3. 4. 7. 10. 4. 20. *Ier.* 27. 7. *Saruc.* 1. 11. \* *Mat.* 17. 24, 33. \* 22. 16. to 23. *Luke* 20. 20. to 27. *Rom.* 13. 1. to 8. 1. *1. Cor.* 5. 12. 13. 1. *Tim.* 2. 1, 2, 3. *Tit.* 3. 1, 2. *Heb.* 13. 17, 18. 1. *1. Pet.* 2. 13. to 18. *Jude* 8.  
**True** Subtles cannot be counterpoised with treaure. *Est.* 7. 4.  
**Sabornation** 1. *Rim.* 21. 10. *Act.* 6. 11.  
**Submy** your selves one to another in the feare of God. *Eph.* 5. 21. and to all maner ordinance of man for the Lords sake. 1. *1. Pet.* 2. 13.  
**Subtile**. The serpent moze subtile then any beast of the field. *Gen.* 3. 1.  
**Sonadab** a subtile man 2. *Sam.* 23. 3.

Abalom reconciled to Dautis favour by a subtile woman. 2. *Sam.* 14. 1, 10, 25.  
 Rebekah by her subtiltie, procured the blessing to Jaakob. *Gen.* 27. 9, to 30, 35.  
 Subtiltie fine, but brighteous. *Eccle.* 19. 24, 25, 26.  
**Succour**. looke Helpe.  
**Sucke**. Hanna gaue her sonne sucke. 1. *Sam.* 1. 23. so did Sarah. *Gene.* 21. 7. 8. *Hol-* les mother. *Exo.* 2. 8, 9. and Samsons. *Jud.* 13. 4, 24. and so did Elizabeth. *Luk.* 1. 80. and the virgine Mary. *Luke* 2. 7. and Salmons mother. *Can.* 8. 1. and Dautis. *Isal.* 22. 9. looke Nourse.  
**Suffring**. Christ ought to haue suffred, and so to enter into glory. *Luke* 24. 26, 46. *Heb.* 2. 9. 1. *1. Pet.* 1. 11.  
 We ought to suffer with Christ after his example, and why. 1. *1. Pet.* 2. 21. & 4. 1, 13, 2. *Tim.* 2. 2. & the example of the Prophets. *James* 5. 10.  
 Let vs not suffer as euill doers, but as Christians. 1. *1. Pet.* 4. 15, 16.  
 Blessed are they that suffer for righteou- nes sake, and why. 1. *1. Pet.* 3. 14, 17, 18. *Mat.* 3. 10.  
 The long suffering of God. *Roma.* 2. 4. 2. *1. Pet.* 3. 15. *Isal.* 86. 15. & 103. 8. & 145. 8. *Ier.* 2. 13. *Iosh.* 4. 2. *Mat.* 1. 3. *Tit.* 15. 1.  
 The long suffering of Christians. 2. *Cor.* 6. 6. *Col.* 1. 11. it is a fruit of the spirit. *Sala.* 5. 22.  
 We ought to reioice in suffering for Christs sake, and why. 1. *1. Pet.* 3. 10. 9.  
 To suffer for the name of God, is his only gift. *Phil.* 1. 29. looke Tribulation.  
**Sufficient**. looke Contented.  
 We are not sufficient of our selves to think any thing, but our sufficiencie is of God. 2. *Cor.* 3. 5.  
 The Scripture sufficient to leade vs to perfection. 2. *Tim.* 3. 16, 17.  
**Sunday**. looke Day.  
**Sunne**. Of the boyles of the Sunne, 2. *Rin.* 23. 5, 20.  
 The Sunne Rayed at the desire of Ioshua. *Iosh.* 10. 12.  
 The shadow of the Sunne went backe ten degrees in Hezekiahs dayes. 2. *King.* 20. 9, 11. *Isa.* 38. 8.  
 The Sunne was darkened at Christs death. *Luk.* 23. 45. *Mat.* 27. 45. looke signes.  
**Supper**. of malitiousness must be laid away. *Mat.* 1. 2.  
**Superstitions** of the Athenians reprooued by Paul. *Act.* 17. 21. to 32. \*  
 Iustus termeth the Jewes objections a gainst Paul, questions of their owne super- stitions. *Act.* 25. 19. looke Ceremonies and Traditions.  
**Supper** of the Lord instituted, *Mat.* 26. 26, 31. *Mat.* 14. 18. to 27. *Luke.* 14. 22. to 24. which ought to be received in remembrance of Christs death. 1. *Corinth.* 11. 24. *Luke* 22. 19.  
 The great Supper. *Luk.* 14. 16, to 25.  
 Blessed are they that are called to the Lambes Supper. *Reu.* 19. 9, 17.  
 Lazarus and Mary made Christ a Sup- per. *Iohn* 12. 1, 2.  
 Paul taught the maner of celebrating the

Supper, as hee had receiued of the Lord. 1. *Cor.* 11. 23. to 27. and rebuketh the irreue- rent comming the reunto. 1. *Cor.* 11. 17. to 22. and sheweth the danger of the unworship- ping, and how to rectifie it to our comfort. 1. *Cor.* 11. 27. \*  
 The godly eate and drinke Christs body and blood in the Supper, onely by faith. *Iohn* 6. 50. to 59, 63. & 11. 26. & 15. 5. 1. *Cor.* 10. 1. 3, 4. *Eph.* 3. 17. \*  
 The wicked eat not the body and blood of Christ in the Supper, hee haue any profit by his passion. *Mat.* 7. 6. *Iohn* 19. 1, 2. *Roma.* 8. 9. 1. *Corinth.* 11. 27, 29. 2. *Cor.* 6. 14, 15, 16. *Heb.* 6. 6. *Tit.* 1. 15, 16.  
 Against the reueration of any part of the bread or wine, used in the Lords Supper. *Exo.* 12. 9, 10. and 16, 19.  
 The wordes (This is my body) used in the Lords Supper, are spoken figuratiuely. *Gen.* 17. 10, 11. and 33. 20. *Eccle.* 12. 11. *Deut.* 31. 11. *Iohn* 14. 6. and 15. 1. and 5. 7. *Act.* 2. 41. *Rom.* 4. 11, 17. 1. *Cor.* 10. 4, 16. *Tit.* 3. 5.  
 Christs natural body can bee but in one place at once, and therefore is not in the bread and wine in the Lords Supper. *Mat.* 24. 23, 23, 24. and 26. 11. *Mat.* 16. 19. *Luke* 24. 23, 36, 51. *Iohn* 16. 28. *Act.* 1. 9, 10, 11. and 3. 20, 21. and 7. 5. 2. *Corinthians* 5. 16. and *Gloss.* 3. 1. *Philippi.* 3. 20. *Heb.* 8. 1. and 10. 12. 1, 3. looke Transubstantiation and Sacra- ments.  
**Support**. Wee ought to support one ano- ther through loue. *Eph.* 4. 2.  
**Surfe**. The discremodities of surfeiting. *Eccles.* 31. 19, 20, 25. and 27. 29, 30. looke Drunkenesse and Gluttonie.  
**Suretyship**. Iudah became surety to his fa- ther to bring Benjamin againe. *Gen.* 43. 9. and 44. 32. looke moze *Eccles.* 29. 15. to 22. *Psa.* 6. 1. to 6. and 17. 8. and 20. 16.  
**Swarms** of flies, a plague of Egypt. *Exo.* 8. 24. *Isal.* 10. 5, 31.  
 Ierusalem swarmed full of idolatry, which was the cause of her punishment. *Ezechiel* 8. 3. \*  
**Swears**. We may not sweate by any thing beside God, nor by him, but upon good occa- sions. *Ierem.* 5. 7. and 4. 2. *Roma.* 1. 9. and 9. 1. 2. *Cor.* 1. 23. *Heb.* 6. 16, 17. *Exo.* 20. 7. and 23. 13. *1. Tim.* 19. 12. *1. Peter.* 5. 11. & 6. 13. and 10. 20. *Iosh.* 23. 7, 8. *Ier.* 5. 3, 4. *Mat.* 5. 34. to 38. *Iam.* 5. 12.  
 A man ought not to accuse himselfe to swearing, and why. *Eccles.* 2. 3, 9. to 24. and 27. 14.  
 God swore that the unbelieuing Jewes should not enter into the lands of Canaan. *Deut.* 1. 34, 35. *Num.* 14. 23. which be fulfill- ed. *Deut.* 2. 3, 14.  
 Joseph swore *Gen.* 47. 30, 31. so did Ios- phus and the princes of Israel. *Ioshua* 9. 15, 18, 20. and the Israelites. *Judg.* 21. 1. and *Saul.* 1. *Sam.* 19. 6. and *Dautis.* 1. *Sam.* 24. 22, 23. 2. *Sam.* 19. 23. 1. *King.* 1. 17, 29, 30. and *Benathan.* 1. *Sam.* 20. 16, 17. and *Salomo.* 1. *King.* 2. 23.  
 Paul beware to the profit of others. 2. *Cor.* 1. 23.  
 God doe for to mee and moze also: a maner



of Swearing. 2. Sam. 3. 35. looke Oches, and Hand.

Sweate. looke Bread.

Sweete bread, looke Passouer.

Swimming saued Divers that were in the Hy with Deuil. Acts 27. 43, 44.

Swine. The legion of Devils permitted to go into the head of Swine. Matt. 8. 31, 32. Mat. 9. 9. to 14. Lu. 8. 30. to 34.

Swines ought not to be call before swine and why. Matt 7. 6.

Sword. At what take the Sword, that perissh with the sword. Matt. 26. 52. Renc. 1. 3. 10.

The disciples asked if they shoulde write with the sword. Lu. 22. 49.

All Israel without Sword of speare, saue Saul and Jonathan. 1. Sam. 13. 19, 22.

The Magistrate beareth not the sword for might. Rom. 13. 4. but private persons are prohibited to use it. Mat. 5. 39.

The sword is threatened to those that break Gods covenant. Leuit. 26. 25. and likewise to Doles. Deut. 32. 25.

The Loyde caused the Midianites to kill one another with the sword. Iudg. 7. 23.

God whetteth his sword when hee taketh vengeance. Dur. 32. 41.

God was the sword of the Israelites glory. Deu. 33. 29.

It is not the sword whereby Gods children ouercome, but his power. Ioh. 1. 24. 8, 11, 12, 13. as hee promised. Deu. 1. 12, 13, 24.

The word of God is a sharpe two edged sword. Renc. 19. 15.

The sword of the sprite to discomfite our mortall enemy. Eph. 6. 13, 17.

Christ came not to leaue peace, but the sword. Mat. 10. 34, 35. Lu. 12. 51.

Christ walked his Disciples to buy them swords. Lu. 22. 36.

The sword shall not goe thowoe a goodly land. Leuit. 26. 6.

Shimon feared the virgin Marie, that the sword shoulde passe thowoe her soule. Luke 2. 35.

A generation whole teeth are swords. Ps. 30. 14.

Synagogues of the wicked called to repentance. Iose. 2. 1, 2.

Synagogue, wherein were trained by Libertines. 3c. Acts 6. 9.

## T

Tabernacle of the Congregation pitched here from the bulke. Exod. 33. 7.

Abraham dwelled in tents or Tabernacles. Gen. 12. 8.

Of the forme of the Tabernacle, and the appertinances perfect. Exo. 26. 1. \* and 36. 1. \* Amisee. Exa. 39. 32. \* and reared by. Chap. 40. 2, 13, 14. 9c.

None were suffered to be in the Tabernacle, when the hie priest went into the Sanctuarie. Leuit. 16. 17.

The last and great day of the feast of Tabernacles. Ioh. 7. 37.

Our bodies called Tabernacles. 2. Cor. 5. 1, 4. 2. Pet. 1. 13, 14.

What the two Tabernacles signifie. Heb. 9. 6, 7, 8. \*

Babal inuented Tabernacles of tents.

Gen. 4. 20 which occupation Paul exercised to get his living. Acts 18. 2, 3.

Tables of boards for the Tabernacle to stand upon. Exa. 26. 15.

Tables received the two Tables of Gods hand. Exod. 31. 18. & 32. 15, 16. and breaketh them. Mat. 19. 20. is commanded to helde oither like the first, and to be eu. Exod. 34. 1, 2. Deut. 10. 1, 10, 6.

The forme and situation of the Table for the hiee bread. Exod. 25. 23, 10. 31. & 26. 35.

Colias binced the godly to his Table. Tob. 22.

Solomon placed ten Tables in the Temple. 2. Chron. 4. 8.

Table par for that wherein men chiefly delight. Rom. 11. 9.

Tables vice for offices belonging to the poore. Acts 6. 2.

Take. Oun that taketh thy cloake seyd not to take thy coate also. Lu. 6. 29.

Table taken by to heauen. Mark. 16. 19. Lu. 24. 51. Acts 1. 9. looke Ascend.

Talabearers and Tale tellers. Iohn. 16. 18. and 18. 8. and 26. 20, 22. Eccles. 5. 15. looke Rusbodies, and Backbiting.

Talents. Salomon had 450. talents of gold brought from Opir. 1. King. 9. 28. 2. Chr. 8. 18. and 120. from Hyram. 1. Kings 9. 14.

The talent of the Temple. Exod. 25. 39. was two of the common talents. Mat. 18. 24. 2. Sam. 12. 30. 1. Chr. 20. 2.

Take. looke Asking, Idle, and Speech.

Target. Salomon made 200. Targets of beaten gold. 1. King. 10. 16.

Taxe. looke Tribute.

Tayle. The shepouer that teacheth lies, is the tayle. Isa. 9. 14, 15.

Teaching. We ought to teach the Scripures, as occasion is ministered. 1. Cor. 2. 13. 5. and 3. 1, 2.

Christians are taught of God, and holwe. Iohn. 6. 29, 45. Heb. 8. 11. 1. Iohn 5. 20. Isa. 54. 13.

Christe ministers must teach whatsoeuer he hath commended. Mat. 28. 20. and whereof the holy Ghost should pur them in minde. Iohn 14. 26, 28. Acts 1. 4. Lu. 24. 49. Ioh. 15. 26. and 16. 7.

Hee that teacheth ought to be directed by Gods word. 1. Pet. 4. 11.

Wee ought to teach, as wee may edifie one another. 1. The. 5. 11.

The wise Tribes that he taught unto the Kingdome of heauen. Mat 13. 52.

God taught his people by his word. Deu. 4. 7, 6. and 32. 10.

God hath taught vs the good way to walke in. 1. Kings 8. 35. 36.

God inuenced the Israelites forty yeeres, to teach them to know him and thimselfes. Deu. 8. 2. 3, 4, 5.

God taught the hands of Dauid to fight. 2. Sam. 2. 35.

God commanded Moses to teach the Israelites to feare and obey him, for their practise. Deu. 5. 29, 31. \* and 6. 1, 2, 3, 17, 18. \*

Holes warneth the Jewes to doe whatsoeuer the Levites should teach them. Deut. 24. 8, 9.

Wee ought to teach our children the word

of God. Deu. 1. 18. to 22. and 31. 11, 12, 13.

and what great things God hath done for us. Ex. 13. 12, 10. 17. Deut. 4. 9, 10. & 6. 7, 21. \* Ioh. 4. 6, 21. \* Lu. 1. 74, 75. as Abraham did. Gen. 18. 19.

Jobabada the chiefe Priest taught Arho. est. 2. King. 12. 2.

Samuel taught the Israelites the good way. 1. Sam. 12. 2, 3.

Spelles eloquent and mighty in the scriptures disallowed not to be taught of a craftiman. Acts 18. 24, 26.

Ulo is the teacher of the faithfull. Iohn 14. 20. Mat. 5. 1, 10, 11, 12, 13.

U. Paul the teacher of the Gentiles. 1. Tim. 2. 7.

Christ ordained teachers, &c. in his Church, and why. Acts 13. 1. 1. Cor. 12. 28. Eph. 4. 11, 12, 10, 17.

Those that by teaching turne many to righteousnesse shall shine as the starres for euer. Dan. 12. 3.

Teachers shoulde teach the worde of God purely. 1. Pet. 4. 10.

Teachers ought not to teach for lucre, nor doe about litte of wordes, but be instant in the Gospell, and why. 1. Tim. 6. 3, 4, 5, 21. 2. Tim. 3. 1, 10. and 4. 2, 3, 4. Tit. 1. 10, 11, 10, 17 and 3. 9, 10. Col. 2. 8.

Such as teach lies, and their punishment. 2. Pet. 2. 1, 2, 3. \* and 3. 17. and 2. Ioh. 10.

Teaching is a gift of God. Rom. 12. 6, 7. looke Doctours and Doctrine.

Tears. looke Ferte, Weeping, Widow, and vnbeliefe.

Teasing of Clothes. Gene. 37. 34. & 44. 13. Ioh. 7. 6. Iudg. 11. 35. 1. Sam. 4. 12. 2. Sa. 13. 19. Est. 4. 1. Isa. 37. 22. Joel 2. 13. 1. M. 2. cab. 2. 14. and 3. 47. and 4. 39. Leuit. 13. 45.

Teasing with a spirit. Mar. 9. 18, 20.

Temperance. S. Paul disparted of Temperance before Silu. Acts 24. 26.

Temple. The covering of the Temple of pure gold. 1. King. 6. 20, 21.

The building, forme, purification, and dedication of the Temple. 1. Kings 6. 1, 10, 13 and 8. 63, 64. 1. Mac. 4. 41, 42, 43.

Who shoulde be receiued to the ministring in the Temple, and who rejected. Ezek. 44. 9, 15.

Tethrahy king of Iuday repaired the Temple. 2. King. 1. 2. 4. 10. 18. loide Iosiah. 2. King. 22. 4. to 8.

Tethrahy king of Israel spoiled the Temple. 2. King. 14. 13, 14. and loide Shishak king of Egypt. 1. King. 14. 2, 6.

The Temple defaced. 2. King. 25. 9. to 18. Jer. 52. 12, 10, 14.

Tethrahy reprouerth the Jewes slacknesse in reedifying the Temple. Hag. 1. 2, 10, 15. whereupon Zerubbabel and Tethrahy beginning the worke are iudged. Ezra 4. 4, 5, 24.

The disposition and order of the reedifying of the temple with his appertinances. Ezra. 4. 1. 1. \*

Gods promise to those that should reedifie the Temple. Hag. 2. 16, 20.

The Temple reedified. Ezra 5. 1, 2. and 6. 15 in 4. yerres. Ioh. 2. 20.

The yoke of the second Temple, erected

aug



ding the Act. Hag. 2.4.7.8.

The destruction of the Temple is fore-  
told. Anos 2.5. Jer. 1.16. Matth. 24.2.\*  
Mar. 13.2. Luke 19.43, 44. and 21.6.  
The Temple spoiled. 2. Sac. 5.15, 10.2.1.  
and desiled. 2. Sac. 6.2.

By which gates the people went out, and  
by which they went into the Temple. Ezek.  
46.8, 9.\*

Christ cast out of the Temple those that  
solde and bought, and wh. Matth. 21.12, 13.  
Marke 11.15, 16, 17. Luke 19.45. John 2.  
14, 15, 16.

The Apostles were continually in the  
Temple. Luke 24.53. Acts 2.46.

Peter and John went into the Temple to  
pray. Acts 3.1.

In what temples God dwelleth or dwel-  
leth not. Acts 7.48. and 17.24. Isa. 66.12.  
1. Kings 8.27.

Christians are the holy and spiritual tem-  
ple of God. 1. Cor. 3.16.

They that destroy the Temple of God,  
shall be destroyed. 1. Cor. 3.17.

The vision of the Temple. Rev. 15.5.

Our bodies are the Temples of the holy  
Ghost. 1. Cor. 6.19.

The Temple of Christs body. John 2.19.

The Temple of the Lord what it is. Jer.  
7.45, 56.

The Temple of the Gentiles implored to  
gainc. 2. Mar. 11.3.

Tempe not God. Deut. 6.16. Matth. 4.7.  
1. Cor. 10.9.

The Israelites tempted God oft, and di-  
rectly. Exod. 17.2, 7. Num. 14.22.

The Pharisees and Sadducees tempted  
Christ. Matth. 16.1. & 19.3. and 22.18, 35.\*  
Mar. 8.11. Luk. 10.25, and 11.16. Job. 8.6.

The Serulians tempted God in sacrific-  
ing a time. Iud. 8.12.\*

Ananias and Sapphira tempted the spi-  
rit of the Lord. Acts 5.9.

Job tempted by his wife Job 2.9. and  
Christ by the devil in the wilderness. Mat.  
4.1, 3. Mar. 1.12, 13. Luke 4.1, 2. and wh. 4.  
Heb. 2.18.

How and whereby every man is tempted.  
James 1.13, 14.

Satan is a tempter. 1. Thes. 3.5. & tempt-  
eth such as neglect to restore the weakc.  
Gal. 6.1. or being married, with his wife  
seules without consent. 1. Cor. 7.5.

God will not suffice vs to be over tempted.  
1. Cor. 10.13.

How God may be tempted. Psal. 78.18.  
Deut. 6.16. Acts 5.10.

God will be found of them that tempt him  
not. Wisd. 1.2. therefore wee must prepare  
our selves to pray unto him. Ecclesiasticus  
18.22.

Saul tempted God under the colour of  
good intent. 1. Sam. 13.9, to 17.

Temptation of the rich, see Rich.

A grievous temptation it is unto the faith-  
full, see the prosperitie of the wicked. Psal.  
73.1, 2.\*

God onely deliverteth us out of tempta-  
tion. Matth. 6.13. and 2. Peter 2.9. Relicaf.  
3.10.

Wee ought to say upon God in tempta-

tions. Psal. 27.3.\*

Overcomes the faithfull are overcome,  
and sometimes bee overcome in temptations  
as Job 3.3.

Jeremie is delivred, and againe assailed  
with temptation. Jer. 20.11, 14.\*

Wee ought to lift by our hands in the  
night watches of temptation. Psal. 63.4, 6.\*  
and 1. Tim. 2.8.

Temptation taken for affliction, or trials,  
as Deut. 7.19. and 29.3. James 1.2, 12. and  
1. Pet. 1.6. 1. Jo. 17.3. Eccles. 27.5. and 2.1.  
The life of man is a continual temptati-  
on Job 7.1.\*

Wee ought to watch & pray, that we be not  
overcome in temptation. Mar. 26.41, 42. & 13.  
Luke 11.4. & 22.40. as some are. Luke 8.3.

Tenne commandments mentioned. Exo.  
20.1, to 18. Deuter. 5.6, to 23. containe the  
wordes of Gods covenant. Exo. 34.28. Deut.  
4.13. and 10.4.

Tenne tribes of Israel relected. Jer. 3.1,  
3, 8. and 2.11.2.\*

The destruction of the tenne tribes, and  
cause thereof set forth. Isa. 9.1.4.\* and 17.33,  
4. Helea 1.4, 5. 6. 9.

Tenne caldons, tenne candlesticks, and  
ten tables which Solomon made. 2. Chron.  
4.6, 7, 8.

Ten things iudged & pronounced happie.  
Eccles. 25.7, to 14.

Ten for man. Genes. 3.14.1. Reuel. 13.1  
Numb. 14.32.

Tender hearts must be in Christians. Is-  
phel 4.32. and tender mercie. Col. 3.12.

Though Gods tender mercie out shines  
at forgiveness. Luke 1.77, 78.

Tents, looke Tabernacle.

Tenths, looke Tithe.

Terrible is our God. Deut. 10.17.

Testament. Moses consecrated the old Te-  
stament with blood. Exo. 24.8. Heb. 9.18, 20.

A briefe repetition of the old Testament,  
and bountifullness of God. Job. 24.1, to 1.  
Heb. 9.1.

The Testament appertained principally  
to the Jewes. Rom. 9.4.

God promised the people a new Testa-  
ment. Mat. 26.28. Jer. 31.31, to 35.

The old Testament was dedicat with  
the blood of Calars, &c. but the new with the  
blood of Christ. Matth. 26.28. Mar. 14.24.  
Luke 22.20. & 1. Cor. 11.25. and 2. Cor. 3.6.  
Heb. 9.12.\* and 10.1, to 5, 11, to 15, 19, 20, 23  
29, & 13, 9, 12, 14. and 1. 2. 24. 6. 13. 10. which  
were in daing, if they could suffe wete of the  
Law. Gal. 3.15, 21, 22.

The new Testament consisteth not in the  
letter, but in the Spirit which teacheth the  
Gospel in our hearts. 2. Cor. 3.2, 3, 6.\*

The new Testament promised. Gene. 3.15  
Heb. 8.8. and 10.16.

The two Testaments. Gal. 4.24.\*

Tethis. Moses testifed to the people their  
duety. Deut. 32.46.

Testimonie of Christ, see Prophecie.

Moses put into the Acte of the Testimony,  
the two Tables of Testimonie. Exodus 40.  
20, 21.

Thankfulness. Wee ought to give thanks  
to God for his benefits. Deut. 8.10.

Christ taking the bread and Bless, blessed  
and gave thanks. Matt. 14.19. Marke 6.4.  
Luke 9.16.

So. David before his trefecton gave thanks  
unto God. Acts 27.35.

How, and for whom wee ought to give  
thanks. Ephes. 5.4, 20.

So. Paul gave thanks to God, and wh. 2.  
Rom. 6.2, 17. 1. Thes. 1.2, 3. Phil. 1.3, 5.

Christ receivd thanks unto God his Fa-  
ther at the raising of Lazarus. John 11.41.

The servant of Abraham giveth God  
thanks that hee had prospered to well. Gen.  
24.27.

David giveth God thanks, and wh. 2.  
1. Sam. 2.5, 3, 39.

Delphi-zedec gave thanks for Abrahams  
victory. Gen. 14.19, 20.

Moses and the Israelites give thanks.  
Exo. 15.12, to 22. so did Deborah and Bas-  
tah, and wh. Judg. 5.1, 2.\*

Of thankfulness. Nehem. 8.6. Gen 4.1,  
4 and 8.20. & 18.2. & 23.7, 12. & 26.25, 33,  
3, & 42. 6. & 1. kin. 1.2, 7, 26. & 16. 23. Luc. 25  
2. Matt. 15.3, 4, 19, and 31. 5, 5, 4. Deu. 4.2,  
6, and 6.3, to 10. and 1. Sam. 1.4, 4, 5, and 31  
11, 12, 13. and 2. Samu. 10.2. and 19.8.\* 1.  
Chro. 29.2, to 26. 2. Chron. 15.6. and 20.18,  
to 31. Ezech. 2.6, 10, 13. Ecb. 9.5. and 12.5, 33  
Eccles. 7.29.\* and 32. 14. and 35.2, 3, and  
1. Mat. 4.38.\* and 5.33, 67. and 2. Mat. 23.  
3, 30, 33, 35. Matth. 11.25. Marke 5.20, 33.  
Luke 8.1, 31, 43, 43. and 2. Cor. 6.17. Phil. 4.  
6. Col. 2.7, and 3.17. and 1. Thes. 5.18. and 2.  
Thes. 1.3. & 1. Tim. 4.4. looke Grace, Praise,  
Plesse, and Vnthankfulness.

Thes. see Indign.

Thes. see Indign.

Thes. see Indign.

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Thes. see Indign.







As the tree falleth, so shall it lie. Eccles.

11. 3.

High trees for proud people. Psal. 2. 13,

14.

*Trembling.* Paul willeth vs to make an

ende of our saluation with trembling. Phil.

2. 12.

God will giue a trembling heart to them

that disobey him. Deuter. 28. 65. Leuiticus

26. 36.

The wicked tremble at Gods iudges

ments. Acta 24. 26. *Looke Feare.*

*Trespasse offering.* Leu. 7. 2, 10. 11.

A bigail taketh on her, her husbands tres-

paste. 1. Sam. 25. 24, 28. *see Punging.*

*True* all things, and keepe that which is

good. 1. Thess. 5. 21.

How God trieth his elect, and why. 2.

Chron. 32. 3. 1. Job 1. 11, 12. \* Eccles. 3. 10.

Isa. 30. 10. Jerh. 3. 9. *Wl. 1. 3. 5. Eccles. 2. 5.*

and 27. 5. Tob. 2. 10. Rom. 5. 1. 1. Pet. 1. 7.

2. 12. 2. James 1. 2, 3. *see Tempt.*

*Tribe.* The children of Israel ought to mar-

riage euery one in their owne tribes. Num 36.

6, 7, 8, 9.

The tribe of Dan sought to dwell among

the other tribes. Iudg. 18. 1, 2.

The halfe tribe of Manasse, dwelt from

Bethan to Baal Hermon. *see 1. Chio 5. 2, 3.*

The portion of the twelue tribes Eze. 48.

1, 2, 10, 13. \*

The tenne tribes caried captiue. 2. Cor.

13. 40, to 48.

*Tribulation* sent to the faithfull, why. 1.

1. Pet. 4. 12. 1. Thess. 1. 4, to 3. Rem. 5. 3.

An exhortation to endure tribulation with

patience. Heb. 12. 1. 1. 1. Pet. 2. 21.

Wee ought not to feare tribulation, and

why. Phil. 1. 28, 29.

Men by tribulations are drawn to God.

Isa. 26. 16, 17, 18.

God onely deliuereth out of tribulations.

1. Sam. 10. 18, 19.

God respecteth the children of Israel in

tribulation. Eze. 2. 25.

In our tribulations wee ought to seeke the

Lord. Deut. 4. 29, 30, 31.

God heard Iakob in the time of his tri-

bulation. Gen. 35. 3.

The faithfull in tribulation ought to put

full trust in Gods merie. Psal. 44. 9. \*

How to suffer tribulation, according to the

will of God. 1. 1. Pet. 4. 19.

Neither tribulation nor bonds could feare

Paul, in preaching the Gospel. Acta 20.

24.

The day of tribulation, *see 2 Kings 19. 3.*

looke Affliction, Aduersity, Persecution, Suf-

ferings, and Scourges.

*Tribute* must be payd for conscience sake.

Mat. 22. 21. Rom. 1. 3, 5, 6, 7.

Why Christ payd tribute and needed not.

Mat. 17. 25, 26, 27.

They that receiued peace offered by the

Israelites, became tributaries vnto them.

Deut. 20. 10, 11.

All that belong to the house of God, freed

from tribute, by the Gift of an Heathen

Emperour. Eze. 7. 24.

*Triunit.* Testimonies of the Trinitie. Gen.

1. 1, 26. 3. 11, 7. and 18. 2. Mat. 3. 16, 17. and

28. 19. 1. Cor. 12. 2, 12. 1. Job. 5. 7, 2. Col. 1. 13

1. *Triumph.* looke Victorie.

*Trumpets* of blace, looke Num. 10. 2, to

11. and Feast

The trumpet sounded at the giuing of the

Law. Exod. 19. 16, 19.

Sideon blew a trumpet, & souldiers came

to him. Iudges 6. 14.

*Trouble.* Married folks haue trouble in

the flesh. 1. Cor. 7. 28.

Elisha affirmed vnto Ahab that hee trou-

bled Israel, in promising God to stop raine

three yeeres and six moneths. 1. Kin. 18. 17,

18. James 5. 17. looke Tribulation.

*True.* He that belieueth, hath sealed that

God is true. John 3. 33.

Ba' aam was enforced to confesse God to

be true. Num. 23. 19.

*Truth* of God, *see Promise.*

Abrahams seruant prayed God for his

truth and mercie sctewed vnto his master.

Genel. 24. 27.

The spies promised Rahab to deale true-

ly with her. Josh. 2. 14.

Hzechiah desired that truth might bee in

his dayes. 2. Kings 20. 19.

Dauid wished mercie and truth to Is-

rahams why. 2. Sam. 1. 5, 19, 20.

To walke in truth. 1. Kings 2. 4.

Wee ought to serue God in truth. Josh.

24. 14. 1. Sam. 12. 20, 21, 24. \*

Wee ought not to hold against the truth.

Mich. 7. 5. Eze. 23. 2.

Truth in Iudges Exod. 18. 28, 32.

Wee ought to giue our loynes about with

truth. Ephel. 6. 14.

Wee ought to speake the truth one to an-

other, and why. Ephel. 4. 25.

Christ is the truth. John 14. 6. and his

Gospel the truth. 2. Pet. 1. 12.

Doe notching against the truth, but for

thee the truth. 2. Cor. 1. 3, 8.

Truth put for vngiue dealing. Ephel. 4.

25. & 4. 14. Phil. 4. 8. for sincere knowledge

of God. Tit. 1. 1. and for all light left in man

after his fall. Rom. 1. 18. and 2. 8.

Wee ought to instruct with meeknes those

that resist & erre from a truth. 2. Tim. 2. 25,

26. a re eraze at Gods hand the doctrine of

truth, which the raine signifieth. Jerh. 10. 1.

Wee ought to be steadfast in the truth well

learned. 2. Tim. 3. 14.

How truth from erreur is discerned. 1.

John 4. 6.

No truth in any, and therefore none to be

trusted. Here. 9. 4, 5.

Truth is strongest, and ouercometh all

things. 1. Eho. 3. 1, 2. and 4. 3, 4, 9, 12. Mat.

16. 18. Luke 21. 15. Acta 6. 10.

Grace and truth came for Iesus Christ.

John 1. 17.

The Spirit of God is the leader of vs in-

to all truth. John 16. 13.

Against such as withstand the truth, or

withstand themselves & others from it. Rom.

1. 18. & 2. 8. Gal. 3. 1, & 5. 7. & 2. Tim. 3. 18. &

3. 8, 9, & 4. 4. Tit. 1. 4. Heb. 10. 26. & 2. pet. 2. 3.

Paul spake the truth Acta 26. 25.

Pilate asked Christ what truth was.

John 18. 38.

Trust in vs putteth the children of Israel

in minde of Gods benefices, that they

might trust in him onely. Deut. 31. \*

No man ought to trust in his own strenght,

1. Cor. 10. 12, 13.

Those that trust in the Lord, blessed, and

those that trust in man, cursed. Jerem. 17.

5, 7.

The children of Israel trusting in their

owne strenght, were discomfited. Iudg. 20.

20, 21. Num. 14. 40, 44, 45. Deut. 1. 4, 43,

44. 1. Sam. 4. 3. 4. 5, 10, 11.

Wee ought to settle our whole trust in God,

and in Christ, and why. 2. Samu. 22. 3, 33. 1.

Mat. 12. 21.

Hzechiah trusted in the Lord God of Is-

rael. 2. Kings 18. 5.

Abiah trusting vpon the Lord, obtained

victorie. 2. Chio. 13. 18.

Eternal life promised to those that trust

in God. Isa. 57. 13.

God is their helpe and shield that trust in

him. Psal. 115. 8, 9, 10, 11.

Wee ought to trust in the grace offered by

the Gospel. 1. Pet. 1. 13.

They that trust in God, shall vnderstand

the Truth. Wils. 3. 9.

In the middelt of tribulations wee must

trust in God. John 1. 6, 33.

The faithfull trust to bee saued through

the blood of Christ, and therefore goe boldly

to the throne of grace. Heb. 10. 19, 20, 22, 23,

and 4. 14, 16.

The Iewes vbraided to haue put their

trust in false gods. Deut. 32. 37, 38.

God will breake the wicket of all things

wherein they put their trust. Deut. 28. 5, 26, 3.

Of the assured trust which Asa had in the

Lord. 2. Chion. 14. 11. and Iudas Maccar-

beus. 1. Mac. 3. 18, 23. and Hier. 7. 7, to 14.

Wee ought to put our trust in the word of

God, and why. Wils. 1. 6, 26.

Those that trust in God shall neuer bee re-

moued. Psal. 125. 1. and 115. 9. \* and 22. 5.

or take hurt. Eccles. 32. 24.

An exhortation and encouragement to

trust in God to auer aduersitie and in danger.

Isa. 41. 8, to 17. Amos 9. 12. \*

The yong rauen doe teach vs to put our

trust in God. Job 39. 3.

A man of God confessed Amaziah not to

put his trust in worldly strenght. 2. Chio. 35.

7, 8, 9.

God will cut off occasions which hinder

his people from putting their trust in him.

Hzech. 5. 10, 11, 12. \*

Wee may not trust in outward cere-



ates. Jer. 7. 2, 4.  
God neuer faileth them that put their trust in him. Dan. 1. 4, 38.

*I Turne.* We ought not to turne aside to serue other gods, as the Israelites did. Exod. 32. 8. Deut. 11. 16. 1. Sam. 12. 10, 20, 21.

The Thessalonians turned from their idols vnto God. 1. Thess. 1. 9.

To turne indigent to wormewood. Amos 6. 1, 2. and 5. 7.

God is mercifull vnto those that turne vnto him. Deut. 30. 1, 2, to 8.

None can turne to God truely, till God turne to him. Ier. 8. 15, 16. Looke Returne, Conversion, and Man.

*I Twelve Apostles.* Mat. 10. 2, to 5. Mat. 2. 14, 16, to 20. Luke 9. 1.

The names of the twelue Patriarkes. Gen. 35. 22, to 27.

*Twinkling.* Those that be found alieue at the last day, shall be changed in the twinkling of an eye. 1. Cor. 15. 51, 52. 1. Thess. 4. 1

Two matters no man can serue, and why. Mat. 6. 24. Luke. 16. 13.

Two, that is, man and wife shall be one flesh. Genes. 2. 24. Marke 10. 8. 1. Cor. 6. 16. Ephe. 5. 31. Mat. 19. 5.

Two mites, looke Treasurie.

Two pence, looke Pence.

Two coats forbidden. Luke 9. 3.

Of the two betters. Luke 7. 41.

Two manner of people diuided out of Rehobahs bowels. Gen. 25. 23.

Of two things that Agur required of God. Prou. 30. 7, 8, 9.

Two things grieuous. Eccles. 26. 29.

Christ his two natures. Col. 2. 9.

*I Time* hath his course. Gen. 8. 22.

To all things there is an appointed time. Eccles. 3. 1, to 12.

Wee ought to aske of Gods workes, our elders of olde time. Deut. 31. 7. It is not for vs to knowe the times and seasons, and why. Acts 1. 7.

The time of Christ, the accepted time. 2. Cor. 6. 2. Gal. 4. 3. Rom. 5. 6.

The time of this present life, is but thort. 1. Cor. 7. 29.

Wee ought to redeeme the time, and why. Col. 4. 5. Ephe. 5. 15, 16.

Time certaine put for incertaine. Lu. 13. 33. and time present for time to come. Mat. 3. 10. Luke 19. 8. and 24. 44. Iohn 4. 2. 1. and 20. 17. Col. 3. 6. 1. Thess. 4. 15.

Of the last times. 1. Cor. 10. 11. 2. Tim. 3. 1. Heb. 1. 1. 1. Pet. 1. 20. and 4. 7. 1. Iohn 2. 18. Iude 18.

Wee ought not to shew wisdom out of time. Eccles. 3. 2, 4.

God is angry with the godly for a time. Nahum 1. 2.

Tyrannie of princes and false prophets. Micah 3. 1. \* Zeph. 3. 1, 3.

Of tyrannie. Mat. 23. 16. Marke 14. 10. Acts 7. 59. and 12. 2, 3. \* Looke Crueltie.

A Tyrants nature. Iho. 28. 15.

## V

*V*aine of the Tabernacle. Exod. 26. 31. and 36. 35. 2. Chro. 3. 14.

The vaile rent. Mat. 27. 51.

The vaile ouer the face of Moles, and

ouer the Jewes, and why. Exod. 34. 33, 34. 2. Cor. 3. 13, to 17.

The vaile ouer the hearts. 2. Cor. 3. 15, 16.

That the vaile prefigured. Heb. 10. 20.

Vaine are all men. Mat. 23. 1. & all things vanitie. Eccles. 1. 2.

Idoles are vaine vanities. 1. Sam. 12. 21.

And proude Gods wat, 1. Kings 16. 26. Deut. 32. 21.

The creature subiect to vanity. Rom. 8. 20

*Vaine glory,* see Glory.

*Valiant.* The Angel called Gideon a valiant man, Iudg. 6. 12.

*Variance,* looke Contention.

*Vaunt,* see Boast.

*Vengeance.* God taketh vengeance of all that oppresse or defraude their brethren. 1. Thess. 4. 6.

God will take vengeance of those that despise his grace. Heb. 10. 29, 30.

Vengeance belongeth to rebels and persecuters of Gods elect. Luke 18. 7. 2. Thess. 1. 8. Reue. 6. 10. and 19. 2.

Wee ought not to auenge our selues. Rom. 12. 17, 19. Iho. 20. 22. Leu. 19. 18.

Vengeance is the Lords, and hee will auenge the blood of his seruants vpon his enemies. Deuteron. 32. 35, 41, 42, 43. Rom. 12. 19.

Dauid committeth vengeance to God. 1. Sam. 24. 6, 13, 16.

Saul would not be auenged of his enemies, and why. 1. Sam. 11. 17.

Gods ministers haue ready the vengeance of God against all high things being disobedient, and why. 2. Cor. 10. 5, 6.

James and Iohn asking vengeance, are rebukes. Luke 9. 53, 54, 55.

Vengeance the name of a heathen gods. Act. 28. 4.

Vengeance reserved onely to the Lord and his ministers the higher powers. Genes. 15. 16. Eccles. 28. 1. Iudith 8. 35. Ihal. 7. 11. & 9. 7, 8, 16 & 33. 5. and 94. 1. Iho. 17. 21. and 24. 12. and 48. 9. and 54. 8. and 29. 2. 6. Ezek. 25. 12. \* Nah. 1. 2. Mat. 5. 38, 39. Luke 9. 54, 55, 56. and 18. 7, 8. Galat. 5. 15. Ephe. 4. 26, 32. 1. Thess. 5. 15. 2. Tim. 4. 14. 1. Iho. 2. 14. and 3. 9, 12.

*Vertue,* see Truech.

*Vertus* of God, see Power.

Vertue from Christ healed diseased folkes touching his garments. Marke 6. 56. Mat. thewe 9. 20, 21, 22, 33, 36. Luke 8. 44, 46, 47, 48.

Vertue put for good and godly manners. 2. Iho. 1. 5.

*Vertuous.* Ruth was a vertuous woman. Ruth 3. 11.

*V. s. s.* explained for the vse of the Tabernacle. Exod. 25. 29.

The parable of vessels, prepared for captiuitie. Mat. 12. 3, to 17.

Vessels in the house of Salomon of pure gold. 1. King. 10. 21.

Of vessels of honour and dishonour. Rom. 9. 21. and 2. Tim. 2. 20, 21.

Vessel for mans boop. 1. Sam. 21. 5. and 2. Cor. 4. 7. and 1. Thess. 4. 3, 4.

*Vestures.* The Jewes commanded to

make vestures upon the quarters of their vestures. Exod. 22. 12. and why. Iudith. 15. 38, 39. \* and the Scribes and Pharisees bled it. Mat. 23. 5. Looke Clothes, Garments, and Apparell.

*Vexed.* Volue Peninnah vexed Danna. 1. Sam. 1. 6, 7.

*I Victorie* cometh of God, & not by the multitude of men. 2. Sam. 23. 10, 12. Gene. 14. \* Exod. 17. 8. \* Deut. 7. 18, 19. Iosh. 1. 1. 16. \* Iudg. 7. 2. \* 1. Sam. 14. 6, to 23. and 17. 45. \* 2. Chro. 13. 13, to 19. & 14. 11. \* & 16. 7, 8, 9. and 24. 24. and 25. 7. \* Ihal. 1. 17, 3. \* Iho. 21. 22, 30, 31. Iudith 9. 7, 11. 2. Thro. 1. 26, 27, 28, 29, 30. 1. Iho. 3. 18.

Joab committeth the successe of victorie vnto God. 2. Sam. 10. 12.

The victorie of Dauid against Absalom. 2. Sam. 18. 7.

Dauid obtained victorie through his mighte of God. 2. Sam. 5. 28. \*

God gaue victorie vnto Deborah. Iudg. 4. 14, 15, 23.

The victorie attributed to God, and Gideon by whom he brought. Iudg. 7. 20.

Samson attributed not the victorie to his strength. Iudg. 15. 18.

Victorie promised Hezekiah against Sennacherib. 2. King. 19. 6. \*

Triumph after victorie obtained. Iudith. 21. 18, 27. Iudg. 11. 34. 1. Sam. 18. 6, 7. 2. Iho. 3. 30.

Victorie is of God. 1. Ths. 4. 5, 8, 59, 60.

Judas trusting in God, wonne the victorie. 2. Iho. 15. 26, to 36.

Victorie lost. see Trust.

*Viduals.* Ioshua commanded to make provision for viduals, and why. Iosh. 1. 11, looke Meate, and Food.

*Villaine,* see Rauish.

God hath chosen the vile things of this world, to bring to nought things of estimation. 1. Cor. 1. 28.

Wee ought not to offer vnto God any thing vile. Ihal. 1. 8, 31, 34.

*Villages,* see Cities.

*Vine,* for the Church. Ihal. 80. 8.

The complaint which the Lord maketh for his vine. Ihs. 5. 4.

The vine of the Jewes is of the vine of Sodom, and of the vines of Gomorah, &c. Deut. 32. 32.

Christ is the vine, and his Father is the husbandman. Iohn 15. 1.

*Vinegar.* Boaz tolled Ruth to dip her bread in the vinegar. Ruth 2. 14.

A sponge filled with vinegar was offered Christ. Mat. 27. 28.

*Vineyard* of Noah and his drunkenness. Gen. 9. 20, 21.

The Jewes were commanded not to sowe their vineyards with diuers seeds, and why. Deut. 22. 9.

A law for him that hurteth his neighbours vineyard. Exod. 22. 5.

It was lawfull for a man to cate, but not to carie fruit out of his neighbours vineyard. Deut. 23. 24.

That which had planted a netke vineyard, freed from warre, till hee had eaten of the fruit. 1. Cor. 9. 7.



Those that disbeve God, shall plant vineyards, and others shall eate the fruit. Deute. 28. 30.

Vintage till sowing time, and thersing til Vintage. Leu. 26. 5.

The law of Vintage. Leu. 19. 10.

Violence, looke Kingdome.

Viper, see Generation.

His Dauid shooke a viper off his hand, and felt no harme. Actes. 28. 3. 5.

Virgin, see Maide, and Lamps.

Virginitie bewailed. Iudg. 11. 37.\*

Signes of virginitie to be brought before the Elders of the Jewes. 20. Deuter. 22. 1. 5. to 20.

Of Virginitie and married state. 1. Copl. 7. 25. 26.\*

Vision. God spake vnto Abraham in a vision. Gen. 15. 1. and comforted Israell in a vision. Gene. 46. 2, 3, 4. and tolde Samuel in a vision how hee would punish the house of Eli. 1. Sam. 3. 1. 10. 16. and spake to Barhan by vision. 2. Sam. 7. 17.

The vision of the two baskets of figges. Ierem. 24. 1.\* of the foure beades, and the wheeles vnder the throne, and of the 25 mit and two princes. Ezek. 1. 5, 15.\* and 11. 1. to 13.

Visions shewed to Iudas Maccabees. 2. Mac. 15. 12. 10. 17. to Cornelius, Peter and Ananias. Act. 10. 3, 1. 8. 9. 12. and to Paul. 2. Cor. 12. 2. to 10. Act. 16. 9. 18. 9. 22. 17. and 27. 23.

Visite. Iohs. God doeth visite sinne. Erod. 22. 34. and 20. 5. Leu. 26. 15.\*

The Israelites seeing the miracles that Moses wrought, thanked God that hee visited them. Erod. 4. 31. and 14. 31.

To visite put for to correct, or take care of. Iose. 4. 14. to make fruitful. 1. Sam. 2. 2. 1. Genes. 2. 1. 1. And to remember. Luke 1. 68.

Whom wee ought to visit. Matth. 25. 36. Iam. 1. 27.

Visitation, or manifestation of Gods mercie. Luk. 19. 41. 1. Pet. 1. 12.

Viswaller. A viswaller is not without hane. Eccles. 16. 30.

Vnbeliefe. The Jewes through vnbeliefe forgaue God, and serued Idoles and would not enter into the lande of Canaan. Deute. 32. 17. to 19. and 1. 22. 26. and were afraid of Goliath. 1. Sam. 17. 10, 11.

A certaine prince punished for vnbeliefe. 2. King. 7. 2. 17.

The Jewes for their vnbeliefe, were reſected, and the Gentiles rescued by seuth, and bap God hath shut all in vnbeliefe. Romanes 11. 20. 25. 30. 32.

Christ reuoted the vnbeliefe of his disciples. Matth. 17. 7. to 12. Mar. 9. 19. 20. 30. and 16. 14. Luke 9. 41. 24. 36.\* Iohn 20. 19, 25. 10. 30.

The Appelles coulde not heale the man that was C. unauke for their vnbeliefes sake. Mat. 17. 20.

The father of the possessed with the denill prayed Iesus with rears, to helpe his vnbeliefe. Mar. 9. 24.

Christ marueiled at the vnbeliefes of the Nazarens, which caused him to worke no

great miracles among them. Matth. 13. 58. Mar. 6. 5, 6.

Of vnbeliefe and the punishment thereof. Gen. 19. 14, 24, 25. Iam. 11. 1, 4.\* 14. 2.\* and 20. 3, 4, 5, 6, 24. Deut. 9. 4, 5.\* 1. King. 7. 1, 2, 7, 19, 20. Eccles. 2. 26. Psalm. 78. 8.\* Ierem. 1. 20.\* Mat. 8. 25, 26. and 14. 26. to 32. Matke 16. 16. Luke 1. 12, 18, 19, 20. and 24. 11, 25. Iohn 3. 3, 18. and 6. 60.\* 8. 24. and 10. 25. and 12. 37.\* see Infidelitie.

Vnbeliefers shal not enter into euertlasting rest. Heb. 3. 17, 18, 19.

Vnblameable. Christians ought to be vnblameable. Iud. 2. 15.

Vnblameable was St. Paul in his conuerſation. 1. Cor. 2. 10.

Vnſcircumſed ſaie, see Fruit.

The vnſcircumſed might not eate of the Paſſeouer. Erod. 12. 48.

Vnſcircumſed lips. Erod. 6. 12.

Vnſcircumſion bleſed for the Gentiles. Gal. 2. 7. see Circumſion.

Vnſcarn things not to be touched. Num. 19. 13, 14. looke Bealls.

Manoahs wife commaunded to eate no vnſcane thing till Samſons bitt, and wiſp. Iudg. 13. 4. 15.

Vnſcarniſſe, &c. ought not to be ore named among Chriſtians. Epe. 5. 3. 4. Col. 3. 5.

Luſts of vnſcarniſſe. 2. Pet. 2. 10. looke Pollution, Punge, and Staires.

Vnſcarniſſe is Gods way. 2. Sam. 22. 31.

Vnſcarn, looke Anointing.

Vnderſtanding. The he. ſtraſites were with out vnderſtanding. Deut. 32. 28.

Wee ought to bee men in vnderſtanding. 1. Cor. 14. 20.

Wee ought to ſing with the Spirit and with vnderſtanding alſo. 1. Cor. 14. 15. Pfal. 47. 7.

Vnderſtanding is the giſt of God. Deut. 29. 4. Job 32. 8. and 38. 36. looke Knowledge and Wiſedome.

Vnſchuldiſſe, see Vnbeliefe.

Vngodly. Of the thought, words, and workes of the vngodly againſt righteous. Willd. 2. 11.\* Pfal. 10. 1.\* 11. 2. and 12. 1.\* and 13. 4. Iſa. 4. 14. 10. 20.

The proſperitie of the vngodly cauſeth the faithfull to maruei. Job 21. 6. to 17. Iſa. 73. 2.\* Eccles. 7. 9, 12. Ierem. 12. 1. Habak. 1. 2.\*

The vngodly fall into the deſtruction which they prepare for the righteous. 1. Sa. 17. 19, 22. and 31. 4. Iſt. 7. 6.\* Pfal. 7. 15. and 9. 16. and 33. 21. and 35. 8. Iſa. 26. 27. Eccles. 10. 8. Iſa. 33. 1. Ier. 48. 43. Dan. 1. 6, 21. and 14. 42. and 6. 24. Iudeth 1. 38. Ecel. 27. 26. Reue. 18. 6. and are afraid of it. Iſa. 1. 27. and 10. 24.

Of the ſudden puniſhment which ſhal fall vpon the vngodly. Gene. 7. 17.\* 18. 14, 15. and 19. 24. 25. and 34. 25.\* Erodus 14. 23.\* Lucit 10. 2. Iud. 11. 11, 33. and 16. 1, 2, 3, 33. Iohn 10. 8.\* and 11. 6.\* Iudg. 4. 15.\* and 7. 21.\* and 8. 11.\* and 16. 30. 1. Sam. 30. 16. 10. 21. 2. Sam. 13. 28, 29. 1. King. 16. 9, 10. 12. 15. to 23. Job 4. 10. 11. and 5, 3, 12, 13. and 8. 13, 14. and 15. 16, 21.\* and 18. 10.\* and 20. 5.\* and 27. 13.\* and 36. 12, 13,

14. Iſon. 1. 27. and 6. 15. and 12. 7. Iſa. 5. 24.\* and 47. 9. Ierem. 14. 1.\* Daniel 5. 36. 1. Iſecab. 2. 44. and 1. 5.\* Matth. 24. 38, 39. Luke 12. 20. and 16. 22, 23. and 17. 24.\* 1. Theſſ. 5. 2, 3.

Wee may not company with the vngodly. 1. Cor. 5. 11. looke Wicked.

Vnion of the Iewes & Gentiles in Chriſt. Iſt. 19. 23, 24. 25.

Vnion of the Spirit in the bond of peace. Epe. 4. 3, 4.

Vnities commended Actes 4. 32. Rom. 15. 6. 1. Cor. 1. 10. Phil. 3. 16. 1. Pet. 3. 8. see Concord.

Vnities of God and Chriſt. Iohn 17. 21.

Vnjuſtly. The Iudges ought not to doe vnjuſtly. Leu. 19. 15. 5. looke Wicked, Vngodly, and Vnrighteous.

Vnkarneſſe, looke Vnthankfulneſſe.

Vnknowne to men, but knowne vnto God. 2. Cor. 6. 9.

Vnleavened bread. The feaſt of vnleavened bread, for the Paſſeouer. Lu. 22. 1. looke Paſſeouer.

Vnmarried. Theſe that cannot liue vnmarried, map marrie. 1. Cor. 7. 9.

Vnmercifulneſſe, looke Mercifulneſſe.

Vnpoſſible, looke Impoſſible.

Vnrighteous perſons ſhall not inherite the kingdome of God. 1. Cor. 6. 8, 9, 10. looke Vniuſt.

Hee that doeth vnrighteouſly, is an abomination vnto the Lord. Deuter. 25. 16. see World.

Vnthankfulneſſe. Gods prouidence, euen vnto the vnthankfull. 1. Kings 8. 1.\*

Of the Vnthankfulneſſe of Laban to wards Jaakob. Geneſis 31. 2.\* and of Pharaohs buſer towards Ieſeph. Geneſ. 40. 21. of the Ammonites and Saul towards Dauid. 2. Sam. 10. 2, 10. 6. 1. Sam. 19. 20. Of the Jewes. Ezek. 3. 3.\* and of the Iſraelites. Iſrah. 6. 2. to 5. Iſa. 1. 2, 3. and of the inhabitants of Keilah toward Dauid. 1. Sam. 23. 2, 12.

Vnthankfulneſſe towards God and man condemned, and of the puniſhment thereof. Erod. 1. 8.\* Deuter. 32. 1. Iudg. 2. 11.\* and 6. 1. 8. 9. 10. and 8. 5, 6, 7, 14, 16. and 11. 1, 2, 7. 1. Sam. 10. 17.\* and 1. 2. 7. 10. 20. and 25. 10. 11. 37. 38. 2. Sam. 14. 30. 2. Chron. 24. 21, 22. Iſa. 17. 3. Iſa. 21. 3, 3. 5.\* Ier. 2. 12.\* Eze. 16. 3. Iſa. 2. 12.\* and 10. 1, 3, 14. and 13. 2.\* Iſa. 6. 1.\* Willd. 16. 16, 29. 1. Mac. 16. 15, 16, 17. Matth. 5. 17. 11. 5. to 25. Luke 14. 8. and 17. 11, 12, 17, 18. Iohn 1. 5. 8. 11. 46.\* Rom. 1. 21.\* Gal. 1. 6. and 6. 6. 1. Cor. 16. 8. Col. 2. 7. 1. Tim. 5. 4, 17, 18. 2. Tim. 3. 2. Heb. 2. 3. and 13. 17. Reue. 2. 5. Actes 7. 18, 19. 26, 27.\*

Vnill, looke Till.

Vocation, see Calling, and Church.

Voluntarie giſtes towards the making of the Tabernacle. Erod. 25. 2.

Voluptuous lining, one of the thornes the chake the word. Luke 8. 14.

Wee ought not to take pleaſure in voluptuoſneſſe. Eccleſ. 18. 32.

Vomer of Tel. Ier. 5. 1. 45.

Vowes muſt be performed to God. Iam. 5. 12. Deuteronom. 23. 21, 22, 23. Ier. 48.



body. Eccles. 5. 3. Psal. 116. 14, 18. Acts 18. 8. and 21. 23, 27.

Vowes, and the redemption of them. Leuit. 7. 2. Num. 6. 1. \*

Who ought to accomplish their vowes, & who not. Num. 30. 4. \*

Yaakob vowed to God the tenth of his increase. Gen. 28. 22.

Yannah vowed to give her sonne to God. 1. Sam. 1. 11, 28.

Zeknah and all his familie went yearly to offer vowes. 1. Sam. 1. 21.

The Israelites vowed to destroy all the cities belonging to Arah, if they overcame. Num. 21. 1, 2, 3.

Of a rash vow. Leu. 5. 4.

Saul caused the people to vow abstinence, whereupon they brake the commandment of God. 1. Sam. 14. 24, 32.

Abisalon under colour of a vow, practised to blispe his fathers kingdom. 2. Sam. 15. 7, 8.

Vowes used for gifts and ceremonies. Act. 21. 23.

Of ungodly vowes, looke more Judges 1. 30. \* 1. Sam. 25. 13, 21, 22. Mat. 14. 7, 10 to 12. Acts 23. 12.

Vowes, Wee ought to obey the voice of the Lord, and wpp. Exod. 15. 26. Deut. 13. 4. and 10. 16, 20. and 27. 10.

God caused the Jewes to heare his voice, but they could not abide it. Deut. 4. 36. and 18. 16.

When Hanna prayed, her voice was not heard. 1. Sam. 1. 13.

V Vbraide. Hee that vbraideth his friend, breaketh friendship. Eccles. 22. 20, 12.

Peninnah vbraideth Hannah with her barrenesse. 1. Sam. 1. 6.

God vbraideth the Israelites confessing their sinne. Judg. 10. 11. \*

Christ vbraideth the Jewes with their insensit. John 15. 22, 23, 24.

Vpright before God. Deut. 18. 13.

The heart of Asa was vpright with the Lord. 1. Kin. 15. 11, 14.

We ought to feare and letue the Lord in vprightnesse. Job. 24. 4, 1.

We that walketh vprightly, shal be saued. Psal. 28. 18. looke Right, Righteous, Iust, and Perfect.

V Vses. looke Customes.

Vsurie forbidden. Deut. 23. 19, 20.

Against vsurie and vsurers. Exod. 20. 17. and 22. 25. Leuit. 25. 35, 36, 37. Deut. 5. 21. Dehe. 5. 1, 10 to 14. Psal. 15. 1, 5. Psal. 22. 7, 16, 22, 25, and 28. 8. Jerem. 15. 10. Ezek. 18. 13, and 22. 12. Mat. 5. 4, 2. and 7. 12. Luk. 6. 30, 34, 35.

V Vterance the gift of God. Exod. 4. 11, 2. 15. Psal. 16. 1. and 1. Cor. 12. 10.

S Paul desireth the faithfull to pray God that he might haue vterance. Ephel. 6. 19, 20. Col. 4. 3, 4.

## W

Wages. Yaakob asked of Laban, Raahel for his wages. Gen. 29. 15, 18. and alspoted thesee and lambs. Gen. 30. 32.

Laban changed Yaakobs wages tenne times. Gen. 31. 7.

Every man shall receive wages according to his labour. 1. Cor. 3. 8.

The labourer is worthy of his wages. 1. Tim. 5. 18.

The wages of sinne is death. Rom. 6. 23. looke Hire.

Wake, looke Watch.

Wall. The wall of Jerusalem was dedicated. Dehe. 2. 12, 27.

Christ hath broken the partition Wall which was betweene the Jewes and vs. Ephel. 2. 14, 15.

Walke. We ought to be occupied in Gods word, as we walke and iourney, &c. Deut. 11. 19.

To walke with God. Gen. 5. 24. and 6. 9

Abraham commanded to walke before God. Gen. 17. 1.

Hzekiah walked before God with a perfect heart. 2. Kings 20. 3.

What it is to walke in the wayes of God. 1. Kin. 3. 14. as he required and taught the Israelites to doe. Deut. 10. 12. & 11. 22. & 8. 6.

Salomon walked in the ordinances of God, as David commanded him. 1. King. 3. 3. and 2. 3.

The Reubenites are exhorted to walke in the wayes of God. Job. 22. 5.

Christ willettch us to walke while we haue light. John 12. 35, 36.

To walke in trutheth. 1. Kings 2. 4.

Samuels childzen walked not in his wayes. 1. Sam. 8. 3.

Hoke God walkech stubbornly against vs. Leuit. 26. 24, 28.

Holes prayed God to walke with them. Exod. 33. 15, 16. and 34. 9.

Walke in the spirit. Gal. 5. 16.

He that walketh vprightly, walketh boldly. Psal. 10. 9.

He that walketh with the wise, shal be wise. Psal. 13. 20.

To walke in bettise. 3. John 4.

We ought to walke wisely towards them that are without. Colos. 4. 5.

To walke, for to liue. Marke 7. 5.

To walke after the maner of men. 1. Cor. 3. 3, 4. see Stubburnnesse.

Want, looke Needs.

Wantons threatened. Michah. 2. 1. \*

Wanton lookes forbidden. Job 31. 1. Psal. 119. 37. Mat. 5. 28.

Wantons shall not inherite the kingdom of God. 1. Cor. 6. 9.

Warning, looke Correction.

Ware and contention, from whence they come. James 4. 1.

God sendeth warre for the sinne of the people. 1. King. 8. 35, 37. Leuit. 26. 24, 25. Deut. 28. 25. Judges 2. 14, 15. and 8. 2, 12. and 4. 7. and 6. 1. and 10. 7. and 13. 1. Isa. 5. 25. Jerem. 5. 10. Job 38. 23.

Newe married men went not a warfare, and wpp. Deut. 24. 5.

The law of warre. Deut. 20. 10. \*

Holes his exhortation unto such as went to warre. Deut. 20. 3, 4.

Jehoshaphat assaulted in warre, cried to God for helpe. 1. Kings 22. 32.

God commanded the Jewes when they went to warre, to abstaine from all wicked-

nesse. Deut. 23. 9.

David asketh counsel of the Lozbe, whether he shoulde warre with the Philistims. 2. Sam. 5. 19.

The Israelites feareing warre desired Samuël to crië unto God for them. 1. Sam. 7. 8

God assisted Iosua in warre, and instructed him. Josh. 8. 18. and David. 2. Sam. 1. 23. 24, 25.

God destroyed the Israelites enemies, before they warred with them. Deut. 7. 23. and 2. 24. \*

The Jewes intending to warre, prayed God to send them victorie, and were heard. 1. Chron. 5. 19, 20. 1. King. 8. 44, 45, 2. Chron. 6. 34, 35. Ethniels warre. see Spirit.

The Israelites warred with the Benjamites, and by Gods power overcame them. Judg. 20. 35. and sent to know whether the Reubenites had revolted from God before they would warre with them. Josh. 22. 11. \*

The warre of the Amozites against the Gibeonites. Josh. 10. 4, 5. and of the Hivites and others against Iosua, and the successe. Josh. 11. 5, 10, 9.

God commanded the Israelites not to warre against the Hoiabites. Deut. 2. 9, 19. They warred against the Amalekites, contrary to Gods commandment, and were discomfited. Num. 14. 4, 1. \* Deut. 1. 42. \*

God hath a regard unto the warres of innocens, for hee gave the victorie unto Dauid, and deliucted the Samaritanes. 2. kin. 5. 1. and 7. 9. \*

The warre wherein the Philistims overcame the Israelites. 1. Sam. 4. 10.

Hoke the faithfull haue behaue themselves in the time of warre. Exod. 17. 9, 10 to 14. 1. Sam. 17. 1, 2, 3, 26. \* and 2. Chron. 12. 2, 10, 9 and 14. 9. \* and 18. 1. \* and 20. 1, 10, 31, and 32. 1. \* Judith 8. 9. \* 1. Macc. 3. 2. \* & 4. 12, 2. \* and 7. 1. \* 2. Macc. 8. 1, 2. \*

For what causes the faithfull haue begun warres. Genel. 14. 13, 14. Judg. 19. 22. \* and 20. 1, 10 to 15. 1. Sam. 30. 3 to 21.

Hoke God fighteth on wares for his, and teacheth them also in warres to fight a overcome. Exo. 14. 13. Deut. 1. 30. and 3. 23, 21, 22. 1. Sam. 17. 37, 45, 46, 47. 2. Sam. 22. 35. 2. Chron. 20. 17. Psal. 18. 2. \* and 143. 1, 2. \* Isa. 30. 15, 30, 31. looke Victorie.

Albeit the wicked raise warre against vs, yet ought wee not to fight. Mat. 24. 6. Mat. 13. 7. Luke 21. 9. Reu. 12. 7, 17.

What circumference Iudges ought to haue in warre. Luke 14. 31, 32.

Ungodly warre. Psal. 11. see Murther.

No man goeth to warfare at his owne cost. 1. Cor. 9. 7.

S Paul being in the flesch, did not warre after the flesch. 2. Cor. 10. 3.

Mans life is a warre. Job 7. 1. \*

Warres of ignorance. Wisd. 14. 21.

Wash. Naomi willettch Ruth to wash and anoynt her selfe, and wpp. Ruth 3. 3.

David washed and anoynted himselfe after hee understood of the death of the child. 2. Sam. 12. 30.

To wash their feete, see Feete.

David commanded Uriah to goe home, and wash his secte. 2. Sam. 1. 18.



The Jewes used to wash their dead. Acts 10. 37.  
 The Pharisees being filthy within, bled to wash the outside. Matt. 23. 25.  
 We are washed. 1. Cor. 6. 11. in baptisme. Acts 22. 16.  
 Washing, looke Prodigallitie.  
 Watch, because the houre is uncertaine, Matth. 24. 42. Luke 12. 36. to 47. Mat. 3. 33. 35. 36. 37.  
 Watch and pray. Mat. 26. 38. 41. Marke 14. 34. 38. Luke 21. 36. and 21. 40. 46.  
 We ought to watch, 1. Cor. 15. 34. 1. Thess. 5. 6. 1. Pet. 4. 7.  
 Watch, taken for living this cozpozall life, 1. Thess. 5. 10.  
 How we ought also to watch for the coming of the Lord. Rom. 13. 11. \* Ephel. 6. 18. Col. 1. 2. 4. 2. 1. Pet. 5. 8. Reue. 3. 2. 3. 4. 16. 1. Act. 20. 31. 1. Cor. 16. 13. 2. 2. Cor. 6. 6.  
 Watch, for Watchmen Mat. 27. 65.  
 Watchmen, for false teachers. Cant. 5. 7.  
 Why Gods preachers are called Watchmen, 2. of their duty. Eze. 3. 17. 8. 18. 19. 20. 21. Watchman, for Angel. Dan. 4. 10.  
 Waters beneath separated from the waters above. Gen. 1. 6. 7.  
 Vertue given to the waters to bring forth fish. Gen. 1. 20. 21. 22.  
 The waters of the flood surmounting the highest mountaine 15. cubites. Gene 7. 19. 20 cealed from increasing. Gen. 8. 3. to 15.  
 The Israelites willed to buy waters of the Edomites. De. 2. 6. & the Sibronites bound to draw water for the Israelites. Josh 9. 21.  
 Drawers of water. Deut. 29. 11.  
 Haydes were wont to draw water. 1. Samuel 9. 11. for their cattel. Gen. 24. 23. and 29. 2. 9. 10. Erod. 2. 16.  
 The water of Hell converted into blood. Erod. 4. 9. and 7. 15. 17. 20. and dradly waters into wholesome. 2. King. 2. 21.  
 The children of Israel murmuring, haue water out of the rocke. Erod. 17. 3. 6. Numb. 20. 10. 11. 12. 13. 14. 15. 16. 3. 105. 41. 1. Cor. 10. 41.  
 Water falling, was promised and sent without binde of raine to the king of Israel, Iudah and Edoim, marching towards the Edomites. 2. Kings 3. 17.  
 Elisha was fed with bread and water. 1. Kings 19. 6.  
 The Ammonites and Moabites reieted, becaute they met not the Israelites with bread and water. Deut. 23. 3. 4.  
 Bread and water given to them that came to apprehend Elisha. 2. Kings 6. 22.  
 The Israelites weeping, pobzed water before the Lord. 1. Sam. 7. 6.  
 The waters of Jordan stayed, while the children of Israel went through. Josh 3. 16. 17.  
 Elisha diuided the waters. 2. Kin. 2. 8. 14.  
 Elisha pobzed water vpo Elishas hand. 2. Kings 3. 11.  
 Of purifying by water, see Fire.  
 God deliuereth his out of waters of tribulation. 2. Sam. 22. 1. 4. 5. 6. 7. 17.  
 Waters for nations. Reue. 17. 15. and for the tumult of the wicked. Psal. 144. 7.  
 The holy Ghost is called water of life. Iohn 4. 10. 14. and 7. 38.

The Scriptures are called wholesome waters Ezech 47. 8. 9.  
 Cleane water for Gods spirit. Eze. 36. 25. 36. 44. 3.  
 Pure water bled for the grace of Gods spirit 1. Heb. 10. 23.  
 How Christ cleaneeth his Church by the washing of water. Ephel 5. 2. 6.  
 Living water for springing water. Gene. 26. 19.  
 Apollo watered, but God gaue þ increase. 1. Cor. 3. 6.  
 Uncleane water. Leuit. 11. 38. looke Sea, Drink, Wine, Tooth, Tongue, Bitter, Strife, and Fasting.  
 Water He that wauerech shal not obtelne his desire of God. James 1. 6. 7.  
 Ways, All the wayes of God are iudgement. Deut. 32. 4.  
 The wayes of the Lord are incorrupt pass finding out, and must be kept. Rom. 11. 33. 2. Sam. 22. 22. 31.  
 To turne from the way which God commandeth. Deut. 31. 27. 29. and 11. 28.  
 David going the way of all the earth, exhorteth Salomon to walke in the wayes of the Lord. 1. Kings 2. 2. 3.  
 God doeth teach the good way. 1. King. 8. 35. 36. and Samuel taught the right way. 1. Sam. 12. 23. 24.  
 The Jewes forsaking the right way were grieuouly punished. Iudges 2. 12. 14. 19. 20. 32.  
 The Kings ble way. Num. 21. 22.  
 Christ is the way. Iohn 14. 6.  
 Better neuer to know the way, then reuolt. 2. Pet. 2. 21.  
 Moses prayeth God to shew him his way, and why Erod. 33. 13.  
 God was the guide of Iacob in his way. Gen. 28. 15.  
 Paul desired God to guide his way. 1. Thess. 2. 11.  
 God maketh our way bright. 2. Sam. 22. 33.  
 God giueth euey man according to all his wayes. 1. Kings 8. 39.  
 By whom the way of truth shall be euill spoken of. 2. Pet. 2. 1. 2.  
 I Weake in faith are to be borne withall, and not to be offended, and why. Rom. 14. 1. \* & 15. 1. 1. Cor. 8. 9. 10. 11. 12. 1. Thess. 5. 14.  
 Paul became weakke to the weakke, to win the weakke. 1. Cor. 9. 22.  
 God hath chosen weakke things to confound might, and why. 1. Cor. 1. 25. 27. 2. Cor. 12. 9.  
 Weaknesse, see Vnrighteousnesse.  
 Weapon wherewith David did encounter with Goliath. 1. Sam. 17. 40.  
 The weapons of the faithfull. 2. Cor. 10. 4. see Armour.  
 Wearie, Itha brought victuals to Dauides wearie soules. 2. Sam. 16. 1. 2.  
 We ought not to be wearie of well doing. 2. Thess. 3. 13. Gal. 6. 9.  
 How the wicked wearie themselves in wickednesse. Psal. 5. 7. 10. 15.  
 Rest giuen him that is wearie. Psal. 128. 1. 2.  
 looke Laden, and Foode.  
 Wedding, looke Marriage.

Weepe. The people wept and knowledg their sinne. Deut. 1. 41. 45.  
 Phaltiel wept for his wife. 2. Sam. 3. 15. 16.  
 Why we must weepe. James 4. 9.  
 Agar wept and was comforted. Gen. 21. 16. 17. 18.  
 Iacob wept for his sonne Joseph. Gene. 37. 34. 35. and Ioseph diners times, meeting and raking with his brethren. Gene. 42. 24. and 43. 30. and 45. 1. 2. and 50. 17.  
 The Israelites wept before the Lord, and why. Iudges 20. 2. 12. 26. and 21. 2.  
 David wept for Abner, and when he fled from Absalom, and for his death, and for the death of Amnon. 2. Sam. 3. 31. 32. & 13. 31. 36. and 15. 30. and 18. 33. and 19. 1. 2. 3. 4.  
 Dizekiah wept when he heard he should die. 2. Kings 20. 12. 23.  
 Elisha wept, and why. 2. Kings 8. 12. 13.  
 Christ wept. Iohn 11. 35. Luke 19. 41.  
 Welled are they that weepe, for the þ shal laugh. Luke 6. 21. Mat. 5. 4.  
 Peter wept bitterly for that he had denied Christ. Mat. 26. 75.  
 Saint Paul weeping, exhorted to beware of false prophets. Philippi 3. 18. Actes 20. 30. 31.  
 Weepe with them that weepe. Romans 12. 15.  
 Let them that weepe, be as though they wept not. 1. Cor. 7. 30.  
 Iosiah wept, and why. 2. Kin. 22. 11. \* 19.  
 Samlen outcrome with his wiuers weeping. Iudges 14. 16. 17.  
 Weeping may abide at evening, but for cometh in the morning. Psal. 30. 5. Look Kisse, Teares, Lamentation, Mourning, and Heauinesse.  
 Weights & Measures must be true. Leuit. 19. 35. 36. Deut. 25. 13. 14. 15. Ezech. 45. 10. 11. 12. 11. and 16. 11 and 20. 10.  
 False balances and weights condemned. Ioh. 12. 7. 8. Micah 6. 10. 11.  
 Wemed, looke Sucke.  
 Well, Abraham digged a well in Beerseba. Gen. 21. 30. 31.  
 Izhak cauled his fathers welles, stopped by the Philistims, to be digged againe with others. Gen. 26. 14. to 18.  
 Of digging a well, see Digge.  
 Welles without water. 2. Pet. 2. 17.  
 Well of Iakobs well. Iohn 4. 6. 10. 27.  
 Wellfang He that deeth well, is of God. 3. Iohn 11.  
 It is Gods will by doing well, we should pnt to silence the ignorance of foolish men. 1. Pet. 2. 15.  
 Welding will fall out to the profit of the athour. Rub. 2. 11.  
 Welding cometh of the Lord. Psal. 6. 10. 16. 11. and 20. 24.  
 How to doe well. Psal. 1. 17. see Wearie.  
 Welplead, God was welplead with his sonne Iesus Christ. Mat. 3. 17. and 17. 5. 2. Pet. 1. 17.  
 Wealth is sudden destruction to the wicked. Iob 21. 7. 16.  
 Ishal in Wealth, see Far.  
 In wealth and wor wee ought to remember God. Ecclesi. 11. 25.  
 Weald



Weaklie mens children enclined to ban-  
 queting. Job. 1. 4, 18, 19, and 8. 4.  
*W*heatethrified by the winepresse, and  
 pop. Judges. 6. 11.  
*W*heatethrified by the winepresse, and  
 wine. Gen. 27. 28.  
 God will send them plenty of wheate and  
 all things, that loue his commandements. 3r.  
 Deut. 1. 13, 14, 8. 28, 2. 10, 13. Le. 26. 3, 10, 11  
 The similitude of the wheate corne. John  
 12. 24. 1. Cor. 15. 37.  
 Wheate taken for the faithfull. Mat. 3. 12.  
 Luke 3. 17, and 13. 30.  
 Satan desireth to winnowe the godly as  
 wheate. Luke 22. 31.  
*W*hat is chaffe to wheate? Jer. 23. 28.  
 Tares among wheate, Mat. 13. 25, 38.  
*W*heelles, looke Vision.  
*W*helles, looke Dogges.  
*W*hiffet, see Conuersion.  
*W*hisperers condemned. Rom. 1. 29.  
*W*hite. The elect shalbe clothed in white,  
 Reue. 3. 4, and 4. 4, and 6. 1. 1. and 7. 9.  
*W*hitfantide, looke in Feasts.  
*W*horedome, a more grieuous sinne then  
 theft. P. 10. 6. 30.\*  
 God detesteth both a whore and a whores  
 bite, &c. Deut. 23. 17, 18.  
 A whore described, and called by diuers  
 names. P. 10. 7. 6, to 24, and 6. 24, to 30, and  
 7. 5, and 2. 16, to 20.  
 Wee must not giue our strength vnto  
 whores. Eccles. 26. 20.  
 A whore enuiceth an honest woman. 2. Cl.  
 1. 16. 42.  
 Samson loued the whore of Harlot Deli-  
 lab. Judges 16. 1, 4.  
 The viltion of the great whore vpon many  
 waters. Reue. 17. 1, 3.\*  
 Whoredome is forbidden. Deut. 5. 18, 21.  
 Exod. 20. 14, 17.  
 The Israelites committed whoredome  
 with the daughters of Hoab. Num. 25. 1.\*  
 Who so committed whoredome, was bur-  
 ned. Gen. 38. 24.  
 The mayde that played the whore in her  
 fathers house, was stoned to death. Deut. 22.  
 20, 21.  
 The whoredome of a woman how it may  
 be knowne. Eccles. 10. 26, 29.  
 Whoremongers God will iudge. Heb. 13.  
 4, and punish. Reue. 21. 8.  
 Whoredome and other uncleannesse for-  
 bidden, committed and punished. Gene 6. 2,  
 5, 12 and 19. 5, 24, 25, 31.\* Exod. 22. 16, 17,  
 19. Lev. 18. 6.\* 8. 19, 20, 21, 22, 29, 30, 10,  
 20, 22, and 21. 9. Deut. 27. 20, to 24. Judg. 19.  
 25. 1. Sam. 2. 22.\* P. 10. 5. 2.\* 8. 23, 14, and  
 3. 36.\* and 29. 3. Ezek. 22. 10, 11. Eob 4.  
 2. Eccles. 23. 16.\* and 25. 1. Acts 15. 20, 29.  
 Rom. 1. 21, 26.\* 1. Cor. 5. 1.\* 6. 9, 15.\* and  
 6. 8. Eph. 5. 3, 5. Col. 3. 5. 1. Ebell 4. 3, 4, 5.  
 Tim. 1. 9, 10. Looke Adulerie.  
 God forbiddeth to goe a whoring after I-  
 dols. Exod. 34. 14, to 18.  
 The Israelites went a whoring after  
 Baalim. Judges 8. 33.  
 God willeth the Israelites to make stringes  
 vpon their garments, that they shoud not  
 goe a whoring after idols. Num. 15. 38, 39.  
 Of spiritual whoredome whych is idola-

trie, looke more. Exod. 32. 8.\* Deut. 4. 3, 8. 31-  
 16, 17, 18. 3. Iug. 2. 11, 17, 19, and 8. 27. Ho.  
 1. 21, and 5. 7. 3. Jer. 3. 1.\* Ezek. 16. 15.\* Hol.  
 1. 2, and 2. 2.\* and 4. 12.\* Reue. 18. 3, 9.  
 God calleth the murmurings of the Isra-  
 elites their whoredomes. Num. 14. 27, 33.\*  
*W*holofom doctrine, what. Tit. 2. 1, to 11.  
*W*horedome. Davids complaint for the wick-  
 ednesse of the faithlesse. Psal. 36. 1.  
 A prayer against the wicked enemies of  
 Gods Church. Psal. 35. 1.\*  
 Of the reprobation of the wicked. Psalm.  
 106. 4.  
 The wordes of the wicked touching the  
 knowledge of God. Job 22. 1, 3.\*  
 Wee ought not to enuie the prosperitie of  
 the wicked. Psal. 37. 1, 7.\*  
 The wicked are the seede of the Deuill.  
 Matth. 13. 38, 39.  
 Wee ought to auoide the company of the  
 wicked. 1. Cor. 5. 1, 3.  
 Wicked hypocrites alwayes in the Church  
 militant. Mat. 1. 34, 4, 41, 48, 49.  
 Who are wicked. 1. Pet. 4. 17, 18. 2. Pet.  
 2. 10.\*  
 The description of wicked men, and of  
 their punishment. Psal. 1. 1, 4, 5, 6, and 25. 1,  
 to 8, and 53. 1, 16, 6, and 9, 4, 2, 3.  
 God abhorreth the wicked. Exod. 23. 7.  
 The wicked consider not the iudgements  
 of God. P. 10. 28. 5, and therefore their house  
 shalbe destroyed. P. 10. 11, 10, 11, and 14. 11.  
 Of the treasures of wickednesse, and of  
 the discipline and punishment of the wicked.  
 P. 10. 10. 2.\*  
 The wicked are resembled to oblatinate  
 soles. P. 10. 27, 22.  
 The wicked slander Gods worde, and re-  
 gard it not. P. 10. 29, 7, 16.  
 The wicked shalbe cast away for his ma-  
 lice. P. 10. 14. 32.  
 The wicked thinke themselves more hap-  
 pie in seruing the deuil, then God. Jer. 44.  
 17, 18, 19.  
 The wicked giue heede vnto false lippes.  
 P. 10. 17. 4, and consult against the godly.  
 Psal. 16. 4, and 8. 3, 5.  
 The power and enterprises of the wicked  
 shall turne to the glory of God. Psal. 75. 10,  
 and 76. 10.  
 What complaineth of the multitude of  
 the wicked, and small number of the faithfull.  
 Micah 7. 2.  
 Wee ought to shun the way of the wicked.  
 P. 10. 4. 14.  
 The factices of the wicked are abomi-  
 nable vnto God. P. 10. 15. 8, and 21. 27. Ec-  
 cles. 34. 21.  
 Of the curse and destruction of the wick-  
 ed. Job. 24. 18.  
 The condemnation of the wicked, & death  
 of the iust. Tit. 4. 16.  
 The fighting of the wicked at the day of  
 iudgement. Tit. 5. 3, to 14.  
 The wicked shall ware worse and worse.  
 2. Thel. 2. 9, to 13. 2. Tim. 3. 13.  
 The nature & end of the wicked. Psal. 7. 3,  
 18, 19, 20, and 10. 2.\* Their reward. Tit. 3.  
 10. Their blindness. Isa. 27. 11. Psal. 36. 1.\*  
 The righteous cannot deliuer the wicked.  
 Ezek. 14. 17, 18.

The wicked to whom Sodome and Go-  
 morah are an example, are referred to the day  
 of Iudgement to be punished. 2. Pet. 2. 9.  
 Iude 4, 6, 15.  
 God iustifieth the wicked to keepe compa-  
 ny with the wicked oft times to their destru-  
 ction. 2. Thel. 2. 7.  
 The wicked haue their sollicitie in worldly  
 things. Eter. 5. 10, 11.  
 God preventeth the attempts of the wick-  
 ed. Eter. 6. 4.  
 The wicked enjoy the earth. Job. 9. 24. 1.  
 The poorer sort and wicked alwaye turne  
 the crosse of the godly to a banner. Job. 30. 1,  
 to 15.  
 The wicked proceede from euill to worse.  
 Iere. 9. 3.  
 The wicked thinke that God seeth not  
 their sinne. Ezek. 8. 12.  
 The wicked loue the praise of men, more  
 then of God. Iohn 1. 2, 43.  
 What the wicked are like vnto. Iesai. 57.  
 20.  
 The wicked seeke after signes. Luke 2. 3,  
 8. Iohn. 2. 18, and 6. 30, and feare men more  
 then God. Matth. 23. 26, 46, 3. 26, 5. 27, 64.  
 Marke 11. 32. Luke 19. 46. Acts 5. 26.  
 The wicked agree in persecuting & peruent-  
 ing the professors thereof. Matth. 1. 6. 1, and  
 22. 23. Marke 3. 6. Luke 23. 12. Actes 4. 26,  
 and 23. 6.  
 Wicked mens practices often frustrate.  
 Matth. 23. 3, and 23. 46, and 22. 22. & 27. 66.  
 Marke 11. 32. Luke 19. 46. Acts 5. 26,  
 and 9. 23, 24.\* and 12. 11.\*  
 The wicked pronounce sentence against  
 themselves. Mat. 23. 31, 41. Luke 7. 43. Actes  
 4. 16 and 26. 31.  
 The wickednesse of man was great at the  
 time of the flood. Gen. 6. 5.  
 Whosoener persecuted in his wickednes,  
 shall perishe. 1. Sam. 12. 25. looke Vngodly,  
 and Vniust.  
*W*idow. Wee ought not to oppress, or beate  
 the widowe, and why. Exod. 22. 22, 23, 24.  
 Zech. 7. 10. but relesse them, and ho. Deut.  
 14. 29, & 16. 11, & 26. 2, 12, 13. Job 24. 3, and  
 21. 16. Ise. 1. 17. Zech. 22. 3. Eccles. 4. 3.  
 Cleanings left for the widow, fatherlesse,  
 &c. Leuit. 19. 9, 10. & 23. 22. Deut. 24. 19.\*  
 God doeth right vnto the fatherlesse and  
 widow. Deut. 10. 18, and iudgeth the oppres-  
 sours. Psal. 35.  
 Curled be he that hindreth the right of the  
 widowe. Deut. 27. 19. & take her raiment to  
 pledge. Deut. 24. 17. see Debe and Famine.  
 Who were widowes in deepe, and worthy  
 honour and reliefe, and who not. 1. Tim. 5. 3,  
 to 7.  
 An order concerning widowes, both olde  
 and yong. 1. Tim. 5. 9, to 17.  
 Of the continuence of widowes, 1. Cor. 7.  
 8. 1. Tim. 5. 11, 16.  
 The reares of the widowes shalbe ascend  
 by to heauen. Eccles. 35. 15.  
 Of widow deuourers. Matth 23. 14. Mat.  
 12. 40. Luke 20. 47.  
*W*ife. The desire of the wife ought to be  
 subiect to her husband. Gen. 3. 16.  
 The people proued that Boaz his wife  
 might be fruitfull. Ruth 4. 11.



To avoid fornication let every man have his wife, and every wife her husband, &c. 1. *Coz.* 7. 1, 2.

The detie of a wife: *Titus* 2. 5. 1. *Tim.* 2. 12. *Ester* 1. 12, 19. \* 1. *Coz.* 14. 34.

Wife is the man that hath a wife of underwear, and vertuous. *Eccles.* 25. 8. & 26. 13, 15. For he is the gift of God. *Pro.* 2. 19. and the crowne of her husband. *Pro.* 12. 4.

Wives are heires together with their husbands of the grace of life. 1. *Pet.* 3. 7.

God made Abimelechs wife barren, and whp. *Gen.* 20. 17, 18.

The husband ought to love his wife. *Eph.* 5. 25. *Col.* 3. 19. *Pro.* 5. 15. and to rejoyce with her. *Eccles.* 9. 9. looks Husband.

Han must forsake all, saving God, and cleave to his wife. *Gen.* 2. 24.

An inseparable knot between man and wife. *Mat.* 19. 5, 6.

It seemed hard to the disciples, that a man might not put away his wife, but for whoredome. *Mat.* 19. 8, 9, 10, & 5. 32. *Mat.* 10. 9, 11.

Who to hateth not his wife, &c. in respect of Christ, can not be Christs disciple. *Luke* 14. 26. *Mat.* 10. 37.

Against marrying with strange wives, or of another religion. *Eph.* 34. 12, to 18. & 33: 32. *Deut.* 7. 34. *Hebe.* 13. 2, 3, 25. *Mal.* 2. 11. *Gen.* 24. 3. 26. 34, 35. & 27. 46. and 8. 5. 1, 2.

Not lawfull to marrie the fathers wife. 1. *Coz.* 5. 1. *Leu.* 18. 6.\*

What manner women the Drickes wines were. *Leu.* 21. 7, 13, 14, 15.

The Israelites were commended not to touch their wines. *Exa.* 19. 15.

Of the wife not found a virgine, &c. or slandered. *Deu.* 22. 13, to 22.

Salomon had 700. wives. 1. *Kings* 11. 3. David had many. 2. *Samu.* 3. 2. to 6. & 5. 13. 1. *Sam.* 18. 27. 1. *Chz.* 3. 1, to 10. 10. had Obedon. *Judg.* 8. 30.

Samson was overcome with the impotentie of his wife, and declared unto her his riddle. *Judg.* 14. 16, 17.

Putiphar crediting his wife, put Joseph in prison. *Ge.* 39. 19, 20.

The wife that moueth her husband unto idolatry ought to die. *Deu.* 13. 6, to 12.

Ditans wife counselled him not to meddle with Christ. *Mat.* 27. 19.

Ahab promised to eul by his wicked wife. 1. *Kings* 21. 15, 16, 25.

Uriah would not lie with his wife, and whp. 2. *Sam.* 11. 11.

Jacobas wines counselled him to doe as God commanded. *Gen.* 31. 16.

Moses wife being sent backe to her father, *Exod.* 4. 26. returneth with his two oxen. *Exod.* 8. 2.

Elkanah of his two wives, loved Hannah best. 1. *Sam.* 1. 2, 5.

The Philistines burned Samsons wife with fire. *Judg.* 15. 6.

Dauids two wives taken prisoners. 1. *Samuel* 30. 5.

The Levities wife of concubine abused at Sheba. *Judg.* 19. 1, 2, \* 25, and 20. 5.

A bigall the parerne of a good wife. 1. *Samuel* 25. 18, to 38.

The praise and properties of a good wife.

*Pro.* 18. 22. and 31. 10. \* *Job.* 10. 12. *Eccles.* 26. 16, 23. 1. *Tim.* 3. 11. and 5. 14. *Tit.* 2. 5. looks Women.

Wilderness of Sin. *Exodus* 19. 1. Looks Tempt.

Will. God hath created all things for his will sake. *Ren.* 4. 11. and worketh all things after the counsell of his owne wil. *Eph.* 1. 11.

Dauid attributed vnto the wil of God all the benefits which he had receiued. 2. *Sam.* 7. 19, 21.\*

The will and counsell of the Lorde is immutable. *Pro.* 19. 21.

Ryhoboams kingdom diuided by the will of God. 2. *Chz.* 11. 4.

Ahoziab visited Ierolam by the will of God, that he might see the haire of Iehu. 2. *Chz.* 22. 6, 7, to 10.

Amadiah deliuered into his enemies hands by the will of God. 2. *Chz.* 25. 20, 27.

Balsam could doe nothing against Gods will. *Rum.* 22. 12, 13, 18. \* and 23. 8, 12, 20, 36. and 24. 13.

We ought to promise and vnderstand the good will of God, & doe it. *Rom.* 12. 2. *Eph.* 5. 17. 1. *1. Thel.* 4. 3.

Man is able to resist Gods will, nor may please against him. *Rom.* 9. 19, 20.

The will of God the Father is, that who do beleue in his sonne, shall haue life euerslasting. *John* 6. 39, 40.

It was the will of God, that Christ should glue himselfe for our sinnes. *Gal.* 1. 4.

God sent his Sonne to reucale the myserie of his wil vnto vs. *Ephel.* 1. 9. and to doe his will. *John* 6. 38. for his meat was to doe his Fathers will. *John* 4. 34.

Christ pleased himselfe to his Fathers will, although contrary to humane nature. *Mat.* 26. 39, 42.

The will of God is, that wee should be sanctified through the blood of Christ. *Hebr.* 10. 9. that we should be holy and cleane. 1. *Thel.* 4. 3.

He that fulfilleth the will of God, abideth euer. 1. *John* 2. 17.

God heareth them that doe his will and worship him. *John* 9. 31.

Whosoener doeth the will of God, is a true Christian. *Matth.* 7. 24. and Christs kinsman, looks Mother.

To wil is present with vs, but to performe heth in God onely. *Rom.* 7. 18, 19. *Phil.* 1. 6. and 2. 13.

We must labour to increase in the knowledge of Gods will, &c. *Col.* 1. 9.

The Iewes were blinded by the will of God, and whp. *Mat* 11. 25, 26.

Paul called to p office of an Apostle, by the will of God. 1. *Coz.* 1. 1. 2. *Coz.* 1. 1. *Eph.* 1. 1

Paul attributed vnto the will of God, the liberaltie of the Macedonians. 2. *Coz.* 8. 5.

We ought to resigne our will vnto the Lords will. *James* 4. 15.

In our tribulation we ought to consider the good will and pleasure of God. *Job* 1. 21.

The Israelites presuming to warre contrary to the will of God, were slaine. *Deut.* 1. 42, 43, 44.

We ought not to bee subject to our owne willes and appettes, and whp. *Eccles.* 18.

30. 31.

We ought to referre our willes to Gods wil. 1. *Sam.* 31. 8, 22. *Sam.* 10. 12, and 15. 2, 6. 1. *Yac.* 3. 60. *Matth.* 6. 10. *Mat.* 14. 36. *Luke* 22. 42. *Act.* 18. 21. & 21. 14. *Heb.* 6. 3. *Rom.* 1. 10. and 15. 32. 1. *Coz.* 4. 19. and 16. 7.

Some please Christ of enmie, and some of good will. *Phil.* 1. 15.

The will of any man is counted by God for the deede it selfe. *Gen.* 20. 2, to 18. & 22. 16, 18. 2. *Sam.* 11. 15. and 12. 9. 1. *Rin.* 21. 10. 19. see Freewill.

Of willingnesse to heare Gods word, looks Confession,

Wifall and furious persons must be humbled. *Gene.* 27. 42. \* *Job.* 2. 16. 1. *1. Sa.* 19. 10. *Hebe.* 6. 3. *Pro.* 22. 24. and 29. 9, 22. *Eccles.* 8. 15, 16. *Mat.* 2. 12, 13.\*

Wakes, looks Amendment.

Wines and sea ooper Christ. *Matth.* 8. 26. 27. and 14. 32. *Mar.* 4. 39, 41. & 6. 51. *Luke* 8. 24, 25. *Ysa.* 107. 25. *Eccles.* 43. 23.

God drencheth the wines out of his treasures. *Ysa.* 135. 7.

We may not be as children louering and carried about with every winde of doctrine. *Eph.* 4. 14.

Our iniquities like the wind, haue taken vs away. *Ysa.* 64. 6.

Wine, for the help of Chast. *Act.* 2. 2.

Wine comforted the liuing. *Eccle.* 10. 19. and maketh glad the heart of man. *Judg.* 9. 13. *Ysa.* 104. 15. but who so toucheth it, shall not be rich. *Pro.* 20. 21. 17.

Whetstone wine was created. *Eccles.* 31. 28.

God giueth wine vnto those that loue him. *Deut.* 11. 13, 14. and they that doe not, shall not drinke the wine of their owne vineyards. *Deut.* 18. 39.

Isakob gave his father wine with his bestion. *Gen.* 27. 25.

Zibeh brought wine to Dauid, fleeing froe Abalom. 2. *Sam.* 16. 1, 2.

Genabs wife forbidden to drinke wine, and whp. *Judg.* 13. 4, 5.

John Baptist dranke nelther wine nor strong drinke. *Luke* 1. 15.

The Israelites dranke no wine nor strong drinke in 40. yeres, and whp. *Deut.* 29. 6.

Wine called the liquor of the grape. *Deut.* 32. 14.

Water turned into wine. *John* 2. 9.

Bishops, Deacons, and eldēt women may not be giuen to much Wine. 1. *Tim.* 3. 3, 8.

Timothie is counsell'd to drinke with water Wine. 1. *Tim.* 5. 23.

Of the strength of wine. 1. *Ecl.* 3. 17.\* Against wine-bibbers. *Ysa.* 5. 11, 22. *Joel* 1. 5. *Amos* 5. 11. and 6. 6. *Ysa.* 6. 15. *Ysa.* 2. 15. and 13. 1, to 11.

Wine and women leade wise men out of the way. *Eccles.* 19. 2.

The incommodities of excesse of Wine. *Pro.* 20. 1. and 21. 17. and 23. 39. \* *Ysa.* 28. 1, 7, 8. *Yer.* 29. 19. *Dauid.* 5. 11, 10. 6. *Ysa.* 31. 1. and 4. 11. *Ysa.* 2. 5. *Ysa.* 12. 20. and 13. 1, to 11. *Eccles.* 31. 25, 26, 29.

We ought not to rebuke our neyghbour at the Wine. *Eccles.* 31. 31.



The wine of the Jewes is the poison of Dragons. Deut. 32. 33.

What is meant by dropping downe newe wine. Joel 3. 18.

Wine mixt with water. Isa. 1. 23.

Wings. Ruth put her trust under the wings of God. Ruth 2. 12.

The goodly rejoyce vnder the shadowe of Gods wings. Psal. 63. 7.

The Arke placed vnder the wings of the Cherubims. 1. King. 8. 6, 7. as was commanded Exo. 25. 20. 2. 1. looke Caried.

To Winne. Hee that winneth lootes, is wise. Pro. 11. 30.

Wisemen came from the East to worship Christ. Mat. 2. 1, to 13.

The wisemen could not interpret Pharaohs dreames. Gen. 41. 8.

Skillfull men in diuers sentences are called wisehearted. Ejob. 35. 10, 36. and 28. 3.

Who so seemeth wise in this world, let him be a foole, that he may be wise. For the wisdom of this world, is foolishnesse with God. Job. 37. 24. 1. Cor. 1. 20. and 3. 18, 20, 25.

A crute preferred vnder the wisdom of a woman. 2. Sam. 20. 15, 16, to 23.

A wise king is the stay of the people. Wis. 6. 24.

Magistrates exhorted to searck wisdom. Wis. 6. 9.

Wisedom ought to be preferred aboue all things. Wis. 7. 1.

The effects of wisdom. Wis. 8. 1.

A wise man will bee ruled by the lawe of God. Eccles. 21. 11. and shew it by his conueration. Iames 3. 13.

The difference betwene the wise and vnwise. Eccles. 21. 2. foolishnesse and wisdom. Eccles. 10. 1, to 11.

A wise man taketh pleasure in being iustly reponed. Pro. 25. 12. & will worke thereafter. Pro. 9. 9. and 23. 16. and 29. 25. and 31. 11.

He that walketh with the wise, halbs wise. Pro. 13. 20.

The mouth of the wise is in their heart. Eccles. 21. 26.

How to know a wise man. Eccles. 8. 1.

The behauiour and exercise of a wise man and of his commendation. Eccles. 39. 1, to 12.

Wee ought not to bee too humble in our wisdom. Eccles. 1. 3. 9.

God catcheth the wise in their owne craftinesse. 1. Cor. 3. 19.

God dectroeth the wisdom of the flesh. 1. Cor. 3. 18. 1. to 6.

A bigail was of singular wisdom. 1. Samuel 25. 3. so was Iudeth. Iudeth 8. 29, 31.

Dauid behauid himselfe wisely in all things. 1. Sam. 18. 5.

The beginning of wisdom is the feare of God. Psal. 111. 10. Pro. 9. 10. and that is true wisdom. Job 28. 28.

Wisedom cometh onely of the Lord. 1. Cor. 2. 11, 12. Job 38. 38 Eccles. 1. 1.

All wisdom is of God, and to him to be ascribed. 1. Cor. 4. 5, 8, 59, 60.

God giueth wisdom to such as feare him. Eccles. 43. 3.

God was the inuenter of wisdom. Ba-

ruch 3. 36. and his wisdom is infinite. Psal. 147. 5.

Christ is our wisdom. 1. Cor. 1. 24. and the true wisdom of God. Bar. 3. 37. Matt. 23. 34. Luk. 11. 49. and in him are hidden all the treasures of wisdom and knowlege, Col. 2. 3.

The Gospel is the hidden wisdom of God. 1. Cor. 2. 7.

Our wisdom consisteth in obseruing Gods lawes. Deut. 4. 2, 6.

True wisdom is wholly to depend vpon God. Hosea 14. 9.

What is the wisdom from aboue. Iam. 3. 17. and what is deuilly wisdom. Iames 3. 15.

The word of wisdom is giuen by Gods Spirit. 1. Cor. 12. 8.

Christ promised to giue the faithfull such wisdom, as all their aduersaries shoud not be able to resist. Luke 21. 15. as he gaue Steuen. Act. 6. 10.

Wisedom declareth her excellencie, and how she is to be found. Pro. 8. 1, 3. Eccles. 1. 31.

Wisedom calleth all to her feast. Pro. 9. 1, to 7.

Sojourners seeke wisdom, and finde it not: but knowlege is ealie to him that wil vnderstand. Pro. 14. 6. For wisdom presenteth her seife to those that seeke for her. Wis. 6. 28.

Wisedom complaineth that shee is contemned. Pro. 1. 20.

Of the power and profitable ble of wisdom. Pro. 1. 2, to 10. and 4. 5, to 14. Eccles. 4. 11, to 20.

God commendeth wisdom vnto his people. Baruch 3. 14.

Wisedom is hidden from the eyes of all men. Ihu. 1. 28. 21.

All wisdom and spiritual vnderstanding commended vnto vs. Col. 1. 9.

Who so lacketh wisdom, let him aske it of God. Iames 1. 5.

Salomon craueth wisdom of God, and obtained it. 1. Kings 3. 9, 12.

A prayer to obtaine wisdom. Wis. 9. 1.

Howe famous and excellent Salomons wisdom was. 1. King. 4. 29.

Hee that is wise, ought to shewe by good conuersation his wozkes, in meeknesse of wisdom. Iam. 3. 13.

The wisdom of the flesh cannot be subset to the Law of God. Rom. 8. 7.

Shewe not foolishly wisdom out of time. Eccles. 32. 4.

Wisdom is iustified of her children. Mat. 11. 19.

Paul willetth vs to walke wisely. 1. Phe. 5. 15. Col. 4. 5.

Wise to doe euill. Iere. 4. 22. looke Knowlege, and Spirit.

Wherof forbidden. Deut. 18. 10, 11, 12.

A witch may not be suffered to liue. Exo. 22. 18.

God commandeth his people not to seeke vnto witches or sojourners. 1. Cor. 10. 10. 1. Sam. 28. 7. and was therefore destroyed. 1. Th. 5. 10, 13.

Of Witches and Wicherast, looke moze Exo. 7. 22. 8. 7, 18. Leui. 20. 6. Num. 23. 23. 2. Kin. 17. 17. 21. 6. 3. 23. 24. Isa. 44. 25. 47. 9. Ier. 10. 2. Ezech. 13. 18. Dan. 2. 2. Wis. 5. 12. Mal. 3. 5. Eccles. 34. 5. Actes 8. 9. 13. 6. and 16. 16. and 19. 13. Gal. 5. 20. Reu. 18. 2. 3. and 21. 8. and Soothsayers.

Witnesses. Poles called heauen and earth to witness. Deut. 30. 19.

Falle witnesses against Christ. Mat. 26. 59, 60. against Steuen. Actes 6. 11, 13. and against Iudith. 1. King. 7. 10, 13.

The punishment of the false witness. Deu. 19. 16.

For one witness none ought to die. Num. 35. 30. Deut. 17. 6. and 19. 15.

The witness which God testifies of his Sonne. 1. Iohn 5. 6, 9, 11.

The booke of Deuteronomium was layd by for a witness against the Itraelites. Deu. 31. 26.

We ought not to heare false witness. Exo. 20. 16. and 23. 1. Deut. 5. 20.

Of true and false witness. Psal. 27. 19. and 35. 11. Pro. 6. 19. & 14. 5. & 19. 5, 9. & 21. 28. and 24. 28. & 25. 18. Dan. 13. 21. Rom. 13. 9.

Mat. 15. 19. and 18. 16. and 19. 18. and 28. 12. to 16. Mat. 10. 19. 2. Cor. 13. 1. 1. Tim. 5. 19. Heb. 10. 15, 28. looke Testimonie.

I Wee diuerfly pronounced. Job. 10. 15. Pro. 23. 29. Eccles. 4. 10. & 10. 16. Iai. 3. 9. 11. & 5. 8. & 10. 1. & 28. 1. & 45. 9, 10. Ier. 22. 13. and 23. 1. Eze. 3. 3, 8. Amos 5. 18. & 6. 1. Mic. 2. 1. Hab. 2. 12. 15, 19. Eccles. 2. 13. 14. 15. & 41. 8. Mat. 18. 7. & 23. 13. & 24. 19. and 26. 24. Mat. 13. 17. Lu. 6. 24. 25. 26. and 10. 13. & 11. 42. Jude 11. Reu. 8. 13. and 9. 12. and 11. 14. and 12. 12. looke Curse.

Woman created, how, and to what ende. Gen. 2. 18.

The woman was seduced by the serpent, and punished. Gen. 3. 6, 16.

Of the woman came the beginning of sin, an though her vie all die. Eccles. 25. 26.

The wickednesse of man is better then the good increate of a woman that is in shame and reproch. Eccles. 42. 14.

Women ought to keepe silence in the congregation, and be subiect to their husbands, and learne of them at home, and vby. 1. Cor. 11. 3. and 14. 34, 35. 1. Tim. 2. 11, 12. Titus 2. 5. Ephel. 5. 22, 23. 1. Tim. 2. 13, 24. Col. 3. 18. 1. Pet. 3. 1.

The woman is the glory of the man, and was created of man and for man, and not contrariwise. 1. Cor. 11. 7, 8, 9.

Wicked women ought not to haue any so ueraigntie giuen them, and vby. Eccles. 25. 27, 28.

Woman saved by bearing children, & c. 1. Tim. 2. 15.

Women in olde time were married in their owne sinage. Num. 36. 6.

Of a woman hauing her monethly course. Leui. 15. 19.

How a captiue woman ought to be married. Deut. 21. 11, to 15.

The conditions and ppye of a good woman. Eccles. 26. 22, 23, 24. and 26. 13. to 20. Pro. 14. 1. and 31. 10.

The malice of a wicked woman. Eccles. 25. 14.



25. 14. to 27. and 26. 24. 25.

A faire woman without discreet manners. *Prov.* 11. 24.

Whereunto a contentious woman is likened. *Prov.* 27. 15. from whom wee ought to flee. *Prov.* 21. 9. and 25. 34.

Those whom God is angry withall, shall fall into the hands of strange women. *Prov.* 22. 14.

Why a womans hand ought to be cut off. *Deut.* 25. 11. 12.

How to know the whozephome of a woman. *Eccles.* 26. 9. 11. 12.

Joshua read the booke of Deuteronomism to men, women, and childzen. *Joshua* 8. 34. 35.

Women sang and praised God, playing upon Timbrels. *Exod.* 15. 20. 21. 1. *Samuel* 18. 6. 7.

A woman cast a piece of a millstone upon Abimelechs head. *Judg.* 9. 5. 3. 54.

In besieging of cities women were released. *Deut.* 10. 14.

A woman hid Jonathan and Ahimaaz in a well, and whp. 2. *Sam.* 17. 17. to 22.

A barren rich woman relieuing Elshaz, obtained by his praier) to be fruitful. 2. *king.* 4. 8. to 18.

Ruth was known to bee a vertuous woman. *Ruth* 3. 11.

The disciples marvelled that Christ talketh with a woman. *John* 4. 27.

A woman, being deliuered of a childe, fogetteth the anguish, and whp. *John* 16. 20. 21. 22.

Of the woman that had the bloodie fluxe. *Mat.* 9. 20. 21. 22.

A certaine woman a seller of purple. looke Baptized.

Women following Christ, ministred vnto him. *Luke* 8. 2. 3. & were present at his death. *Mat.* 27. 55.

Women, to whom Christ appeared, declared to the disciples his resurrection. *Mat.* 28. 1. 8. 9. 10.

Noble Women of Thessalonica beleueid in Iesus, whom Paul preached. *Acce.* 17. 2. 3. 4.

Women enforced through famine, to eate their owne childzen. 2. *kin.* 6. 24. 28. 29. *Lam.* 2. 20. and 4. 10. as it was prophesied. *Ezek.* 5. 10. *Baruch* 2. 3. *Deut.* 28. 53. to 58. *Leuit.* 26. 29.

The price of women is thyrained to be punished. *Isa.* 3. 16. to 25.

The vision of the Woman clothed with the sunne. *Reuel.* 12. 1. 2. \* and of the woman sitting on a scarlet coloured bea. *Reuelat.* 17. 3. \*

Salomon affected with the loue of our landish Idolatrous Women. 1. *1. kings* 11. 1. 2. \*

What behaviour young and elder women must haue. *Titus* 2. 3. 4. 5.

An exort that women should obey their husbands. *1. Cor.* 11. 20. 22.

Sarra was instructed in the duetie of an honest woman. *Cob.* 10. 12.

She vertue and not the beautie of a woman is to be sought for in matiage. *Ruth* 3. 11. *Eccles.* 25. 23.

A wicked woman moze bitter then death. *Eccel.* 7. 28.

Few women constant. *Eccel.* 7. 30.

The gazing vpon the beautie of maides and women is dangerous. *Eccles.* 9. 5. 6. 7. 8. 9. 10. 11. 12. and so is their companie. *Eccles.* 4. 2. 12. 13. and 19. 2. 3.

Of the strength of women. 1. *Eccl.* 3. 12. and 4. 14. to 33.

Of crueltie towards women with childe looke Childe, and 2. *King.* 8. 12. *Amos* 1. 13.

Women for cities. *Ezek.* 23. 48.

The Iewes married strange women, and put them away againe. *Eze.* 9. 2. \* & 10. 1. 2. \* looke Wife and Men.

Wombe shut vp or barren. *Genes.* 30. 18. 1. *Sam.* 1. 5.

The fruit of the wombe shall bee blessed to the godly. *Deut.* 28. 4.

The fruitie of the virgin Parties wombe was blessed. *Luke* 1. 42.

It was commaunded the Iewes to hope their wombe without the holle. *Deuter.* 23. 12. 13.

Wonders. looke Miracles and Signes

Word. The word of the Lord came to Abraham in a vision. *Gene.* 15. 1.

The word of the Lord was pectious in the time of Eli. 1. *Sam.* 3. 1.

The word of the Lord must not be cast away but obeyed. 1. *Sam.* 15. 22. 26.

The word of God shatter then a two edged sword. *Heb.* 4. 12.

Our words ought to bee gracious alway, and whp. *Col.* 4. 6.

Why God withdreweth his word from the Iewes. *Ezek.* 14. 3.

The Iewes will not heare the word of God. *Isa.* 30. 9.

God will punish those that refuse to heare his word. *Deut.* 18. 19.

Dauid despising Gods word, committed murder and adulerie. 2. *Sam.* 1. 2. 9.

All things were created by the worde of God. *John* 1. 3. *Gene.* 1. 1.

The words of God are true. 2. *Sam.* 7. 25. 28. *Isa.* 33. 4.

The benefits of God ought to bee attributed vnto his word and promise. 2. *Samuel* 7. 21.

The word of God is our wisdome. *Deut.* 4. 3. 6. and a lanterne vnto our feete. *Psalme* 119. 105.

The word of God instructed vs what to doe. *Deuter.* 29. 9. and thereof onely ought wee to take counsell howe to liue. *Isa.* 8. 16. 19. 20.

By the preaching of the word, our hearts are conuerted. *Iere.* 23. 39.

By the word of God whozephome may bee eschewed. *Hou.* 2. 16.

All things shall prosper to those that followe the word of God. *Proverbes* 3. 1. to 4. 23. 27.

The Shunamite woman, beleueing Gods word, was nourished in the land of the Philistins seuen yeeres. 2. *King* 8. 1. 2.

The Israelites tooke and staid their sottnepes, by the direction of Gods word. *Num.* 9. 18. 23.

How Gods word should bee used. *Deuter.*

6. 6. to 10.

Gods word must be declared without feare. *Iere.* 1. 17.

Whos charged the people with all the wordes that God had said vnto him in the mountaine. *Exod.* 3. 4. 27. 32. and they consented to obey the same. *Exod.* 19. 7. 8.

Blessings to those that obey Gods word and curses to those that doe not. *Deuter.* 11. 27. 28.

The Israelites, presuming to fight contrary to Gods word, were slaine. *Numbers* 14. 41. \*

Of the contemning of Gods word, and punishment due to the same. 1. *kin.* 13. 3. \* 2. *kin.* 17. 1. 2. \* *2. Chro.* 18. 1. 5. \* and 12. 36. \* *Psou.* 1. 24. 10. 32. *Isa.* 28. 1. 2. \* & 30. 1. 2. to 18. & 65. 1. to 16. & 66. 4. *Iere.* 2. 1. 3. 8. 19. 30. & 5. 2. \* and 7. 13. \* & 16. 10. 11. and 19. 3. \* & 25. 3. \* & 29. 18. 19. *Ezek.* 33. 4. \* & *Mat.* 11. 20. to 25. & 23. 33. \* *Luk.* 10. 10. to 16. *Act.* 13. 8. 9. 10. 11. 41. and 18. 5. 6. *Romanes* 1. 18. \* 2. *Thissa.* 2. 10. 11. 12.

God forbiddeth vs to keepe company with those that assure vs from obeying his word. *Isa.* 8. 11.

Cursed are they who obey not the words of Gods Tournant. *Iere.* 11. 3.

The wicked cannot be rightly the word of God. *Psou.* 26. 7.

We ought to heare the word with all reuerence. *Eccles.* 5. 11.

A wise man regardeth Gods word. *Eccles.* 21. 15. 17. and 33. 2. 3.

Jeremie is put in prison for the worde of God, and yet it forced him to preach. *Iere.* 20. 2. 8. 9.

The prayle of the worde of God. *Psou.* 30. 5.

An exhortation to heare the word of God. *Isa.* 55. 1.

We ought not onely to heare the worde of God, but also beleene and doe that which it teacheth. *Deute.* 12. 32. and 5. 1. 27. 2. 9. and 6. 1. 2. 3. 5. 17. 24. and 31. 11. 12. 13. *Ezekel* 33. 14. 15. 30. 31. 32. *Mat.* 5. 16. \* and 7. 21 to 28. and 11. 5. 8. 9. and 28. 20. *Matke* 16. 15. 16 *Luk.* 6. 43. \* and 11. 28. & 12. 8. 9. 47. 48 *John* 13. 27. *Isa.* 1. 21. 22. \* *Heb.* 4. 2. 3. *1. Cor.* 1. 2. 3.

Gods worde must remaine in our hearts. *Deut.* 6. 6. and 10. 18.

We must obey Gods word, and alswape haue it before our eyes. *Deut.* 32. 46. 47. and 4. 9. and 6. 7. \* and 11. 18. \* *Num.* 15. 38. *Psal.* 1. 2. *Psou.* 3. 1. 2. 3. and 4. 21. and 6. 2 and 7. 3. and not thinke from it. *Deut.* 4. 2. 3. 2. and 17. 11. & 28. 14. *Ieshy.* 1. 7. and 23 *Psou.* 4. 2. *Isa.* 30. 21.

Nothing may be put to, or taken fro Gods word. *Deut.* 4. 2. and 11. 3. 2. and 28. 14. *Io.* 1. 7. *Psou.* 30. 5. 6. *Mat.* 28. 20. *Mat.* 3. 1. *Reuel.* 22. 18. 19.

The word was made flesh. *John* 1. 14.

The word of God continueth for euer. *Peter* 1. 25. reade *Num.* 23. 19. 20. *Psou.* 33. 4. 1. 1. and 116. 2. & 119. 89. *Isa.* 40. 8. 41. 4. and 51. 4. 6. and 54. 8. 10. *Cob.* 14. *Matth.* 5. 18. and 24. 35. *Matke* 13. 31. *Io.* 1. 6. 7. and 21. 33.

The Gospell is the worde of truet



Phel. 1. 13. The wordes of this life. Actes 5. 20. If the word of reconciliation, 2. Corinth. 5. 19.

If wee give no credite unto Gods word, what profiteth it vs to heare the same? Heb. 4. 2.

We are new borne by the immortall word of God. 1. Pet. 1. 23.

Wee overcome the wicked by the word of God. 1. John 2. 14.

Christ seeing the people despitue of the word of life, was moued with compassion. Matth. 9. 36.\*

Gods word must not be giuen to dogs, of swine. Matth. 7. 6.

The beaute iudgement of those that contemne Gods word. Matth. 10. 14, 15. Heb. 2. 2, 3, 4.

The word cannot be preached without persecutions. Matth. 10. 16.\*

Peace shall continue with those that receive the word. Matt. 10. 13.

Gods word abideth not in them that beleeue not in Christ. John 5. 38.

The word of Christ ought to dwell with vs plenteously. Col. 3. 16.

The worde must be preached after all sorts, that some may profite thereby. 2. Tim. 2. 2.

Wee ought to pray that the word may be glorified. 2. Thess. 3. 11.

Paul handled not the word deceitfully as others did. 2. Cor. 4. 2, 5.

The faithfull looted not their liues for the testimonie of the worde of Gods promises. Reue. 12. 11.

The word is a snare and stumbling blocke some. Rom. 11. 9.

The liuely word of God shall gather all nations to Christ. Ier. 14. 2.\*

The preaching of the word shall procede out of Zion. Ier. 31. 16.

God promised to send preachers of his word. Isa. 40. 2, 11.

Of the ministers of Gods word, and their profit the people profit. 1. Sai. 6. 6, 9.

A Bishop ought purely to deliuer the word. Tim. 2. 15.

Of those that preach the word of God for aine. Micah. 3. 5.\*

The word of God is free. 2. Tim. 2. 9.

Not soode but Gods word p'euerteth them that be godly. Wils. 16. 26. Iohs Bread.

Who so studieth the word of God, shall find wisdom. Job. 28. 12, 17.

The principles of Gods word. Heb. 5. 1, 2. d. 6. 1, 2. Cor. 3. 2.

Gods words spoken by man, are to be ebed. Ier. 7. 12, 13.

The word of God in two senses. Psalm 118. 19. see Scripture, Famine, Church 3 Zealous.

None of Samuels words were vnaccomplish. 1. Sam. 3. 19.

The modestie of Rebekah in her wordes. 24. 18.

Wizards peruert the wordes of the lull. Job. 19. 26.

Who overcame his seruantes with faire words. 1. Sam. 24. 7, 8.

These words ought not to be reuiled.

Eccles. 4. 1, 2, 3.

A word spoken in his place is commendable. Job. 25. 11.

Why Paul wrought in euere that that he preached by word. 1. Cor. 9. 23.\*

By our wordes wee haue iustified or condemned. Mat. 12. 37.

Hee that sinneth not in word is a perfect man. James 3. 2.

Workes of God are perfect. Deuter. 32. 4. euertasting. Eccle. 3. 14. maruileous. Eccles. 18. 1, to exceeding good. Eccles. 39. 16. and vnreproucable. Wils. 12. 14.

Man ought not to be curious in searching out Gods workes. Job cap. 37. to cap. 24.

Eccles. 3. 22, 23. for they are past finding out. Eccles. 8. 5. 6. Eccle. 8. 17. and 3. 11. 2. Eccl. 4. 11.

The summe and creation of the workes of God. Eccles. 4. 11.\*

God deliuereth his iustice by his workes. Job 8. 3.\* and 9. 1.\*

Wholes reherseth the workes of God to the Israelites. Deut. 11. 2. to 8.

Wee ought to call to minde the workes of God, and why. Deut. 4. 10, 39, 35, to 41. and 7. 11, 16.

Of whom the workes of God are discerned. 1. Sam. 10. 26.

The workes of God, is to beleeue in his Sonne. Iohn 6. 29.

The workes of God is our faith in vs. 1. Thes. 2. 13.

God knoweth his works from euertasting. Actes 15. 8.

The blinde man was so borne, that Gods workes should be shewed on him. Iohn 9. 3.

Christ by his spirit worketh in the faithfull. Gal. 3. 5.

Our good workes are of God. 2. Pet. 1. 3, 5.

Paul prayeth that God would encrease the workes of faith, and confirme vs in the same. Phil. 1. 9.

Workes are the fruits of faith, and the assurance of our hope. Heb. 6. 11, 12. and doe make out election sure. 2. Pet. 1. 10.

Workes followe faith. Luke 19. 8, 9. and what workes they be, Luke describeth. Actes 2. 44.\*

The workes of sight, what. Eph. 5. 8, 9.

The workes of the faithfull. 1. Pet. 3. 8, 9, to 18.

They that repent vnfaignedly, must doe workes worthy amendement of life. Actes 26. 20.

Faith is dead in it selfe, if it haue no workes. James 2. 17, 20, 22.

Our conuersation ought to be honest, and our workes good, and why. 1. Pet. 2. 12. Mat. 5. 16.

Paul exhorteth vs to abound in the worke of the Lozd. 1. Cor. 1. 5, 5, 8.

Wee ought to prouoke one another to good workes. Heb. 10. 24.

Let euery man prouoze his owne worke. Gal. 6. 3, 4.

Hee that is blinde of good workes, shall be cast into the fire. Iohn 15. 6. Mat. 7. 19.

Wee must not trust in our workes, but walke for Gods mercie. Mat. 30. 18. who saueh vs not by our workes, but according to his grace.

Eph. 2. 8, 9. Rom. 11. 6. 2. Tim. 1. 9. Tit. 3. 5. And the holy Ghost is giuen, not by workes, but by faith. Gal. 3. 2.

The workes of the faithfull follow them. Reue. 1. 13.

Christ iudgeth according to euery mans worke. 1. Pet. 1. 17. Mat. 16. 27. Rom. 2. 6, to 11. 2. Thes. 1. 5, 7.

The Iewes did the workes of their father the deuil. Iohn 8. 40, 41.

The workes of the world are euill. Iohn 7. 7.

The workes of the flesh, what. Gal. 5. 19, to 22.

Haue no fellowship with the workes of darknesse, but rather reprove them. Eph. 5. 11. Tit. 2. 12.

Wee may not walke in the wicked workes of the Gentiles. Ephel. 4. 17, 18, 19. 1. Pet. 4. 3.

The workes of the Iewes were polluted. Hag. 2. 14, 15.

Wee may not trust to the workes of our predecessors, but heere our selues the children of faith. Mat. 3. 8, 9.

God blesseth the workes of their hands that relieue the needie. Deuter. 14. 29. and 23. 20. and that obey his commandments. Deut. 28. 3, to 15. and sendeth their plentie of all things. Deut. 30. 9, 10.

Gods worketh all in all. 1. Cor. 12. 6.

The workes of mercie. Matth. 25. 35, 36. Mat. 5. 7. looke Weldoing, and Service.

Workers with spirits, see Coniurers.

World made by Christ. Iohn 1. 10.

The whole world is bent to wickednesse. 1. Iohn 5. 19. and is full of vnrighteousnesse, and wickednesse. 2. Cor. 4. 27.

Weeought nothing into the world, neither shall we carie any thing out. 1. Tim. 6. 7. Job. 1. 21.

The fashion of this world goeth away. 1. Cor. 7. 31. and therefore we ought not to loue any thing therein. 1. Iohn 2. 15, 16.

The amitie of this world is the enmitie of God. James 4. 4. Christ prayed not for the world. Iohn 17. 9.

The world knoweth not God, nor the true light. Iohn 1. 9, 10, 11. and 17. 25.

Those that are borne of God overcome the world through the victorie of faith. 1. Iohn 5. 4, 5.

Wee ought not to maruaile though the world hate vs, and why. 1. Ioh. 3. 13, 14. and 7. 7. and 15. 18.

The endes of the world are come vpon vs. 1. Cor. 10. 11.

God spared not the old world, but by the flood destroyed the vngodly. 2. Pet. 2. 5.\*

The Saints shall iudge the world. 1. Cor. 6. 2.

A curse is prophesied vnto the worlde for sinne. Isa. 24. 2, to 13.

The world created for many sake. 2. Cor. 6. 5, 5.

Fewe shall inherite the world to come. 2. Cor. 8. 1, 2, 3.

The world shall passe away. 2. Cor. 4. 26. 1. Cor. 7. 31. 1. Iohn 2. 17. and yet the end is vncertaine. 1. Thes. 5. 1, 2, 3.

The faithfull are not of the world. Iohn 15. 19.



15. 19. and 17. 14.

The whole world, for all men generally. 1. John 5. 19. and for the elect onely. Chap. 2. 2.

The world, for the comereyes subject to the Romanes. Luke 2. 1.

The world, for the Elect. John 15. 19. and 13. 1. and 3. 16. and 6. 33. 1. John 4. 14. for the reprobate. John 17. 9. 14. 1. Quinzth. 11. 32. for the whole earth. Job. 17. 18. Mar. 16. 15. for indowels. John 17. 21. and for evil men. Rom. 12. 2. for worldy pompe. Galat. 6. 14. for heauen and earth and all things therein. Job. 17. 24. and 1. 1. and for the time since it was created vnto Christ, diuided into twelue parts. 2. Eby. 14. 10.

This world, for worldly defence. John 18. 36. and for outward things pertaining to this life. Mat. 4. 2. and 1. Cor. 7. 31.

Worldlings thinke there is no God or that hee forgett not what men doth. Job. 24. 1. 2. \* and 34. 9.

Worldlings loue to be flattered. Isa. 30. 10 looke Atheists in the first Table.

Worme of conscience dieth not Mat. 9. 44. 48. Isa. 66. 24.

The sonne of man is but a worme. Job. 25. 6. Looke Serpent.

Verde has been eaten to death of wormes. Act. 12. 23. So was Antiochus 2. Macca. 9. 8. 9.

Wormewood. To turne iudgement and righteoulnesse into wormewood. what. Amos 5. 7. and 6. 12.

God will feede Idolaters with wormewood, and giue them gall to drinke. Iere. 9. 3. 5. and 8. 14. and 23. 15.

Of the Starre which was called Wormewood. Reuel. 8. 10. 11.

Worship and serue God onely. Mat. 4. 10. Luke 4. 8. Eby. 24. 14. Deut. 6. 13. and 10. 20. 1. King. 9. 6. to 10.

The Israelites, euery man in his tent dooze worshipped God talking with Holes. Eby. 33. 9. 10.

The Elders of Israel together with Aaron. worshipped the Lord a face est Eby. 24. 1. 2.

Elkanah went peerele to Shiloh, to worship God. 1. Sam. 1. 3. 4. 2. 19. 21.

David worshipped God on the top of the mountaine, when hee fled from Ablaim. 2. Sam. 15. 32.

Saul worshipped God more for morners sake, then for any deuotion. 1. Sam. 15. 31.

The people worshipped the golden calves which Ieroboam had erected. 1. Kings 12. 28. \*

The Israelites worship idols, and are spouled. Iudg. 2. 10. 11. \*

The Apostles worshipped Christ, as hee was taken vp from them into heauen. Luke 24. 52.

The Angel would not suffer John too worship him. Reuel. 22. 8. 9.

Of whom the beast shall bee worshipped Reuel. 12. 4. 8. \*

Worshippers of strange gods. or ought to be destroyed and stoned to death. Deut. 6. 14. 15 and 17. 3. 10. 8.

Yohua worshipped the Angel. Iosh. 5. 14.

Worthies. The names and factes of Dauidas worthies 2. Sam. 23. 8. \*

Wrath, taken for punishment. Epyel. 5. 6.

1. Thebalonians 5. 9. and for vengeance. Rom. 4. 15.

Gods wrath sometime fallteth vpon many, for the sinne of one. Ioshua 22. 20. and 7. 1. 12. \*

The wrath of God consumed Pharaoh and all his hoste. Eby. 15. 7.

Holess fearing the wrath of God, fell to paper. Deut. 9. 8. 19.

Because Saul executed not Gods fierce wrath on the wicked, hee was reieced. 1. Samuel 28. 17. 18.

The wrath of God was fore against idolaters. Iudg. 2. 14. 20. \* & 3. 8. 12. Against murderers. Num. 11. 1. pee and against Holess. Eby. 4. 14. Deut. 1. 34. 37.

Gods wrath against the Israelites pacified by Holess. Num. 14. 11. to 21.

The wrath of the Lord is ouer David to number the people. 2. Sam. 24. 1. \*

The cause of Gods wrath against his people. Deut. 29. 24. 25. \*

God threateth that idolaters shall feele his wrath Deut. 31. 16. 17. 18. as it came to passe. 2. Chron. 34. 21.

The wrath of God cometh vpon the children of disobedience. Ecoloff. 3. 5. 6. Deut. 29. 20.

The riches of this worlde kinde Gods wrath against the abusers thereof. James 5. 3. 10. 7.

Wee are by nature the children of wrath. Epyel. 2. 3.

God will not contend, nor bee wroth for euer. 1. Sa. 57. 16.

Christ deliuereth from the wrath to come 1. Eby. 1. 10.

The felices oft times praukes God to wrath, yet hee became mercifull to them. Iudg. 7. 17. 21. \* and 10. 6. 23. 29. \*

No Holess found to turne away Gods wrath from the vnnmercifull. Eby. 22. 30. 31.

God ought to giue place vnto wrath. Romanes 12. 19.

The wrath of man doeth not accomplish the righteoulnesse of God. James 1. 20.

Euery man ought to be slow to wrath. Iam. 1. 19 for it is wisdom. Iam. 1. 19. 29.

Of wrath, looke more in Anger, and Sen. 4. 5. 8. Job. 5. 2. Prouerbes 12. 18. and 14. 17. 29. 30. and 15. 1. 18. and 16. 14. 32. and 19. 11. 19. and 27. 4. and 29. 23. Celestiales 7. 5. 11. Eccles. 25. 17 and 28. 8. and 30. 24. Mar. 5. 23. 44. Luke 4. 28. 29. Gal. 5. 20. Epyel. 26. 27. 31. Titus 1. 7. 1. Tim. 2. 8.

Wretched man that I am, who shall deliuer me from the body of this death. Roman. 7. 24.

Wise. God commanded Holess to write the correction of the Amalikes, and to by. Eby. 17. 14.

Holess wrote all that the Lord spake vnto him in a booke, & read it to the people. Eby. 24. 4. 7.

God commanded Holess to write the covenant which hee had made with the people. Eby. 34. 27. 28.

God wrote the Lawe and deliuered it to Holess the first time. Exodus 24. 12. Deuteronomie 10. 4.

Holess received the second time, at Gods hand the thoo Tables of the Testimonie written with the finger of God. Exodus 31. 18.

Holess wrote Deuteronomie, and deliuered it to the Levites and Elders. Deut. 31. 9.

The occasion of the song which God commanded Holess to write. Deuteronomie 31. 19. \*

God commanded that his word should bee written on postes and gates, and wy. Deut. 6. 9. and 11. 20.

The salutation of Paul written with his owne hand. 2. Eby. 3. 17.

What hee that writeth ought to haue regard vnto. 2. Macca. 2. 24. \* looke Scripture, Euidence and Booke.

Wrong, looke Law, Deceiue, Defraud, Oppresse, Harne, Guile and Iniurie.

Y.

Yaleneffe, and ydle folke rejoyced. Ihou. 12. 11. 24. and 20. 13. and 21. 25. and 23. 13. and 26. 13. and 28. 19. looke Idle.

Yea. Pauls preaching was not yea and nay: but onely yea in Iesus Christ. 2. Corin. 1. 17. to 21.

Out communication must be yea yea, and nay nay. Mat. 5. 37. Iam. 5. 12.

Yeeres and dayes, ac. distinguished by the Sunne, Moone, & Stars. Gen. 1. 4. to 19.

The seventh yeere debtes were releaseth. Deut. 15. 1. 2. Looke Day end Iubile, in the first Table.

Yoke. Holess threateth the disobedient Iewes, that God will put a yoke of yron vpon their neckes. Deut. 28. 15. 48.

Wee are willed patiently to endure the yoke of yrons. Iere. 29. 11.

Christ exhorteth vs to take his yoke vpon vs, and wy. Mat. 11. 29. 30.

Yong. The yonger ought to submit themselves to the Elders. 1. Pet. 5. 5.

Of the Yong man that fled away naked. Mat. 14. 5. 12.

Yong men must bee labor minded Titus 2. 6. and modest in speech. Eccles. 32. 8. 9. 10. See Counsell.

Yough. see Lust.

Children ought to bee trained by from their youth in the feare of God. Tob. 1. 10. and 2. 12. as was Esther. Chap. 14. 5. & wy. Ihou. 22. 6.

Obediah feared God greatly from his youth by. 1. King. 18. 3. 12.

Wee ought to remember God in youth. Eccles. 12. 1.

Wee must pray God to forget the sinnes of our youth. Iudg. 25. 7.

Yron killed to twinnie for the gloze of God. 2. Kings 6. 5. 6.

The earth shall be yron vnto the disobedient. Deut. 28. 23.

Athers shooes of yron and brass. Deut. 3: 25. looke Gold.

Yrching. see Fables.



Z.

Zeale of Moses against the Israelites idolatry. Exod. 32. 19, 20, 26, to 30. of Phineas against the two fomicatores. Numb. 25. 7, to 16. Eccles. 45. 23. Psal. 106. 30. of Iosiah, for the Israelites falling from God, to lette idols, &c. 1. King. 18. 21. 22. \* & 19. 4. to 14. of Iehu for the glory of God. 2. King. 9. 30. \* & 10. 11, 16, to 29. of Martathias for the law of God. 1. Macc. 2. 24. 26. of Iosiah at extreme yeere of age. 2. Chro. 34. 3, to 8.

The great Zeale which Phaythas had for others. Col. 4. 13.

The Iewes had a Zeale, not according to knowledge. Rom. 10. 2. so had Paul before his conversion. Act. 22. 3.

Of blinde, false, and disorderd Zeale, Matth. 10. 21. & 26. 51. Marke 9. 38. Luke 9. 54, 55. Iohn 8. 59. & 16. 2. Actes 7. 57. and 21. 27. \* and 26. 11.

The Zeale of thine house hath consumed mee. Psalmes 69. 9. and 119. 139. Iohn

2. 17.

Christians ought to bee Zealous of good workes. Tit. 2. 14. and by Gods correction amend. Reuel. 3. 19.

Zealous people thinke not long when they teach or heare Gods worde. Iherem. 8. 3, 4, 5, to 9.

It is good to bee Zealous in a good thing. Galat. 4. 18.

Godly people worketh Zeale in vs. 2. Cor. 7. 11.

FINIS.

Eccles. 24. 39. &amp; 33. 16.

Behold howe that I haue not laboured for my selfe onely, but for all them that seeke wisdom and knowledge.



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